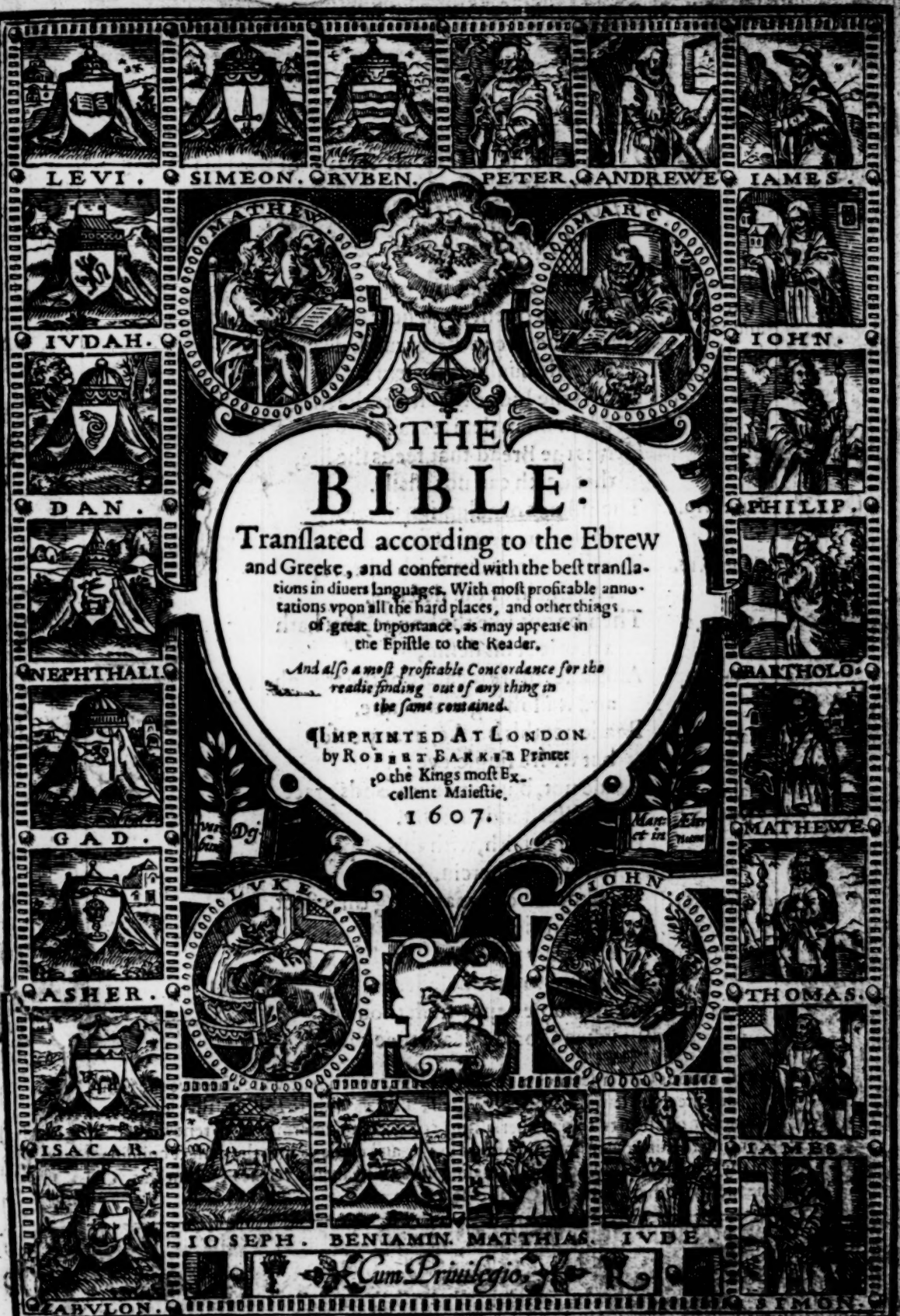

THE BIBLE:

Translated according to the Ebrew and Greeke, and conferred with the best translations in diuers languages. With most profitable annotations vpon all the hard places, and other things of great importance, as may appeare in the Epistle to the Reader.

And also a most profitable Concordance for the readie finding out of any thing in the same contained.

¶ IMPRINTED AT LONDON by ROBERT BARKER Printer to the Kings most Excellent Maiestie.

1607.

Cum Priuilegio.

Of the incomparable treasure of *the holy Scriptures, with a prayer for the true vse of the same.*

Esai.12.3 & 49 10.reue.21.16. and 22.17. Ierem.33.15. psal.119.160. reue.2.7.and 22.2.psal.119. 142,144. Iohn 6.35.

HEre is the Spring where waters flow,
to quench our heat of sinne:
Here is the Tree where trueth doth grow,
to leade our liues therein:
Here is the Iudge that stints the strife,
when mens deuices faile:
Here is the Bread that feeds the life,
that death can not assaile.

Luke 2.10.

The tidings of Saluation deere,
comes to our eares from hence:

Ephes.6.16.

The fortresse of our Faith is heere,
and shield of our defence.

Matth.7.6.

Then be not like the hogge, that hath
a pearle at his desire,

2.Pet.2.22.

And takes more pleasure of the trough
and wallowing in the mire.

Matth.6.22.

Reade not this booke, in any case,
but with a single eye:

Psal.119.27, 73.

Reade not, but first desire Gods grace,
to vnderstand thereby.

Iude 20.

Pray still in faith, with this respect,
to fructifie therein,

Psal.119.11.

That knowledge may bring this effect,
to mortifie thy sinne.

Ioshua 1.8. Psal.1.1,2.

Then happy thou, in all thy life,
whatso to thee befalles:

Psal.94 12,13.

Yea, double happy shalt thou be,
when God by death thee calles.

OGracious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewell of thy holy Word, assist vs with thy Spirit, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne image, to build vs vp, and edifie vs into the perfect building of thy Christ: sanctifying and increasing in vs all heauenly vertues. Grant this, O heauenly Father, for Iesus Christes sake. Amen.

¶ To the Christian Reader.

BEsides the manifold and continuall benefits which Almighty God bestoweth vpon vs, both corporall and spirituall, we are especially bounde (deare brethren) to giue him thankes without ceasing for his great grace and vnspeakable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospel, and mercifully to regard vs after so horrible backsliding & falling away from Christ to Antichrist, frō light to darknes, from the liuing God to dumme and dead idoles, and that after so cruell murther of Gods Saints, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, & many others for the like, or not so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods speciall loue and fauour. To the intent therefore that wee may not bee vnmindefull of these great mercies, but seeke by all meanes (according to our duetie) to be thankefull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life wee may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the worde of God, (which is the light to our pathes, the key of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the schoole of all wisedome, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) we thought that we could bestowe our labours and studie in nothing which could bee more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reuealed, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues aboue the least of our brethren (for God knoweth with what feare & trembling we haue bene for the space of two yeeres and more, day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines wee reuerence, exhorted, and also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefit & fauor of God toward his Church (though the time then was most dangerous, and the persecution sharpe & furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vndertooke this great & wonderful worke (with all reuerence, as in the presence of God, as inuocating the word of God, whereunto we thinke our selues vnsufficient) which now God, according to his diuine prouidence & mercy, hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in euery point & word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendred the text, and in all hard places most syncerely expounded the same. For God is our witnesse, that wee haue by all meanes endeboured to set foorth the puritie of the word and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the proprietie of the words, considering that the Apostles, who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrewe, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places reserued the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised, and also delight in the sweet sounding phrases of the holy Scriptures. Yet lest either the simple should be discouraged, or the malicious haue any occasion of iust cauillation, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose & edification, we haue in the margent noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke ‖. Againe, whereas the Ebrewe speech seemed hardly to agree with ours, we haue noted it in the margent after this sort ‡, vsing that which was more intelligible. And albeit that many of the Ebrew names be altered from the old text, and restored to the true writing & first originall, whereof they haue their signification, yet in the vsuall names litle is changed for feare of troubling the simple readers. Moreouer, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrewe and Greeke tongues that it cannot but either by circumlocution, or by adding the verbe or some word, be vnderstood of them that are not well practised therein) wee haue put it in the text with an other kinde of letter, that it may easily bee discerned from the common letter. As touching the diuision of the verses, we haue folowed the Ebrew examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this *. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also wee haue set ouer the head of euery page some notable worde or sentence which may greatly further aswell for memorie, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow dayly for lacke of the true knowledge thereof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also indeuoured both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aswel for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory & the edification of his Church.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glory, there are adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrewe names: and the other containing all the chiefe and principal matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pearle and inestimable treasure may not be offred in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so receiue it, and whosoeuer will willingly receiue the worde of God, earnestly studie it, and in all your life practise it, that yee may now appeare in deede to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

How to take profit by reading of the holy Scriptures.

Who soeuer mindeth to take profite by reading Scriptures, must

1 Earnestly and vfully pray vnto God that he wil vouchsafe to
- Teach the way of his statutes.
- Giue vnderstanding.
- Direct in the path of his commandements.

} Psal.119.

2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
- At the least, twise euery daye this exercise be kept. } Deu.11.v.19
- The time once appointed hereunto after a good entrie, be no otherwise employed. } Luke.9.v.62.
- Superstition be auoyded.
- At one other time that be done, which is left vndone at any time. } Esa.29.v.36. Ephe.5.v.16.

3 Vnderstand to what ende and purpose the Scriptures serue, which were written, to
- Teache, that we may learne trueth.
- Improue, that we may be kept from errour. } 2.Tim.3.ver. 16.& 17.
- Correct, that we may be driuen from vice.
- Instruct, that wee may be setled in the way of well doing.
- Comfort, that in trouble we may be confirmed in patient hope. } Rom.15.v

4 Remember that Scriptures contein matter concerning

Religion and the right worshipping of God, as
- Faith in one God: Father. Sonne. Holy Ghost.
- The state of mankinde, by: 1.Creation. 2.fall and sinne. 3.regeneration in Christ.
- The Church and the gouernment thereof: Before Christ. Since Christ.
- The word of God written in the Testament: Olde. Newe.
- Sacraments: Before Christ. Since Christ.
- The ende and generall iudgement of the: Good. Wicked.

Common wealthes and gouernments of people, by
- Magistrates: Good. Euill.
- Peace and warre.
- Prosperitie and plagues.
- Subiectes: Quiet. Disordered.

Families and things that belong to household, in which are
- Husbands. Wiues. Parents. Children. Masters. Seruants.
- Godly blessed.
- Vngodly plagued.

The priuate life and doings of euery man in
- Wisedome and follie.
- Loue and hatred.
- Soberneſſe and incontinence.
- Mirth and sorrowe.
- Speach and silence.
- Pride and humilitie.
- Couetousnesse and liberalitie.

The common life of all men, as
- Riches, pouertie.
- Nobilitie.
- Fauour.
- Labour and idleneſſe.

5 Refuse all sense of Scripture contrary to the
- Articles of Christian faith, conteined in the common Creede.
- First and second table of Gods commandements.

6 Marke and consider the
1. Coherence of the text, how it hangeth together.
2. Course of times and ages, with such things as belong vnto them.
3. Maner of speach proper to the Scriptures.
4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.

7 Take opportunitie to
- Reade interpreters, if he be able.
- Conferre with such as can open the Scriptures. Acts.8.v.30,31.&c.
- Heare preaching, and to proue by the Scriptures that which is taught. Acts.17.v.11

T. GRASHOP.

The first booke of Moses, called * Genesis.

*This word signifieth the beginning of generation or creature.

THE ARGVMENT.

MOses in effect declareth three things, which are in this booke chiefly to bee considered: First, that the world and all things therein were created by God, and that man being placed in this great tabernacle of the world to behold Gods wonderfull works, and to praise his Name for the infinite graces, wherewith hee had endued him, fell willingly from God through disobedience: who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom hee should ouercome Satan, death and hell. Secondly, that the wicked vnmindfull of Gods most excellent benefits, remained still in their wickednesse, and so falling most horribly from sinne to sinne, prouoked God (who by his Preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to bee his Church, and to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation, and successe thereof might be onely attributed to God, Moses sheweth by the examples of Cain, Ishmael, Esau, and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnesse of them, which haue at al times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisedome might bee confounded, and the Name of God euermore praised.

CHAP. I.

1 God createth the heauen and the earth, 3 The light and the darkenesse, 8 The firmament. 9 Hee separateth the water from the earth. 16 Hee createth the Sun, the Moone, and the starres. 21 He createth the fish, birds, beasts. 26 Hee createth man, and giueth him rule ouer all creatures, 29 and prouideth nourisher for man and beast.

IN the [a] beginning * God created the heauen and the earth.

2 And the earth [b] ‖ was without forme and voyd, and [c] darkenes was vpon the ‡deepe, and the Spirit of God [d] moued vpon the ‡ waters.

3 Then God sayd, * Let there bee light: and there was [e] light.

4 And God sawe the light that it was good, and God separated ‡the light from the darkenesse.

5 And God called the light, Day, and the darkenesse, hee called Night. †‡ So the Euening and the Morning were the first day.

6 ¶ Againe, God said, * Let there be a ‖ firmament in the mids of the waters, and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters which were [f] vnder the firmament, from the waters which were [g] aboue the firmament. and it was so.

8 And God called the firmament, [h] Heauen. † So the euening and the morning were the second day.

9 ¶ God said again, * Let the waters vnder the Heauen bee gathered into one place, and let the drie land appeare. and it was so.

10 And God called the drie land, Earth, and he called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, [i] Let the earth bud forth the bud of the herbe that seedeth seed, the fruitfull tree, which beareth fruit according to his kinde, which hath his seede in it selfe vpon the earth. and it was so.

12 And the earth brought forth the bud of the herbe that seedeth seed according to his kinde, also the tree that beareth fruit, which hath his seede in it selfe according to his kind: and God [k] saw that it was good.

13 † So the euening and the morning were the third day.

14 ¶ And God said, * Let there be [l] lights in the firmament of the heauen, to [m] separate the day from the night, and let them be for [n] signes, and for seasons, and for dayes, and yeeres.

15 And let them bee for lights in the firmament of the heauen to giue light vpon the earth. and it was so.

16 God then made two * great lights: the greater light to [o] rule the day, and the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen to shine vpon the earth.

18 And to * rule in the day, and in the night, and to separate the light from the darkenesse: and God saw that it was good.

19 † So the euening and the morning were the fourth day.

20 ¶ And God said, * Let the waters bring forth abundantly the moouing creature that hath life, and fowle that may flie aboue the earth in the open firmament of heauen.

21 And God created great whales, and euery liuing creature that moueth, which the waters brought forth abundantly after their kinde, and euery winged fowle after his kinde: and God saw that it was good.

22 And God blessed them, saying, Bring forth fruit and multiply, and fill the waters in the seas, and let fowle multiply in the earth.

23 † So the euening and the morning were the fift day.

24 ¶ And God said, * Let the earth bring forth the liuing creature after his kinde, cattell, and creeping thing, and beast of the earth after his kinde: and it was so.

25 And God made the beast of the earth after his kinde, and cattell after their kinde, and euery thing that creepeth vpon the earth after his kinde: and God saw that it was good.

26 ¶ Then God said, * Let vs make man in our Image, after our similitude, and let them rule ouer the fish of the sea, and ouer the fowle of the heauen, and ouer the cattell, and ouer all the earth, and ouer euery creeping thing that creepeth vpon the earth.

27 So God created man in his owne Image, in the Image of God created he him: male and female created he them.

28 And God blessed them, and said vnto them, Bring forth fruit, and multiply, and replenish the earth, and subdue it, and rule ouer the fish of the sea, and ouer the fowle of the heauen, and ouer euery beast that moueth vpon the earth.

29 Moreouer God said, Behold, I haue giuen you euery herbe bearing seed, which is vpon all the face of the earth, and euery tree in the which is the fruit of a tree bearing seed: to you it shall be for meate.

30 And to euery beast of the earth, and to euery fowle of the heauen, and to euery thing that moueth vpon the earth, wherein there is life, euery greene herbe shall be for meate: and it was so.

31 † And God saw all that he had made, and behold, it was very good. † So the euening and the morning were the sixt day.

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a First of all, & before that any creature was, God made heauen and earth of nothing, Wisd. 11.14. *Psal.* 33.6. *and* 136.5. *Eccles.* 18. 1. *Actes* 14.15. *and* 17.24.

b As a rude lumpe and without any creature in it: for the waters couered all. ‖ *Or, waste.*

c Darkenes couered the deepe waters: for as yet the light was not created. ‡ *Ebr. face of the deepe.*

d He maintained this confuse heape by his secret power. ‡ *Ebr. face of the waters. Heb.* 11.3.

e The light was made before either Sunne or Moone was created, therefore we must not attribute that to the creatures that are Gods instruments, which only appertaineth to God. ‡ *Ebr. betweene the light, & betweene the darkenesse.* † The first day. ‡ *Ebr. so was the euening, so was the morning.* *Psal.* 33.6. *and* 136.5. *Ieremie* 10.12. *and* 51.15. ‖ *Or, spreading ouer.*

f As the thin clouds which are vpholden by Gods power, lest they should ouerwhelme the world. *Psal.* 148.4.

g That is, the region of the ayre, and all that is aboue vs.

h So that we see it is the onely power of Gods word that maketh the fruitfull, where else nature is barren. i This word is so oft taken to signifie the Lord made all things created, not for man, but for his glorie, they were accepted, yet to the elect by Christ they are reserued and serue to their vse. † The third day. *Psal.* 136.7. *Deut.* 4.19.

k By the light he meaneth the Sun, the light and the fountaine of it. l Which are the Sun, Moone and the starres. m To put the Sunne and Moone in their office, to make the day and night, and to diuide the seasons. n To giue iudgement by his eye: for by the Moone are gathered the moneths. o To giue light to the day, as the Sunne is the same, to serue to mans vse. *Gen.* 1.5.

19 † So the Euening and the Morning were the fourth day.

20 Afterward God sayd, Let the waters bring forth in abundance every p creeping thing that hath ‡ life: and let the foule flie vpon the earth in ‡ the open firmament of the heauen.

21 Then God created the great whales, and euery thing liuing and mouing, which the q waters brought forth in abundance according to their kinde, and euery feathered foule according to his kinde: And God saw that it was good.

22 Then God r blessed them, saying, Bring forth fruit and multiplie, and fill the waters in the seas, and let the foule multiply in the earth.

23 † So the Euening and the Morning were the fift day.

24 ¶ Moreouer God said, Let the earth bring forth the ‡ liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kinde. and it was so.

25 And God made the beast of the earth according to his kind, and the cattell according to his kinde, and euery creeping thing of the earth according to his kind: And God saw that it was good.

26 Furthermore God sayd, * s Let vs make man in our t image according to our likenes, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beasts, and ouer all the earth, and ouer euery thing that creepeth and moueth on the earth.

27 * Thus God created the man in his image: in the image of God created he him: he created them * male and female.

28 And God u blessed them, and God said to them, * Bring forth fruit and multiplie, and fill the earth, & subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that moueth vpon the earth.

29 And God said, Behold, I haue giuen vnto you x euery herbe bearing seed, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seede: * that shall be to you for meate.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that moueth vpon the earth, which hath life in it selfe, euery greene herbe shall be for meat. and it was so.

31 * And God saw all that he had made, and loe, it was very good. † So the euening and the morning were the sixt day.

THus the heauens and the earth were finished, and all the a hoste of them.

2 For in the seuenth day God ended his worke which he had made, * and the seuenth day he b rested from all his worke, which he had made.

3 So God blessed the seuenth day, and c sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 ¶ These are the ‖ generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery ‖ plant of the field, before it was in the earth, & euery herbe of the field, before it grew: for the Lord God had not caused it to d raine vpon the earth, neither was there a man to till the ground,

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lord God also ‖ made the man e of ỹ dust of the ground, & breathed in his face breath of life, & * the man was a liuing soule.

8 And the Lord God planted a garden Eastward in f Eden, and there hee put the man whom he had made.

9 (For out of the ground made the Lord God to grow euery tree pleasant to the sight and good for meate: the g tree of life also in the mids of the garden, h & the tree of knowledge of good and of euill.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is * Pishon: the same compasseth the whole land i of Hauilah, where is gold.

12 And the golde of that land is good: there is ‖ Bdelium, and the onix stone.

13 And the name of the second riuer is Gihon: the same compasseth the whole land of ‖ Cush.

14 The name also of the third riuer is ‖ Hiddekel: this goeth toward the Eastside of ‖ Asshur: & the fourth riuer is ‖ Perath.)

15 ¶ Then the Lord God toke the man, and put him into the garden of Eden, that he might k dresse it, and keepe it.

16 And the Lord God l commaunded the man, saying, ‡ Thou shalt eate freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill thou shalt not eate of it: for ‖ in the day that thou eatest therof, thou shalt die the m death.

18 Also the Lord God said, It is not good that the man should be himselfe alone: I will make him an helpe ‡ meet for him.

19 So the Lord God formed of the earth euery beast of the field, and euery foule of

p As fish and wormes, which slide, swim me, or creepe.
‡ Ebr. the soule of life.
‡ Ebr. face of the firmament.
q The fish and foules had both one beginning, wherein we see that nature giueth place to Gods will, forasmuch as the one sort is made to flie aboue in the aire, and the other to swimme beneath in the water.
r That is, by the vertue of his word he gaue power to his creatures to ingender.
† The fift day.
‡ Ebr. soule of life. Chap. 5.1. & 9.6. 1. cor. 11.7. Iames. 3.10.
s God commanded the water and the earth to bring forth other creatures: but of man he saith, Let vs make: Signifying that God taketh counsell with his wisedome and vertue, purposing to make an excellent work aboue all the rest of his creation.
t This image and likenesse of God in man is expounded, Eph. 4.24. where it is written, that man was created after God in righteousnesse and true holinesse, meaning by these two words all perfection, as wisdome, truth, innocency, power, &c. Wisd. 2.23. ecclus. 17.1. Matth. 19.4.
u The propagation of man is the blessing of God, Psal 128. Chap. 8.17. and 9.1.
x Gods great liberalitie to man taketh away all excuse of his ingratitude. Chap. 9.3. Exod. 31.17. ecclus. 39.16. mark. 7.37.
† The sixt day.

a That is, the innumerable abundance of creatures in heauen and earth. Exod. 20.11. and 31.17. deut. 5.14. heb. 4.4.
b For he had now finished his creation, but his prouidence still watcheth ouer his creatures & gouerneth them.
c Appointed it to be kept holy, that man might therein consider the excellencie of his works, and Gods goodnesse towards him.
‖ Or, the originall and beginning.
‖ Or, tree, as chap. 2.15.
d God only openeth the heauens and shutteth them, he sendeth drought & raine according to his good pleasure.
‖ Or, formed.
e He sheweth whereof mans body was created, to ỹ intent that man should not glory in the excellency of his owne nature. 1. Cor. 15.45.
f This was the name of a place, as some thinke, in Mesopotamia, most pleasant, and abundant in all things.
g Which was a signe of the life receiued of God.
h That is, of miserable experience, which came by disobeying God. Ecclus. 24.29.
i Which Hauilah is a countrey ioyning to Persia Eastward and inclineth toward the West. ‖ Or, precious stones, or pearle: Plinie saith, it is the name of a tree. ‖ Or, Ethiopia, ‖ Or, Tygris ‖ Or, Assyria. ‖ Or, Euphrates.
k God would not haue man idle, though as yet there was no need to labor.
l So that man might know there was a Soueraigne Lord to whom he owed obedience. ‡ Ebr. eating thou shalt eate of. ‖ Or, Whensoeuer.
m By this death he meaneth the seperation of man from God, who is our life and chiefe felicitie: and also that our disobedience is the cause thereof. ‡ Ebr. before him.

CHAP. II.

2 God resteth the seuenth day, and sanctifieth it, 15 He setteth man in the garden. 21 He createth the woman. 24 Marriage ordained.

n By moouing them to come & submit themselues to Adam.
‡ *Ebr. built.*
o Signifying, that mankinde was perfit, when the woman was created, which before was like an vnperfit building.
1. *Cor.* 11. 8.
[*Or, manneſſe, becauſe ſhe commeth of man: for in Ebrew Iſh is man, and Iſhah the woman.*
Mat. 19. 5. *marke* 10. 7. 1. *cor.* 6. 16. *epheſ.* 5. 31.
p So that matiage requireth a greater duetie of vs toward our wiues, then otherwiſe wee are bound to ſhew to our parents. q For before ſinne entred, all things were honeſt and comely.

the heauen, & brought them vnto the man, to ſee how he would call them: for howſoeuer the man named the liuing creature, ſo was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beaſt of the field: but for Adam found he not an helpe meete for him.

21 ¶ Therefore the Lord God cauſed an heauie ſleepe to fall vpon the man, & he ſlept: and he toke one of his ribs, and cloſed vp the fleſh in ſtead therof.

22 And the rib which the Lord God had taken from the man, ‡ made he a ° woman, and brought her to the man.

23 Then the man ſayd, * This now is bone of my bones, and fleſh of my fleſh. She ſhall be called || woman, becauſe ſhe was taken out of man.

24 * Therefore ſhall man leaue p his father and his mother, and ſhall cleaue to his wife, and they ſhall be one fleſh.

25 And they were both naked, the man and his wife, and were not q aſhamed.

CHAP. III.

1 *The woman ſeduced by the ſerpent, 6 inticeth her husband to ſinne.* 8 *They both flee from God.* 14 *They three are puniſhed.* 15 *Chriſt is promiſed.* 19 *Man is duſt.* 22 *Man is caſt out of Paradiſe.*

NOw * the ſerpent was more a ſubtil then any beaſt of the field, which the Lord God had made: and he b ſaid to the woman, Yea, hath God indeed ſaid, Ye ſhall not eate of euery tree of the garden?

2 And the woman ſayd vnto the ſerpent, Wee eate of the fruite of the trees of the garden,

3 But of the fruit of the tree which is in the mids of the garden, God hath ſayd, Ye ſhall not eate of it, neither ſhall ye touch it, c leſt ye die.

4 Then * the ſerpent ſayd to the woman, Ye ſhall not d ‡ die at all.

5 But God doth know that when ye ſhal eate therof, your eyes ſhall be opened, and ye ſhall be as gods, e knowing good and euill.

6 So the woman (ſeeing that the tree was good for meate, and that it was pleaſant to the eyes, and a tree to bee deſired to get knowledge) toke of the fruit thereof, and did * eate, and gaue alſo to her husband with her, and he f did eate.

7 Then the eyes of them both were opened, and they g knew that they were naked, and they ſowed figge tree leaues together, and made themſelues ‡ breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the || coole of the day, and the man and his wife h hid themſelues from the preſence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and ſayd vnto him, Where art thou?

10 Who ſayd, I heard thy voyce in the garden, and was afraid: becauſe I was i naked, therefore I hid my ſelfe.

11 And he ſaid, Who told thee that thou waſt naked? Haſt thou eaten of the tree whereof I commanded thee that thou ſhouldeſt not eate?

12 Then the man ſayde, The woman which thou k gaueſt to be with me, ſhe gaue me of the tree, and I did eate.

13 And the Lord God ſaid to the woman, Why haſt thou done this? And the woman ſaid, l The ſerpent beguiled me, and I did eate.

14 ¶ Then the Lord God ſaid to the ſerpent, m Becauſe thou haſt done this, thou art curſed aboue all cattell, and aboue euery beaſt of the field: vpon thy belly ſhalt thou goe, and n duſt ſhalt thou eate all the dayes of thy life.

15 I wil alſo ° put enimity betweene thee and the woman, and betweene thy ſeede and her ſeede. He ſhall breake thine p head, and thou ſhalt q bruiſe his hecle.

16 ¶ Vnto the woman he ſaid, I will greatly increaſe thy r ſorowes, and thy conceptions. In ſorow ſhalt thou bring foorth children, and thy deſire ſhalbe ſubiect to thine husband, and he ſhall ſ rule ouer thee.

17 ¶ Alſo to Adam he ſaid, Becauſe thou haſt obeyed the voyce of thy wife, and haſt eaten of the tree, (whereof I commaunded thee, ſaying, Thou ſhalt not eate of it) t curſed is the earth for thy ſake: in ſorow ſhalt thou eate of it all the dayes of thy life.

18 u Thornes alſo and thiſtles ſhall it bring foorth to thee, and thou ſhalt eate the herbe of the field.

19 In the ſweate of thy face ſhalt thou eate bread, till thou returne to the earth: for out of it waſt thou taken, becauſe thou art duſt, and to duſt ſhalt thou returne.

20 (And the man called his wiues name Heuah, becauſe ſhe was the mother of all liuing.)

21 Vnto Adam alſo and to his wife did the Lord God x make coates of ſkinnes, and clothed them.

22 ¶ And the Lord God ſayd, y Behold, the man is become as one of vs, to know good and euill. And now leſt her put forth his hand, and z take alſo of the tree of life, and eate and liue for euer,

23 Therefore the Lord God ſent him forth from the garden of Eden, to till the earth whence hee was taken.

24 Thus he caſt out man, and at the Eaſt ſide of the garden of Eden hee ſet the Cherubims, and the blade of a ſword ſhaken, to keepe the way of the tree of life.

Wiſd. 2. 24.
a As Satan can change himſelfe into an Angel of light, ſo did he abuſe the wiſedome of the ſerpent to deceiue man.
b God ſuffered Satan to make the ſerpent his inſtrument, and to ſpeake in him.
c In doubting of Gods threatning, ſhe yeelded to Satan.
2. *Cor.* 11. 3.
d This is Satans chiefeſt ſubtiltie, to cauſe vs not to feare Gods threatnings.
‡ *Eb. die the death.*
e As though he ſhould ſay, God doth not forbid you to eat of the fruit, ſaue that he knoweth that if yee ſhould eate therof, ye ſhould be like vnto him. *Eccluſ.* 25. 26. 1. *tim.* 2. 14.
f Not ſo much to pleaſe his wife, as moued by ambition & her perſwaſion. g They began to feele their miſery, but they ſought not to God for remedy.
‡ *Ebr. things to gird about them to hide their priuities.* || *Or, winde.*
h The ſinfull conſcience fleeth Gods preſence.
i His hypocriſie appeareth in that he hid the cauſe of his nakednes, which was the tranſgreſſion of Gods commandement.
k His wickednes and lacke of true repentance appeareth in this, that he burdeneth God with his ſauke, becauſe he had giuen him a wife.
l In ſtead of confeſſing her ſinne, ſhe increaſed it, by accuſing the ſerpent.
m He asked the reaſon of Adam and his wife, becauſe he would bring them to repentance, but he asketh not the ſerpent becauſe he would ſhew him no mercy.
n As a vile and contempti le beaſt, Iſa. 65. 25.
o Hee chiefly meaneth Satan, by whoſe motion and craft the ſerpent deceiued the woman.
p That is, the power of ſinne and death.
q Satan ſhall ſting Chriſt and his members, but not ouercome them.
r The Lord comforteth Adam by the promiſe of the bleſſed ſeede, & alſo puniſheth the body for the ſinne which the ſoule ſhould haue beene puniſhed for, that the ſpirit hauing conceiued hope of forgiueneſſe, might liue by faith. 1. *Cor.* 14. 34
ſ The tranſgreſſion of Gods commandement was the cauſe that both mankind and all other creatures were ſubiect to the curſe.
t Theſe are not the natural fruits of the earth, but proceede of the corruption of ſinne.
u Or gaue them knowledge to make themſelues coats.
x By this derision he reproueth Adams miſerie, wherein to he was fallen by ambition.
y Adam deſerued of life, loſt alſo the ſigne thereof.

CHAP. IIII.

1 The generation of mankinde. 3 Kain and Habel offer sacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearefull wiues. 26 True religion is restored.

AFterward the man knewe Heuah his wife, which [a] conceiued and bare Kain, and said, I haue obtained a man [b] by the Lord.

2 And againe she brought forth his brother Habel, & Habel was a keeper of sheepe, and Kain was a tiller of the ground.

3 ¶ And in processe of time it came to passe, that Kain brought an [c] oblation vnto the Lord of the fruit of the ground.

4 And Habel also himselfe brought of the first fruites of his sheepe, and of the fat of them, and the Lord had respect vnto *Habel, and to his offering.

5 But vnto Kain and to his offering he had no [d] regard: Wherefore Kain was exceeding wroth, and his countenance fel downe.

6 Then the Lord said vnto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou doe well, shalt thou not [e] be accepted? and if thou doest not well, sinne lieth at the [f] dore: also vnto thee his [g] desire shall be subiect, and thou shalt rule ouer him.

8 ¶ Then Kain spake to Habel his brother. And *when they were in the fielde, Kain rose vp against Habel his brother, and slew him.

9 Then the Lord said vnto Kain, Where is Habel thy brother? Who answered, I cannot tell. [h] Am I my brothers keeper?

10 Againe he said, What hast thou done? the [i] voyce of thy brothers blood cryeth vnto me from the earth.

11 Now therefore thou art cursed [k] from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall not from hence forth yeeld vnto thee her strength: a [l] vagabond & a runnagate shalt thou be in the earth.

13 Then Kain said to the Lord, [m] ‖ My punishment is greater then I can beare.

14 Behold, thou hast cast mee out this day from the ‡ earth, and from thy face shall I be hid, and shall be a vagabond, and a runnagate in the earth, and whosoeuer findeth me, shall slay me.

15 Then the Lord said vnto him, Doubtlesse whosoeuer slayeth Kain, he shall be [n] punished seuen fold. And the Lord set a [o] marke vpon Kain, lest any man finding him, should kill him.

16 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the East side of Eden.

17 Kain also knew his wife, which conceiued and bare Henoch: and he built a [p] citie, and called the name of the citie by the name of his sonne, Henoch.

18 And to Henoch was borne Irad, and Irad begat Mehuiael, and Mehuiael begat Methushael, & Methushael begat Lamech.

19 ¶ And Lamech tooke to him [q] two wiues: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal, who was the ‖ father of such as dwell in the tents, and of such as haue cattell.

21 And his brothers name was Jubal, who was the father of all that play on the harpe and ‖ organs.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of brasse and of yron, and the sister of Tubal-kain was Naamah.

23 Then Lamech sayd vnto his wiues Adah and Zillah, Heare my voyce, ye wiues of Lamech: hearken vnto my speech: [r] for I would slay a man in my wound, and a yong man in mine hurt.

24 If Kain shall be auenged seuen folde, truely Lamech [s] seuenty times seuen fold.

25 ¶ And Adam knew his wife againe, and she bare a sonne, and she called his name Sheth: for God, said she, hath appointed me another seede for Habel, because Kain slew him.

26 And to the same Sheth also there was borne a sonne, and he called his name Enosh. Then began men to [t] call vpon the Name of the Lord.

a Mans nature, the state of Mariage, and Gods blessing were not vtterly abolished through sinne, but the quality or condition thereof was changed.

b That is, according to the Lords promise, as chap. 3.15. some reade, To the Lord, as reioycing for the sonne which she had borne, who she would offer to the Lord, as the first fruites of her birth.

c This declareth that the father instructed his children in the knowledge of God, & also how God gaue them sacrifices to signifie their saluation: albeit they were destitute of the sacrament of the tree of life. *Hebr.* 11.4.

d Because he was an hypocrite, and offered onely for an outward shew without sincerity of heart.

e Both thou and thy sacrifice shall be acceptable to me.

f Sinne shall still torment thy conscience.

g The dignitie of the first borne is giuen to Kain ouer Habel. *Wisd.* 10.3.

matth. 23.35. *1.ioh.* 3.12. *inde* 11.

h This is the nature of the reprobate when they are reproued of their hypocrisie, euen to neglect God and despite him.

i God reuengeth the wrongs of his Saints, though none complaine: for the iniquity it selfe crieth for vengeance.

k The earth shall be a witnesse against thee, which mercifully receiued that blood, which thou most cruelly sheddest.

l Thou shalt neuer haue rest: for thine heart shall be in continuall feare and care.

m He burdeneth God as a cruel iudge because he did punish him so sharply. ‖ *Or, my sinne is greater then can be pardoned.* ‡ *Ebr. from off the face of.*

n Not for the loue hee bare to Kain but to suppresse murther.

o Which was some visible signe of Gods iudgement, that others should feare thereby.

p Thinking thereby to bee sure, and to haue lesse occasion to feare Gods iudgements against him.

q The lawful institution of mariage, which is, that two should be one flesh, was first corrupt in the house of Kain by Lamech.

‖ *Or, first inuenter.*

‖ *Or, flutes and pipes.*

r His wiues seeing that all men hated him for his crueltie, were afraid: therefore he braggeth that there is none so lustie that were able to resist, although he were already wounded.

s He mocked at Gods sufferance in Kain, iesting as though God would suffer none to punish him, and yet giue him licence to murther others.

t In these dayes God began to moue the hearts of the godly to restore religion, which a long time by the wicked had bene suppressed.

CHAP. V.

1 The genealogie, 5 Age and death of Adam. 6 His succession vnto Noah and his children. 24 Henoch was taken away.

THis is the ‖ booke of the generations of Adam. In the day that God created Adam, in the [a] likenesse of God made he him.

‖ *Or, rehearsall of the stocke.*

a Reade cha. 1.26

2 Male and female created he them, and blessed them, and called their name [b] Adam in the day that they were created.

b By giuing the both one name, he noteth the inseparable coniunction of man and wife.

3 ¶ Now Adam liued an hundreth and thirtie yeere, and begate a childe in his owne [c] likenesse after his image, and called his name Sheth.

c As well concerning his creation, as his corruption.

4 *And the dayes of Adam, after he had begotten Sheth, were eight hundreth yeres, and he begate sonnes and daughters.

*1 *Chron.* 1.1.

5 So all the dayes that Adam liued, were nine hundreth and thirty yeeres: and he died.

6 And [d] Sheth liued an hundreth and fiue yeeres, and begate Enosh.

d He proueth Adams generation by them which came of Sheth, to shew which is the true Church, and also what care God had

7 And Sheth liued after he begate Enosh, eight hundreth and seuen yeeres, and begate sonnes and daughters.

ouer the same from the beginning, in that hee continued euer his graces toward it by a continuall succession.

e The chiefe cause of long life in the first age, was the multiplication of mankind, that according to Gods commandement at the beginning the world might be increased with people, which might vniuersally praise his Name.

8 So all the dayes of Sheth were [c] nine hundred and twelue yeeres: and he died.

9 ¶ Also Enosh liued ninety yeeres, and begate Kenan.

10 And Enosh liued, after he begate Kenan, eight hundred and fifteene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enosh were nine hundred and fiue yeeres: and he died.

12 ¶ Likewise Kenan liued seuenty yeeres, and begate Mahalaleel.

13 And Kenan liued, after he begat Mahalaleel, eight hundred and forty yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeeres: and he died.

15 ¶ Mahalaleel also liued sixty and fiue yeeres, and begate Jered.

16 Also Mahalaleel liued after he begate Jered, eight hundred and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundred ninety and fiue yeeres: and he died.

18 ¶ And Jered liued an hundred sixtie and two yeeres, and begote Henoch.

19 Then Jered liued, after he begat Henoch, eight hundred yeeres, and begate sons and daughters.

20 So all the dayes of Jered were nine hundred sixtie and two yeeres: and he died.

Eccl. 44. 16. hebr. 11 5.

21 ¶ * Also Henoch liued sixtie and fiue yeeres, and begate Methushelah.

f That is, he led an vpright and godly life.

22 And Henoch walked [f] with God, after he begat Methushelah, three hundred yeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were three hundred sixtie and fiue yeeres.

g To shew that there was a better life prepared, and to be a testimonie of the immortalitie of soules & bodies.

24 And Henoch walked with God, and hee was no more seene: for [g] God tooke him away.

As to inquire where he became is meere curiositie.

25 Methushelah also liued an hundred eighty and seuen yeres, and begate Lamech.

26 And Methushelah liued, after he begate Lamech, seuen hundred eighty and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methushelah were nine hundred sixtie and nine yeeres: and he died.

h Lamech had respect to the promise, Chap. 3. 15. and desired to see the deliuerer which should be sent, and yet saw but a figure thereof: he also spake this by the spirit of prophesie, because Noah deliuered the Church, and preserued it by his obedience.

28 ¶ Then Lamech liued an hundred eightie and two yeeres, and begate a sonne,

29 And called his name Noah, saying, This same shal [h] comfort vs concerning our worke and sorow of our hands, as touching the earth, which the Lord hath cursed.

30 And Lamech liued after he begate Noah, fiue hundreth ninetie and fiue yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seuen hundred seuentie and seuen yeeres: and he died.

32 And Noah was fiue hundred yeere olde. And Noah begate Shem, Ham, and Japheth.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that he made him. 18 Noah and his are preserued in the Arke, which he was commanded to make.

SO when men began to be multiplied vpon the earth, and there were daughters borne vnto them,

2 Then the [a] sons of God saw the daughters [b] of men that they were [c] faire, and they tooke them wiues of all that they ‖ liked.

a The children of the godly, which began to degenerate.

b Those y came of wicked parents, as of Kain.

c Hauing more respect to their beautie, and to worldly considerations, then to their maners and godlinesse.

‖ *Or, had chosen.*

3 Therefore the Lord said, My Spirit shall not [d] alway ‡ striue with man, because he is but flesh, and his dayes shalbe an [e] hundred and twentie yeeres.

d Because man could not be wonne by Gods lenitie and long sufferance, whereby he strooe to ouercome him, he would no longer stay his vengeance.

4 There were ‖ gyantes in the earth in those dayes: yea and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mightie men, which in old time were men of [f] renowme.

e Which terme God gaue man to repent before he would destroy the earth, 1. Pet. 3. 20.

‖ *Or, tyranti.*

f Which vsurped authoritie ouer others and did degenerate from that simplicity wherein their fathers liued.

5 ¶ When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his * heart were onely euill ‡ continually,

Chap. 8. 21. matth. 15. 19.

6 Then it [g] repented the Lord, that hee had made man in the earth, and he was sory in his heart.

‡ *Ebr. euery day.*

g God doth neuer repent, but he speaketh after our capacity because he did destroy him, and in y as it were, did disauow him to be his creature.

7 Therefore the Lord said, I wil destroy from the earth the man whom I haue created, from man [h] to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

h God declareth how much he detesteth sinne, seeing the punishment thereof extendeth to the brute beasts.

8 But Noah [i] found grace in the eyes of the Lord.

i God was merciful vnto him.

9 ¶ These are the ‖ generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.

‖ *Or, history.*

10 And Noah begat three sonnes, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, for the earth was filled with [k] cruelty.

k Meaning, that all were giuen to the contempt of God, & oppression of their neighbours. [*Or, I will destroy mankind.*

12 Then God looked vpon the earth, and behold, it was corrupt: for all flesh had corrupted his way vpon the earth.

‖ *Or, oppression and wickednesse of them.* ‡ *Ebr. from the face of them.*

13 And God said vnto Noah, ‖ An end of all flesh is come before me: for the earth is filled with ‖ cruelty ‡ through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an Arke of ‡ pine trees: thou shalt make ‡ cabines in the Arke, and shalt pitch it within & without with pitch.

‡ *Ebr. Gopher.* ‡ *Ebr. nestes.*

15 And ‖ thus shalt thou make it: The length of the Arke shalbe three hundred cubites, the breadth of it fiftie cubites, and the height of it thirty cubites.

‖ *Or, of this measure.*

16 A Window shalt thou make in the Arke, & in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the [l] low, second and third roome.

l That is, of three heights.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I [m] establish my Couenant, and thou shalt goe into the Arke, thou and thy sonnes, and thy wife, and thy sonnes wiues with thee.

m To the intent that in this great enterprise and mockings of the whole world thou mayest be confirmed, & thy faith faile not.

19 And of euery liuing thing, of all flesh, two of euery sort shalt thou cause to come

into the Arke, to keepe them aliue with thee: they shalbe male and female.

20 Of the foules after their kinde, and of the cattel after their kind, of euery creeping thing of the earth after his kind, two of euery sort shall come vnto thee, that thou mayest keepe them aliue.

21 And take thou with thee of all meate that is eaten: & thou shalt gather it to thee, that it may be meat for thee and for them.

22 * Noah therefore did according vnto all that God commanded him: euen [n] so did hee.

Hebr. 11.7.
n That is, hee obeyed Gods commandement in all points, without adding or diminishing.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

AND the Lord said vnto Noah, Enter thou and all thine house into the Arke: for thee haue I seene [a] * righteous before me in this || age.

2. *Pet.* 2.5.
a In respect of the rest of the world, and because he had a desire to serue God, and liue vprightly.
||*Or, generation.*

2 Of euery [b] cleane beast thou shalt take to thee by seuens, the male and his female: but of vncleane beasts by couples, the male and his female.

b Which might be offered in sacrifice, whereof sixe were for breede, and the seuenth for sacrifice.

3 Of the foules also of the heauen by seuens, male and female to keepe seede aliue vpon the whole earth.

4 For seuen dayes hence I will cause it raine vpon the earth fortie dayes and fortie nights, & all the substance that I haue made, will I destroy from off the earth.

5 * Noah therefore did according vnto all that the Lord commanded him.

6 And Noah was sixe hundreth yeeres olde, when the flood of waters was vpon the earth.

Matth. 24.37. *Luke* 17.26. 2. *Pet.* 3.20.

7 ¶ So Noah entred and his sonnes, and his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beastes, & of the vncleane beasts, & of the foules, & of all that creepeth vpon the earth,

9 There [c] came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

c God compelled them to present themselues to Noah, as they did before to Adam, when he gaue the names, Chap. 2.19.

10 And so after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the sixe hundred yeere of Noahs life in the [d] second moneth, the seuenteenth day of the moneth, in the same day were all the [e] fountaines of the great deepe broken vp, and the windowes of heauen were opened.

d Which was about the beginning of May, when all things did most florish.
e Both the waters in the earth did ouerflow, & also the clouds powred downe.

12 And the raine was vpon the earth fortie dayes and fortie nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Japheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattell after their kind, & euery thing that creepeth & moueth vpon the earth after his kinde, and euery foule after his kind, euen euery bird of euery feather.

15 For they came to Noah into the Arke, two & two, of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord [g] || shut him in.

f Euery thing shewing that God would haue to be preserued on earth, came into the Arke to Noah.

g So that Gods secret power defended him against the rage of the mightie waters
||*Or, shut it vpon him.*

17 Then the flood was fortie dayes vpon the earth, & the waters were increased, and bare vp the Arke, which was lift vp aboue the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters ‡ preuailed so exceedingly vpon the earth, that all the hie mountains that are vnder the whole heauen, were couered.

‡ *Ebr. waxed very mightie.*

20 Fifteene cubites vpward did the waters preuaile, when the mountaines were couered.

21 * Then all flesh perished that mooued vpon the earth, both foule, and cattell, and beast, and euery thing that creepeth and moueth vpon the earth, and euery man.

Wisd. 10.4. *Eccles.* 39.27,28.

22 Euery thing in whose nostrels the spirit of life did breathe, whatsoeuer they were in the drie land, they died.

23 So [h] hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroyed from the earth. And Noah only [i] remained, and they that were with him in the Arke.

h That is, God.
i Learne what it is to obey God only and to forsake the multitude, 1. Pet. 3.20.

24 And the waters preuailed vpon the earth an hundreth and fiftie dayes.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come foorth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promiseth that all things shall continue in their first order.

NOw God [a] remembred Noah and [b] euery beast, and all the cattell that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth that he remembreth them.
b If God remember euery bruit beast, what ought to be the assurance of his children?

2 The fountaines also of the deepe, and the windowes of heauen were stopped, and the raine from heauen was restrained,

3 And the waters returned from aboue the earth, going and returning: and after the end of the hundreth and fiftieth day, the waters abated.

4 And in the [c] seuenth moneth, in the seuenteenth day of the moneth, the Arke || rested vpon the mountaines of || Ararat.

c Which conteined part of September and part of October.
||*Or, stayed.*
||*Or. Armenia.*

5 And the waters were going & decreasing vntill the [d] tenth moneth: in the tenth moneth, and in the first day of the moneth were the toppes of the mountaines seene.

d Which was the moneth of December.

6 ¶ So ‡ after fourtie dayes, Noah opened the window of the Arke, which hee had made,

‡ *Ebr. at the end of fortie dayes.*

7 And sent foorth a † rauen, which went out going foorth and returning, vntill the waters were dried vp vpon the earth.

† The rauen is sent forth and returneth.

8 Againe he sent a † doue from him, that he might see if the waters were diminished from off the earth.

† He sendeth the doue.

9 But the doue found no rest for the sole of her foote: therefore she returned vnto him into the Arke (for the waters were vpon the whole earth) and he [e] put forth his hand and receiued her, and tooke her to him into the Arke.

e It is like that the rauen did flie to & fro, resting on the Arke, but came not into it, as the doue that was taken in.

10 And he abode yet other seuen dayes, & againe he sent forth the doue out of the Arke.

11 And

11 And the doue came to him in the euening, and loe, in her ‖ mouth was an [f] oliue leafe that shee had pluckt: whereby Noah knew that the waters were abated from off the earth.

12 Notwithstanding he waited yet other seuen dayes, and sent forth the doue, which returned not againe vnto him any more.

13 ¶ And in the six hundreth and one yeere, in the first day of the [g] first moneth, the waters were dried vp from off the earth: and Noah remooued the couering of the Arke and looked, and behold, the vpper part of the ground was drie.

14 And in the second moneth, in the seuen and twentieth day of the moneth, was the earth dry.

15 ¶ Then God spake to Noah, saying,

16 [b] Goe forth of the Arke, thou and thy wife, and thy sonnes, and thy sonnes wiues with thee.

17 Bring forth with thee euery beast that is with thee, of all flesh, both foule & cattell, & euery thing that creepeth & moueth vpon the earth, that they may breede abundantly in the earth, * and bring forth fruit and increase vpon the earth.

18 So Noah came forth, and his sonnes, and his wife, and his sons wiues with him.

19 Euery beast, euery creeping thing, and euery foule, all that moueth vpon the earth after their kinds, went out of the Arke.

20 ¶ Then Noah [i] built an Altar to the Lord, and tooke of euery cleane beast, and of euery cleane foule, & offered burnt offrings vpon the Altar.

21 And the Lord smelled a ‖ [k] sauour of rest, and the Lord said in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans * heart is euill, euen from his youth: neither will I smite any more all things liuing, as I haue done.

22 Hereafter [l] seed time and harueſt, and cold and heat, and summer, and winter, and day and night shall not cease, so long as the earth remaineth.

[Or, bill.
f Which was a signe that the waters were much diminished: for the oliues grow not on the hie mountaines.
g Called in Ebrew Abib, conteining part of March, and part of April.
h Noah declareth his obedience, in y he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God.
Gen. 1. 2. & 9. 1.
i For sacrifices, which were as an exercise of their faith, whereby they vsed to giue thanks to God for his benefits.
‖ *Or, a sweete sauour.*
k That is, thereby he sheweth himselfe appeased, and his anger to rest.
Gen. 6. 5.
matth. 15. 19.
l The order of nature destroyed by the flood, is restored by Gods promise.

CHAP IX.

1 *The confirmation of mariage.* 2 *Mans authority ouer all creatures.* 3 *Permission of meats.* 6 *The power of the sword.* 14 *The rainebow is the signe of Gods promise.* 21 *Noah is drunken & mocked of his sonne whom he curseth* 29 *The age & death of Noah.*

AND God [a] blessed Noah and his sonnes, and said to them, * Bring forth fruit, and multiply, and replenish the earth.

2 Also the [b] feare of you, & the dread of you shall be vpon euery beast of the earth, & vpon euery foule of the heauen, vpon all that moueth on the earth, & vpon all the fishes of the sea, into your hand are they deliuered.

3 Euery [c] thing that moueth and liueth, shall be meate for you: as the * greene herbe, haue I giuen you all things.

4 * But flesh with the life thereof, I meane with the blood thereof, shall ye not eat.

5 [c] For surely I will require your blood wherein your liues are: at the hand of euery beast will I require it: and at the hand of man, euen at the hand of a mans ‖ brother will I require the life of man.

6 Who so * sheddeth mans blood, [f] by man shall his blood bee shed: * for in the image of God hath he made man.

7 But bring yee forth fruit and multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sonnes with him, saying,

9 Behold, I, euen I establish my [h] Couenant with you, and with your seed after you,

10 And with euery liuing creature that is with you, with the foule, with the cattell, and with euery beast of the earth with you, from all that got out of the Arke, vnto euery beast of the earth.

11 * And my Couenant will I stablish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there bee a flood to destroy the earth any more.

12 Then God said, This is the token of the Couenant which I make betweene mee and you, & betweene euery liuing thing that is with you, vnto perpetuall generations.

13 I haue set my [k] bow in the cloud, and it shall bee for a signe of the Couenant betweene mee and the earth.

14 And when * I shall couer the earth with a cloud, and the bow shall bee seene in the cloud,

15 Then will I remember my [l] couenant, which is betweene mee and you, and betweene euery liuing thing in all flesh, and there shall bee no more waters of a flood to destroy all flesh.

16 Therefore the bow shall bee in the cloud, that I may see it, and remember the euerlasting Couenant betweene God, and euery liuing thing in all flesh that is vpon the earth.

17 God said yet to Noah, [m] This is the signe of the Couenant which I haue established betweene me and all flesh that is vpon the earth.

18 ¶ Now the sonnes of Noah going forth of the Arke, were Shem, and Ham and Iapheth. And Ham is the father of Canaan.

19 These are the three sons of Noah, and of them was the [n] whole earth ouerspread.

20 Noah also began to bee an husbandman, and planted a vineyard.

21 And hee dranke of the wine, and was [o] drunke, and was vncouered in the midst of his tent.

22 And when Ham the father of [p] Canaan saw the nakednesse of his father, [q] hee told his two brethren without.

23 Then tooke Shem & Iapheth a gar-

a God increased them with fruit, & declared vnto them his counsell as touching the replenishing of the earth.
Chap. 1. 28. *and* 8. 17.
b By the vertue of this commandement beasts rage not so much against man as they would, yea, & many serue to his vse thereby.
c By this permission man may with a good conscience vse the creatures of God for his necessitie. *Chap.* 1, 29.
Leuit. 17. 14.
d That is, the creatures and the flesh of beasts that are strangled: and hereby all cruelty is forbidden.
e That is, I will take vengeance for your blood
[Or, neighbours
Matth. 26. 52.
reuel. 13 10.
f Not onely by the Magistrate, but oft times God raiseth vp one murtherer to kill another.
Chap. 1. 27.
g Therefore to kill man is to deface Gods image, and so iniurie is not onely done to man, but also to God.
h To assure you that the world shall be no more destroyed by a flood.
i The children which are not yet borne, are comprehended in Gods couenant made with their fathers.
Isa. 54. 9.
k Hereby we see that signes or sacraments ought not to be separated from the word.
Ecclus 43. 11, 12.
l When men shall see my bow in the heauen they shall know that I haue not forgotten my couenant with them.
m God doth repeat this the oftner, to confirme Noahs faith so much more.
n This declareth what was the vertue of Gods blessing, when he said, Increase and bring forth,
Chap. 1. 28. ‖ *Or, Noah began againe.* o This is set before our eies to shew what an horrible thing drunkennesse is. p Of whom came the Canaanites that wicked nation, who were also cursed of God. q In derision and contempt of his father.

ment, and put it vpon both their shoulders, and went backward, and couered the nakednes of their Father vp their faces backward: so they saw not their Fathers nakednesse.

24 Then Noah awoke from his wine, and knew what his younger sonne had done vnto him,

25 And said, * Cursed bee Canaan ta seruant of seruants shall he be vnto his brethren.

26 He said moreouer, Blessed be the Lord God of Shem, & let Canaan be his ‖ seruant.

27 God ‖ perswade Japheth, that hee may dwell in the tents of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood three hundreth and fiftie yeeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeeres, and he died.

* He pronounceth as a Prophet the curse of God against all them, that honour not their parents: for Ham and his posteritie were accursed.

† That is, a most vile slaue.

‖ *Or, their.*

‖ *Or, enlarge, or cause to returne.*

‡ He declareth that the Gentiles which came of Iapheth, & were separated from the Church, should bee ioyned to the same by Gods Spirit, and preaching of the Gospel.

CHAP. X.

1 *The increase of mankind by Noah and his sonnes.* 10 *The beginning of cities, countreyes and nations.*

NOw these are the [a] generations of the sonnes of Noah, Shem, Ham, and Japheth: vnto whom sonnes were borne after the flood.

2 The sonnes of Japheth were Gomer, and Magog, and [b] Madai, and Iauan, and Tubal, and Mesech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah, and Tarshish, Kittim, and Dodanim.

5 Of these were the [c] Iles of the Gentiles diuided in their lands, euery man after his tongue, and after their families in their nations.

6 ¶ Moreoner the sonnes of Ham were [d] Cush, and Mizraim, & Put, and Canaan.

7 And the sonnes of Cush, Seba, and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begat Nimrod, who began to be [e] mighty in the earth.

9 Hee was a mighty hunter before the Lord: wherefore it is said, [f] As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh in the land [g] of Shinar.

11 Out of that land came Ashur, and builded Nineueh, and the ‖ citie Rehoboth and Calah:

12 Resen also betweene Nineueh, and Calah: this is a great citie.

13 And Mizraim begat [h] Ludim, and Anamim, and Lehabim, and Naphtuhim.

14 Pathrusim also and Casluhim, out of whom came the Philistims, & ‖ Caphtorims,

15 ¶ Also Canaan begate Zidon his first borne, and Heth,

16 And Iebusi, and Emori, and Girgashi,

17 And Hiui, and Arki, and Sini,

18 And Aruadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou commest to Gerar vntil Azzah, and as thou goest vnto Sodom and Gomorah, and Admah, and Zeboim, euen vnto Lasha.

20 These are the sons of Ham according to their families, according to their tongues in their countries and in their nations.

21 ¶ Vnto [i] Shem also the father of all the sonnes of [k] Eber, and elder brother of Japheth were children borne.

22 * The sonnes of Shem were Elam, and Ashur, and Arpachshad, and Lud, & Aram.

23 And the sonnes of Aram, Uz, and Hul, and Gether, and Mash,

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sons: the name of the one was Peleg: for in his dayes was the earth [l] diuided: and his brothers name was Joktan.

26 Then Joktan begate Almodad, and Sheleph, and Hazarmaueth, and Jerah,

27 And Hadoram, & Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, and Jobab, all these were the sonnes of Joktan.

30 And their dwelling was from Mesha, as thou goest vnto Shephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues, in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and ‖ out of these were the nations diuided in the earth after the flood.

a These generations are here recited, partly to declare the marueilous increase in so smal a time, and also to set forth their great forgetfulnesse of Gods graces toward their fathers.

b Of Madai and Iauan came the Medes and Greekes.

c The Iewes call all countreys which are separated from them by sea, as Grecia, Italy, &c. which were giuen to the children of Iapheth, of whom came the Gentiles.

d Of Cush and Mizraim came the Ethiopians and Egyptians.

e Meaning, a cruel oppressor and tyrant.

f His tyrannie came into a prouerbe as hated both of God and man: for he passed not to commit cruelty euen in Gods presence.

g For there was another citie in Egypt called also Babel.

‖ *Or, the streetes of the citie.*

h Of Lud came the Lydians

‖ *Or, the Cappadocians.*

i In his stocke the Church was preserued: therefore Moses leaueth off speaking of Iaphet h and Ham, and intreateth of Shem more at large.

k Of whom came the Ebrewes or Iewes. 1. *Chron.* 1. 17.

l This diuision came by the diuersitie of languages, as appeareth, Chap. 11. 9.

‖ *Or, of these came diuers nations.*

CHAP. XI.

6 *The building of Babel was the cause of the confusion of tongues.* 10 *The age & generation of Shem vnto Abram.* 31 *Abrams departure from Vr with his father Terah, Sarai, and Lot.* 32 *The age and death of Terah.*

THen the whole earth was of one [a] language, and one speach.

2 And [a] as [b] they went from the [c] East, they found a plaine in the land of [d] Shinar, and there they abode.

3 And they said one to another, Come, let vs make bricke, and burne it in the fire. So they had bricke for stone, and slime had they in stead of morter.

4 Also they said, Goe to, let vs [e] build vs a citie and a towre, whose top may reach vnto the heauen, that wee may get vs a name, lest we bee scattered vpon the whole earth.

5 But the Lord [f] came downe, to see the citie and towre, which the sonnes of men builded.

6 And the Lord said, [g] Behold, the people is one, and they all haue one language, and this they begin to doe, neither can they now be stopped from whatsoeuer they haue imagined to doe.

Wisd. 10. 5.

a In the yeere an hundreth and thirtie after the flood.

b To wit, Nimrod and his company.

c That is, from Armenia, where the Arke stayed.

d Which was afterward called Caldea.

e They were moued with pride and ambition, thinking to preserre their owne glory to Gods honour.

f Meaning, that he declared by effect that he knew their wicked enterprise: for Gods power is euery where, and doeth neither ascend nor descend.

g God speaketh this in derision, because of their foolish perswasion and enterprise.

7 Come on, [b] let vs goe downe, & there confound their language, that euery one perceiue not anothers speach.

8 So the Lord scattered them from thence vpon all the earth, and they left off to build the citie.

9 Therefore the name of it was called ‖Babel, because the Lord did there confound the language of all the earth, from thence then did the Lord scatter them vpon all the earth.

10 ¶ * These are the generations [k] of Shem: Shem was an hundred yere old, and begat Arpachshad two yeeres after the flood.

11 And Shem liued, after he begate Arpachshad, fiue hundred yeers, and begate sonnes and daughters.

12 Also Arpachshad liued fiue and thirty yeeres, and begate Shelah.

13 And Arpachshad liued after he begate Shelah, foure hundred and three yeeres, and begate sonnes and daughters.

14 And Shelah liued thirtie yeeres, and begate Eber.

15 So Shelah liued after he begate Eber, foure hundred and three yeeres, and begate sonnes and daughters.

16 Likewise Eber liued foure and thirtie yeeres, and begate Peleg.

17 So Eber liued after he begate Peleg, foure hundred and thirtie yeeres, and begate sonnes and daughters.

20 And Peleg liued thirty yeers, and begate Reu.

19 [l] And Peleg liued after he begat Reu, two hundreth and nine yeeres, and begate sonnes and daughters.

20 Also Reu liued two and thirtie yeeres, and begate Serug.

21 So Reu liued after he begate Serug, two hundreth and seuen yeeres, and begate sonnes and daughters.

22 Moreouer Serug liued thirtie yeeres, and begate Nahor.

23 And Serug liued, after he begate Nahor, two hundreth yeeres, and begate sonnes and daughters.

24 And Nahor liued nine and twenty yeeres and begate Terah.

25 So Nahor liued, after he begate Terah, an hundreth and nineteene yeeres, and begate sonnes and daughters.

26 * So Terah liued seuenty yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate [l] Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his nativitie in Ur of ‡ the Caldees.

29 So Abram and Nahor tooke them wiues, the name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of [m] Iscah.

30 But Sarai was barren & had no child.

31 Then [n] Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Ur of the Caldees, to [o] goe into the land of Canaan, and they came to [p] Haran, and dwelt there.

32 So the dayes of Terah were two hundreth and fiue yeres, and Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 3 Christ is promised. 7 Abram buildeth altars for the exercise & declaration of his faith among the infidels. 10 Because of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

NOw the Lord had said vnto Abram, * [a] Get thee out of thy countrey, and from thy kinred, and from thy fathers house vnto [b] the land that I will shew thee.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be [c] a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him. (And Abram was seuentie and fiue yeere old, when he departed out of Haran.)

5 Then Abram tooke Sarai his wife, and Lot his brothers son, and all their substance that they possessed, and the [d] soules that they had gotten in Haran, and they departed, to goe to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram [e] passed through the land vnto the place of Shechem, and vnto the ‖ plaine of Moreh (and the [f] Canaanite was then in the land)

7 And the Lord appeared vnto Abram, and said, Vnto thy seed will I giue this land. And there builded hee an [g] Altar vnto the Lord, which appeared vnto him.

8 Afterward remouing [h] thence vnto a mountaine East-ward from Beth-el, he pitched his tent hauing Beth-el on the West-side, & Hai on the East: and there he built an [i] Altar vnto the Lord, and called on the Name of the Lord.

9 [k] Againe, Abram went forth going and iourneying toward the South.

10 ¶ Then there came a [l] famine in the land: therefore Abram went downe into Egypt, to sojourne there: for there was a great famine in the land.

11 And when he drew neere to enter into Egypt, hee said to Sarai his wife, Behold now, I know that thou art a faire woman to looke vpon:

12 Therefore it will come to passe that when the Egyptians see thee, they will say, Shee is his wife: so will they kill mee, but they will keepe thee aliue.

13 Say, I pray thee, that thou art my [m] si-

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h He speaketh as though he tooke counsell with his owne wisedome and power, to wit, with the Sonne, and holy Ghost, signifying the greatnesse and certainetie of the punishment.

i By this great plague of the confusion of tongues appeareth Gods horrible iudgement against mans pride and vaine glory.

‖ *Or, confusion.*

1. Chron. 1. 17.

k He returneth to the genealogie of Shem, to come to the history of Abram, wherein the Church of God is described, which is Moses principall purpose.

1. Chron. 1. 25.

1 Chron. 1. 26. Iosh. 24. 2.

l He maketh mention first of Abram, not because he was the first borne, but for the historie, which properly appertaineth vnto him. For by comparing this place with verse 32. and chap. 12. vers. 4. it may bee gathered that Abram was borne, when his father was 130. yeeres olde.

‡ *Ebr. Casdim.*

m Some thinke that this Iscah was Sarai.

n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father.

Iosh. 24. 2. nehe. 9. 7. iudith 5. 7. acts 7. 4.

o Which was a citie of Mesopotamia.

Acts 7. 3.

a From the Flood to this time were foure hundreth twenty and three yeeres.

b In appointing him no certaine place, he proueth so much more his faith and obedience.

c The world shall recouer by thy seed, which is Christ, the blessing which they lost in Adam.

d Meaning, as well seruants as cattell.

e He wandred to and fro in the land before he could finde a setling place: thus God exerciseth the faith of his children.

‖ *Or, oke grone.*

f Which was a cruell and rebellious nation: by whom God kept his in continuall exercise.

g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this Altar was a signe.

h Because of the troubles that hee had among that wicked people.

i And so serued the true God, and renounced all idolatry.

k Thus the children of God may looke for no rest in this world, but must waite for the heauenly rest and quietnesse.

l This was a new triall of Abrams faith: whereby we see that the end of one affliction is the beginning of another.

m By this we may learne not to vse vnlawfull meanes, nor to put others in danger to saue our selues, read verse 20: albeit it may appeare that Abram feared not so much death, as that, if he should die without issue, Gods promise should not haue taken place: wherein appeared a weake faith.

‡ For that my soule may liue.

ster, that I may fare well for thy sake, and that my ‡ life may be preserued by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the princes of Pharaoh saw her and commended her vnto Pharaoh: so the woman was [a] taken into Pharaohs house:

a To be his wife.

16 Who entreated Abram well for her sake, and he had sheepe, and beeues, and bee asses, and men seruants, and maid seruants, and she asses, and camels.

17 But the Lord [o] plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

o The Lord tooke the defence of this poore stranger against a mightie King: and as he is euer carefull ouer his, so did he preserue Sarai.

18 Then Pharaoh called Abram, and said, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saydest thou, She is my sister, that I should take her to be my wife? Now therefore behold thy wife, take her and goe thy way.

20 And Pharaoh gaue men [p] commaundement concerning him: and they conueyed him forth, and his wife, and all that he had.

p To the intent that none should hurt him either in his person or goods.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth vpon the Name of the Lord. 11 Lot departeth from him. 13 The wickednesse of the Sodomites. 14 The promise made to Abram is renewed. 18 Abram buildeth an Altar to the Lord.

THen [a] Abram went vp from Egypt, hee and his wife, and all that hee had, and Lot with him toward the South.

a His great riches gotten in Egypt hindered him not to follow his vocation.

2 And Abram was very rich in cattell, in siluer, and in gold.

3 And he went on his iourney from the South toward [b] Beth-el, to the place where his tent had bene at the beginning, between Beth-el, and Haai,

b He called the place by that name which was after giuen vnto it, Chap. 28.19. *Chap.* 12.7.

4 Vnto the place of the *Altar, which he had made there at the first: and there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell, and tents.

6 So that the land coulde not [c] beare them, that they might dwell together: for their *substance was great, so that they could not dwell together.

c This incommoditie came by their riches, which brake friendship, and as it were the bond of nature. *Chap.* 36.7.

7 Also there was debate betweene the heardmen of Abrams cattell, and the heardmen of Lots cattell, (and the [d] Canaanites and the Perizzites dwelled at that time in the land)

d Who seeing their contention, might blaspheme God, and destroy them.

8 Then sayd Abram vnto Lot, Let there be no [e] strife, I pray thee, betweene thee and me, neither betweene mine heardmen and thine heardmen: for we be brethren.

e He cutteth off the occasion of contention: therefore the euill cease h.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt [f] take the left hand, then will I goe to the right: or if thou goe to the right hand, then I wil take the left.

f Abram resigneth his owne right to buy peace.

10 So when Lot lifted vp his eyes, hee saw that all the plaine of Iorden was watered euery where: (for before the Lord destroyed Sodom and Gomorah, it was as the [g] garden of the Lord, like the land of Egypt, as thou goest vnto Zoar.)

g Which was in Eden, Chap. 2.10

11 Then Lot chose vnto him all the plaine of Iorden, & tooke his iourney from the East: and they departed the [h] one from the other.

h This was done by Gods prouidence, that onely Abram and his seed might dwell in the land of Canaan.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent, euen to Sodom.

13 Now the men of Sodom were wicked and exceeding [i] sinners against the Lord.

i Lot thinking to get Paradise, found hell.

14 ¶ Then the Lord said vnto [k] Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

k The Lord comforted him, lest he should haue taken thought for the departure of his nephew.

15 For all the land, which thou seest, wil I giue vnto thee, and to thy seed for [l] euer,

Chap. 12.7. *and* 15.7, 18 & 26.4 *deut.* 34 4.

l Meaning, a long time, & till the comming of Christ, as Exod. 12.14. & 21.6. deut. 15.17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

16 And I will make thy seed, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed be numbred.

17 Arise, walke thorow the land, in the length thereof, and breadth thereof: for I will giue it vnto thee.

18 Then Abram remooued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an Altar vnto the Lord.

CHAP XIIII.

1 In the ouerthrow of Sodom Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchi-zedek commeth to meete him. 23 Abram would not be enriched by the king of Sodom.

AND in the dayes of Amraphel King of [a] Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, and Tidal king [b] of the nations:

a That is, of Babylon: by Kings here meaning them that were gouernours of cities.

2 These men made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shinab, king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar.

b Of a people gathered of diuers countreys.

3 All these [c] ioyned together in the vale of ‖ Siddim, which is the [d] salt sea.

c Ambition is the chiefe cause of warres among princes.

‖ *Or, of the laboured fields.*

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

d Called also the dead sea, or the lake Asphaltite neere vnto Sodom and Gomorah.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the ‖ Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in ‖ Shaueh Kiriathaim,

‖ *Or, giants.*

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wildernesse.

‖ *Or plaine.*

7 And they returned and came to Enmishpat, which is Kadesh, and ‖ smote all the countrey of the Amalekites, and also the Amorites that dwelt in Hazezon-tamar.

‖ *Or, destroyed.*

8 Then went out the King of Sodom, and the King of Gomorah, and the King of Admah, and the king of Zeboim, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

9 To wit, with Chedor-laomer King of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against fiue.

10 Now the [e] vale of Siddim was full of slime pits, and the kings of Sodom and Gomo-

e And afterward was ouerwhelmed with water, and so was called the salt Sea.

‖ *Or, were discomfited.*

Gomorah fled, and ‖ fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom and Gomorah, and all their victuals, and went their way.

12 They [i] tooke Lot also Abrams brothers sonne and his substance (for hee dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were [g] confederate with Abram.

14 When Abram heard that his brother was taken, he ‖ brought forth of them that were borne and brought vp in his house, three hundred and eighteene, and pursued them vnto Dan.

15 Then he [g] & his seruants diuided themselues against them by night, & smote them, and pursued them vnto Hobah, which is on the left side of ‡ Damascus,

16 And he recouered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

17 ¶ After that hee returned from the slaughter of Chedor-laomer, & of the kings that were with him, came the king of Sodome forth to meete him in the valley of Shaueh, which is * the Kings dale.

18 And * Melchi-zedek king of Shalem [h] brought forth bread and wine: and he was a Priest of the most high God.

19 Therefore hee [i] blessed him, saying, Blessed art thou Abram, of God most high possessour of heauen and earth.

20 And blessed bee the most high God, which hath deliuered thine enemies into thine hand. * And Abrã gaue him tithe of all.

21 Then the king of Sodom said to Abram, Giue mee the ‡ persons, and take the goods to thy selfe.

22 And Abram sayd to the king of Sodome, ‖ I haue lift vp mine hand vnto the Lord the most high God possessour of heauen and earth,

23 ‡ That I will not take of all that is thine, so much as a threed or shooe-latchet, lest thou shouldest say, I haue made Abram rich,

24 [k] Saue onely that, which the yong men haue eaten, and the parts of the men which went with mee, Aner, Eshcol, and Mamre: let them take their parts.

Gen. 18. 18. Heb. 7. 1.

h For Abram and his souldiers refection, and not to offer sacrifice.

i In that Melchi-zedek sedde Abram, he declared himselfe to represent a king: and in that he blessed him, the hie Priest. *Heb. 7. 8.*

‡ *Ebr soules.*

‖ *Or, I haue sworne.*

‡ *Eb. If I take from thee a threed, &c. reade 1. Sam. 14. 44.*

k He would not that his liberalitie should bee hurtfull vnto others.

CHAP XV.

1 The Lord is Abrams defence and reward. 6 He is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

‖ *Or, the Lord spake to Abram. Num. 12. 6. Psal. 16. 6.*

AFter these things the ‖ word of the Lord came vnto Abram in * a vision, saying, Feare not, Abram, I am thy buckler, and thine exceeding * great reward.

a His feare was not onely lest he should not haue children, but lest the promise of the blessed seede should not be accomplished in him.

2 And Abram said, [a] O Lord God, what wilt thou giue me, seeing I go childlesse, and the steward of mine house is this Eliezer of Damascus?

3 Againe Abram said, Behold, to mee thou hast giuen no seed, wherefore, loe, a seruant of mine house shalbe mine heire.

4 Then behold, the word of the Lord came vnto him, saying, This man shall not bee thine heire, but one that shall come out of thine owne bowels, he shalbe thine heire.

Rom. 4. 18. Rom. 4. 3. gal. 3. 6 iames 2. 23. and 11. 28.

5 Moreouer, he brought him forth, & said, * Looke vp now vnto heauen, and tell the starres, if thou be able to number them: and he said vnto him, So shall thy seed be.

6 And Abram * beleeued the Lord, and he counted that to him for righteousnes.

7 Againe hee sayd vnto him, I am the Lord that brought thee out of * Ur of the Caldees, to giue thee this land to inherit it.

8 And he said, O Lord God, [b] whereby shall I know that I shall inherit it?

9 Then he said vnto him, Take me an heifer of three yeeres old, and a shee goat of three yeeres old, and a ramme of three yeeres old, a turtle doue also and a pigeon.

10 So hee tooke all these vnto him, and [c] diuided them in the mids, and layd euery piece one against another: but the birds diuided he not.

11 Then fowles fell on the carkeises, and Abram driue them away.

12 And when the Sunne went downe, there fell an heauy sleepe vpon Abram: and loe, ‡ a very fearefull darknesse fell vpon him.

13 Then he said to Abram, * Know for a surety, that thy seede shall be a stranger in a land, that is not theirs, * [d] foure hundreth yeeres, and shall serue them: and they shall intreat them euill.

14 Notwithstanding, the nation, whom they shall serue, will I iudge: and afterward shall they come out with great substance.

15 But thou shalt go vnto thy fathers in peace, and shalt be buried in a good age.

16 And in the ‖ fourth generation they shall come hither againe: for the [e] wickednesse of the Amorites is not yet full.

17 Also when the Sunne went downe, there was a darkenesse: and behold, a smoking fornace, and a fire brand, which went betweene those pieces.

18 * In that same day ỳ Lord made a couenant wᵗ Abram, saying, Vnto thy seede haue I giuen this land, * from the riuer of Egypt vnto the great riuer, the riuer ‡ Euphrates:

19 The Kenites, and the Kenezites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites also, & the Canaanites, and the Girgashites, and the Iebusites.

Rom. 4. 13. gal. 3. 16. iames 2. 23. and 11. 28.

b This is a particular motion of Gods Spirit, which is not lawful for all to follow in asking signes: but was permitted to some by a peculiar motion, as to Gedeon and Ezekiah.

c This was the old custome in making couenants, *Ier. 34. 18.* to the which God added these conditions, that Abrams posterity should be as torne in pieces, but after they should be coupled together: also that it should be assaulted, but yet deliuered.

‡ *Ebr. a feare of great darknesse. Acts 7. 6. Exod. 12. 40.*

d Counting from the birth of Izhak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.

‖ *Or, after foure hundred yeere.*

e Though God suffer the wicked for a time, yet his vengeance falleth vpon them, when the measure of their wickednesse is full.

Chap. 13. 7. and 13. 15. and 26. 4. deut 4. 5. 1. King. 4. 21. 2. chron 9. 26. ‡ *Ebr. Perath.*

CHAP. XVI.

1 Sarai being barren, giueth Hagar to Abram: 4 Which conceiueth, & despiseth her dame: 6 And being ill handled, fleeth. 7 The Angel comforteth her. 11. 12 The name and maners of her sonne. 13 She calleth vpon the Lord, whom she findeth true.

NOw [a] Sarai Abrams wife bare him no children, and she had a maide an Egyptian, Hagar by name.

a It seemeth that she had respect to Gods promise, which could not be accomplished without issue.

2 And Sarai sayd vnto Abram, Behold now, the Lord hath [b] restrained me from

b She faileth in binding Gods power to the common order of nature, as though God could not giue her children in her olde age.

childe.

childe bearing, I pray thee goe in vnto my maide: ‖it may bee that I shall ‡receiue a childe by her. And Abram obeyed the voice of Sarai.

‖ *Or, peraduenture.*
‡ *Ebr. be builded by her.*

3 Then Sarai Abrams wife tooke Hagar her maid the Egyptian, after Abram had dwelled tenne yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶ And he went in vnto Hagar, and she conceiued, & when she saw that shee had conceiued, her dame was [c] despised in her eyes.

c This punishment declareth what they gaine that attempt any thing against the word of God.

5 Then Sarai said to Abram, ‡ Thou doest me wrong: I haue giuen my maid into thy bosome, and she seeth that shee hath conceiued: and I am despised in her eyes: the Lord iudge betweene me and thee.

‡ *Ebr. mine iniury is vpon thee.*

6 Then Abram said to Sarai, Behold, thy maid is in thine ‖hand: doe with her as it pleaseth thee. Then Sarai dealt roughly with her, wherefore she fled from her.

‖ *Or, power.*

7 ¶ But the [d] Angel of the Lord found her beside a fountaine of water in the wildernesse, by the fountaine in the way to Shur.

d Which was Christ, as appeareth vers 13 and chap. 18. 17.

8 And hee sayd, Hagar Sarais maide, whence commest thou, & whither wilt thou go? And she said, I flee frō my dame Sarai.

9 Then the Angel of the Lord sayd to her, [e] Returne to thy dame, and humble thy selfe vnder her hands.

e God reiecteth none estate of people in their miseries, but sendeth them comfort.

10 Againe the Angel of the Lord said vnto her, I will so greatly increase thy seed, that it shall not be numbred for multitude.

‖ *Or, fierce and cruell: or, as a wilde asse.*

11 Also the Angel of the Lord said vnto her, See, thou art with child, & shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

Chap. 25. 18.

12 And he shalbe a ‖wild man: his hand shall bee against euery man, and euery mans hand against him, * and [f] hee shall dwell in thy presence of all his brethren.

‖ *Or, fierce and cruell: or, as a wilde asse.*
Chap. 25. 18.
f That is, the Ishmaelites shal bee a peculiar people by themselues, and not a portion of another people.

13 Then she called the Name of the Lord that spake vnto her, Thou God lookest on mee: for shee said, [g] Haue I not also here looked after him that seeth mee?

g She rebuketh her owne dulnesse, and acknowledgeth Gods graces, who was present with her euery where.

14 * Wherefore the well was called ‖ Beer-lahai-roi, loe, it is betweene Kadesh and Bered.

Chap. 24. 62.
‖ *Or, the well of the liuing and seeing me.*

15 ¶ And Hagar bare Abram a sonne, and Abram called his sonnes name, which Hagar bare, Ishmael.

16 And Abram was fourescore and six yeere old, when Hagar bare him Ishmael.

CHAP. XVII.

5 Abrams name is changed to confirme him in the promise. 8 The land of Canaan is the first time promised. 12 Circumcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Izhak is promised. 23 Abraham and his house are circumcised.

WHen Abram was ninety yere old, and nine, the Lord appeared to Abram and said vnto him, I am God ‖all-sufficient: * walke before me, and be thou ‖vpright,

‖ *Or Almighty. Chap 5. 22.*
‖ *Or, without hypocrisie.*

2 And I will make my Couenant betweene mee and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold I make my couenant with thee, and thou shalt be a [a] father of many nations,

a Not onely according to the flesh, but of a far greater multitude by faith, *Rom. 4. 17.*

5 Neither shall thy name any more bee called Abram, but thy name shall be [b] Abraham: * for a father of many nations haue I made thee.

b The changing of his name is a seale to confirme Gods promise vnto him. *Rom. 4. 17.*

6 Also I will make thee exceeding fruitfull, ‡ will make nations of thee: yea, kings shall proceed of thee.

Chap. 13. 16.

7 Moreouer, I will establish my couenant betweene mee and thee, and thy seede after thee in their generations, for an * euerlasting couenant, to be God vnto thee and vnto thy seed after thee.

8 And I will giue thee and thy seed after thee the land, wherein thou art a stranger, euen all the land of Canaan for an euerlasting possession, and I will be their God.

9 ¶ Againe God sayd vnto Abraham, Thou also shalt keepe my couenant, thou, and thy seed after thee in theer generations.

c Circumcision is called the couenant, because it signifieth the couenant, and hath the promise of grace ioyned to it, which phrase is common to all Sacraments. *Acts 7. 8.*

10 [c] This is my couenant, which ye shall keepe betweene me and you, and thy seed after thee, * Let euery man childe among you be circumcised:

11 That is, ye shall circumcise the [d] foreskinne of your flesh, and it shall be a * signe of the couenant betweene me and you.

d That prime part is circumcised, to shew that all that is begotten of man, is corrupt, & must be mortified. *Rom. 4. 11.*

12 And euery man childe of eight dayes old among you shall bee circumcised in your generations, as wel he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy seed.

13 He that is borne in thine house, and he that is bought with thy money, must needes be circumcised: so my couenant shall be in your flesh for an euerlasting couenant.

14 But the vncircumcised [e] man childe, in whose flesh the foreskinne is not circumcised, euen that person shall bee cut off from his people, because he hath broken my couenant.

e Albeit women were not circumcised, yet were they partakers of Gods promise: for vnder ‖ mankind al was consecrated, and here is declared that whosoeuer contemneth the signe, despiseth also the promise.

‖ *Or, dame, or princesse.*

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ‖ Sarah shall be her name.

16 And I wil blesse her, and will also giue thee a sonne of her, yea, I will blesse her, and she shall be the mother of nations: Kings also of people shall come of her.

17 Then Abraham fel vpon his face, and [f] laughed, and said in his heart, Shall a child bee borne vnto him that is an hundred yere olde? And shall Sarah that is ninety yeere olde, beare?

f Which proceeded of a sudden ioy, and not of infidelitie. *Chap. 18. 10. and 21. 2.*

18 And Abraham said vnto God, Oh that Ishmael might liue in thy sight.

19 Then God sayd, * Sarah thy wife shal beare thee a sonne indeed, and thou shalt call his name Izhak: and I will establish my couenant with him for an [g] euerlasting couenant, and with his seede after him.

g The euerlasting couenant is made with the children of the spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him, and will make him fruitfull, and will multiply him ‡ exceedingly: twelue princes shal he beget, and I will make a great nation of him.

‡ *Ebr. greatly, greatly.*

21 But my couenant wil I stablish with Izhak, which Sarah shall beare vnto thee the * next yeere at this season.

Chap. 21. 2.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham take Ishmael his sonne, and all that were borne in his house, and

and all that was bought with his money, that is, euery man childe among the men of Abrahams house, and h hee circumcised the foreskin of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was ninetie yeere old and nine, when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere old, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, yea from the highest to the lowest they may obey the wil of God.

CHAP. XVIII.

2 Abraham receiueth three Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

AGaine the Lord * appeared vnto him in the || plaine of Mamre, as hee sate in his tent dore at the heat of the day.

2 And he lift vp his eyes and looked: and loe, three a men stood by him, and when hee saw them, he ran to meet them from the tent dore, and bowed himselfe to the ground.

3 And he sayd, b Lord, If I haue now found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water I pray you, bee brought, and c wash your feete, and rest your selues vnder the tree.

5 And I will bring a morsell of bread, that you may comfort your hearts, afterward ye shall goe your wayes: for therefore are ye d come to your seruant. And they said, Doe euen as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and said, Make ready at once three ‡measures of fine meale: knead it, and make cakes vpon the hearth.

7 And Abraham ran to the beastes, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it ready.

8 And he tooke butter and milke, and the calfe which hee had prepared, and set before them, and stood himselfe by them vnder the tree, and e they did eat.

9 ¶ Then they said to him, Where is Sarah thy wife? And hee answered, Behold, she is in the tent.

10 And hee said, *I will certainly come againe vnto thee according to the time f of life: and loe, Sarah thy wife shall haue a sonne, and Sarah heard in the tent dore, which was behind him.

11 (Now Abraham and Sarah were old and stricken in age, and it ceased to bee with Sarah after the maner of women.)

12 Therefore Sarah g laughed within her selfe, saying, After I am waxed old, *and my lord also shall I haue lust?

13 And the Lord sayd vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainely beare a childe, which am olde?

14 (Shall any thing bee || * hard to the Lord? At the time appointed will I returne vnto thee, euen according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for shee was afraid. And he said, ‡ It is not so, for thou laughedst.

16 ¶ Afterward the men did rise vp from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the h Lord said, Shal I hide from Abraham that thing which I doe,

18 Seeing that Abraham shall be indeed a great and a mighty nation, and *all the nations of the earth shalbe blessed in him?

19 For I know him i that hee will commaund his sonnes and his household after him, that they keepe the way of the Lord, to doe righteousnesse and iudgement, that the Lord may bring vpon Abraham that he hath spoken vnto him.

20 Then the Lord said, Because the cry of Sodom and Gomorah is great, and because their sinne is exceeding grieuous,

21 I will k goe downe now, and see whether they haue done altogether according to that l cry, which is come vnto me: and if not, that I may know.

22 And the men turned thence, and went toward Sodom, but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and said, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the citie, wilt thou destroy & not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it farre from thee. Shall not the Iudge of all the world ‡ doe right?

26 And the Lord answered, If I shall find in Sodom m fifty righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and sayd, Beholde now, I haue begun to speake vnto my Lord, and I am n but dust and ashes.

28 If there shall lacke fiue of fiftie righteous, wilt thou destroy all the citie for fiue? And he said, If I find there fiue and fourtie, I will not destroy it.

29 And hee yet spake to him againe, and said, What if there shalbe found fourtie there? Then he answered, I will not doe it, for forties sake.

30 Againe he said, Let not my Lord now be angry that I speake, what if thirtie bee found there? Then he sayd, I will not doe it if I find thirty there.

31 Moreouer hee sayd, Behold, now I haue begun to speake vnto my Lord, What if twenty be found there? And he answered, I will not destroy it for twenties sake.

32 Then he said, Let not my Lord now be angry, and I will speake but this o once, What if ten be found there? And he answered, I will not destroy it for tens sake.

33 ¶ And

Hebr. 13.2.
|| Or, Okegroue.

a That is, three Angels in mans shape.
b Speaking to one of them, in whom appeared to be most maiestie: for hee thought they had bene men.
c For men vsed because of the great heat to goe bare footed in those parts.
d As sent of God that I should doe my duety to you.
‡ Ebr. Seim.
e For as God gaue them bodies for a time, so gaue he them the faculties thereof, to wake, to eate and drinke, and such like.
Chap. 17. 19, 21 & 21.2. rom. 9.9.
f That is, about this time, when she shalbe aliue, or when the child shall come into this life.
g For she rather had respect to the order of nature, then beleeued the promise of God.
1 Pet. 3.6.

|| Or, hid.
Zech. 8.6.

‡ Ebr. No.
h Iehouah the Ebrew word, which we call Lord sheweth that this Angel was Christ: for this word is only applyed to God.
Chap. 12.3 and 22.18.
i He sheweth that fathers ought both to know Gods iudgements, and to declare them to their children.
k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduice.
l For our sinnes cry for vengeance, though none accuse vs.
‡ Ebr doe iudgement.
m God declareth that his iudgements were done with great mercy, forasmuch as all were so corrupt, that not onely fiftie, but ten righteous men could not be found there: and also that the wicked are spared for the righteous sake.
n Hereby we learne that the nerer we aproch vnto God, the more doth our miserable state appeare, & the more are we humbled.
o If God refused not the prayer for the wicked Sodomites, euen to the fixt request, how much more will hee grant the prayers of the godly for the afflicted Church?

33 ¶ And the Lord went his way when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiueth two Angels into his house. 4 The filthie lusts of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

AND in the euening there came two [a] Angels to Sodom, and Lot sate at the gate of Sodom, and Lot saw them, and rose vp to meete them, and he bowed himselfe with his face to the ground:

2 And hee said, See my Lords, I pray you, turne in now into your seruants house, and tary all night, and * wash your feete, and yee shall rise vp early, and goe your wayes. Who said, Nay, but wee will abide in the street all night.

3 Then [b] he preassed vpon them earnestly, and they turned in to him, and came to his house, and he made them a feast, and did bake vnleauened bread, and they did [c] eate.

4 But before they went to bed, the men of the city, euen the men of Sodom compassed the house round about, from the young euen to the old, [d] all the people from all quarters.

5 Who cryed vnto Lot, said to him, Where are the men which came to thee this night? bring them out vnto vs, that we may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And said, I pray you, my brethren, doe not so wickedly.

8 Behold now, I haue two [e] daughters which haue not knowen man: them will I bring out now vnto you, and doe to them as seemeth you good, onely vnto these men doe nothing: [f] for therefore are they come vnder the shadow of my roofe.

9 Then they said, Away hence. And they said, Hee is come alone as a stranger, and shall he iudge and rule? wee will now deale worse with thee then with them. So they preassed sore vpon Lot * himselfe and came to breake the doore.

10 But the men put forth their hand and pulled Lot into the house to them, and shut to the doore.

11 * Then they smote the men that were at the doore of the house with blindnesse both small and great, so that they were wearie in ‡ seeking the doore.

12 ¶ Then the men sayde vnto Lot, Whom hast thou yet here? either sonne in law, or thy sonnes, or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

13 For we [g] will destroy this place, because the * crie of them is great before the Lord, & the Lord hath sent vs to destroy it.

14 Then Lot went out, and spake vnto his sonnes in law, which ‖ maried his daughters, and said, Arise, get you out of this place: for the Lord will destroy the city: but he seemed to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife, and thy two daughters ‡ which are here, lest thou bee destroyed in the punishment of the citie.

16 And as he [h] prolonged the time, * the men caught both him and his wife, and his two daughters by the hands (the Lord being mercifull vnto him) and they brought him forth, and set him without the citie.

17 ¶ And when they had brought them out, the Angel said, Escape for thy life: [i] looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, lest thou be destroyed.

18 And Lot said vnto them, Not so, I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercy which thou hast shewed vnto mee in sauing my life: and I cannot escape in the mountaine, lest some euill take mee, and I die.

20 See now this city hereby to flee vnto, which is a little one: O let mee escape thither: is it not a [k] little one, and my soule shal liue?

21 Then hee said vnto him, Beholde, I haue receiued ‡ thy request also concerning this thing, that I will not ouerthrow this citie, for the which thou hast spoken.

22 Haste thee, saue thee there: for I can doe [l] nothing til thou be come thither. Therefore the name of the citie was called [m] Zoar.

23 ¶ The sunne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lord * rained vpon Sodom and vpon Gomorah brimstone and fire from the Lord out of heauen,

25 And ouerthrew those cities, and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behinde him looked backe, and she became a [n] pillar of salt.

27 ¶ And Abraham rising vp earely in the morning went to the place, where hee had stood before the Lord,

28 And looking toward Sodom and Gomorah, & toward all the land of the plaine, behold, he saw the smoke of the land mounting vp as the smoke of a fornace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the mids of the destruction, when hee ouerthrew the cities, wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountain with his two daughters: for he [o] feared to tarie in Zoar, but dwelt in a caue, he and his two daughters.

31 And the elder said vnto the younger, Our father is old, and there is not a man in the [p] earth to come in vnto vs after the maner of all the earth.

32 Come, we will make our father [q] drink wine, and lie with him, that wee may preserue seed of our father.

33 So they made their father drink wine that night, and the elder went ‡ lay with her father, but hee perceiued not, neither when she lay downe, neither when she rose vp.

34 And on the morow the elder said to the younger, Behold, yesternight lay I with my father:

a Wherein we see Gods prouident care in preseruing his, albeit he reuealeth not himselfe to all alike: for Lot had but two Angels, & Abraham three. *Chap.* 18.4.

b That is, he prayed them so instantly.

c Not for that they had necessitie, but because the time was not yet come that they would reueale themselues.

d Nothing is more dangerous then to dwell where sin reigneth: for it corrupteth all.

e He deserueth praise in defending his ghests, but he is to be blamed in seeking vnlawfull meanes.

f That I should preserue them from all iniury. *2. Pet.* 2.7.

Wisd. 19.16.

‡ *Ebr. finding.*

g This proueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour. *Chap.* 18.20.

‖ *Or, should marrie.*

‡ *Ebr. which are found.*

h The mercy of God striueth to ouercome mans slownesse in following Gods calling. *Wisd.* 10.6.

i He willed them to flee from Gods iudgements, and not to be sory to depart from that rich countrey and ful of vaine pleasures.

k Though it be little, yet it is great enough to saue my life: wherin he offendeth in chusing another place then the Angel had appointed him.

‡ *Ebr. thy face.*

l Because Gods commandement was to destroy the city, and to saue Lot.

m Which before was called Bela, Chap. 14.2. *Deut.* 29.23. *isa.* 13.19. *ier.* 50. 40. *ezek.* 16.49. *hose* 11.8. *amos* 4.11. *luke* 17.29. *iude* 7.

n As touching the body only: and this was a notable monument of Gods vengeance to all them that passed that way.

o Hauing before felt Gods mercy, he durst not prouoke him againe by continuing among the wicked.

p Meaning in the countrey, which the Lord had now destroyed.

q For except he had bene ouercome with wine, he would neuer haue done that abominable act.

father: let vs make him drinke wine this night also, and go thou and lie with him, that we may ‡preserue seede of our father.

35 So they made their father drink wine that night also, and the yonger arose, and lay with him, but he perceiued not, when she lay downe, nether when she rose vp.

36 Thus were [r] both the daughters of Lot with child by their father.

37 And the elder bare a sonne, and she called his name Moab: the same is the father of the [s] Moabites vnto this day.

38 And the yonger bare a sonne also, and she called his name [t] Ben-ammi: the same is the father of the Ammonites vnto this day.

‡ *Eb. keepe aline.*

r Thus God permitted him to fall most horribly in the solitary mountaines, whom the wickednes of Sodom could not ouercome.

s Who as they were borne in most horrible incest, so were they and their posteritie vile and wicked.

t That is, sonne of my people, signifying, that they rather reioyced in their sinne, then repented for the same.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproueth the king, 9 And the king, Abraham. 11 Sarah is restored with great gifts. 17 Abraham prayeth, and the king and his are healed.

AFterward Abraham departed thence toward the South countrey, and dwelled betweene Cadesh and [a] Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, [b] She is my sister. Then Abimelech king of Gerar sent and tooke Sarah.

3 But GOD came to Abimelech in a dreame by night, and said to him, Behold, [c] thou art but dead, because of the woman which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her.) And he said, Lord, wilt thou slay euen [d] the righteous nation?

5 Said not hee vnto mee, Shee is my sister? yea, and she her selfe said, He is my brother: with an vpright [e] minde, and [f] innocent hands haue I done this.

6 And God sayd vnto him by a dreame, I know that thou didst this euen with an vpright minde, and I [g] kept thee also that thou shouldest not sinne against mee: therefore suffred I thee not to touch her.

7 Now then deliuer the man his wife againe: for he is a [h] Prophet, and he [i] shal pray for thee that thou mayest liue: but if thou deliuer her not again, be sure that thou shalt die the death, thou and all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants, and tolde all these things ‡vnto them, and the men were sore afraid.

9 Afterward Abimelech called Abraham and said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on mee and on my [k] kingdome this great sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech said vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely the [l] feare of God is not in this place, and they will slay mee for my wiues sake.

12 Yet in very deed she is my [m] sister: for she is the daughter of my father, but not the daughter of my mother, and shee is my wife.

13 Now when God caused me to wander out of my fathers house, I sayd then to her, This is thy kindnesse that thou shalt shewe vnto me in all places where we come, * Say thou of me, He is my brother.

14 Then tooke Abimelech sheep & beeues and men seruants and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is ‖ before thee: dwell where it pleaseth thee.

16 Likewise to Sarah he said, Beholde, I haue giuen thy brother a thousand pieces of siluer: behold, hee is the [n] vaile of thine eyes to all that are with thee, & to all others: and she was [o] thus reproued.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech, & his wife, and his women seruants: and they bare children.

18 For the Lorde [p] had shut vp euery wombe of the house of Abimelech, because of Sarah Abrahams wife.

a Which was toward Egypt.

b Abraham had now twise fallen into this fault: such is mans frailtie.

c So greatly God detesteth the breach of mariage.

d The infidels confessed that God would not punish but for iust occasion: therefore whensoeuer he punisheth, the occasion is iust.

e As one falling by ignorance, & not doing euill of purpose.

f Not thinking to doe any man harme.

g God by his holy Spirit retaineth them y offend by ignorance, that they fall not into greater inconuenience.

h That is, one to whom God reuealeth himselfe familarly.

i For the prayer of the godly is of force towards God.

‡ *Eb. in their eares.*

k The wickednesse of the king bringeth Gods wrath vpon the whole realme.

l He sheweth that no honesty can be hoped for, where the feare of God is not.

m By sister meaneth his germane, by daughter, Abrahams neece, Chap. 11.29. for so the Ebrewes vse thele words. *Chap. 12.13.*

* *Or, in stead of my commandement.*

n Such an head, as with whom thou mayest be preserued from all dangers.

o God caused this heathē king to reproue her, because she dissembled, seeing that God had giuen her an husband, as her vaile and defence.

p Had taken away from them the gift of conceiuing.

CHAP. XXI.

1 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

NOw the Lord visited Sarah, as hee had said, and did vnto her * according as he had promised.

2 For * Sarah conceiued, and bare Abraham a sonne in his [a] old age, at the same season that God told him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne when he was eight dayes old, * as God had commanded him.

5 So Abraham was an hundred yere old, when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made me to reioyce: all that heare wil reioice with me.

7 Againe shee said, [b] Who would haue said to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his old age,

8 Then the childe grew, and was weaned: and Abraham made a great feast the same day that Izhak was weaned.

9 ¶ And Sarah saw the sonne of Hagar the Egyptian (which she had borne vnto Abraham) [c] mocking.

10 Wherefore she said vnto Abraham, * Cast out this bondwoman and her sonne: for the sonne of this bondwoman shall not be heire with my sonne Izhak.

11 And this thing was very grieuous in Abrahams sight because of his sonne.

12 ¶ But God said vnto Abraham, Let it not be grieuous in thy sight for the childe, and for thy bondwoman: in all that Sarah shall say vnto thee, heare her voyce: for in Izhak shall thy seed be [d] called.

13 As for the sonne of the bondwoman, I will make him [e] a nation also, because he is thy seed.

Chap. 17.19 and 18.10. Mat. 1.2. all. 7.8. gal. 4.23. hebr. 11. 11.

a Therefore the miracle was greater.

Chap. 17.12.

b She accuseth herselfe of ingratitude, that she did not beleeue the Angel.

c He derided Gods promise made to Izhak, which the Apostle calleth persecution, Gal. 4.29. *Galat. 4.30.*

d The promised seede shall bee counted from Izhak and not from Ishmael, Rom. 9.7 heb. 11.18.

e The Ishmaelites shall come of him.

14 So Abraham rose vp early in the morning, and tooke bread and a bottle of water, and gaue in vnto Hagar, putting it on her shoulder, and the childe also, and [i] sent her away: who departing, wandred in the wildernesse of Beer-sheba.

15 And when the water of the bottle was spent, she cast the childe vnder a certaine tree.

19 Then she went & sate her ouer against him afarre off, about a bowe shoot: for shee sayd, I will not see the death of the childe: and she sate downe ouer against him, and lift vp her voyce and wept.

17 Then God [g] heard the voyce of the childe, and the Angel of God called to Hagar from heauen, and said vnto her, What aileth thee, Hagar? feare not, for God hath heard the voyce of the childe where he is.

18 Arise, take vp the childe, and hold him in thine hand: for I will make of him a great people.

19 And God [h] opened her eyes, and shee saw a well of water: so she went and filled the bottle with water, & gaue the boy drinke.

20 So God was [i] with the childe, and he grew and dwelt in the wildernesse, and was an ‖ archer.

21 And he dwelt in the wildernes of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at that same time Abimelech and Phichol his chiefe captaine spake vnto Abraham, saying, God is with thee in al that thou doest.

23 Now therefore sweare vnto me heere by God that thou wilt not ‡ hurt me nor my children, nor my childrens children: thou shalt deale with mee and with the countrey where thou hast beene a stranger, according vnto the kindnesse that I haue shewed thee.

24 Then Abraham said, I will [k] sweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech sayd, [l] I know not who hath done this thing: also thou toldest me not, neither heard I of it but this day.

27 Then Abraham tooke sheepe, and beeues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham set seuen lambes of the flocke by themselues.

29 Then Abimelech said vnto Abraham, What meane these seuen lambs, which thou hast set by themselues?

30 And he answered, Because thou shalt receiue of mine hand these seuen lambes, that it may be a witnes vnto me, that I haue digged this well.

31 Wherefore the place is called ‖ Beer-sheba, because there they both sware.

32 Thus made they a [m] couenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine rose vp, & turned again vnto the land of the Philistims.

33 ¶ And Abraham planted a groue in Beer-sheba, and [n] called there on the Name of the Lord the euerlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

g For his promise sake made to Abraham, and not because the child had discretion and iudgement to pray.

h Except God open our eyes, wee can neither see nor vse the meanes which are before vs.

i As touching outward things God caused him to prosper.

‖ *Or, shot in the bow, and was an hunter.*

‡ *Ebr. deale falsely with me, or lie.*

k So that it is a lawfull thing to take an oath in matters of importance, for to iustifie the truth, and to assure others of our sincerity.

l Wicked seruants doe many euils vnknowen to their masters.

‖ *Or, well of the othe, or of seuen, meaning lambes.*

m Thus we see that the godly, as touching outward things may make peace with the wicked that know not the true God.

n That is, hee worshipped God in all points of true religion.

CHAP. XXII.

1. 2 *The faith of Abraham is proued in offring his sonne Izhak.* 8 *Izhak is a figure of Christ.* 20 *The generation of Nahor Abrahams brother, of whom commeth Rebekah.*

AND after these things, God did [p] proue Abraham, and said vnto him, Abraham. Who answered, ‡ Here am I.

2 And hee said, Take now thine onely sonne Izhak, whom thou louest, and get thee vnto the land of [a] Moriah, and [b] offer him there for a burnt offering vpon one of the mountaines which I will shew thee.

3 Then Abraham rose vp early in the morning, and sadled his asse, and tooke two of his seruants with him, and Izhak his sonne, and cloue wood for the burnt offering, and rose vp, and went to the place, which God had tolde him.

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place afarre off.

5 And said vnto his seruants, Abide you here with the asse: for I and the childe will goe yonder and worship, and [c] come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and layd it vpon Izhak his sonne, and he tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and said, My father. And he answered, Here am I my sonne. And hee said, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will [d] prouide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and [e] bound Izhak his sonne, and [f] layd him on the altar vpon the wood.

10 And Abraham stretching foorth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he sayd, Lay not thine hand vpon the child, neither do any thing vnto him: for now I [g] know that thou fearest God, seeing for my sake ‖ thou hast not spared ‡ thine onely sonne.

13 And Abraham lifting vp his eyes, looked: and behold, there was a ramme behind him caught by the hornes in a bush. Then Abraham went and tooke the ram, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place, ‖ Iehouah-iireh, as it is sayd this day, In the mount will the Lord be seene.

15 ¶ And the Angel of the Lord cried vnto Abraham from heauen the second time,

16 And said, By [h] my selfe haue I sworne, (sayth the Lord) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore will I surely blesse thee, and will greatly multiply thy seede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seede shall possesse the ‖ gate of his enemies.

Hebr. 11. 17.

‡ *Ebr. Lo, I.*

a Which signifieth the seate of God, in ‖ which place he was honoured, & Salomon afterward built the Temple.

b Herein stood the chiefest point of his tentation, seeing he was cōmanded to offer vp him in whom God had promised to blesse all ‖ nations of the world.

c He doubted not, but God would accomplish his promise though he should sacrifice his son.

d The only way to ouercome all tentations, is to rest vpon Gods prouidence.

e For it is like that his father had declared to him Gods commādement, whereunto he shewed himself obedient

Iam. 2. 21.

f That is, by thy true obedience thou hast declared thy liuely faith.

‖ *Or, and hast not withholden thine onely son from me.*

‡ *Ebr. thy sonne, thine onely sonne.*

‖ *Or, the Lord will see, or prouide.*

g The name is changed, to shew that God doeth both see & prouide secretly for his, and also euidently is seene and felt in time conuenient.

Psal. 105. 9. *&c.* to *clus.* 44. 21, *Luke* 1. 73. *Heb.* 6. 13.

h Signifying, that there is no greater then he.

‖ *Or, holdes.*

11 *And

Chap. 12. 3. and 18. 18. eccles. 44. 22. acts 3. 25. galat 3. 8.

18 * And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants: and they rose vp and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things, one told Abraham, saying, Behold Milcah, she hath also borne children vnto thy brother Nahor:

21 To wit, Vz his eldest sonne, and Buz his brother, and Kemuel the father of ‖ Aram,

‖ Or, of the Syrians.

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

i Concubine is oftentimes taken in the good part, for those women which were inferior to the wines.

24 And his i concubine called Reumah, she bare also Tebah, and Gahan, and Thahash, and Maachah.

CHAP. XXIII.

1 Abraham lamenteth the death of Sarah. 4 He buyeth a field to bury her of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

‡ Ebr. the yeeres of the life of Sarah.

WHen Sarah was an hundreth twenty and seuen yere old (so long liued she)

2 Then Sarah died in Kiriath arba: the same is Hebron in the land of Canaan: and Abraham came to mourne for Sarah, and to weepe for her.

a That is, when he had mourned so the godly may mourne, if they passe not measure: and the naturall affection is commendable.

3 ¶ Then Abraham a rose vp from the sight of the corps, and talked with the ‡ Hittites, saying,

‡ Ebr. sonnes of Heth.

4 I am a stranger and a forreiner among you, giue me a possession of buriall with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham saying vnto him,

6 Heare vs, my Lord: thou art a prince b of God among vs: in the chiefest of our sepulchres bury thy dead: none of vs shall forbid thee his sepulchre, but thou mayest bury thy dead therein.

b That is, godly or excellent: for the Ebrewes so speak of al things that are notable, because all excellency commeth of God.

7 Then Abraham stood, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be ‡ your minde, that I shall bury my dead out of my sight, heare me, and intreat for me to Ephron, the sonne of Zoar,

‡ Ebr. in your soule.

9 That he would giue mee the caue ‖ of Machpelah which he hath in the end of his field: that he would giue it mee for as much ‡ money as it is worth, for a possession to burie in among you.

‖ Or, double caue, because one was within another.

‡ Ebr. in full siluer.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that c went in at the gates of his citie, saying,

c Meaning, all the citizens and inhabitants.

11 No, my Lord, heare me: the field giue I thee, and the caue that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee, to bury thy dead.

12 Then Abraham d bowed himselfe before the people of the land.

d To shew that he had them in good estimation and reuerence.

13 And spake vnto Ephron in the audience of the people of the countrey, saying, Seeing thou wilt giue it, I pray thee heare me, I will giue the price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My Lord, hearken vnto me: the land is worth foure hundred e shekels of siluer: what is that betweene me and thee? bury therefore thy dead.

e The common shekel is about 20 pence, so then 400. shekels mount to 33. pound sixe shillings and eight pence, after fiue shillings sterling the ounce.

16 So Abraham hearkened vnto Ephron, and Abraham weyed to Ephron the siluer, which he had named ‖ in the audience of the Hittites, euen foure hundred siluer shekels of current money among merchants.

‖ Or, citizens.

17 ¶ So the field of Ephron which was in Machpelah, and ouer against Mamre, euen the field and the caue that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that ‖ went in at the gates of his city.

19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the fielde and the caue that is therein was made sure vnto Abraham for a possession of buriall f by the Hittites.

f That is, all the people confirmed the sale.

CHAP. XXIIII.

1 Abraham causeth his seruant to sweare to take a wife for Izhak in his owne kinred. 12 The seruant prayeth to God 33 His fidelitie toward his master. 50 The friends of Rebekah commit the matter to God. 58 They aske her consent, and she agreeth, 67 and is married to Izhak.

‡ Ebr. come into dayes.

NOw Abraham was old, and ‡ stricken in yeeres, and the Lord had blessed Abraham in all things.

Chap. 47. 29.

2 Therefore Abraham sayd vnto his eldest seruant of his house, which had the rule ouer all that he had, * a Put now thine hand vnder my thigh,

a Which ceremony declared the seruants obedience toward his master, & the masters power ouer the seruant.

3 And I will make thee b sweare by the Lord God of the heauen, & God of the earth, that thou shalt not take a wife vnto my son of the daughters of the Canaanites among whom I dwell.

b This sheweth that an oth may be required in a lawfull cause.

4 But thou shalt go vnto my c countrey, and to my kinred, and take a wife vnto my sonne Izhak.

c He would not that his sonne should mary out of ‡ godly family: for the inconueniences that come by marrying with the vngodly are set forth in sundry places of the Scriptures.

5 And the seruant sayd to him, What if the woman will not come with mee to this land: shall I bring thy sonne againe vnto the land from when thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne d thither againe.

d Lest he should lose the inheritance promised. Chap. 12. 7. and 13. 15. and 15. 8 and 26. 4.

‡ Ebr. innocent.

7 ¶ The Lord God of heauen, who tooke me from my fathers house, & from the land where I was borne, and that spake vnto me, and that sware vnto me, saying, * Vnto thy seede will I giue this land, he shall send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

8 Neuertheless, if the woman will not follow thee, then shalt thou be ‡ discharged of this mine oath: onely bring not my sonne thither againe.

9 Then the seruaunt put his hand vnder the thigh of Abraham his masters, & sware to him for this matter.

10 ¶ So the seruant toke ten camels of the camels of his master, and departed: (for he had all his masters goods in his hand:) and so he arose, & went to ‖Aram Naharaim, vnto the [e] citie of Nahor.

11 And he made his camels to ✝lie down without the citie by a well of water, at euentide about the time that the women come out to draw water.

12 And he sayd, O [f] Lord God of my master Abraham, I beseech thee, ‖send me good speed this day, and shew mercy vnto my master Abraham.

13 Loe, I stand by the well of water, while the mens daughters of this citie come out to draw water.

14 [g] Grant therefore that the mayd, to whom I say, Bow downe thy pitcher, I pray thee, that I may drink, if she say, Drinke, and I will giue thy camels drinke also: may bee she that thou hast ordained for thy seruaunt Isaak: and thereby shall I know that thou hast shewed mercy on my master.

15 ¶ And now yer hee had left speaking, behold, [h] Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the maid was very fayre to looke vpon, a virgin, and vnknowen of man) and shee [i] went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ran to meet her, and said, Let me drink, I pray thee, a little water of thy pitcher.

18 And she sayd, Drinke ✝sir: and she hasted, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when shee had giuen him drinke, she sayd, I will draw water for thy camels also, vntill they ✝haue drunken enough.

20 And shee powred out her pitcher into the trough speedily, and ran againe vnto the well to draw water, and she drew for all his camels.

21 So the man wondred at her, and held his peace, to know whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man toke a golden ‖ [k] abillement of [l] halfe a shekel weight, and two bracelets for her hands, of tenne shekels weight of gold:

23 And hee sayde, Whose daughter art thou? tell me I pray thee, Is there rome in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel the sonne of Milcah, whom she bare vnto Nahor.

25 Moreouer she said vnto him, We haue litter also and prouender ynough, and rome to lodge in.

26 And the man bowed himselfe and worshipped the Lord,

27 And sayd, Blessed be the Lord God of my master Abraham, which hath not withdrawen his mercy and [m] his trueth from my master: for when I was in the way, the Lord brought mee to my masters brethrens house.

28 And the maid ran and told them of her mothers house, according to these words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ran vnto the man to the well.

30 For when he had seene the earerings, and the bracelets in his sisters hands, and when he heard the wordes of Rebekah his sister, saying, Thus sayd the man vnto me, then he went to the man, and loe, he [n] stood by the camels at the well.

31 And he sayd, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house and rome for the camels?

32 ¶ Then the man came into the house, and [o] he vnladled the [p] camels, and brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.

33 Afterward the meate was set before him: but he said, I [q] will not eat, vntil I haue said my message. And he said, Speake on.

34 Then he said, I am Abrahams seruant

35 And the Lord hath [r] blessed my master wonderfully, that he is become great, for he hath giuen him sheepe, and beeues, and siluer and gold, and men seruants, and mayd seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne vnto my master, when she was old, & vnto him hath he giuen al that he hath

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the [s] Canaanites, in whose land I dwell:

38 But thou shalt goe vnto my [t] fathers house, and to my kinred, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me?

40 Who answered me, The Lord, before whom I walke, will send his Angel with thee and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred, and my fathers house.

41 Then shalt thou bee discharged of [u] mine oath when thou comest to my kinred: and if they giue thee not one, thou shalt be free from mine oath.

42 So I came this day to the well, and sayd, O Lord the God of my master Abraham, if thou now prosper my ‖iourney, which I goe,

43 Behold, I stand by the wel of water, when a virgin commeth forth to draw water, and I say vnto her, Giue me, I pray thee, a little water of thy pitcher to drinke,

44 And she say to me, Drinke thou, and I will also draw for thy camels, let her be the wife, which the Lord hath ‖ prepared for my masters sonne.

45 And before I had made an ende of speaking in mine [x] heart, behold, Rebekah came forth and her pitcher on her shoulder, and she went downe vnto the well, and drew water. Then I said vnto her, Giue me drink I pray thee.

46 And she made haste, and tooke downe her

‖Or, Mesopotamia, or Syria of the two floods, to wit, of Tygris and Euphrates.

e That is, to Charan.

✝Ebr. to bow their knees.

f He groundeth his prayer vpon Gods promise made to his master.

‖Or, cause mee to meete.

g The seruant moued by Gods spirit, desired to be assured by a signe whether God prospered his iourney or no.

h God giueth good successe to all things that are vndertaken for the glory of his Name and according to his word.

i Here is declared that God euer heareth the prayers of his, and granteth their requests.

✝Ebr. my lord.

✝Ebr. haue made an end of drinking.

‖Or, earering.

k God permitted many things both in apparell and other things which are now forbid: especially when they appertaine not to our mortification.

l The golden shekel is heremeant, and not that of siluer.

m He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.

n For he waited on Gods hand, who had now heard his prayer.

o To wit, Laban.

p The gentle intertainement of strangers vsed among the godly fathers.

q The fidelitie that seruants owe to their masters, causeth them to preferre their masters businesse to their owne necessitie.

r To blesse signifieth here to inrich or increase with substance, as the text in the same verse declareth.

s The Canaanites were accursed, and therfore the godly could not ioyne with them in marriage.

t Meaning, among his kinsefolke, as verse 40.

u Which by mine authoritie I caused thee to make.

‖Or, way.

Verse 13.

‖Or, shewed.

x Signifying, that this prayer was not spoken by the mouth, but onely meditate in his heart,

her pitcher from her shoulder, and sayde, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, and sayd, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands:

48 [y] And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the ‡right way, to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye will deale [z] mercifully and truely with my master, tell mee: and if not, tell me, that I may turne me to the [a] right hand, or to the left.

50 Then answered Laban and Bethuel, and said, [b] This thing is proceeded of the Lord: wee cannot therefore say vnto thee, neither euill nor good.

51 Behold, Rebekah is ‖ before thee, take her and goe, that shee may bee thy masters sonnes wife, euen as the Lord hath ‖ said.

52 And when Abrahams seruant heard their words, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke forth iewels of siluer, and iewels of golde, and raiment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate and drinke both hee, and the men that were with him, and tarried all night: and when they rose vp in the morning, he said, *Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maide abide with vs at the least ‡ten dayes: then shall she goe.

56 But hee said vnto them, Hinder you me not, seeing the Lord hath prospered my iourney: send mee away, that I may goe to my master.

57 Then they said, We will call the maid and aske [c] her ‡consent.

58 And they called Rebekah, and sayd vnto her, Wilt thou go with this man? And she answered, I will goe.

59 So they let Rebekah their sister goe, and her nurse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and sayd vnto her, Thou art our sister, grow into thousand thousands, and thy seede possesse the [d] gate of his enemies.

61 ¶ Then Rebekah arose, & her maides, and rode vpon the camels, and followed the man: and the seruant tooke Rebekah, and departed.

62 Now Izhak came from the way of *Beer-lahai-roi, (for he dwelt in the South countrey)

63 And Izhak went out to [e] pray in the field toward the euening: who lift vp his eyes, and looked, & behold, the camels came.

64 Also Rebekah lift vp her eyes, and when shee saw Izhak, shee lighted downe from the camel.

65 (For she had said to the seruant, Who is yonder man, that commeth in the fielde to meete vs? and the seruant had said, It is my master) So shee tooke [f] a vaile, and couered her.

66 And the seruant told Izhak all things that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and her tooke Rebekah, and she was his wife, and he loued her: So Izhak was ‖ comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak. 8 He dieth. 12 The genealogie of Ishmael. 25 The birth of Iaakob and Esau. 30 Esau selleth his birthright for a messe of pottage.

NOw Abraham had taken him [a] another wife called Keturah,

2 Which bare him Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Iokshan begate Sheba, and Dedan: *And the sonnes of Dedan were Asshurim, and Letushim, and Leummim.

4 Also the sonnes of Midian were Ephah, and Epher, and Hanoch, and Abida, & Eldaa. All these were the sonnes of Keturah.

5 ¶ And Abraham gaue ‡all his goods to Izhak:

6 But vnto the [b] sonnes of the [c] concubines which Abraham had, Abraham [d] gaue gifts, and sent them away from Izhak his sonne (while hee yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which he liued, an hundreth threscore and fiue yeere.

8 Then Abraham yeelded the spirit, and died in a good age, an olde man, and of great yeeres, and was [e] gathered to his people.

9 And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the fielde of Ephron sonne of Zoar the Hittite, before Mamre,

10 Which *field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham, God blessed Izhak his sonne, and *Izhak dwelt by Beer lahai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian, Sarahs handmaid, bare vnto Abraham.

13 *And these are the names of the sons of Ishmael, name by name, according to their kindreds: the ‡eldest sonne of Ishmael was Nebaioth, then Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, & Massa,

15 Hadar, and Tema, Ietur, Naphish, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundred thirty and seuen yeere, and he yeelded the spirit, and died, and was gathered vnto his [f] people.

y He sheweth what is our duety, when we haue receiued any benefit of the Lord.
‡ *Ebr in the way of troeth.*
z If you will freely and faithfully giue your daughter to my masters sonne.
a That is, that I may prouide elsewhere.
b So soone as they perceiue that it is Gods ordinance, they yeelde.
‖ *Or, at thy commandement.*
| *Or, ordained.*

Verse 56. & 59.

‡ *Ebr. dayes, or tenne.*

c This sheweth that parents haue not authoritie to marry their children without consent of the parties.
‡ *Ebr her mouth.*
d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.
Chap. 16. 14. and 25. 11
e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

f The custome was, ‖ the spouse was brought to her husband, her head being couered, in token of shamefastnesse and chastitie.
‖ *Or, had left mourning for his mother.*

a While Sarah was yet aliue.

1. Chron. 1. 32.

‡ *Ebr. all that he had.*
b For by the vertue of Gods word he had not onely Izhak, but begat many moe.
c Reade Chap. 22. 24.
d To auoyde the dissention that els might haue come because of the heritage.
e Hereby the ancients signified that man by death perished not wholly: but as the soules of the godly liued after in perpetual ioy, so the soules of the wicked in perpetual paine.
Chap. 23. 16. Chap. 16. 14. and 24. 62. 1. Chron. 1. 29.
‡ *Ebr. first borne.*

f Which dwelt among the Arabians, and were separate from the blessed seede.

18 And they dwelt from Hauilah vnto Shur, that is toward Egypt, as thou goest to Asshur. Ishmael ‖ dwelt in the presence of all his brethren.

‖ *Or, his lot fell.*
g He meaneth that his lot fel to dwell among his brethren, as the Angel promised, Chap. 16.12.
‖ *Or, Syrian of Mesopotamia.*

19 ¶ Likewise these are the generations of Izhak, Abrahams sonne. Abraham begate Izhak,

20 And Izhak was fortie yeere old, when hee tooke Rebekah to wife, the daughter of Bethuel the ‖ Aramite of ‖ Padan Aram, and sister to Laban the Aramite.

21 And Izhak prayed vnto the Lord for his wife, because shee was barren: and the Lord was intreated of him, and Rebekah his wife conceiued.

‖ *Or, haue hurt one another.*
h That is, with childe, seeing one shall destroy another.
i For that is the onely refuge in all our miseries. *Rom. 9.12.*

22 But the children ‖ strooe together within her: therefore she sayd, Seeing it is so, why am I [b] thus? wherefore she went to [i] aske the Lord.

23 And the Lord said to her, Two nations are in thy wombe, and two manner of people shalbe diuided out of thy bowels, and the one people shall be mightier then the other, and the * elder shall serue the yonger.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twinnes were in her wombe.

25 So hee that came out first, was red, and he was all ouer as a rough garment, and they called his name Esau.

Hos. 12.3. matth. 1.2.
‡ *Ebr. a man of the field.*
† *Or, simple and innocent.*
‡ *Ebr. venison in his mouth.*
‖ *Or, feede me quickly.*
k The reprobate esteeme not Gods benefits, except they feele them presently, and therefore they preferre present pleasures. *Hebr. 12.16.*
l Thus the wicked preferre their worldly commodities to Gods spirituall graces: but the children of God doe the contrary.

26 * And afterward came his brother out, and his hand held Esau by the heele: therefore his name was called Iaakob. Now Izhak was threescore yeere olde when Rebekah bare them.

27 And the boyes grew, and Esau was a cunning hunter, a ‡ liued in the fields: but Iaakob was a ‖ plain man, † dwelt in tents.

28 And Izhak loued Esau, for ‡ venison was his meate, but Rebekah loued Iaakob.

29 Now Iaakob sod pottage, and Esau came from the field and was weary.

30 Then Esau said to Iaakob, ‖ Let me eate, I pray thee, of that pottage so red, for I am weary. Therefore was his name called Edom.

31 And Iaakob said, Sell me euen now thy birthright.

32 And Esau sayd, Loe, I am almost dead, what is then this [k] birthright to me?

33 Iaakob then said, Sweare to me euen now. And he sware to him, * and [l] solde his birthright vnto Iaakob.

34 Then Iaakob gaue Esau bread and pottage of lentiles: and he did eate & drinke and rose vp, and went his way: So Esau contemned his birthright.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He reneweth his promise. 9 The king blameth him for denying his wife. 14 The Philistims hate him for his riches, 15 stoppe his welles, 16 and driue him away. 24 God comforteth him. 31 Hee maketh alliance with Abimelech.

a In the land of Canaan.
b Gods prouidence alwayes watcheth to direct the wayes of his children.

AND there was a famine in the [a] land besides the first famine that was in the dayes of Abraham. ¶ Therefore Izhak went to Abimelech king of the Philistims vnto Gerar.

2 For the Lord appeared vnto him, and said, [b] Goe not downe into Egypt, but abide in the land which I shall shew vnto thee.

3 Dwell in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seede I will giue all these * countreyes: and I will performe the othe which I sware vnto Abraham thy father.

Chap. 13.15. and 15.18.

4 Also I will cause thy seede to multiply as the starres of heauen, and will giue vnto thy seede all these countreyes: and in thy seede shall all the nations of the earth be * blessed,

Chap. 12.3. and 15.18. and 18.18. and 22.18. and 28.14.

5 Because that Abraham [c] obeyed my voyce and kept mine † ordinance, my commandements, my statutes, and my lawes.

6 ¶ So Izhak dwelt in Gerar.

c He commendeth Abrahams obedience, because Izhak should be the more ready to follow the like: for as God made this promise of his free mercy, so doth the confirmation thereof proceede of the same fountaine.
† *Ebr. my keeping.*

7 And the men of the place asked him of his wife, and he said, Shee is my sister: for hee [d] feared to say, Shee is my wife, lest, sayd he, the men of the place should kill me, because of Rebekah: for shee was beautifull to the eye.

d Whereby we see that feare and distrust is found in the most faithfull.

8 So after he had beene there long time, Abimelech King of the Philistims looked out at a window, and loe, hee saw Izhak [e] sporting with Rebekah his wife.

e Or, shewing some familiar signe of loue, whereby it might be knowen that she was his wife.

9 Then Abimelech called Izhak, & said, Loe, shee is of a surettie thy wife, and why saydest thou, Shee is my sister? To whom Izhak answered, Because I thought this, It may be that I shall die for her.

f In all ages men were perswaded that Gods vengeance should light vpon wedlocke breakers.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought [f] sinne vpon vs.

11 Then Abimelech charged all his people, saying, Hee that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and found in the same yeere an ‖ hundreth folde by estimation: and so the Lord blessed him.

‖ Or, an hundreth measures.

13 And the man waxed mighty, and ‡ still increased, till he was exceeding great.

‡ *Ebr. he went forth going and increasing.*

14 For he had flocks of sheepe, and herds of cattell, and a mighty houshold: therefore the Philistims had [g] enuie at him,

g The malicious enuie alwayes the graces of God in others.

15 Insomuch that the Philistims stopped and filled vp with earth all the welles, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech sayde vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence, and pitched his tent in the [h] valley of Gerar, and dwelt there.

h The Ebrew word signifieth a flood or valley, where water at any time auaileth.

18 And Izhak returning digged the wels of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, and he gaue them the same names which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of ‖ liuing water.

‖ Or, springing.

20 But the heardmen of Gerar did striue with Izhaks heardmen, saying, The water is ours: therefore called hee the name of the well ‖ Ezek, because they were at strife with him.

‖ Or, contention, strife.

21 Afterward they digged another well, and strooe for that also, and hee called the name

|| Or, hatred.

|| Or, largeneſſe, roome.

i God assureth Izhak against all feare by rehearsing the promise made to Abraham.
k To signifie that he would serue none other God, but the God of his father Abraham.

l The Hebrewes in swearing begin commonly with it, and vnderstand the rest: that is, that God shall punish him that breaketh the oath: here the wicked shew that they are afraide lest that come to them, which they would doe to other.
|| Or, oath.
|| Or, the well of the oath.

Chap. 27. 46.
|| Or, disobedient and rebellious.

name of it || Sitnah.

22 Then he remoued thence, and digged another well, for the which they stroue not: therefore called hee the name of it || Rehoboth, and sayd, Because the Lord hath now made vs rowme, wee shall increase vpon the earth.

23 So he went vp thence to Beer sheba.

24 And the Lord appeared vnto him the same night, and sayd, I am the God i of Abraham thy Father: feare not, for I am with thee, and will blesse thee, and multiply thy seede for my seruant Abrahams sake.

25 Then he built an k altar there, and called vpon the Name of the Lord, and there spread his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar: and Ahuzzath one of his friends, and Phichol the captaine of his armie.

27 To whom Izhak sayd, Wherefore come ye to me, seeing ye hate mee, and haue put me away from you?

28 Who answered, Wee saw certainely that the Lord was with thee, ‡ we thought thus, Let there be now an oath betweene vs, euen betweene vs and thee, and let vs make a couenant with thee.

29 l If thou shalt doe vs no hurt, as wee haue not touched thee, and as we haue done vnto thee nothing but good, and sent thee away in peace: thou now, the blessed of the Lord, doe this.

30 Then he made them a feast, and they did eat and drinke.

31 And they rose vp betimes in the morning, and sware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that same day Izhaks seruants came and told him of a well, which they had digged, and sayd vnto him, We haue found water.

33 So hee called it || Shibah: therefore the name of the city is called || Beer sheba vnto this day.

34 ¶ Now when Esau was fourtie yeere old, he tooke to wife Judith the daughter of Beeri, an Hittite, and Bashemath the daughter of Elon an Hittite also.

35 And they ‖ were a griefe of minde to Izhak, and to Rebekah.

CHAP. XXVII.

8 Iaakob getteth the blessing from Esau by his mothers counsell. 38 Esau by weeping moueth his father to pitie him. 41 Esau hateth Iaakob, and threatneth his death. 43 Rebekah sendeth Iaakob away.

AND when Izhak was olde, and his eyes were dimme, (so that he could not see) he called Esau his eldest sonne, and said vnto him, My sonne. And hee answered him, ‡ I am here.

‡ Ebr. Loe, I.
‡ Ebr. hunt.
a The carnall affection, which he bare to his sonne made him forget that which God spake to his wife, Gen. 25. 23.

2 Then he sayd, Behold, I am now old, and know not the day of my death.

3 Wherefore now, I pray thee take thine instruments, thy quiuer and thy bowe, and get thee to the field, that thou mayest ‡ take me some venison.

4 Then make me sauorie meate, such as I loue, and bring it me that I may eate, and that my a soule may blesse thee before I die.

5 (Now Rebekah heard, when Izhak spake to Esau his sonne) and Esau went into the field to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iaakob her sonne, saying, Behold, I haue heard thy Father talking with Esau thy brother, saying,

7 Bring me venison and make me sauory meat, that I may eate and blesse thee before the Lord, afore my death.

8 Now therefore, my sonne, heare my voyce in that which I command thee.

9 b Get thee now to the flocke, and bring me thence two good kids of the goats, that I may make pleasant meate of them for thy Father, such as he loueth.

10 Then thou shalt bring it to thy Father, and he shall eate, to the intent that hee may blesse thee before his death.

11 But Iaakob sayd to Rebekah his mother, Behold, Esau my brother is rough, and I am smoothe.

12 My Father may possibly feele mee, ‡ I shall seeme ‡ to him to be a || mocker: so shall I bring a curse vpon me, and not a blessing.

13 But his mother said vnto him, || c Vpon me be thy curse, my sonne: only heare my voyce, and goe and bring me them.

14 So he went and fet them, and brought them to his mother: and his mother made pleasant meate, such as his Father loued.

15 And Rebekah tooke faire clothes of her elder sonne Esau, which were in her house, and clothed Iaakob her yonger sonne:

16 And she couered his hands and the smoothe of his necke with the skinnes of the kids of the goates.

17 Afterward she put the pleasant meate and bread, which shee had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his Father, he said, My father. Who answered, I am here: who art thou, my sonne?

19 And Iaakob said to his father, d I am Esau thy first borne, I haue done as thou badest me, arise, I pray thee: sit vp and eate of my venison, that thy soule may blesse me.

20 Then Izhak said vnto his sonne, How hast thou found it so quickly, my son? Who said, Because the Lord thy God brought it to mine hand.

21 Againe sayde Izhak vnto Iaakob, Come neere now, that I may feele thee, my sonne, whether thou be that my sonne Esau or not.

22 Then Iaakob came neere to Izhak his Father, and he felt him, and sayd, The voyce is Iaakobs voyce, but the hands are the hands of Esau.

23 (For hee knew him not, because his handes were rough as his brother Esaus hands: wherefore he blessed him)

24 Againe he sayd, Art thou that my sonne Esau? Who answered, ‡ I am.

25 Then said he, Bring it me hither, and I will eate of my sonnes venison, that my soule may blesse thee. And hee brought it to him, and hee ate: also he brought him wine, and he dranke.

26 Afterward his father Izhak sayde

b This subtilitie is blame worthy, because shee should haue tarried till God had performed his promise.

‡ Ebr. before his eyes.
|| Or, as though I would deceiue him.
|| Or, I will take the danger on mee.
c The assurance of Gods decree made her bolde.

d Although Iaakob was assured of this blessing by faith: yet hee did euill to seeke it by lies, and the more because hee abuseth Gods Name thereunto.

e This declareth that he suspected something, yet God would not haue his decree altered.
‡ Ebr. I am.

vnto him, Come neere now, and kisse mee my sonne.

27 And hee came neere and kissed him. Then he smelled the sauor of his garments, and blessed him, and said, Behold, the smell of my sonne is as the smell of a field, which the LORD hath blessed.

Hebr. 11, 20.

28 *God giue thee therefore of the deaw of heauen, and the fatnesse of the earth, and plentie of wheate and wine.

29 Let people be thy seruants, and nations bow vnto thee: be lord ouer thy brethren, and let thy mothers children honour thee. Cursed be he that curseth thee, and blessed be he that blesseth thee.

30 ¶ And when Izhak had made an end of blessing Iaakob, and Iaakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from his hunting.

31 And he also prepared sauorie meat and brought it to his father, and said vnto his father, Let my father arise, & eate of his sonnes venison, that thy soule may blesse me.

32 But his Father Izhak said vnto him, Who art thou? And he answered, I am thy sonne, euen thy first borne Esau.

33 Then Izhak was [f] striken with a maruelous great feare, and sayd, Who and where is hee that hunted venison, & brought it me, and I haue eate || of all before thou camest? and I haue blessed him, therefore hee shall be blessed.

34 When Esau heard the words of his Father, he cried out with a great cry and bitter, out of measure, and said vnto his Father, Blesse me, euen me also, my Father.

35 Who answered, Thy brother came with subtilitie, and hath taken away thy blessing.

36 Then he said, Was he not iustly called [g] Iaakob? for he hath deceiued me these two times: he tooke my birthright, and loe, now hath he taken my blessing. Also he said, Hast thou not reserued a blessing for me?

37 Then Izhak answered, and said vnto Esau, Behold, I haue made him [h] thy lord, and all his brethren haue I made his seruants: also with wheate and wine haue I furnished him, and vnto thee now what shall I doe, my sonne?

38 Then Esau said vnto his father, Hast thou but one blessing, my father? blesse mee, || euen me also my father: and Esau lifted vp his voyce, and * wept.

39 Then Izhak his father answered, and said vnto him, Behold, the fatnesse of the earth shall be thy dwelling place, and thou shalt haue of the deaw of heauen from aboue.

40 And [i] by thy sword shalt thou liue, and shalt be thy brothers [k] seruant. But it shall come to passe, when thou shalt get the maistrie, that thou shalt breake his yoke from thy necke.

41 ¶ Therefore Esau hated Iaakob because of the blessing, wherewith his Father blessed him. And Esau thought in his mind, * The dayes of mourning for my father will come shortly, [l] then I will slay my brother Iaakob.

42 And it was tolde to Rebekah of the words of Esau her elder sonne, and shee sent and called Iaakob her younger sonne, & sayd vnto him, Behold, thy brother Esau [m] is comforted against thee, meaning to kill thee:

43 Now therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban.

44 And tarie with him a while, vntill thy brothers fiercenesse be swaged,

45 And till thy brothers wrath turne away from thee, & he forget the things which thou hast done to him: then will I send and take thee from thence: why should I be [n] depriued of you both in one day?

46 Also Rebekah said to Izhak, * I am weary of my life, for the [o] daughters of Heth. If Iaakob take a wife of the daughters of Heth like these of the daughters of the land, [p] what auaileth it me to liue?

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 9 Esau taketh a wife of the daughters of Ishmael against his fathers will. 12 Iaakob in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iaakob asketh of God onely meate and clothing.

1 THen Izhak called Iaakob, and [a] blessed him, and charged him, and sayd vnto him, Take not a wife of the daughters of Canaan.

2 Arise, * get thee to * Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God || all-sufficient blesse thee and make thee to increase, & multiply thee, that thou mayest be a multitude of people,

4 And giue thee the blessing of Abraham, euen to thee, and to thy seede with thee, that thou mayest inherite the land (wherein thou art a [b] stranger,) which God gaue vnto Abraham.

5 Thus Izhak sent forth Iaakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah Iaakobs and Esaus mother.

6 ¶ When Esau saw that Izhak had blessed Iaakob, and sent him to Padan Aram, to fet him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And that Iaakob had obeyed his Father and his mother, and was gone to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, & tooke || vnto the wiues, which he had, Mahalath the daughter of [c] Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

10 ¶ Now Iaakob departed from Beersheba, and went to Haran.

11 And he came vnto a certaine place, and taried there all night, because the Sun was downe, and tooke of the stones of the place, and laid vnder his head, and slept in the same place.

12 Then hee dreamed, and behold, there stood a [d] ladder vpon the earth, and the top

f In perceiuing his error, by appointing his heire against Gods sentence pronounced before.
|| *Or, sufficiently.*
g In the Chap. 25. he was so called, because he held his brother by the heele, as though hee would ouerthrow him: and therefore he is here called an ouerthrower, or deceiuer.
h For Izhak did this as he was the minister and Prophet of God.
|| *Or, I am also (thy sonne) Heb.* 12.17.
i Because thine enemies shall bee round about thee.
k Which was fulfilled in his posteritie, the Idumeans who were tributaries for a time to Israel, and after came to libertie. *Obad* 10.
l Hypocrites onely abstaine from doing euill for feare of men.

m He hath good hope to recouer his birthright by killing thee.
n For the wicked son will kill the godly: and the plague of God will afterward light on the wicked sonne. *Chap.* 26.35.
o Which were Esaus wiues.
p Hereby she perswaded Izhak to agree to Iaakobs departing.

a This second blessing was to confirme Iaakobs faith, lest he should thinke that his father had giuen it without Gods motion. *Hose* 12.12. *Cha.* 24.10.
|| *Or, Almightie.*
b The godly fathers were put in mind cõtinually, that they were but strangers in this world: to the intẽt they should lift vp their eyes to the heauens, where they should haue a sure dwelling.
|| *Or, besides his wiues.*
c Thinking hereby to haue reconciled himselfe to his father, but all in vaine: for he taketh not away § cause of the euil.
d Christ is the ladder, whereby God & man are ioyned together, & by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, & we by him asked into heauen.

top

top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 * And beholde, the Lord stood aboue it, and said, I am the Lord God of Abraham thy Father, and the God of Izhak: the land, vpon the which thou sleepest, e will I giue thee and thy seed.

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad * to the West, and to the East, and to the North, and to the South, and in thee and in thy seede shall all the * families of the earth be blessed.

15 And lo, I am with thee, and will keepe thee whithersoeuer thou goest, and wil bring thee againe into this land: for I will not forsake thee vntill I haue performed that, that I haue promised thee.

16 ¶ Then Iaakob awoke out of his sleepe and said, Surely the Lord is in this place, and I was not aware.

17 And he was f afraide, and said, How fearefull is this place! this is none other but the house of God, and this is the gate of heauen.

18 Then Iaakob rose vp early in the morning, and toke the stone that hee had layd vnder his head, and g set it vp as a * pillar, and powred oyle vpon the top of it.

19 And hee called the name of that place ‖ Bethel: notwithstanding the name of the citie was at the first called Luz.

20 Then Iaakob vowed a vow, saying, If h God will be with me, and will keepe me in this iourney which I goe, and will giue me bread to eate, and clothes to put on:

21 So that I come againe vnto my Fathers house in safetie, then shall the Lord bee my God.

22 And this stone, which I haue set vp as a pillar, shall bee Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban and serueth seuen yeeres for Rahel. 23 Leah brought to his bed in stead of Rahel 27 He serueth seuen yeeres more for Rahel, 32 Leah conceiueth and beareth foure sonnes.

Then Iaakob a lift vp his feete and came into the ‡ East coantrey.

2 And as hee looked about, behold, there was a well in the field, b and lo, three flockes of sheepe lay thereby, (for at that well were the flockes watered) and there was a great stone vpon the wels mouth.

3 And thither were all the flockes gathered, and they rolled the stone from the wels mouth, c watered the sheepe, & put the stone againe vpon the wels mouth in his place.

4 And Iaakob sayd vnto them, My d brethren, whence be yee? And they answered, We are of Haran.

5 Then hee sayd vnto them, Know yee Laban the sonne of Nahor? Who sayd, We know him.

6 Againe he sayd vnto them, d Is hee in good health? and they answered, Hee is in good health, and behold, his daughter Rahel commeth with the sheepe.

7 Then hee said, Loe, it is yet hie day, neither is it time that the cattell should bee gathered together: water yee the sheepe and goe feed them.

8 But they said, Wee may not vntill all the flockes be brought together, and till men rolle the stone from the wels mouth, that we may water the sheepe.

9 ¶ While he talked with them, Rahel also came with her fathers sheepe, for shee kept them.

10 And assoone as Iaakob saw Rahel the daughter of Laban his mothers brother, and the sheep of Laban his mothers brother, then came Iaakob neere, and rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Iaakob kissed Rahel, and lift vp his voyce and wept.

12 (For Iaakob told Rahel, that he was her fathers ‖ brother, and that hee was Rebekahs sonne) then shee ranne and tolde her father.

13 And when Laban heard tell of Iaakob his sisters sonne, he ranne to meete him, and imbraced him, and kissed him, and brought him to his house: and hee tolde Laban e all these things.

14 To whom Laban said, Well, thou art my f bone and my flesh, and hee abode with him the space of a moneth.

15 ¶ For Laban said vnto Iaakob, Though thou be my brother, shouldst thou therefore serue me for nought? Tell me what shalbe thy wages?

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was ‖ tender eyed, but Rahel was beautifull and faire.

18 And Iaakob loued Rahel, and sayd, I will serue thee seuen yeeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iaakob serued seuen yeeres for Rahel, and they seemed vnto him but a g few dayes, because he loued her.

21 ¶ Then Iaakob sayd to Laban, Giue me my wife that I may goe in to her: for my ‡ terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But h when the euening was come, he toke Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his maide Zilpah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said hee to Laban, Wherefore hast thou done thus to me? Did not I serue thee for Rahel? wherefore then hast thou beguiled me?

26 And Laban answered, It is not the i manner of this place, to giue the yonger before the elder.

27 Fulfill seuen yeeres for her, and we will also giue thee this for thy seruice, which thou shalt serue me yet seuen yeeres more.

28 Then Iaakob did so, & fulfilled her seuen yeeres, so he gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daugh-

Chap. 35. 1. and 48. 3.

e He felt the force of this promise onely by faith: for all his life time he was but a stranger in this land. *Deut. 12. 20. and 19. 14. Chap. 12. 3 & 18. 18. & 22. 18. & 26. 4.*

f He was touched with a godly feare and reuerence.

g To bee remembrance onely of the vision shewed vnto him. *Chap. 31. 13.* [*Or, house of God.*

h He bindeth not God vnder this conditon, but acknowledgeth his infirmitie, and promiseth to be thankefull.

a That is, he went forth on his iourney. ‡ *Ebr. to the land of the children of the East.*

b Thus he was directed by the only prouidence of God, who brought him also to Labans house.

c It seemeth that in those dayes the custome was to cal euen strangers brethren.

d Or, is he in peace? by the which word the Ebrewes signifie all prosperitie.

e That is, the cause why he departed from his fathers house, and what he saw in the way.

f That is, of my blood and kinred.

g Meaning, after that the yeres were accomplished. ‡ *Ebr. my dayes are full.*

h The cause why Iaakob was deceiued, was, that in olde time the wife was couered with a vaile, when she was brought to her husband, in signe of chastitie and shamefastnesse.

i He esteemed more the profit that he had of Iaakobs seruice, then either his promise or the manner of the countrie, though he alleadged custome for his excuse.

[*Or, bleare eyed.*

ter Bilhah his maide to be her ſernant.

30 So entred he in to Rahel alſo, and loued alſo Rahel more then Leah, and ſerued him yet ſeuen yeeres moe.

31 ¶ When the Lord ſaw that Leah was deſpiſed, he ‡ made her [k] fruitfull: but Rahel was barren.

32 And Leah conceiued and bare a ſonne, and ſhe called his name Reuben: for ſhe ſaid, Becauſe the [l] Lord hath loked vpon my tribulation, now therefore mine husband will [m] loue me.

33 And ſhe conceiued againe, and bare a ſonne, and ſayd, Becauſe the Lord heard that I was hated, hee hath therefore giuen me this ſonne alſo, and ſhee called his name Simeon.

34 And ſhee conceiued againe, and bare a ſonne, and ſaid, Now at this time will my husband keepe me company, becauſe I haue borne him three ſonnes: therefore was his name called Leui.

35 Moreouer ſhee conceiued againe, and bare a ſonne, ſaying, Now will I ‖ praiſe the Lord: * therefore ſhe called his name Iudah, and ‡ left bearing.

CHAP. XXX.

4. 9 Rahel and Leah being both barren, giue their maids vnto their husband. & they beare him children. 15 Leah giueth mandrakes to Rahel, that Iaakob might lie with her 27 Laban is enriched for Iaakobs ſake. 43 Iaakob is made very rich.

AND when Rahel ſaw that ſhe bare Iaakob no children, Rahel enuied her ſiſter, and ſayd vnto Iaakob, Giue me children, or els I die.

2 Then Iaakobs anger was kindled againſt Rahel, and hee ſaid, Am I in [a] Gods ſtead, which hath withholden from thee the fruit of the wombe?

3 And ſhee ſaid, Behold my maid Bilhah, goe in to her, and ſhee ſhall beare vpon my [b] knees, and ‡ I ſhall haue children alſo by her.

4 Then ſhe gaue him Bilhah her maide to wife, and Iaakob went in to her.

5 So Bilhah conceiued and bare Iaakob a ſonne.

6 Then ſaid Rahel, God hath giuen ſentence on my ſide, and hath alſo heard my voyce, and hath giuen me a ſonne: therefore called ſhe his name Dan.

7 And Bilhah Rahels maide conceiued againe, and bare Iaakob the ſecond ſonne.

8 Then Rahel ſaid, With ‡ [c] excellent wreſtlings haue I wreſtled with my ſiſter, and haue gotten the vpper hand: and ſhee called his name Naphtali.

9 And when Leah ſaw that ſhee had left bearing, ſhee tooke Zilpah her maide, and gaue her Iaakob to wife.

10 And Zilpah Leahs maid bare Iaakob a ſonne.

11 Then ſaid Leah, [d] A company commeth: and ſhe called his name Gad.

12 Againe Zilpah Leahs maid bare Iaakob another ſonne.

13 Then ſaid Leah, Ah, bleſſed am I, for the daughters will bleſſe me: and ſhe called his name Aſher.

14 ¶ Now Reuben went in the dayes of the wheat harueſt, and found mandrakes in the field, and brought them vnto his mother Leah. Then ſaid Rahel to Leah, Giue mee, I pray thee, of thy ſonnes mandrakes.

15 But ſhee answered her, Is it a ſmall matter for thee to take mine husband, except thou take my ſonnes mandrakes alſo? Then ſaid Rahel, Therefore he ſhall ſleepe with thee this night for thy ſonnes mandrakes.

16 And Iaakob came from the field in the euening, and Leah went out to meete him, and ſayd, Come in to me, for I haue ‡ bought and payed for thee with my ſonnes mandrakes: and he ſlept with her that night.

17 And God heard Leah, and ſhee conceiued, and bare vnto Iaakob the fift ſonne.

18 Then ſaid Leah, God hath giuen mee my reward, becauſe I gaue my [f] maide to my husband, and ſhee called his name Iſſachar.

19 After, Leah conceiued againe, and bare Iaakob the vjt ſonne.

20 Then Leah ſaid, God hath indued me with a good dowrie: now will mine husband dwell with mee, becauſe I haue borne him ſixe ſonnes: and ſhee called his name Zebulun.

21 After that, ſhee bare a daughter, and ſhe called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, and ‖ opened her wombe.

23 So ſhe conceiued and bare a ſon, and ſaid, God hath taken away my [g] rebuke.

24 And ſhe called his name Ioſeph, ſaying, The Lord will giue me yet another ſonne.

25 ¶ And as ſoone as Rahel had borne Ioſeph, Iaakob ſaid to Laban, Send me away that I may goe vnto my place, and to my countrey.

26 Giue mee my wiues and my children, for whom I haue ſerued thee, and let me goe: for thou knoweſt what ſeruice I haue done thee.

27 To whom Laban anſwered, If I haue now found fauour in thy ſight, tary: I haue ‖ perceiued that the Lord hath bleſſed me for thy ſake.

28 Alſo he ſaid, Appoint vnto me thy wages, and I will giue it thee.

29 But he ſaid vnto him, Thou knoweſt what ſeruice I haue done thee, and in what taking thy cattell haeh bene ‖ vnder me.

30 For the little that thou hadſt before I came, is increaſed into a multitude: and the Lord hath bleſſed thee ‡ by my comming: but now when ſhall [h] I trauell for mine own houſe alſo?

31 Then he ſaid, What ſhall I giue thee? And Iaakob anſwered, Thou ſhalt giue mee nothing at all: If thou wilt doe this thing for me, I will returne, feede, and keepe thy ſheepe.

32 I will paſſe thorow all thy flocks this day, and ‖ ſeparate from them all the ſheepe with little ſpots and great ſpots, and all ‖ blacke lambes among the ſheepe, and the great ſpotted, and little ſpotted among the goates: and it ſhall be my wages.

33 So ſhal my [k] righteouſnes anſwere for me

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‡ *Ebr. opened her wombe.*

k This declareth that oft times they which are deſpiſed of men, are fauoured of God.

l Hereby appeareth, that ſhe had recourſe to God in her affliction.

m For children are a great cauſe of mutuall loue betweene man and wife.

‖ *Or confeſſe. Matt. 1.*

* *Ebr ſtood from bearing.*

a It is only God that maketh barren and fruitfull, and therefore I am not in fault.

b I will receiue her children on my lap, as though they were mine owne.

‡ *Ebr. I ſhall be builded.*

‡ *Ebr. wreſtlings of God.*

c The arrogancy of mans nature appeareth in that ſhe contemneth her ſiſter, after ſhe hath receiued this benefit of God to beare children.

d That is, God doth increaſe me with a multitude of children: for ſo Iaakob doth expound this name Gad, Chap. 49. 19.

e Which is a kinde of herbe whoſe root hath a certaine likeneſſe of the figure of a man.

‡ *Ebr. buying, I haue bought.*

f In ſtead of acknowledging her fault, ſhe boaſteth as if God had rewarded her therefore.

‖ *Or, made her fruitfull.*

g Becauſe fruitfulneſſe came of Gods bleſſing, who ſaid, Increaſe and multiply: barrenneſſe was counted as a curſe.

‖ *Or, tryed by experience.*

‖ *Or, with me.*

‡ *Ebr. at my foote.*

b The order of nature requireth that euery one prouide for his owne family

Or, ſeparate thou

Or, red.

i That which ſhall hereafter be thus ſpotted.

k God ſhall teſtifie for my righteous dealing by rewarding my labours.

meet hereafter, when it shall come for my reward before thy face, and euery one that hath not litle or great spots among the goates, and blacke among the sheepe, the same shall be ‖ theft with me.

34 Then Laban said, Goe to, would God it might be according to thy saying.

35 Therefore ‖ he toke out the same day the hee goates, that were partie coloured and with great spots, and all the shee goats with little and great spots, and all that had white in them, and all the blacke among the sheepe, and put them in the keeping of his sonnes.

36 And hee set three dayes iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

37 ¶ Then Iaakob toke rods of greene popular, and of hasel, and of the chesnut tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then hee put the rods, which he had pilled, in the gutters, and watering troughs, when the sheepe came to drinke, before the sheepe: (for they were in heate, when they came to drinke.)

39 And the sheepe ‖ were in heate before the rods, and afterward brought foorth yong of party colour, and with small and great spots.

40 And Iaakob parted these lambes, and turned the faces of the flocke towards these lambes party coloured, & all maner of blacke, among the sheepe of Laban: so hee put his owne flockes by themselues, and put them not with Labans flocke.

41 And in euery ramming time of the [m] stronger sheepe, Iaakob layed the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, and the stronger Iaakobs.

43 So the man encreased exceedingly, and had many flockes, and mayde seruants, and men seruants, and camels, and asses.

CHAP. XXXI.

1 *Labans children murmure against Iaakob.* 3 *God commandeth him to returne to his countrey.* 13 24 *The care of God for Iaakob.* 19 *Rahel stealeth her fathers idoles.* 23 *Laban followeth Iaakob.* 44 *The couenant betweene Laban and Iaakob.*

NOw hee heard the [a] wordes of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath hee gotten all this honour.

2 Also Iaakob beheld the countenance of Laban, ‡ that it was not towards him as in times past:

3 And the Lord had sayd vnto Iaakob, Turne againe into the land of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Iaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then sayd he vnto them, I see your fathers countenance, that it is not toward me ‡ as it was wont, and the [b] God of my father hath bene with me.

6 And yee know that I haue serued your father with all my might.

7 But your father hath deceiued me, and changed my wages ‖ tenne times: but God suffered him not to hurt me.

8 If he thus sayd, The spotted shall be thy wages, then all the sheepe bare spotted: and if hee sayd thus, The partie coloured shall be thy reward, then bare all the sheepe partie coloured.

9 Thus hath [c] God taken away your fathers ‖ substance, and giuen it me.

10 For in ramming time I lifted vp mine eyes, and saw in a dreame, and behold, the hee goates leaped vpon the shee goates, that were partie coloured with little and great spots spotted.

11 And the Angel of God said to me in a dreame, Iaakob. And I answered, Lo, I am here.

12 And hee sayd, Lift vp now thine eyes, and see all the hee goates leaping vpon shee goates that are partie coloured, spotted with little and great spottes: for I haue seene all that Laban doeth vnto thee.

13 [d] I am the God of Beth-el, where thou anointedst the pillar, where thou vowedst a vow vnto me. Now rise, Get thee out of this countrey, and returne vnto the land where thou wast borne.

14 Then answered Rahel and Leah, and said vnto him, Haue wee any more portion and inheritance in our fathers house?

15 Doeth not hee count vs as strangers? for he hath [e] sold vs, and hath eaten vp and consumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours, and our childrens: now then whatsoeuer God hath said vnto thee, doe it.

17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And hee caried away all his flockes, and all his substance which hee had gotten, to wit, his riches which hee had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to sheare his sheepe, then Rahel stole her fathers [f] idoles.

20 Thus Iaakob ‖ stole away the heart of Laban the Aramite: for he told him not that he fled.

21 So fled he with all that he had, and he rose vp and passed the ‖ riuer, and set his face toward mount Gilead.

22 And the third day after was it tolde Laban that Iaakob fled.

23 Then hee tooke his ‖ brethren with him, and followed after him seuen dayes iourney, and ‖ ouertooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, and sayd vnto him, Take heede that thou speake not to Iaakob ‡ ought saue good.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban said to Iaakob, What ‖ hast thou done? thou hast euen stollen away mine heart, and caryed away my daughters

1 Or, counted heft.

‖ Or, Laban.

[Or, red, or browne.

1 Iaakob herein vsed no deceit: for it was Gods commandement, as he declareth in the next chapter. verse 9. and 11

[Or, conceiued.

m As they which tooke the ram about September, & brought forth about March: so the feebler in March, and lambde in September.

a The children vttered in words that which the father dissembled in heart, for the couetous thinke that whatsoeuer they cannot snatch, is pluckt from them.

‡ Ebr. and loe not he with him as yesterday, and yer yesterday.

q Ebr as yesterday, and before yesterday.

b The God whom my father worshipped.

‖ Or, many times.

c This declareth that the thing which Iaakob did before, was by Gods commandement and not through deceit.

‖ Or, cattell.

d This Angel was Christ which appeared to Iaakob in Beth-el & hereby appeareth he had taught his wiues the feare of God: for he talketh as though they knew this thing. Chap. 28. 18.

e For they were giuen to Iaakob in recompence of his seruice, which was a kinde of sale.

f For so the word here signifieth, because Laban calleth them gods, verse 30.

‖ Or, went away priuily from Laban.

‖ Or, Euphrates.

‖ Or, kinsfolkes and friends.

‖ Or, ioyned with him.

‡ Ebr. from good vnto ill.

‖ Or conueyed thy selfe away priuily.

daughters as though they had beene taken captiues with the sword.

27 Wherefore diddest thou flee so secretly and steale away from me, and diddest not tell me, that I might haue sent thee forth with mirth and with songs, with timbrell and with harpe?

28 But thou hast not suffered me to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

‡ Ebr. power is in mine hand.

29 I am ‡ able to doe you euill: but the g God of your father spake vnto mee yesternight, saying, Take heede that thou speake not to Iaakob ought saue good.

g He was an idolater, and therefore would not acknowledge the God of Iaakob for his God.

30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stollen my gods?

31 Then Iaakob answered, and said to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from me.

32 But with whom thou findest thy gods, ‖ let him not liue. Search thou before our brethren what I haue of thine, and take it to thee, (but Iaakob wist not that Rahel had stollen them.)

‖ Or, let him die.

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maids tents, but found them not. So hee went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idoles, and put them in the camels ‖ litter, and sate downe vpon them) and Laban searched all the tent, but found them not.

‖ Or, straw, or saddle.

35 Then sayd shee to her father, ‡ My lord, be not angry that I cannot rise vp before thee: for the custome of women is vpon mee: so hee searched, but found not the idoles.

‡ Ebr. let not anger be in the eyes of my lord.

36 ¶ Then Iaakob was wroth, & chode with Laban: Iaakob also answered and said to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine houshold stuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.

38 This twentie yeeres I haue bene with thee: thine ewes and thy goats haue not ‖ cast their yong, and the rams of thy flocke haue I not eaten.

‖ Or, bene barren.

39 ‡ That which was torne of beastes, I brought it not vnto thee, but made it good my selfe: * of mine hand didst thou require it, were it stollen by day or stollen by night.

‡ Ebr. the torne, or taken by pray. Exod. 22. 12.

40 I was in the day consumed with heat, and with frost in the night, and my ‖ sleepe departed from mine eyes.

‖ Or, I slept not.

41 Thus haue I beene twentie yeeres in thine house, and serued thee fourteene yeeres for thy two daugheers, and sixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the h feare of Izhak had bene with mee, surely thou haddest sent me away now emptie: but God beheld my tribulation, and the labour of my hands, and rebuked thee yesternight.

h That is, the God whom Izhak did feare and reuerence.

43 Then Laban answered and sayd vnto Iaakob, These daughters are my daughters, and these sonnes are my sonnes, & these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?

44 Now therefore i come and let vs make a couenant, I and thou, which may bee a witnesse betweene me and thee.

i His conscience reproued him of his misbehauiour toward Iaakob, and therefore mooued him to seeke peace.

45 Then tooke Iaakob a stone, and set it vp as a pillar.

46 And Iaakob said vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

‖ Or, the heape of witnesse.

47 And Laban called it ‖ Jegar sahadutha, and Iaakob called it k Galeed.

k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

48 For Laban said, this heape is witnesse betweene thee and me this day: therefore he called the name of it Galeed.

49 Also he called it ‖ Mizpah, because hee sayd, The Lord l looke betweene mee and thee, when we shall bee ‖ departed one from another,

‖ Or, watch tower.

l To punish the trespasser.

50 If thou shalt vexe my daughters, or shalt take m wiues beside my daughters: there is no man with vs, behold, God is witnesse betweene me and thee.

‖ Or, hide.

m Nature compelleth him to condemne that vice, whereunto through couetousnesse hee forced Iaakob.

51 Moreouer Laban said to Iaakob, Behold this heape, and behold the pillar, which I haue set betweene me and thee.

52 This heape shall be witnesse, and the pillar shall be witnesse, that I will not come ouer this heape vnto thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

n Behold, how the idolaters mingle the true God with their fained gods.

53 The God of Abraham, and the God of n Nahor, and the God of their father bee iudge betweene vs: but Iaakob sware by the o feare of his father Izhak.

o Meaning, by the true God whom Izhak worshipped.

54 Then Iaakob did offer a sacrifice vpon the mount, and called his brethren to eate ‖ bread, and they did eate bread, and tarried all night in the mount.

‖ Or, meate.

55 And early in the morning Laban rose vp and kissed his sonnes and his daughters, and p blessed them, and Laban departing, went vnto his place againe.

p We see that there is euer some seede of the knowledge of God in the hearts of the wicked.

CHAP. XXXII.

1 God comforteth Iaakob by his Angel. 9. 10. He prayeth vnto God confessing his vnworthinesse. 13 He sendeth presents vnto Esau. 24. 28 Hee wrestled with the Angel who nameth him Israel.

NOw Iaakob went foorth on his iourney, * and the Angels of GOD met him.

* Chap. 48. 16.

2 And when Iaakob saw them, he said, a This is Gods hoste, and called the name of the same place ‖ Mahanaim.

a He acknowledgeth Gods benefits, who for the preseruation of his, sendeth hosts of Angels.

‖ Or, tents.

3 Then Iaakob sent messengers before him to Esau his brother, vnto the land of Seir, into the countrey of Edom:

b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spiritual promise

4 To whom hee gaue commandement, saying, Thus shall yee speake to my b lord Esau: Thy seruant Iaakob sayeth thus, I haue beene a stranger with Laban, and tarried vnto this time.

‡ Ebr. face.

5 I haue beeues also and asses, sheepe and men

men seruants, & women seruants, and haue sent to shew my lord, that I may finde grace in thy sight.

6 ¶ So the messengers came againe to Iaakob, saying, Wee came vnto thy brother Esau, and he also commeth against thee, and foure hundreth men with him.

c Albeit he was comforted by the Angels, yet the infirmitie of the flesh doeth appeare.

7 Then Iaakob was c greatly afraid, and was sore troubled, and diuided the people that was with him, & the sheepe, and the beeues and the camels into two companies.

8 For he sayd, If Esau come to the one company and smite it, the other company shall escape.

9 ¶ Moreouer, Iaakob sayd, O God of my father Abraham, and God of my father Izhak: Lord, which * saydest vnto me, Returne vnto thy countrey, and to thy kinred, and I will do thee good,

Chap. 31.13.

10 I am not ‡ worthy of the least of all the mercies and all the trueth, which thou hast shewed vnto thy seruant: for with my staffe came I ouer this Iozden, and now haue I gotten two bands.

‡ *Ebr. I am lesse then all thy mercies.*

11 I pray thee deliuer mee from the hand of my brother, from the hand of Esau: for I feare him, lest he will come and smite me, and the d mother vpon the children.

d That is poore and without all prouision.

12 For thou saydst, I will surely doe thee good, & make thy seed as the sand of the sea, which cannot be numbred for multitude.

13 ¶ And he taried there the same night, and tooke of that which came to hand, a present for Esau his brother:

e Meaning, hee will put all to death: this prouerbe commeth of them which kill the bird together with her yong ones.

14 Two hundred shee goats and twenty hee goates, two hundred ewes and twenty rammes:

f Not distrusting Gods assistance, but vsing such meanes as God had giuen him.

15 Thertymilch camels with their colts, fortie kine and tenne bullockes, twenty shee asses, and ten foales.

16 So hee deliuered them into the hand of his seruants, euery droue by themselues, and sayd vnto his seruants, Passe before me, and put a space betweene droue and droue.

17 And hee commanded the formost, saying, If Esau my brother meete thee, and aske thee, saying, Whose seruant art thou? And whither goest thou? And whose are these before thee?

18 Then thou shalt say, They be thy seruant Iaakobs: it is a present sent vnto my lord Esau: and behold, hee himselfe also is behinde vs.

19 So likewise commaunded hee the second, and the third, and all that followed the droues, saying, After this manner yee shall speake vnto Esau, when ye finde him.

20 And ye shall say moreouer, Behold, thy seruant Iaakob commeth after vs. (for hee thought, I will ‖ appease his wrath with the present that goeth before me, and afterward I will see his face: it may bee that hee will ‡ accept me.)

g He thought it no losse to depart with these goods, to the intent he might follow the vocation whereunto God called him.

‡ *Ebr. receiue my face.*

21 So went the present before him: but he taried that night with the company.

22 And he rose vp the same night, and tooke his two wiues, and his two maydes and his eleuen children, and went ouer the foord Jabbok.

23 And he tooke them, and sent them ouer the riuer, and sent ouer that he had.

24 ¶ Now when Iaakob was left himselfe alone, there wrestled a h man with him vnto the breaking of the day.

h That is, God in forme of man.

25 And he saw that he could not i preuaile against him: therefore hee touched the hollow of his thigh, and the hollow of Iaakobs thigh was loosed as he wrestled with him.

i For God assaileth his with the one hand, and vpholdeth them with the other. *Hose.* 12.4.

26 And he said, Let me goe, for the morning appeareth. Who answered, * I will not let thee goe, except thou blesse me.

27 Then said hee vnto him, What is thy name? And he said, Iaakob.

28 Then said he, * Thy name shalbe called Iaakob no more, but Israel: because thou hast had k power with God, thou shalt also preuaile with men.

Chap. 35.10.

k God gaue Iaakob both power to ouercome, & also the praise of the victory.

29 Then Iaakob demaunded, saying, Tell me, I pray thee, thy name. And he sayd, Wherefore now doest thou aske my name? And he blessed him there.

‖ *Or, my soule is deliuered.*

30 And Iaakob called the name of the place, Peniel: for, said he, I haue seene God face to face, and ‖ my life is preserued.

l The faithfull so ouercome their tentations, that they feele the smart thereof, to the intent that they should not glorie but in their humility.

31 And the Sun rose to him, as he passed Peniel, and he l halted vpon his thigh.

32 Therefore the children of Israel eate not of the sinew that shranke in the hollow of the thigh vnto this day: because hee touched the sinew that shranke in the hollow of Iaakobs thigh.

CHAP. XXXIII.

5 Esau and Iaakob meet, and are agreed. 11 Esau receiueth his gifts. 19 Iaakob buyeth a possession, 20 And buildeth an Altar.

AND as Iaakob lift vp his eyes, and looked, behold, Esau came, and with him foure hundred men: and he a diuided the children to Leah, and to Rahel, and to the two maydes.

a That if the one part were assailed, the other might escape.

2 And he put the maydes, and their children formost, and Leah, and her children after, and Rahel and Joseph hindermost.

3 So he went before them, and b bowed himselfe to the ground seuen times, vntill he came neere to his brother.

b By this gesture he partly did reuerence to his brother, and partly prayed to God to mitigate Esaus wrath.

4 Then Esau ran to meet him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And he lift vp his eyes, and sawe the women and the children, and sayd, Who are these with thee? And hee answered, They are the children whom God of his grace hath giuen thy seruant.

6 Then came the maides neere, they and their children, and c bowed themselues.

c Iaakob and his familie are the image of the Church vnder the yoke of tyrants, which for feare are brought to subiection.

7 Leah also with her children came neere and made obeysance: and after, Joseph and Rahel drew neere and did reuerence.

8 Then he sayd, What meanest thou by all this droue, which I met? Who answered, I haue sent it, that I may finde fauour in the sight of my lord.

9 And Esau sayde, I haue enough, my brother: keepe that thou hast to thy selfe.

d In that that his brother imbraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

10 But Iaakob answered, Nay, I pray thee, if I haue found grace now in thy sight, then receiue my present at mine hand: for ‡ I haue seene thy face, as though I had seene the face of God, because thou hast accepted mee.

‡ *Ebr. I haue seene thy face, as the face of God.*

11 I pray thee take my ‖ blessing, that is

‖ *Or, gift.*

brought.

brought thee: for God hath had mercie on me, and therefore I haue all things: so hee e compelled him, and he tooke it.

e By earnest intreatie.

12 And hee said, Let vs take our iourney and goe, and I will goe before thee.

13 Then hee answered him, My lorde knoweth, that the children are tender, and the ewes and kine with yong vnder mine hand: and if they should ouerdriue them one day, all the flocke would die.

14 Let now my lord go before his seruant, and I will driue softly, according to the pace of the cattell, which is before mee, and as the children be able to endure, vntill I come to my lord vnto Seir.

f He promised that which (as seemeth) his minde was not to performe.

15 Then Esau sayd, I will leaue then some of my folke with thee. And he answered, What needeth this? let mee finde grace in the sight of my lord.

16 ¶ So Esau returned, and went his way that same day vnto Seir.

17 And Jaakob went forward toward Succoth, and built him an house, and made boothes for his cattel: therefore he called the name of the place ‖ Succoth.

‖ Or, tents.

18 ¶ Afterward, Jaakob came safe to Shechem a city, which is in the land of Canaan, when hee came from ‖ Padan Aram, and pitched before the citie.

‖ Or, Mesopotamia.

19 And there hebought a parcel of ground, where he pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundred ‖ pieces of money.

‖ Or, lambes, or money, so marked.

20 And he set vp there an altar, and called g it, The mighty God of Israel.

g He calleth the signe the thing, which it signifieth, in token that God had mightily deliuered him.

CHAP. XXXIIII.

2 Dinah is rauished. 8 Hamor asketh her in marriage for his sonne. 22 The Shechemites are circumcised at the request of Iaakobs sonnes and the perswasion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reprooueth his sonnes.

THen Dinah, the daughter of Leah, which she bare vnto Jaakob, a went out to see the daughters of that countrey.

a This example teacheth, that too much libertie is not to be giuen to youth.

2 Whom when Shechem the sonne of Hamor the Hiuite lord of that countrey saw, he tooke her, and lay with her, and ‡ defiled her.

‡ Ebr. humbled her.

3 So his heart claue vnto Dinah the daughter of Jaakob: and he loued the maid, and ‡ spake kindly vnto the maide.

‡ Ebr. spake to the heart of the maid.

4 Then said Shechem to his father Hamor, saying, b Get me this maid to wife.

b This proueth that the consent of parents is requisite in marriage, seeing the very infidels did also obserue it as a thing necessarie.

5 (Now Jaakob heard that hee had defiled Dinah his daughter, and his sonnes were with his cattell in the field: therefore Jaakob held his peace, vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Jaakob to commune with him.

7 And when the sonnes of Jaakob were come out of the field and heard it, it grieued the men, and they were very angry, because he had wrought ‖ villanie in Israel, in that he had lien with Jaakobs daughter: ‡ which thing ought not to be done.

‖ Or, folly.

‡ Ebr. and it shall not be so done.

8 And Hamor commuued with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 Also make ‖ affinity with vs: giue your daughters vnto vs, and take our daughters vnto you,

‖ Or, marriages.

10 And ye shall dwell with vs, and the land shall be before your face: dwell, & occupie your businesse in it, & haue your possessions therein.

11 Shechem also said vnto her father and vnto her brethren, ‖ Let mee finde fauour in your eyes, and I will giue whatsoeuer yee shall appoint me.

‖ Or, graunt my request.

12 ‡ Aske of me abundantly both dowrie and gifts, and I will giue as ye appoint me, so that ye giue me the mayd to wife.

‡ Ebr. multiply greatly the dowrie.

13 Then the sonnes of Jaakob answered Shechem and Hamor his father, talking deceitfully, because he had defiled Dinah their sister.

14 And they sayd vnto them, c Wee cannot doe this thing, to giue our sister to an vncircumcised man: for that were a d reproche vnto vs.

c They made the holy ordinance of God, a meane to compasse their wicked purpose.

d As it is abomination for them that are baptized to ioyne with infidels.

15 But in this will we consent vnto you, if ye will be as we are, that euery manchilde among you be e circumcised,

e Their fault is the greater, in that they make religion a cloke for their craft.

16 Then will we giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circumcised, then will we take our daughter and depart.

18 Now their words pleased Hamor and Shechem Hamors sonne.

19 And the yong man deferred not to do the thing, because he loued Jaakobs daughter: he was also the ‖ most set by of all his fathers house.

‖ Or, most honourable.

20 ¶ Then Hamor and Shechem his sonne went vnto the f gate of their citie, and communed with the men of their citie, saying,

f For the people vsed to assemble there, and iustice also was ministred.

21 ¶ These men are peaceable with vs: and that they may dwell in the land, and do their affaires therein (for behold, the land hath roome enough for them) let vs take their daughters to wiues, and giue them our daughters.

22 Only herein will the men consent vnto vs for to dwell with vs, and to be one people, if all the men children among vs bee circumcised as they are circumcised.

23 Shall not g their flockes and their substance and all their cattell be ours? onely let vs consent herein vnto them, and they will dwell with vs.

g Thus many pretend to speak for a publike profit, when they only speake for their owne priuate gaine & commoditie.

24 And vnto Hamor, and Shechem his sonne hearkened all that went out of the gate of his citie: & all the men children were circumcised, euen all that went out of the gate of his citie.

h Thus they lacke no kinde of perswasion, which preferre their owne commodities before the common wealth.

25 And on the third day (when they were sore) two of the sonnes of Jaakob, i Simeon and Leui Dinahs brethren, tooke either of them his sword and went into the city boldly, and k slew euery male.

i For they were the chiefe of the companie. *Chap. 49. 6.*

26 They slew also Hamor and Shechem his sonne with the ‡ edge of the sword, and tooke Dinah out of Shechems house, and went their way.

k The people are punished with their wicked princes.

‡ Ebr. mouth of the sword.

27 Againe the others sonnes of Jaakob came vpon the dead, and spoyled the citie because they had defiled their sister.

28 They

28 They tooke their sheepe, and their beeues, and their asses, and whatsoeuer was in the city, and in the fields.

29 Also they caried away captiue and spoiled all their goods, and all their children and their wiues, and all that was in the houses.

30 Then Iaakob sayd to Simeon and Leui, Ye haue troubled mee, and made mee ‖ stinke among the inhabitants of the land, as well the Canaanites, as the Perizzites, and I being few in number, they shal gather themselues together against me, and slay me, and so shall I and my house be destroyed.

‖ Or, to be abhorred.

31 And they answered, Should he abuse our sister as a whore?

CHAP. XXXV.

1 Iaakob at Gods commaundement goeth vp to Beth-el to build an altar. 2 He reformeth his household. 5 God maketh the enemies of Iaakob afraid. 8 Deborah dieth. 12 The land of Canaan is promised him. 18 Rahel dieth in labour. 22 Reuben lieth with his fathers concubine. 23 The sonnes of Iaakob. 29 The death of Izhak.

a God is euer at hand to succour his in their troubles. *Chap.* 28.13.

THen God sayd to Iaakob, Arise, goe vp to Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, * when thou fleddest from Esau thy brother.

b That by this outward act they should shew their inward repentance.

2 Then said Iaakob vnto his household, and to all that were with him, Put away the strange gods that are among you, and b cleanse your selues, and change your garments:

3 For we will arise, and goe to Beth-el, and I will make an altar there vnto God, which heard me in ỳ day of my tribulation, and was with me in the way which I went.

c For there in was some signe of superstition, as in tablets and Agnus deis

4 And they gaue vnto Iaakob all the strange gods, which were in their handes, and all their c eareerings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

d Thus notwithstanding the inconuenience that came before, God deliuered Iaakob. *Chap.* 28.19.

5 Then they went on their iourney, and the d feare of God was vpon the cities that were round about them: so they did not follow after the sonnes of Iaakob.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

7 And he built there an altar, and * had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

‖ Or, oke of lamentation.

8 Then Deborah Rebekahs nurse died, and was buried beneath Beth-el vnder an oke: and shee called the name of it ‖ Allon Bachuth.

Chap. 32.28.

9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

‖ Or, almighty.

10 Moreouer God sayd vnto him, Thy name is Iaakob: thy name shall be no more called Iaakob, but * Israel shalbe thy name: and he called his name Israel.

11 Againe, God sayd vnto him, I am God ‖ all sufficient, grow, and multiply, a nation and multitude of nations shal spring of thee, and Kings shall come out of thy loynes.

12 Also I wil giue the land, which I gaue to Abraham, and Izhak, vnto thee: and vnto thy seede after thee will I giue that land.

13 So God e ascended from him in the place where he had talked with him.

e As God is said to descend, when he sheweth some signe of his presence, so he is said to ascend when the vision is ended.

14 And Iaakob set vp a pillar in the place where hee talked with him, a pillar of stone, and powred drinke offering therein: also he powred oyle therein.

15 And Iaakob called the name of the place where God spake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was f about halfe a dayes iourney of ground to come to Ephrath, Rahel trauailed, and in trauailing shee was in perill.

f The Ebrew word signifieth as much ground as one may goe from baite to baite, which is taken for halfe a dayes iourney.

17 And when she was in paines of her labour, the midwife said vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as shee was about to yeeld vp the ghost (for she died) shee called his name Ben oni, but his father called him Beniamin.

19 Thus * died Rahel, and was buried in the way to Ephrath, which is Beth-lehem. *Chap.* 48.7.

g The ancient fathers vsed this ceremony to testifie their hope of the resurrection to come, which was not generally reuealed.

20 And Iaakob set a g pillar vpon her graue: this is the pillar of Rahels graue vnto this day.

21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now when Israel dwelt in that land, Reuben went, and h lay * with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

h This teacheth that the fathers were not chosen for their merits, but by Gods only mercies, which election by their fault was not changed.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph and Beniamin.

25 And the sonnes of Bilhah Rahels mayd: Dan, and Naphtali.

26 And the sonnes of Zilpah Leahs maid: Gad, and Aser. These are the sonnes of Iaakob, which were borne him in Padan Aram. *Chap.* 49.4.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: this is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundreth and fourescore yeeres.

29 And Izhak gaue vp the ghost, and died, and was * gathered vnto his people, being old and full of dayes: and his sonnes Esau and Iaakob buried him. *Chap.* 25.8.

CHAP. XXXVI.

1 The wiues of Esau. 7 Iaakob and Esau are rich. 9 The genealogie of Esau. 24 The finding of mules.

NOw these are the a generations of Esau which is Edom.

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.

2 Esau tooke his wiues of the b daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

b Besides those wiues whereof is spoken, Chap. 26.34.

3 And tooke Basemath Ishmaels daughter, sister of Nebaioth.

4 And * Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 And Aholibamah bare Ieush, and Iaalam, and Korah: these are the sonnes of Esau, which were borne vnto him in the land

1. Chron. 1.35.

land of Canaan.

6 So Esau toke his wiues and his sons and his daughters, and all the soules of his house, and his flockes, and all his cattel, and all his substance which he had gotten in the land of Canaan, and [c] went into another countrey from his brother Iaakob.

c Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might enioy Canaan, according to Gods promise. *Iosh.* 24. 4.

7 For their riches were so great, that they could not dwell together, and the land wherein they were strangers, could not receiue them because of their flocks.

8 *Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of ‖ Edom in mount Seir.

‖ *Or, the Edomites.* *1. Chron.* 1. 35.

10 These are the names of Esaus sonnes: *Eliphaz the sonne of Adah, the wife of Esau, and Reuel the sonne of Bashemath the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz Amalek: these be the sonnes of Adah Esaus wife.

‖ *Or, nephewes.*

13 ¶ And these are the ‖ sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sonnes of Bashemath Esaus wife.

‖ *Or, niece.*

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, ‖ daughter of Zibeon Esaus wife: for she bare vnto Esau Ieush, and Iaalam, and Korah.

‖ *Or, chiefe men.*

15 ¶ These were [d] Dukes of the sonnes of Esau, the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

d If Gods promise be so sure towards them which are not of his household, how much more wil he performe the same to vs?

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the ‖ sonnes of Adah.

‖ *Or, nephewes.*

17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the ‖ sonnes of Bashemath Esaus wife.

‖ *Or, nephewes.*

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieush, Duke Iaalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

1. Chron. 1. 38.

20 ¶ *These are the sonnes of Seir the Horite, which [e] inhabited the land before, Lotan, and Shobal, and Zibeon, and Anah,

e Before that Esau did there inhabite.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sons of Seir in the land of Edom.

22 And the sonnes of Lotan were Hori, and Hemam, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: both Aiah and Anah: this was Anah that found [f] mules in the wildernesse, as he fed his father Zibeons asses.

f Who not contented with those kinds of beasts which God had created, found out the monstrous generation of mules betweene the asse and the mare.

25 And the children of Anah were these: Dishon, and Aholibamah the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are these: Uz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan: These bee the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And these are the [g] Kings that reigned in the land of Edom, before there reigned any King ouer the children of Israel.

g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth for euer, Psal. 102. 28.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his city was Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah, of Bozrah reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie was Auith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of [h] Rehoboth by the riuer reigned in his stead.

h Which city is by the riuer Euphrates.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his city was Pau: and his wiues name Mehetebel the daughter of Matred, the ‖ daughter of Mezahab.

‖ *Or, niece.*

40 Then these are the names of the Dukes of Esau according to their families, their places, and by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram, these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of [i] Edom.

i Of Edom came the Idumeans.

CHAP. XXXVII.

2 Ioseph accuseth his brethren 5 He dreameth and is hated of his brethren. 28 They sell him to the Ismeelites. 34 Iaakob bewaileth Ioseph.

IAakob now dwelt in the land, wherein his father was a stranger, in the land of Canaan.

a That is, the story of such things as came to him & his family, as Chap. 5. 1

2 These are the [a] generations of Iaakob: when Ioseph was seuentene yeere old, hee kept sheepe with his brethren: and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah his fathers wiues. And Ioseph brought vnto their father their ‖ [b] euill saying.

‖ *Or, slander.*

b He complained of the euill words, and iniuries which they spake and did against him.

3 Now Israel loued Ioseph more then all his sonnes, because he begate him in his olde age, and he made him a coate of many ‖ colours.

‖ *Or, pieces.*

4 So when his brethren sawe that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph [c] dreamed a dreame, and told his brethren, who hated him so much the more.

6 For he sayd vnto them, Heare, I pray you, this dreame which I haue dreamed.

7 Behold now, we were binding sheaues in the mids of the field: and loe, my sheafe arose, and also stood vpright, and behold, your sheaues compassed round about, and did reuerence to my sheafe.

8 Then his brethren sayd to him, What, shalt thou reigne ouer vs, & rule vs? or shalt thou haue altogether dominion ouer vs? and they [d] hated him so much the more for his dreames, and for his wordes.

9 ¶ Againe he dreamed another dreame, and told it his brethren, and sayd, Behold, I haue had one dreame more, and behold, the sunne and the moone and eleuen starres did reuerence to mee.

10 Then he told it vnto his father and to his brethren, and his father [e] rebuked him, and sayd vnto him, What is this dreame, which thou hast dreamed? shall I, and thy mother, and thy brethren come indeede and fall on the ground before thee?

11 And his brethren enuyed him, but his father ‖ [f] noted the saying.

12 ¶ Then his brethren went to kepe their fathers sheepe in Shechem.

13 And Israel said vnto Ioseph, Doe not thy brethren keepe in Shechem? come, and I will send thee to them.

14 And hee answered him, I am heere. Then he sayd vnto him, Goe now, see whether it be well with thy brethren, and how the flockes prosper, and bring mee word againe: so hee sent him from the vale of Hebron, and hee came to Shechem.

15 ¶ Then a man found him: for loe, he was wandring in the field, and the man asked him, saying, What seekest thou?

16 And hee answered, I seeke my brethren: tell me I pray thee, where they kepe sheepe.

17 And the man said, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they saw him afarre off, euen before he came at them, they [g] conspired against him for to slay him.

19 For they said one to another, Behold, this ‖ dreamer commeth.

20 Come now therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him: then wee shall see what will come of his dreames.

21 * But when Reuben heard that, he deliuered him out of their hands, and said, ‡ Let vs not kill him.

22 Also Reuben sayd vnto them, Shed not blood, but cast him into this pit that is in the wildernesse, and lay no hand vpon him. Thus he said, that he might deliuer him out of their hand, & restore him to his father again.

23 ¶ Now when Ioseph was come vnto his brethren, they stripe Ioseph out of his coate, his particoloured coate that was vpon him.

24 And they tooke him, and cast him [h] into a pit, and the pit was empty, without water in it.

25 Then they sate them downe to eate bread: and they lift vp their eyes, and looked, and behold, there came a company of Ishmelites from Gilead, and their camels laden with spicery, and ‖ balme, and myrrhe, and were going to cary it downe into Egypt.

26 Then Iudah said vnto his brethren, What auaileth it, if wee slay our brother, though we kepe his blood secret?

27 Come, and let vs sell him to the Ishmeelites, and let not our hands be vpon him: for hee is our brother and our flesh: and his brethren obeyed.

28 Then the * Midianites merchantmen passed by, and they drew foorth, and lift Ioseph out of the pit, and sold Ioseph vnto the [i] Ishmeelites for twenty pieces of siluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and behold, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, & said, The child is not yonder, and I, whither shall I goe?

31 And they tooke Iosephs coat, and killed a kid of the goats, and dipped the coat in the blood.

32 So they sent that particoloured coat, [k] and they brought it vnto their father, and said, This haue we found: see now, whether it be thy sonnes coat, or no.

33 Then hee knew it, and sayd, It is my sonnes coat: a wicked beast hath * deuoured him: Ioseph is surely torne in pieces.

34 And Iaakob rent his clothes, and put sackcloth about his loynes, and sorrowed for his sonne a long season.

35 Then al his sonnes, and all his daughters rose vp to comfort him, but hee would not be comforted, but said, ‖ Surely, I will goe downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites sold him into Egypt vnto Potiphar [l] an Eunuch of Pharaohs, and his ‖ chiefe steward.

c God reuealed to him by a dreame, what should come to passe.

d The more that God sheweth himselfe fauourable to his, the more doeth the malice of the wicked rage against them.

e Not despising the vision, but seeking to appease his brethren.

‖ *Or, kept diligently.*

f He knew that God was author of the dreame, but he vnderstood not the meaning.

g The holy Ghost couereth not mens faults as doe vaine writers, which make vice vertue.

‖ *Or, master of dreames.*

Chap. 42. 22.

‡ *Ebr. let vs not smite his life.*

h Their hypocrisie appeareth in this, that they feared man more then God: and thought it was not murther, if they shed not his blood: or els had an excuse to couer their fault. [*Or, ye sonne, ye persecutor, or traitor.*

Wisd. 10. 13.
Psal. 105. 17.

i Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doth here confound their names: as also appeareth, vers. 36. & chap. 39. 1. or else he was first offered to the Midianites, but sold to the Ishmeelites.

k To wit, the messengers which were sent.

Chap. 44. 28.

‖ *Or, I will mourne for him so long as I liue.*

l Which word doth not alway signifie him that is gelded, but also him that is in some hie dignity.

‖ *Or, captaine of the guard.*

CHAP. XXXVIII.

1 The mariage of Iudah. 7. 9 The trespasse of Er and Onan, and the vengeance of God that came thereupon. 18 Iudah lieth with his daughter in law Tamar. 24 Tamar is iudged to bee burnt for whoredome. 29. 30 The birth of Pharez and Zarah.

AND at that time * Iudah went downe from his brethren, & turned in to a man called Hirah an Adullamite.

2 And Iudah saw there the daughter of a man called * Shuah a [b] Canaanite: and he tooke her to wife, and went in vnto her.

3 So she conceiued, and bare a sonne, and he called his name Er.

4 * And she conceiued againe, and bare a sonne, and she called his name Onan.

5 Moreouer shee bare yet a sonne whom she

a. Moses describeth the genealogie of Iudah, because the Messias should come of him. *1. Chron. 2. 3.*

b Which affinity notwithstanding was condemned of God. *Numb. 26. 19.*

she called Shelah: and Iudah was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er his first borne sonne, whose name was Tamar.

Numb. 16. 19.

7 And Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Iudah said to Onan, Go in vnto thy brothers wife, and doe the office of a kinseman vnto her, and [c] raise vp seed vnto thy brother.

c This order was for the preseruation of the stock, that the childe begotten by the second brother, should haue the name and inheritance of the first: which is in the New Testament abolished.

9 And Onan knew that the seede should not bee his: therefore when he went in vnto his brothers wife, he spilled it on the ground, lest he should giue seed vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

11 Then sayde Iudah to Tamar his daughter in law, [d] Remain a widow in thy fathers house, till Shelah my sonne grow vp (for hee thought thus, Lest hee die as well as his brethren.) So Tamar went and dwelt in her fathers house.

d For shee could not marry in any other family so long as Iudah would retaine her in his.

12 ¶ And in processe of time also the daughter of Shuah Iudahs wife died. Then Iudah, when he ‡ had left mourning, went vp to his sheep shearers to Timnah, he, and his neighbour Hirah the Adullamite.

‡ Ebr. was comforted.

13 And it was told Tamar, saying, Behold, thy father in law goeth vp to Timnah to sheare his sheepe.

14 Then she put her widowes garments off from her, and couered her with a vaile, and wrapped her selfe, and sate downe in ‖ in Pethah-enaim, which is by the way to Timnah because shee sawe that Shelah was growen, and shee was not giuen vnto him to wife.

‖ Or, in the doore of the fountaines, or, where were two wayes.

15 When Iudah saw her, he iudged her a whore: for she had couered her face.

16 And he turned to the way toward her, and sayd, Come, I pray thee, let me lie with thee, (for hee [e] knewe not that shee was his daughter in law.) And she answered, What wilt thou giue me for to lie with me?

e God had wonderfully blinded him, that hee could not know her by her talke.

17 Then sayd he, I will send thee a kid of the goats from the flocke: and she said, Wel, if thou wilt giue me a pledge till thou send it.

18 Then he said, What is the pledge that I shall giue thee? And shee answered, Thy signet, and thy ‖ cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

‖ Or, tire of thine head.

19 Then she rose, ‡ went and put her vaile from her, and put on her widowes raiment.

20 Afterward Iudah sent a kidde of the goats by the hand of his [f] neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

f That his wickednesse might not be knowen to others.

21 Then asked hee the men of that place, saying, Where is the whore that sate in Enaim by the wayes side? And they answered, There was no whore here.

22 Hee came therefore to Iudah againe, and sayd, I cannot finde her, and also the men of the place sayd, There was no whore there.

‡ Ebr. in contempt.

23 Then Iudah sayd, Let her take it to her, lest we be ‡ shamed, behold, I sent this kid, and thou hast not found her.

g Hee feareth man more then God.

24 ¶ Now after three moneths, one talde Iudah, saying, Tamar thy daughter in law hath played the whore, and loe, with playing the whore, she is great with child. Then Iudah sayd, Bring ye her forth, and let her be [h] burnt.

h We see that the Law, which was written in mans heart, taught the that whoredome should be punished with death: albeit no law as yet was giuen.

25 When she was brought forth, she sent to her father in law, saying, By the man vnto whom these things pertaine, am I with child: and sayd also, Looke, I pray thee, whose these are, the seale, and the cloake, and the staffe.

26 Then Iudah knew them, & sayd, She is [i] more righteous then I: for she hath done it, because I gaue her not to Shelah my son. So he lay with her [k] no more.

i That is, shee ought rather to accuse me, then I her.

k For the horror of the sinne condemned him.

27 ¶ Now when the time was come, that she should be deliuered, behold, there were twinnes in her wombe.

28 And when she was in trauell, the one put out his hand: and the midwife tooke and bound a red threed about his hand, saying, This is come out first.

29 But when he [l] plucked his hand backe againe, lo, his brother came out, and the midwife said, How hast thou [m] broken the breach vpon thee? and his name was called * Phares.

l Their hainous sinne was signified by this monstrous birth.

m Or the separation betweene thee and thy brother.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

1. Chron. 2. 4. matth. 1. 3.

CHAP. XXXIX.

1 Ioseph is sold to Potiphar. 2 God prospereth him. 7 Potiphars wife tempteth him. 13. 20 He is accused, and cast in prison. 21 God sheweth him fauour.

NOw Ioseph was brought down into Egypt: and Potiphar [a] an eunuch of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ishmeelites, which had brought him thither.

a Reade Chap. 37. 36.

2 And the [b] Lord was with Ioseph, and he was a man that prospered, and was in the house of his master the Egyptian.

b The fauour of God is the fountaine of all prosperity.

3 And his master saw that the Lord was with him, and that the Lord made all that he did, to prosper in his hand.

4 So Ioseph found fauour in his sight, and serued him: and hee made him [c] ruler of his house, and put all that hee had in his hand.

c Because God prospered him: and so he made religion to serue his profit.

5 And from that time that he had made him ruler ouer his house, and ouer all that he had, the Lord [d] blessed the Egyptians house for Josephs sake: and the blessing of the Lord was vpon all that he had in the house and in the field.

d The wicked are blessed by the company of the godly.

6 Therefore he left all that he had in Josephs hand, [e] and tooke account of nothing that was with him, saue onely of the bread which hee did eate. And Ioseph was a faire person, and well fauoured.

e For he was assured that all things should prosper well: therefore he ate and dranke, and tooke no care.

7 ¶ Now therefore after these things, his masters wife cast her eyes vpon Ioseph, and said, Lie with me.

8 But he refused, and said to his masters wife, Behold, my master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand.

f In this word he declareth the summe whereunto all her flatteries did tend.

9 There is no man greater in this house then I: neither hath hee kept any thing from

from me, but onely thee, becauſe thou art his wife: how then can I doe this great wickedneſſe and ſinne againſt God?

g The feare of God preſerued him againſt her continuall tentations.

10 And albeit ſhe ſpake to Ioſeph day by day, yet he hearkened not vnto her to lie with her, or to be in her company.

11 Then on a certaine day Ioſeph entred into the houſe, to doe his buſineſſe: and there was no man of the houſhold in the houſe.

12 Therefore ſhe caught him by his garment, ſaying, Sleepe with mee: but hee left his garment in her hand, and fled, and got him out.

13 Now when ſhe ſaw that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her houſe, and tolde them, ſaying, Behold, he hath brought in an Ebrew vnto vs, to ‖ mocke vs: who came in to me for to haue lyen with me, but I [h] cryed with a loud voice.

‖ Or, to doe vs villany and ſhame.

h This declareth that where incontinencie is, thereunto is ioyned extreme impudencie and craft.

15 And when hee heard that I lift vp my voyce, and cryed, hee left his garment with me, and fled away and got him out.

16 So ſhe layd vp his garment by her, vntill her lord came home.

17 Then ſhe told him ‖ according to theſe words, ſaying, The Ebrew ſeruant, which thou haſt brought vnto vs, came in to me, to mocke me.

‖ Or, after this maner.

18 But aſſoone as I lift vp my voice and cried, he left his garment with me, and fled out.

19 Then when his maſter heard the words of his wife, which ſhe told him, ſaying, After this maner did thy ſeruant to me, his anger was kindled.

20 And Iolephs maſter tooke him and put him in † priſon, in the place where the kings priſoners lay bound: and there he was in priſon.

† Ebr. in the priſon houſe.

i His euill intreatment in the priſon may be gathered of the Pſal. 105. 18.

21 ¶ But the Lord was with Ioſeph, and ‡ ſhewed him mercy, and got him fauour in the ſight of the ‖ maiſter of the priſon.

‡ Ebr. inclined mercy vnto him.

‖ Or, lord.

22 And the keeper of the priſon committed to Ioſephs hand all the priſoners that were in the priſon, and [k] whatſoeuer they did there, that did he.

k That is, nothing was done without his cõmandement.

23 And the keeper of the priſon looked vnto nothing that was vnder his hand, ſeeing that the Lord was with him: for whatſoeuer he did, the Lord made it to proſper.

CHAP. XL.

8 The interpretation of dreames is of God 12. 19 Ioſeph expounded the dreames of the two priſoners. 23 The ingratitude of the butler.

AND after theſe things, the butler of the king of Egypt and his baker offended their lord the king of Egypt.

2 And Pharaoh was angry againſt his two ‖ officers, againſt the chiefe butler, and againſt the chiefe baker.

‖ Or, eunuches: the word ſignifieth them that were in high eſtate, or them that were gelded.

3 Therefore he put them in ward in his chiefe ſtewards houſe, in the priſon and place where Ioſeph was bound.

a God worketh many wonderful meanes to deliuer his.

4 And the chiefe ſteward gaue Ioſeph charge ouer them, and he ſerued them: and they continued a ſeaſon in ward.

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, [b] each one according to the interpretation of his dreame, both the butler and the baker of the king of Egypt, which were bound in the priſon.

b That is, euery dreame had his interpretation as the thing afterward declareth.

6 And when Ioſeph came in vnto them in the morning, and looked vpon them, behold, they were ſad.

7 And he aſked Pharaohs officers, that were with him in his maiſters ward, ſaying, ‡ Wherefore looke ye ſo ſadly to day?

‡ Ebr. why are your faces euill?

8 Who anſwered him, We haue dreamed each one a dreame, and there is none to interpret the ſame. Then Ioſeph ſayd vnto them, [c] Are not interpretations of God? tell them me now.

c Cannot God raiſe vp ſuch as ſhall interpret ſuch things?

9 So the chiefe butler tolde his dreame to Ioſeph, and ſaid vnto him, In my dreame behold, a vine was before me,

10 And in the vine were three branches, and as it budded, her floure came forth: and the cluſters of the grapes were ripe.

11 And I had Pharaohs cup in mine hand, and I tooke the grapes and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioſeph ſaid vnto him, This [d] is the interpretation of it: The three branches are three dayes.

d He was aſſured by the Spirit of God, that his interpretation was true.

13 Within three dayes ſhall Pharaoh lift vp thine head, and reſtore thee vnto thine ‡ office, and thou ſhalt giue Pharaohs cup into his hand after the old manner, when thou wait his butler.

‡ Ebr. place.

14 But haue mee in remembrance with thee, when thou art in good caſe, and ſhewe mercy, I pray thee, vnto me, and [e] make mention of mee to Pharaoh, that thou mayeſt bring me out of this houſe.

e He refuſed not the meanes to be deliuered, which he thought God had appointed.

15 For I was ſtollen away by theft out of the land of the Ebrewes, and here alſo haue I done nothing, wherefore they ſhould put me ‖ in the dungeon.

‖ Or, in the pit.

16 And when the chiefe baker ſaw that the interpretation was good, hee ſayd vnto Ioſeph, Alſo me thought in my dreame, that I had three [f] white baskets on mine head.

f That is, made of white twigs, or as ſome read, baskets full of holes.

17 And in the vppermoſt basket there was of all maner baken meats for Pharaoh; and the birds did eat them out of the basket vpon mine head.

18 Then Ioſeph anſwered, ſaid, [g] This is the interpretation thereof: The three baskets are three dayes:

g He ſheweth that the Miniſters of God ought not to conceale that which God reueileth vnto them.

19 Within three dayes ſhal Pharaoh take thine head from thee, and ſhall hang thee on a tree, and the birds ſhall eate thy fleſh from off thee.

20 And ſo the third day, which was Pharaohs [h] birth day, hee made a feaſt vnto all his ſeruants: and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his ſeruants.

h Which was an occaſion to appoint his officers, and ſo to examine them that were in priſon.

21 And he reſtored the chiefe butler vnto his butlerſhip, who gaue the cup into Pharaohs hand.

22 But hee hanged the chiefe baker, as Ioſeph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioſeph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioſeph. 40 He is made ruler ouer all Egypt. 43 Ioſephs name is changed. 50 He hath two ſonnes, Manaſſeh

naſſeh and Ephraim. 54 The famine beginneth throughout the world.

AND ‡ two yeeres after, Pharaoh also a dreamed, and behold, hee stood by a riuer,

2 And loe, there came out of the riuer seuen ‖ goodly kine and fat fleshed, and they fed in a meadow:

3 And loe, seuen other kine came vp after them out of the riuer, euill fauoured and leane fleshed, and stood by the other kine vpon the brinke of the riuer.

4 And the euill fauoured and leane fleshed kine did eat vp the seuen well fauoured and fat kine: so Pharaoh awoke.

5 Againe he slept, and dreamed the b second time: and behold, seuen eares of corne grew vpon one stalke, ranke and goodly.

6 And loe, seuen thin eares and blasted with the East wind, sprang vp after them:

7 And the thin eares deuoured the seuen ranke and full eares. Then Pharaoh awaked, and loe, it was a dreame.

8 Now when the morning came, his spirit was c troubled: therefore he sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh told them his dreames: but d none could interprete them to Pharaoh.

9 Then spake the chiefe Butler vnto Pharaoh, saying, I e call to mind my faults this day.

10 Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, both me and the chiefe baker.

11 Then wee dreamed a dreame in one night, both I, and hee: we dreamed each man according to the interpretation of his dreame.

12 And there was with vs a young man an Ebrew, seruant vnto the chiefe steward, whom when wee told, hee declared our dreames to f vs, to euery one he declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

14 * Then sent Pharaoh and g called Ioseph, and they brought him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame, and no man can interprete it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

16 And Ioseph answered Pharaoh, saying, h Without me God shall ‡ answere for the wealth of Pharaoh.

17 Then Pharaoh said vnto Ioseph, In my dreame, behold, I stood by the banke of the riuer:

18 And loe, there came vp out of the riuer seuen fat fleshed, and well fauoured kine, and they fed in the meadow.

19 And loe, seuen other kine came vp after them, poore and very ‡ euill fauoured, and leane fleshed: I neuer saw the like in all the land of Egypt, for euill fauoured.

20 And the leane and euill fauoured kine did eate vp the first seuen fat kine.

21 And when they had ‡ eaten them vp, it could not be knowen that they had eaten them, but they were still as euill fauoured as they were at the beginning: so did I awake.

22 Moreouer I saw in my dreame, and behold, seuen eares sprang out of one stalke, full and faire.

23 And loe, seuen eares, withered, thinne, and blasted with the East wind, sprang vp after them.

24 And the thin eares deuoured the seuen good eares. Now I haue told the soothsayers, and none can declare it vnto me.

25 ¶ Then Ioseph answered Pharaoh, i Both Pharaohs dreames are one. God hath shewed Pharaoh what hee is about to doe.

26 The seuen good kine are seuen yeeres: and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euill fauoured kine that came out after them, are seuen yeeres: and the seuen emptie eares blasted with the East wind, are seuen yeeres of famine.

28 This is the thing which I haue said vnto Pharaoh, that God hath shewed vnto Pharaoh what he is about to doe.

29 Behold, there come seuen yeeres of great ‖ plentie in all the land of Egypt.

30 Againe, there shall arise after them seuen yeeres of famine, so that all the plentie shalbe forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shall the plentie ‖ be knowen in the land by reason of this famine that shall come after: for it shall bee exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is stablished by God, and God hasteth to perfourme it.

33 Now therefore let Pharaoh k prouide for a man of vnderstanding and wisedome, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fift part of the land of Egypt in the seuen plenteous yeeres.

35 And let them gather all the foode of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for food, in the cities, and let them keepe it.

36 So the food shalbe for the prouision of the land, against the seuen yeeres of famine, which shalbe in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we finde such a man as this, in whom is the l spirit of God?

39 Then Pharaoh said to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisedome like vnto thee.

40 * Thou shalt be ouer mine house, and at thy ‡ word shall all my people be armed, onely in the kings throne will I be aboue thee.

41 Mo-

‡ Ebr. at the end of two yeeres of dayes.

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, and to prouide for Gods Church.

‖ Or, faire to behold.

‖ Or, flaggie place.

b All these means God vsed to deliuer his seruant, and to bring him into fauour and authoritie.

c This feare was enough to teach him, that this vision was sent of God.

d The wise of the world vnderstand not Gods secrets, but to his seruants his will is reuealed.

e He confesseth his fault against the king, before he speake of Ioseph.

* Reade Chap. 40. 5.

f Psal. 105. 20.

g The wicked seeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

h As though he would say, If I interpret thy dreame, it commeth of God, and not of me.

‡ Ebr. answere peace.

‡ Ebr. euill.

‡ Ebr. were gone into their inward parts.

h Both his dreames tend to one end.

‖ Or, abundance and fatnesse.

‖ Or, they shall remember no more the plenty.

i The office of a true Prophet is not onely to shew the euils to come, but also the remedies for the same.

k None should be preferred to honor that haue not gifts of God meet for the same. Psal. 105. 21. 1. Mace. 2. 53. Act. 7. 10.

‡ Ebr. mouth. l Some read, the people shall kisse thy mouth: that is, shal obey thee in all things.

41 Moreouer Pharaoh said to Ioseph, Behold, I haue set thee ouer all the land of Egypt.

42 And Pharaoh tooke off his ring from his hand, and put it vpon Iosephs hand, and arayed him in garments of fine linnen, and put a golden chaine vpon his necke.

43 So he let him vpon the best ‡charet that he had, saue one: and they cried before him, [m] Abrech, and placed him ouer all the land of Egypt.

44 Againe Pharaoh said vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foot in the land of Egypt.

45 And Pharaoh called Iosephs name ‖Zaphnath-paaneah: and hee gaue him to wife Asenath the daughter of Poti pherah ‖Prince of On. Then went Ioseph abroad in the land of Egypt.

46 ¶ And Ioseph was [n] thirtie yeere olde when hee stood before Pharaoh king of Egypt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seuen plenteous yeeres the earth ‡brought forth store.

48 And hee gathered vp all the foode of the seuen plenteous yeeres which were in the land of Egypt, and laid vp food in the cities: the food of the field, that was round about euery city, laid he vp in the same.

49 So Ioseph gathered wheate like vnto the sand of the Sea in multitude out of measure, vntill he left numbring: for it was without number.

50 Now vnto Ioseph were borne * two sonnes (before the yeeres of famine came) which Asenath the daughter of Poti-pherah ‖Prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasseh: for God, said he, hath made me forget all my labour and all my * fathers household.

52 And hee called the name of the second Ephraim: for God, said he, hath made mee fruitfull in the land of mine affliction.

53 ¶ So the seuen yeeres of the plentie that was in the land of Egypt, were ended.

54 * Then began the seuen yeeres of famine to come, according as Ioseph had said: and the famine was in all lands, but in all the land of Egypt was ‖bread.

55 At the length all the land of Egypt was famished, and the people cried to Pharaoh for bread. And Pharaoh said vnto all the Egyptians, Goe to Ioseph: what he saith to you, doe yee.

56 When the famine was vpon all the land, Ioseph opened all places, wherein the store was, and sold vnto the Egyptians: for the famine waxed sore in the land of Egypt.

57 And all countreys ‖came to Egypt to buy corne of Ioseph, because the famine was sore in all lands.

[Or, his signet.

‡Ebr. second charet.

[m] In signe of honour: which word some expound, tender father, or father of the king, or, kneele downe.

‖Or, the expounder of secrets.

‖Or, Priest.

[n] His age is mentioned, both to shew that his authoritie came of God, and also that he suffered imprisonment and exile twelue yeeres and more.

‡Ebr. made for gatherings.

Chap 46.20. and 48.5.

[o] Notwithstanding that his fathers house was the true Church of God: yet the companie of the wicked, and prosperitie caused him to forget it. Psal. 105. 16.

‖Or, food.

‖Or, came to Egypt to Ioseph.

CHAP. XLII.

3 Iosephs brethren came into Egypt to buy corne. 7 He knoweth them, and trieth them. 24 Simeon is put in prison. 26 The other returne to their father to fetch Beniamin.

THen [a] Iaakob saw that there was ‖ food in Egypt, and Iaakob said vnto his sonnes, Why [b] gaze yee one vpon another?

2 And hee said, Behold, I haue heard, that there is food in Egypt. * Get you downe thither, and buy vs food thence, that we may liue, and not die.

3 ¶ So went Iosephs tenne brethren downe to buy corne of the Egyptians.

5 But Beniamin Iosephs brother would not Iaakob send with his brethren: for hee said, Lest death should ‡befall him.

5 And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

6 Now Ioseph was gouernour of the land, who sold to all the people of the land: then Iosephs brethren came, ‡ bowed their face to the ground before him.

7 And when Ioseph sawe his brethren, he knew them, and [c] made himselfe strange toward them, and spake to them roughly, and said vnto them, ¶Whence come yee? Who answered, Out of the land of Canaan, to buy victuall.

8 (Now Ioseph knewe his brethren, but they knew not him.

9 And Ioseph remembred the * dreames, which he dreamed of them) and he said vnto them, Yee are spies, and are come to see the ‡ weakenesse of the land.

10 But they said vnto him, Nay, my lord, but to buy victuall thy seruants are come.

11 We are all one mans sons: we meant truely, and thy seruants are no spies.

12 But he said vnto them, Nay, but ye are come to see the weakenesse of the land.

13 And they said, ¶We thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and behold, the yongest is this day with our father, and one ‖ is not.

14 Againe Ioseph said vnto them, This is it that I spake vnto you, saying, Yee are spies.

15 Hereby ye shall be proued: [d] by the life of Pharaoh, yee shall not goe hence, except your yongest brother come hither.

16 Send one of you which may fet your brother, and ye shall be kept in prison, that your words may be proued, whether there be truth in you: or else by the life of Pharaoh ye are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph said vnto them the third day, This doe, and liue; for I [e] feare God.

19 If ye be true men, let one of your brethren be bound in your prison house, and goe yee, carie food for the famine of your houses:

20 * But bring your yonger brother vnto mee, that your words may be tried, and that ye die not: and they did so.

21 ¶ And they said one to another, [f] We haue verely sinned against our brother, in that we saw the anguish of his soule when he besought vs, and wee would not heare him: therefore is this trouble come vpon vs.

22 And Reuben answered them saying,

[a] This shewth plainly that all things are gouerned by Gods prouidence for the benefit of his Church.

‖Or, corne.

[b] As men destitute of counsel. Act. 7. 12.

‡Ebr. should meete him.

[c] This dissembling is not to be followed, nor any particular facts of the Fathers, not approued by Gods word. Chap. 37. 5.

‡Ebr. nakednesse of thinges.

[d] The Egyptians, which were idolaters, vsed to sweare by their Kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

[e] And therefore am true and iust. Chap. 43. 5.

[f] Affliction maketh men to acknowledge their faults, which otherwise they would di-

[Married I not you, saying, * Mine not against the childe, and yee would not heare? and loe, his b blood is now required.

23 (And they were not aware that Joseph understood them: for hee ‡spake vnto them by an interpreter.)

24 Then he turned from them, h and wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eies.

25 ¶ So Joseph commaunded that they should fill their sackes with wheat, and put euery mans money againe in his sacke, and giue them victuall for the iourney: and thus did he vnto them.

26 And they laid their victual vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, he espied his money: for loe, it was in his sacks mouth.

28 Then he said vnto his brethren, My money is restored: for loe, it is euen in my sacke. And their heart ‡ failed them, and they were i astonished, and said one to another, What is this, that God hath done vnto vs?

29 ¶ And they came vnto Iaakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison, as spies of the countrey.

31 And we said vnto him, Wee are true men, and are no spies.

32 We be twelue brethren, sonnes of our father: one ‖ is not, and the yongest is this day with our father in the land of Canaan.

33 Then the lord of the countrey said vnto vs, Hereby shall I knowe if yee bee true men: Leaue one of your brethren with mee, and take food for the famine of your houses, and depart,

34 And bring your yongest brother vnto mee, that I may knowe that ye are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the land.

35 ¶ And as they emptied their sackes, behold, euery mans bundle of money was in his sacke: and when they and their father saw the bundles of their money, they were afraid.

36 Then Iaakob their father saide to them, Yee haue robbed me of my children: Joseph is not, and Simeon is not, and yee will take Beniamin: all these things ‖ are against k me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not vnto thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he said, My sonne shall not goe downe with you: for his brother is dead, and hee is left alone: if death come vnto him by the way which ye goe, then yee shall bring my gray head with sorrow vnto the graue.

CHAP. XLIII.

1 *Iaakob suffereth Beniamin to depart with his children.* 23 *Simeon is deliuered out of the prison.* 30 *Ioseph goeth aside and weepeth.* 32 *They feast together.*

NOw great a famine was in the land.

2 And when they had eaten vp the victuall, which they had brought from Egypt, their father said vnto them, Turne againe, and buy vs a little food.

3 And Judah answered him, saying, The man charged vs by an oath, saying, * Neuer see my face, except your brother bee with you.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee food:

5 But if thou wilt not send him, we will not goe downe: for the man said vnto vs, * Looke mee not in the face, except your brother be with you.

6 And Israel said, Wherefore dealt yee so euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly ‖ of our estate and of our kinred, saying, Is your father yet aliue? haue yee any brother? And we told him ‡ according to these wordes: could wee knowe certainely that he would say, Bring your brother downe?

8 Then said Judah to Israel his father, Send the boy with me, that we may rise and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will be suretie for him: of mine hand shalt thou require him. * If I bring him not to thee, and set him before thee, ‡ then let me beare the blame for euer.

10 For except we had made this tarying, doubtles by this we had returned the second time.

11 Then their father Israel said vnto them, If it must needes be so now, doe thus: take of the best fruits of the land in your vessels, and bring the man a present, a little rosen, and a little hony, ‖ spices and mirrhe, nuts and almonds:

12 And take b double money in your hand, and the money that was brought againe in your sackes mouthes: carrie it againe in your hand, lest it were some ouersight.

13 Take also your brother and arise, and goe againe to the man.

14 And c God Almighty giue you mercie in the sight of the man, that he may deliuer you your other brother, and Beniamin: but I shal be d robbed of my child, as I haue beene.

15 ¶ Thus the men tooke this present, and tooke twise so much money in their hand with Beniamin, and rose vp, & went downe to Egypt, and stood before Joseph.

16 And when Joseph sawe Beniamin with them, he said ‖ to his steward, Bring these men home, and kill meate, and make ready: for the men shall eate with me at none.

17 And the man did as Joseph bade, and brought the men vnto Josephs house.

18 Now when the men were brought into Josephs house, they were e afraide, and said, Because of the money that came in our sackes mouthes at the first time, are we

---

[Or, light vpon me

k For they seemed not to be touched with any loue toward their brethren, which increased his sorrow: and partly as appeareth, he suspected them for Joseph.

a This was a great tentation to Iaakob, to suffer so great a famine in that land where God had promised to blesse him. *Chap.* 42. 20.

Chap. 42. 20.

[Or, of our estate and condition.

‡Ebr. to the mouth of these words: that is, that thing which he asked vs.

Chap. 44. 32.

‡Ebr. I will sinne to thee.

[Or, sweet smell.

b When wee are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate and condition.

c Our chiefe trust ought to be in God, and not in worldly meanes.

d He speaketh these words not so much of despaire, as to make his sonnes more carefull to bring againe their brother.

‖Or, to the ruler of his house.

e So the iudgement of God pressed their conscience.

[Ebr. went out.

i Because their conscience accused them of their sinne, they thought God would haue brought them so trouble by this money.

‖Or, cannot be found.

‡ *Ebr. role himselfe vpon vs.* ‡ *Ebr. cast himselfe vpon vs.*

we brought that he may ‡ picke a quarell against vs, & ‡ lay some thing to our charge, and bring vs a bondage and our asses.

19 Therefore came they to Ioseph steward, and communed with him at the doore of the house,

Chap. 42, 3.

20 And sayd, Oh sir, * we came indeede downe hither at the first time to buy food,

21 And as we came to an Inne, and opened our sackes, beholde, euery mans money was in his sackes mouth, euen our money in full weight, but we haue brought it againe in our hands.

22 Also other money haue we brought in our hands to buy food, but we cannot tel who put our money in our sackes.

‖ *Or, you are well.* † Notwithstanding the corruptions of Egypt, yet Ioseph taught his family to feare God.

23 And he said, ‖ Peace be vnto you, feare not: † your God and the God of your father hath giuen you that treasure in your sackes, I had your money, and he brought Sooth Simeon vnto them.

24 So the man ledde them into Josephs house, and gaue them water to wash their feete, and gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone (for they heard say, that they should eat bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, & bowed down to the ground before him.

‡ *Ebr. peace.*

27 And he asked them of their ‡ prosperitie, and said, Is your Father the old man, of whom ye told me, in good health? Is hee yet aliue?

28 Who answered, Thy seruant our Father is good healch, he is yet aliue: & they bowed downe, and made obeysance.

29 And he lifting vp his eyes, beheld his brother Beniamin his § mothers sonne, and said, Is this your yonger brother, of whom ye told me? And he said, God be merciful vnto thee, my sonne.

§ For they two only were borne of Rahel.

‡ *Ebr. bowels.*

30 And Ioseph made haste, (for his ‡ affection was inflamed toward his brother, and sought where to weepe) and entred into his chamber, and wept there.

31 Afterward he washed his face, & came out, and refrained himselfe, and said, Set on ‡ meate.

‡ *Ebr. bread.* h To signifie his dignitie. i The nature of the superstitious is to condemne all other in respect of themselues.

32 And they h prepared for him by himselfe, and for them by themselues, and for the Egyptians, which did eate with him, by themselues, because the Egyptians might not eat bread with the Ebrewes: for that was an i abomination vnto the Egyptians.

33 So they sate before him: the eldest according vnto his age, and the yongest according vnto his youth: and the men marueiled among themselues.

k Some time this word signifieth to be drunken, but here it is meant that they had youngh and drunke of the best wine.

34 And they tooke meales from before him, and sent to them: but Beniamins meale was fiue times so much as any of theirs: and they drunke, k and had of the best drinke with him.

CHAP. XLIIII.

15 Ioseph accuseth his brethren of theft. 33 Iudah offereth himselfe to be seruant for Beniamin.

AFterward hee commanded his steward, saying, Fill the mens sackes with food, as much as they can carie, and put euery mans money in his sacks mouth.

2 And a put my cup, I meane the siluer cup, in the sackes mouth of the youngest, and his corne money. And he did according to the commaundement that Ioseph gaue him.

a We may not by this example vse any vnlawful practises, seeing God hath commanded vs to walke in simplicitie.

3 And in the ‡ morning the men were sent away, they, and their asses.

‡ *Ebr. the morning shone.*

4 And when they went out of the citie not farre off, Ioseph said to his steward, Vp, follow after the men: and when thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euill for good?

5 Is that not the cup, wherein my Lord drinketh? b and in the which hee doeth diuine and prophesie? ye haue done euill in so doing.

b Because the people thought he could diuine, he attributeth to himselfe that knowledge: or else he saineth that he consulted with soothsayers for it: which simulation is worthy to be reproued.

6 ¶ And when hee ouertooke them, hee said those words vnto them.

7 And they answered him, Wherefore sayeth my lord such words? God forbid that thy seruants should doe such a thing.

8 Behold, the money which wee found in our sackes mouthes, we brought againe to thee out of the land of Canaan: how then should we steale out of thy Lordes house siluer, or gold?

9 With whomsoeuer of thy seruants it be found, let him die, and we also will be my lords bondmen.

10 And hee said, Now then let it bee according vnto your wordes: hee with whom it is found, shall be my seruant, and yee shall be ‡ blamelesse.

‡ *Ebr. innocent.*

11 Then at once euery man tooke downe his sacke to the ground, and euery one opened his sacke.

12 And he searched, and began at the eldest, and left at the yongest, and the cup was found in Beniamins sacke.

13 Then they c rent their clothes, and laded euery man his asse, and went againe into the citie.

c To signifie how greatly the thing displeased them, and how sory they were for it.

14 ¶ So Iudah and his brethren came to Josephs house (for he was yet there) and they fell before him on the ground.

15 Then Ioseph sayd vnto them, What act is this, which ye haue done? know ye not that such a man as I, can diuine and prophesie?

16 Then sayd Iudah, What shall wee say vnto my lord? What shall wee speake? and how can we iustifie our selues? d God hath found out the wickednesse of thy seruants: behold, we are seruants to my lord, both wee, and he, with whom the cup is found.

d If we see no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes.

17 But he answered, God forbid, that I should doe so, but the man with whom the cup is found, be shall be my seruant, and goe ye in peace vnto your Father.

18 ¶ Then Iudah drew neere vnto him, and said, Oh, my Lord, let thy seruant now speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art e euen as Pharaoh.

e Equall in authority, or next vnto the King. *Cha. 42, 13, 16.*

19 My Lord asked his seruants, saying. * Haue ye a Father, or a brother?

20 And we answered my lord, We haue a father that is old, and a yong ‡ childe, which he begat in his age: and his brother is dead, and he alone is left of his mother, and his Father loueth him.

21 Now thou saydest vnto thy seruants, Bring him vnto me, that I may ‖ set mine eye vpon him.

22 And we answered my lord, The child cannot depart from his father: for if he leaue his father, his father would die.

23 Then saidest thou vnto thy seruants, * Except your younger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my Lord had said,

25 And our Father said vnto vs, Goe againe, buy vs a little food,

26 Then we answered, We cannot goe downe: but if our yongest brother ‡ goe with vs, then will we goe downe: for we may not see the mans face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Ye know that my [f] wife bare me two sonnes.

28 And the one went out from me, and I said, Of a surety he is torne in * pieces, and I saw him not since.

29 Now ye take this also away from me: if death take him, then [g] yee shall bring my gray head in sorrow to the graue.

30 Now therefore, when I come to thy seruant my father, and the child be not with vs (seeing that his ‡ life dependeth on the childs life)

31 Then when he shall see that the child is not come, he will die, so shall thy seruants bring the gray head of thy seruant our father with sorrow to the graue.

32 Doubtlesse thy seruant became surety for the child to my father, ‡ saying, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Now therefore I pray thee, let mee thy seruant bide for the childe, as a seruant to my Lord, and let the child goe vp with his brethren.

34 For [b] how can I goe vp to my father, if the child be not with me, vnlesse I would see the euill that shall come on my Father?

CHAP. XLV.

1 Ioseph maketh himselfe knowen to his brethren.
8 He sheweth that all was done by Gods prouidence.
18 Pharaoh commandeth him to send for his father.
24 Ioseph exhorteth his brethren to concord. *27 Iaakob reioyceth.*

THen Ioseph could not refraine himselfe before all that stood by him, but he cried, [a] Haue forth euery man from me. And there taried not one with him, while Ioseph vttered himselfe vnto his brethren.

2 And he wept and cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doeth my Father yet liue? But his brethren could not answere him, for they were astonied at his presence.

4 Againe, Ioseph saide to his brethren, Come neere, I pray you, to mee. And they came neere. And he said, * I am Ioseph your brother whom ye sold into Egypt.

5 Now therefore be not [b] sad, neither grieued with your selues that ye sold me hither: * for God did send me before you for your preseruation.

6 For nowe two yeeres of famine haue been thorow the land, and fiue yeeres are behinde, wherein neither shall be earing nor haruest.

7 Wherefore God sent me before you to preserue your posterity in this land, and to saue you alive by a great deliuerance.

8 Now then you sent not me hither, but [c] God, who hath made mee a Father vnto Pharaoh, and lord of all his house, and ruler thorowout all the land of Egypt.

9 Haste you and go vp to my father, ‡ tel him, Thus saith thy sonne Ioseph, God hath made me Lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwell in the land of Goshen, and shalt bee neere me, thou and thy children, and thy childrens children, and thy sheepe, and thy beastes, and all that thou hast.

11 Also I will nourish thee there (for yet remaine fiue yeeres of famine) lest thou perish through pouerty, thou and thy houshold, and all that thou hast.

12 And behold, your eyes do see, ‡ the eyes of my brother Beniamin, that [d] my mouth speaketh to you.

13 Therefore tell my Father of all mine honour in Egypt, and of all that yee haue seene, and make haste, and bring my Father hither.

14 Then he fell on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, he kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the ‡ tidings came vnto Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh wel, and his seruants.

17 Then Pharaoh sayde vnto Ioseph, Say to thy brethren, This doe ye, lade your beasts, and depart, goe to the land of Canaan.

18 And take your father and your households, and come to mee, and I will giue you the [e] best of the land of Egypt, and yee shall eat of the [f] fat of the land.

19 And I commaund thee, Thus doe ye, take you charets out of the land of Egypt for your children, and for your wiues, and bring your Father, and come,

20 Also ‡ regard not your stuffe, for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: he gaue them vitaile also for the iourney.

22 He gaue them all, none except, change of rayment; but vnto Beniamin hee gaue three

‡ Ebr. child of his old age.

‖ Or, that I may see him.

Chap. 43. 3.

Ebr. be with vt.

f Rahel bare to Iaakob Ioseph and Beniamin. Chap. 37. 33.

g Ye shall cause me to die for sorrow.

‡ Ebr. his soule is bound to his soule.

Chap. 43. 4.

a Meaning, he had rather remaine there prisoner then to returne and see his father in heauinesse.

a Not that he was ashamed of his kinred, but that he would couer his brethrens fault.

b This example teacheth, that we must by all meanes comfort them which are truely humbled and wounded for their sinnes.

Chap. 50. 20.

c Albeit God detest sinne, yet he turneth mans wickednesse to serue to his glory.

d That is, that I speake in your owne language, and haue none interpreter.

‡ Ebr. voyce.

e The most plentifull ground.

f The chiefest fruits and commodities.

‡ Ebr. let not your eye spare your vessels.

Acts 7. 13.

three hundreth pieces of siluer, and fiue suits of raiment.

‖Or, he sent as much, to wit, siluer, as verse 22. and ten asses.

23 And vnto his father ‖ likewise he sent ten he asses laden with the best things of Egypt, and ten shee asses laden with wheate, and bread and meate for his father by the way.

g Seeing he had remitted the fault done towards him, he would not that they should accuse one another.

24 So sent hee his brethren away, and they departed: and he said vnto them, g Fall not out by the way.

25 ¶ Then they went vp from Egypt, and came vnto the land of Canaan vnto Iaakob their father,

26 And told him, saying, Ioseph is yet aliue, and hee also is gouernour ouer all the land of Egypt, and Iaakobs heart h failed: for he beleeued them not.

h As one betweene hope and feare.

27 And they told him all the words of Ioseph, which he had said vnto them: but when he saw the charets which Ioseph had sent to carie him, then the spirit of Iaakob their father reuiued.

28 And Israel said, I haue enough: Ioseph my sonne is yet aliue: I will goe and see him yer I die.

CHAP. XLVI.

a God assureth Iaakob of his iourney into Egypt. 27 The number of his family when he went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answer to Pharaoh.

THen Israel tooke his iourney with all that he had, and came to Beer-sheba, and a offered sacrifice vnto the God of his father Izhak.

a Whereby he both signified that he worshipped the true God, and also that he kept in his heart the possession of that land, from whence pouerty necessitie drooue him.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

3 Then he said, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will b goe downe with thee into Egypt: and I will also c bring thee vp againe, and Ioseph shall d put his hand vpon thine eyes.

b Conducting thee by my power.

c In thy posteritie.

d Shal shut thine eies when thou diest, which appertained to him that was most deare, or chiefe of the kinred. *Iosh. 24. 4 psal. 105. 23 isa 52. 4.*

5 Then Iaakob rose vp from Beer-sheba: and the sonnes of Israel caried Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to carry him.

6 And they tooke their cattell, and their goods which they had gotten in the land of Canaan, and came into Egypt, both * Iaakob and all his seed with him,

Exod. 1. 2. and 6. 44. numb. 26. 5. 1. chron. 5. 1.

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seede brought hee with him into Egypt.

8 ¶ And these are the names of the children of Israel which came into Egypt, euen Iaakob and his sonnes: * Reuben, Iaakobs first borne.

Exod. 6. 15. 1. chron. 4. 24.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the sonne of a Cananitish woman.

1. Chron. 6. 1. 3. Chron 2. 3. & 4. 21. chap. 38. 3.

11 ¶ Also the sonnes of * Leui: Gershon, Kohath, and Merari.

12 ¶ Also the sonnes of * Iudah, Er and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan.) And the sonnes of Pharez were Hezron and Hamul.

13 ¶ Also the sonnes of * Issachar, Tola, and Phuuah, and Iob, and Shimron. *1 Chron. 7. 1.*

14 ¶ Also the sonnes of Zebulun: * Sered, and Elon, and Iahleel.

15 These be the sonnes of Leah, which she bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the ‖ soules of his sonnes, and his daughters, were thirtie and three. ‖Or persons.

16 ¶ Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of * Asher: Imnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sonnes of Beriah: Heber, and Malchiel. *1. Chron. 7. 30.*

18 These are the children of Zilpah, whom Laban gaue to Leah his daughter: and these shee bare vnto Iaakob, euen sixteene soules.

19 The sonnes of Rahel Iaakobs wife, were Ioseph and Beniamin.

20 ¶ And vnto Ioseph in the land of Egypt, were borne Manasseh and Ephraim, which * Asenath the daughter of Poti-pherah prince of On bare vnto him. *Chap 41. 50.*

21 ¶ Also the * sonnes of Beniamin: Bela, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. *1. Chron. 7. 6. and 8. 1.*

22 These are the sonnes of Rahel, which were borne vnto Iaakob, foureteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, and Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and shee bare these to Iaakob, in all seuen soules.

26 All the * soules, that came with Iaakob into Egypt, which came out of his ‡loynes (beside Iaakobs sonnes wiues) were in the whole, three score and sixe soules. *Deut. 10. 22.* ‡Ebr. thighes.

27 Also the sonnes of Ioseph which were borne him in Egypt, were two soules: so that all the soules of the house of Iaakob, which came into Egypt, are seuentie.

28 ¶ Then hee sent Iudah before him vnto Ioseph, ‖ to direct his way vnto Goshen, and they came into the land of Goshen. ‖Or, to prepare him a place.

29 Then Ioseph ‡ made ready his charet, and went vp to Goshen, to meete Israel his father, and presented himselfe vnto him, and fell on his necke, and wept on his neck a ‡good while. ‡Ebr. bound his charet. ‡Ebr. yet, or still.

30 And Israel said vnto Ioseph, Now let me die, since I haue seene thy face, and that thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I will goe vp and shew Pharaoh, and tell him, My brethren, and my fathers house, which were in the land of Canaan, are come vnto me.

32 And the men are e shepheards, and because they are shepheards, they haue

e He was not ashamed of his father, and kinred, though they were of base condition.

brought their shéepe and their cattel, and all that they haue.

33 And if Pharaoh cal you, and aske you, What is your trade?

34 Then ye shall say, Thy seruants are men occupied about cattell, from our childhood euen vnto this time, both we and our fathers: that yee may dwell in the land of Goshen: for euery shéepe keeper is an [f] abomination vnto the Egyptians.

f God suffereth the world to hate his, that they may forsake the filth of the world, and cleaue to him.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priests haue liuing of the King. 28 Iaakobs age when he dieth. 30 Ioseph sweareth to burie him with his fathers.

THen came Ioseph and tolde Pharaoh, and said, My father, and my brethren, and their shéepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph tooke part of his brethren, euen [a] fiue men, and presented them vnto Pharaoh.

a That the king might be assured they were come, and see what maner of people they were.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, They seruants are shepherds, both we and our fathers.

4 They said moreouer vnto Pharaoh, For to sojourne in the land are we come: for thy seruants haue no pasture for their shéepe, so sore is the famine in the land of Canaan. Now therefore, we pray thée, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thée.

6 The [b] land of Egypt is before thée: in the best place of the land make thy father and thy brethren dwel: let them dwel in the land of Goshen: and if thou knowest that there be men of actiuity among them, make them rulers ouer my cattell.

b Iosephs great modesty appeareth in that he would enterprise nothing without the kings commandement.

7 Ioseph also brought Iaakob his father, and set him before Pharaoh: and Iaakob ‡saluted Pharaoh.

‡Ebr. blessed.

8 Then Pharaoh said vnto Iaakob, ‡How old art thou?

‡Ebr. How many dayes are the yeres of thy life?

9 And Iaakob said vnto Pharaoh, The whole time of my [e] pilgrimage is an hundreth and thirtie yeeres: fewe and euill haue the dayes of my life béene, and I haue not attained vnto the yeares of the life of my fathers, in the dayes of their pilgrimages.

Heb. 11. 9, 13.

‡Ebr. blessed.

10 And Iaakob ‡tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

c Which was a city in the countrey of Goshen, Exod. 1. 11.

11 ¶ And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, euen in the land of [c] Rameses, as Pharaoh had commanded.

d Some reade that he fed them as litle babes, because they could not prouide for themselues against that famine.

12 And Ioseph nourished his father, and his brethren, and all his fathers household with bread, [d] euen to the young children.

13 ¶ Now there was no bread in all the land: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were ‡ famished by reason of the famine.

‡Ebr. brought to an extremitie, or at their wits end.

14 And Ioseph gathered all the money that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and [e] Ioseph laid vp the money in Pharaohs house.

e Wherein he both declareth his fidelity toward the king, and his mind free from couetousnesse.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and said, Giue vs bread: for why should we die before thee? for our money is spent.

16 Then said Ioseph, Bring your cattel, and I will giue you for your cattel, if your money be spent.

17 So they brought their cattel vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flockes of shéepe, and for the heards of cattell, and for the asses: so he fed them with bread for all their cattel that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and said vnto him, Wee will not hide from my lord, that since our money is spent, and my lord hath the heards of our cattel, there is nothing left in the sight of my lord, but our bodies & our ground.

19 Why shall we perish in thy sight, both we, and our [f] land? buy vs and our land for bread, and wee and our land will bee bound to Pharaoh: therefore giue vs séed, that we may liue and not die, and that the land go not to waste.

f For except the ground be tilled and sowen, it perisheth, and is as it were dead.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians solde euery man his ground, because the famine was sore vpon them: so the land became Pharaohs.

21 And he [g] remooued the people vnto the cities, from one ‡ side of Egypt euen to the other.

g By this changing, they signified that they had nothing of their owne, but receiued all of the kings liberalitie.

22 Onely the land of the Priests bought he not: for the Priestes had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Ioseph said vnto the people, Behold, I haue bought you this day, and your land for Pharaoh: loe, here is séed for you: sow therefore the ground.

‡Ebr. end of the border.

24 And of the increase ye shal giue the fift part vnto Pharaoh, and foure parts shall bee yours for the séed of the field, and for your meate, and for them of your households, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs find grace in the sight of my lord, and wee will bee Pharaohs seruants.

26 Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fift part, [h] except the land of the Priests onely, which was not Pharaohs.

h Pharaoh in prouiding for idolatrous priests shall be a condemnation to all them which neglect the true ministers of Gods word.

27 ¶ And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreouer,

28 Moreouer, Iaakob liued in the land of Egypt seuentéene yeres, so that the whole age of Iaakob was an hundreth fortie and seuen yeres.

29 Now when the time drew néere that Israel must die, he called his sonne Ioseph, and sayd vnto him, If I haue now found grace in thy sight, * put thine hand now vnder my thigh, and deale mercifully and truely with me: burie me not, I pray thee, in Egypt.

30 But when I shall sleepe with my fathers, thou shalt cary mee out of Egypt, and burie me in their buriall. And he answered, I will doe as thou hast sayd.

31 Then he said, Sweare vnto me. And he sware vnto him. And Israel [k] worshipped towards the beds head.

Chap. 24.2.

i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.

k He reioyced that Ioseph had promised him, and setting himselfe vp vpon his pillow, praised God, Reade 1. Chron. 29.10.

CHAP. XLVIII.

1 *Ioseph with his two sonnes visiteth his sicke father.* 3 *Iaakob rehearseth Gods promise.* 5 *He receiueth Iosephs sonnes as his.* 19 *Hee preferreth the yonger.* 21 *He prophesieth their returne to Canaan.*

AGaine after this, one sayd to Ioseph, Loe, thy father is sicke: then hee tooke with him his two [a] sonnes, Manasseh and Ephraim.

2 Also one told Iaakob and sayd, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him, and sate vpon the bed.

3 Then Iaakob said vnto Ioseph, God ‖ Almightie appeared vnto me at * Luz in the land of Canaan, and blessed me.

4 And he said vnto me, Behold, I will make thee fruitfull, and will multiply thee, and will make a great number of people of thee, and will giue this land vnto thy séede after thee for an [b] euerlasting possession.

5 ¶ And now thy * two sonnes, Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 But thy linage which thou hast begotten after them, shall be thine: they shall bee called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rahel * dyed vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes iourney of ground to come to Ephrath: and I buried her there in the way to Ephrath: the same is Beth lehem.

8 Then Israel beheld Iosephs sonnes, and sayd, [c] Whose are these?

9 And Ioseph said vnto his father, They are my sonnes, which [c] God hath giuen mee here. Then hee said, I pray thee bring them vnto me, that I may blesse them.

10 (For the eyes of Israel were dimme for age, so that he could not well see) Then he caused them to come to him, and he kissed them and imbraced them.

11 And Israel sayd vnto Ioseph, I had not thought to haue séene thy face: yet loe, God hath shewed mee also thy seede.

12 And Ioseph tooke them away from his knees, and did ‡reuerence downe to the ground.

a Ioseph more esteemed that his children should be receiued into Iaakobs family, which was the Church of God, then to enioy all the treasures of Egypt.

‖ Or, *all sufficient.*

Chap. 28.13.

b Which is true in the carnal Israel vnto the comming of Christ, and in the spirituall for euer.

Chap. 41.50.

Chap. 35.19.

c The faithfull acknowledge al benefits to come of Gods free mercies.

‡ *Ebr. his face to the ground.*

13 Then tooke Ioseph them both, Ephraim in his right hand toward Israels left hand, and Manasseh in his left hand toward Israels right hand, so he brought them vnto him.

14 But Israel stretched out his right hand, and laid it on [d] Ephraims head, which was the yonger, and his left hand vpon Manasseh's head (directing his hands of purpose) for Manasseh was the elder.

15 ¶ * Also he blessed Ioseph, and sayd, The God before whom my fathers Abraham and Izhak did walke, the God which hath fed me all my life long vnto this day,

16 The [e] Angel which hath deliuered me from all euill, blesse the children, and let my [f] name be named vpon them, and the name of my fathers Abraham and Izhak, that that they may grow as fish into a multitude in the mids of the earth.

17 But when Ioseph saw that his father layed his right hand vpon the head of Ephraim, it [g] displeased him, and hee stayed his fathers hand to remoue it from Ephraims head to Manasseh's head.

18 And Ioseph said vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and said, I know well, my sonne, I know well: hee shall be also a people, and hee shall be great likewise: but his younger brother shall bee greater then hee, and his seed shall be full of nations.

20 So he blessed them that day and said, In thee Israel shall blesse, and say, GOD make thee as [h] Ephraim and as Manasseh, and he set Ephraim before Manasseh.

21 Then Israel said vnto Ioseph, Behold, I die, and God shall be with you, and bring you againe into the land of [i] your fathers.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which [k] I gate out of the hand of the Amorite by my * sword and by my bow.

d Gods iudgement is oft times contrary to mans, and hee preferreth that which man despiseth. *Heb.* 11.21.

e This Angel must be vnderstood of Christ, as Chap. 31.13. and 32.1.

f Let them be taken as my children.

g Ioseph faileth in binding Gods grace to the order of nature.

h In whom Gods graces should manifestly appeare.

i Which they had by faith in the promise.

k By my childrē whom God spared for my sake. *Chap.* 34.25.

CHAP. XLIX.

1 *Iaakob blesseth all his sonnes by name, and* * *sheweth them what is to come.* 10 *Hee telleth them that Christ shall come out of Iudah.* 29 *Hee will be buried with his fathers.* 33 *He dieth.*

THen Iaakob called his sonnes and said, Gather your selues together, that I may tell you what shall come to you in the [a] last dayes.

2 Gather your selues together, and heare ye sonnes of Iaakob, and hearken vnto Israel your father.

3 ¶ Reuben mine eldest sonne, thou art my [b] might & the beginning of my strength, [c] the excellencie of dignitie, and the excellencie of power.

4 Thou wast light as water: thou shalt not be excellent, because thou wentest vp to thy fathers bed: ‖ then diddest thou defile my bed, thy dignitie is gone.

5 ¶ Simeon and Leui, brethren in euill, the [‡] instruments of cruelties are in their habitations.

6 Into their secret let not my soule come:

a Whē God shall bring you out of Egypt: and because ỳ he speaketh of the Messias, he nameth it the last daies.

b Begotten in my youth.

c If thou hadst not lost thy birthright by thine offence. *Chap.* 35.22. 1. *chron.* 5.1.

‖ Or, *it ceased to be my bed.*

‡ Or, *their swords were instruments of violence.*

my

my [d] glory, be not thou ioyned with their assembly: for in their wrath they slew [e] a man, and in their selfe will they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will [f] diuide them in Iaakob, and skatter them in Israel.

8 ¶ Thou Iudah, thy brethren shall praise thee: thine hand shal be in the necke of thine enemies: thy fathers sonnes shall [g] bow downe vnto thee.

9 Iudah, as a Lyons whelpe shalt thou come vp from the spoile, my sonne, hee shall lie downe and couch as a Lyon, and as a Lioneesse: [h] Who shall stirre him vp?

10 The ‖ scepter shall not depart from Iudah, nor a lawgiuer from betweene his feete, vntill [i] Shiloh come, and the people shall be gathered vnto him.

11 He shall binde his asse foale vnto the [k] vine, and his asses colt vnto the best vine: he shall wash his garment in wine, and his cloke in the blood of grapes.

12 His eyes shalbe red with wine, and his teeth white with milke.

13 ¶ Zebulun shall dwell by the sea side, and he shall be an hauen for ships: and his border shall be vnto Zidon.

14 ¶ Issachar shalbe ‡ [l] a strong asse, couching downe betweene two burdens:

15 And he shall see that rest is good, and that the land is pleasant, and hee shall bow his shoulder to beare, and shalbe subiect vnto tribute.

16 ¶ Dan [m] shall iudge his people as one of the tribes of Israel.

17 Dan shall bee a [n] Serpent by the way, an adder by the path, biting the horse heeles, so that his rider shall fall backward.

18 [o] O Lord, I haue waited for thy saluation.

19 Gad, an hoste of men shal ouercome him, but he shall ouercome at the last.

20 ¶ Concerning Asher, his [p] bread shall be fat, and he shall giue pleasures for a king.

21 ¶ Naphtali shall be a Hinde let goe, giuing goodly words.

22 Ioseph shall bee ‡ a fruitfull bough, euen a fruitfull bough by the well side: the ‡ small boughs shall run vpon the wall.

23 [r] And the archers grieued him, and shot against him, and hated him.

24 But his bow abode strong, and the hands of his armes were strengthened, by the hands of the mightie God of Iaakob, of whom was the feeder appointed by the [s] stone of Israel,

25 Euen by the God of thy father, who shal helpe thee, and by the Almightie, who shal blesse thee with heauenly blessings from aboue, with blessings of the deepe, that lyeth beneath, with blessings of the breasts, and of the wombe.

26 The blessings of thy father shall bee [t] stronger then the blessings of mine elders: vnto the end of the hilles of the world they shall bee on the head of Ioseph, and on the top of the head of him that was [u] separate from his brethren.

27 ¶ Beniamin shall ranine as a wolfe: in the morning hee shall deuoure the praye, and at night he shall diuide the spoile.

28 ¶ All these are the twelue tribes of Israel, and thus their father spake vnto them, and blessed them: euery one of them blessed he with a seuerall blessing.

29 And he charged them, and sayd vnto them, I am ready to be gathered vnto my people: * burie me with my fathers in the caue that is in the field of Ephron the Hittite,

30 In the caue that is in the fielde of Machpelah beside Mamre in the land of Canaan: which caue Abraham bought with the field of Ephron the Hittite for a possession to bury in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchase of the field, and the caue that is therein, was bought of the children of Heth.

33 Thus Iaakob made an end of giuing charge into his sonnes, and [x] plucked vp his feet into the bed, and gaue vp the ghost, and was gathered to his people.

CHAP. L.

13 Iaakob is buried. 19 Ioseph forgiueth his brethren. 23 Hee seeth his childrens children. 25 He dieth.

THen Ioseph fell vpon his fathers face, and wept vpon him, and kissed him.

2 And Ioseph commanded his seruants the [a] Physicians, to embalme his father, and the Philitians embalmed Israel.

3 So fortie dayes were accomplished (for so long did the dayes of them that were embalmed last) and the Egyptians bewailed him [b] seuenty dayes.

4 And when the dayes of his mourning were past Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake I pray you, in the eares of Pharaoh, and say,

5 My father made me * sweare, saying, Loe, I die, burie mee in my graue, which I haue made me in the land of Canaan: now therefore let me goe, I pray thee, and burie my father, and I will come againe.

6 Then Pharaoh said, Goe vp and burie thy father, [c] as he made thee to sweare.

7 ¶ So Ioseph went vp to burie his father, and with him went all the seruants of Pharaoh, both the Elders of his house, and all the Elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren and his fathers house: onely their children and their sheepe, and their cattell left they in the land of Goshen.

9 And there went vp with him both charets and horsemen: and they were an exceeding great company.

10 And they came to ‖ Goren Atad, which is beyond Iordan, and there they made a great and exceeding sore lamentation: and he mourned for his father seuen dayes.

11 And

[d] Or, tongue: meaning, that he neither cõsented to them in word nor thought.
[e] The Shechemites, cha. 34. 26
[f] For Leui had no part, and Simeon was vnder Iudah, Ios. 19. 1. till God gaue them the place of the Amalekites, 1. Chron. 4. 43.
[g] As was verified in Dauid and Christ.
[h] His enemies shall feare him.
‖ Or, kingdome.
[i] Which is Christ the Messias the giuer of all prosperitie: who shal call the Gentiles to saluation.
[k] A countrey most abundant with vines and pastures is promised him.
‡ Ebr. an asse of great bones.
[l] His force shall be great, but he shall want courage to resist his enemies.
[m] Shall haue the honour of a tribe.
[n] That is, full of subtiltie.
[o] Seeing the miseries that his posterity should fall into, he breaketh out in praier to God, to remedie it.
[p] Hee shall abound in corne and pleasant fruites.
[q] Ouercomming more by faire words then by force.
‡ Ebr. a sonne of encrease.
‡ Ebr. daughters.
[r] As his brethren, when they were his enemies, Potiphar and others.
[s] That is God.
[t] In asmuch as he was more neere to the accomplishment of the promise, and it had bene more often confirmed.
[u] Either in dignitie, or when he was sold from his brethren.
[x] Whereby is signified how quietly he died.
[a] He meaneth them that embalmed the dead, and buried them
[b] They were more excessiue in lamenting then the faithfull.
[c] The very infidels would haue othes performed.
‡ Or, the corne floore of Atad.

11 And when the Canaanites the inhabitants of the land sawe the mourning in Goren Atad, they sayd, This is a great mourning vnto the Egyptians: wherefore the name thereof was called ‖ Abel-Mizraim, which is beyond Iorden.

‖ *Or, the lamentation of the Egyptians.*

12 So his sonnes did vnto him, according as he had commanded them:

13 * For his sonnes caried him into the land of Canaan, and buried him in the caue of the fielde of Machpelah, which caue * Abraham bought with the field, to be ‖ a place to bury in, of Ephron the Hittite beside Mamre.

Acts 7. 16.

Chap. 23. 16.

‖ *Or, a possession.*

14 ¶ Then Ioseph returned into Egypt, he and his brethren, & all that went vp with him to bury his father, after that he had buried his father.

15 And when Iosephs brethren saw that their father was dead, they said, d It may be that Ioseph will hate vs, and will pay vs againe all the euill, which we did vnto him.

d An euill conscience is neuer fully at rest.

16 Therefore they sent vnto Ioseph, saying, Thy father commanded before his death, saying,

17 Thus shall ye say vnto Ioseph, Forgiue now, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgiue the trespasse of the seruants of thy fathers e God. And Ioseph wept, when ‖ they spake vnto him.

e Meaning, that they which haue one God, should be ioyned in most sure loue.

‖ *Or, the messengers.*

18 Also his brethren came vnto him, and fell downe before his face, and said, Behold, we be thy seruants.

19 To whom Ioseph sayd, * Feare not: for ‖ am not I vnder f God?

Chap. 45. 5.

‖ *Or, am I in Gods stead? meaning, to take vengeance?*

20 When ye thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliue.

f Who by the good successe seemeth to remit it and therefore it ought not to be reuenged by me.

21 Feare not now therefore, I will nourish you, and your children: and hee comforted them, and spake ‡ kindly vnto them.

‡ *Heb. to their heart.*

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an g hundreth and ten yeere.

g Who notwithstanding he bare rule in Egypt about fourescore yeeres, yet was ioyned with the Church of God in faith and religion.

23 And Ioseph saw Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Iosephs knees.

24 And Ioseph said vnto his brethren, * I am ready to die, and God will surely visite you, and bring you out of this land vnto the land which he sware vnto Abraham, vnto Izhak, and vnto Iaakob.

Num. 32. 39.

Heb. 11. 22.

Exod. 13. 19.

25 And Ioseph tooke an oath of the children of Israel, saying, * h God will surely visit you, and ye shall cary my bones hence.

h He speaketh this by the spirit of prophecie, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

26 So Ioseph died when hee was an hundreth and tenne yeere old: and they embalmed him and put him in a chest in Egypt.

The second booke of Moses, called Exodus.

THE ARGVMENT.

After that Iaakob by Gods commandemẽt, Gen. 46. 3. had brought his family into Egypt, where they remained for the space of foure hundred yeeres, and of seuentie persons grew to an infinite number, so that the king and the countrey grudged, and endeuoured both by tyranny and cruel slauery to suppresse thẽ, the Lord according to his promise, Gen. 15. 14. had cõpassion on his Church, and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyranny of the wicked enraged against his Church, the more did his heauy iudgements increase against them, till Pharaoh and his army were drowned in the same sea, which gaue an entry and passage to the children of God. But as ỹ ingratitude of man is great, so did they immediatly forget Gods wonderfull benefits: and albeit he had giuen them the Passeouer to be a signe and memoriall of the same, yet they fell to distrust, & tempted God with sundry murmurings and grudgings against him and his ministers sometime moued with ambition, sometime for lacke of drink or meate to content their lustes, sometime by idolatry, or such like. Wherefore God visited them with sharpe rods and plagues that by his corrections they might seeke to him for remedy against his scourges, & earnestly repent them for their rebellions and wickednes. And because God loueth them to the end whom he hath once begun to loue, hee punished them not according to their deserts, but dealt with them in great mercie, and euer with new benefits laboured to ouercome their malice: for he still gouerned them and gaue them his word and Law, both concerning the manner of serving him, and also the forme of iudgements and ciuill policie: to the intent that they should not serue God after their owne inuentions, but according to that order which his heauenly wisdome had appointed.

CHAP. I.

2 The children of Iaakob that came into Egypt. 8 The new Pharaoh oppresseth them. 12 The prouidence of God toward them. 15 The kings commandement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

Now * a these are the names of the children of Israel, which came into Egypt (euery man and his household came thither with Iaakob)

Gen. 46. 8.

a Moses describeth the wõderfull order ỹ God obserueth in performing his promise to Abraham, Gen. 15. 14.

2 Reuben, Simeon, Leui and Iudah,

3 Issachar, Zebulun, and Beniamin,

4 Dan, and Naphtali, Gad, and Asher.

5 So all the ‖ soules that came out of the loynes of Iaakob, were seuentie soules: Ioseph was in Egypt already.

‖ *Or, persons. Gene. 46. 27. dent. 10. 22.*

6 Now Ioseph died and all his brethren, and that whole generation.

7 ¶ And the * children of Israel ‖ brought foorth fruite, and increased in abundance, and were multiplied, and were exceeding

Acts 7. 17.

‖ *Or, did grow.*

ceeding mighty, so that the [b] land was full of them.

8 Then there rose vp a newe king in Egypt, who [c] knew not Ioseph.

9 And hee said vnto his people, Behold, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, lest they multiplie, and it come to passe that if there be warre, they ioyne themselues also vnto our enemies, and fight against vs, and [d] ‖ get them out of the land.

11 Therefore did they set taskemasters ouer them, to keep them vnder with burdens: and they built the cities Pithom and Raamses for the ‖ treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grewe: therefore [e] they were more grieued against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labour in clay ✠ in bricke, and in all worke in the field, with all maner of bondage, ‡ which they layed vpon them most cruelly.

15 ¶ Moreouer the king of Egypt commanded the midwiues of the Ebrew women (of which the ones name was [f] Shiphrah, and the name of the other Puah)

16 And said, *When ye doe the office of a midwife to the women of the Ebrewes, and see them on their ‖ stooles, if it bee a sonne, then shall ye kil him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwiues feared God, and did not as the king of Egypt commaunded them, but preserued aliue the men children.

18 Then the king of Egypt called for the midwiues, and said vnto them, Why haue ye done thus, and haue preserued aliue the men children?

19 And the midwiues answered Pharaoh, Because the Ebrew women are not as the women of Egypt: for they are liuely, and are deliuered yer the midwife come at them.

20 God therfore prospered the midwiues, and the people multiplied, and were very mightie.

21 And because the midwiues feared God, therefore he [h] made them houses.

22 Then Pharaoh charged all his people, saying, Euery man child that is borne, cast ye into the riuer, but reserue euery maid child aliue.

CHAP. II.

2 Moses is borne and cast into the flags. 5 He is taken vp of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 He fleeth and marieth a wife. 23 The Israelites crie vnto the Lord.

THen there went a man [a] of the house of Leui, ✠ tooke to wife a daughter of Leui.

2 And the woman conceiued and bare a sonne: and when shee saw that he was faire, * she hid him three moneths.

3 But when shee could no longer hide him, shee tooke for him an arke made of reed, and dawbed it with slime and with pitch, and [b] laid the child therein, and put it among the bulrushes by the riuers brinke.

4 Now his sister stood afarre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuer side: and when she saw the arke among the bulrushes, shee sent her maid to fet it.

6 Then shee opened it, and saw it was a child: and behold, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Ebrew women to nurse thee the childe?

8 And Pharaohs daughter said to her, Go. So the maid went and called the [c] childs mother.

9 To whom Pharaohs daughter saide, Take this child away, and nurse it for mee, and I will reward thee. Then the woman tooke the childe and nursed him.

10 Now the childe grew, and she brought him vnto Pharaohs daughter, and hee was as her sonne, and shee called his name Moses, because said she, I drew him out of the water.

11 ¶ And in those dayes, when Moses was [d] growen, he went foorth vnto his brethren, and looked on their burdens: also hee saw an Egyptian smiting an Ebrew, one of his brethren.

12 And he looked ‡ round about, ✠ when he saw no man, he [e] slew the Egyptian, and hid him in the sand.

13 Againe he came forth the second day, and behold, two Ebrewes stroue: and hee said vnto him that did the wrong, Wherefore smitest thou thy fellow?

14 And hee answered, Who made thee a man of authoritie, ✠ a iudge ouer vs? Thinkest thou to kil me, as thou killedst the Egyptian? Then Moses [f] feared and said, Certainely this thing is knowen.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and he sate downe by a well.

16 And the Priest of Midian had seuen daughters, which came and drew water, and filled the troughs, for to water their fathers sheepe.

17 Then the shepheards came and drone them away: but Moses rose vp and ‡ defended them, and watered their sheepe.

18 And when they came to Reuel their ‖ father, he said, How are ye come so soone to day?

19 And they said, A man of Egypt deliuered vs from the hands of the shepheaards, and also drew vs water enough, and watered the sheepe.

20 Then he said vnto his daughters, And where is he? why haue yee so left the man? call him that he may eate bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

22 And

[b] He meaneth the countrey of Goshen.

[c] He considered not how God had preserued Egypt for Iosephs sake.

[d] Into Canaan, and so we shall lose our commoditie.

‖ *Or, goe vp out of the land.*

‖ *Or, corne and prouision.*

* The more that God blesseth his, the more doeth the wicked enuie them.

✠ *Ebr. wherewith they serued themselues of them by cruelty.*

‡ These seeme to haue beene the chiefe of the rest. *Wisd. 18.5.*

‖ *Or, seates whereupon they sate in trauell.*

[g] Their disobedience herein was lawfull, but their dissembling euill.

[h] That is, God increased the families of the Israelites by their meanes.

i When tyrants cannot preuaile by craft, they brast forth into open rage.

[a] This Leuite was called Amram, who maried Iochabed, Chap. 6. 20. *Numb. 26.59. 1. Chron. 23.13. after 430. Heb. 215.*

[b] Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.

[c] Mans counsell cannot hinder that which God hath determined shall come to passe.

[d] That is, was fortie yeere old, Acts 7.23.

‡ *Thus and thus.* that God had [e] Being assured appointed him to deliuer the Israelites, Acts 7.25.

[f] Though by his feare he shewed his infirmitie, yet faith couered it, Hebr. 11.27.

‖ *Or, prince.*

‡ *Ebr. saued them.*

‖ *Or, grandfather.*

[g] Wherein he declareda thankful minde, which would recompense the benefit done vnto his.

Chap. 18. 3.

h God humbleth his by afflictions that they should cry vnto him, and receiue the fruit of his promise.

i He iudged their cause, or acknowledged them to be his.

22 And ther bare a sonne, a whose name he called Gerthom: for he said, I haue bene a stranger, in a strange land.

23 ¶ Then in processe of time, the King of Egypt dyed, and the children of Israel sighed for the bondage, and b cryed: and their cry for the bondage came vp vnto God.

24 Then God heard their mone, and God remembred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel, and God i had respect vnto them.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bush. 10 He sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to doe.

WHen Moses kept the sheepe of Iethro his father in law, Priest of Midian, and droue the flocke to the ‖ backeside of the desert, and came to the a mountaine of God, b Horeb,

2 Then the Angel of the Lord appeared vnto him in a flame of fire, out of the mids of a c bush: and hee looked, and behold, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses said, I will turne aside now, and see this great sight, why the bush burneth not.

4 And when d the Lord saw that he turned aside to see, God called vnto him out of the mids of the bush, and said, Moses, Moses. And he answered, I am here.

5 Then he said, Come not hither, e put thy shoes off thy feet: for the place wherevpon thou standest, is f holy ground.

6 Moreouer, he said, I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was g afraid to looke vpon God.

7 ¶ Then the Lord said, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their cry, because of their h taskemasters: for I know their sorowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land, and a large, into a land that i floweth with milke and hony, euen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

9 k And now loe, the crie of the children of Israel is come vnto mee, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 ¶ But Moses said vnto God, l Who am I, that I should goe vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, m Certainely I will be with thee: and this shall be a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, ye shall serue God vpon this mountaine.

13 Then Moses said vnto God, Behold, when I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent mee vnto you, if they say vnto me, What is his Name: what shall I say vnto them?

14 And God answered Moses, I AM THAT I AM. Also he said, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent mee vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the children of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto mee, and said, ‡ I haue surely remembred you, and that which is done vnto you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites, vnto a land that floweth with milke and hony.

18 Then shall they obey thy voyce, and thou and the Elders of Israel shall goe vnto the King of Egypt, and say vnto him, The Lord God of the Ebrewes hath ‖ met with vs: we pray thee now therefore, let vs goe three dayes iourney in the wildernesse, that we may n sacrifice vnto the Lord our God.

19 ¶ But I know that the King of Egypt will not let you goe, but by strong hand.

20 Therefore wil I stretch out mine hand, and smite Egypt with all my wonders, which I will doe in the mids thereof: and after that shall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: so that when ye goe, ye shall not goe emptie.

22 o For euery woman shall aske of her neighbour, and of her ‖ that soiourneth in her house, iewels of siluer, and iewels of gold, and rayment, and ye shall put them on your sonnes and on your daughters, and shal spoile the Egyptians.

CHAP. IIII.

1 Moses rod turned into a serpent: 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne. 27 Aaron meeteth with Moses, and they come to the Israelites, and are beleeued.

THen Moses answered, and said, p But loe, they will not beleeue mee, nor hearken vnto my voyce: for they will say, The Lord hath not appeared vnto thee.

2 And the Lord said vnto him, What is that in thine hand? And he answered, A rodde.

3 Then

Or, farre within the desert.

a It was so called after the law was giuen.

b Called also Sinai. *Actes 7. 30.*

c This signifieth that the Church is not consumed by the fire of afflictions, because God is in the mids thereof.

d Whom he called the Angel, verse 2.

e Resigne thy selfe vp to me, Ruth. 4. 7. Iosh. 5. 15.

f Because of my presence. *Matt. 22. 32. actes 7. 32.*

g For sinne causeth man to feare Gods iustice.

h Whose cruelties was intollerable.

i Most plentifull of all things.

k He heard before, but now he would reuenge it.

l He doth not fully disobey God, but acknowledgeth his owne weaknesse.

m Neither feare thine owne weaknesse, nor Pharaohs tyranny.

n The God which haue euer beene, am, and shal be: the God Almightie, by whom all things haue their being, and the God of mercy, mindfull of my promise, Reuel. 1. 4.

‡ *Ebr. in visiting haue visited.*

‖ *Or, appeared vnto vs.*

o Because Egypt was full of idolatry, God would appoint them a place where they should serue him purely.

p This example may not be followed generally: though at Gods commandement they did it iustly, receiuing some recompence of their labours. *Chap. 11. 2. and 12. 35.*

‖ *Or in whose house she soiourneth,*

a God beareth with Moses doubting, because he was not altogether without faith.

3 Then

3 Then sayd hee, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Againe, the Lord sayd vnto Moses, Put forth thine hand, & take it by the taile. Then hee put forth his hand, and caught it, and it was turned into a rodde in his hand.

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

5 Doe this, that b they may beleeue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord said furthermore vnto him, Thrust now thine hand into thy bosome. And hee thrust his hand into his bosome, and when hee tooke it out againe, behold, his hand was ‖ leprous as snow.

‖ Or, white as snow.

7 Moreouer he said, Put thine hand into thy bosome againe. So he put his hand into his bosome againe, and pluckt it out of his bosome, and behold, it was turned again as his other flesh.

8 So shall it bee, if they will not beleeue thee, neither obey ‖ the voice of the first signe, yet shall they beleeue for the voice of the second signe.

‖ Or, the wordes confirmed by the first signe.

9 But if they will not yet beleeue these two signes, neither obey vnto thy voyce, then shalt thou take of the c water of the riuer, and powre it vpon the drie land: so the water, which thou shalt take out of the riuer, shall be turned to blood vpon the drie land.

c Because these three signes should be sufficient witnesses to proove that Moses should deliuer Gods people.

10 ¶ But Moses said vnto the Lord, Oh my Lord, I am not eloquent, ‡ neither at any time haue bene, nor yet since thou hast spoken vnto thy seruant: but I am ‡ slow of speech, and slow of tongue.

‡ Ebr. from yesterday, and yer yesterday.
‡ Ebr. heauie of mouth.

11 Then the Lord sayd vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blinde? haue not I the Lord?

12 Therefore goe now, and d I will bee with thy mouth, and will teach thee what thou shalt say:

Matth. 10. 19. and 22. 32.

13 But he said, Oh my Lord, send, I pray thee, by the ‖ hand of him, whom thou e shouldest send.

‖ Or, ministerie.
d That is, of the Messias: or some other, that is more meete then I.

14 Then the Lord was f very angry with Moses, and said, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speake? for loe, he commeth also forth to meete thee, and when hee seeth thee, he will be glad in his heart.

e Though we prouoke God iustly to anger, yet wil he neuer reiect his.

15 Therefore thou shalt speake vnto him, and g put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

f Thou shalt instruct him what to say.

16 And hee shall bee thy spokesman vnto the people: and hee shall be, euen he shall be as thy mouth, and thou shalt be to him as h God.

Chap. 7. 1.
g Meaning, as a wise counseller and full of Gods Spirit.

17 Moreouer, thou shalt take this rod in thine hand, wherewith thou shalt doe miracles.

18 ¶ Therefore Moses went, and returned to Iethro his father in law, and said vnto him, I pray thee let me goe, and returne to my ‖ brethren, which are in Egypt, and see whether they be yet aliue. Then Iethro said to Moses, Goe in peace.

‖ Or, kinsefolke and linage.

19 (For the Lord had said vnto Moses in Midian, Go, returne into Egypt: for they are all dead which ‡ went about to kill thee.)

‡ Ebr. sought thy soule.

20 Then Moses tooke his wife, and his sonnes, and ‡ put them on an asse, and returned toward the land of Egypt, and Moses tooke the h rod of God in his hand.

‡ Ebr. caused them to ride.
h Whereby he wrought the miracles.

21 And the Lord said vnto Moses, When thou art entred, & come into Egypt againe, see that thou do all the wonders before Pharaoh, which I haue put in thine hand: but I will i harden his heart, and he shall not let the people goe.

i By retaining my spirit, and deliuering him vnto Satan to encrease his malice.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, euen my k first borne.

k Meaning, most deare vnto him.

23 Wherefore I say to thee, Let my sonne goe, that hee may serue mee: if thou refuse to let him goe, behold, I will slay thy sonne, euen thy first borne.

24 ¶ And as hee was by the way in the Inne, the Lord met him, and l would haue killed him.

l God punished him with sicknesse for neglecting his Sacrament.

25 Then Zipporah tooke a sharpe knife, and m cut away the foreskinne of her sonne, and cast it at his feet, and said, Thou art in deede a bloodie husband vnto me.

m This acte was extraordinarie: for Moses was sore sicke, and God euen then required it.

26 So ‖ he departed from him. Then she said, O bloody husband (because of the circumcision.)

‖ Or, the Angel.

27 ¶ Then the Lord said vnto Aaron, Goe meete Moses in the wildernes. And he went and met him in the ‖ mount of God, and kissed him.

‖ Or, Horeb.

28 Then Moses told Aaron al the words of the Lord who had sent him, and all the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron told all the words, which the Lord had spoken vnto Moses, and hee did the miracles in the sight of the people.

31 And the n people beleeued, and when they heard that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

n So that Moses had now experience of Gods promise that he should haue good successe.

CHAP. V.

1 Moses and Aaron doe their message to Pharaoh, who leeth not the people of Israel depart, but oppresseth them more and more. 20 They cry out vpon Moses and Aaron therefore, and Moses complaineth to God.

THen afterward Moses and Aaron went and said to a Pharaoh, Thus saith the Lord God of Israel, Let my people goe, that they may b celebrate a feast vnto mee in the wildernesse.

a Faith ouercommeth feare, and maketh men bold in their vocation.
b And offer sacrifice.

2 And Pharaoh said, Who is the Lord, that I should heare his voyce, and let Israel goe? I know not the Lord, neither will I let Israel goe.

3 And they said, ‖ We worship the God of the Ebrewes: we pray thee, let vs go three dayes iourney in the desert, and sacrifice vnto the Lord our God, least ‡ he bring vpon vs the pestilence or sword.

‖ Or, God hath met vs.
‡ Ebr. lest he meete vs with pestilence.

4 Then saide the king of Egypt vnto them, Moses and Aaron, why cause yee the people to cease from their workes? get you to your burdens.

5 Pharaoh said furthermore, Beholde, much people is now in the land, & yee [c] make them leaue their burdens.

c As though ye would rebell.

6 Therefore Pharaoh gaue commandement the same day vnto the taske-masters of the people, and to their [d] officers, saying,

d Which where of the Israelites, and had charge to see them doe their worke.

7 Yee shall giue the people no more straw to make bricke (‡as in time past) but let them goe and gather them strawe themselues.

‡ *Ebr. yesterday and yer yesterday.*

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing therof: for they bee idle, therefore they crie, saying, Let vs goe to offer sacrifice vnto our God.

9 [e] Lay more worke vpon the men, and cause them to doe it, and let them not regard [f] vaine words.

e The more cruelly that tyrants rage, the neerer is Gods helpe

f Of Moses and Aaron.

10 ¶ Then went the taske masters of the people, and their officers out, and tolde the people, saying, Thus saith Pharaoh, I will giue you no more straw.

11 Goe your selues, get you straw where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abroad thorowout all the land of Egypt, for to gather stubble in stead of straw.

13 And the taskemasters hasted them, saying, Finish your dayes worke ‡ euery dayes taske, as ye did when ye had straw.

‡ *Ebr. the worke of a day in his day.*

14 And the officers of the children of Israel, which Pharaohs taske masters had set ouer them, were beaten, and demaunded, Wherefore haue yee not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no straw giuen to thy seruants, and they say vnto vs, Make bricke: and lo, thy seruants are beaten, and ‖ thy people is blamed.

‖ *Or, thy people the Egyptians are in the fault.*

17 But he said, ‡Ye are too much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

‡ *Ebr. Idle, ye are idle.*

18 Go therefore now and worke: for there shall no strawe be giuen you: yet shal ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israel saw themselues in an euill case, because it was said, Yee shall diminish nothing of your bricke, nor of euery daies taske.

‖ *Or, looked sad on them, which said. Read Gen. 34.30.*

20 ¶ And they met Moses and Aaron, which stood in their way as they came out from Pharaoh,

21 To whom they said, The Lord looke vpon you and iudge: for yee haue made our sauour to [g] stinke before Pharaoh, and before his seruants, in that yee haue put a sword in their hands to slay vs.

g It is a grieuous thing to the seruants of God, to be accused of euill, especially of their brethren, when they doe as their duety requireth

22 Wherefore Moses returned to the Lord, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God reneweth his promise of the deliverance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whome came Moses and Aaron.

THen the Lord said vnto Moses, Now shalt thou see what I wil doe vnto Pharaoh: for by a strong hand shall he let them goe, and euen ‡ be constrained to driue them out of his land.

‡ *Ebr. in a strong hand.*

2 Moreouer, God spake vnto Moses, and said vnto him, I am the Lord.

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by the name of ‖ Almightie God: but by my Name [a] Iehouah was I not knowen vnto them.

‖ *Or, all sufficient.*

a Whereby he signifieth that he will performe in deede that which he promised to their fathers: for this name declareth that he is constant, and will performe his promise.

4 Furthermore, as I made my couenant with them to giue them the land of Canaan the land of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembred my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great ‖ iudgements.

‖ *Or, plagues.*

7 Also I will [b] take you for my people, and wil be your God: then ye shal know that I the Lord your God bring you out from the burdens of the Egyptians.

b He meaneth, as touching the outward vocation: the dignitie whereof they lost afterward by their rebellion: but as for election to life euerlasting, it is immutable.

8 And I will bring you into the lande which I ‡ sware that I would giue to Abraham, to Izhak, and to Iaakob: and I will giue it vnto you for a possession: I am the Lord.

‡ *Ebr lift vp mine hand.*

9 ¶ So Moses tolde the children of Israel thus: but they hearkened [c] not vnto Moses, for anguish of spirit and for cruell bondage.

c So hard a thing it is to shew true obedience vnder the crosse.

10 Then the Lord spake vnto Moses, saying,

11 Goe, speake to Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of [d] vncircumcised lips?

d Or, barbarous and rude in speech: and by this word (vncircumcised) is signified the whole corruption of mans nature.

13 Then the Lord spake vnto Moses and vnto Aaron, and charged them to goe to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These bee [e] the heads of their fathers houses: the [*] sonnes of Reuben the first borne of Israel, are Hanoch and Pallu, Hezron and Carmi: these are the families of Reuben.

e This genealogie sheweth of whom Moses & Aaron came. *Gen. 46.9. num. 26.5. 1. chro. 5.3.*

15 [*] Also the sons of Simeon, Iemuel, and Iamin,

1. Chron. 4.24.

Jamin, and Ohad, and Jachin, 24 Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

Num.3.17. 1.chron.6.1. and 23.6.

16 ¶ * These also are the names of the sonnes of Leui in their generations: Gershon and Kohath, and Merari (and the yeeres of the life of Leui were an hundreth f thirtie and seuen yeere.)

f For he was 42. yeere old, when he came into Egypt, and there liued 94. *Num. 26 57. 1 chron. 6. 1. and 23.6.*

17 The sonnes of Gershon, were Libni, and Shimi by their families.

18 * And the sonnes of Kohath, Amram and Izhar, and Hebron, and Uzziel, and Kohath liued an hundreth thirtie and three yeere.)

12 Also the sonnes of Merari were Mahali and Mushi: these are the families of Leui by their kinreds.

Chap.2.2.num. 26 59.

20 * And Amram toke Iochebed his g fathers sister to his wife, and she bare him Aaron and Moses (and Amram liued an hundreth thirtie and seuen yeere.)

g Which kinde of mariage was after in the law forbidden, Leuit. 18.12.

21 ¶ Also the sonnes of Izhar: h Korah, and Nepheg, and Zichri.

h Moses and he were brothers children, whose rebellion was punished, Num. 16.1.

22 And the sonnes of Uzziel: Mishael, and Elzaphan, and Sithri.

23 And Aaron toke Elisheba daughter of i Amminadab, sister of Nahashon to his wife, which bare him Nadab and Abihu, Eleazar and Ithamar.

i Who was a Prince of Iudah, Num.2.3.

24 Also the sonnes of Korah: Assir, and Elkana, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne toke him one of the daughters of Putiel to his wife, which bare him * Phinehas: these are the principall fathers of the Leuites thorowout their families.

Numb. 25.11.

26 These are Aaron and Moses to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their k armies.

k For their families were so great that they might be compared to armies.

27 These are that Moses and Aaron, which spake to Pharaoh king of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And at that time when the Lorde spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the king of Egipt all that I say vnto ther,

l The disobedience both of Moses, and of the people sheweth that their deliuerance came onely of Gods free mercy.

30 Then Moses said before the Lord, Behold, I am of l vncircumcised lips, and howe shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron doe the miracles of the serpent, and the blood, and Pharaohs sorcerers doe the like.

THen the Lord said to Moses, Behold, I haue made thee ‖ Pharaohs a God, and Aaron thy brother shall ‖ be thy Prophet.

‖ *Or, a God to Pharaoh.*

a I haue giuen thee power and authoritie to speake in my name, and to execute my iudgements vpon him.

2 Thou shalt speake all that I commanded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to goe out of his land.

‖ *Or, shall speake for thee (before Pharaoh.)*

3 But I will harden Pharaohs heart, and multiply my miracles and my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, euen my people, the children of Israel out of the land of Egypt, by great b iudgements.

b To strengthen Moses faith, God promiseth againe to punish most sharpely the oppression of his Church.

5 Then the Egyptians shall know that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, euen so did they.

7 (Now Moses was c fourescore yeere olde, and Aaron fourescore and three, when they spake vnto Pharaoh)

c Moses liued in affliction and banishment fortie yeere before he enioyed his office to deliuer Gods people.

8 ¶ And the Lord spoke vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shewe a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall bee turned into a ‖ serpent.

‖ *Or, dragon.*

10 ¶ Then went Moses and Aaron vnto Pharaoh, and did euen as the Lord had commanded: and Aaron cast forth his rod before Pharaoh and before his seruants, and it was turned into a serpent.

11 Then Pharaoh called also for the wise men, and d sorcerers: and those charmers also of Egypt did in like manner with their enchantments.

d It seemeth that these were Iannes and Iambres, read 2. Tim. 3.8. so euer the wicked maliciously resist the trueth of God.

12 For they cast downe euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and hee hearkened not to them, as the Lord had sayd.

14 ¶ The Lord then sayd vnto Moses, Pharaohs heart is ‖ obstinate, he refuseth to let the people goe.

‖ *Or, heauie and dull.*

15 Go vnto Pharaoh in the morning (lo, he will come forth vnto the water) and thou shalt stand and meete him by the e riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

e To wit, the riuer Nilus.

16 And thou shalt say vnto him, The Lord God of the Hebrewes hath sent me vnto thee, saying, Let my people goe that they may serue me in the wildernes: and behold, hitherto thou wouldest not heare.

17 Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand, vpon the water that is in the riuer, and it shall be turned to blood.

18 And the fish that is in the riuer, shall die, and the riuer shall stinke, and it shall ‖ grieue the Egyptians to drinke of the water of the riuer.

‖ *Or, they shall be wearie, and abhorre to drinke.*

19 ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their ponds, and ouer all the pooles of their waters, and they shall be † blood, and there shall bee blood throughout all the land of Egypt, both in vessels of wood, and of stone.

† The first plague.

20 So Moses and Aaron did euen as the Lord commanded: * and he lift vp the rod, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and * all the water that was in the riuer was turned into blood.

Chap.17.5.

Psal.78.44.

21 And

f To signifie that it was a true miracle, & that God plagued them in that which was most necessary for the preseruation of life. *Wisd.* 17.7.

g In outward appearance, and after that the seuen dayes were ended.

‡ *Ebr. was made strong.*

‡ *Ebr. he set not his heart at all thereunto.*

‖ *Or, seuen dayes were accomplished.*

2. ...ru... ed, and ... the Egyptians could ... water of the riuer: and there ... vnto thorowout all the land of Egypt.

22 *And the inchanters of Egypt did g likewise with their sorceries: and the heart of Pharaoh was ‡ hardened: so that he did not hearken vnto them, as the Lord had said.

23 Then Pharaoh returned, and went againe into his house, ‡ neither did this yet enter into his heart.

24 All the Egyptians then digged round about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

25 And this ‖ continued fully seuen dayes after the Lord had smiten the riuer.

CHAP. VIII.

6 Frogs are sent, 13 Moses prayeth, and they die. 17 Lice are sent, whereby the sorcerers acknowledge Gods power. 24 Egypt is plagued with noysom flies. 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

AFterward the Lord sayd vnto Moses, Goe vnto Pharaoh, and tell him, Thus sayth the Lord, Let my people goe, that they may serue me:

2 And if thou wilt not let them goe, beholde, I will smite all thy countrey with a frogs.

a There is nothing so weake, that God cannot cause to ouercome the greatest power of man.

3 And the riuer shall scrall full of frogs, which shall goe vp and come into thine house, and into thy chamber where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into thine ouens, and ‖ into thy kneading troughes.

‖ *Or, vpon thy dough, or into thine ambries.*

4 Yea, the frogges shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

† The second plague.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the † frogs came vp, and couered the land of b Egypt.

b But Goshen where Gods people dwelt, was excepted. *Wisd.* 17.7.

7 *And the sorcerers did likewise with their sorceries, and brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and sayd, c Pray yee vnto the Lord, that hee may take away the frogs from mee and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

c Not loue, but feare causeth the very infidels to seeke vnto God.

9 And Moses said vnto Pharaoh, ‡ Concerning mee, euen ‖ command when I shall pray for thee, and for thy seruants, and for thy people to destroy the frogs from thee and from thine houses, that they may remaine in the riuer onely.

‡ *Ebr. haue this honour ouer me.*

‖ *Or, speake plaine vnto me.*

10 Then he said, To morow. And he answered, Be it ‡ as thou hast sayd, that thou mayest know, that there is none like vnto the Lord our God.

‡ *Ebr. according to thy word.*

11 So the frogs shall depart from thee, ...toine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moses and Aaron went out from Pharaoh: and Moses cryed vnto the Lord concerning the frogs, which hee had ‖ sent vnto Pharaoh.

‖ *Or, layd vpon.*

13 And the Lord did according to the saying of Moses: so the frogs d died in the houses, in the townes and in the fields.

d In things of this life God oft times heareth the prayers of the iust for the vngodly.

14 And they gathered them together by heapes, and the land stanke of them.

15 But when Pharaoh saw that he had rest giuen him, hee ‖ hardened his heart, and hearkened not vnto them, as the Lord had sayd.

‖ *Or, made his heart heauie.*

16 ¶ Againe the Lord sayd vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may bee turned to † lice throughout all the land of Egypt.

† The third plague.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the inchanters assayed likewise with their inchantment to bring forth lice, but they e could not. So the lice were vpon man and vpon beast.

e God confounded their wisedome and authoritie in a thing most vile.

19 Then sayd the inchanters vnto Pharaoh, This is the ‡ finger of God. But Pharaohs heart remained obstinate, and he hearkened not vnto them, as the Lord had said.

‡ They acknowledge that this was done by Gods power and not by sorcerie, Luke 11. 20.

20 ¶ Moreouer, the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh (loe, he will come forth vnto the water) and say vnto him, Thus sayth the Lord, Let my people goe, that they may serue me.

21 Else if thou wilt not let my people go, behold, I will send ‖ swarmes of flies, both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall bee full of swarmes of flies, and the ground also whereon they are.

‖ *Or, a multitude of venemous beasts, as serpents, &c.*

22 But the land of Goshen where my people are, ‖ will I cause to be wonderfull in that day, so that no swarmes of flies shalbe there, that thou mayest know that I am the Lord, in the mids of the earth.

‖ *Or, I will separate.*

23 And I will make a deliuerance of my people from thy people: to morow shall this miracle bee.

‖ *Or, land of Egypt.*

24 And the Lord did so: *for there came † great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt the earth was corrupt by the swarmes of flies.

Wisd. 16.9.

† The fourth plague.

25 Then Pharaoh called for Moses, and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meet to doe so: for then wee should offer vnto the Lord our God that, which is an g abomination vnto the Egyptians. Loe, can wee sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

g For the Egyptians worshipped diuers beasts, as the oxe, the sheepe and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

27 Let vs goe three dayes iourney in the

desert, and sacrifice vnto th… ab
Chap. 3. 18. *as he hath commanded vs. …the Egyptians.

28 And Pharaoh said, I will let you goe, that yee may sacrifice vnto the Lorde your h So the wicked prescribe vnto Gods messengers how farre they shall goe. God in the wildernesse, but h goe not farre away, pray for me.

29 And Moses sayd, Behold, I will goe out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morrow: but let Pharaoh from hence-forth i deceiue no more, in not suffering the people to sacrifice vnto the Lord.

i He could not iudge his heart, but yet he charged him to doe this vnfainedly.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

k Where God giueth not faith, no miracles can preuaile. 32 Yet Pharaoh k hardened his heart at this time also, and did not let the people go.

CHAP. IX.

3 The murraine of beastes. 10 The plague of botches and soares. 23 The horrible haile, thunder, and the lightning. 26 The land of Goshen euer is excepted. 27 Pharaoh confesseth his wickednesse. 33 Moses prayeth for him, 35 Yet is he obstinate.

THen the Lord sayd vnto Moses, Goe to Pharaoh, and tell him, Thus sayth the Lord God of the Ebrewes, Let my people goe that they may serue mee.

2 But if thou refuse to let them goe, and wilt yet hold them still,

3 Behold, the hand of the Lord is vpon thy flocke which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall bee a †mighty great murreine. †The fift plague.

a He shall declare his heauie iudgement against his enemies, and his fauour toward his children. 4 And the Lord shall doe a wonderfully betweene the beasts of Israel, and the beasts of Egypt: so that there shall nothing die of all that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morrow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow: and all the cattell of Egypt dyed: but of the cattell of the children of Israel died not one.

b Into the land of Goshen, where the Israelites dwelled. 7 Then Pharaoh b sent, and behold, there was not one of the cattell of the Israelites dead, and the heart of Pharaoh was obstinate, and he did not let the people goe.

8 ¶ And the Lord said to Moses, and to Aaron, Take your hand full of ‖ ashes of the fornace, & Moses shall sprinkle them toward the heauen in the sight of Pharaoh, ‖Or, imbers.

9 And they shall bee turned to dust in all the land of Egypt: and it shall bee as a scab breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the fornace, and stood before Pharaoh: and Moses sprinkled them toward the heauen, & there came †The sixt plague † a scabbe breaking out into blisters vpon man, and vpon beast.

11 And the sorcerers could not stand be-

…heart of
Pharaoh, and hee he… …unto them,
as the Lord had sayd vnto Moses. Chap. 4. 21.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.

14 For I will at this time send all my plagues vpon c thine heart, and vpon thy seruants, and vpon thy people, that thou mayest know that there is none like me in all the earth. c So that thine owne conscience shall condemne thee of ingratitude and malice.

15 For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And indeede, *for this cause haue ‖ I appointed thee to ‖ shew my power in thee, and to declare my d Name throughout all the world. *Rom. 9. 17.* ‖Or, set thee vp. ‖Or, to shew thee. d That is, that all the world may magnifie my power in ouercomming thee.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Behold, to morrow this time I will cause to raine a mighty great haile, such as was not in Egypt since the foundation thereof was laid vnto this time.

19 Send therefore now, and d gather thy cattell, and all that thou hast in the field: for vpon all the men, and the beasts which are found in the field, and not brought home, the haile shall fall vpon them, and they shall die. e Here we see though Gods wrath be kindled, yet there is a certaine mercy shewed euen to his enemies.

20 Such then as feared the word of the Lord among the seruants of Pharaoh, made his seruants and his cattell flee into the houses:

21 But such as †regarded not the f word of the Lord, left his seruants and his cattell in the field. †Ebr. set not his heart to. f The word of the minister is called the word of God.

22 ¶ And the Lorde sayde to Moses, Stretch foorth thine hand toward heauen, that there may be haile in all the land of Egypt, vpon man, and vpon beast, and vpon all the herbes of the field in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lord sent thunder and †haile, and ‡lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt. † The seuenth plague. ‡Ebr. fire walked

24 So there was haile, and fire mingled with the haile, so grieuous, as there was none throughout all the land of Egypt, since it was a nation. ‖Or, since it was inhabited.

25 And the haile smote throughout all the land of Egypt all that was in the field, both man and beast: also the hayle smote all the herbes of the field, and brake to pieces all the trees of the field.

26 Onely in the land of Goshen (where the children of Israel were) was no hayle. g The wicked confesse their sinnes to their condemnation, but they cannot beleeue to obtaine remission.

27 Then Pharaoh sent and called for Moses and Aaron, and sayd vnto them, I g haue now sinned: the Lord is righteous, but I and my people are wicked.

28 Pray ye vnto ỳ Lord (for it is enough) that there bee no more ‡ mightie thunders ‡Ebr. voices of God.

and

and haile, and I will let you goe, and ye shall tarie no longer.

29 Then Moses said vnto him, Assoone as I am out of the citie, I will spread mine hands vnto the Lord, and the thunder shall cease, neither shall there be any more haile, that thou mayest know that the *earth is the Lords.

*Psal. 24. 1.

30 As for thee and thy seruants, I know [h] afore I pray, yee will feare before the face of the Lord God.

h Meaning that when they haue their request, they are neuer the better, though they make many faire promises: wherein wee see the practises of the wicked.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bolled.

32 But the wheate and the rie were not smitten: for they were ‖ hid in the ground)

‖ Or, late sowen.

33 Then Moses went out of the city from Pharaoh, and spread his hands to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh saw that the raine and the haile and the thunder were ceased, hee sinned againe, and hardened his heart, both he, and his seruants.

35 So the heart of Pharaoh was hardened, neither would he let the children of Israel goe, as the Lord had said ‡by Moses.

‡ Ebr. by the hand of Moses.

CHAP. X.

7 *Pharaohs seruants counsell him to let the Israelites depart.* 14 *Grashoppers destroy the countrey.* 16 *Pharaoh confesseth his sinne.* 22 *Darkenesse is sent.* 28 *Pharaoh forbiddeth Moses to come any more in his presence.*

AGaine the Lord said vnto Moses, Goe to Pharaoh, for *I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles ‖ in the mids of his realme,

*Chap. 4. 21.

‖ Or, in his presence, or among them.

2. And that thou mayest declare in the [a] eares of thy sonne and of thy sonnes sonne, what things I haue done in Egypt, and my miracles which I haue done among them: that ye may know that I am the Lord.

a The miracles should be so great that they should be spoken of for euer, where also we see the duetie of parents toward their children.

3 Then came Moses and Aaron vnto Pharaoh, and they said vnto him, Thus sayth the Lord God of the Ebrewes, How long wilt thou refuse [b] to humble thy selfe before me? Let my people goe, that they may serue me.

b The ende of afflictions is to humble our selues with true repentance vnder the hand of God.

4 But if thou refuse to let my people goe, behold, to morrow will I bring ‖ *grashoppers into thy coasts.

‖ Or, locusts. *Wisd. 16, 9.

5 And they shall couer the face of the earth that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So hee returned, and went out from Pharaoh.

7 Then Pharaohs seruants said vnto him, How long shall he be ‖ an [c] offence vnto vs? let the men goe, that they may serue the Lord their God: wilt thou first know that Egypt is destroyed?

‖ Or, snare.

c Meaning, the occasion of all these euils: so are the godly euer charged, as Elias was by Ahab.

8 So Moses and Aaron were brought againe vnto Pharaoh, and he said to them, Goe, serue the Lord your God, but who are they that shall goe?

9 And Moses answered, Wee will goe with our young and with our old, with our sonnes and with our daughters, with our sheepe and with our cattell will we goe: for we must celebrate a feast vnto the Lord.

10 And he said vnto them, Let [d] the Lord so bee with you, as I will let you goe and your children: behold, for [e] euill is before your face.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.

e Punishment is prepared for you. Some reade, Ye intend some mischiefe.

11 It shall not bee so: now goe yee that are men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord said vnto Moses, Stretch out thine hand vpon the land of Egypt for the grashoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, euen all that the haile hath left.

13 Then Moses stretched forth his rod vpon the land of Egypt, and the Lorde brought an East winde vpon the land all that day, and all that night: and in the morning the East winde brought the † grashoppers.

† The eight plague.

14 So the grashoppers went vp vpon all the land of Egypt, and ‖ remained in all quarters of Egypt: so grieuous grashoppers, like to these were neuer before, neither after them shall be such.

‖ Or, hee caused them to remaine.

15 For they couered all the face of the earth, so that the land was darke: and they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the fielde throughout all the land of Egypt.

16 Therefore Pharaoh called for [f] Moses and Aaron in haste, and said, I haue sinned against the Lord your God, and against you.

f The wicked in their misery seek to Gods ministers for helpe, albeit they hate and detest them.

17 And now forgiue mee my sinne onely this once, and pray vnto the Lord your God, that hee may take away from mee this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mighty strong West winde, and tooke away the grashoppers, and violently cast them into the [g] red sea, so that there remained not one grashopper in all the coast of Egypt.

g The water seemeth red, because the sand or grauell is red: the Ebrewes call it the sea of bulrushes.

20 But the Lord hardened Pharaohs heart, and hee did not let the children of Israel goe.

21 ¶ Againe the Lord said vnto Moses, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt, darkenesse, euen darkenesse, that may bee [h] felt.

h Because it was so thicke.

22 Then Moses stretched forth his hand toward heauen, and there was a † blacke *darkenesse in all the land of Egypt three dayes.

† The ninth plague. *Wisd. 17. 2.

23 No man saw another, neither arose vp from the place where hee was for three

Wisd. 18.1.

dayes: *but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and said, Goe, serue the Lord: onely your sheepe and your cattell shall abide, and your children shall goe with you.

25 And Moses sayd, Thou must giue vs also sacrifice, and burnt offerings, that wee may doe sacrifice vnto the Lord our God.

26 Therefore our cattel also shal go with vs: there shall not an [i] hoofe be left, for thereof must we take to serue the Lord our God: neither doe we know [k] how we shal serue the Lord, vntill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And ‖Pharaoh said vnto him, Get thee from mee: looke thou see my face no more: for whensoeuer thou commest in my sight, thou shalt [l] die.

29 Then Moses sayd, Thou hast sayd well: from henceforth will I see thy face no more.

i The ministers of God ought not to yeeld one iote to the wicked, as touching their charge.
k That is, with what beasts, or how many.
l Though before he confessed Moses iust, yet against his owne conscience hee threatneth to put him to death.

CHAP. XI.

1 God promiseth their departure. 2 He willeth them to borow their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 Hee signifieth the death of the first borne.

(NOw the Lord had sayd vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when he letteth you goe, he shall [a] at once chase you hence.

2 Speake thou now to the people, that euery man ‖ require of his neighbour, and euery woman of her neighbour *iewels of siluer and iewels of gold.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also *Moses was very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.)

4 Also Moses said, Thus saith the Lord, *About midnight will I goe out into the mids of Egypt.

5 *And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at [b] the mill, and all the first borne of beasts.

6 Then there shall be a great cry throughout all the land of Egypt, such as was neuer none like, nor shalbe.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that yee may know that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy seruants shall come downe vnto me, and fall before mee, saying, Get thee out, and all the people that [c] are at thy feete, and after this will I depart. So hee went out from Pharaoh very angrie.

9 And the Lord said vnto Moses, Pharaoh shall not heare you, [d] that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and hee suffered not the children of Israel to goe out of his land.

a Without any condition, but with haste and violence.
‖ *Or, borow.*
Exod. 3.22. *and* 12.35.
Ecclus. 45.1.
Exod. 12.29.
Wisd. 18.11.
b From the highest to the lowest.
c That is, vnder thy power and gouernment.
d God hardeneth the hearts of the reprobate, that his glory thereby might be the more set forth, Rom. 9.17

CHAP. XII.

1 The Lord instituteth the Passeouer. 26 The fathers must teach their children the mysterie thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoyled. 37 The number that departed out of Egypt. 40 How long they were in Egypt.

THen the Lord spake vnto Moses and to Aaron in the land of Egypt, saying,

2 This [a] moneth shall be vnto you the beginning of moneths: it shalbe to you the first [b] moneth of the yeere.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the [c] fathers, a lambe for an house.

4 And if the household be too little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euery one of you, according to his [d] eating, shall make your count for the lambe.

5 Your lambe shall be without blemish, a male of a yeere olde: yee shall take it of the lambes, or of the kids.

6 And yee shall keepe it vntill the foureteenth day of this moneth: then [e] al the multitude of the Congregation of Israel shall kill it ‡ at euen.

7 After, they shall take of the blood and strike it on the two postes, and on the vpper doore post of the houses where they shall eate it.

8 And they shall eate the flesh the same night, rost with fire, and vnleauened bread: with sowre herbes they shall eate it.

9 Eate not thereof raw, boyled nor sodden in water, but roste with fire, both his [f] head, his feete, and his purtenance.

10 And yee shall reserue nothing of it vnto the morning: but that which remaineth of it vnto the morrow, shall yee burne with fire.

11 (And thus shal ye eate it, Your loines girded, your shoes on your feete, and your staues in your hands, and yee shall eate it in haste: for it is the Lords Passeouer.

12 For I will passe through the land of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, and I will execute iudgement vpon all the ‖ gods of Egypt, I am the Lord.

13 And the blood shall be a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a [h] remembrance: and yee shall keepe it an holy feast vnto the Lord, throughout your generations: yee shall keepe it holy by an ordinance [i] for euer.

15 Seuen dayes shall yee eate vnleauened bread, and in any case yee shall put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from

a Called Nisan, conteining part of March, and part of April.
b As touching the obseruation of feasts: as for other policies, they reckoned from September.
c As the fathers of the household had great or small families.
d He shall take so many as are sufficient to eate the lambe.
e Euery one in his house.
‡ *Ebr. betweene the two euenings or twilight.*
f That is, all that may be eaten.
g The lambe was not the Passeouer, but signified it: as Sacraments are not the thing it selfe, which they doe represent, but signifie it.
‖ *Or, Princes, or idoles.*
h Of the benefit receiued for your deliuerance.
i That is, vntill Christs coming, for then ceremonies had an end.

from the first day vntill the seuenth day, that person shall be cut off from Israel.

16 And in the first day shall be an holy ‖ assembly: also in the seuenth day shall bee an holy assembly vnto you: no worke shall bee done in them, saue about that which euery man must eate: that onely may yee doe.

‖ Or, calling together of the people to serue God.

17 Ye shall keepe also the feast of vnleauened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shal obserue this day throughout your posteritie, by an ordinance for euer.

18 ¶ * In the first moneth and the foureteenth day of the moneth at k euen yee shall eate vnleauened bread vnto the one & twentieth day of the moneth at euen.

Leuit. 23.5. Num. 28.16.

k For in olde time so they counted, beginning the day at Sunne set, till the next day at the same time.

19 Seuen dayes shall no leauen be found in your houses: for whosoeuer eateth leauened bread, that person shall bee cut off from the Congregation of Israel: whether he bee a stranger, or borne in the land.

20 Ye shall eat no leauened bread: but in all your habitations shall ye eate vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Chuse out and take you for euery of your households a lambe, and kill the Passeouer.

22 And take * a bunch of hyssope, and dip it in the blood that is in the basin, and strike the ‖ lintell, and the ‖ doore cheekes with the blood that is in the basin, and let none of you goe out at the doore of his house, vntill the morning.

Hebr. 11.28.

‖ Or, trausome, or vpper doore posts.

‖ Or, two side posts.

23 For the Lord will passe by to smite the Egyptians: and when he seeth the blood vpon the lintell, and on the two doore cheekes, the Lord will passe ouer the doore, and will not suffer the l destroyer to come into your houses to plague you.

l The Angel sent of God to kill the first borne.

24 Therefore shall ye obserue this thing as an ordinance both for thee and thy sonnes for euer.

25 And when yee shall come into the m land, which the Lord will giue you, as hee hath promised, then yee shall keepe this ‖ seruice.

m The land of Canaan.

‖ Or, ceremonie.

Iosh. 4.6.

26 * And when your children aske you, What seruice is this that ye keepe?

27 Then ye shall say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserued our houses. Then the people n bowed themselues, and worshipped.

n They gaue God thanks for so great a benefite.

Chap. 11.4.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

† The tenth plague.

29 ¶ Now at † midnight the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sate on his throne, vnto the * first borne of the captiue that was in prison, and all the first borne of beasts.

Wisd. 18.5.

30 And Pharaoh rose vp in the night, he, and all his seruants, and all the Egyptians: and there was a great crie in Egypt, for there was o no house where there was not one dead.

o Of those houses wherein any first borne was, either of men or beasts.

31 And he called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both ye and the children of Israel, and goe serue the Lord as yee haue said.

32 Take also your sheepe and your cattell as ye haue said, and depart, and p blesse me also.

p Pray for me.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, Wee die all.

34 Therefore the people tooke their dough before it was leauened, euen their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians * iewels of siluer, and iewels of gold, and rayment.

Chap. 3.22. and 11.2.

36 And the Lord gaue the people fauour in the sight of the Egyptians: & they ‖ granted their request: so they spoyled the Egyptians.

‖ Or, lent them.

37 Then the * children of Israel tooke their iourney from q Rameses to Succoth about fiue hundreth thousand men of foote, beside children.

Num. 33.3. Iosh. 24.6.

q Which was a citie in Goshen, Gen. 47.11.

38 And r a great multitude of sundrie sortes of people went out with them, and sheepe, and beeues, and cattel in great abundance.

r Which were strangers, and not borne of the Israelites.

39 And they baked the dough which they brought out of Egypt, and made vnleauened cakes: for it was not leauened, because they were thrust out of Egypt, neither could they tarie, nor yet prepare themselues victuals.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was * foure hundreth and thirtie yeeres.

Gen. 15.13. Acts 7.6. Gal. 3.17.

41 And when the s foure hundreth and thirtie yeeres were expired, euen the selfe same day departed all the hostes of the Lord out of the land of Egypt.

s From Abrahams departing frō Vr in Chaldea vnto the departing of the children of Israel from Egypt are 430. yeeres.

42 It is a night to be kept holy to the Lord because hee brought them out of the land of Egypt: this is that night of the Lord, which al the children of Israel must keepe throughout their generations.

43 Also the Lord said vnto Moses & Aaron, This is the law of the Passeouer: t no stranger shall eate thereof.

t Except he be circumcised and onely professe your religion.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger or an hired seruant shall not eate thereof.

46 * In one house shall it be eaten: thou shalt carie none of the flesh out of the house, * neither shall yee breake a bone thereof.

Num. 9.12. Iohn 19.36.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwel with thee, and will obserue the Passeouer of the Lord, let him circumcise all the males that belong vnto him, and then let him come and obserue it, and hee shall be as one that is borne in the land: for none vncircumcised person shall eat thereof.

u They that are of the household of God must be all ioyned in one faith & religion.

49 One u law shall bee to him that is borne in the land, and to the stranger that

dwelleth among you.

50 Then all the children of Iſrael did as the Lord commanded Moſes and Aaron: ſo did they.

51 And the ſelfe ſame day did the Lord bring the children of Iſrael out of the land of Egypt by their armies.

CHAP. XIII.

1 The firſt borne are offered to God. 3 The memoriall of their deliuerance. 6 The inſtitution of the Paſſeouer. 8. 14 An exhortation to teach their children to remember this deliuerance. 17 Why they are led by the wilderneſſe. 19 The bones of Ioſeph. 21 The pillar of the cloud and of the fire.

Chap. 22. 29. and 34 19. Leuit. 27. 26. num. 3. 13. & 8. 16. luke 2. 23. Exod 23. 13.

AND the Lord ſpake vnto Moſes, ſaying,
2 * Sanctifie vnto mee all the firſt borne, that is, euery one that firſt openeth the wombe among the children of Iſrael aſwell of man, as of beaſt: for it is mine.

3 ¶ Then Moſes ſaid vnto the people, * Remember this day in the which yee came out of Egypt, out of the ‡houſe of [a] bondage: for by a mighty hand the Lorde brought you out from thence: therefore no leauened bread ſhall be [b] eaten.

4 This day come yee out in the moneth of [c] Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebuſites (which he ſware vnto thy Fathers, that he would giue thee, a land flowing with milke and hony) then thou ſhalt keepe this ſeruice in this moneth.

6 Seuen dayes ſhalt thou eate vnleauened bread, and the [d] ſeuenth day ſhall be the feaſt of the Lord.

7 Vnleauened bread ſhall be eaten ſeuen dayes, and there ſhall no leauened bread bee ſeene with thee, nor yet leauen be ſeene with thee in all thy quarters.

8 ¶ And thou ſhalt ſhew thy ſonne [e] in that day, ſaying, This is done, becauſe of that which the Lord did vnto me, when I came out of Egypt.

9 And it ſhall be a ſigne vnto thee [f] vpon thine hand, and for a remembrance betwen thine eyes, that the law of the Lord may be in thy mouth: for by a ſtrong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his ſeaſon appointed from yeere to yeere.

11 ¶ And when the Lord ſhall bring thee into the land of the Canaanites, as he ſware vnto thee and to thy Fathers, and ſhall giue it thee,

12 * Then thou ſhalt ſet apart vnto the Lord all that firſt openeth the wombe: alſo euery thing that firſt doeth open the wombe, and commeth forth of thy beaſt: the males ſhall be the Lords.

13 But euery ‡firſt foale of an [g] aſſe thou ſhalt redeeme with a lambe; and if thou redeeme him not, then thou ſhalt breake his necke: likewiſe alſo the firſt borne of man among thy ſonnes ſhalt thou [h] buy out.

14 ¶ And when thy ſonne ſhall aske thee ‖to morrow, ſaying, What is this? thou ſhalt then ſay vnto him, With a mighty hand the Lord brought vs out of Egypt, out of the houſe of bondage.

‖ *Or, hereafterwards.*

15 For when Pharaoh was hard hearted againſt our departing, the Lord then ſlew all the firſt borne in the land of Egypt from the firſt borne of man, euen to the firſt borne of beaſt: therefore I ſacrifice vnto the Lord all the males that firſt open the wombe, but all the firſt borne of my ſonnes I redeeme.

16 And it ſhall be as a token vpon thine hand, and as ‖frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mighty hand.

‖ *Or, ſignes of remembrance.*

17 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philiſtims countrey, ‖ though it were nerer: (for God ſaid, Leſt the people repent when they ſee [i] warre, and turne againe to Egypt)

‖ *Or, becauſe.*

i Which the Philiſtims would haue made againſt them by ſtopping them the paſſage.

18 But God made the people to go about by the way of the wilderneſſe of the red ſea: and the children of Iſrael went vp [k] armed out of the land of Egypt.

k That is, not priuily, but openly, and as the word doth ſignifie, ſet in order by fiue and fiue.

19 (And Moſes toke the bones of Ioſeph with him: for he had made the children of Iſrael ſweare, ſaying, * God will ſurely viſite you, and yee ſhall take my bones away hence with you.)

Gen. 50. 22. Ioſh 24. 30. Num. 33. 6. Num. 14. 14. deut. 1. 33. pſal. 78. 14. 1. Cor. 10. 1.

20 ¶ * So they toke their iourney from Succoth, and camped in Etham in the edge of the wilderneſſe.

21 * And the Lord went before them by day in a pillar of a [l] cloude, to leade them the way, and by night in a pillar of fire to giue them light: that they might goe both by day and by night.

l To defend them from the heate of the ſunne. *Nehem. 9. 19.*

22 * He toke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIIII.

4. 8 Pharaohs heart is hardened, and purſueth the Iſraelites. 11 The Iſraelites ſtriken with feare, murmure againſt Moſes. 13 Moſes doth encourage them. 21 He diuideth the Sea. 23. 27 The Egyptians follow and are drowned.

THen the Lord ſpake vnto Moſes, ſaying,
2 Speake to the children of Iſrael, that they [a] returne and campe before [b] Pi hahiroth * betweene Migdol and the Sea, ouer againſt * Baal-zephon: about it ſhall yee campe by the Sea.

a From toward the countrey of the Philiſtims.

b So the Sea was before them, mountaines on either ſide, and the enemie at their backe: yet they obeied God and were deliuered.

Num. 33. 7.

3 For Pharaoh will ſay of the children of Iſrael, They are tangled in the land: the wilderneſſe hath ſhut them in.

4 And I will harden Pharaohs heart, that he ſhall follow after you: ſo I will [c] get me honour vpon Pharaoh, and vpon all his hoſte: the Egyptians alſo ſhall know that I am the Lord: and they did ſo.

c By punishing his obſtinate rebellion.

5 ¶ Then it was told the King of Egypt, that the people fled: and the heart of Pharaoh and of his ſeruants was turned againſt the people, and they ſaid, Why haue we this done, and haue let Iſrael goe out of our ſeruice?

6 And hee made ready his charets, and toke

tooke his people with him,

7 And tooke fiue hundreth chosen charets, and [d] all the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Israel: but the children of Israel went out with an [e] high hand)

9 * And the Egyptians pursued after them, and all the horses and charets of Pharaoh, and his horsemen, and his hoste ouertooke them camping by the Sea, beside Pihahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Israel lift vp their eies, and behold, the Egyptians marched after them, and they were sore [f] afraid: wherefore the children of Israel cried vnto the Lord.

11 And they said vnto Moses, Hast thou brought vs to die in the wildernesse, because there were no graues in Egypt? wherefore hast thou serued vs thus, to carie vs out of Egypt?

12 Did not we tell thee this thing in Egypt, saying, Let vs [g] be in rest, that we may serue the Egyptians? for it had bin better for vs to serue the Egyptians, then that we should die in the wildernesse.

13 Then Moses said to the people, Feare ye not, stand still, and behold ‖ the saluation of the Lord which hee will shew to you this day. For the Egyptians, whom yee haue seene this day, yee shall neuer see them againe.

14 The Lord shall fight for you: therefore [h] hold you your peace.

15 ¶ And the Lord sayd vnto Moses, Wherefore [i] criest thou vnto me? speake vnto the children of Israel that they goe forward:

16 And lift thou vp thy rod, and stretch out thine hand vpon the Sea, and diuide it, and let the children of Israel goe on dry ground through the mids of the Sea.

17 And I, behold, I will harden the heart of the Egyptians, that they may follow them, and I will get me honour vpon Pharaoh, and vpon all his hoste, vpon his charets, and vpon his horsemen.

18 Then the Egyptians shal know that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, and vpon his horsemen.

19 (And the Angel of God, which went before the hoste of Israel, remoued, and went behinde them: also the pillar of the cloud went from before them, and stood behind them,

20 And came betweene the campe of the Egyptians, and the campe of Israel: it was both a cloud and darkenesse, yet gaue it * light by night, so that all the night long the one came not at the other)

21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the Sea to runne backe by a strong East winde all the night, and made the Sea drie land: for the waters were * diuided.

22 Then the * children of Israel went through the middes of the Sea vpon the dry ground, and the waters were a wall vnto them on their right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the mids of the Sea, euen all Pharaohs horses, his charets, and his horsemen.

24 Now in the morning [l] watch, when the Lord looked vnto the hoste of the Egyptians, out of the fierie and cloudie pillar, hee strooke the hoste of the Egyptians with feare.

25 For he tooke off their charet wheeles, and they drane them ‖ with much adoe: so that the Egyptians euery one said, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 ¶ Then the Lord said to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets, and vpon their horsemen.

27 Then Moses stretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord [m] ouerthrewe the Egyptians in the middes of the Sea.

28 So the water returned and couered the charets and the horsemen, euen all the hoste of Pharaoh that came into the sea after them: there remained not one of them.

29 But the children of Israel walked vpon drie land through the middes of the Sea, and the waters were a wall vnto them on their right hand, and on their left.

30 Thus the Lord saued Israel the same day out of the hand of the Egyptians, and Israel saw the Egyptians dead vpon the Sea banke.

31 And Israel saw the mightie ‡ power which the Lord shewed vpon the Egyptians: so the people feared the Lord, and beleeued the Lord, and his [n] seruant Moses.

d Iosephus writeth that besides these charets there were 5 cccc. horsemen, & 200000 footemen. *Ioſh.* 24. 6. 1. *mac.* 4. 9.

f They which a little before in their deliuerance reioyced, beeing now in danger, are afraid, and murmure.

g Such is the impatience of the flesh, that it cannot abide Gods appointed time.

‖ *Or, deliuerance.*

h Only put your trust in God without grudging or doubting.

i Thus in tentations faith fighteth against the flesh, and crieth with inward groninges to the Lord.

k The cloud shewed light to the Israelites, but to the Egyptians it was darknesse, so that their two hostes cou'd not ioyne together. *Ioſh.* 4. 23. *pſal.* 114. 3. *Pſal.* 78. 13. 1. *cor.* 10. 1. *heb.* 11. 29.

l Which was about the three last houres of the night.

‖ *Or, heauily.*

m So the Lord by the water saued his, and by the water drowned his enemies.

‡ *Ebr. hand.*

n That is, the doctrine, which he taught them in the Name of the Lord.

CHAP. XV.

1. 20 *Moses with the men and women sing praises vnto God for their deliuerance.* 23 *The people murmure.* 25 *At the prayer of Moses the bitter waters are sweet.* 26 *God teacheth the people obedience.*

THen [a] sang Moses * and the children of Israel this song vnto the Lord, and said in this manner, I will sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrown in the Sea.

2 The Lord is my strength and ‖ praise, and he is become my saluation. Hee is my God, and I will [b] prepare him a Tabernacle: he is my fathers God, and I will exalt him.

3 The Lord is a [c] man of warre, his [d] Name is Iehouah.

4 Pharaohs charets and his hoste hath he cast into the Sea: his chosen captaines also were drowned in the red Sea.

5 The depthes haue couered them, they sanke to the bottome as a stone.

6 Thy right hand, O Lord, is glorious in

a Praising God for the ouerthrow of his enemies and their deliuerance. *Wiſd.* 10. 20.

‖ *Or, the occasion of my song of praise.*

b To worship him therein.

c In battel he ouercommeth euer.

d Euer constant in his promise.

‖ *Or, power.*

power: thy right hand, O Lord, hath bruised the enemie.

7 And in thy great glory thou hast ouerthrowen them that rose against [e] thee: thou sentest forth thy wrath, which consumed them as the stubble.

e Those that are enemies to Gods people, are his enemies.

8 And by the blast of thy nostrels the waters were gathered, the floods stood still as an heape, the depthes congealed together in the ‖ heart of the sea.

‖ Or, in the depth of the Sea.

9 The enemie said, I will pursue, I will ouertake them, I will diuide the spoyle, ‡ my lust shall be satisfied vpon them, I will draw my sword, my hand shall destroy them.

‡ Ebr. my soule shalbe filled.

10 Thou blewest with thy wind, the sea couered them they sank as lead in the mighty waters.

11 Who is like vnto thee, O Lord, among the [f] gods? who is like thee [g] so glorious in holinesse, [g] fearefull in prayses, doing wonders?

f For so often times the Scripture calleth the mightie men of the world.

g Which ought-test to be praised with all feare and reuerence.

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercy cary this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy [h] habitation.

h That is, into the land of Canaan: or into mount Zion.

14 The people shall heare and bee afraid: sorrow shall come vpon the inhabitants of Palestina.

15 Then the Dukes of Edom shall bee amased, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall ware faint hearted.

16 Feare and dread shal fall vpon them: because of the ‖ greatnesse of thine arme, they shall be still as a stone, till thy people passe, O Lord, til this people passe, which thou hast purchased.

Deut. 2.25. Ioſh. 2.9.

‖ Or, for thy great power.

17 Thou shalt bring them in, and plant them in the mountaine of thine [i] inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, euen the Sanctuarie, O Lord, which thine hands shall establish.

i Which was mount Zion, where afterward the temple was built.

18 The Lord shall reigne for euer and euer.

19 For Pharaohs horses went with his charets and horsemen into the sea, and the Lord brought the waters of the sea vpon them: but the children of Israel went on dry land in the mids of the sea.

20 And Miriam the Prophetesse, sister of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrels and [k] dances.

k Signifying their great ioy: which custome the Iewes obserued in certain solemnities, Iudg. 11.34. & 21.21. but it ought not to be a cloake to couer our wanton dances.

21 And Miriam [l] answered the men, Sing yee vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the sea.

l By singing the like song of thanksgiuing.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderneſſe of [m] Shur: and they went three dayes in the wilderneſſe, and found no waters.

m Which was called Etham, Numb. 33.8.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called ‖ Marah.

‖ Or, bitternes.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And hee cried vnto the Lord, and the Lord shewed him a [n] tree, which when he had cast into the waters, the waters were sweet: there he made them an ordinance and a law, and there [o] he proued them,

Eccluſ 38.5.

n That is, God, or Moses in Gods Name.

o Which is to doe that onely that God commandeth.

26 And said, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt doe that which is [p] right in his sight, and wilt giue eare vnto his commaundements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 ¶ And they came to Elim, where were twelue fountaines of water, and seuentie ‖ palme trees, and they camped there by the waters.

Numb. 33.9.

‖ Or, Date trees.

CHAP. XVI.

1 The Israelites come to the desart of Zin, and murmure against Moses and Aaron. 13 The Lord sendeth Quailes and Manna. 23 The Sabbath is sanctified vnto the Lord. 27 The seuenth day Manna could not be found. 32 It is kept for a remembrance to the posteritie.

AFterward all the Congregation of the children of Israel departed from Elim, and came to the wilderneſſe of [a] Sin (which is betweene Elim and Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

a This is the eight place wherein they had camped, there is another place called Zin, which was the 33. place wherein they camped: and is also called Cadesh, Num. 33.36

2 And the whole Congregation of the children of Israel murmured against Moses and against Aaron in the wilderneſſe.

3 For the children of Israel said to them, Oh that wee had died by the hand of the Lord in the land of Egypt, when we sate by the flesh [b] pots, when we ate bread our bellies full: for yee haue brought vs out into this wilderneſſe, to kill this whole company with famine.

b So hard a thing it is to the flesh not to murmure against God, when the bellie is pinched.

4 ¶ Then said the Lord vnto Moses, Behold, I will cause bread to raine from heauen to you, and the people shall goe out and gather ‡ that that is sufficient for euery [c] day, that I may proue them, whether they will walke in my Law or no.

‡ Ebr. the portion of a day in his day.

c To signifie that they should patiently depend vpon Gods prouidence from day to day.

5 But the first day they shal prepare that, which they shall bring home, and it shall bee twise as much as they gather daily.

6 Then Moses and Aaron said vnto all the children of Israel, At euen ye shall know that the Lord brought you out of the land of Egypt:

7 And in the morning yee shall see the glory of the Lord: [d] for he hath heard your grudgings against the Lord: and what are we that ye haue murmured against vs?

d He gaue them not Manna because they murmured, but for his promise sake.

8 Againe, Moses said, At euen shall the Lord giue you flesh to eate, and in the morning your fill of bread: for the Lord hath heard your murmurings, which yee murmure against him: for what are wee? your murmurings are not against vs, but against the [e] Lord.

e He that contemneth Gods ministers, contemneth God himselfe.

9 ¶ And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for he

he hath heard your murmurings.

10 Now as Aaron ſpake vnto the whole Congregation of the children of Iſrael, they looked toward the wildernesſe, and beholde, the glory of the Lord appeared *in a cloude.

Chap. 13 21.

11 (For the Lord had ſpoken vnto Moſes, ſaying,

Eccles 45.4.

12 *I haue heard the murmurings of the children of Iſrael: tell them therefore, and ſay, ‖ At euen yee ſhall eate fleſh, and in the morning yee ſhall be filled with bread. and ye ſhall know that I am the Lord your God)

‖ *Or, in the twilight.*

Num. 11.31.

13 And ſo at euen the *Quailes came and couered the campe: and in the morning the dew lay round about the hoſt.

Num. 11.7. *pſal.* 78.24. *wiſd.* 16.20.

14 *And when the dew that was fallen, was aſcended, behold, a ſmall round thing was vpon the face of the wildernesſe, ſmall as the hoare froſt on the earth.

15 And when the children of Iſrael ſaw it, they ſaid one to another, It is MAN, for they wiſt not what it was. And Moſes ſayd vnto them, *This is the bread which the Lord hath giuen you to eate.

b Which ſignifieth a part, portion or gift: alſo meate prepared. *Iohn* 6.31. 1 *cor.* 10.3.

16 ¶ This is the thing which the Lord hath commaunded: gather of it euery man according to his eating, ‡ an Omer for a man, according to the number of your perſons: euery man ſhall take for them which are in his tent.

g Which conteineth about a pottle of our meaſure. ‡ *Eb. for an head.*

17 And the children of Iſrael did ſo, and gathered, ſome more, ſome leſſe.

18 And when they did meaſure it with an Omer, *hee that had gathered much, had nothing ouer, & he that had gathered little, had no b lacke: ſo euery man gathered according to his eating.

2. *Cor.* 8.15.

h God is a rich feeder of all, and none can iuſtly complaine.

19 Moſes then ſaid vnto them, Let no man reſerue thereof till morning.

20 Notwithſtanding they obeyed not Moſes: but ſome of them reſerued of it till morning, and it was full of wormes, and i ſtanke: therefore Moſes was angry with them.

i No creature is ſo pure, but being abuſed, it turneth to our deſtruction.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the Sunne came, it was melted.

22 ¶ And the firſt day they gathered k twiſe ſo much bread, two Omers for one man: then all the rulers of the Congregation came and told Moſes.

k Which portion ſhould ſerue for the Sabbath, and the day before.

23 And he anſwered them, This is that which the Lord hath ſayd, To morrow is the reſt of the holy Sabbath vnto the Lord: bake that to day which yee will bake, and ſeethe that which ye will ſeethe, and all that remaineth, lay it vp to bee kept till the morning for you.

24 And they layd it vp till the morning, as Moſes bade, and it ſtanke not, neither was there any worme therein.

l God tooke away the occaſion from their labor, to ſignifie how holy he would haue the Sabbath kept.

25 Then Moſes ſayd, Eate that to day: for to day is the Sabbath vnto the Lord: to day ye ſhall not l finde it in the fielde.

26 Sixe dayes ſhall yee gather it, but in the ſeuenth day is the Sabbath: in it there ſhall be none.

27 ¶ Notwithſtanding, there m went out ſome of the people in the ſeuenth day for to gather, and they found none.

m Their infidelity was ſo great, that they did expreſly againſt Gods commandement.

28 And the Lord ſayd vnto Moſes, How long refuſe ye to keepe my commandements and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore hee giueth you the firſt day bread for two dayes: tary therefore euery man in his place: let no man goe out of his place the ſeuenth day.

30 So the people reſted the ſeuenth day,

31 And the houſe of Iſrael called ỹ name of it MAN, and it was like n to Coriander ſeede, but white: and the taſte of it was like vnto wafers made with hony.

n In forme and figure, but not in colour, Numb. 11 7.

32 And Moſes ſaid, This is that, which the Lord hath commaunded, Fill an Omer of it, to keepe it for your poſteritie, that they may ſee the bread wherewith I haue fed you in wildernesſe, when I brought you out of the land of Egypt.

33 Moſes alſo ſaid to Aaron, Take a o pot, and put an Omer full of MAN therein, and ſet it before the Lord to be kept for your poſteritie.

o Of this veſſell reade Heb. 9.4.

34 As the Lorde commanded Moſes, ſo Aaron layd it vp before the p Teſtimonie to be kept.

p That is, the Arke of the couenant: to wit, after that the Arke was made. *Ioſh.* 5.12. *nhem.* 9.15.

35 And the children of Iſrael did eate MAN *fortie yeeres, vntill they came vnto a land inhabited: they did eate MAN vntill they came to the borders of the land of Canaan.

36 The Omer is the tenth part of the q Ephah.

q Which meaſure conteined about ten pottels.

CHAP. XVII.

1 The Iſraelites come into Rephidim, and grudge for water. 6 Water is giuen them out of the rocke. 11 Moſes holdeth vp his hands, and they ouercome the Amalekites. 15 Moſes buildeth an altar to the Lord.

‡ *Ebr. at the mouth.*

AND all the congregation of the children of Iſrael departed from the wildernesſe of Sin by their iourneyes ‡ at the commandement of the Lord, and camped in a Rephidim, where was no water for the people to drinke.

a Moſes here noteth not euery place where they camped, as Num. 33. but only thoſe places where ſome notable thing was done. *Num.* 20.4.

2 *Wherefore the people contended with Moſes, and ſayd, Giue vs water that we may drinke. And Moſes ſayd vnto them, Why contend ye with mee? Wherefore doe ye b tempt the Lord?

b Why diſtruſt you God? why looke you not for ſuccour of him without murmuring againſt vs?

3 So the people thirſted there for water, and the people murmured againſt Moſes, and ſayd, Wherefore haſt thou thus brought vs out of Egypt to kill vs and our children and our cattell with thirſt?

4 And Moſes cryed to the Lord, ſaying, What ſhall I doe to this people? for they bee almoſt ready to c ſtone me.

c How ready the people are for their owne matters to ſlay the true Prophets, & how ſlow they are to reuenge Gods cauſe againſt his enemies & falſe prophets. *Chap* 7.20. *Num.* 20.9. *wiſd.* 11.4 *pſal.* 78.15. & 105.41. 1. *cor.* 10.4.

5 And the Lord anſwered to Moſes, Go before the people, and take with thee of the Elders of Iſrael: and thy rod, wherewith thou *ſmoteſt the riuer, take in thine hand, and goe:

6 *Behold, I will ſtand there before thee, vpon the rocke in Horeb, and thou ſhalt ſmite on the rocke, and water ſhall come out of it, that the people may drinke. And Moſes did ſo in the ſight of the Elders of Iſrael.

7 And he called the name of the place, ‖ Maſſah

Or, tentation.
‖ *Or, strife.*
d When in aduersity we thinke God to be absēt, then we neglect his promise and make him a liar. *Deut.* 25.17. *wisd.* 11.3.
e Who came of Eliphaz, sonne of Esau, Gen. 36.12
f That is, Horeb, which is also called Sinai.
g So that we see how dangerous a thing it is to faint in prayer.
h In the booke of the Law.
‡ *Ebr. put it into the eares of Ioshua.*
Num. 24.20. 1. *sam.* 15.3.
i That is, the Lord is my banner: as he declared by holding vp his rod and his hands.
‡ *Ebr. the hand of the Lord vpon the throne.*

Chap. 2.16.
a It may seeme that he sent her backe for a time to her father for her impaciencie, lest she should be a let to his vocation, which was so dangerous, Chap. 4.25.
Chap. 2.22.
b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time, 2 Pet. 1.18
c That is, he sent messengers to say vnto him.
‡ *Ebr. of peace.*

‖ Massah and ‖ Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the d Lord among vs or no?

8 ¶ * Then came e Amalek and fought with Israel in Rephidim.

9 And Moses said to Iohua, Chuse vs out men, and go fight with Amalek: to morrow I will stand on the top of the f hill with the rod of God in mine hand.

10 So Iohua did as Moses bade him, and fought with Amalek: and Moses, Aaron, and Hur, went vp to the top of the hill.

11 And when Moses held vp his hand, Israel preuailed: but when hee let his hand g downe, Amalek preuailed.

12 Now Moses hands was heauy: therefore they tooke a stone and put it vnder him, and hee sate vpon it: and Aaron and Hur staied vp his hands, the one on the one side, and the other on the other side: so his hands were steady vntill the going downe of the Sunne.

13 And Iohua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance h in the booke, and ‡ rehearse it to Iohua: for * I will vtterly put out the remembrance of Amalek from vnder heauen.

15 (And Moses built an altar, and called the name of it i Iehouah-nissi.)

16 Also he said, ‡ The Lord hath sworne that he will haue warre with Amalek from generation to generation.

CHAP XVIII.

1 Iethro commeth to see Moses his sonne in law. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth, and offereth sacrifice to God. 21 What maner of men officers and Iudges ought to bee. 24 Moses obeyeth Iethroes counsell in appointing officers.

WHen Iethro the * Priest of Midian Moses father in law heard all that God had done for Moses, and for Israel his people, and how the Lord had brought Israel out of Egypt,

2 Then Iethro the father in law of Moses tooke Zipporah Moses wife, (after hee had a sent her away)

3 And her two sonnes, (whereof the one was called * Gershom: for he said, I haue bene an aliant in a strange land:

4 And the name of the other was Eliezer: for the God of my father, said he, was my helpe, and deliuered mee from the sword of Pharaoh)

5 And Iethro Moses father in law came with his two sonnes and his wife vnto Moses into the wildernesse, where he camped by the b mount of God.

6 And hee c said to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moses went out to meete his father in law, and did obeysance, and kissed him, and each asked other of his ‡ welfare, and they came into the tent.

8 Then Moses tolde his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnes which the Lord had shewed to Israel, and because hee had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro said, d Blessed be the Lord, who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: * for as they haue dealt prowdely with them, so are they e recompensed.

12 Then Iethro Moses father in law tooke burnt offerings and sacrifices to offer vnto God. And Aaron and all the Elders of Israel came to eat bread with Moses father in law f before God.

13 ¶ Now on the morrow, when Moses sate to iudge the people, the people stood about Moses from morning vnto euen.

14 And when Moses father in law saw all that hee did to the people, he said, What is this that thou doest to the people? Why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses said vnto his father in law, Because the people come vnto mee to seeke g God.

16 When they haue a matter, they come vnto me, and I iudge betweene one and an other, and declare the ordinances of God, and his lawes.

17 But Moses father in law said vnto him, The thing which thou doest, is not well.

18 Thou both ‡ weariest thy selfe greatly, and this people that is with thee: for the thing is too heauy for thee: * thou art not able to doe it thy selfe alone.

19 Heare now ‖ my voyce, (I will giue thee counsell, and God shalbe with thee) Be thou for the people to h Godward, and report thou the causes vnto God,

20 And admonish them of the ordinances, and of the lawes, and shew them the way wherein they must walke, and the worke that they must doe.

21 Moreouer prouide thou among all the people, i men of courage, fearing God, men dealing truely, hating couetousnes: and appoint such ouer them to be rulers ouer thousands, rulers ouer hundreds, rulers ouer fifties, and rulers ouer tens.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shall beare the burden with thee.

23 If thou doe this thing, (and God so command thee) both thou shalt bee able to endure, and all this people shall also goe quietly to their place.

24 So Moses k obeyed the voyce of his father in law, and did all that hee had said:

25 And Moses chose men of courage out of

d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marry his daughter. *Chap.* 1.10,16, 22. *and* 5.7. *and* 14.8.
e For they that drowned the children of the Israelites, perished themselues by water.
f They are in that place where the sacrifice was offered: for part was burnt and the rest eaten.
g That is, to know Gods wil, and to haue iustice executed.
‡ *Ebr. thou wilt faint and fall.* *Deut.* 1.9.
[*Or, counsell.*
h Iudge thou in hard causes, which cannot be decided but by consulting with God.
i What maner of men ought to be chosen to beare office.
k Godly counsel ought euer to be obeyed, though it come of our inferiors: for to such God oftentimes giueth wisedome to humble them that are exalted, and to declare that one member hath neede of an other.

of all Iſrael, and made them heads ouer the people, rulers ouer thouſands, rulers ouer hundreths, rulers ouer fifties, and rulers ouers tens.

26 And they iudged the people at all ſeaſons, but they brought the hard cauſes vnto Moſes: for they iudged all ſmal matters themſelues.

27 Afterward Moſes [1] let his Father in law depart, and he went into his countrey.

1 Reade the occaſion, Num. 10. 29.

CHAP. XIX.

1 The Iſraelites come to Sinai. 5 Iſrael is choſen from among all other nations. 8 The people promiſe to obey God. 12 He that toucheth the hill, dieth. 16 God appeareth vnto Moſes vpon the mount in thunder and lightning.

IN [a] the third moneth, after the children of Iſrael were gone out of the land of Egypt, the ſame [b] day came they into the wilderneſs of Sinai.

a Which was in the beginning of the moneth Siuan, conteining part of May and part of Iune.
b That they departed from Rephidim. *Acts 7. 38.*

2 For they departed from Rephidim, and came to the deſert of Sinai, and camped in the wilderneſſe: euen there Iſrael camped before the mount.

3 * But Moſes went vp vnto God, for the Lord had called out of the mount vnto him, ſaying, Thus ſhalt thou ſay to the houſe of [c] Iaakob, and tell the children of Iſrael,

c God called Iaakob Iſrael: therefore the houſe of Iaakob & the people of Iſrael ſignifie onely Gods people. *Deut. 29. 2.*

4 * Ye haue ſeene what I did to the Egyptians, & how I caried you vpon [d] eagles wings, and haue brought you vnto me.

d For the eagle by flying hie is out of danger, and in carying her birds rather on her wings then in her talents declareth her loue. *Deut. 5. 2. Deut. 10. 14. pſal. 24. 1. 1. Pet. 2. 9. reuel. 1. 6. Chap. 24. 3. deut. 5. 27. and 26. 17. ioſh. 24. 16.*

5 Now therefore * if ye will heare my voyce in deede, and keepe my couenant, then ye ſhall be my chiefe treaſure aboue all people, * though all the earth be mine.

6 Ye ſhall be vnto me alſo a Kingdome of * Prieſts, and an holy nation. Theſe are the words which thou ſhalt ſpeake vnto the children of Iſrael.

7 ¶ Moſes then came and called for the Elders of the people, and propoſed vnto them all theſe things, which the Lord commanded him.

8 And the people anſwered all together, and ſaid, * All that the Lord hath commanded wee will doe. And Moſes repoꝛted the words of the people vnto the Lord.

9 And the Lord ſaid vnto Moſes, Loe, I come vnto thee in a thicke cloud, that the people may heare whiles I talke with thee, and that they may alſo beleeue thee for euer. (For Moſes had told the words of the people vnto the Lord.)

10 Moreouer the Lord ſaid vnto Moſes, Goe to the people, and [e] ſanctifie them to day and to morrow, and let them waſh their clothes.

e Teach them to be pure in heart, as they ſhewe themſelues outwardly cleane by waſhing.

11 And let them be ready on the third day: for the third day the Lord will come downe in the ſight of all the people vpon mount Sinai.

12 And thou ſhalt ſet markes vnto the people round about, ſaying, Take heede to your ſelues that yee goe not vp to the mount, nor touch the border of it: whoſoeuer toucheth the * mount, ſhall ſurely die.

Heb. 12. 20.

13 No hand ſhall touch it, but he ſhall be ſtoned to death, or ſtricken thorow with darts: whether it be beaſt or man, hee ſhall not liue: when the || horne bloweth long, they ſhall come vp || into the mountaine.

||Or, trumpet.

||Or, toward.

14 ¶ Then Moſes went down from the mount vnto the people, and ſanctified the people, and they waſhed their clothes.

15 And he ſaid vnto the people, Be ready on the third day, & come not at your [f] wiues.

f But giue your ſelues to prayer and abſtinence, that you may attend onely vpon the Lord, 1. Cor. 7. 5.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloud vpon the mount, and the ſound of the trumpet exceeding loud, ſo that all the people that was in the campe, was afraid.

17 Then Moſes brought the people out of the tents to meete with God, and they ſtood in the nether part of the mount.

18 * And mount Sinai was all on ſmoke, *Dent. 4. 11.* becauſe the Lord came downe vpon it in fire, and the ſmoke thereof aſcended, as the ſmoke of a fornace, and all the mount ſtrembled exceedingly.

g God vſed theſe fearefull ſignes, that his Law ſhould be had in greater reuerence, and his Maieſtie the more feared.

19 And when the ſound of the trumpet blew long, and waxed louder & louder, Moſes ſpake, and God anſwered him by [h] voice.

h He gaue authoritie to Moſes by plaine words, that the people might vnderſtand him.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moſes vp into the top of the mount, Moſes went vp.

21 Then the Lord ſaid vnto Moſes, Goe downe, charge the people, that they breake not their bounds, to go vp to the Lord to gaze, leſt many of them periſh.

||Or, rulers.

22 And let the || Prieſts alſo which come to the Lord, be ſanctified, leſt the Lord || deſtroy them.

||Or, breake out vpon them.

23 And Moſes ſayd vnto the Lord, The people cannot come vp into the mount Sinai: for thou haſt charged vs, ſaying, Set markes on the mountaine, and ſanctifie it.

24 And the Lord ſaid vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the [i] Prieſtes and the people breake their bounds to come vp vnto the Lord, leſt he deſtroy them.

i Neither dignitie nor multitude haue authoritie to paſſe the bounds, that Gods word preſcribeth.

25 So Moſes went downe vnto the people, and told them.

CHAP. XX.

1 The commandements of the firſt table. 12 The commandements of the ſecond. 18 The people afraid, are comforted by Moſes. 23 Gods of ſiluer and gold are againe forbidden. 24 Of what ſort the altar ought to be.

THen God [a] ſpake all theſe words, ſaying,

a When Moſes and Aaron were gone vp, or had paſſed y bounds of the people, God ſpake thus out of the mount Horeb, that all the people heard. *Deut. 5. 6 pſal. 81. 10.*

2 * I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the houſe of || bondage.

||Or, ſeruants.

3 Thou ſhalt haue none other gods [b] before me.

b To whoſe eyes all things are open. *Leuit. 26. 1. Pſal. 97. 7.*

4 * Thou ſhalt make thee no grauen image, neither any ſimilitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou ſhalt not [c] bow downe to them, neither ſerue them: for I am the Lord thy God, a [d] iealous God, viſiting the iniquitie of the fathers vpon the children, vpon the third generation, and vpon the fourth, of them that hate me:

c By this outward geſture all kinde of ſeruice and worſhip to idoles is forbidden.
d And will be reuenged of the contemners of mine honour.

6 And

e So ready is he rather to shew mercy then to punish.

Leu. 19.12. *deut.* 5.11. *mat.* 5.33

f Either by swearing falsly, or rashly by his Name, or by contemning it.

g Which is by medicating the spirituall rest, by hearing Gods word, & resting from worldly trauels.

Chap. 23.12. *ezech.* 20.12.

‖ *Or, citie.*

Genes. 2.2. *Deut.* 5.16. *matth.* 15.4. *ephes* 6.2.

h By the parents also is meant all that haue authoritie ouer vs.

Matth 5.21.

i But loue and preserue thy brothers life.

k But be pure in heart, word, and deed.

l But studie to saue his goods.

m But further his good name, and speake truth.

Rom. 7.7.

n Thou mayest not so much as wish his hinderance in any thing.

‖ *Or, heard.*

‡ *Ebr fire brand.*

Deut 5.24. *and* 18.16. *heb.* 12.18.

o Whether you will obey his precepts as you promised, Chap. 19.8.

Chap. 27 8. *and* 38 7. *Leuit.* 3.1.

Deut. 27.5. *iosh.* 8.31.

‡ *Ebr. it, that is, the stone.*

p Which might be by his stouping, or flying abroad of his lothes.

6 And shewing mercie vnto [e] thousands to them that loue me, and keep my commandements.

7 *Thou shalt not take the Name of the Lord thy God in [f] vaine: for the Lord will not hold him guiltles, that taketh his Name in vaine.

8 Remember the Sabbath day to [g] keepe it holy.

9 *Sixe dayes shalt thou labour, and doe all thy worke.

10 But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayde, nor thy beast, nor thy stranger that is within thy ‖ gates.

11 *For in sixe dayes the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lord blessed the Sabbath day, and halowed it.

12 ¶ Honour thy [h] Father, and thy Mother, that thy dayes may be prolonged vpon the land which ỳ Lord thy God giueth thee.

13 *Thou shalt not [i] kill.

14 Thou shalt not [k] commit adultery.

15 Thou shalt not [l] steale.

16 Thou shalt not beare false [m] witnesse against thy neighbour.

17 *Thou shalt not [n] couet thy neighbors house, neither shalt thou couet thy neighbors wife, nor his man seruant, nor his mayd, nor his ore, nor his asse, neither any thing that is thy neighbors.

18 ¶ And all the people ‖ sawe the thunders, and the ‡ lightnings, and the sound of the trumpet, and the mountaine smoking: and when the people saw it, they fled, & stood afarre off,

19 And said vnto Moses, *Talke thou with vs, and we will heare: but let not God talke with vs, lest we die.

20 Then Moses said vnto the people, Feare not: for God is come to [o] proue you, and that his feare may be before you, that ye sinne not.

21 So the people stood afarre off, but Moses drew neere vnto the darknesse where God was.

22 ¶ And the Lord sayd vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Ye shall not make therefore with mee gods of siluer, nor gods of gold: you shall make you none.

24 *An altar of earth thou shalt make vnto mee, and thereon shalt offer thy burnt offerings, and thy *peace offerings, thy sheepe and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 *But if thou wilt make mee an altar of stone, thou shalt not builde it of hewen stones: for if thou lift vp thy toole vpon them thou hast polluted ‡ them.

26 Neither shalt thou goe vp by steppes vnto mine altar, that thy [p] filthinesse be not discouered thereon.

CHAP. XXI.

Temporal and ciuill ordinances appointed by God, touching seruitude, murthers, and wrongs: the obseruation whereof doeth not iustifie a man, but are giuen to bridle our corrupt nature, which else would breake out into all mischiefe and crueltie.

NOw these are the Lawes which thou shalt set before them.

2 *If thou buy an Ebrew seruant, hee shall serue sixe yeeres, and in the seuenth hee shall goe out free [a] for nothing.

3 If he came [b] himselfe alone, he shall go out himselfe alone: if he were married, then his wife shall goe out with him.

4 If his master hath giuen him a wife, and she hath borne him sonnes or daughters, the wife and her children shall bee her [c] masters, but he shall goe out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the ‡ Iudges, and set him to the [d] doore, or to the post, and his master shall bore his eare thorow with an awle, and he shall serue him for [e] euer.

7 Likewise if a man [f] sell his daughter to be a seruant, she shall not goe out as the men seruants doe.

8 If she please not her master, who hath betrothed her to himselfe, then shall [g] hee cause to buy her: he shall haue no power to sell her to a strange people, seeing he ‖ despised her.

9 But if he hath betrothed her vnto his sonne, he shall deale with her [h] according to the custome of the daughters.

10 If he [i] take him another wife, he shall not diminish her foode, her raiment, and recompense of her virginitie.

11 And if he do not these [k] three vnto her, then shall she goe out free, paying no money.

12 ¶ *He that smiteth a man, and he die, shall die the death.

13 And if a man hath not layd waite, but [l] God hath offered him into his hand, *then I will appoint thee a place whither hee shall flee:

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine [m] altar, that hee may die.

15 ¶ Also he that smiteth his father or his mother, shall die the death.

16 ¶ And he that stealeth a man & selleth him, if it be found vp him, shall die the death.

17 ¶ *And hee that curseth his father or his mother, shall die the death.

18 When men also striue together, and one smite another with [n] a stone, or with the fist, and he die not, but lyeth in bed,

19 If he rise againe, and walke without vpon his staffe, then shall he that smote him, goe [o] quit, saue only he shal beare his charges ‖ for his resting, and shal pay for his healing.

20 ¶ And if a man smite his seruant, or his maide with a rod, and he die vnder his hand, he shall be surely punished.

21 But if he continue a day, or two dayes, he shal not [p] be punished: for he is his money.

22 ¶ Also if men striue & hurt a woman with

Leuit. 25.39. *deut.* 15.12. *iere.* 34 14.

a Paying no money for his libertie.

b Not hauing wife nor children.

c Till her time of seruitude was expired, which might be the seuenth yeere or the fiftieth.

‡ *Ebr. gods.*

d Where the Iudges sate.

e That is, to the yeere of Iubile, which was euery fiftieth yeere.

f Constrained either by pouertie, or els to the intent that the master should marrie her.

g By giuing an other money to buy her of him.

‖ *Or, defloured her.*

h That is, he shall giue her dowrie.

i For his sonne.

k Neither marry her himselfe, nor giue another money to buy her, nor bestow her vpon his sonne.

Leuit. 24 17.

l Though a man be killed at vnwares, yet it is Gods prouidence that it should so be.

Deut 19.3.

m The holinesse of ỳ place ought not to defend the murtherer.

Leuit. 20.9 *prou.* 20.20. *mat.* 15.4. *mark.* 7.10.

n Either farre off him or neere.

o By the ciuill iustice.

‖ *Or, losing of his time.*

p By the ciuill Magistrate, but before God he is a murtherer.

with child, so that her child depart from her, and q death follow not, he shall be surely punished, according as the womans husband shall appoint him, or hee shall pay as the ‖ Iudges determine.

23 But if death follow, then thou shalt pay life for life,

24 * Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his seruant in the eye, or his maide in the eye, and haue perished it, he shall let him goe free for his eye.

27 Also if hee smite [r] out his seruaunts tooth, or his maids tooth, he shall let him goe out free for his tooth.

28 ¶ If the oxe goze a man or a woman, that he die, the * oxe shalbe [t] stoned to death, and his flesh shal not be eaten, but the owner of the oxe shall goe quit.

29 If the oxe were wont to push in times past, and it hath bene ‖ told his master, and he hath not kept him, and after hee killeth a man or a woman, the oxe shall be stoned, and his owner shall die also.

30 If there be set to him a [u] summe of money, then he shall pay the ransome of his life, whatsoeuer shall be laid vpon him,

31 Whether he hath gored a sonne, or gored a daughter, hee shall bee iudged after the same maner.

32 If the oxe goze a seruant or a maid, he shall giue vnto their master thirty [x] shekels of siluer, and the oxe shalbe stoned.

33 ¶ And when a man shall open a well, or when he shal digge a pit, and couer it not, and an oxe or an asse fall therein,

34 The owner of the pit shall [y] make it good, and giue money to the owners thereof, but the dead beast shalbe his.

35 ¶ And if a mans oxe hurt his neighbours oxe that he die, then they shall sell the liue oxe, and diuide the money thereof, and the dead oxe also they shall diuide.

36 Or if it bee knowen that the oxe hath vsed to push in times past, and his master hath not kept him, hee shall pay oxe for oxe, but the dead shalbe his owne.

CHAP. XXII.

1 *Of theft,* 5 *damage,* 7 *lending,* 14 *borowing,* 16 *entising of maides,* 18 *witchcraft,* 20 *idolatrie,* 21 *support of strangers, widowes and fatherlesse,* 25 *vsurie,* 28 *reuerence to magistrates.*

IF a man steale an [a] oxe or a sheepe, and kill it or sell it, hee shall restore fiue oxen for the oxe, * and foure sheepe for the sheepe.

2 ¶ If a thiefe bee found [b] breaking vp, and be smitten that he die, no blood shall bee shed for him.

3 But if it bee ‡ in the day light, [c] blood shall be shed for him: for he should make full restitution: if hee had not wherewith, then should he be sold for his theft.

4 If the theft be found ‡ with him aliue, (whether it be oxe, asse, or sheepe) he shall restore the double.

5 ¶ If a man doe hurt field, or vineyard, and put in his beast to feed in another mans field, he shall recompense of y best of his own field, and of the best of his owne vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the stackes of corne, or the standing corne, and the field be consumed, he that kindled the fire, shall make full restitution.

7 ¶ If a man deliuer his neighbour money, or stuffe to keepe, and it be stollen out of his house, if the thiefe be found, he shall pay the double.

8 If the thiefe be not found, then the master of the house shall bee brought vnto the ‡ Iudges to sweare, whether hee hath [d] put his hand vnto his neighbours good, or no.

9 In all maner of trespasse, whether it be for oxen, for asse, for sheepe, for raiment, or for any maner of lost thing, which another challengeth to be his, the cause of both parties shall come before the Iudges, and whom the Iudges condemne, hee shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or oxe, or sheepe, or any beast, and it die, or ‡ be hurt, or taken away by enemies, and no man see it,

11 [e] An oath of the Lord shalbe betweene them twaine, that hee hath not put his hand vnto his neighbours good, and the owner of it shall take the oath, and hee shall not make it good:

12 * But if it be stollen from him, he shall make restitution vnto the owner thereof.

13 If it be torne in pieces, hee shall bring [f] record, and shall not make that good, which is deuoured.

14 ¶ And if a man borrow ought of his neighbour, and it be hurt, or else die, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof be by, he shal not make it good: for if it bee an hired thing, it [g] came for his hire.

16 ¶ * And if a man entile a maide that is not betrothed, and lie with her, he shall endow her, and take her to his wife.

17 If her father refuse to giue her to him, hee shall pay money according to the dowrie of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoeuer lieth with a beast, shall die the death.

20 ¶ * Hee that offereth vnto any gods saue vnto the Lord onely, shalbe slaine.

21 ¶ * Moreouer, thou shalt not doe iniurie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt.

22 ¶ * Ye shall not trouble any widow, nor fatherlesse child.

23 If thou vexe or trouble such, [h] so he call and cry vnto me, I will surely heare his cry.

24 Then shall my wrath be kindled, and I will kill you with the sword, and your [h] wiues shall be widowes, and your children fatherlesse.

25 ¶ * If thou lend money to my people, that is, to the poore with thee, thou shalt not bee as an vsurer vnto him: ye shall not oppresse him with vsurie.

26 If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him before the sunne goe downe:

27 For that is his couering onely, and this is his garment for his skinne: wherein shall.

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q Of the mother or childe.

[Or, arbiters.

Leuit.24.20. deut.19.21. matth.5.38.

r The execution of this Law onely belonged to the Magistrate, Mat.5.38.

s So God reuengeth cruelty in most least things. *Gen.9.5.*

t If the beast be punished, much more shall the murtherer.

‖ *Or, testified to his.*

u By the next of the kinred of him that is so slaine.

x Reade Gene. 23.15.

y This law forbiddeth not onely not to hurt, but to beware lest any be hurt.

a Either great beast of the herd or a small beast of the flocke. *2.Sam.12.6.*

b Breaking an house to enter in, or vndermining.

‡ *Ebr. when the sunne riseth vpon him.*

c He shalbe put to death, that killeth him.

‡ *Ebr. in his hand.*

‡ *Ebr. gods.*

d That is, whether hee hath stollen.

‡ *Ebr. broken.*

e They should sweare by the Name of the Lord.

Gene.31.39.

f He shall shew some part of the beast, or bring in witnesses.

g He that hired it, shalbe free by paying the hire. *Deut.22.28.*

Deut.13.13, 14,15. 1.mac.2.24. Leuit.19.33.

Zech.7.10.

h The iust plague of God vpon the oppressours. *Leuit.25.37. deut.23.19. psal.15.5.*

i For cold and necessitie. *Actes* 23.5.

k Thine abundance of the corne, oyle, and wine. *Chap.* 31.2,12. *and* 34.19.

Leuit. 22.8. *ezek.* 44.31.

1 And so haue nothing to doe with it.

shall he sleepe: therefore when he [i] crieth vnto me, I will heare him: for I am mercifull.

28 ¶ * Thou shalt not raile vpon the Iudges, neither speake euill of the ruler of thy people.

29 ¶ Thine [k] abundance and thy liquor shalt thou not keepe backe. * The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes it shal bee with his damme, and the eight day thou shalt giue it me.

31 ¶ Ye shall be an holy people vnto me, * neither shall yee eate any flesh that is torne of beasts in the field: yee shall cast it [l] to the dogge.

CHAP. XXIII.

2 Not to follow the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feasts. 20. 23 The Angel is promised to leade the people. 25 What God promiseth, if they obey him. 29 God will cast out the Canaanites by little and little, and why.

‖ *Or, report a false tale.* ‖ *Or, cruell.* ‡ *Ebr. answere.*

THou shalt not ‖ receiue a false tale, neither shalt thou put thine hand with the wicked, to be a ‖ false witnesse.

2 ¶ Thou shalt not follow a multitude to doe euil, neither ‡ agree in a controuersie [a] to decline after many, and ouerthrow the trueth.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies oxe, or his asse going astray, thou shalt [b] bring him to him againe.

5 If thou see thine enemies [c] asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrow the right of thy poore in his suit.

7 Thou shalt keepe thee farre from a false matter, * and shalt not slay the [d] innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ * Thou shalt take no gift: for the gift blindeth the ‡ wise, and peruerteth the words of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for yee know the [e] heart of a stranger, seeing yee were strangers in the land of Egypt.

10 * Moreouer, sixe yeeres thou shalt sow thy land, and gather the fruits thereof.

11 But the seuenth yeere thou shalt let it rest, and lie still, that the poore of the people may eate, and what they leaue, the beasts of the field shall eate. In like maner thou shalt doe with thy vineyard, and with thine oliue trees.

12 * Sixe dayes shalt thou doe thy worke, and in the seuenth day thou shalt rest, that thine oxe, and thine asse may rest, and the sonne of thy maide, and the stranger may be refreshed.

13 And yee shall take heede to all things that I haue said vnto you: and ye shal make [f] no mention of the name of other gods, neither shall it be heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto me in the yeere.

15 Thou * shalt keepe the feast of [g] vnleauened bread: thou shalt eate vnleauened bread seuen dayes, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and * none shall appeare before me emptie.

16 The [h] feast also of the harvest of the first fruites of thy labours, which thou hast sowen in the field: and the [i] feast of gathering fruites in the ende of the yeere, when thou hast gathered in thy labours out of the field.

17 Three times in the yeere shall all thy men children appeare before the Lord Iehouah.

18 Thou shalt not offer the blood of my sacrifice with [k] leauened bread: neither shall the fat of my sacrifice remaine vntil the morning.

19 * The first of the first fruites of thy land thou shalt bring into the house of the Lord thy God: yet thou shalt not seethe a kid in his [l] mothers milke.

20 ¶ * Beholde, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voice, & prouoke him not: for hee will not spare your misdeeds, because my [m] Name is in him.

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will bee an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shall goe before thee, and bring thee vnto the Amorites, and the Hittites and the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I will destroy them.

24 Thou shalt not bow downe to their gods, neither serue them, nor doe after the workes of them: but * [n] vtterly ouerthrow them, and breake in pieces their images.

25 For ye shall serue the Lord your God, and he shall blesse thy [o] bread and thy water, and I will take all sickenesse away from the mids of thee.

26 ¶ * There shall none cast their fruit nor be barren in thy land: the number of thy dayes will I fulfill.

27 I wil send my [p] feare before thee: and will destroy all the people, among whome thou shalt goe: and I wil make all thine enemies [q] turne their backs vnto thee:

28 And I will send * hornets before thee, which shal driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I wil not cast them out from thy face in one yeere, lest the land grow to a wildernesse, and the beasts of the field multiply against thee.

30 By little and little I will driue them out from thy face, vntill thou increase, and inherit the land.

31 And I will make thy coasts from the red sea vnto the sea [q] of the Philistims, and from the [r] desert vnto the [s] Riuer: for I wil deliuer the inhabitants of the land into your hand, and thou shalt driue them out from thy face.

Chap. 13.3. *and* 34.18.

g That is, Easter, in remembrance that the Angel passed ouer, and spared the Israelites, when hee slew the first borne of the Egyptians. *Deut.* 16.16. *ecclus* 35.4.

h Which is Whitsuntide, in token that the Law was giuen 50. dayes after they departed from Egypt.

i This is ỹ feast of Tabernacles, signifying that they dwelled 40. yeeres vnder the tents or the Tabernacles in wildernesse.

k No leauened bread shall be then in thine house. *Chap.* 34.26. *deut.* 16.12.

l Meaning, that no fruits should be taken before iust time: & hereby are bridled all cruell and wanton appetites. *Chap.* 33.2. *deut.* 7.21.

m I will giue him mine authoritie, and he shall gouerne you in my Name. *Chap.* 33.2 *deut.* 7.21. *Iosh.* 24.11. *Deut.* 7.25.

n God commandeth his not only not to worship idoles, but to destroy them.

o That is, all things necessary for this present life. *Deut.* 7.14.

p I will make them afraid at thy comming, and send mine Angel to destroy them, as Chap. 33.2. *Iosh.* 24.12.

q Called the sea of Syria. r Of Arabia, called Deserta. s To wit, Euphrates.

32 * Thou

[a] For in that that he is a stranger, his heart is sorrowfull enough. *Leuit.* 25.3. *and* 26.43. *deut.* 15.1 *Chap.* 20.8. *deut.* 5.13.

[b] If we bee bound to doe good to our enemies beast, much more to our enemie himselfe, Mat. 5.44.

[c] If God command to helpe vp our enemies asse vnder his burden, will he suffer vs to cast downe our brethren with heauie burdens? *Susan.* 53.

[d] Whether thou be Magistrate, or art commanded by ỹ Magistrate. *Deut.* 16.19. *ecclus* 20.28.

‡ *Ebr. seeing.*

[e] Neither by swearing by them, nor speaking of them, Psal 16.4. *Ephes.* 5.3.

Chap. 34. 15. deut. 7. 2.

32 *Thou shalt make no couenant with them, nor with their gods.

33 Neither shall they dwell in thy land, lest they make thee sinne against mee: for if thou serue their gods, surely it shall bee thy ‡* destruction.

CHAP. XXIIII.

3 The people promise to obey God. 4 Moses writeth the Ciuill lawes. 9. 13 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was fourtie dayes and fourty nights in the mountaine.

AND he had a said vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seuenty of the Elders of Israel, and ye shall worship afarre off.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shal the people go vp with him.

3 ¶ b Afterward Moses came and tolde the people all the words of the Lord, and all the ‡ Lawes: and all the people answered with one voyce, and sayd, *All the things which the Lord hath said, will we doe.

4 And Moses wrote all the wordes of the Lord, and rose vp early, and set vp an *Altar || vnder the Mountaine, and twelue pillars according to the twelue Tribes of Israel.

5 And he sent yong c men of the children of Israel, which offered burnt offerings of beeues, and sacrificed peace offerings vnto the Lord.

6 Then Moses toke halfe of the blood, and put it in basins, and halfe of the blood he sprinkled on the Altar.

7 After he toke the || booke of the Couenant, and read it in the audience of the people: who said, All that the Lord hath sayd, we will doe, and be obedient.

8 Then Moses tooke the *blood, and sprinkled it on the people, and sayd, Behold the d blood of the Couenant, which the Lord hath made with you concerning all these things.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they e saw the God of Israel, and vnder his feete was as it were a ‡ worke of a Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel he f laid not his hand: also they saw God, and g did eate and drinke.

12 ¶ And the Lord h said vnto Moses, Come vp to me into the Mountaine, and be there, and I will giue thee i Tables of stone, and the Law & the Commandement which I haue written, for to teach k them.

13 Then Moses rose vp and his minister Joshua, and Moses went vp into the mountaine of God.

14 And sayd vnto the Elders, Tary vs here, vntill wee come againe vnto you: and behold, Aaron, and Hur are with you: whosoeuer hath any matters, let him come to them.

15 Then Moses went vp to the Mount, and the cloude couered the Mountaine,

16 And the glory of the Lord abode vpon Mount Sinai, and the cloude couered || it sixe dayes: and the seuenth day he called vnto Moses out of the mids of the cloude.

17 And the sight of the glory of the Lord was like l consuming fire on the toppe of the Mountaine, in the eyes of the children of Israel.

18 And Moses entred into the midds of the cloude, and went vp to the Mountaine: and Moses was in the *Mount fourty dayes and fourtie nights.

CHAP. XXV.

2 The voluntary gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercy seat. 23 The Table. 31 The Candlesticke. 40 All must be done according to the paterne.

THen the Lorde spake vnto Moses, saying,

2 a Speake vnto the children of Israel, that they receiue an offring for me: of *euery man, whose heart giueth it freely, ye shall take the offering for me.

3 And this is the offering which ye shall b take of them, gold, and siluer, and brasse,

4 And || blue silke, and purple, and scarlet, and fine linnen, and goats haire,

5 And rammes skinnes coloured red, and the skins of badgers, and the wood c Shittim,

6 Oyle for the light, spices for d anoynting oyle, and for the perfume of sweete sauour,

7 Onix stones, and stones to be set in the *Ephod, and in the *breastplate.

8 Also they shall make me a e Sanctuarie, that I may dwell among them.

9 According to all that I shew thee, euen so shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an *Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe high.

11 And thou shalt ouerlay it with pure golde: within and without shalt thou ouerlay it, and shalt make vpon it a || crowne of gold round about.

12 And thou shalt cast foure rings of gold for it, and put them in the foure || corners thereof: that is, two rings shalbe on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

15 The barres shall be in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the f Testimonie which I shall giue thee.

17 Also thou shalt make a || g Mercy seat of pure gold, two cubites and an halfe long, and a cubite and an halfe broad.

18 And thou shalt make two Cherubins of gold: of worke beaten out with the hammer shalt thou make them at the two endes of the Mercy seat.

19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the

Chap. 19. 8. Chap. 20. 24. ||Or, at the foot of the mountaine. c For as yet the Priesthood was not giuen to Leui.

||Or, the booke of the Law. 1. Pet. 1. 2. heb. 9. 20. d Which blood signifieth that the Couenant broken, cannot be satisfied without bloodshedding. e As perfectly as their infirmities could behold his Maiestie. ‡ Ebr, bricke-worke. f He made them not afraid, nor punished them. g That is, reioyced. h The second time. i Signifying the hardnesse of our hearts, except God doe write his lawes therein by his spirit, Ier. 31. 33. ezek. 11. 19. 2 cor. 3. 3. heb. 8. 10. and 10. 16. k To wit, the people.

||Or, him. l The Lord appeareth like deuouring fire to carnall men: but to them that hee draweth w his Spirit, he is like pleasant Saphir. Chap. 34. 28. deut. 9. 9.

a After the morall and iudiciall Law, he giueth them the Ceremoniall Law, that nothing should be left to mans inuention. Chap. 35. 5. b For the building and vse of the Tabernacle. ||Or, yellow. c Which is thought to be a kind of cedar which wil not rot. d Ordeined for the Priests. Chap. 28. 4. Chap. 28. 15. e A place both to offer sacrifice, and to heare the Law. Chap. 37. 1.

||Or, a circle, and a border.

||Or, feet.

f The stone Tables, he rod of Aaron and Manna, which were a testimony of Gods presence. ||Or, couering, or propitiatorie. g There God appeared mercifully vnto [illegible] and

the other end: of the matter of the mercy seat shall ye make the Cherubims, on the two ends thereof.

20 And the Cherubims shal stretch their wings on hie, couering the Mercy seat with their wings, and their faces one to another: to the Mercy seat ward shall the faces of the Cherubims be.

21 And thou shalt put the Mercy seat aboue vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee,

22 And there I will ‖declare my selfe vnto thee, and from aboue the Mercy seat * betweene the two Cherubims which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Israel.

23 *Thou shalt also make a Table of Shittim wood, of two cubits long, and one cubite broad, and a cubite and a halfe hie:

24 And thou shalt couer it with pure gold, and make thereto a crowne of gold round about.

25 Thou shalt also make vnto it a border of ‖ foure fingers round about: and thou shalt make a golden crowne round about the border thereof.

26 After, thou shalt make for it foure rings of golde, and shalt put the rings in the foure corners that are in the foure feet thereof:

27 Euer against the border shal the rings be for places for barres, to beare the table.

28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with gold, that the table may be borne with them.

29 Thou shalt make also [h] dishes for it, and incense cups for it, and couerings for it, and goblets wherewith it shall be couered, euen of fine gold shalt thou make them.

30 And thou shalt set vpon the Table Shewbread before mee continually.

31 ¶ *Also thou shalt make a Candlestick of pure gold: of [i] worke beaten out with the hammer shall the Candlesticke be made, his shaft, & his branches, his bowles, his knops: and his floures shalbe of the same.

32 Sixe branches also shall come out of the sides of it: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

33 Three bowles like vnto almonds, one knop and one floure in one branch: and three bowles like almonds in the other branch, one knop and one floure: so throughout the sixe branches that come out of the Candlesticke.

34 And in the shaft of the Candlesticke shall be foure bowles like vnto almonds, his knops and his floures.

35 And there shall bee a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the sixe branches comming out of the Candlesticke.

36 Their knops and their branches shall be thereof: all this shall be one beaten worke of pure gold.

37 And thou shalt make the seuen lamps thereof: and the lamps thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffe-dishes thereof shalbe of pure gold.

39 Of a [k] talent of fine golde shalt thou make it with all these instruments.

40 *Looke therefore that thou make them after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

1 *The forme of the Tabernacle and the appertinances.* 33 *The place of the Arke of the Mercieseate, of the Table, and of the Candlesticke.*

AFterward thou shalt make the Tabernacle with ten curtaines of fine twined linnen, and blue silke, and purple, and scarlet: and in them thou shalt make Cherubims of [a] broydered worke.

2 The length of one curtaine shalbe eight and twentie cubites, and the breadth of one curtaine, foure cubites: euery one of the curtaines shall haue one measure.

3 Fiue curtainks shall be coupled one to another: and the other fiue curtaines shal be coupled one to another.

4 And thou shalt make strings of blue silke vpon the edge of the one curtaine, which is in the seluedge [b] of the coupling, & likewise shalt thou make in the edge of the other curtaine in the selsedge, in the second coupling

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the [c] second coupling: the strings shall bee one right against another.

6 Thou shalt make also fiftie ‖ taches of golde, and couple the curtaines one to another with the taches, and it shalbe one ‖ Tabernacle.

7 ¶ Also thou shalt make curtaines of goates haire to be a [d] couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtaines.

8 The length of a curtaine shalbe thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines shall be of one measure.

9 And thou shalt couple fiue curtaines by themselues, and the sixe curtaines by themselues: but thou shalt double the [e] sixt curtaine vpon the forefront of the couering,

10 And thou shalt make fiftie strings in the edge of one curtaine in the selsedge of the coupling, and fiftie strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fiftie ‖ taches of braste, and fasten them on the strings, and shalt couple the couering together, that it may be one.

12 And the [f] remnant that resteth in the curtaines of the couering, euen the halfe curtaine that resteth, shall be left at the backside of the Tabernacle,

13 That the cubit on the one side, and the cubite on the other side of that which is left in the length of the curtaines of the couering, may remaine on either side of the Tabernacle to couer it.

14 Moreouer, for that couering thou shalt make

Or, will appoint with thee. *Numb.7.89.*

Chap.37.10.

Or, an hand broad.

h To set the bread vpon.

Chap.37.17.

i It shall not be molten, but beaten out of the lumpe of gold with the hammer.

k This was the talent weight of the Temple, and weighed 120. pound.

Hebr.8.5. *actes 17.44.*

a That is, of most cunning, or fine worke.

b On the side that the curtaine might be tied together.

c In tying together both the sides.

Or, hookes.

Or, partition.

d Lest raine and weather should marre it.

e That is, fiue on the one side, and fiue on the other, & the sixt should hang ouer the doore of the Tabernacle.

Or, hookes.

f For these curtaines were two cubites longer then the curtains of the Tabernacle: so that they were sider by a cubite on both sides.

Chap.25. Hebr 8.5. actes 7.44

k Some heads of pillars.

‡ *Ebr. vnd hookes: me that it sho downeward the hookes.*

1 Whereu high Prie entred on yeere.

make g a couering of rammes skinnes dyed redde, and a couering h of badgers skinnes aboue.

15 ¶ Also thou shalt make boords for the tabernacle of Shittim wood to stand vp.

16 Ten cubites shalbe ỳ length of a boord, and a cubite and a halfe cubite the breadth of one boord.

17 Two tenons shalbe in one boord set in order as the feete of a ladder, one against another: thus shalt thou make for all ỳ boords of the Tabernacle.

18 And thou shalt make boords for the Tabernacle, euen twenty boords on the Southside, euen full South.

19 And thou shalt make fourty ‖ sockets of siluer vnder the twenty boords, two sockets vnder one boord for his two tenons, and two sockets vnder another boord for his two tenons.

20 In like maner on the other side of the Tabernacle toward the North side shall bee twenty boords,

21 And their fourty sockets of siluer, two sockets vnder one boord, and two sockets vnder another boord.

22 And on the side of the Tabernacle toward the West, shalt thou make sixe boords.

23 Also two boords shalt thou make in the corners of the tabernacle in the two sides.

24 Also they shalbe i ioyned beneath, and likewise they shalbe ioyned aboue to a ring: thus shall it be for them two: they shalbe for the two corners.

25 So they shalbe eight boords hauing sockets of siluer, euen sixteene sockets, that is, two sockets vnder one boord, and two sockets vnder another boord.

26 ¶ Then thou shalt make fiue barres of Shittim wood for the boords of one side of the Tabernacle,

27 And fiue barres for the boords of the other side of the tabernacle: also fiue barres for the boords of the side of the Tabernacle toward the West side.

28 And the middle barre shal go through the mids of the boords, from end to end.

29 And thou shalt couer the boords with gold, & make their rings of gold, for places for the bars, and thou shalt couer the barres with gold.

30 So thou shalt reare vp the tabernacle *according to the fashion therof, which was shewed thee in the mount.

31 ¶ Moreouer, thou shalt make a vaile of blue silke and purple, and skarlet, and fine twined linnen: thou shalt make it of broidered worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose k hookes shalbe of gold) standing vpon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaile ‡ on the hookes, that thou mayest bring in thither, that is, (within the vaile) the Arke of the Testimony: and the vaile shal make you a separation betweene the Holy place and the l most Holy place.

34 Also thou shalt put the Mercy seate vpon the Arke of the Testimony in the most Holy place.

35 And thou shalt set the table m without the vaile, and the candlesticke ouer against the table on the Southside of the Tabernacle, and thou shalt set the table on the North side.

36 Also thou shalt make an n hanging for the doore of the Tabernacle of blewe silke, and purple, and scarlet, and fine twined linnen wrought with needle.

37 And thou shalt make for the hanging fiue pillars of Shittim, & couer them with gold: their heads shalbe of gold, & thou shalt cast fiue sockets of brasse for them.

CHAP. XXVII.

1 The altar of the burnt offering. 9 The court of the Tabernacle. 20 The lampes continually burning.

MOreouer, thou shalt make the a altar of Shittim wood, fiue cubites long and fiue cubites broad (the altar shalbe foure square) and the height therof three cubites.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shalbe of it b selfe: and thou shalt couer it with brasse.

3 Also thou shalt make his Ashpannes for his ashes, and his beloms, and his basins and his flesh hookes, and his ‖ censers: thou shalt make all the instruments thereof of brasse.

4 And thou shalt make vnto it a grate like network of brasse: also vpon that ‡ grate shalt thou make foure brasen rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the mids of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with brasse.

7 And the barres therof shall bee put in the rings, the which barres shalbe vpon the two sides of the Altar to beare it.

8 Thou shalt make the Altar hollow betweene the boords: as God shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the c court of the Tabernacle in ỳ South side, euen full South: the court shall haue curtaines of fine twined linnen, of a hundred cubites long for one side,

10 And it shall haue twenty pillars with their twentie sockets of brasse: the heads of the pillars and their d filets shall be siluer.

11 Likewise on the North side in length there shall be hangings of an hundred cubites long, & the twenty pillars thereof with their twenty sockets of brasse: the heads of the pillars and the filets shalbe siluer.

12 ¶ And the breadth of the court on the West side shall haue curtaines of fiftie cubits, with their ten pillars, and their ten sockets.

13 And the breadth of the court Eastward full East shall haue e fifty cubits.

14 Also hangings of fifteene cubites shalbe on the one f side with their three pillars and their three sockets.

15 Likewise on the other side shalbe hangings of fifteene cubites, with their three

g To be put vpon the couering that was made of goats haire.
h This was the third couering for the Tabernacle.
‖ Or, *basse pieces, wherein were the mortesses for the tenons.*
i The Ebrew word signifieth twinnes: declaring, that they should be so perfect and wel ioyned as were possible.
Chap. 25.9,40. Hebr 8.5. Actes 7.44.
k Some reade, heads of the pillars.
‡ *Ebr. vnder the hookes: meaning, that it should hang downeward from the hookes.*
l Whereunto the high Priest only entred once a yeere.
m Meaning in the holy place.
n This hanging or vaile was betweene the holy place, and there where the people were.
a For the burnt offring.
b Of the same wood and matter not fastened vnto it.
‖ *Or, fire pannes.*
‡ *Ebr. net.*
c This was the first entry into the Tabernacle, where the people abode.
d They were certaine hoops or circles for to beautifie the pillar.
e Meaning curtaines of fifty cubites.
f Of the doore of the court.

pillars, and their three sockets.

16 ¶ And in the gate of the court shal be a vaile of twenty cubits of blew silke, & purple, & skarlet, and fine twined linen wrought with needle, with the foure pillars thereof, and their foure sockets.

17 All the pillars of the court shall haue filets of siluer round about, with their heads of siluer, and their sockets of brasse.

18 ¶ The length of the court shall bee an hundred cubites, and the breadth ‡ fifftie at either end, and the height fiue cubits, and the hangings of fine twined linnen, and their sockets of brasse.

‡ *Ebr. fifftie in fifty*

19 All the vessels of the Tabernacle for all manner seruice therof, and all the g pinnes thereof, and all the pinnes of the court shalbe brasse.

g Or stakes, wherewith the curtaines were fastened to the ground.

20 ¶ And thou shalt cõmand the children of Israel, that they bring vnto thee pure oyle oliue h beaten for the light, that the lampes may alway ‖ burne.

h Such as commeth from the oliue, when it is first pressed or beaten.

‖ *Or, ascend vp.*

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, shall Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, to be obserued by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood. 4 Their garments. 12.29 Aaron entreth into the Sanctuary in the name of the children of Israel. 30 Vrim and Thummim. 38 Aaron beareth the iniquitie of the Israelites offerings.

AND cause thou thy brother Aaron to come vnto thee, & his sonnes with him, from among the children of Israel, that hee may serue me in the Priests office: I meane, Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, a glorious and beautifull.

a Whereby his office may be knowen to be glorious and excellent.

3 Therefore thou shalt speake vnto all ‡ cunning men, whom I haue filled with the spirit of wisedome, that they make Aarons garments to b consecrate him, that hee may serue me in the Priests office.

‡ *Eb. wise in heart.*

b Which is to separate him from the rest.

4 Now these shal be the garments which they shall make, a breast plate, and an c Ephod, and a robe, and a broydered coat, a miter, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes, that hee may serue mee in the Priests office.

c A short and strait coat without sleeues; ut vpmost vpon his garments to keepe them close vnto him.

5 Therefore they shall take gold, & blue silke, and purple, and scarlet, and fine linnen.

6 ¶ And they shall make the Ephod of gold, blue silke, and purple, scarlet, and fine twined linnen of broidered worke.

7 The two shoulders thereof shalbe ioyned together by their two edges: so shall it be closed.

8 And the d imbroydered garde of the same Ephod, which shall be vpon him, shall bee of the selfe same worke and stuffe, euen of gold, blue silke, and purple, and scarlet, and fine twined linnen.

d Which went about his vpmost coat.

9 And thou shalt take two onix stones and graue vpon them the names of the children of Israel.

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to their e generations.

e As they were in age, so should they be grauen in order.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of Signets, that worketh and graueth in stone, and shalt make them to bee set, and imbossed in gold.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of f remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

f That Aaron might remember the Israelites to Godward.

13 So thou shalt make bosses of gold,

14 ¶ And two chaines of fine golde: at the ende, of wrethen worke shalt thou make them, and shalt fasten the wrethed chaines vpon the bosses.

g Of the bosses.

15 ¶ Also thou shalt make the breastplate of h iudgement with broydered worke: like the worke of the Ephod shalt thou make it: of golde, blewe silke, and purple, and scarlet, and fine twined linnen shalt thou make it.

h It was so called, because ỹ hie Priest could not giue sentence in iudgement without that on his brest.

16 i Foure square it shall bee, and double, an hand breadth long, and an hand breadth broad.

i The description of the breastplate.

17 Then thou shalt set it full of places for stones, euen foure rowes of stones: the order shal be this, a ‖ ruby, a topaze, and a ‖ carbuncle in the first row.

‖ *Or, Sardoine.*

18 And in the second row thou shalt set an ‖ emeraud, a saphir, and a ‖ diamond.

‖ *Or, Emeraud.*

19 And in the third row a turkeis, an achate, and an hematite.

‖ *Or, Carbuncle.*

‖ *Or, Iasper.*

20 And in the fourth rowe a ‡ chrysolite, an onix, and a iasper: and they shall be set in gold in their imbossements.

‡ *Ebr. Tarshish.*

21 And the stones shalbe according to the names of the children of Israel, twelue according to their names, grauen as signets euery one after his name, and they shall be for the twelue tribes.

22 ¶ Then shalt thou make vpon the breastplate two chaines at the endes of wrethen worke of pure gold.

23 Thou shalt make also vpon the breast plate two rings of golde, and put the two rings on k the two endes of the breast plate.

k Which are vpmost toward the shoulder.

24 And thou shalt put the two wrethen chaines of gold in the two rings in the ends of the breastplate.

25 And the other two endes of the two wrethen chaines, thou shalt fasten in the two imbossements, and shalt put them vpon the shoulders of the Ephod on the forepart of it.

26 ¶ Also thou shalt make two rings of golde, which thou shalt put in the l two other endes of the breastplate, vpon the border thereof, toward the inside of the Ephod.

l Which are beneath.

27 And two other rings of gold thou shalt make, and put them on the two sides of the Ephod, beneath in the forepart of it ouer against the coupling of it vpon the broydered

broydred gard of the Ephod.

28 Thus they shall binde the breastplate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it may be fast vpon the broidred gard of the Ephod, and that the breastplate be not lowsed from the Ephod.

29 So Aaron [m] shall beare the names of the children of Israel in the breastplate of iudgement vpon his heart, when hee goeth into the holy place for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the breastplate of iudgement the [n] Urim and the Thummim, which shall bee vpon Aarons heart, when he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall bee in the middes of it, hauing an edge of wouen worke round about the collar of it, so it shall be as the collar of an habergion that it rent not.

33 ¶ And beneath vpon the skirts thereof thou shalt make pomegranates of blue silke, and purple, and scarlet, round about the skirts thereof, and bels of gold betweene them round about:

34 That is, [*] a golden bell and a pomegranate, a golden bel and a pomegranate round about vpon the skirts of the robe.

35 So it shall be vpon Aaron, when hee ministreth, and his sound shall bee heard, when he goeth into the holy place before the Lord, and when he commeth out, and he shal not die.

36 ¶ Also thou shalt make a plate of pure gold, and graue thereon, as signets are grauen, [o] HOLINES TO THE LORD.

37 And thou shalt put it on a blue silke lace, and it shall be vpon the mitre: euen vpon the forefront of the miter shall it be.

38 So it shall be vpon Aarons forehead, that Aaron may beare the [p] iniquitie of the offerings, which the children of Israel shall offer in all their holy offrings: and it shalbe alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt embroyder the fine linen coate, and thou shalt make a miter of fine linen, but thou shalt make a girdle of needlewoorke.

40 Also thou shalt make for Aarons sons coates, and thou shalt make them girdles, and bonnets shalt thou make them for glory and comelinesse.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and [q] fill their hands, and sanctifie them, that they may minister vnto me in the Priests office.

42 Thou shalt also make them linen breeches to couer their priuities: from the loynes vnto the thighs shall they reach.

43 And they shall bee for Aaron, and his sonnes when they come into the Tabernacle of [‖] the Congregation, or when they come vnto the altar to minister in the holy place, that they [r] commit not iniquitie, and so die. This shalbe a Law for euer vnto him and to his seed after him.

m Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel.

n Vrim signifieth light, and Thummim perfection: declaring that the stones of the breastplate were most cleare, and of perfect beauty: by Vrim also is meant knowledge, & Thummim holinesse, shewing what vertues are required in the Priests. *Ecclus.* 45.9.

o Holinesse appertaineth to the Lord: for he is most holy, and nothing vnholy may appeare before him.

p Their offrings could not be so perfect, but some fault would be therein: which sinne the high Priest bar, and pacified God.

q That is, consecrate them by giuing them things to offer, and thereby admit them to their office.

‖ *Or, witnesse.*

r In not hiding their nakednesse.

CHAP. XXIX.

1 The maner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lord promiseth to dwell among the children of Israel.

THis thing also shalt thou doe vnto them when thou consecratest them to bee my Priests, [*] Take a yong calfe, and two rams without blemish, *Leuit.* 9.2.

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened anoynted with oyle: (of fine wheat floure shalt thou make them)

3 Then thou shalt put them in one basket, and [a] present them in the basket with the calfe and the two rams,

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the [b] robe of the Ephod, and the Ephod, and the breastplate, and shalt close them to him with the broydered gard of the Ephod.

6 Then thou shalt put the miter vpon his head, and shalt put the holy [*] crowne vpon the miter. *Chap.*28.36.

7 And thou shalt take the anoynting [*] oyle, and shalt powre vpon his head, and anoynt him. *Chap.*30.25.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdles, both Aaron and his sonnes, and shalt put the bonnets on them, and the Priests office shall be theirs for a perpetuall Law: thou [*] shalt also ‖ fill the hands of Aaron, and the handes of his sonnes. *Chap.*28.41. ‖ *Or, consecrate them.*

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, [*] and Aaron and his sonnes shall [c] put their hands vpon the head of the calfe, *Leuit.*1.4.

11 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, and shalt powre all the rest of the blood at the foot of the altar.

13 [*] Also thou shalt take all the fat that couereth the inwards, and the kall that is on the liuer, and the two kidnies, and the fatte that is vpon them, and shalt burne them vpon the altar. *Leuit.*3.3.

14 But the flesh of the calfe, and his skin, and his dounge shalt thou burne with fire without the hoste: it is a ‡ sinne offering. ‡ *Ebr. sinne,* 2. *Cor.*5.21.

15 ¶ Thou shalt also take one ram, and Aaron and his sonnes shall put their handes vpon the head of the ramme.

16 Then thou shalt kill the ramme, and take his blood, and sprincke it round about vpon the altar.

17 And thou shalt cut the ramme in peeces, and wash the inwards of him, and his legges, and shalt put them vpon the peeces thereof, and vpon his head.

18 So thou shalt burne the whole ram

a To offer them in sacrifice.

b Which was next vnder the Ephod.

c Signifying that the sacrifice was also offered for them, and that they did approue it.

vpon the altar: for it is a burnt offering vnto the Lord [d] for a swēt sauour: it is an offering made by fire vnto the Lord.

19 ¶ And thou shalt take the other ramme, and Aaron and his sonnes shall put their handes vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood and put it [e] vpon the lop of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foot, and shalt sprinkle the blood vpon the Altar round about.

21 And thou shalt take of the blood that is [f] vpon the Altar, and of the anoynting oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shalbe hallowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat, and the rumpe, euen the fat that couereth the inwards, and the cawle of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the [g] ramme of consecration.)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of the vnleauened bread that is before the Lord.

24 And thou shalt put all this in the handes of Aaron, and in the handes of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their handes, and burne them vpon the altar beside the burnt offering for a swēt sauour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the breast of the ramme of the consecration, which is for Aaron, and shalt shake it to [h] and fro before the Lord, and it shalbe thy part.

27 And thou shalt sanctifie the breast of the shaken offering, and the shoulder of the [i] heaue offering, which was shaken to and fro, and which was heaued vp of the ramme of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall be an heaue offering of the children of Israel of their [k] peace offerings, euen their heaue offering to the Lord.

29 ¶ And the holy garments, which appertaine to Aaron, shall be his sonnes after him, to be anointed therein, and to be consecrated therein.

30 That sonne that shall be Priest in his stead, shall put them on seuen dayes, when he commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and seethe his flesh in the holy place.

32 *And Aaron and his sonnes shall eate the flesh of the ramme, and the bread that is in the basket at the dore of the Tabernacle of the Congregation.

33 So they shal eat these things, [l] wherby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sonnes, according to all things which I haue commaunded thee: seuen dayes shalt thou [†] consecrate them,

36 And shalt offer euery day a calfe for a sinne offering, for [m] reconciliation, and thou shalt clense the altar when thou hast offered vpon it for reconciliation, and shalt anoynt it to sanctifie it.

37 Seuen dayes shalt thou clense the Altar, and sanctifie it, so the Altar shalbe most holy: and whatsoeuer toucheth the Altar, shalbe holy.

38 ¶ *Now this is that which thou shalt present vpon the Altar: euen two lambes of one yeere old, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a [n] tenth part of fine floure mingled with the fourth part of an [o] Hin of beaten oyle, and the fourth part of an Hin of wine, for a drinke offering.

41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to bee a burnt offering for a swēt sauour vnto the Lord.

42 This shall be a continual burnt offring in your generations at the dore of the Tabernacle of the Congregation before the Lord, where I will [‖] make appointment with you, to speake there vnto thee.

43 There I will appoint with the children of Israel, and the place shalbe sanctified by my [p] glory.

44 And I will sanctifie the Tabernacle of the Congregation and the Altar: I will sanctifie also Aaron and his sonnes to be my Priests,

45 And I will *dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: [q] I am the Lord their God.

CHAP. XXX.

1 The Altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 28 The brasen lauer. 33 The anoynting oyle. 34 The making of the perfume.

FVrthermore, thou shalt make an Altar [a] for swēete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite, (it shall be foure square) and the height thereof two cubites:

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d Or, a sauour of rest, which causeth the wrath of God to cease.

e Meaning, the soft and nether part of the eare.

f Wherewith the Altar must be sprinkled.

g Which is offered for the consecration of the high Priest.

h This sacrifice the Priest did moue toward the East, West, North and South.

i So shall, because it was not only shaken to and fro, but also lifted vp.

k Which were offerings of thankesgiuing to God for his benefits.

Leuit. 8 31, and 24 9. matth. 12 4.

l That is, by the sacrifices.

† *Ebr fill their hands.*

m To appease Gods wrath that sinne may be pardoned.

Num. 28. 3.

n That is, an Omer, reade Chap. 16. 16

o Which is about a pinte.

‖ *Or declare my selfe to you.*

p Because of my glorious presence.

Leuit. 26. 12. 2. cor. 6. 16.

q It is I the Lord that am their God.

a Vpon the which the swēet perfume was burnt, verse 34.

bites: the hornes thereof shall bee [b] of the same.

b Of the same wood and matter.

3 And thou shalt ouerlay it with fine gold, both the top thereof, and the sides thereof round about, and his hornes: also thou shalt make vnto it ‖ a crowne of gold round about.

‖ *Or, a circle and border.*

4 Besides this thou shalt make vnder this crowne two golden rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with gold.

6 After thou shalt set it [c] before the vaile, that is nere the Arke of the Testimonie, before the Mercie seate that is vpon the Testimonie, where I will appoint with thee.

c That is, in the Sanctuary, and not in the holiest of all.

7 And Aaron shall burne thereon sweet incense euery morning: when hee [d] dresseth the lampes thereof, shall he burne it.

d Meaning, when he trimmeth them, and refresheth the oyle.

8 Likewise at euen, when Aaron setteth vp the lampes thereof, he shall burne incense: this perfume shall be perpetually before the Lord throughout your generations.

9 Ye shal offer no [e] strange incense thereon, nor burnt sacrifice, nor offering, neither powre any drinke offring [f] theron.

e Otherwise made then this which is described

f But it must onely serue to burne perfume.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere, with the blood of the sinne offering in the day of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moses, saying,

12 *When thou takest the summe of the children of Israel after their number, then they shall giue euery man [g] a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

Numb. 1. 2, 3.

g Whereby he testified that he redeemed his life which he had forfeit, as is declared by Dauid, 2. Sam. 24 1.

13 This shall euery man giue that goeth into the number, halfe a shekel, after the [h] shekel of the Sanctuary: (a shekel is twentie gerahs) the halfe shekel shall be an offering to the Lord.

h This shekel valued two common shekels: and the gerah valued about 12. pence after fiue shillings sterling the ounce of siluer. *Leuit.* 27 25. *numb.* 3 47. *ezek.* 45. 12.

14 All that are numbred from twentie yeere old and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when yee shall giue an offering vnto the Lord [i] for the redemption of your liues.

i That God should be mercifull vnto you.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may bee a memorial vnto the children of Israel before the Lord for the redemption of your liues.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a lauer of brasse, and his foote of brasse to wash, and shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sonnes shal [k] wash their hands and their feet thereat.

k Signifying, that he that commeth to God must be washed from all sinne and corruption.

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to minister and to make the perfume of the burnt offering to the Lord, they shall wash themselues with water, least they die.

21 So they shall wash their handes and their feet that they die not: and this shall be to them an ordinance [l] for euer, both vnto him and to his seede throughout their generations.

l So long as the Priesthood shall last.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee principall spices: of the most pure myrrhe fiue hundred [m] shekels, of sweete cinamon halfe so much, that is, two hundred and fifty, and of sweete [n] calamus, two hundred and fifty:

m Weighing so much.

n It is a kind of reede of a very sweet sauour within, and is vsed in powders and odours. *Chap.* 29. 40.

24 Also of Cassia fiue hundred, after the shekel of the Sanctuary, and of oyle oliue an *Hin.

25 So thou shalt make of it the oyle of holy ointment, euen a most precious ointment after the art of the Apothecary: this shalbe the oyle of holy ointment.

26 And thou shalt anoynt the [o] Tabernacle of the Congregation therewith, and the Arke of the Testimony:

o All things which appertaine to the Tabernacle.

27 Also the table, and all the instruments thereof, and the candlestick with all the instruments thereof, and the altar of incense:

28 Also the Altar of burnt offering with all his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, and they shall be most holy: all that shall touch them, shall be holy.

30 Thou shalt also anoynt Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreouer, thou shalt speake vnto the children of Israel, saying, This shalbe an holy ointing oyle vnto mee, throughout your generations.

32 None shall anoynt [p] mans flesh therewith, neither shall ye make any composition like vnto it, for it is holy, and shall bee holy vnto you.

p Neither at their burials, nor otherwise.

33 Whosoeuer shall make the like ointment, or whosoeuer shall put any of it vpon [q] a stranger, euen he shall be cut off from his people.

q Either a stranger, or an Israelite, saue onely the Priests.

34 And the Lord saide vnto Moses, Take vnto thee these spices, pure myrrhe, and [r] cleare gumme and galbanum; these odours with pure frankincense, of each like weight:

r In Ebrew Sheheleth which is a sweet kinde of gumme and shineth as the naile

35 Then thou shalt make of them perfume composed after the art of the Apothecary mingled together, pure and holy.

36 And thou shalt beat it to powder, and shalt put of it before the Arke of the Testimony in the Tabernacle of the Congregation, where I will make appointment with thee: it shall be vnto you most holy.

37 And yee shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the [s] Lord.

s Onely dedicate to the vse of the Tabernacle.

38 Whosoeuer shall make like vnto that

to smell thereto, euen he shall be cut off from his people.

CHAP. XXXI.

1 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The Tables written by the finger of God.

AND the Lord spake vnto Moses, saying,
2 Behold, I [a] haue called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Judah,
3 Whom I haue filled with the Spirit of God, in wisdome & in vnderstanding, and in knowledge, and in all [b] workemanship:
4 To finde out curious workes to worke in gold, and in siluer, and in brasse,
5 Also in the art to set stones, & to carue in timber, and to worke in all maner of workmanship.
6 And beholde, I haue ioyned with him Aholiab the sonne of Ahisamach of the tribe of Dan, & in the hearts of all that are [c] wise hearted, haue I put wisedome to make all that I haue commanded thee:
7 That is, the Tabernacle of the Congregation, and the Arke of the Testimony, and the Mercy seat that shalbe thereupon, with all instruments of the Tabernacle:
8 Also the Table and the instruments therof, and the [d] pure Candlesticke, with all his instruments, and the altar of perfume:
9 Likewise the Altar of burnt offering with all his instruments, and the lauer with his foot:
10 Also the garments of the ministration, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,
11 And the [e] anoynting oyle, and sweet perfume for the Sanctuary: according to al that I haue commanded thee, shall they do.
12 ¶ Afterward the Lord spake vnto Moses, saying,
13 Speake thou also vnto the children of Israel, and say, [f] Notwithstanding keepe ye my Sabbaths: for it is a signe betweene me and you in your generations, that ye may know that I the Lord do sanctifie you.
14 * Yee shall therefore keepe the [g] Sabbath: for it is holy vnto you, he that defileth it, shall die the death: therefore whosoeuer worketh therein, the same person shall be euen cut off from among his people.
15 Sixe dayes shal men worke, but in the seuenth day is the Sabbath of the holy rest to the Lord: whosoeuer doeth any worke in the Sabbath day, shall die the death.
16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the rest throughout their generations for an euerlasting Couenant.
17 It is a signe betweene me and the children of Israel for euer, * for in sixe dayes the Lord made the heauen and the earth, and in the seuenth day [h] he ceased and rested.
18 Thus (when the Lord had made an end of communing with Moses vpon mount Sinai) * hee gaue him two tables of the Testimony, euen Tables of stone, written with the finger of God.

a I haue chosen and made meet, Chap. 35. 30.

b This sheweth that handycrafts are the gifts of Gods Spirit, and therefore ought to be esteemed.

c I haue instructed them, and increased their knowledge.

d So called because of the cunning and art vsed therein, or because the whole was beaten out of one piece.

e Which onely was to annoint the Priests and the instruments of the Tabernacle, and not to burne.

f Though I command these workes to be done, yet will I not that you breake my Sabbath dayes. *Chap.* 10.8. *Ezek.* 20 12.

g God repeateth this point, because the whole keeping of the Law standeth in the true vse of the Sabbath, which is to cease from our works, and to obey the will of God.

‖ *Or. Sabbath, Gene.* 1.31. *and* 2.2.

h From creating his creatures, but not from gouerning and preserving them. *Deut.* 9 10.

i Whereby he declared his will to his people.

CHAP. XXXII.

4 The Israelites impute their deliuerance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables 27 He slayeth the idolaters. 32 Moses zeale for the people.

BUT when the people saw that Moses taried long yer hee came downe from the mountaine, the people gathered themselues together against Aaron, and sayd vnto him, Up, [a] make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) we know not what is become of him.
2 And Aaron said vnto them, Plucke off the golden earerings which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.
3 Then al the people pluckt from them [c] selues the golden earerings, which were in their eares, and they brought them vnto Aaron.
4 * Who receiued them at their handes, and fashioned it with the grauing tole, and made of it a [a] molten calfe: then they sayd, * These bee thy gods, O Israel, which brought thee out of the land of Egypt.
5 When Aaron saw that, he made an altar before it: and Aaron proclaimed, saying, To morrow shall bee the holy day of the Lord.
6 So they rose vp the next day in the morning, and offered burnt offerings, and brought peace offrings: also * the people sate them downe to eate and drinke, and rose vp to play.
7 ¶ Then the Lord saide vnto Moses, * Goe, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted [d] their wayes.
8 They [e] are soone turned out of the way, which I commanded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, * These bee thy gods, O Israel, which haue brought thee out of the land of Egypt.
9 Againe the Lord said vnto Moses, * I haue seene this people, and beholde, it is a stiffenecked people.
10 Now [f] therefore let me alone, that my wrath may waxe hote against them, for I will consume them: but I will make of thee a mighty people.
11 * But Moses prayed vnto the Lord his [g] God, and sayd, O Lord, why doeth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power, and with a mighty hand?
12 * Wherefore shall the Egyptians ‖ speake, and say, He hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth? turne from thy fierce wrath, and ‖ change thy minde from this euill toward thy people.
13 Remember [g] Abraham, Izhak, and Israel thy seruants, to whom thou swarest by thine owne selfe, and saydest vnto them, * I will multiply your seede as the starres

a The roote of idolatry is, when men thinke that God is not at hand except they see him carnally.

b Thinking that they would rather forgoe idolatry, then to resigne their most precious iewels.

c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires. *Psal.* 106. 19.

d They smelled of their leauen of Egypt, where they saw calues, oxen, & serpents worshipped. 1. *King.* 12. 28. 1. *Cor.* 10.7. *Deut.* 9.12.

e Whereby we see what necessitie we haue to pray earnestly to God to keepe vs in his true obedience, and to send vs good guides. 1. *King.* 12.28. *Chap.* 33.3. *deut.* 9. 13.

f God sheweth that the prayers of the godly stay his punishment. *Psal.* 106.23.

Num. 14 13.

‖ *Or, blaspheme.*

‖ *Or, repent.*

g That is, thy promise made to Abraham. *Gene.* 12.7. *and* 15 7. *and* 48, 16.

starres of the heauen, and all this land, that I haue spoken of, will I giue it vnto your seed, and they shall inherit it for euer.

14 Then the Lorde changed his minde from the euill, which he threatned to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimony in his hand. The Tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and [h] this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noyse of the people, as they shouted, he said vnto Moses, There is a noise of warre in the hoste.

18 Who answered, It is not the noise of them that haue the victorie, nor the noise of them that are ouercome: but I doe heare the noise of singing.

19 Now, assoone as he came neere vnto the hoste, hee saw the calfe and the dancing: so Moses wrath waxed hote, and hee cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 * After he tooke the Calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel [i] drinke of it.

21 Also Moses saide vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lord waxe fierce: Thou knowest this people, that they are euen set on mischiefe.

23 And they said vnto me, Make vs gods to goe before vs: for wee know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said to them, Hee that haue gold, plucke it off: and they brought it mee: and I did cast it into the fire, and thereof came this calfe.

25 Moses therefore saw that the people were [k] naked (for Aaron had made them naked vnto their shame among their enemies.)

26 And Moses stood in the gate of the campe, and said, Who perteineth to the Lord? let him come to me. And all the sonnes of Leui gathered themselues vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel, Put euery man his sword by his side: goe to and fro, from gate to gate throughout the host, and [l] slay euery man his brother, and euery man his companion, and euery man his neighbour.

28 So the children of Leui did as Moses had commanded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day, euen euery man vpon his [m] sonne, and vpon his brother, that there may bee giuen you a blessing this day.)

30 And when the morning came, Moses said vnto the people, Yee haue committed a grieuous crime: but now I will goe vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of gold.

32 Therefore now if thou pardon their sinne, thy mercy shal appeare: but if thou wilt not, I pray thee, raise mee [n] out of thy booke which thou hast written.

33 Then the Lord said to Moses, Whosoeuer hath sinned against me, I will put him out of my [o] booke.

34 Goe now therefore, bring the people vnto a place which I commaunded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I will [p] visit their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which he made.

CHAP. XXXIII.

2 The Lord promiseth to send an Angel before his people. 4 They are sad because the Lord demeth to goe vp with them. 9 Moses talketh familiarly with God. 13 He prayeth for the people, 18 and desireth to see the glory of the Lord.

AFterward the Lord sayd vnto Moses, Depart, [a] goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the lande which I sware vnto Abraham, to Izhak and to Iaakob, saying, * Vnto thy seede will I giue it.

2 And * I will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a lande, I say, that floweth with milke and hony: for I will not goe vp with thee. * because thou art a stiffenecked people, lest I consume thee in the way.

4 And when the people heard these euill tidings, they sorowed, and no man put on his best raiment.

5 (For the Lord had sayd to Moses, Say vnto the children of Israel, Yee are a stiffenecked people, I will come suddenly vpon thee, and consume thee: therefore now put thy costly raiment from thee, that I may know [b] what to doe vnto thee)

6 So the children of Israel layd their good raiment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his tabernacle, and pitched it without the hoste farre off from the hoste, and called it [c] Ohel-moed. And when any did seeke to the Lord, he went out vnto the Tabernacle of the Congregation, which was without the hoste.

8 And when Moses went out vnto the tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And assoone as Moses was entred into the Tabernacle, the cloudy pillar descended and stood at the doore of the Tabernacle, and the Lord talked with Moses.

10 How

h All these repetitions shew how excellent a thing they defrauded themselues of by their idolatry.

Deut. 9. 21.

i Partly to despite them of their idolatry, and partly that they should haue none occasion to remember it afterward.

k Both destitute of Gods fauour, and an occasion to their enemies to speake euill of their God.

l This fact did so please God, that he turned the curse of Iaakob against Leui, to a blessing, Deut. 33. 9.

m In reuenging Gods glory, we must haue no respect to person, but put off all carnall affection.

n So much he esteemed the glory of God, that he preferred it euen to his owne saluation.

o I will make it knowen that he was neuer predestinate in mine eternall counsell to life euerlasting.

p This declareth how grieuous a sinne idolatry is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hils: so they that entred into it, must passe vp by the hilles.

Gene. 12. 7. Chap. 13. 27. Iosh. 24. 11. deut. 7. 22.

Chap. 32. 9. deut. 9. 13.

b That either I may shew mercy if thou repent, or els punish thy rebellion.

c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, whē they should be instructed of the Lords will

10 Now when all the people saw the cloudie pillar stand at the Tabernacle doore, all the people rose vp, & worshipped euery man in his tent doore.

11 And the Lord spake vnto Moses, [d] face to face, as a man speaketh vnto his friend. After, he turned againe into the host, but his seruant Iosuah the son of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moses sayd vnto the Lord, See, thou sayest vnto me, Lead this people forth, and thou hast not shewed mee whom thou wilt send with me: thou hast said moreouer, I know thee by [e] name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I haue found fauour in thy sight, shew me now thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And hee answered, ‡ [f] My presence shall goe with thee, and I will giue thee rest.

15 Then he saide vnto him, If thy presence goe not with vs, cary vs not hence.

16 And wherein now shall it be knowen, that I and thy people haue found fauour in thy sight? shall it not bee when thou goest with vs? so I, and thy people shal haue preeminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I wil doe this also that thou hast saide: for thou hast found grace in my sight, and I knowe thee by name.

18 Againe hee said, I beseech thee, shewe me thy [g] glory.

19 And he answered, I will make all my [h] good goe before thee, and I wil [i] proclaime the Name of the Lord before thee: * for I will [k] shew mercy to whom I will shew mercy, and wil haue compassion on whom I will haue compassion.

20 Furthermore he said, Thou canst not see my face, for there shall no man see me, and [l] liue.

21 Also the Lord said, Beholde, there is a place by [m] me, and thou shalt stand vpon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, and wil couer thee with mine hand whiles I passe by.

23 After I will take away mine hand, and thou shalt see my [n] backe parts: but my face shall not be seene.

CHAP. XXXIIII.

1 The Tables are renewed. 6 The description of God. 12 All fellowship with idolaters is forbidden. 18 The three feasts. 28 Moses is forty dayes in the Mount. 30 His face shineth, and he coureth it with a vaile.

AND the Lord said vnto Moses, * Hewe thee two Tables of stone, like vnto the first, and I will write vpon the Tables the words that were in the first Tables, which thou brakest in pieces.

2 And be ready in the morning, that thou mayest come vp earely vnto the Mount of Sinai, and ‡ wait there for me in the top of the Mount.

3 But let no man come vp with thee, neither let any man bee seene thorowout all the mount, neither let the sheepe nor cattell feede ‖ before this mount.

4 ¶ Then Moses ‖ hewed two Tables of stone like vnto the first, and rose vp early in the morning, & went vp vnto the mount of Sinai, as the Lorde had commaunded him, and tooke in his hand two Tables of stone.

5 And the Lord descended in the cloud, and stoode with him there, and proclaimed the Name of the Lord.

6 So the Lord passed before his face, and [a] cryed, The Lord, the Lord, strong, mercifull, and gracious, slow to anger, AND abundant in goodnesse and trueth,

7 Reseruing mercy for thousands, forgiuing iniquitie and transgression, and sinne, and not ‡ making the wicked innocent, *visiting the iniquity of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.

8 Then Moses made haste, and bowed himselfe to the earth, and worshipped,

9 And sayd, O Lord, I pray thee, If I haue found grace in thy sight, that the Lord would now goe with vs (° for it is a stiffenecked people) and pardon our iniquitie and our sinne, and take vs for thine inheritance.

10 And he answered, Beholde, * I wil make a couenant before all thy people, and will doe maruelles, such as haue not beene done in all the world neither in all nations: and all the people among whome thou art, shal see the worke of the Lord: for it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I command thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebusites.

12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, lest they be the cause of [c] ruine among you:

13 But ye shall ouerthrow their Altars, and breake their images in pieces, and cut downe their [d] groues,

14 (For thou shalt bowe downe to none other god, because the Lorde whose Name is * Iealous, is a iealous God.)

15 Lest thou make a * compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe sacrifice vnto their gods, some man call thee, and thou * eate of his sacrifice:

16 And lest thou take of their * daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sons goe a whoring after their gods.

17 Thou shalt make thee no gods of [e] mettall.

18 ¶ The feast of * vnleauened bread shalt thou keepe: seuen dayes shalt thou eate vnleauened bread, as I commanded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 * Euery male that first openeth the wombe, sha be mine: also all the first borne of the flocke shall be reckoned mine, both of beeues and sheepe.

20 But the first of the asse thou shalt buy

out

d Most plainely and familiarly of all others, Num. 12.7,8, deut 34. 10.

e I care for thee, and will preserue thee in this thy vocation.

‡ *Ebr. face.*

f Signifying that the Israelites should excell through Gods fauour all other people, verse 16.

g Thy face, thy substance, and thy maiestie.

h My mercy, and fatherly care.

i Reade Chap. 34. verse 6,7. *Rom* 9.15.

k For finding nothing in man that can deserue mercie, he will freely saue his.

l For Moses saw not his face in full maiestie, but as mans weakenes could beare.

m In mount Horeb.

n So much of my glory as in this mortall life thou art able to see.

Deut. 10.1.

‡ *Ebr. stand to mee.*

‖ *Or, about.*

‖ *Or, polished.*

a This ought to be referred to the Lord and not to Moses proclaiming, as Chap. 33 19.

‡ *Ebr. not making innocent.*

Deut 5.9. *Iere.* 32.18.

b Seeing the people are thus of nature, the rulers haue need to call vpon God, that he would alwayes be present with his Spirit

Deut. 5.2.

Deut. 7.2.

c If thou follow their wickednes, and pollute thy selfe with their idolatry.

d Which pleasant places they chused for their idoles.

Chap. 20.5. *Chap.* 23.32. *deut* 7.2. 1. *Cor.* 8.10. 1 *King.* 11.2.

e As gold, siluer, brasse, or any thing that is molten: And herein is condemned all maner of idoles whatsoeuer they be made of.

Chap. 23 15. *Chap.* 13 4. *Chap.* 13.2. *and* 22.29. *ezek.* 44.30.

out with a lambe: and if thou redeeme him not, then thou ſhalt breake his necke: all the firſt borne of thy ſonnes ſhalt thou redeeme, and none ſhall appeare before me * f emptie.

Chap.23.15. ecclus.35.4.

f Without offering ſomething.

21 ¶ * Sixe dayes ſhalt thou worke, and in the ſeuenth day thou ſhalt reſt: both in eating time, and in the harueſt thou ſhalt reſt.

Chap.23.12. Chap.23.16.

22 ¶ * Thou ſhalt alſo obſerue the feaſt of weekes in the time of the firſt fruites of wheat harueſt, and the feaſt of gathering fruits in g the end of the yeere.

g Which was in September, when the Sunne declined, which in the count of politicall things, they called the end of the yeere.

23 ¶ * Thrife in a yeere ſhal all your men children appeare before the Lord Iehouah God of Iſrael.

Deut.16.16. chap.23.14,17.

24 For I will caſt out the nations before thee, and enlarge thy coaſts, ſo that no man ſhall h deſire thy land, when thou ſhalt come vp to appeare before the Lord thy God thrife in the yeere.

h God promiſeth to defend them and theirs which obey his commandement.

25 * Thou ſhalt not offer the blood of my ſacrifice with leauen, neither ſhall ought of the ſacrifice of the feaſt of Paſſeouer be left vnto the morning.

Chap.23.18.

26 The firſt ripe fruits of thy lande thou ſhalt bring vnto the houſe of the Lord thy God: yet ſhalt thou not i ſeethe a kid in his mothers milke.

i Read Chap.23 19 deut.14 21.

27 And the Lord ſaid vnto Moſes, Write thou theſe words: for after the tenour of * theſe words I haue made a couenant with thee and with Iſrael.

Chap.24.18. deut.9 9.

28 So he was there with the Lord k fortie dayes and fortie nights, and did neither eate bread nor drinke water: and hee wrote in the Tables * the words of the Couenant, euen the ten || Commandements.

k This miracle was to confirme the authoritie of the Law, and ought no more to be followed then other miracles.

Deut 4.13.

|| Or, words.

29 ¶ So when Moſes came down from mount Sinai, the two Tables of the Teſtimony were in Moſes hand, as hee deſcended frō the mount: (Now Moſes wiſt not that the ſkinne of his face ſhone bright, after that God had talked with him)

30 And Aaron and all the children of Iſrael looked vpon Moſes, and behold, the skin of his face ſhone bright, and they were l afraid to come neere him.

l Read 2. Cor. 3.7.

31 But Moſes called them: and Aaron and all the chiefe of the Congregation returned vnto him: and Moſes talked with them.

32 And afterward all the children of Iſrael came neere, and he charged them with al that the Lord had ſaid vnto him in mount Sinai.

33 So Moſes made an end of communing with them, * and had put a couering vpon his face.

2. Cor. 3.13.

34 But when Moſes came m before the Lord to ſpeake with him, he tooke off the couering vntil he came out: then he came out, and ſpake vnto the children of Iſrael that which he was commanded.

m Which was in the Tabernacle of the Congregation.

35 And the children of Iſrael ſaw the face of Moſes, how the ſkinne of Moſes face ſhone bright: therefore Moſes put the couering vpon his face vntill hee went to ſpeake with God.

CHAP. XXXV.

2 The Sabbath. 5 The free gifts are required. 21 The readineſſe of the people to offer. 30 Bezaleel and Aboliab are praiſed of Moſes.

THen Moſes aſſembled all the Congregation of the children of Iſrael, and ſaid vnto them, Theſe are the words which the Lord hath commanded that yee ſhould doe them:

2 * Sixe dayes thou ſhalt worke, but the ſeuenth day ſhalbe vnto you the holy a Sabbath of reſt vnto the Lord: whoſoeuer doth any worke therein, ſhall die.

Chap.20.9.

a Wherein ye ſhall reſt from all bodily worke

3 Yee ſhall kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moſes ſpake vnto all the Congregation of the children of Iſrael, ſaying, This is the thing which the Lord commaundeth, ſaying,

5 Take from among you an offring vnto the Lord, whoſoeuer is of a * willing heart, let him bring this offring to the Lord, namely, gold, and ſiluer, and braſſe:

Chap.25.2.

6 Alſo blew ſilke, and purple, and ſcarlet, and fine linnen, and goats haire,

7 And rams ſkinnes died red, and badgers ſkinnes with Shittim wood:

8 Alſo oyle for light, and ſpices for the anoynting oyle, and for the ſweet incenſe,

9 And onix ſtones, and ſtones to be ſet in the Ephod, and in the breſt plate.

10 And all the wiſe b hearted among you ſhall come and make all that the Lorde hath commanded:

b Reade Chap. 28.3.

11 That is, the * Tabernacle, the pauilion thereof, and his couering, and his taches, and his boords, his barres, his pillars, and his ſockets,

Chap.26.31.

12 The Arke, and the barres thereof: the Mercie ſeat, and the vaile that c coūereth it,

c Which hanged before the mercy ſeat that it could not be ſeene.

13 The Table and the bars of it, and all the inſtruments thereof, and the ſhewbread:

14 Alſo the candleſticke of light and his inſtruments, and his lampes with the oyle for the light:

15 * Likewiſe the Altar of perfume and his barres, and the anointing oyle, and the ſweet incenſe, and the vaile of the doore at the entring in of the Tabernacle.

Chap.30.1.

16 The * Altar of burnt offring with his braſen grate, his barres, and all his inſtruments, the Lauer and his foot,

Chap.27.1.

17 The hangings of the court, his pillars and his ſockets, and the vaile of the gate of the court,

18 The pins of the Tabernacle, and the pins of the court with their coards,

19 The d miniſtring garments to miniſter in the holy place, and the holy garments for Aaron the Prieſt, and the garments of his ſonnes, that they may miniſter in the Prieſts office.

d Such as appertaine to the ſeruice of the Tabernacle.

20 ¶ Then all the Congregation of the children of Iſrael departed from the preſence of Moſes.

21 And euery one whoſe heart ‡ encouraged him, and euery one, whoſe ſpirit made him willing, came and brought an offring to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vſes, and for the holy garments.

‡ Ebr. lifted him vp.

22 Both men and women, as many as were free hearted, came & brought || taches, and earerings, and rings, and bracelets, all were iewels of gold: and euery one that offred

|| Or, hookes.

offered an offering of gold vnto the Lord:
23 Euery man also, which had blue silke, and purple, and scarlet, and fine linnen, and goats haire, and rammes skinnes died red, and badgers skinnes, brought them.
24 All that offered an oblation of siluer and of brasse, brought the offering vnto the Lord: and euery one that ‡ had Shittim wood for any manner of worke of the ministration, brought it.
25 And all the women that were [e] wise hearted, did spinne with their handes, and brought the spun worke, euen the blew silke, and the purple, the scarlet & the fine linnen.
26 Likewise all the women, [f] whose hearts were moued with knowledge, spun goates haire.
27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the brestplate:
28 Also spice, and oyle for light, and for the * anointing oyle, and for the sweet perfume.
29 Euery man and woman of the children of Israel, whose hearts mooued them willingly to bring for all the worke which the Lord had commaunded them to make ‖ by the hand of Moses, brought a free offering to the Lord.
30 ¶ Then Moses said vnto the children of Israel, Behold, * the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Judah,
31 And hath filled him ‖ with an excellent spirit of wisedome, of vnderstanding, and of knowledge, and in all maner worke,
32 To find out curious workes, to worke in gold, and in siluer, and in brasse,
33 And in grauen stones to set them, and in caruing of wood, euen to make any maner of fine worke.
34 And hee hath put in his heart that hee may teach other: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:
35 Them hath he filled with wisedom of heart to worke all [h] maner of cunning, * and broydered, and needle worke: in blue silke, and in purple, in scarlet, and in fine linnen and weauing, euen to doe all maner of worke and subtill inuentions.

‡ *Ebr. with whom was found.*

e Which were wittie and expert.
f That is, which were good spinners.

Chap.30.23.

g Vsing Moses as a minister thereof.
Chap.31.2.

‖ *Or, with the spirit of God.*

h Pertaining to grauing or carning, or such like.
Chap.26.1.

CHAP. XXXVI.

5 The great readinesse of the people, insomuch that he commanded them to cease. 8 The curtaines made. 19 The couerings. 20 The boords. 31 The barres, 35 And the vaile.

THen wrought Bezaleel, and Aholiab, and all ‡ cunning men to whome the Lord gaue wisedome and vnderstanding to know how to worke all maner worke for the seruice of the [a] Sanctuary, according to all that the Lord had commanded.
2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisedome, euen as many as their hearts incouraged to come vnto that worke to worke it.
3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also [b] they brought still vnto him free gifts euery morning.
4 So all the wise men, that wrought all the holy worke, came euery man from his worke which they wrought,
5 And spake to Moses, saying, The people bring too [c] much, and more then enough for the vse of the worke which the Lord hath commanded to be made.
6 Then Moses gaue a commandement, and they cauled it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were staied from offering.
7 For the stuffe they had, was sufficient for all the worke to make it, and too much.
8 * All the cunning men therfore among the workemen, made for the Tabernacle ten curtaines of fine twined linnen, and of blew silke, and purple, and scarlet: [d] Cherubims of broidered worke made they vpon them.
9 The length of one curtaine was twentie and eight cubits, and the breadth of one curtaine foure cubites: and the curtaines were all of one cise.
10 And he coupled fiue curtaines together, and other fiue coupled he together.
11 And hee made strings of blew silke by the edge of one curtaine in the seluedge of the coupling: likewise he made on the side of the other curtaine, in the seluedge in the second coupling.
12 * Fiftie strings made he in the one curtaine, and fiftie strings made he in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.
13 After, he made fiftie ‖ taches of gold, and coupled the curtaines one to another with the taches: so was it one Tabernacle.
14 ¶ Also hee made curtaines of goates haire for the ‖ couering vpon the Tabernacle: hee made them to the number of eleuen curtaines.
15 The length of one curtaine had thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one cise.
16 And he coupled fiue curtaines by themselues, and sixe curtaines by themselues:
17 Also hee made fiftie strings vpon the edge of one curtaine in the seluedge in the coupling, and fiftie strings made hee vpon the edge of the other curtaine in the second coupling.
18 He made also fiftie taches of brasse to couple the couering that it might be one.
19 And hee made a [e] couering vpon the pauilion of rammes skinnes died red, and a couering of badgers skinnes aboue.
20 ¶ Likewise he made the boords for the Tabernacle of Shittim wood to [f] stand vp.
21 The length of a boord was tenne cubites, and the breadth of a boord was a cubite and an halfe.
22 One boord had two tenons, set in order as the feete of a ladder, one against another: thus made hee for all the boords of the Tabernacle.

‡ *Ebr. wise in heart.*

a By the Sanctuary he meaneth here all the Tabernacle.

b Meaning the Israelites.

c A rare example and notable, to see the people so ready to serue God with their goods.

Chap.26.3,4.

d Which were little pictures with wings in the forme of children.

Chap.26.10.

‖ *Or, hooks.*

‖ *Or, pauillion.*

e These two were aboue the couering of goats haire.
f And to beare vp the curtaines of the Tabernacle.

23 So he made twenty boordes for the South side of the Tabernacle, euen full South.

24 And fourty sockets of siluer made hee vnder the twenty boords, two sockets vnder one boord for his two tenons, & two sockets vnder another boord for his two tenons.

25 Also for the other side of the Tabernacle toward the North, hee made twentie boords,

26 And their fourty sockets of siluer, two sockets vnder one boord, and two sockets vnder another boord.

g Or, toward the Sea, which was the Sea called Mediterraneum Westward from Ier salem.

27 Likewise toward the West side of the Tabernacle he made sixe boords.

28 And two boords made he in the corners of the Tabernacle, for either side,

29 And they were * ioyned beneath, and likewise were made sure aboue with a ring: thus he did to both in both corners.

Chap.26.24.

30 So there were eight boords, and their sixteene sockets of siluer, vnder euery boord two sockets.

Chap.26.28. and 30.4,5.

31 ¶ After, he made * barres of Shittim wood, fiue for the boordes in the one side of the Tabernacle,

32 And fiue barres for the boordes in the other side of the Tabernacle, and fiue barres for the boords of the Tabernacle on the side toward the West.

33 And he made the middest barre to shoot thorow the boords, from the one end to the other.

34 He ouerlaid also the boords with gold, and made the rings of gold for places for the barres, and couered the barres with gold.

h Which was betweene the Sanctuary, and the holiest of all.

35 ¶ Moreouer he made a [h] vaile of blew silke and purple, and of scarlet, and of fine twined linnen: with Cherubims of broydered worke made he it:

36 And made thereunto foure pillars of Shittim, & ouerlaid them with gold, whose ‖ hookes were also of gold, & he cast for them foure sockets of siluer.

‖ *Or, Heads.*

i Which was betweene the Court and the Sanctuary.

37 And he made an [i] hanging for the Tabernacle doore of blew silke, and purple, and scarlet, and fine twined linnen, and needle worke,

38 And the fiue pillars of it with their hookes, & ouerlayd their chapiters and their ‖ fillets with gold, but their fiue sockets were of brasse.

‖ *Or, graued borders.*

CHAP. XXXVII.

1 The Arke. 6 The Mercy seat. 10 The Table. 17 The Candlestick. 25 The Altar of incense.

Chap.25.10.

AFter this Bezaleel made the * Arke of Shittim wood, two cubites and a halfe long, and a cubite and a halfe broad, and a cubite and a halfe hie:

2 And ouerlaid it with fine gold within and without, and made a [a] crowne of gold to it round about it,

a Like battlements.

3 And cast for it foure rings of gold for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and couered them with gold,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

Chap.25.17.

6 ¶ And he made the * Mercy seat of pure gold: two cubits & an halfe was the length therof, and one cubit and an halfe the breadth thereof.

7 And he made two Cherubims of gold, vpon the two ends of the * Mercy seate: euen of worke beaten with the hammer made hee them.

8 One Cherub on the one end, and another Cherub on the other end: [b] of the Mercy seat made he the Cherubims at the two ends thereof.

b Of the selfe same matter that the Mercy seat was.

9 And the Cherubims spread out their wings on high, and couered the Mercy seat with their wings, and their faces were one towards another: toward the Mercy seate were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubits was the length therof, and a cubite the breadth thereof, and a cubit and an halfe the height of it.

11 And he ouerlaid it with fine gold, and made thereto a crowne of gold round about.

12 Also hee made thereto a border of an ‖ hand bredth round about, and made vpon the border a crowne of gold round about.

‖ *Or, fours fingers.*

13 And he cast for it foure rings of gold, and put the rings in the foure corners that were in the foure feet thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And hee made the barres of Shittim wood, and couered them with gold to beare the Table.

16 * Also hee made the instruments for the Table of pure golde: dishes for it, and incense cups for it, and goblets for it, and couerings for it, wherewith it should be couered.

Chap.25.29.

17 ¶ Likewise he made the Candlestick of pure gold: of worke beaten out with the hammer made hee the Candlestick: and his shaft, and his branch, his bowles, his knops, and his flowers were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

19 In one branch three bowles made like almonds, a knop and a flowre: and in another branch three bowls made like almonds, a knop and a flowre: and so throughout the sixe branches that proceeded out of the Candlestick.

20 And vpon the Candlestick were foure bowles after the fashion of Almonds, the knops thereof, and the flowres thereof:

21 That is, vnder euery two branches a knop made thereof, and a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the sixe branches comming out of it.

22 Their knops and their branches were of the same: it was all one * beaten worke of pure gold.

Chap.25.31.

23 And he made for it seuen lampes with the sunffers, and snuffedishes therof of pure gold.

c Reade Chap. 25.39.

24 Of a [c] talent of pure gold made he it, with all the instruments thereof.

Chap.30.1,2, 3,4.

25 ¶ Furthermore he made the * perfume altar.

altar of Shittim wood: the length of it was a cubite, & the breadth of it a cubite (it was square) and two cubits high, and the hornes thereof were of the same.

26 And he couered it with pure gold, both the top and the sides thereof round about, and the hornes of it, and made vnto it a crowne of gold round about.

27 And he made two rings of gold for it, vnder the crowne thereof, in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, and ouerlayd them with gold.

Chap. 30. 23, 35. 29 And he made the holy * anointing oile and the sweet pure incense after the Apothecaries art.

CHAP. XXXVIII.

1 The altar of burnt offrings. 8 The brasen Laner. 9 The Court. 24 The summe of that the people offered.

Chap. 27. 1. ALso he made the Altar of the burnt offering of * Shittim wood: five cubits was the length thereof, and five cubits the bredth thereof: it was square, and three cubites hie.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he ouerlayd it with brasse.

Chap. 27. 3. 3 Also he made all the instruments of the altar, the * ashpans, and the besoms, and the basins, the fleshhookes, and the || censers: all the instruments thereof made he of brasse.

Or, firepannes.

4 Moreouer, hee made a brasen grate, wrought like a net to the Altar, vnder the compasse of it beneath in the [a] mids of it,

a So that the gridiron or grate, was halfe so hie as the Altar, and stood within it.

5 And cast foure rings of brasse for the foure ends of the grate to put barres in.

6 And hee made the barres of Shittim wood, and couered them with brasse.

7 The which barres he put into the rings on the sides of the altar to beare it withall, and made it * hollow within the bords.

Chap. 27. 8. 8 ¶ Also he made the Lauer of brasse, and the foote of it of brasse of the [b] glasses of the women that did assemble & came together at the doore of the Tabernacle of the Congregation.

b R. Kimhi saith, that the women brought their looking glasses which were of brasse or fine mettell, and offered them freely vnto the vse of the Tabernacle which was a bright thing, and of great maiestie.

9 ¶ Finally hee made the Court on the Southside full South: the hangings of the court were of fine twined linnen, hauing an hundreth cubites.

10 Their pillars were twentie, and their brasen sockets twenty: the hookes of the pillars, and their filets were of siluer.

11 And on the Northside the hangings were an hundred cubits, their pillars twenty, and their sockets of brasse twenty, the hookes of the pillars and their fillets of siluer.

12 On the Westside also were hangings of fifty cubits, their ten pillars with their ten sockets: the hookes of the pillars and their fillets of siluer.

13 And toward the Eastside, full East, were hangings of fifty cubits.

14 The hangings of the one side were fifteene cubits, their three pillars, & their three sockets.

Chap. 27. 14. 15 *And of the other side of the court-gate on both sides were hangings of fifteene cubites, with their three pillars and their three sockets.

16 All the hangings of the court round about were of fine twined linnen:

17 But the sockets of the pillars were of brasse: the hooks of the pillars and their fillets of siluer, and the couering of their chapiters of siluer: and all the pillars of the court were hooped about with siluer.

18 He made also the hangings of the gate of the court of needle worke, blew silke and purple, and scarlet, and fine twined linnen, euen twenty cubits long, and fiue cubits in height and bredth, ‡ like the hangings of the court.

‡ *Ebr. ouer against.*

19 And their pillars were foure with their foure sockets of brasse: their hookes of siluer, and the couering of their chapiters, and their fillets of siluer.

20 But all the *pinnes of the Tabernacle and of the court round about were of brasse.

Chap 27. 19.

21 ¶ Thele are the parts of the Tabernacle, I meane, of the Tabernacle of the Testimony, which was appointed by the commaundement of Moses for the office of the [c] Leuites by the hand of Ithamar sonne to Aaron the Priest.

c That the Leuites might haue the charge thereof, & minister in the same as did Eleazar & Ithamar, Num. 3. 4.

22 So Bezaleel the son of Uri the sonne of Hur of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him Aholiab son of Ahisamach of the tribe of Dan, a [d] cunning workman, & an imbroiderer, and a worker of needle worke in blew silke, and in purple, and in scarlet, and in fine linnen.

d As a grauer or carpenter, Chap. 31. 4.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the golde of the offering) was nine and twentie talents, & seuen hundreth and thirty shekels, according to the shekel of the Sanctuary.

25 But the siluer of them that were numbred in the Congregation, was an hundred talents, and a thousand seuen hundred seuenty and fiue shekels after the shekel of the Sanctuary.

26 A || portion for a man, that is, halfe a shekel after the shekel of the Sanctuary, for all them that were numbred from twentie yere old and aboue, among six hundred thousand, and three thousand, and fiue hundred and fiftie men.

Or, halfe a shekell.

27 Moreouer, there were an hundred talents of siluer, to cast the sockets of the sanctuary, and the sockets of the valle, an hundred sockets of an hundred talents, a talent for a socket.

28 But he made the hooks for the pillars of a thousand seuen hundred and seuenty and fiue shekels, and ouerlaid their chapiters, and made fillets about them.

29 Also the brasse of the offring was seuentie [e] talents, and two thousand, and foure hundred shekels.

e Reade the weight of a talent, chap. 25. 39.

30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation, and the brasen altar, & the brasen grate which was for it, with al the instruments of the altar.

31 And the sockets of the court round about, and the sockets for the court gate, and all the * pins of the Tabernacle, and all the pinnes of the court round about.

Chap. 27. 19.

CHAP.

CHAP. XXXIX.

1 *The apparell of Aaron and his ſonnes.* 32 *All that the Lord commanded, was made and finiſhed.* 43 *Moſes bleſſeth the people.*

a As couerings for the Arke, the Candleſticke the Altars, and ſuch like. *Chap* 31.10. *and* 35.19.

MOreouer they made a garments of miniſtration to miniſter in the Sanctuary, of blue ſilke, and purple, and ſcarlet: they * made alſo the holy garments for Aaron, as the Lord had commanded Moſes.

2 So he made the Ephod of gold, blue ſilke, and purple, and ſcarlet, and fine twined linnen.

3 And they did beat the gold into thinne plates, and cut it into wyers, to worke it in the blue ſilke, and in the purple, and in the ſcarlet, and in the fine linnen with broydered worke.

4 For the which they made ſhoulders to couple together: for it was cloſed by the two edges thereof.

5 And the broydred gard of his Ephod that was vpon him, was of the ſame ſutte, and of like worke: euen of golde, of blue ſilke and purple, and ſcarlet, and fine twined linnen, as the Lord had commaunded Moſes.

Chap. 28 9. b That is, of very fine, and curious worke-manſhip. *Chap.* 28.12.

6 ¶ And they wrought * two Onix ſtones cloſed in ouches of gold, and grauen as b ſignets are grauen, with the names of the children of Iſrael,

7 And put them on the ſhoulders of the Ephod, as ſtones for a * remembrance of the children of Iſrael, as the Lord had commanded Moſes.

8 ¶ Alſo he made the breſtplate of broydered worke like the worke of the Ephod: to wit, of gold, blue ſilke, and purple, and ſcarlet, and fine twined linnen.

9 They made the breſtplate double, and it was ſquare, an hand breadth long, and an hand breadth broad: it was alſo double.

10 And they filled it with foure rowes of ſtones. The order was thus, a Rubie, a Topaz, and a Carbuncle in the firſt row:

11 And in the ſecond row an Emeraud, a Saphir, and a Diamond:

c Or, a ligure, which ſtone authors write that it commeth of the vrine of the beaſt called Lynx.

12 Alſo in the third row, c a Turkeis, an Achate, and an Hemarite:

13 Likewiſe in the fourth row, a Chryſolite, an Onix, and a Jaſper: cloſed and ſet in ouches of gold.

d That is, euery tribe had his name written in a ſtone.

14 So the ſtones were according to the names of the children of Iſrael, euen twelue d after their names, grauen like ſignets, euery one after his name, according to the twelue tribes.

15 After, they made vpon the breſtplate chaines at the ends of wreathen worke, and pure gold.

16 They made alſo two boſſes of golde, and two gold rings, and put the two rings in the two corners of the breſtplate.

17 And they put the two wrethen chaines of gold in the two rings, in the corners of the breſtplate.

18 Alſo the two other endes of the two wrethen chaines they faſtened in the two boſſes, and put them on the ſhoulders of the Ephod, vpon the forefront of it.

19 Likewiſe they made two rings of gold, and put them in the two other corners of the breſtplate vpon the edge of it, which was on the inſide of the Ephod.

20 They made alſo two other golden rings, and put them on the two ſides of the Ephod, beneath on the foreſide of it, e ouer againſt his coupling aboue the broydered gard of the Ephod.

21 Then they faſtened the breſtplate by his rings vnto the rings of the Ephod, with a lace of blue ſilke, that it might be faſt vpon the broydered gard of the Ephod, and that the breſtplate ſhould not bee loſed from the Ephod, as the Lord had commaunded Moſes.

22 ¶ Moreouer, he made the robe of the e Ephod of wouen worke, altogether of blue ſilke.

e Which was next vnder the Ephod.

23 And f the hole of the robe was in the middes of it, as the collar of an habergeon, with an edge about the collar, that it ſhould not rent.

f Where he ſhould put thorow his head.

24 And they made vpon the ſkirts of the robe pomegranates, of blue ſilke, and purple, and ſcarlet, and fine linnen twined.

25 They made alſo * belles of pure gold, and put the belles betweene the pomegranates vpon the ſkirts of the robe round about betweene the pomegranates. *Chap.* 28.33.

26 A bell and a pomegranate, a bell and a pomegranate round about the ſkirts of the robe to miniſter in, as the Lord had commanded Moſes.

27 ¶ After they made coates of fine linnen, of wouen worke for Aaron and for his ſonnes.

28 And the miter of fine linnen, and goodly bonnets of fine linen, and linnen * breeches of fine twined linen. *Chap.* 28.42.

29 ¶ And the girdle of fine twinen linen, and of blue ſilke, and purple, and ſcarlet, euen of needle worke, as the Lord had commanded Moſes.

30 ¶ Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a ſuperſcription like to the grauing of a ſignet, * HOLINES TO THE LORD. *Chap.* 28.36.

31 And they tyed vnto it a lace of blue ſilk to faſten it on hie vpon the miter, as the Lord had commanded Moſes.

32 ¶ Thus was all the worke of the Tabernacle, euen of the * Tabernacle of the Congregation finiſhed, and the children of Iſrael did according to all that the Lord had commanded Moſes, ſo did they. *Chap.* 27.21.

33 ¶ Afterward they brought the Tabernacle vnto Moſes, the Tabernacle and all his inſtruments, his taches, his bordes, his barres, and his pillars, and his ſockets,

34 And the couering of Rams ſkins died red, g the couerings of Badgers ſkins, and the ſ couering vaile,

g So called, becauſe it hanged before the Mercie ſeat, and couered it from ſight, chap. 35. 12.

35 The Arke of the Teſtimony, and the barres thereof, and the Mercieſeat,

36 The Table, with all the inſtruments thereof, and the ſhewbread,

37 The pure Candleſticke, the lampes thereof, euen the lampes h ſet in order, and all the inſtruments thereof, and the oyle for light:

h Or, which Aaron dreſſed and refreſhed with oyle euery morning, chap 30.7

38 Alſo the golden altar, and the anoynting oyle, and the ſweet incenſe, and the hanging

hanging of the Tabernacle doore,

39 The braſen Altar with his grate of braſſe, his barres, and all his inſtruments, the Lauer, and his foot.

40 The curtaines of the Court with his pillars, and his ſockets, and the hanging to the court gate, and his cords, and his pinnes, and all the inſtruments of the ſeruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the miniſtring garments to ſerue in the Sanctuary, and the holy garments for Aaron the Prieſt, and his ſonnes garments to miniſter in the Prieſts office.

42 According to euery point that the Lord had [i] commanded Moſes, ſo the children of Iſrael made all the worke.

43 And Moſes beheld all the worke, and behold, they had done it as the Lord had commanded, ſo had they done: and Moſes [k] bleſſed them.

i Signifying, that in Gods matters man may neither adde nor diminiſh.

k Praiſed God for the peoples diligence, and prayed for them.

CHAP. XL.

2 The Tabernacle with the appertinances is reared vp. 34 The glory of the Lord appeareth in the clond couering the Tabernacle.

THen the Lord ſpake vnto Moſes, ſaying,

2 In the [a] firſt day of the firſt moneth, in the very firſt of the ſame moneth ſhalt thou ſet vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou ſhalt put therein the Arke of the Teſtimony, and couer the Arke with the vaile.

4 Alſo thou ſhalt bring in the * Table, and ſet it in order as it doeth require: thou ſhalt alſo bring in the Candleſticke, & light his lampes.

5 And thou ſhalt ſet the incenſe Altar [b] of gold before the Arke of the Teſtimony, and put the [c] hangings at the doore of the Tabernacle.

6 Moreouer thou ſhalt ſet the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou ſhalt ſet the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou ſhalt appoint the Court round about, and hang vp the hanging at the Court gate.

9 After, thou ſhalt take the anoynting oyle, and anoynt the Tabernacle, and all that is therein, and hallow it with all the inſtruments thereof, that it may be holy.

10 And thou ſhalt anoynt the altar of the burnt offering, and all his inſtruments, and ſhalt ſanctifie the Altar, that it may bee an Altar moſt holy.

11 Alſo thou ſhalt anoynt the Lauer and his foot, and ſhalt ſanctifie it.

12 Then thou ſhalt bring Aaron and his ſonnes vnto the doore of the Tabernacle of the Congregation, and waſh them with water.

13 And thou ſhalt put vpon Aaron the holy garments, and ſhalt anoynt him, and ſanctifie him, that he may miniſter vnto mee in the Prieſts office.

14 Thou ſhalt alſo bring his ſonnes, and clothe them with garments,

15 And ſhalt anoint them, as thou diddeſt anoynt their father, that they may miniſter vnto me in the Prieſtes office: for their anoynting ſhal bee a ſigne, that the Prieſthood [d] ſhall be euerlaſting vnto them throughout their generations.

16 So Moſes did according to all that the Lord had commanded him: ſo did he.

17 ¶ * Thus was the Tabernacle reared vp the firſt day of the firſt moneth in [e] the ſecond yeere.

18 Then Moſes reared vp the Tabernacle, and faſtened his ſockets, and ſet vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And hee ſpread the couering ouer the Tabernacle, and put the couering of that couering on hie aboue it, as the Lord had commanded Moſes.

20 ¶ And he tooke, and put the [f] Teſtimony in the Arke, and put the barres in the rings of the Arke, and ſet the Mercieſeat on hie vpon the Arke.

21 Hee brought alſo the Arke into the Tabernacle, and hanged vp the * couering vaile, and couered the Arke of the Teſtimonie, as the Lord had commaunded Moſes.

22 ¶ Furthermore, he put the Table in the Tabernacle of the Congregation in the Northſide of the Tabernacle without the vaile,

23 And ſet the bread in order before the Lord, as the Lord had commanded Moſes.

24 ¶ Alſo he put the Candleſticke in the Tabernacle of the Congregation, ouer againſt the Table toward the South ſide of the Tabernacle.

25 And he ‖ lighted the lampes before the Lord, as the Lord had commanded Moſes.

26 ¶ Moreouer, he ſet the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt ſweete incenſe thereon, as the Lord had commanded Moſes.

28 ¶ Alſo hee hanged vp the vaile at the [g] doore of the Tabernacle.

29 After, he ſet the burnt offering Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the Sacrifice thereon, as the Lord had cómanded Moſes.

30 ¶ Likewiſe he ſet the Lauer betweene the Tabernacle of the Congregation and the altar, and powred water therein to waſh with.

31 So Moſes and Aaron, and his ſonnes waſhed their hands and their feet thereat.

32 When they went into the Tabernacle of the Congregation, and when they approched to the Altar, they waſhed, as the Lord had commanded Moſes.

33 Finally, he reared vp the court round about the Tabernacle and the Altar, and hanged vp the vaile at the Court gate: ſo Moſes finiſhed the worke.

34 ¶ * Then the cloud couered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moſes could not enter into the Tabernacle

a After that Moſes had bene forty dayes, and forty nights in the mount, that is, from the beginning of Auguſt to the tenth of September, he came downe, and cauſed this worke to be done, which being finiſhed, was ſet vp in Abib, which moneth conteineth halfe March, and halfe April.

* Reade Chap. 26.35.

b That is, the altar of perfume, or to burne incenſe on.

c This hanging or vaile was betweene the Sanctuary and the Court.

d Till both the Prieſthood and the ceremonies ſhould ende, which was at Chriſts comming.

Numb.7.1.

e After they came out of Egypt, Numb.7.1.

f That is, the tables of the Law, chap.31.18. and 34.29.

Chap.35.12.

‖ *Or, ſet vp.*

g Betweene the Sanctuary and the Court.

Numb.9.15. 1.king.8.10.

bernacle of the Congregation, because the cloud abode thereon, & the glory of the Lord filled the Tabernacle.

36 Now when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if the cloud ascended not, the they iourneyed not till the day that it ascended.

38 For [h] the cloude of the Lord was vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel throughout all their iourneyes.

h Thus the presence of God preserued and guided them night and day till they came to the land promised.

¶ The third Booke of Moses, called * Leuiticus.

* Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

THE ARGVMENT.

AS God daily by most singular benefits declared himselfe to bee mindfull of his Church: so hee would not that they should haue any occasion to trust either in themselues, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice & religion. Therefore he ordeined diuers kinds of oblations and sacrifices, to assure them of forgiuenes of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Leuites, their apparell, offices, conuersation and portion: he shewed what feasts they should obserue, & in what times. Moreouer, hee declared by these sacrifices and ceremonies, that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiuenesse of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should doe, as what beasts they should offer and eat: what diseases were contagious and to be auoided: what order they should take for all manner of filthinesse and pollution to purge it: whose company they should flee: what marriages were lawfull: and what politike Lawes were profitable. Which things declared, hee promised fauour and blessing to them that keepe his Lawes, and threatned his curse to them that transgressed them.

CHAP. I.

2 Of burnt offrings for particular persons. 3. 10 & 14 The maner to offer burnt offerings as well of bullocks, as of sheepe and birds.

NOw the [a] Lord called Moses, and spake vnto him out of the Tabernacle of the congregation, saying,

2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of [b] cattell, as of beeues and of the sheepe.

3 * If his sacrifice be a burnt offering of the herd, hee shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the [c] Tabernacle of the Congregation before the Lord.

4 And he shall put his hand vpon the head of the burnt offring, and it shall bee accepted ‡ to the Lord, to be his atonement.

5 And [d] he shall kill the bullocke before the Lord, and the Priests Aarons sons shall offer the blood, & shal sprinkle it round about vpon the [e] Altar, that is by the doore of the Tabernacle of the Congregation.

6 Then shall he flay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shal put fire vpon the Altar, and lay the wood in order vpon the fire.

8 Then the Priests Aarons sonnes shall lay the parts in order, the head and the ‖ kall vpon the wood that is in the fire which is vpon the Altar.

9 But the inwards thereof, and the legs thereof he shal wash in water, and the Priest shall burne all on the Altar: for it is a burnt offering, an oblation made by fire, for a sweet sauour [f] vnto the Lord.

10 ¶ And if his sacrifice for the burnt offring be of the flocks (as of the sheep or of the goats) he shal offer a male without blemish,

11 [g] And he shall kill it on the Northside of the altar [h] before the Lord, & the Priestes Aarons sonnes shal sprinkle the blood thereof round about the altar.

h Before the altar of the Lord.

12 And he shal cut it in ‡ pieces, separating his head, and his ‖ kall, and the Priest shall lay them in order vpon the wood that lieth in the fire which is on the altar:

‡ Ebr. into his pieces.
‖ Or, fat.

13 But he shall wash the inwards, & the legs with water, and the Priest shal offer the whole, and burne it vpon the altar: for it is a burnt offring, an oblation made by fire for a sweet sauour vnto the Lord.

14 ¶ And if his sacrifice bee a burnt offering to the Lord, of the foules, then he shall offer his sacrifice of the turtle doues, or of the yong pigeons.

15 And the Priest shall bring it vnto the altar, and [i] wring the necke of it asunder, and burne it on the altar: & the blood thereof shalbe ‖ shed vpon the side of the altar.

i The Ebrew word signifieth to pinch off with the naile.
‖ Or, strained, or pressed.

16 And he shall plucke out his maw with his feathers, and cast them beside the altar on the [k] East part in the place of the ashes.

k On the side of the court gate in the pans, which stood with ashes, Exod. 27. 3.

17 And he shall cleaue it with his wings, but not diuide it asunder: and the Priest shal burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offring, an oblation made by fire for a sweet sauour vnto the Lord.

CHAP. II.

1 The meat offring is after three sorts: of fine floure vnbaken, 4 of bread baken, 14 and of corne in the eare.

AND when any will offer a [a] meat offring vnto the Lord, his offering shalbe of fine floure, and he shall powre oyle vpon it, and put incense therein,

a Because the burnt offering could not be without the meat offring.

2 And shall bring it vnto Aarons sonnes the Priests, and [b] hee shall take thence his hand full of the floure, and of the oyle with all the incense, and the Priest shall burne it for a [c] memoriall vpon the altar: for it is an offring made by fire for a sweet sauour vnto the Lord.

b The Priest.

c To signifie that God remembreth him that offereth.

3 * But

* Hereby Moses declareth that he taught nothing to the people, but that which he receiued of God.

b So they could offer of none other sort, but of those which were commanded. *Exod. 29. 10.*

c Meaning, within the court of the Tabernacle.

‡ Ebr. to him.

d The Priest or Leuite

e Of the burnt offering, Exod. 27. 1.

‖ Or, the body of the beast, or the fat.

f Or, a sauour of rest, which pacifieth the anger of the Lord.

g Reade verse 5.

Eccles. 7. 31.

d Therefore none could eat of it, but the Priests.

e Which is a gift offered to God to pacifie him.

Verse 2. Exod. 29. 18.

f That is, fruits which are sweet as hony, ye may offer.

g But reserued for the Priests. Marke 9. 49.

h Which they were bound (as by a couenant) to vse in all sacrifices. Num. 18. 19. 2 Chro. 13. 5 Ezek. 43. 24. or, it meaneth a sure and pure couenant. Chap. 23. 14.

‖ Or full eares: for the word signifieth a fruitfull fielde, reade 2. Chron. 26. 10. in the note g.

3 *But the remnant of the meate offering shall be Aarons and his sonnes: for it is [a] most holy of the Lords offerings made by fire.

4 ¶ If thou bring also a meate offering baken in the ouen, it shall bee an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anoynted with oyle.

5 ¶ But if thy [c] meat offering be an oblation of the frying pan, it shalbe of fine floure vnleauened, mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: for it is a meat offering.

7 ¶ And if thy meat offering be an oblation made in the caldron, it shall bee made of fine floure with oyle.

8 After thou shalt bring the meat offering (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and hee shall bring it to the Altar,

9 And the Priest shall take from the meat offering a *memoriall of it, and shall burne it vpon the altar: for it is an oblation *made by fire for a sweet sauour vnto the Lord.

10 But that which is left of the meat offering, shalbe Aarons and his sonnes: for it is most holy of the offerings of the Lord made by fire.

11 All the meate offerings which yee shall offer vnto the Lord, shall bee made without leauen: for yee shall neither burne leauen nor hony in any offerings of the Lorde made by fire.

12 ¶ In the oblation of the first fruites ye shall offer [f] them vnto the Lord, but they shal not be burnt [g] vpon the Altar for a sweet sauour.

13 (All the meat offerings also shalt thou season with *salt, neither shalt thou suffer the salt of the [h] Couenant of thy God to be lacking from thy meat offring, but vpon all thine oblations thou shalt offer salt)

14 If then thou offer a meate offring of thy first fruits vnto the Lord, thou shalt offer for thy meat offring of thy first fruites *eares of corne dried by the fire, and wheat beaten out of the ‖ greene eares.

15 After, thou shalt put oyle vpon it, & lay incense thereon: for it is a meat offring.

16 And the Priest shall burne the memoriall of it, euen of that that is beaten, and of the oyle of it, with all the incense thereof: for it is an offring vnto the Lord made by fire.

CHAP. III.

1 *The manner of peace offerings, and beasts for the same.* 17 *The Israelites may neither eate fatte nor blood.*

ALso if his oblation bee a [a] peace offering, if he will offer of the droue (whether it be male or female) he shall offer such as is without blemish before the Lord,

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sons the Priests shall sprinkle the blood vpon the altar round about.

3 So he shall offer [b] part of the peace offerings as a sacrifice made by fire vnto the Lord, euen the *fat that couereth ỳ inwards, and all the fat that is vpon the inwards.

4 Hee shall also take away the two kidnies, and the fat that is on them, and vpon ‖ the flanks, and the kal on the liuer with the kidnies.

‖ Or, the which kidnies are neere the flanke.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering which is vpon the wood, that is on the fire: this is a sacrifice made by fire for a sweete sauour vnto the Lord.

6 ¶ Also if his oblation be a peace offring vnto the Lord out of the flocke, whether it be [c] male or female, he shall offer it without blemish.

7 If hee offer a lambe for his oblation, then he shall bring it before the Lord,

8 And lay his hand vpon the head of his offring, and shall kill it before the Tabernacle of the Congregation: and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

9 After, of the peace offrings he shal offer [d] an offering made by fire vnto the Lord: he shall take away the fat thereof, and the rumpe altogether, hard by the backbone, and the fat that coureth the inwards, and all the fat that is vpon the inwards.

10 Also hee shall take away the two kidneis, with the fat that is vpon them, and vpon the *flankes, and the kall vpon the liuer with the kidneis.

11 Then the Priest shall burne it vpon the altar, as the meate of an offering made by fire vnto the Lord.

12 ¶ Also if his offering be a goate, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, and kill it before the [e] Tabernacle of the Congregation, and the sonnes of Aaron shal sprinkle the blood thereof vpon the altar round about.

14 Then he shal offer thereof his offring, euen an offering made by fire vnto the Lord, the fat that coureth the inwards, and all the fat that is vpon the inwards.

15 Also he shall take away the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis.

16 So the Priest shall burne them vpon the altar, as the meate of an offering made by fire for a sweete sauour: * all the fat is the Lords.

17 This shall be a perpetuall ordinance for your generations, throughout all your dwellings, so that ye shall eate neither [f] fat nor *blood.

CHAP IIII.

1 *The offering for sinnes done of ignorance,* 3 *For the Priest,* 13 *The Congregation,* 22 *The ruler,* 27 *And the priuate man.*

MOreouer, the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If ‡ any shall sinne through [a] ignorance, in any of the Commandements of the Lord, (which ought not to be done) but shall doe contrary to any of them,

3 If the [b] Priest that is anoynted doe sin (according to the sin of the people) then shal he offer, for his sinne which hee hath sinned, a young bullocke without blemish vnto the Lord for a sinne offering.

a In the peace offring it was indifferent to offer either male or female, but in the burnt offering onely the male: so here can be offered no birds, but in the burnt offering they might all there was consumed with fire, and in the peace offring but a part.

d The burnt offring was wholly consumed, & of the offring made by fire only the inwards &c. were burnt. the shoulder & breast with the two chawes, and the maw were the Priests, and the rest his that offered. Verse 4.

e Meaning, at the North side of the Altar. Chap. 1. 1.

Chap. 7. 25.

f By eating fat, was meant to be carnall, and by blood eating was signified cruelty. Gen. 9. 4. chap. 17. 14.

‡ Ebr. a soule.

a That is of negligence or ignorance, especially of the ceremoniall law: for otherwise the punishments for crimes are appointed according to the transgression, Num. 15. 22.

b Meaning, the hie Priest.

4 And he shal bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lord, and shal put his hand vpon the bullocks head, and c kill the bullocke before the Lord.

c Hereby confessing that he deserued the same punishment which the beast suffered.

5 And the Priest that is anoynted, shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dip his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vaile of the d Sanctuary.

d Which was betweene the holiest of all and the Sanctuary.

7 The Priest also shall put some of the blood before the Lord, vpon the hornes of the Altar of sweet incense, which is in the e Tabernacle of the Congregation: then shall he powre all the rest of the blood of the bullock at the foote of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

e Which was in the court: meaning by the Tabernacle the Sanctuary: & in the end of this verse it is taken for the court. *Chap. 5. 9.*

8 And he shal take away all the fat of the bullocke for the sinne offering: to wit, the fatte that coureth the inwards, and all the fatte that is about the inwards.

9 Hee shall take away also the two kidnies, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer, with the kidnies,

10 As it was taken away from the bullocke of the peace offerings, and the Priest shall burne them vpon the altar of burnt offering.

11 But the skinne of the bullocke, and all his flesh with his head, and his legs, and his inwards, and his doung shall hee beare out.

Exod 29. 14. numb. 19. 5.

12 So he shall carry the whole bullocke out of the * hoste, vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

Heb 13. 11.

13 ¶ And if the f whole congregation of Israel shall sinne through ignorance, and the thing be hid from the eyes of the multitude, and haue done against any of the commandements of the Lord which should not be done, and haue offended:

f The multitude excuseth not the sinne, but if all haue sinned, they must all be punished. *Chap. 5. 2, 3, 4.*

14 When the sinne which they haue committed shall be knowen, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation.

15 And the g Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, and he ‖ shal kil the bullocke before the Lord.

g For all the people could not lay on their hands: therfore it was sufficient that the ancients of the people did it in the name of all the congregation.

‖ *Or, the Priest.*

16 Then the Priest that is anointed, shal bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the Lord, euen before the vaile.

18 Also he shal put some of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall hee powre all the rest of the blood at the foote of the altar of burnt offring, which at the doore of the Tabernacle of the Congregation,

19 And he shall take all his fat from him, and ‖ burne it vpon the altar.

‖ *Or, make a perfume with it.*

20 And the Priest shall doe with this bullocke as he did with the bullocke for his sin: so shall he doe with this: so the Priest shall make an atonement for them, and it shall be forgiuen them.

21 For he shall cary the bullocke without the host, and burne him as he burned the first bullocke: for it is an offering for the sinne of the congregation.

22 ¶ When a ruler shall sin, and do through ignorance against any of the commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne which he hath committed, then shal he bring for his offring an ‖ he goat without blemish,

‖ *Or, the male goat of the fold.*

24 And shall lay his hand vpon the head of the hee goat, & kill it in the h place where hee should kill the burnt offering before the Lord: for it is a sinne offering.

h That is, the Priest shal kil it: for it was not lawfull for any out of that office to kill the beast.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre the rest of his blood at the foote of the burnt offering altar,

26 And shall burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shall make an i atonement for him, concerning his sinne, and it shall be forgiuen him.

i Wherein he represented Iesus Christ.

27 ¶ Likewise if any of the ‖ people of the land shall sinne through ignorance in doing against any of the Commandements of the Lord, which should not be done, and shall offend,

‖ *Or, priuate person.*

28 If one shewe him his sinne which hee hath committed, then he shall bring for his offring ‖ a shee goat without blemish for his sinne which he hath committed,

‖ *Or, female of the goats.*

29 k And he shall lay his hande vpon the head of the sinne offering, and slay the sinne offring in the place of burnt offring.

k Reade ver. 24

30 Then the Priest shal take of the blood thereof with his finger, and put it vpon the hornes of the burnt offring altar, and powre all the rest of the blood thereof at the foote of the altar,

31 And shall take away all his fat, as the fat of the peace offrings is taken away, and the Priest shall burne it vpon the altar for a * sweet sauour vnto the Lord, and the Priest shall make an atonement for him, and it shal be forgiuen him.

Exod. 29. 18.

32 And if hee bring a lambe for a sinne offering, he shal bring a female without blemish,

33 And shall lay his l hand vpon the head of the sinne offering, and he shall slay it for a sinne offring in the place where he should kil the burnt offring.

l Meaning, that the punishment of his sin should be laid vpon that beast, or that he had receiued all things of God, and offered this willingly.

34 Then the Priest shal take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offring altar, and shal powre all the rest of the blood therof at the foot of the altar.

35 And hee shall take away all the fatte thereof, as the fatte of the lambe of the peace offerings is taken away: then the Priest shall burne it vpon the altar m with the oblations of the Lord made by fire, and the

m Or, beside the burnt offerings, which were daily offered to the Lord.

Priest shal make an atonement for him concerning his sinne that hee hath committed, and it shalbe forgiuen him.

CHAP. V.

1 Of him that testifieth not the truth, if he beare another sware falsely. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate vnto the Lord.

ALso if ‡ any haue sinned, that is, ‖ if hee haue heard the voyce of an oath, and he can be a witnesse whether hee hath seene or [a] knowen of it, if he doe not vtter it, he shall beare his iniquity:

2 Either if one touch any vncleane thing whether it be a carion of any vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet he is vncleane, and hath offended:

3 Either if he touch any vncleannesse of man (whatsoeuer vncleannesse it be, that he is defiled with) and is not ware of it, and afterwarde commeth to the knowledge of it, he hath sinned:

4 Either if [b] any sweare, and pronounce with his lips to do euil, or to do good (whatsoeuer it be that a man shall pronounce with an oath) and if it be hid from him, and afterwarde knoweth that hee hath offended in one of these poynts,

5 When hee hath sinned in any of these [c] things, then hee shall confesse that he hath sinned therein.

6 Therefore shall hee bring his trespasse offring vnto the Lord for his sinne which he hath committed, euen a female frō the flock, be it a lambe, or a shee goate for a sinne offering, and the Priest shal make an atonement for him concerning his sinne.

7 But ‡ if hee bee not able to bring a sheepe, hee shal bring for his trespasse which hee hath committed two turtle doues, or two yong pigeons vnto the Lord, one for a sinne offring, and the other for a burnt offering.

8 So he shal bring them vnto the Priest, who shal offer the sin offering first, & * wring the necke of it asunder, but not plucke it cleane off.

9 After he shall sprinkle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall be ‖ shedde at the foote of the altar: for it is a sinne offering.

10 Also he shal offer the second for a burnt offering ‖ as the maner is: so shall the Priest [d] make an atonement for him, (for his sinne which he hath committed) and it shalbe forgiuen him.

11 ¶ But if he * be not able to bring two turtle doues, or two young pigeons, then he that hath sinned, shall bring for his offering the tenth part of an [e] ephah of fine floure for a sinne offring, he shal put none [f] oyle thereto, neither put any incense thereon: for it is a sinne offering.

12 Then shall hee bring it to the Priest, and the Priest shal take his handful of it, for the * remembrance thereof, and burne it vpon the altar * with the offerings of the Lord made by fire: for it is a sinne offering.

13 So the Priest shal make an atonement for him, as touching his sinne that hee hath committed in one of these poynts, and it shall be forgiuen him: and the remnant shalbe the Priests, as the meat offring.

14 ¶ And the Lord spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance [g] by taking away things consecrated vnto the Lord, he shal then bring for his trespasse offering vnto the Lord a ram without blemish, out of the flocke, worth two shekels of siluer [h] by thy estimation after the shekel of the Sanctuary for a trespasse offering.

16 So he shall restore that wherein hee hath offended, in taking away of the holy thing, and shall put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespasse offring, and it shalbe forgiuen him.

17 ¶ Also if any sin and * doe against any of the Commandements of the Lord, which ought not to be done, & know not, and [i] sinne and beare his iniquity,

18 Then shall he bring a ramme without blemish out of the flocke, in thy estimation worth * two shekels for a trespasse offring vnto the Priest, and the Priest shall make an atonement for him concerning his [k] ignorance wherein he erred, and was not ware: so it shal be forgiuen him.

19 This is the trespasse offering for the trespasse committed against the Lord.

CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The law of the burnt offrings. 13 The fire must abide euermore vpon the altar. 14 The law of the meat offring. 20 The offring of Aaron and his sonnes.

AND the Lord spake vnto Moses, saying,

2 If any sin, and commit a trespasse against the Lord, and deny vnto his neighbour that which was taken him to keepe, or that which was put to him of [a] trust, or doth by [b] robbery or by violence oppresse his neighbour,

3 Or hath found that which was lost, and denieth it, and sweareth falsly, for any of [c] these things that a man doth, [c] wherein he sinneth:

4 When, I say, he thus sinneth and trespasseth, he shall then restore the robbery that he robbed, or the thing taken by violence which he tooke by force, or the thing which was deliuered him to keepe, or the lost thing which he found,

5 Or for whatsoeuer hee hath sworne falsely, hee shall both restore it in the whole * summe, and shall adde the fift part more thereto, and giue it vnto him to whom it pertaineth, the same day that he offereth for his trespasse.

6 And he shal bring for his trespasse vnto the Lord, a ram without blemish out of the * flocke, in thy estimation worth two shekels for a trespasse offring vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiuen

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‡ Ebr. a soule.
‖ Or, if the iudge hath taken an othe of any other.
a Whereby it is commanded to beare witnesse to the trueth, and disclose the iniquity of the vngodly.
b Or, vow rashly without iust examination of the circumstances, and not knowing what shal be the issue of the same
c Which have bene mentioned before in this Chapter,
‡ Ebr. if his hand cannot touch, meaning for his pouerty.
Chap. 1. 15.
‖ Or, powred.
‖ Or, according to the Law.
d Or, declare him to be purged of that sin. Verse 7.
e Which is about a pottle.
f As in the meat offring, Chap. 2. 1.
Chap. 2. 2.
Chap. 4. 35.
g As touching the first fruits or tithes due to the Priests and Leuites.
h By the estimation of the Priest Chap. 27. 12.
Chap. 4. 2.
i That is, afterward remembreth that he hath sinned, when his conscience doeth accuse him.
Exod. 30 13.
k Els if his sin against God come of malice he must die, Numb. 15. 30.
a To bestow and occupy for the vse of him that gaue it.
b By any guile or vnlawfull meanes.
Num 5. 6.
c Wherein he cannot but sin: or wherein a man accustometh to sinne, by periury or such like thing.
Num. 5. 7.
Chap. 5. 15.

forgiuen him, whatsoeuer thing hee hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying,

9 Command Aaron and his sonnes, saying, This is the [d] law of the burnt offering, (it is the burnt offering, because it burneth vpon the Altar all the night vnto the morning, and the fire burneth on the Altar.)

10 And the Priest shal put on his linnen garment, and shall put on his linnen breeches vpon [e] his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shal put them beside the [f] Altar.

11 After, he shal put off his garments, and put an other raiment, and cary the ashes forth without the hoste vnto a cleane place.

12 But the fire vpon the altar shal burne thereon, and neuer be put out: wherefore the Priest shal burne wood on it euery morning, and lay the burnt offering in order vpon it, and hee shall burne thereon the fatte of the peace offerings.

13 The fire shall euer burne vpon the altar, and neuer goe out.

14 ¶ *Also this is the law of the meate offering, which Aarons sonnes shall offer in the presence of the Lord before the Altar.

15 He shall euen take thence his handfull of fine floure of the meat offering and of the oyle, and all the incense which is vpon the meate offering, and shall burne it vpon the Altar for a sweete sauour, as a *memoriall therefore vnto the Lord:

16 But the rest thereof shall Aaron & his sonnes eate: it shall be eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eate it.

17 It shal not be baken [g] with leauen: I haue giuen it for their portion of mine offerings made by fire: for it is as the sinne offring, and as the trespasse offering.

18 All the males among the children of Aaron shall eat of it: It shall be a statute for euer in your generations concerning the offerings of the Lord made by fire: *whatsoeuer toucheth them, shalbe holy.

19 ¶ Againe the Lord spake vnto Moses, saying,

20 This is the offering of Aaron and his sonnes, which they shall offer vnto the Lord in the day when hee is anoynted: the tenth part of an *Ephah of fine floure, for a meate offering [h] perpetuall: halfe of it in the morning, and halfe thereof at night.

21 In the frying pan it shalbe made with oyle: thou shalt bring it fried, and shalt offer the || baken pieces of the meat offring for a sweet sauour vnto the Lord.

22 And the Priest that is [i] anointed in his stead among his sonnes, shall offer it: it is the Lords ordinance for euer, it shall bee burnt altogether.

23 For euery meat offering of the Priest shalbe burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the law of the sinne offering, In the place where the burnt offering is killed, shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth this sinne offering, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shall touch the flesh thereof, shall be holy: and when there droppeth of the blood thereof vpon a [k] garment, thou shalt wash that whereon it droppeth, in the holy place.

28 Also the earthen pot that it is sodden in, shalbe broken, but if it be sodden in a brasen pot, it shall both bee scoured and washed with [l] water.

29 All the males among the Priests shall eate thereof, for it is most holy.

30 * But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place shall be eaten, but shall be burnt in the [m] fire.

CHAP. VII.

1 The Law of the trespasse offring. 11 Also of the peace offering. 23 The fatte and the blood may not be eaten.

LIkewise this is the law of the [a] trespasse offering, it is most holy.

2 In the place [b] where they kil the burnt offering, shall they kill the trespasse offering, and the blood thereof shalbe sprinkled round about vpon the Altar.

3 All the fat thereof also shal [c] he offer, the rumpe, & the fat that couereth the inwards.

4 After, he shall take away the two kidneys, with the fat that is on them, and vpon the flankes, and the cawle on the liuer with the kidneys.

5 Then the Priest shall burne them vpon the altar for an offering made by fire vnto the Lord: this is a trespasse offering.

6 All the males among the Priests shall eat thereof, it shalbe eaten in the holy place, for it is most holy.

7 As the sinne offring is, so is the trespasse offering, one [d] law serueth for both: [e] that wherewith the Priest shal make atonement, shalbe his.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinne of the burnt offering, which he hath offered.

9 And all the meat offering that is baken in the ouen, and that is dressed in the panne, and in the frying panne, shalbe the Priestes that offereth it.

10 And euery meate offering mingled with oyle, and that is [f] dry, shall pertaine vnto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the law of the peace offerings, which he shall offer vnto the Lord.

12 If he offer it to [g] giue thanks, then he shall offer for his thankes offering, vnleauened cakes mingled with oyle, and vnleauened wafers anoynted with oyle, and fine floure fryed with the cakes mingled with oyle.

13 Hee shall offer also his offering with cakes of leauened bread, for his peace offerings, to giue thankes.

14 And of al the sacrifice he shal offer one

d That is, the ceremonies which ought to be obserued therein.

e Vpon his secret parts, Exod. 28.43.

f In the ashpans appointed for that vse.

Chap. 2.1. numb. 15.4.

Chap. 2.9.

g Or, knead with leauen, and after baken.

Exod. 19.37.

Exod 16.36.

h So oft as the hie Priest shalbe elected and anoynted.

|| Or, fried.

i His sonne that shall succeed him.

k Meaning, the garment of the Priest.

l Which was in the lauer, Exod. 30.18.

Chap. 4.5. heb. 13.11.

m Out of the campe, Chap. 4.12.

a Which is for the smaller sins, and such as are committed by ignorance.

b At the Court gate.

c The Priest.

d The same ceremonies: notwithstanding that this word Trespasse signifieth lesse then sinne.

e Meaning, the rest which is left and not burnt.

f Because it had no oyle nor liquor.

g Peace offrings conteine a confession & thanksgiuing for a benefit receiued, and also a vow, and free offring to receiue a benefit.

cake for an heaue offering vnto the Lord, and it shall bee the Priests that sprinkleth the blood of the peace offerings.

15 Also the flesh of his peace offrings, for thankesgiuing, shall bee eaten the same day that it is offred: he shall leaue nothing therof vntill the morning.

16 But if the sacrifice of his offering be a [h] vow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the thirde day, shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the thirde day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shall be an abomination: therefore the person that eateth of it, shall [i] beare his iniquitie.

19 The flesh also that toucheth any vncleane [k] thing, shall not be eaten, but burnt with fire: but [l] of this flesh all that be cleane shall eate thereof.

20 But if any eat of the flesh of the peace offerings that pertaineth to the Lord, hauing his * vncleannesse vpon him, euen the same person shall bee cut off from his people.

21 Moreouer, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall bee cut off from his people.

22 ¶ Againe the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, * Ye shall eat no fat of beeues, nor of sheepe, or of goats:

24 Yet the fat of the dead beast, and the fat of that which is torne with beastes, shall be occupied to any vse, but ye shall not eate of it.

25 For whosoeuer eateth the fat of the beast, of the which he shall offer an offering, made by fire vnto the Lord, euen the person that eateth, shalbe cut off from his people.

26 Neither * shall ye eate any blood, either of foule, or of beast in all your dwellings.

27 Euery person that eateth any blood, euen the same person shalbe cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings:

30 His [m] hands shall bring the offerings of the Lord made by fire: euen the fat with the breast shall he bring, that the breast may be * shaken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the Altar: and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall ye giue vnto the Priest for an heaue offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat, among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the [n] anoynting of Aaron, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when hee presented them to serue in the Priests office vnto the Lord.

36 The which portions the Lord commaunded to giue them in the day that he annointed them from among the children of Israel, by a statute for euer in their generations.

37 This is also the law of the burnt offering, of the meat offring, and of the sin offering, and of the trespasse offering, and of the [o] consecrations, and of the peace offrings,

38 Which the Lord commanded Moses in the mount Sinai, when he commaunded the children of Israel to offer their gifts vnto the Lord in the wildernesse of Sinai.

h If he make a vow to offer: for else the flesh of the peace offrings must be eaten the same day.

i The sin wherefore he offered, shall remaine

k After it be sacrificed.

l Of the peace offring that is eleane

Chap. 15 3.

Chap 3.17.

Gen. 9.4. *chap.* 17.14.

m And should not send it by another.

Exod. 29.24.

n That is, his priuiledge, reward and portion.

o Which sacrifice was offered when the Priests were consecrated, *Exod.* 29.22

CHAP. VIII.

12 *The anoynting of Aaron and his sonnes, with the sacrifice concerning the same.*

AFterward the Lord spake vnto Moses, saying,

2 * Take Aaron and his sonnes with him, and the garments, and the * anoynting oyle, and a bullocke for the sinne offring, and two rammes, and a basket of vnleauened bread,

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses said vnto the company, * This is the thing which the Lord hath commanded to doe.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the broydered gard of the Ephod, and bound it vnto him therewith.

8 After, he put the breastplate thereon, and put in the breastplate * the Urim and the Thummim.

9 And hee put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the [a] holy crowne, as the Lord had commanded Moses.

10 ¶ Now Moses had taken the anoynting oyle, and anoynted the [b] Tabernacle, and all that was therein, and sanctified them,

Exod. 28 1,4. *Exod.* 30.24.

Exod. 29.4.

Exod. 28 30.

a So called because this superscription, Holines to the Lord, was grauen in it,

b That is, the Holiest of all, the Sanctuary, and the Court.

11 And

of Aaron and his sonnes, with

11 And sprinckled therof vpon the altar seuen times, and anointed the altar, and all his instruments, and the lauer, and his foot, to sanctifie them)

Eccles.45.15. Psal.133.2.

12 * And he powred of the anointing oyle vpon Aarons head, and anointed him, to sanctifie him.

13 After Moses brought Aarons sonnes, and put coats vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

Exod.29.1. chap.9.2.

14 * Then he brought the bullocke for the sinne offring, and Aaron and his sonnes put their hands vpon the head of the bullock for the sinne offering.

15 And Moses slew him, and tooke the blood, which hee put vpon the hornes of the [c] altar round about with his finger, and purified the altar, and powred the rest of the blood at the foot of the altar: so he sanctified it, to make reconciliation vpon it.

c Of the burnt offering.

d To offer for the sinnes of the people.

16 Then he tooke al the fat that was vpon the inwards, and the caule of the liuer, and the two kidneis with their fatte, which Moses burned vpon the altar.

17 But the bullocke and his [e] hide, and his flesh, and his doung, hee burnt with fire without the hoste, as the Lord had commanded Moses.

e In other burnt offerings, which are not of consecration, or offering for himself, the Priest hath the skin, Chap. 7.8.

18 ¶ Also he brought the ramme for the burnt offering, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about.

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fatte,

21 And washed the inwards and the legs in water: so Moses burnt the ramme euery whit vpon the altar: for it was a burnt offering for a sweet sauour, which was made by fire vnto the Lorde, as the Lord had commanded Moses.

22 ¶ * After, he brought the other ramme, the ramme of consecrations, and Aaron and his sonnes laid their hands vpon the head of the ramme.

Exod.29.31.

23 Which Moses [f] slew, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

f Moses did this because that the Priests were not yet established in their office.

24 Then Moses brought Aarons sonnes, and put of the blood on the lappe of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, and Moses sprinkled the rest of the blood vpon the altar round about.

25 And he tooke the fatte and the rumpe, and all the fat that was vpon the inwards, and the caule of the liuer, and the two kidnies with their fat, and the right shoulder.

26 Also he tooke of the basket of the vnleauened bread that was before the Lorde, one vnleauened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put * all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

Exod.29.24.

28 After, Moses tooke them out of their hands, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweet sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the brest of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses * portion, as the Lord had commaunded Moses.

Exod.29.26.

30 Also Moses tooke of the anoynting oyle, and of the blood which was vpon the altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, Seethe the flesh at the doore of the [g] Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it.

g At the doors of the court.

Exod.29.32. chap.24.9.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntill the dayes of your consecrations be at an end: for * seuen dayes, said the Lord, shall he ‡ consecrate you,

Exod.29.35.

‡ *Ebr. fill your hands.*

34 As ‖ he hath done this day: so the Lord hath commanded to doe, to make an atonement for you.

‖ *Or, as I haue done,*

35 Therfore shal ye abide at the doore of the Tabernacle of the Congregation day and night, seuen dayes, and shall keepe the watch of the Lord, that yee die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commaunded by the [h] hand of Moses.

h By commission given to Moses.

CHAP. IX.

8 The first offerings of Aaron. 22 Aaron blesseth the people. 23 The glory of the Lord is shewed. 24 The fire commeth from the Lord.

AND in the [a] eight day Moses called Aaron and his sonnes, and the Elders of Israel:

a After their consecration: for the seuen dayes before, the Priestes were consecrate. *Exod.29.1.*

2 * Then he said vnto Aaron, Take thee a yong calfe for a [b] sinne offering, and a ram for a burnt offering, both without blemish, and bring them before the Lord.

b Aaron entreth into the possession of the Priesthood, and offereth the foure principall sacrifices: the burnt offering, the sinne offering, the peace offerings, and the meate offering.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goat for a sinne offring, and a calfe and a lambe both of a yeere old, without blemish for a burnt offering:

4 Also a bullocke, and a ramme for peace offrings, to offer before the Lord, and a meat offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commaunded before the Tabernacle of the Congregation, and all the assemblie drew neere and stood before the [c] Lord.

c Before the altar, where his glory appeared.

6 (For Moses had saide, This is the thing which the Lord commaunded that yee

should do, and the glory of the Lord shall appeare vnto you)

7 Then Moses said vnto Aaron, Draw neere to the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for d thee, and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the altar, and powred the rest of the blood at the foote of the altar.

10 But the fat and the kidnies, and the caule of the liuer of the sin offring, he e burnt vpon the altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the hoste.

12 After he slew the burnt offering, and Aarons sonnes brought vnto him the blood, which hee sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces therof, and the head, and he burnt them vpon the altar.

14 Likewise hee did wash the inwards and the legges, and f burnt them vpon the burnt offering on the altar.

15 ¶ Then he offred the peoples offring, and tooke a goat, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first:

16 So hee offred the burnt offering, and prepared it according to the maner.

17 He presented also the meat offring, and filled his hand therof, and *besides the burnt sacrifice of the morning, hee burnt this vpon the altar.

18 He slew also the bullock, & the ramme for the peace offrings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the altar round about,

19 With the fat of the bullocke, and of the ramme, the rumpe and that which coue-reth the inwards and the kidnies, and the caule of the liuer.

20 So they laid the fat vpon the breasts, and he burnt the fat vpon the altar.

21 But the g breasts and the right shoulder Aaron shook to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hands toward the people, and blessed them, and h came downe from offering of the sinne offering, and the burnt offering, and the peace offrings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and i blessed the people, * and the glory of the Lord appeared to all the people.

24 * And there came a fire out from the Lord, and consumed vpon the altar the burnt offering and the fat: which when all the people saw, they ‖ gaue thankes, and fell on their faces.

d Reade for the vnderstanding of this place, Heb. 5.3. and 7.27.

e That is, he laid them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, verse 24.

*Exod. 29.38.

g Of the bullock and the ramme.

h Because the altar was neere the sanctuary, which was the vpper end, therefore he is said to come downe.

i Or, prayed for the people.

*2. Macca. 2.8. Gen. 4.4. 1. King. 18.38. 1. chron. 7.1. 2. Macc. 2.10, 11.

‖ Or, gaue a shout for ioy.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden wine.

BVt * Nadab and Abihu, the sonnes of Aaron, tooke either of them his censer, and put fire therein, and put incense thereupon, and offered a strange fire before the Lord which he had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will bee b sanctified in them that come neere me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Mishael and Elzaphan the sonnes of Uzziel, the vncle of Aaron, and said vnto them, Come neere, carie your ‖ brethren from before the Sanctuarie out of the hoste.

5 Then they went and caried them in their coates out of the hoste, as Moses had commanded.

6 After, Moses said vnto Aaron, and vnto Eleazar and Ithamar his sonnes, c Uncouer not your heads, neither rent your clothes, lest ye die, and lest wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath d kindled.

7 And goe not yee out from the doore of the Tabernacle of the Congregation, lest yee die: for the anointing oyle of the Lord is vpon you: and they did according to Moses commandement.

8 ¶ And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor ‖ strong drinke, thou, nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, lest yee die: this is an ordinance for euer throughout your generations,

10 That yee may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane,

11 And that ye may teach the children of Israel all the statutes, which the Lord hath commanded them by the ‖ hand of Moses.

12 ¶ Then Moses said vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take the meat offering that remaineth of the offrings of the Lord, made by fire, and eate it without leauen beside the altar: for it is most holy:

13 And ye shal eat it in the holy place, because it is thy duety and thy sonnes duety of the offerings of the Lord, made by fire: for so I am commanded.

14 Also the * shaken breast, and the heaue shoulder shal ye eate in a ‖ cleane place: thou and thy sonnes, and thy e daughters with thee: for they are giuen as thy ‖ duetie, and thy sonnes duetie, of the peace offrings of the children of Israel.

15 The heaue shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before

*Numb. 3.4. and 26.61. 1. chron. 24.2.

a Not taken of the altar, which was sent from heauen and endured till the captiuitie of Babylon.

b I will punish them that serue me otherwise then I haue commanded, not sparing the chiefe, that the people may feare and praise my iudgements.

‖ Or, cousins.

c As though ye lamented for them, preferring your carnall affection to Gods iust iudgement, Chap. 19.28. Deut. 14.1. and 33.9

d In destroying Nadab and Abihu the chiefe, and menacing the rest except they repent.

‖ Or, drinke that maketh drunke.

‖ Or, commission. Exod. 29.24.

‖ Or, where is no vncleanesse.

e For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offerings of first fruits, the first borne, and the Easter lamb, Reade Chap. 22. 12.13.

‖ Or, right, or portion.

before the Lord, and it shall be thine and thy sonnes with thee by a law for euer, as the Lord hath commanded.

2. Mac. 2. 11.

16 ¶ * And Moses sought the goat that was offered for sinne, and loe it was burnt: therefore he was angry with Eleazar and Ithamar the sonnes of Aaron, which were f left alive, saying,

f And not consumed, as Nadab and Abihu.

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most holy? and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

Chap. 6. 26.

18 Behold, the blood of it was not brought within the holy place: ye should haue eaten it in the holy place, * as I commanded.

g That is, Nadab and Abihu.

19 And Aaron said vnto Moses, Behold, this day g haue they offered their sinne offering, and their burnt offering before the Lord, and such things, as thou knowest are come vnto me: If I had eaten the sinne offering to day, should it haue bene accepted in the sight of the Lord?

h Moses bare with his infirmitie, considering his great sorow, but doeth not leaue an example to forgiue them that maliciously transgresse the commandement of God.

20 So when Moses heard it, hee was h content.

CHAP. XI.

1 *Of beastes, fishes, and birdes, which bee cleane, and which be vncleane.*

AFter, the Lord spake vnto Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, * These are the beastes which yee a shall eate, among all the beasts that are on the earth.

Gen. 7. 2. deut. 14. 4. acts. 10. 14.

3 Whatsoeuer parteth the b hoofe, and is clouen footed, and cheweth the cud among the beasts, that shall ye eat:

a Or, whereof ye may eate.

b He noteth foure sorts of beastes: some chew the cud onely, and some haue onely the foote cleft: others neither chewe the cud, nor haue the hoofe cleft: the fourth both chew the cud, and haue the hoofe diuid d, which may be eaten.

4 But of them that chew the cud, or diuide the hoofe onely, of them ye shall not eat: as the camel, because hee cheweth the cud, and diuideth not the hoofe, he shall be vncleane to you.

5 Likewise the cony, because he cheweth the cud, and diuideth not the hoofe, he shalbe vncleane vnto you.

6 Also the hare, because he cheweth the cud, and diuideth not the hoofe, he shall bee vncleane vnto you.

7 * And the swine, because he parteth the hoofe, and is clouen footed, but cheweth not the cud, he shalbe vncleane vnto you.

2. Mac. 6. 18.

8 Of c their flesh shall ye not eate, and their carkets shall ye not touch: for they shal be vncleane vnto you.

c God would that hereby for a time they should be discerned as his people from the Gentiles.

9 ¶ These shall ye eat, of all that are in the waters: whatsoeuer hath sinnes & scales in the waters, in the seas, or in the riuers, them shall ye eat.

d As little fish ingendred of the slime.

10 But all that haue not sins nor scales, in the seas, or in the riuers, of all that d mooueth in the waters, and of all e liuing things that are in the waters, they shalbe an abomination vnto you.

e As they which come of generation.

11 They, I say, shall be an abomination to you: ye shall not eat of their flesh, but shal abhorre their carkets.

12 Whatsoeuer hath not sinnes nor scales in the waters, that shalbe abhomination vnto you.

13 ¶ These shal ye haue also in abomination among the foules, they shall not be eaten: for they are an abomination, the eagle, and the ‖ goshauke, and the osprey,

‖ Or, Gryphin, as it is in the Greeke.

14 Also the vulture, and the kite after his kinde,

15 And all rauens after their kinde:

16 The ostrich also and the nigh crow, and the ‖ seamew, and the hauke after his kinde:

‖ Or, Cuckow.

17 The little owle also, and the cormorant, and the great owle.

18 Also the ‖ redshanke, and the pelicane, and the swanne:

‖ Or, Porphyrie.

19 The stoorke also, the heron after his kinde, and the lapwing, and the backe:

20 Also euery foule that creepeth and goeth vpon all foure, such shalbe an abomination vnto you.

21 Yet these shall ye eat: of euery foule that creepeth & goeth vpon all foure, which i haue their feet and legs all of one to leape withall vpon the earth.

‖ Or, haue no bowings on their feet.

22 Of them ye shall eate these, the grashopper after his kinde, and the f solean after his kinde, the hargol after his kinde, and the hagab after his kind.

f These were certaine kinds of grashoppers, which are not now properly knowen.

23 But all other foules, that creepe and haue foure feet, they shalbe abomination vnto you.

24 For by such you shalbe polluted: whosoeuer toucheth their carkets, shall bee vncleane vnto the euening.

25 Whosoeuer also g beareth of their carkets, shall wash his clothes, and be vncleane vntill the euen.

g Out of the campe.

26 Euery beast that hath clawes diuided, and is ‖ not clouen footed, nor cheweth the cud, such shall be vncleane vnto you: euery one that toucheth them, shall be vncleane.

‖ Or, hath not his foot clouen in two.

27 And whatsoeuer goeth vpō his pawes among all maner beastes that goeth on all foure, such shall be vncleane vnto you: who so doth touch their carkets, shall be vncleane vntill the euen.

28 And he that beareth their carkets shal wash his clothes, and be vncleane vntill the euen: for such shalbe vncleane vnto you.

29 ¶ Also these shall be vncleane to you among the things that creepe and moue vpon the earth, the weasel, and the moule, and the h ‖ frog, after his kinde:

h The greene frog that sitteth on the bushes.

30 Also the rat, and the lizard, and the chameleon, and the stellio, and the molle.

‖ Or, Crocodile.

31 These shal be vncleane to you among all that creepe: whosoeuer doth touch them when they be dead, shalbe vncleane vntil the euen.

32 Also whatsoeuer any of the dead carkeises of them doth fall vpon, shall be vncleane, whether it be vessell of wood, or rayment or i skin, or sacke: whatsoeuer vessell it be that is occupied, it shall be put in the water as vncleane vntill the euen, and so be purified.

i As a bottell or bagge.

33 But euery earthen vessell whereinto any of them falleth, whatsoeuer is within it, shalbe vncleane, and * ye shall breake it.

Chap. 6. 28.

34 All meat also that shalbe eaten, if any such water come vpon it, shall be vncleane: and all drinke that shall bee dronken in all

such vessels shalbe vncleane.

35 And euery thing that their carkeis fall vpon, shalbe vncleane: the fornace or the pot shall be broken; for they are vncleane, and shalbe vncleane vnto you.

36 Yet the fountaines and welles where there is plenty of water, shall be cleane: but that which [k] toucheth their carkeises, shalbe vncleane.

37 And if there fall of their dead carkeis vpon any seede which vseth to bee sowen, it shalbe vncleane.

38 But if any[l] water be powred vpon the seed, & there fall of their dead carkeis thereon, it shalbe vncleane to you.

39 If also any beast whereof ye may eate, die, he that toucheth the carkeis thereof, shal be vncleane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes, and be vncleane vntil the euen: he also that beareth the carkeis of it, shal wash his clothes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth, shalbe an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the breast, and whatsoeuer goeth vpon al foure, or that hath many feete among all creeping things that creepe vpon the earth, yee shall not eate of them, for they shalbe abomination.

43 Yee shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shall not, I say, bee defiled by them.

44 For I am the Lord your God: be sanctified therefore, and be [m] holy, for I am holy, and defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt to be your God, and that you should be holy, for I am holy.

46 This is the Law of beastes and of foules, and of euery liuing thing that mooueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may bee a difference betweene the vncleane & cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

2 A law how women should be purged after their deliuerance.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought foorth seed, and borne a man childe, she shall be vncleane [a] seuen dayes, like as she is vncleane when she is put apart for her ‖ *[*] disease.

3 ([*] And in the eight day, the foreskinne of the childes flesh shalbe circumcised.)

4 And she shall continue in the blood of her purifying three [b] and thirty dayes: shee shall touch no [c] hallowed thing, nor come into the [d] Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maid childe, then she shalbe vncleane two [e] weekes, as when shee hath her disease: and she shall continue in the blood of her purifying threescore and sixe dayes.

6 Now when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) she shall bring to the Priest a lambe of one yeere old for a burnt offering, and a yong pigeon or a turtle doue for a sin offering, vnto the dore of the [f] Tabernacle of the Congregation.

7 Who shall offer it before the Lord, and make an atonement for her: so she shall bee purged of the issue of her blood. This is the law for her that hath born a male or female.

8 But if she ‡ be not able to bring a lambe, she shall bring two [*] turtles, or two yong pigeons: the one for a burnt offering, and the other for a sinne offering, and the Priest shall make an atonement for her: so she shalbe cleane.

CHAP. XIII.

2 What consideration the Priests ought to obserue in iudging the leprosie, 29 The blacke spot or scab, 47 and the leprie of the garment.

MOreouer the Lord spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skin of his flesh a swelling or a scab, or a white spot, so that in the skinne of his flesh [a] it bee like the plague of leprosie, then he shalbe brought vnto Aaron the Priest, or vnto one of his sonnes the Priests.

3 And the Priest shall looke on the sore in the skinne of his flesh: if the haire in the sore be turned into white, and the sore seeme to be [b] lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shal looke on him, and ‡ pronounce him vncleane.

4 But if the white spot be in the skin of his flesh, and seeme not to be lower then the skinne, nor the haire thereof be turned vnto white, then the Priest shall shut vp him that hath the plague, seuen dayes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague ‡ seeme to him to abide still, and the plague growe not in the skinne, the Priest shall shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague [c] be darke, and the sore grow not in the skinne, then the Priest shall ‡ pronounce him cleane, for it is a scab: therefore hee shall wash his clothes, and be cleane.

7 And if the scab grow more in the skin, after that hee is seene of the Priest, for to be purged, he shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab ‖ grow in the skin, then the Priest shall pronounce him [d] vncleane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shalbe brought vnto the Priest,

10 And the Priest shall see him: and if the swelling bee white in the skinne, and haue made the haire white, and there be raw flesh in the swelling,

11 It

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k So much of the water as toucheth it.

l He speaketh of seed that is layd to steepe before it be sowen.

m He sheweth why God did chuse them to be his people, 1. Pet. 1. 15.

a So that her husband for that time could not resort to her.
‖ *Or, flowers.*
Chap. 15. 19.
Luke 2. 21.
Iohn 7. 22.
b Besides the first seuen dayes.
c As sacrifice or such like.
d That is, into the Court gate, till after fortie dayes.

e Twise so long as if she bare a man childe.

f Where the burnt offrings were wont to be offered.

‡ *Ebr. if her hand finde not the worth of a lambe. Luke* 2. 24.

a That it may be suspected to be the leprie.

b That is, shrunken in, and be lowerthen the rest of the skin.
‡ *Ebr. shall pollute him.*

‡ *Ebr. in his eyes.*

c As hauing the skinne drawen together, or blackish.
‡ *Ebr. shall clense him.*

‖ *Or, be spread abroad.*

d As touching his bodily disease: for his disease was not imputed to him for sin before God, though it were the punishment of sinne.

11 It is an olde leprosie in the skinne of his flesh: and the Priest shall pronounce him vncleane, and shall not shut him vp, for he is vncleane.

‖ Or, bud.

12 And if the leprosie ‖ breake out in the skinne, and the leprosie couer all the skinne of the plague, from his head, euen to his feete, whereseuer the Priest loketh.

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be [c] cleane, because it is all turned into whitenesse: so he shall be cleane.

c For it is not that contagious leprosie that infecteth, but a kinde of skirfe, which hath not the flesh raw as the leprosie.

14 But if there be raw flesh on him when he is seene, he shalbe vncleane.

15 For the Priest shall see the raw flesh, and declare him to be vncleane: for the raw flesh is [f] vncleane, therefore it is the leprosie.

f That is, declareth that the flesh is not sound, but is in danger to be leprous.

16 Or, if the raw flesh change, and be turned into white, then he shall come to the Priest,

17 And the Priest shall behold him: and if the sore be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skin there is ‖ a bile, and is healed,

‖ Or, impostume.

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shalbe seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him [g] vncleane: for it is a plague of leprosie, broken out in the bile.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people, as a peareth by Mary the Prophetesse, Num. 12.14. and by King Vzziah, 2. Chro. 26.20.

21 But if the Priest loke on it, and there be no white haires therein, and if it be not lower then the skinne, but be darker, then the Priest shall shut him vp seuen dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vncleane, for it is a sore.

23 But if the spot continue in his place and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there is an hot burning, and the quicke flesh of the burning haue a [h] white spot somewhat reddish or pale,

h If he haue a white spot in that place where the burning was, and was after healed.

25 Then the Priest shall loke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skinne, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the other skinne, but be darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shal loke on him the seuenth day: if it be growen abroad in the skinne, then the Priest shall pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skinne, but is darke, it is a ‖ rising of the burning: the Priest shal therefore declare him cleane, for it is the drying vp of the burning.

‖ Or, swelling.

29 ¶ If also a man or woman hath a sore on the head, or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skinne, and there be in it a small yellow [i] haire, then the Priest shall pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

i Which was not wont to be there, or else smaller then in any other part of the body.

31 And if the Priest looke on the sore of the blacke spott, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp him that hath the sore of the blacke spotte, seuen dayes.

32 After, in the seuenth day the Priest shall looke on the sore: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skinne,

33 Then he shall be shauen, but the place of the blacke spot shall he not shaue: but the Priest shall shut vp him, that hath the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinne, nor seeme lower then the other skinne, then the Priest shall clense him, and he shall wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the Priest shall loke on it: and if the blacke spot grow in the skinne, the Priest shall not [k] seeke for the yellow haire: for he is vncleane.

k He shall not care whether the yellow haire be there or no.

37 But if the blacke spot seeme to him to abide, and that blacke haire growe therein, the blacke spotte is healed, he is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there be many white spots in the skinne of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skinne of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skin: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is bald, is cleane.

41 And if his head loose the [l] haire on the fore part, and be bald before, he is cleane.

l By sickenesse, or any other inconuenience.

42 But if there be in the bald head, or in the bald forehead a white reddish sore, it is a leprosie springing in his bald head, or in his bald forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the sore be white reddish in his bald head, or in his bald forehead, appearing like leprosie in the skinne of the flesh,

44 He is a leper and vncleane: therefore the Priest shall pronounce him altogether vncleane: for the sore is in his head.

45 The leper also in whom the plague is, shall haue his clothes [m] rent, and his head bare, and shall put a couering vpon his [n] lips, and shall cry, I am vncleane, I am vncleane.

m In signe of sorow and lamentation.

n Either in token of mourning, or for feare of infecting others.

46 As long as the disease shalbe vpon him, he shall be polluted, for he is vncleane: hee shall

Numb. 5 2. 2. king. 15 5.

shall dwell alone, * without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment, or a linnen garment,

48 Whether it be in the warpe or in the woofe of linen or of woollen, either in a skin, or in any thing made of skinne,

49 And if the lore be greene, or somewhat reddish in the garment, or in the skinne, or in the warpe, or in the woofe, or in any thing that is made of [o] skin, it is a plague of leprosie, and shalbe shewed vnto the Priest.

o Whether it be garment, vessell, or instrument.

50 Then the Priest shall see the plague, and shut vp it that hath the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague grow in the garment, or in the warpe, or in the woofe, or in the skin, or in any thing that is made of skin, that plague is a fretting leprosie, and vncleane.

52 And he shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie, therefore it shalbe burnt in the fire.

53 If the Priest yet see that the plague [p] grow not in the garment, or in the woofe, or in whatsoeuer thing of skin it be,

p But abide still in one place, as verse 37.

54 Then the Priest shal commaund them to wash the thing wherein the plague is, and he shall shut it vp seuen dayes more.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his [q] colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a fret inward, [r] whether the spot be in the bare place of the whole, or in part thereof.

q But remaine as it did before.

r Or, whether it be in any bare place before, or behinde.

56 And if the Priest see that the plague be darker, after that it is washed, he shall cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoeuer thing of skin it be, if the plague be departed therefrom, then shall it bee washed [s] the second time, and be cleane.

s To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

59 This is the law of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane, or vncleane.

CHAP. XIIII.

3 *The cleansing of the leper,* 34 *and of the house that he is in.*

Matth. 8. 2. marke 1. 40. luke 5. 12.

AND the Lord spake vnto Moses, saying,

2 * This is the [a] law of the leper in the day of his cleansing: that is, he shalbe brought vnto the Priest.

a Or the ceremony which shall be vsed in his purgation.

3 And the Priest shall goe out of the campe, and the Priest shal consider him: and if the plague of leprosie bee healed in the leper,

4 Then shall the Priest commaund to take for him that is cleansed, two ‖ sparowes aliue and [b] cleane, and cedar wood, and a scarlet lace, and hyssope.

‖ Or, little birds.

b Of birds which were permitted to be eaten.

5 And the Priest shal commaund to kill one of the birds ouer [c] pure water in an earthen vessell.

c Running water, or of the fountaines.

6 After, hee shall take the liue sparrow with the cedar wood, and the scarlet lace, and the hyssope, and shall dip them and the liuing sparrow in the blood of the sparrow slaine ouer the pure water,

7 And he shall sprinkle vpon him that must be cleansed of his leprosie, seuen times, and cleanse him, and shall [d] let goe the liue sparrow into the broad field.

d Signifying, that he that was made cleane, was set at liberty, and restored to the company of others.

8 Then he that shalbe cleansed, shal wash his clothes, and shaue off all his haire, and wash himselfe in water, so he shall be cleane: after that shall he come into the hoste, but shall tary without his tent seuen dayes.

9 So in the seuenth day he shall shaue off al his haire, both his head and his beard, and his eye browes: euen all his haire shall he shaue, and shall wash his clothes, and shall wash his flesh in water: so he shall be cleane.

10 Then in the eight day he shall take two hee lambes without [e] blemish, and an ewe lambe of a yeere olde without blemish, and three tenth deales of fine flowre for a meate offering mingled with oyle, [f] and a pinte of oyle.

e Which hath no imperfection in any member.

f This measure in Ebrew is called Log, & conteineth sixe egges in measure.

11 And the Priest that maketh him cleane, shall bring the man which is to be made cleane, and those things before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespasse offring, and the pint of oyle, and * shake them to and fro before the Lord.

Exod. 29. 24.

13 And he shal kil the lambe in the place where the sinne offring and the burnt offering are slaine, euen in the holy place: for as the * sinne offering is the Priests, so is the trespasse offering: for it is most holy.

Chap. 7. 1, 7.

14 So the Priest shal take of the blood of the trespasse offring, and put it vpon the lap of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

15 The Priest shall also take of the pint of oyle, and powre it into the palme of his left hand,

16 And the Priest shall dippe his ‡ right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger seuen times before the Lord.

‡ Ebr. the finger of his right hand.

17 And of the rest of the oile that is in his hand, shall the Priest put vpon the lappe of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, ‡ where the blood of the trespasse offering was put.

‡ Ebr. vpon the blood of the trespasse offering.

18 But the remnant of the oile that is in the

the Priests hand, hee shall powre vpon the head of him that is to bee cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering, and make an atonement for him that is to be cleansed of his vncleannes; then after, shall he kill the burnt offering.

20 So the Priest shall offer the burnt offering, and the meat offering vpon the altar: and the Priest shall make an atonement for him: so he shall be cleane.

21 But if he be poore, and ‡ not able, then he shall bring one lambe for a trespasse offering to bee shaken, for his reconciliation, and a g tenth deale of fine floure mingled with oyle, for a meate offering, with a pinte of oyle.

22 Also two turtle doues, or two yong pigeons, as he is able, whereof the one shall be a sinne offering, and the other a burnt offering.

23 And he shall bring them the eight day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shall take the lambe of the trespasse offring, and the pinte of oyle, and the Priest shall h shake them to and fro before the Lord.

25 And he shall kill the lambe of the trespasse offring, and the Priest shall take of the blood of the trespasse offering, and put it vpon the lappe of his right eare that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

26 Also the Priest shall powre of the oyle into the palme of his owne ‡ left hand.

27 So the Priest shall with his right finger, sprinkle of the oyle that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lappe of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place || of the blood of the trespasse offering.

29 But the rest of the oyle that is in the Priests hand, he shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also hee shall present one of the turtle doues, or of the yong pigeons, i as hee is able:

31 Such, I say, as he is able, the one for a sinne offering, and the other for a burnt offering || with the meat offring: so the Priest shall make an atonement for him that is to be cleansed, before the Lord.

32 This is the k law of him which hath the plague of leprosie, whose is not able in his cleansing to offer the whole.

33 ¶ The Lord also spake vnto Moses, and to Aaron, saying,

34 When ye be come into the land of Canaan, which I giue you in possession, If I l send the plague of leprosie in an house of the land of your possession,

35 Then hee that oweth the house, shall come and tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shall command them to empty the house before the Priest goe into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe in to see the house,

37 And he shal marke the plague: and if the plague bee in the walles of the house, and that there be deepe || spots, greenish or reddish, which seeme to bee lower then the wall,

38 Then the Priest shall goe out of the house to the doore of the house, and shal cause to shut vp the house seuen dayes.

39 So the Priest shall come againe the seuenth day: and if he see that the plague be increased in the walles of the house,

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them in a || foule place without the citie.

41 And he shall cause to scrape the house within round about, and powre the dust, that they haue pared off, without the citie in m an vncleane place.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mozter to plaister the house with.

43 But if the plague come againe, and breake out in the house, after that hee hath taken away the stones, and after that he hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague grow in the house, it is a fretting leprosie in the house: it is therefore vncleane.

45 And he shal n breake downe the house, with the stones of it, and the timber thereof, and all the || mozter of the house, and he shall carry them out of the citie vnto an vncleane place.

46 Moreouer he that goeth into the house all the while that it is shut vp, he shall be vncleane vntill the euen.

47 He also that sleepeth in the house, shal wash his clothes: he likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see that the plague hath spread no further in the house after the house be plaistered, the Priest shall pronounce that house cleane: for the plague is healed.

49 Then shall he take to purifie the house two sparrowes, and cedar wood, and o scarlet lace, and hyssope.

50 And he shal kil one sparrow ouer pure water in an earthen vessell,

51 And shal take the cedar wood, and the hyssope, and the scarlet lace with the liue sparow, and dip them in the blood of the slaine sparow, and in the pure water, and sprinkle the house seuen times:

52 So shall he cleanse the house with the blood of the sparow, and with the pure water, and with the liue sparrow, and with the cedar wood, and with the hyssope, and with the scarlet lace

53 Afterward he shal let go the liue sparow out of the ‡ towne into the ‡ open fields:

‡ *Ebr. his hand cannot take it.*

g Which is an Omer, reade Exod. 16. 16.

h Or, shall offer them as the offering that is shaken to and fro.

‡ *Ebr. into the palme of the Priests left hand.*

|| *Or, where the blood of the trespasse offering was put, as verse 17.*

i Whether of them he can get.

|| *Or, besides the meate offering.*

k This order is appointed for the poore man.

l This declareth that no plague nor punishment cometh to man without Gods prouidence and his sending.

|| *Or, blacknesse or hollow strakes.*

|| *Or, polluted.*

m Where carions were cast, and other filth, that the people might not therewith be infected.

n That is, he shal command it to be pulled down, as verse 40.

|| *Or, dust.*

o It seemeth that this was a lace or string to bind the hyssope to the wood, and so was made a sprinkle: the Apostle to the Hebrewes calleth it scarlet woull, Hebr. 9. 19.

‡ *Ebr. citie.*

‡ *Ebr. on the face of the field.*

fields: so shall he make an atonement for the house, and it shalbe cleane.

54 This is the law for every plague of leprosie and * blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the ‖ swelling, and of the scab, and of the white spot.

57 This is the law of the leprosie to teach ‡ when a thing is vncleane, and when it is cleane.

Chap.13.30.

‖ *Or, rising.*

‡ *Ebr in the day of the vncleane, and in the day of the cleane.*

CHAP. XV.

2. 19 The maner of purging the vncleane issues, both of men and women. 31 The children of Israel must be separate from all vncleannesse.

MOreouer the Lord spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hath an issue from his [a] flesh, is vncleane, because of his issue.

3 And this shall be his vncleannes in his issue: when his flesh auoideth his issue, or if his flesh be stopped from his issue, this is his [b] vncleannesse.

4 Euery bed whereon he lieth that hath the issue, shall bee vncleane, and euery thing whereon he sitteth shall be vncleane.

5 Whosoeuer also toucheth his bed, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

6 And he that sitteth on any thing whereon he sate that hath the issue, shall wash his clothes, and wash himselfe in water, and shal be vncleane vntill the euen.

7 Also hee that toucheth the flesh of him that hath the issue, shal wash his clothes, and wash himselfe in water, and shal be vncleane vntill the euen.

8 If he also that hath the issue, spit vpon him that is cleane, [c] he shal wash his clothes, and wash himselfe in water, and shal be vncleane vntill the euen.

9 And what [d] saddle soeuer he rideth vpon, that hath the issue, shall be vncleane.

10 And whosoeuer toucheth any thing that was vnder him shall be vncleane vntill the euen: and hee that beareth those things, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

11 Likewise whomsoeuer hee toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

12 * And the vessell of earth that hee toucheth, which hath the issue, shall be broken: and euery vessell of wood shall bee rinsed in water.

13 But if he that hath an issue, be [e] cleansed of his issue, then shall he count him seuen daies for his cleansing, and wash his clothes and wash his flesh in pure water: so shall hee be cleane.

14 Then the eight day he shall take vnto him two turtle doues, or two yong pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and shall giue them vnto the Priest.

15 And the Priest shall make of the one of them a sinne offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of seede depart from him, he shall wash all his [f] flesh in water, and be vncleane vntill the euen.

17 And euery garment and euery skinne whereupon shall be issue of seed, shall be euen washed with water, and bee vncleane vnto the euen.

18 If he that hath an issue of seede do lie with a woman, they shall both wash themselues with water, and be vncleane vntil the euen.

19 ¶ Also when a woman shall haue an issue, and her issue in her ‖ flesh shall be blood, she shalbe put apart seuen dayes: and whosoeuer toucheth her, shall be vncleane vnto the euen.

20 And whatsoeuer she lieth vpon in [g] her separation, shal be vncleane, and euery thing that he sitteth vpon, shall be vncleane.

21 Whosoeuer also toucheth her bed, shal wash his clothes, and wash himselfe with water, and shall be vncleane vnto the euen.

22 And whosoeuer toucheth any thing that she sate vpon, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vnto the euen:

23 So that whether he touch her bed, or any thing whereon she hath sit, he shalbe vncleane vnto the euen.

24 And if a man lie with her, ‡ the flowers of her separation [h] touch him, he shall be vncleane seuen dayes: and all the whole bed whereon he lieth, shall be vncleane.

25 Also when a womans issue of blood runneth long time besides the time of her ‡ flowers, or when shee hath an issue longer then her flowers, all the dayes of the issue of her vncleannesse, she shall be vncleane as in the time of her flowers.

26 Euery bed whereon she lieth, (as long as her issue lasteth) shalbe to her as her [i] bed of her separation: and whatsoeuer she sitteth vpon, shall be vncleane, as her vncleannesse when she is put apart.

27 And whosoeuer toucheth these things, shall be vncleane, and shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

28 But if she be cleansed of her issue, then she shall [k] count her seuen dayes, and after, she shall be cleane.

29 And in the eight day she shall take vnto her two turtles, or two yong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannesse.

31 Thus shal ye [l] separate the children of Israel from their vncleannesse, that they die not in their vncleannesse, if they defile my Tabernacle that is among them.

32 This is the lawe of him that hath an issue, and of him from whom goeth an issue of seede whereby he is defiled:

33 Also

a Whose seed either in sleeping, or else of weakenesse of nature issueth at his secret part.

b Or, the thing wherefore he shal be vncleane.

c On whom the vncleane man did spit.

d The word signifieth euery thing whereon a man rideth.

Chap.6.28.

e That is, be restored to his old state, and be healed thereof.

f Meaning, all his body.

‖ *Or, secret part.*

g That is, when shee hath her flowers, wherby she is separate from her husband, from the Tabernacle, and from touching of any holy thing.

h If any of her vncleannesse did onely touch him in the bed: for else the man that companied with such a woman, should die, Chap.20.18.

‡ *Ebr. separation.*

i Shall be vncleane, as the bed whereon she lay when she had her naturall disease.

k After the time that she is recouered.

l Seeing that God requireth of his purity and cleannesse: we cannot be his, except our filth and sinnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

33 Alſo of her that is ſicke of her floures, and of him that hath a running iſſue, whether it be man or woman, and of him that lieth with her which is vncleane.

CHAP. XVI.

2 The Prieſt might not at all times come into the moſt Holy place 8 The Scape goat. 14 The purging of the Sanctuary. 17 The cleanſing of the Tabernacle. 21 The Prieſt confeſſeth the ſinnes of the people. 29 The feaſt of cleanſing ſinnes.

FVrthermore the Lord ſpake vnto Moſes, * after the death of the two ſonnes of Aaron, when they came to offer before the Lord, and died:

Chap. 10. 1, 2.

2 And the Lord ſaid vnto Moſes, Speake vnto Aaron thy brother, * that hee come not at [a] all times into the Holy place within the vaile, before the Mercieſeat, which is vpon the Arke, that he die not, for I will appeare in the cloud vpon the Mercieſeate.

Exod. 30. 10. heb. 9. 7.

a The hie Prieſt entred into the Holieſt of all but once a yeere, euen in the moneth of September.

3 After this ſort ſhall Aaron come into the holy place: euen with a yong bullocke for a ſinne offering, and a ramme for a burnt offering.

4 Hee ſhall put on the holy linnen coate, and ſhal haue linen breeches vpon his ‖ fleſh, and ſhal be girded with a linnen girdle, and ſhal couer his head with a linen miter: theſe are the holy garments: therefore ſhall hee waſh his fleſh in water, when hee doeth put them on.

‖ *Or, priuities.*

5 And he ſhall take of the Congregation of the children of Iſrael, two hee goates for a ſinne offering, and a ramme for a burnt offering.

6 Then Aaron ſhal offer the bullocke for his ſinne offering, * and make an atonement for himſelfe, and for his houſe.

Heb. 9. 7.

7 And he ſhall take the two hee goates, & preſent them before the Lord, at the doore of the Tabernacle of the Congregation.

8 Then Aaron ſhall caſt lots ouer the two hee goats: one lot for the Lord, and the other for the [b] Scape goat.

b In Ebrew it is called Azazel, which ſome ſay, is a mountaine neere Sinai, whither this goat was ſent: but rather it is called the ſcape goat, becauſe he was not offered: but ſent into the deſert, as verſe 21.

9 And Aaron ſhall offer the goate, vpon which the Lords lot ſhall fall, and make him a ſinne offering.

10 But the goat on which the lot ſhall fall to be the Scape goat, ſhall be preſented aliue before the Lord, to make reconciliation by him, and to let him goe (as a Scape goat) into the wildernеſſe.

11 Thus Aaron ſhall offer the bullocke for his ſinne offering, and make a reconciliation for himſelfe, and for his houſe, and ſhall kill the bullocke for his ſinne offering.

12 And he ſhall take a cenſer full of burning coales from off the Altar before the Lord, and his hand full of ſweet incenſe beaten ſmall, and bring it within the [c] vaile,

c The Holieſt of all.

13 And ſhall put the incenſe vpon the fire before the Lord, that the ‖ cloud of the incenſe may couer the Mercieſeate that is vpon the ‖ Teſtimony: ſo he ſhall not die.

‖ *Or, the ſmoke.*

‖ *Or, Arke.*

Heb. 9. 13. and 10. 4. Chap. 4. 6.

14 And he ſhall * take of the blood of the bullocke, * and ſprinkle it with his finger vpon the Mercieſeate [d] Eaſtward: and before the Mercieſeat ſhall he ſprinkle of the blood with his finger ſeuen times.

d That is, on the ſide which was toward the people: for the head of the Sanctuary ſtood Weſtward.

15 ¶ Then ſhall he kill the goate that is the peoples ſin offering, and bring his blood within the vaile, and doe with that blood, as he did with the blood of the bullocke, and ſprinkle it vpon the Mercieſeate, and before the Mercieſeat.

16 So he ſhall purge the holy place from the [e] vncleannes of the children of Iſrael, and from their treſpaſſes of all their ſinnes: ſo ſhall hee doe alſo for the Tabernacle of the Congregation [e] placed with them, in the mids of their vncleanneſſe.

e Placed among them, which are vncleane.

17 * And there ſhalbe no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill he come out, and haue made an atonement for himſelfe, and for his houſehold, and for all the Congregation of Iſrael.

Luke 1. 10.

18 After, he ſhall goe out vnto the [f] Altar that is before the Lord, and make a reconciliation vpon it, and ſhall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the altar round about:

f Whereupon the ſweet incenſe and perfume was offered.

19 So ſhall he ſprinkle of the blood vpon it with his finger ſeuen times, and cleanſe it, and hallow it from the vncleanneſſe of the children of Iſrael.

20 ¶ When he hath made an end of purging the holy place, and the Tabernacle of the Congregation, and the altar, then hee ſhall bring the line goate:

21 And Aaron ſhall put both his handes vpon the head of the liue goate, and confeſſe ouer him all the iniquities of the children of Iſrael, and all their treſpaſſes, in all their ſinnes, putting them [g] vpon the head of the goate: and ſhall ſend him away (by the hand of a man appointed) into the wildernеſſe.

g Herein this goate is a true figure of Ieſus Chriſt, who beareth the ſinnes of the people, Iſai. 53. 4.

22 So the goate ſhall beare vpon him all their iniquities into ‡ the land that is not inhabited, and he ſhall let the goate goe into the wildernеſſe.

‡ *Ebr. the land of ſeparation.*

23 After, Aaron ſhall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the Holy place, and leaue them there.

24 He ſhall waſh alſo his fleſh with water in the [h] Holy place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himſelfe, and for the people.

h In the court where was the Lauer, Exod. 30. 18.

25 Alſo the fat of the ſinne offering ſhall he burne vpon the altar.

26 And he that caried forth the goat, called the Scape goate, ſhall waſh his clothes, and waſh his fleſh in water, and after that ſhall come into the hoſte.

27 Alſo the bullocke for the burnt offring, and the goate for the ſinne offering (whoſe blood was brought to make a reconciliation in the holy place) ſhal one * carry out without the hoſte to burne in the fire, with their ſkinnes, and with their fleſh, and with their dung.

Chap 6. 30. hebr. 13. 11.

28 And he that burneth them ſhall waſh his clothes, and waſh his fleſh in water, and afterward come into the hoſte.

29 ¶ So

29 ¶ So this shall bee an ordinance for euer vnto you, the tenth day of i the seuenth moneth, ye shall k humble your soules, and doe no worke at all, whether it be one of the same country, or a stranger that sojourneth among you.

30 For that * day shall the Priest make an atonement for you to cleanse you: ye shal bee cleane from all your sinnes before the Lord.

31 This shalbe a l Sabbath of rest vnto you, and yee shall humble your soules, by an ordinance for euer.

32 And the Priest m whom hee shall anoynt, and whom hee shall consecrate (to minister in his fathers stead) shall make the atonement, and shal put on the linnen clothes and holy vestments,

33 And shal purge the holy Sanctuarie and the Tabernacle of the Congregation, and shall cleanse the Altar, and make an atonement for the Priests and for all the people of the Congregation.

34 And this shall be an euerlasting ordinance vnto you, to make an atonement for the children of Israel for all their sinnes * once a yeere: and as the Lord commanded Moses, he did.

i Which was Tish, and answereth to part of September, and part of October.
k Meaning, by abstinence and fasting, Numb. 29.7.
Chap. 23.7.
l Or, a rest, which he shall keepe most diligently.
m Whom the Priest shall anoynt by Gods commandement to succeede in his fathers roome.
Exod. 30.10. heb. 9.7.

CHAP. XVII.

4 All sacrifices must bee brought to the doore of the Tabernacle. 7 To deuils they may not offer. 10 They may eat no blood.

AND the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath a commanded, saying,
3 Whosoeuer he bee of the house of Israel, that b killeth a bullocke, or lambe, or goat in the hoste, or that killeth it out of the hoste,
4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offring vnto the Lord before the Tabernacle of the Lord, c blood shall bee imputed vnto that man: hee hath shed bloode, wherefore that man shall be cut off from among his people.
5 Therefore the children of Israel shall bring their offrings, which they would offer d abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offrings vnto the Lord.
6 Then the Priest shal sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a * sweete sauour vnto the Lord.
7 And they shall no more offer their offerings vnto e deuils, after whom they haue gone a f whooring: this shall be an ordinance for euer vnto them in their generations.
8 ¶ Also thou shalt say vnto them, Whosoeuer he bee of the house of Israel, or of the strangers which sojourne among them, that offereth a burnt offering or sacrifice,
9 And bring it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shall be cut off from his people.
10 ¶ Likewise, whosoeuer he be of the house of Israel, or of the strangers that sojourne among them that eateth any blood, I will euen g set my face against that person that eateth blood, and will cut him off from among his people:
11 For the life of the flesh is in the blood, and I haue giuen it vnto you, to offer vpon the Altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.
12 Therefore I said vnto the children of Israel, None of you shal eate blood, neither the stranger that sojourneth among you, shal eate blood.
13 Moreouer, whosoeuer he be of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may be h eaten, he shall powre out the blood thereof, and couer it with dust:
14 For the life of all flesh is his blood, it is ioyned with his life: therefore I said vnto the children of Israel, * Ye shal eat the blood of no ‖ flesh: for the life of al flesh is the blood thereof: whosoeuer eateth it, shalbe cut off.
15 And euery person that eateth it which dieth alone, or that which is torne with beastes, whether it be one of the same country or a stranger, hee shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shall bee ‖ cleane.
16 But if he wash them not, nor wash his ‖ flesh, then he shall beare ‖ his iniquitie.

a Lest they should practise that idolatry, which they had learned among the Egyptians.
b To make a sacrifice or offring thereof.
c I doe as much abhorre it, as though he had killed a man, as Isa. 66.3.
d Whersoeuer they were moued with foolish deuotion to offer it.
Exod. 29.18. chap. 4.31.
e Meaning, whatsoeuer is not the true God, 1. Cor. 10. 20. psal 95.5.
f For idolatry is spirituall whoredome, because faith towards God is broken.
g I will declare my wrath by taking vengeance on him, as chap. 20.3.
h Which the law permitteth to be eaten, because it is cleane.
Gene. 9.4.
‖ Or, liuing creature.
‖ Or, counted cleane.
‖ Or, himselfe.
‖ Or, the punishment of his sinne.

CHAP. XVIII.

3 The Israelites ought not to follow the maners of the Egyptians and Canaanites. 6 The marriages that are vnlawfull.

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.
3 After the a doings of the land of Egypt, wherein ye dwelt, shall ye not doe: and after the maner of the land of Canaan, whither I will bring you, shall yee not doe, neither walke in their ordinances,
4 But doe after my iudgements, & keepe mine ordinances to walke therein: I am the Lord your God.
5 Yee shall keepe therefore my statutes, and my iudgements, * which if a man doe, he shall then liue in them: b I am the Lord.
6 ¶ None shall come neere to any of the kinred of his flesh to c vncouer her shame: I am the Lord.
7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for shee is thy mother, thou shalt not discouer her shame.
8 * The shame of thy fathers d wife shalt thou not discouer: for it is thy fathers shame.
9 Thou shalt not discouer the shame of thy

a Ye shall preserue your selues from these abominations following, which the Egyptians and Canaanites vse.
Ezek. 20.11. rom. 10.5. gal. 3.12.
b And therefore ye ought to serue me alone, as my people.
c That is, to lie with her, though it be vnder title of marriage.
Chap 20.18.
d Which is thy stepmother.

thy [e] sister the daughter of thy father, or the daughter of thy mother, whether she be born at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not ‖ say, vncouer their shame: for it is thy [f] shame.

11 The shame of thy fathers wiues daughter, begotten of thy father, (for she is thy sister) thou shalt not, I say, discouer her shame.

12 * Thou shalt not vncouer the ‖ shame of thy fathers sister: for shee is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for shee is thy mothers kinswoman.

14 * Thou shalt not vncouer the shame of thy [g] fathers brother: that is, thou shalt not goe in to his wife, for she is thine ‡ aunt.

15 * Thou shalt not discouer the shame of thy daughter in law: for she is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 * Thou shalt not discouer the shame of thy [h] brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter to vncouer her shame: for they are thy kinsefolkes, and it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life, to [i] vexe her, in vncouering her shame vpon her.

19 * Thou shalt not also goe vnto a woman to vncouer her shame, as long as shee is put [k] apart for her disease.

20 Moreouer thou shalt not giue thy selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 Also thou shalt not giue thy ‡ children to ‖ offer them vnto [l] Molech, neither shalt thou defile the Name of thy God: for I am the Lord.

22 Thou shalt not lie with the male, as one lieth with a woman: for it is abomination.

23 * Thou shalt not also lie with any beast to be defiled therewith, neither shal any woman stand before a beast, to lie downe thereto: for it is ‖ abomination.

24 Ye shall not defile your selues in any of these things: for in all these the nations are defiled, which I will cast out before you:

25 And the land is defiled: therefore I will [m] visit the wickednesse thereof vpon it, and the land [n] shall vomite out her inhabitants.

26 Ye shall keepe therefore mine ordinances and my iudgements, and commit none of these abominations, as well he that is of the same countrey, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the lande done, which were before you, and the lande is defiled.

28 And shall not the land spue you out if ye defile it, as it [o] spued out the people that were before you?)

29 For whosoeuer shall commit any of these abominations, the persons that doe so, shall [p] be cut off from among their people.

30 Therefore shal ye keepe mine ordinances, that yee doe not any of the abominable customes, which haue bene done before you, and that ye defile not your selues therin: for I am the Lord your God.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

AND the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, and say vnto them, * Ye shall be [a] holy, for I the Lord your God am holy.

3 ¶ Ye shall feare euery man his mother and his father, & shall keepe my Sabbaths: for I am the Lord your God.

4 ¶ Ye shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when ye shall offer a peace offering vnto the Lord, ye shall offer it [b] freely.

6 * It shalbe eaten in the day ye offer it, or on the morrow: and that which remaineth vntill the third day, shal be burnt in the fire.

7 For if it be eaten the third day, it shalbe vncleane, it shall not be [c] accepted.

8 Therefore he that eateth it, shal beare his iniquitie, because he hath defiled the hallowed thing of the Lord, and that person shalbe cut off from his people.

9 ¶ * When ye reape the harueſt of your land, ye shall not reape euery corner of your field, neither shalt thou gather the ‖ glainings of thy harueſt.

10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euery grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 ¶ Ye shall not steale, neither [d] deale falsly, neither lie one to another.

12 ¶ * Also yee shall not sweare by my Name falsely, neither shalt thou defile the Name of thy God: I am the Lord.

13 ¶ Thou shalt not doe thy neighbour ‖ wrong, neither rob him. * The workemans hire shall not abide with thee vntill the morning.

14 ¶ Thou shalt not curse the deafe, * neither put a stumbling block before the blind, but shalt feare thy God: I am the Lord.

15 ¶ Ye shall not doe vniustly in iudgement. * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not [e] walke about with tales among thy people. Thou shalt not

[e] Either by father or mother, born in mariage or other wise.
[f] They are her children whose shame thou hast vncouered. *Chap.*20.19.
‖ *Or, secrets. Chap.*20.20.
[g] Which thine vncle doeth discouer.
‡ *Ebr, thy fathers brothers wife. Chap.*20.12. *Chap* 20.21.
[h] Because the idolaters, among whō Gods people had dwelt, & should dwell, were giuen to these horrible incests, God chargeth his to beware of the same.
[i] By seeing thine affection more bent to her sister then to her. *Chap* 20.18.
[k] Or, whiles she hath her flowers *Chap.*20.2. 2.*kings*23.10.
‡ *Ebr. of thy seede.*
‖ *Or, to make them passe.*
[l] Which was an idole of the Ammonites, vnto whom they burned & sacrificed their children, 2 King.23.10. This seemed to be the chiefe and principall of all idols: and as the Iewes write, was of a great stature & hollow within, hauing seuen places or chambers within him: one was to receiue meale that was offred: another turtle doues: the third a sheep: the fourth a ramme: the fift a calfe: the sixt an oxe: the seuenth, a child. This idols face was like a calfe, his hands were euer stretched out to receiue gifts: his priestes were called Chemarim: Reade 2. King.23.5. hose.10.5. zeph.1.4. *Chap.*20.15. ‖ *Or, confusion.*
[m] I wil punish the land where such incestuous marriages and pollutions are suffered.
[n] Hee compareth the wicked to euill humors and surfetting, which corrupt the stomacke and oppresse nature, and therefore must be cast out by vomit.
[o] Both for their wicked mariages vnnaturall copulations, idolatry, or spirituall whoredom with Molech, and such like abominations.
[p] Either by the ciuill sword, or by some plague that God will send vpon such.
[a] That is, voide of all pollution, idolatry, and superstition both of soule and body. *Chap.*11.44 *and* 20.7. *1.pet.*1.16
[b] Of your owne accord. *Chap.*7.16.
[c] To wit, of God.
[d] In that which is committed to your credit. *Exod.*20.7. *deut.* 5.11. *matth.*5.34.
[e] As a slanderer, backbiter, or quarell picker.
‖ *Or, gatherings and leanings. Chap.*23.22.
‖ *Or, oppresse him by violence. Deut.*24.14,15 *tob.*4.14.
*Deut.*27.18.
*Exod.*23.3. *deut.* 1.17. *and* 16.19 *prou.*24.23. *&* 28.21.

not [f] stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and ‡ suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull of wrong against the children of thy people,* but shalt loue thy neighbor as thy selfe: I am the Lord.

19 ¶ Yee shall keepe mine ordinances. Thou shalt not let thy cattell gender with [g] others of diuers kinds. Thou shalt not sow thy field with mingled seede, neither shall a garment of diuers things, as of linnen and woollen come vpon thee.

20 ¶ Whosoeuer also lieth and medleth with a woman that is a bondmaide, affianced to an husband, and not redeemed, nor freedome giuen her, ‡ shee shall be scourged, but they shall not die, because she is not made free.

21 And he shall bring for his trespasse offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespasse offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespasse offering before the Lord concerning his sinne which he hath done, and pardon shalbe giuen him for his sinne which hee hath committed.

23 ¶ Also when ye shal come into [h] land, and haue planted euery tree for meate, yee [k] shall count the fruit thereof as vncircumcised: three yeeres shal it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yeere all the fruite thereof shal be holy to the praise of the Lord.

25 And in the fifth yere shall ye eat of the fruit of it, that it may ‖ yeelde to you the increase thereof: I am the Lord your God.

26 ¶ Yee shall not eate the flesh with the ‖ blood, yee shall not vse witchcraft, nor [l] obserue times.

27 *Ye shall not [k] cut round the corners of your heads, neither shalt thou ‖ marre the tufts of thy beard.

28 *Yee shall not cut your flesh for the ‡ dead, nor make any print of a [l] marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to bee a [m] whore, lest the land also fall to whoredom, and the land be full of wickednes.

30 ¶ Ye shal keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Ye shal not regard them that worke with spirits,* neither soothsayers: ye shal not seeke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt [n] rise vp before the hore-head, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourne with thee in your land, ye shall not ‖ vexe him.

34 *But the stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not doe vniustly in iudgement, in [o] line, in weight, or in measure.

36 *Ye shall haue iust balances, true weights, a true [p] Ephah, & a true Hin. I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

2 They that giue of their seede to Molech, must die. 6 They that haue recourse to sorcerers. 10 The man that committeth adultery, 11 incest, or fornication with the kinred or affinitie. 24 Israel a peculiar people to the Lord.

AND the Lord spake vnto Moses, saying,

2 Thou shalt also say to the children of Israel, *Whosoeuer he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto [a] Molech, he shall die the death, the people of the land shall stone him to death.

3 And I [b] will set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

4 And if the [c] people of the lande hide their eyes, and winke at that man when hee giueth his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his familie, & will cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, and after soothsayers, to goe a [d] whoring after them, then wil I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore,* and be holy, for I am the Lord your God.

8 Keepe yee therefore mine ordinances, and doe them. I am the Lord which doeth sanctifie you.

9 ¶ *If there be any that curseth his father or his mother, he shall die the death, seeing hee hath cursed his father & his mother, [e] his blood shalbe vpon him.

10 ¶ *And the man that committeth adultery with another mans wife, because he hath committed adultery with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lieth with his fathers wife, because he hath vncouered his fathers *shame, they shal both die: their blood shalbe vpon them.

12 Also the man that lieth with his daughter in law, they both shall die the death, they haue wrought ‖ abomination, their blood shalbe vpon them.

13 ¶ *The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination, they shal die the death, their blood shalbe vpon them.

14 Likewise, he that taketh a wife, and her mother, [f] committeth wickednesse: they shall burne him and them with fire, that there

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f By consenting to his death, or conspiring with the wicked.
‡ *Ebr. suffer not sinne vpon him.*
Matth. 5. 43. rom. 13. 9. gal. 5. 14. iames 2. 8.
g As an horse to leape an asse, or a mule a mare.
‡ *Ebr. a beating shalbe: Some reade, they shall be beaten.*
h It shall be vncleane, as that thing, which is not circumcised.
‖ *Or, that God may multiply.*
‡ *Whether it be strangled or otherwise.*
i To measure luckie or vnlucky dayes. *Chap. 21. 5.*
k As did the Gentiles in signe of mourning.
‖ *Or, cut, or teare. Deut. 14. 1.*
‡ *Ebr. soule, or person.*
l By whipping your bodies, or burning marks therein.
m As did the Cyprians and Locrenses. *1. Sam. 28. 8.*
n In token of reuerence.
‖ *Or, doe him wrong. Exod. 22. 21.*
o As in measuring the ground. *Pro. 11. 1. & 16. 11. and 20. 10.*
p By these two measures he meaneth all other. Of ephah, read Exo. 16. 36. & of Hin, Exod. 29. 40.
Chap. 18. 21.
a By Molech, he meaneth any kind of idole, Chap. 18. 21.
b Reade chap. 17. 10. and 18. 21.
c Though the people be negligent to doe their duty, and defend Gods right, yet he will not suffer wickednes to go vnpunished.
d To esteeme sorcerers or coniurers is spiritual whoredome or idolatry. *Chap. 11. 44. 1. pet. 1. 16.*
Exod. 21. 17. prou. 20. 20. matth. 15. 4.
e He is worthy to die. *Deut 22. 22. iohn 8. 4, 5.*
Chap. 18. 8. deut. 22. 30.
‖ *Or, confusion.*
Chap. 18. 22.
f It is an execrable and detestable thing.

there be no wickednesse among you.

Chap. 18.23. 15 *Also the man that lieth with a beast, shall die the death, and ye shal slay the beast.

16 And if a woman come to any beast, and lie therwith, then thou shalt kill the woman and the beast, they shall die the death, their blood shalbe vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, and shee seeth his shame, it is villanie: therefore they shall be cut off ‡ in the sight of their people, because he hath vncouered his sisters shame, he shall beare his iniquitie.

‡ *Ebr. in the eyes of the children of their people.*

Chap. 18.19. 18 *The man also that lyeth with a woman, hauing her ‖ disease, and vncouereth her shame, and openeth her fountaine, and shee open the fountaine of her blood, they shall be euen both cut off from among their people.

‖ *Or, flowres.*

19 Moreouer, thou shalt not vncouer the *Chap.* 18.12,13. shame of thy mothers sister, *nor of thy fathers sister: because hee hath vncouered his ‡ kinne, they shall beare their iniquitie.

‡ *Ebr. flesh.*

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his vncles shame: they shall beare their iniquitie, and shall die g childlesse.

g They shall be cut off from their people, and their children shall be taken as bastards and not counted among the Israelites.

21 So the man that taketh his brothers wife, committeth filthinesse, because he hath vncouered his brothers h shame: they shalbe childlesse.

h Reade Chap. 18.16.

22 ¶ Yee shall keepe therefore all mine *ordinances and all my iudgements, and do them, that the land, whither I bring you to dwell therein, *spue you not out.

Chap. 18.26. *Chap* 18.25. *Deut.* 9.5.

23 Wherefore yee shall not walke in the maners of this nation which I cast out before you: for they haue committed all these things, *therefore I abhorred them.

24 But I haue said vnto you, Yee shall inherite their land, and I will giue it vnto you to possesse it, euen a land that i floweth with milke and honie: I am the Lord your God, which haue separated you from other people.

i Full of abundance of all things.

Chap. 11.2,3. *deut.* 14.4.

25 *Therefore shall ye put difference betweene cleane beasts and vncleane, and betweene vncleane foules and cleane: neither shall ye k defile your selues with beasts and foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vncleane.

k By eating them contrary to my commandement. *Verse* 7.

26 Therefore shall ye be holy *vnto me: for I the Lord am holy, and I haue separated you from other people, that yee should be mine.

27 ¶ * And if a man or woman haue a spirit of diuination or soothsaying in them, they shall die the death, they shall stone them to death, and their blood shall be vpon them.

Deut. 18.11. *1. sam.* 28.7.

CHAP. XXI.

2 For whom the Priests may lament. 6 How pure the Priests ought to bee, both in themselues, and in their family.

AND the Lord said vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be a defiled by the dead among his people.

a By touching the dead, lamenting or being at their buriall.

2 But by his kinseman that is neere vnto him, to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a b maid, that is neere vnto him, which hath not had a husband: for her *she may lament.

b For being maried she seemed to be cut off from his family. ‡ *Ebr. he may be defiled.*

4 He shall not lament for the c Prince among his people to pollute himselfe.

c The Priest was permitted to mourne for his next kinred onely.

5 They shall not make * balde partes vpon their head, nor shaue off the lockes of their beard, nor make any cuttings in their flesh.

Chap. 19.27.

6 They shalbe holy vnto their God, and not pollute the name of their God: for the sacrifices of the Lorde made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife a whore, or d one polluted, neither shall they marrie a woman diuorced from her husband: for such one is holy vnto his God.

d Which hath an euill name, or is defamed.

8 Thou shalt e sanctifie him therefore, for he offreth the f bread of thy God: he shall be holy vnto thee: for I the Lord which sanctifie you, am holy.

e Thou shalt count them holy, and reuerence them.

f The shewbread.

9 ¶ If a Priests daughter fall to play the whore, she polluteth her father: therefore shall she be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anoynting oyle was powred, and hath consecrated his hand to put on the garments) shall not g vncouer his head, nor rent his clothes,

g He shall vse no such ceremonies as the mourners obserued.

11 Neither shall he goe to any ‖ dead body, nor make himselfe vncleane by his father, or by his mother,

‖ *Or, to the houses of the dead.*

12 Neither shall he go out of the h Sanctuary, nor pollute the holy place of his God: for the i crowne of the anointing oyle of his God is vpon him: I am the Lord.

h To goe to the dead.

i For by his anointing, he was preferred to the other Priests, and therefore could not lament the dead, lest hee should haue polluted his holy oynting.

13 Also he shal take a maid vnto his wife:

14 But a widow, or a diuorced woman, or a polluted, or an harlot, these shal he not marry, but shall take a maid of his owne k people to wife:

k Not onely of his tribe, but of all Israel.

15 Neither shall he defile his l seed among his people: for I am the Lord which sanctifie him.

l By marying an vnchast or defamed woman.

16 ¶ And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoeuer of thy seede in their generations hath any blemishes, shall not presse to offer the bread of his God:

m Which is deformed or bruised.

18 For whosoeuer hath any blemish, shall not come neere: as a man blinde or lame, or that hath m a flat nose, or that hath any n misshapen member,

n As not of equall proportion, or hauing in number more or lesse.

19 Or a man that hath a broken foote, or a broken hand,

20 Or is crooke backt, or bleare eyed, o or hath a blemish in his eye, or be scurvie, or scabbed, or hath his stones broken.

o Or, that hath a web, or pearle.

21 None of the seede of Aaron the Priest that hath a blemish, shall come neare to offer the sacrifices of the Lord made by fire, hauing a blemish: hee shall not presse to offer the p bread of his God.

p As the shewbread, and meate offerings.

22 The bread of his God, euen of the q most holy, and r of the holy shall he eate:

q As of sacrifice for sinne.

r As of the tenths and first fruits.

[Into the Sanctuarie.

23 But he shall not go in vnto the [vaile, nor come neere the altar, because hee hath a blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered. 19 What oblations should be offered.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they bee [a] separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things which they hallow vnto mee: I am the Lord.

a Meaning, that the Priests abstaine from eating, so long as they are polluted.

3 Say vnto them, Whosoeuer he be of all your seede among your generations after you, that [b] toucheth the holy things which the children of Israel hallow vnto the Lord, hauing his vncleannesse vpon him, euen that person shall be cut off from my sight: I am the Lord.

b To eate thereof.

4 * Whosoeuer also of the seed of Aaron is a leper, or hath a running issue, he shall not eat of the holy things vntill he be cleane, and who so toucheth any that is [c] vncleane by reason of the dead, or a man whose issue of seede runneth from him,

Chap. 15.2.

c By touching any dead thing, or being at buriall of the dead.

5 Or the man that toucheth any creeping thing, whereby he may be made vncleane, or a man by whom he may take vncleannesse, ‡ whatsoeuer vncleannesse he hath,

‡ *Ebr. according to all his vncleanesse.*

6 The person that hath touched such, shall therefore be vncleane vntill the euen, and shall not eate of the holy things ‖ except he haue washed his flesh with water.

‖ *Or, vntill.*

7 But when the sunne is downe, he shall be cleane, and shall afterward eat of the holy things: for it is his ‖ food.

‖ *Or, bread. Exod. 22.31. ezek. 44.31.*

8 * Of a beast that dieth, or is rent with beasts, whereby he may be defiled, he shall not eate: I am the Lord.

9 Let them keepe therefore mine ordinance, lest they beare their sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no [d] stranger also eate of the holy thing, neither [e] the guest of the Priest, neither shall an hired seruant eate of the holy thing:

d Which is not of the tribe of Leui.

e Some reade, the seruant which had his eare bored, and would not goe free, Exod. 21.6.

11 But if the Priest buy any with money he shall eate of it, also he that is borne in his house: they shall eate of his meat.

12 If the Priests daughter also be married vnto a [f] stranger, she may not eat of the holy offerings.

f Who is not of the Priests kinred.

13 Notwithstanding if the priests daughter be a widow or diuorced, & haue no child, but is returned vnto her fathers house, shee shall eate of her fathers bread, as shee did in her * youth: but there shall no stranger eate thereof.

Chap. 10.14.

14 If a man eate of the holy thing vnwittingly, he shal put the [g] fift part thereunto, and giue it vnto the Priest with the hallowed thing.

g He shall giue that and a fift part ouer.

15 So they shall not defile the holy things of the children of Israel, which they offer vnto the Lord,

16 Neither cause the people to beare the iniquitie of their [h] trespasse, while they eate their holy thing: for I the Lord doe hallow them.

h For if they did not offer for their errour, the people by their example might commit the like offence.

17 And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, & to his sonnes, and to all the children of Israel, and say vnto them, Whosoeuer he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 Ye shall offer of your free minde a male without blemish of the beeues, of the sheepe, or of the goats.

20 Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 * And whosoeuer bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering, of the beeues, or of the sheepe, his free offering shalbe perfect, no blemish shalbe in it.

Deut. 15.21. ecclus. 35.12.

22 Blinde, or broken, or maimed, or hauing a ‖ wenne, or scuruie, or scabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the altar of the Lord.

‖ *Or, wart,*

23 Yet a bullock or a sheepe that hath any *member superfluous, or lacking, such mayest thou present for a free offering, but for a vow it shall not be accepted.

Chap. 21.18.

24 Yee shall not offer vnto the Lord that which is bruised, or crushed, or broken, or cut away, neither shal ye make an offering thereof in your land.

25 Neither [i] of the hand of a stranger shall yee offer the bread of your God, of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

i Ye shall not receiue any vnperfect thing of a stranger, to make it ỹ Lords offering: which hee calleth the bread of the Lord.

26 And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goat shall be brought forth, it shall be euen seuen dayes vnder his damme: and from the eight day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cow or the ewe, ye shall not * kill her, and her yong both in one day.

Deut. 22.6.

29 So when yee will offer a thanke offering vnto the Lord, ye shall offer willingly.

30 The same day it shal be eaten, ye shall leaue * none of it vntill the morrow: I am the Lord.

Chap. 7.15.

31 Therefore shall ye keepe my commandements and doe them: for I am the Lord.

32 Neither shall yee [k] pollute mine holy Name, but I will be hallowed among the children of Israel: I the Lord sanctifie you,

k For whosoeuer doeth otherwise then God commandeth, polluteth his Name.

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 The feasts of the Lord. 3 The Sabbath. 5 The Passeouer. 6 The feast of vnleauened bread. 10 The feast of first fruites. 16 Whitsuntide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

And

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, The feasts of the Lord which ye shall call the holy ‖assemblies, euen these are my feasts.

‖Or, conuocation.

3 *Sixe daies ‖ shall worke be done, but in the seuenth day shall bee the Sabbath of rest, an holy ‖ conuocation: yee shall doe no worke therein, it is the Sabbath of the Lord in all your dwellings.

*Exod. 20. 9, 10.
‖Or, ye may worke.
‖Or, assembly.

4 These are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their [a] seasons.

a For the Sabbath was kept euery weeke, and these other were kept but once euery yere. *Exod. 12. 15. numb. 28. 17.*

5 In the first moneth, and in the foureteenth day of the moneth at euening shall bee the Passeouer of the Lord.

6 And on the fifteenth day of this moneth shall be the feast of *vnleauened bread vnto the Lord: seuen dayes shall ye eate vnleauened bread.

7 In the first day yee shall haue an holy conuocation: yee shall doe no [b] seruile worke therein.

b Or, bodily labour, saue about that which one must eate, Exod. 12. 16.

8 Also ye shall offer sacrifice made by fire vnto the Lord seuen daies: and in the [c] seuenth day shall be an holy conuocation: yee shall doe no seruile worke therein.

c The first day of the feast and the seuenth wer kept holy: in the rest they might work except any feast were intermedled, as the feast of vnleauened bread, the fifteenth day, and the feast of sheaues the sixteenth day.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When yee bee come into the land which I giue vnto you, and reape the haruest thereof, then yee shall bring ‖ a sheafe of the first fruits of your haruest vnto the Priest,

‖Or, an omer, read Deut. 24. 19. ruth 2. 15. psal. 129. 7.

11 And he shal shake the sheafe before the Lord, that it may be acceptable vnto you: the morrow after the [d] Sabbath, the Priest shal shake it.

d That is, the second Sabbath of the Passeouer.

12 And that day when ye shake the sheafe, shall yee prepare a lambe without blemish of a yeere olde, for a burnt offering vnto the Lord:

13 And the meat offering thereof shal be two [e] tenth deales of fine flower mingled with oyle for a sacrifice made by fire vnto the Lord of sweete sauour: and the drinke offering thereof the fourth part [f] of an Hin of wine.

e Which is the fift part of an Ephah, or two Omers: read Exod. 16. 16.
f Read Exod. 29. 40.

14 And ye shal eat neither bread nor parched corne, nor ‖ greene eares, vntill the selfe same day that yee haue brought an offering vnto your God: this shall bee a Law for euer in your generations and in all your dwellings.

‖Or, full eares.

15 ¶ Yee shall count also to you from the morrow after the [g] Sabbath, euen from the day that ye shall bring the sheafe of the shake offring, seuen ‖ Sabbaths, they shalbe complete.

g That is, the seuenth day after the first Sabbath of the Passeouer.
‖Or, weekes.

16 Vnto the morrowe after the seuenth Sabbath shall ye number fiftie dayes: then ye shall bring a new meate offering vnto the Lord.

17 Ye shal bring out of your habitations bread for the shake offering, they shalbe two loaues of two tenth deales of fine flower, which shall be baken with [h] leauen for first fruits vnto the Lord.

h Because the Priest should eat them, as Chap. 7. 13. and they should not be offred to the Lord vpon the altar.

18 Also ye shal offer with the bread seuen lambes without blemish of one yeare olde, and a yong bullocke and two rammes: they shall be for a burnt offering vnto the Lord, with their meat offerings and their drinke offerings, for a sacrifice made by fire of a sweet sauour vnto the Lord.

19 Then ye shall prepare an hee goat for a sinne offering, and two lambes of one yere old for peace offerings.

20 And the Priest shal shake them to and fro with the bread of the first fruits before the Lord, and with the two lambs: they shal be holy to the Lord, for the [i] Priest.

i That is, offered to the Lord, and the rest should be for the Priests.

21 So yee shall proclaime the same day, that it may be an holy conuocation vnto you: ye shall doe no seruile worke therein: it shalbe an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ *And when you reape the haruest of your land, thou shalt not ridde cleane the corners of thy field when thou reapest, neither shalt thou make any after gathering of thy haruest, but shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

*Chap. 19. 9. deut. 24. 19.

23 ¶ And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the [k] seuenth moneth, and in the first day of the moneth shall ye haue a [l] Sabbath, for the remembrance of [m] blowing the trumpets, an holy conuocation.

k That is, about the end of September.
l Or, an holy day to the Lord.
m Which blowing was to put them in remembrance of the manifold feasts that were in that moneth, and of the Iubile. *Chap. 16. 29, 34. numb. 29. 7.*

25 Ye shal do no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 The *tenth also of this seuenth moneth shall be a day of reconciliation: it shall be an holy conuocation vnto you, and ye shal [n] humble your soules, & offer sacrifice made by fire vnto the Lord.

n By fasting and prayer.

28 And yee shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shall doe no maner worke therefore: this shall be a law for euer in your generations, throughout all your dwellings.

32 This shall be vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at euen, from [o] euen to euen shall yee ‡ celebrate your Sabbath.

o Which conteineth a night and a day: yet they tooke it but for their naturall day.
‡Ebr rest your Sabbath. *Numb. 29. 12. iohn 7. 2, 37.*

33 ¶ And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, *In the fifteenth day of this seuenth moneth shall be for seuen dayes the feast of Tabernacles vnto the Lord.

35 In the first day shall be an holy conuocation: ye shall doe no seruile worke therein.

36 Seuen dayes yee shall offer *sacrifice made by fire vnto the Lord, and in the eight day shall bee an holy conuocation vnto you, and yee shall offer sacrifices made by fire vnto the Lord: it is the [p] so-

*Exod. 29. 18.
p Or, a day wherein the people are stayed from all worke.

lemne assembly, ye shall doe no seruile worke therein.

37 These are the feasts of the Lord (which yee shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, as burnt offring, and meat offring, q sacrifice & drinke offrings, euery one vpon his day,

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offerings, which yee shall giue vnto the Lord.

39 But in the fifteenth day of the seuenth moneth, when ye haue gathered in the fruite of the land, ye shall keepe an holy feast vnto the Lord seuen dayes: in the first day shalbe a r Sabbath: likewise in the eight day shalbe a Sabbath.

40 And yee shall take you in the first day the fruits of goodly trees, branches of palme trees, and the boughes of ‖ thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen dayes.

41 So yee shall keepe this feast vnto the Lord seuen dayes in the yere, by a perpetuall ordinance throughout your generations: in the seuenth moneth shall you keepe it.

42 Ye shall dwell in boothes seuen dayes: all that are Israelites borne, shall dwell in boothes,

43 That your posteritie may know that I haue made the children of Israel to dwell in t boothes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feasts of the Lord.

q Or, peace offering.

r Or, a solemne feast.

‖ Or, of boughes thicke with leaues.

t In the wildernesse, forasmuch as they would not credit Ioshua and Caleb, when they returned from spying the land of Canaan.

CHAP. XXIIII.

2 The oyle for the lampes. 5 The shewbread. 14 The blasphemer shalbe stoned. 17 He that killeth shalbe killed.

AND the Lord spake vnto Moses, saying,

2 a Command the children of Israel that they bring vnto thee pure oyle Oliue beaten, for the light, to cause the lampes to burne continually.

3 Without the vaile of the b Testimony, in the Tabernacle of the congregation, shall Aaron dresse them, both euen and morning before the Lord alwaies: this shall be a Law for euer throughout your generations.

4 Hee shall dresse the lampes vnto the * pure Candlesticke before the Lord perpetually.

5 Also thou shalt take fine flower and bake twelue * cakes thereof: two c tenth deales shall be in one cake.

6 And thou shalt set them in two rowes, sixe in a rowe vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that d in stead of the bread it may be for a remembrance, and an offring made by fire to the Lord.

8 Euery Sabbath hee shall put them in rowes before the Lord euermore, receiuing them of the children of Israel for an euerlasting couenant.

a Read Exod. 27.20.

b Which vaile separated the holiest of all, where was the Arke of the Testimony, from the Sanctuary. *Exod.* 31.8.

Exod 25.30.

c That is, two Omers, read Exod. 16.16.

d For it was burnt euery Sabbath when the bread was taken away.

9 *And the bread shal be Aarons and his sonnes, & they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetual ordinance.* *Exod* 29.33. *chap.* 8.31. *mat.* 12.1, 5.

10 ¶ And there went e out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stroue together in the hoste.

e Meaning, out of his tent.

11 So the Israelitish womans sonne f blasphemed the Name of the Lord, & cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

f By swearing, or despiting God.

12 And they * put him in ward, till hee told them the mind of the Lord. *Numb.* 15.34.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without the hoste, and let all that heard him, *put their hands vpon his head, and let all the Congregation stone him. *Deut.* 13.9. *and* 17.7.

15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, shall g beare his sinne.

g Shall be punished.

16 And he that blasphemeth the Name of the Lord shall be put to death: all the Congregation shall stone him to death: as well the stranger, as he that is borne in the land: when he blasphemeth the Name of the Lord, let him be slaine.

17 ¶ *He also that ‡ killeth any man, hee shall be put to death. *Exod.* 21.12, *deut.* 19.4, 11. ‡ *Ebr. smiteth the soule of any man.*

18 And he that killeth a beast, hee shall restore it, ‡ beast for beast. ‡ *Ebr soule for soule.*

19 Also if a man cause any blemish in his neighbour: as he hath done, so shal it be done to him. *Exod* 21.24.

20 *Breach for breach, eie for eie, tooth for tooth: such a blemish as he hath made in any, such shall be repayed to him. *deut.* 19.21. *matth.* 5.38. *Exod.* 12.49.

21 And he that killeth a beast shal restore it: but he that killeth a man shall be slaine.

22 Ye shall haue * one Law: it shall bee as well for the stranger, as for one borne in the countrey: for I am the Lord your God.

h Because the punishment was not yet appointed by the Law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

23 ¶ Then h Moses told the children of Israel, and they brought the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

2 The Sabbath of the seuenth yeere. 8 The Iubile in the fiftieth yeare. 14 Not to oppresse their brethren. 23 The sale and redeeming of lands, houses, and persons.

AND the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When yee shall come into the land, which I giue you, the * land shal ‡ keep Sabbath vnto the Lord. *Exod.* 23.10. ‡ *Ebr. shall rest a rest.*

3 a Sixe yeres thou shalt sowe thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seuenth yeere shall bee a Sabbath of rest vnto the land: it shall bee the Lords

a The Iewes began the count of this yeare in September: for then all the fruits were gathered.

Lords Sabbath: thou shalt neither sow thy field, nor cut thy vineyard.

5 That which groweth of it [b] owne accord of thy harvest, thou shalt not reape, neither gather the grapes that thou hast [c] left vnlabored: for it shall be a yeere of rest vnto the land.

6 And the [d] rest of the land shall be meat for you, euen for thee, and for thy seruaunt, and for thy maide, and for thy hired seruant, and for the stranger that sojourneth with thee:

7 And for thy cattell, and for the beasts that are in thy land shal all the increase thereof be meat.

8 ¶ Also thou shalt number seuen ‖ Sabbaths of yeeres vnto thee, euen seuen times seuen yeere: and the space of the seuen Sabbaths of yeeres will bee vnto thee nine and fourty yeere.

9 [e] Then thou shalt cause to blowe the trumpet of the Iubile in the tenth day of the seuenth moneth: euen in the day of the reconciliation shal ye make the trumpet blow, throughout all your land.

10 And ye shall halow that yeere, euen the fiftieth yeere, & proclaime liberty in the land to all the [f] inhabitants thereof: it shalbe the Iubile vnto you, and yee shall returne euery man vnto his possession, and euery man shal returne vnto his family.

11 This fiftieth yeere shall bee a yeere of Iubile vnto you: ye shall not sow, neither reape that which groweth of it selfe, neither gather the grapes thereof, that are left vnlabored.

12 For it is the Iubile, it shalbe holy vnto you, ye shall eat of the increase thereof out of the field.

13 In the yeere of this Iubile, ye shall returne euery man vnto his possession.

14 And when thou sellest ought to thy neighbor, or buyest at thy neighbours hand, ye shall [h] not oppresse one another.

15 But according to the number of [i] yeeres after the Iubile thou shalt buy of thy neighbour: also according to the number of the yeeres of the reuenues, he shall sell vnto thee.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres, thou shalt abate the price of it: for y number of [k] fruits doth he sell vnto thee.

17 Oppresse not ye therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee shall obey mine ordinances, and keepe my lawes, and doe them, and yee shall dwell in the lande ‖ in safetie.

19 And the land shall giue her fruit, and ye shall eate your fill, and dwell therein in safetie.

20 And if ye shall say, What shall we eat the seuenth yeere, for we shal not sow nor gather in our increase?

21 I will ‡ send my blessing vpon you in the first yeere, and it shall bring foorth fruit for three yeeres.

22 And yee shall sow the eight yeere, and eat of the old fruite vntill the ninth yeere: vntill the fruit thereof come, ye shall eate the olde.

23 ¶ Also the land shall not be sold to bee [l] cut off from the family: for the land is mine, and ye be but strangers and sojourners with mee.

24 Therefore in all the land of your possession ye shall [m] grant a redemption for the land.

25 ¶ If thy brother be impouerished, and sell his possession, then his redeemer shall come, euen his neere kinsman, and buy out that which his ‖ brother sold.

26 And if he haue no redeemer, but ‡ hath gotten and found to buy it out,

27 Then shall ye [n] count the yeeres of his sale, and restore the ouerplus to the man, to whom hee sold it: so shall he returne to his possession.

28 But if hee cannot get sufficient to restore to him, then that which is sold shall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it shall come [o] out and he shall return vnto his possession.

29 Likewise if a man sell a dwelling house in a walled citie, hee may buy it out againe within a whole yeere after it is sold: within a yeere may he buy it out.

30 But if it be not bought out within the space of a full yeere, then the house that is in the walled citie shall bee established, [p] as cut off from the family, to him that bought it, throughout his generations: it shall not goe out in the Iubile.

31 But the houses of villages, which haue no walles round about them, shall bee esteemed as the field of the countrey: they may be bought out againe, and shall ‖ goe out in the Iubile.

32 Notwithstanding the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeeme ‡ at all seasons.

33 And if a man purchase of the Leuites, the house that was sold, and the citie of their possession shall goe out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the [q] suburbs of their cities shall not be sold: for it is their perpetuall possession.

35 ¶ Moreouer, if thy brother be impouerished, and [r] fallen in decay with thee, thou shalt relieue him, and as a stranger and sojourner, so shall he liue with thee.

36 * Thou shalt take no vsurie of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy victuals for increase.

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to bee your God.

39 ¶ * If thy brother also that dwelleth by thee be impouerished, and bee sold vnto thee, thou shalt not compell him to serue as a bond seruant,

50 But as an hired seruant, and as a sojourner

b By reason of the corne that fell out of the eares the yeere past.
c Or, which thou hast separated from thy selfe, and consecrated to God for the poore.
d That which the land bringeth forth in her rest.
‖ *Or, weekes.*
e In the beginning of the 50. yeere was the Iubile, so called, because the ioyfull tidings of liberty was publikely proclaimed by the sound of a cornet.
f Which were in bondage
g Because the tribes should neither haue their possessions or families diminished nor confounded.
h By deceit or otherwise.
i If the Iubile to come be neere thou shalt sell better cheape: if it be farre of, dearer.
k And not the full possession of the land.
‖ *Or, boldly without feare.*
‡ *Ebr I will command.*
l It could not be sold for euer, but must returne to the family in the Iubile.
m Ye shall sell it on condition that it may be redeemed.
‖ *Or. kinsman.*
‡ *Ebr. his hand hath gotten.*
n Abating the money of the yeeres past and paying for the rest of the yeres to come.
o From his hands that bought it.
p That is, for euer, reade verse 23.
‖ *Or, returne.*
‡ *Ebr for euer.*
q Where the Leuites kept their cattell.
r In Ebrew it is, if his hand shake, meaning if he stretch forth his hand for helpe as one in misery.
Exod. 22. 25. deut. 23. 19. prou. 28. 8. ezek. 18. 8. and 22. 12.
Exod 21. 2. deut. 15. 12. iere. 34. 14.

iourner be shall be with thee: hee shall serue thee vnto the yeere of Iubile.

41 Then shall he depart from thee, both he and his children with him, & shall returne vnto his family, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whome I brought out of the land of Egypt: they shal not [f] be sold as bondmen are sold.

43 *Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bondseruant also, and thy bondmaide, which thou shalt haue, shall be of the heathen that are round about you: of them shall you buy seruants and maides.

45 And moreouer of the children of the strangers that are iourners among you, of them shall ye buy, and of their families that are with you, which they begat in your land: these shal be your [t] possession.

46 So yee shall take them as inheritance for your children after you, to possesse them by inheritance, yee shall vse their labours for euer: but ouer your brethren the children of Israel ye shal not rule one ouer another with cruelty.

47 ¶ If a iourner or a stranger dwelling by thee [‡] get riches, and thy brother by him bee impouerished, and sell himselfe vnto the stranger or iourner dwelling by thee, or to the stocke of the strangers family,

48 After that hee is solde, hee may bee bought out: one of his brethren may buy him out,

49 Or his vncle, or his vncles sonne may buy him out, or any of the kinred of his flesh among his family, may redeeme him, either if he can [u] get so much, he may buy himselfe out.

50 Then he shall reckon with his buyer from the yeere that he was sold to him, vnto the yeere of Iubile: and the money of his sale shall be according to the number of [x] yeeres: according to the time of an hired seruaunt shall he be with him.

51 If there be many yeeres behind, according to them he shall giue againe for his deliuerance of the money that he was bought for.

52 If there remaine but few yeeres vnto the yeere of Iubile, then he shall count with him, and according to his yeeres giue againe for his redemption.

53 He shall be with him yeere by yeere as an hired seruant: he shall not rule cruelly ouer him in thy [y] sight.

54 And if he be not redeemed thus, hee shal goe out in the yeere of Iubile, he and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whome I haue brought out of the land of Egypt: I am the Lord your God.

f Vnto perpetuall seruitude. *Ephes.6.9. colos.4.1.*

t For they shall not be bought out at the Iubile

‡ *Ebr. his hand take hold.*

u If he be able.

x Which remaine yet to the Iubile.

y Thou shalt not suffer him to intreat him rigorously, if thou know it.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that keepe the commandements. 14 The curse to those that breake them. 42 God promiseth to remember his Couenant.

YEe shall make you none idoles nor grauen image, neither reare you vp any [*] pillar, neither shal ye set any [‖] image of stone in your land to bow downe to it: for I am the Lord your God.

2 Ye shall keepe my Sabbaths, and * reuerence my Sanctuary: I am the Lord.

3 ¶ * If yee walke in mine ordinances, and keepe my Commandements and doe them,

4 I will then sende you [a] raine in due season, and the land shall yeeld her increase, and the trees of the fielde shall giue their fruit.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eat your bread in plenteousnesse, and dwell in your lande safely.

6 And I will send peace in the land, and yee shall sleepe and none * shall make you afraid: also I [‡] wil rid euill beasts out of the land, and the [b] sword shall not goe thorowe your land.

7 Also yee shall chase your enemies, and they shall fall before you vpon the sword.

8 *And fiue of you shal chase an hundred, and an hundred of you shal put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For ‡ I will haue respect vnto you and make you increase, and multiply you, and [c] stablish my couenant with you.

10 Ye shall eate also old store, and cary out old because of the new.

11 *And I will set my [d] Tabernacle among you, and my soule shall not lothe you.

12 Also I will walke among you, and I will be your God, and yee shall be my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the [e] bonds of your yoke, and made you goe vpright.

14 ¶ * But if ye will not obey me, nor do all these Commandements,

15 And if yee shall despise mine ordinances, either if your soule abhorre my lawes, so that ye wil not do all my Commandements, but breake my [f] Couenant,

16 Then will I also doe this vnto you, I will appoint ouer you [‖] feare fulnesse, a consumption, and the burning ague to consume the eyes, and make the heart beaute, and you shall sow your seede in vaine: for your enemies shall eat it:

17 And I will set [g] my face against you, and ye shal fall before your enemies, and they that hate you, shal reigne ouer you, * and ye shall flee when none pursueth you.

18 And if ye will not for these things obey me, then will I punish you [h] seuen times more according to your sinnes,

19 And I will breake the pride of your power, and I will make your heauen as [i] yron, and your earth as brasse:

20 And your [‖] strength shall bee spent in vaine: neither shall your lande giue her increase, neither shal the trees of the land giue their fruit.

21 ¶ And

Exod.20.4. deut.5.8. Psal.97.7.

‖ *Or, stone hauing any imagery.*

Chap.19.30. Deut.28.1.

a By promising abundance of earthly things, he stirreth the minds to consider the riche treasures of the spirituall blessings.

Iob 11.19.

‡ *Ebr. I will cause the euill beast to cease.*

b Ye shall haue no warre. *Iosh.23.19.*

‡ *Ebr. I will turne vnto you.*

c Performe that which I haue promised. *Ezek.37.26. 2.cor.6.16.*

d I will be daily present with you.

e I haue set you at full liberty, whereas before ye were as beasts tied in bands. *Deut.28.15. lament.2.17. malac.2.2.*

f Which I made with you in chusing you to be my people.

‖ *Or, an hasty plague.*

g Reade Chap. 17.10. *Prou.28.1.*

h That is, more extremely.

i Ye shall haue drought and barrennesse, Hag.1.10.

‖ *Or, labour.*

21 ¶ And if ye walke [k] stubburnly against me, and will not obey mee, I will then bring seuen times mor plagues vpon you, according to your sinnes.

22 I will also send wilde beasts vpon you, which shall [l] spoile you, and destroy your cattell, and make you few in number: so your high [m] wayes shalbe desolate.

23 Yet if by these ye will not be reformed by me, but walke stubburnly against me,

24 Then will I also walke [*] stubburnly against you, and I will smite you yet seuen times for your sinnes:

25 And I wil send a sword vpon you, that shall auenge the quarel of my couenant: and when you are gathered in your cities, I will send the pestilence among you, and ye shalbe deliuered into the hand of the enemie.

26 When I shall breake the [n] staffe of your bread, then ten women shall bake your bread in one [o] ouen, and they shall deliuer your bread againe by weight, & ye shall eate, but not be satisfied.

27 Yet if ye will not for this obey me, but walke against me stubburnly,

28 Then will I walke stubburnly in mine anger against you, and I will also chastise you seuen times more according to your sinnes.

29 [*] And ye shall eate the flesh of your sonnes, and the flesh of your daughters shall ye deuoure.

30 I wil also destroy your hie places, and [*] cut away your images, and cast your carkeises vpon the [‖] bodies of your idoles, and my soule shall abhorre you.

31 And I wil make your cities desolate, and bring your sanctuary vnto nought, and [p] will not smell the sauour of your sweete odours.

32 I will also bring the land vnto a wildernesse, and your enemies which dwell therein, shalbe astonished thereat.

33 Also I wil scatter you among the heathen, and [q] will draw out a sword after you, and your land shall be waste, and your cities shalbe desolate.

34 Then shall the land enioy her [*] Sabbaths, as long as it lieth voyd, and ye shall be in your enemies land: then shall the land rest, and enioy her Sabbaths.

35 All the dayes that it lieth void, it shall rest, because it did not rest in your [r] Sabbaths, when you dwelt vpon it.

36 And vpon them that are left of you, I wil send euen a [‖] faintnesse into their hearts in the land of their enemies, and the sound of a leafe shaken shall chase them, and they shall [s] flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and yee shall not be able to stand before your enemies:

38 And yee shall perish among the heathen, and the land of your enemies shall eate you vp.

39 And they that are left of you, shal pine away for their iniquitie in your enemies lands, and for the iniquities of their fathers, shall they pine away with [t] them also.

40 Then they shall confesse their iniquitie, and the wickednesse of their fathers for their trespasse, which they haue trespassed against mee, and also because they haue walked stubburnly against me.

41 Therefore I will walke stubburnly against them, and bring them into the land of their enemies: so then their vncircumcised hearts shall bee humbled, and then they shal [‖] willingly beare the punishment of their iniquitie.

42 Then I will remember my couenant with Iaakob, and my couenant also with Izhak, and also my couenant with Abraham wil I remember, & I will remember the land.

43 [u] The land also in the meane season shal be left of them, and shal enioy her Sabbaths while she lieth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my Lawes, and because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies, [*] I will not cast them away, neither will I abhorre them, to destroy them vtterly, nor to breake my couenant with them: for I am the Lord their God:

45 But I will remember for them the [x] couenant of old, when I brought them out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

46 These are the ordinances, and the iudgements, and the lawes, which the Lord made betweene him & the children of Israel in mount [y] Sinai, by the hand of Moses.

k Or as some reade, by fortune, imputing my plagues to chance and fortune.

l Of your children, 2. King. 17. 25.

m Because none dare passe thereby for feare of beasts.

2. Sam 21. 27. Psal. 18. 26.

n That is, the strength, whereby the life is sustained, Ezek. 4. 16. and 5. 16.

o One ouen shal be sufficient for ten families.

Deut. 28. 53.

2. Chron. 34. 7. ‖ Or, carions.

p I will not accept your sacrifices.

q Signifying, that no enemie can come without Gods sending. Chap. 15. 2.

r Which I commanded you to keepe.

‖ Or, cowardnesse.

s As if their enemies did chase them.

t Forasmuch as they are culpable of their fathers faults, they shall be punished as well as their fathers.

u Whiles they are captiues and without repentance.

‖ Or, pray for their sinne.

Deut. 4. 31. rom. 11. 26.

x Made to their forefathers.

y Fiftie dayes after they came out of Egypt.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the same. 28 A thing separate from the vse of man, cannot bee solde, nor redeemed, but remaineth to the Lord.

MOreouer the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, If any man shall make a [a] vow of a person vnto the Lord, by [b] thy estimation,

3 Then thy estimation shall bee thus: a male from twenty yeere old vnto sixty yeere olde shall bee by thy estimation euen fiftie [c] shekels of siluer, after the shekel of the Sanctuary.

4 But if it be a female, then thy valuation shalbe thirty shekels.

5 And from fiue yeere old to twenty yeere olde, thy valuation shall bee for the male twentie shekels, and for the female tenne shekels.

6 But from a [d] moneth old vnto fiue yeere old, thy price of the male shalbe fiue shekels of siluer, and thy price of the female, three shekels of siluer.

7 And from sixtie yeere old and aboue, if he be a male, then thy price shall bee fifteene shekels, and for the female ten shekels.

8 But if hee bee poorer [e] then thou hast esteemed him, then shall he present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that vowed,

a As of his son or his daughter.

b Which art the Priest.

c Reade the value of the shekel, Exod. 30. 13.

d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.

e If he be not able to pay after thy valuation.

vowed, so shall the Priest value him.

9 And if it be a f beast whereof men bring an offring vnto the Lord, all that one giueth of such vnto the Lord, shalbe holy.

10 Hee shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall bee holy.

11 And if it bee any vncleane beast, of which men doe not offer a sacrifice vnto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it bee good or bad: and as thou valuest it, which art the Priest, so shall it be.

13 But if hee will buy it againe, then hee shall giue the fift part of it more, aboue thy valuation.

14 ¶ Also when a man shall dedicate his house to bee holy vnto the Lord, then the Priest shall value it, whether it bee good or bad, and as the Priest shall prize it, ‡ so shall the value be.

15 But if he that sanctified it, will redeeme his house, then hee shall giue thereto the fift part of money more then thy estimation, and it shalbe his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou esteeme it, according to the h seed thereof: an i Homer of barley seed shalbe at fiftie shekels of siluer.

17 If hee dedicate his fielde immediatly from the yeere of Jubile, it shall be worth as thou doest esteeme it.

18 But if hee dedicate his field after the Jubile, then the Priest shall reckon him the money according to the yeeres that remaine vnto the yeere of Jubile, and it shalbe abated by thy estimation.

19 And if he that dedicateth it, will redeeme the field, then he shall put the fift part of the price, that thou esteemedst it at, thereunto, and it shall remaine his.

20 And if hee will not redeeme the field, but the Priest k sell the field to another man, it shalbe redeemed no more.

21 But the field shalbe holy to the Lord, when it goeth out in the Jubile, as a field l separate from common vses: the possession thereof shalbe the Priests.

22 If a man also dedicate vnto the Lord a field, which he hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as * thou esteemest it, vnto the yeere of Jubile, and he shall giue m thy price the same day, as a thing holy vnto the Lord.

24 But in the yeere of Jubile, the fielde shall returne vnto him, of whom it was bought: to him, I say, whose inheritance the land was.

25 And all thy valuation shall bee according to the shekel of * the Sanctuary: a shekel conteineth twentie gerahs.

26 ¶ * Notwithstanding, the first borne of the beasts, because it is the Lords first borne, none shall dedicate such, be it bullocke or sheepe: for it is the n Lords.

27 But if it be an vncleane beast, then he shall redeeme it by thy valuation, and giue the fift part more thereto: and if it be not redeemed, then it shalbe sold, according to thy estimation.

28 * Notwithstanding, nothing separate from the common vse, that a man doth separate vnto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may bee sold nor redeemed: for euery thing separate from the common vse, is most holy vnto the Lord.

29 Nothing separate from the common vse, which shall be separate from man, shalbe redeemed, but o die the death.

30 Also all the tithe of the land, both of the seed of the ground, and of the fruit of the trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tithe, he shall adde p the fift part thereto.

32 And euery tithe of bullocke, or of sheep, and of all that goeth vnder the q rodde, the tenth shalbe holy vnto the Lord.

33 He shall not looke if it be good or bad, neither shall he change it: els if he change it, both it, and that it was changed withall shalbe holy, and it shall not be redeemed.

34 These are the commandements which the Lord commaunded by Moses vnto the children of Israel in mount Sinai.

f Which is cleane, Chap. 11.2.

g That is, consecrate to the Lord.

‡ Ebr. so shall it stand.

h Valuing the price thereof, according to the seed that is sowen, or by the seed that it doeth yeeld.

i Homer is a measure conteining ten Ephahs, reade of Ephah, Exod. 16.16,36.

k For their own necessitie or godly vses.

l That is, which is dedicate to the Lord with a curse to him that doeth turne it to his priuate vse, Num 21,2. deut.13.15. iosh.9.17. Verse 12.

m The Priests valuation.

Exod 30.13. num 3 47. ezek.45 12.

* Exod.13.2. and 22.29. num 3.13.

n It was the Lords already.

* Iosh 6.19.

o It shal remains without redemption.

p Besides the value of the thing it selfe.

q Al that which is numbred: that is, euery tenth, as he falleth by tale without exception or respect.

¶ The fourth booke of Moses, called * Numbers.

* So called, because of the diuersitie and multitude of numbrings which are here chiefly conteined, both of mens names and places.

THE ARGVMENT.

FOrasmuch as God hath appointed that his Church in this world shall bee vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth: hee did not straightway bring his people after their departure out of Egypt, into the land which he promised them: but led them to and fro for the space of fourtie yeeres, and kept them in continuall exercises, before they enioyed it, to try their faith, and to teach them to forget the world, and to depend on him. Which triall did greatly profite to discerne the wicked and hypocrites from the faithfull and true seruants of God, who serued him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set foorth as a most notable example for all ages to beware how they abuse Gods word, preferre their owne lusts to his will, or despise his Ministers. Notwithstanding God is euer true in his promise, and gouerneth his by his holy Spirit, that they either fall not to such inconueniences,

uenience, or else returne to him quickly by true repentance: and therefore he continueth his graces towards them, he giueth them ordinances and instructions, aswell for religion as outward policie: he preserueth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoyd all controuersies that might arise, he taketh away the occasions, by diuiding among all the tribes, both the land which they had wonne, and that also which he had promised, as seemed best to his godly wisedome.

CHAP. I.

2 Moses and Aaron with the twelue princes of the tribes are commanded of the Lord to number them that are able to goe to warre. 49 The Lewites are exempted for the seruice of the Lord.

THe Lord spake againe vnto Moses in the wildernesse of [a] Sinai, in the tabernacle of the Congregation, in the first day of the [b] second moneth in the second yeere after they were come out of the land of Egypt, saying,

a In that place of the wildernes that was neere to mount Sinai.
b Which conteineth part of April, and part of May. *Exod.* 30. 12.

2 [*] Take ye the summe of all the Congregation of the children of Israel, after their families, and houshold of their fathers with the number of their names: to wit, all the males, [‡] man by man:

[*] *Ebr. by their heads.*

3 From twenty yeere old and aboue, all that goe foorth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shall bee [c] men of euery tribe, such as are the heads of the house of their fathers.

c That is, the chiefest man of euery tribe.

5 And these are the names of the men that shal [d] stand with you, of the tribe of Reuben, Elizur the sonne of Shedeur:

d And assist you when ye number the people.

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nathaneel, the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama, the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Benjamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer the sonne of Ammishaddai:

13 Of Asher, Pagiel the sonne of Ocran:

14 Of Gad, Eliasaph the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, [e] princes of the tribes of their fathers, and heads ouer the thousands in Israel.

e Or, captaines and gouernours.

17 ¶ Then Moses & Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together, in the first day of the second moneth, who declared [f] their kinreds by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, man by man.

f In shewing euery man his tribe and his ancestors.

19 As the Lord had commanded Moses, so he numbred them in the wildernesse of Sinai.

20 ¶ So were the sonnes of † Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers, according to the number of their names, man by man, euery male from twentie yeere olde and aboue, as many as ‖ went foorth to warre:

† These are the names of the twelue tribes as first of Reuben.

‖ *Or, as were able to beare weapons.*

21 The number of them, I say, of the tribe of Reuben, was sixe and fortie thousand, and fiue hundreth.

22 ¶ Of the sonnes of † Simeon by their generations, by their families, & by the houses of their fathers, the summe thereof by the number of their names, man by man, euery male from twentie yeere old and aboue, all that went foorth to warre:

† Simeon.

23 The summe of them, I say, of the tribe of Simeon was nine and fifty thousand, and three hundreth.

24 ¶ Of the sonnes of † Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

† Gad.

25 The number of them, I say, of the tribe of Gad was fiue and fortie thousand, and fiue hundreth and fiftie.

26 ¶ Of the sonnes of † Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

† Iudah.

27 The number of them, I say, of the tribe of Iudah was threescore and fourteene thousand, and sixe hundreth.

28 ¶ Of the sonnes of † Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went foorth to warre:

† Issachar.

29 The number of them also of the tribe of Issachar was foure and fifty thousand and foure hundreth.

30 ¶ Of the sonnes of † Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

† Zebulun.

31 The number of them also of the tribe of Zebulun was seuen and fiftie thousand and foure hundreth.

32 ¶ Of the sonnes of Ioseph, namely of the sonnes of † Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

† Ephraim.

33 The number of them also of the tribe of Ephraim was fortie thousand and fiue hundreth.

34 ¶ Of the sonnes of † Manasseh by their generations, by their families, and by the houses of their fathers, according to

† Manasseh.

the

the number of their names, from twentie yeere old and aboue, all that went foorth to warre:

35 The number of them also of the tribe of Manalleh was two and thirtie thousand and two hundreth.

† Beniamin.

36 ¶ Of the sonnes of † Beniamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

37 The number of them also of the tribe of Beniamin was fiue and thirtie thousand and foure hundreth.

† Dan.

38 ¶ Of the sonnes of † Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went foorth to warre:

39 The number of them also of the tribe of Dan was three score and two thousand and seuen hundreth.

† Asher.

40 ¶ Of the sonnes of † Asher by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

41 The number of them also of the tribe of Asher was one and forty thousand and fiue hundreth.

† Naphtali.

42 ¶ Of the children of † Naphtali by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went to the warre:

43 The number of them also of the tribe of Naphtali was three and fiftie thousand and foure hundreth.

‖ Or, *full count.*

44 These are the ‖ summes which Moses and Aaron numbred, and the princes of Israel, the twelue men, which were euery one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twenty yeere old and aboue, all that went to the warre in Israel,

46 And all they were in number fiue hundreth and three thousand, fiue hundreth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbred among them.

g Which were warriours, but were appointed to the vse of the Tabernacle.

48 For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimony, and ouer all the instruments thereof, and ouer al things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall ‡ dwell round about the Tabernacle.

‡ Ebr. *campe.*

51 And when the Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to bee pitched, the Leuites shall set it vp: for the h stranger that commeth neere, shalbe slaine.

h Whosoeuer is not of the tribe of Leui.

52 Also the children of Israel shall pitch their tents, euery man in his campe, and euery man vnder his standard throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, lest vengeance i come vpon the Congregation of the children of Israel, and the Leuites shal take the charge of the Tabernacle of the Testimony.

i By not hauing due regard to the Tabernacle of the Lord.

54 So the children of Israel did according to all that the Lord had commaunded Moses: so did they.

CHAP. II.

2 The order of the Tents, and the names of the Captaines of the Israelites.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 a Euery man of the children of Israel shall campe by his standard, & vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

a In the twelue tribes were foure principall standards, so that euery three tribes had their standard.

3 On the East side toward the rising of the Sunne, shall they of the standard of the hoste of Judah pitch according to their armies, and Nahshon the sonne of Amminadab shalbe ‖ captaine of the sonnes of Judah.

‖ Or, *prince.*

4 And his hoste, and the number of them were scuenty and foure thousand, and sixe hundreth.

5 Next vnto him shall they of the tribe b of Issachar pitch, and Nethaneel the sonne of Zuar shall be the captaine of the sonnes of Issachar:

b Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standard.

6 And his hoste, and the number thereof were foure and fifty thousand, and foure hundreth.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, and the number thereof seuen and fiftie thousand & foure hundreth:

9 The whole number of the c hoste of Judah are an hundreth fourescore and sixe thousand and foure hundreth, according to their armies: they shall first set forth.

c Of them which were contained vnder that name.

10 ¶ On ỳ South side shalbe the standard of the hoste of d Reuben according to their armies, and the captaine ouer the sonnes of Reuben shalbe Elizur the sonne of Shedeur:

d Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her mayd, were of the second standard.

11 And his hoste and the number thereof sixe and forty thousand and fiue hundreth.

12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon shall be Shelumiel the sonne of Zurishaddai:

13 And his host, and the number of them, nine and fifty thousand and three hundreth.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shalbe Eliasaph the sonne of ‖ Deuel:

‖ Or, *Reuel.*

15 And his host, and the number of them were fiue and fortie thousand, sixe hundreth and fiftie.

16 All the number of the campe of Reuben were an hundreth & one and fifty thousand, and foure hundreth and fifty according to their armies, and they shall set forth in the second place.

17 ¶ Then the tabernacle of the Congregation shal goe with the hoste of the Leuites, in

in the * mids of the campe, as they haue pitched, so shall they goe forward, euery man in his order according to their standerds.

e Because it might be in equall distance from ech one, and all indifferently haue recourse thereunto.

18 ¶ The standerd of the campe of Ephraim shall bee toward the West according to their armies: and the captaine ouer the sonnes of Ephraim shall bee Elishama the sonne of Ammihud:

f Because Ephraim and Manasseh supplied the place of Ioseph their father, they are taken to be Rahels children: so they and Beniamin make the third standerd.

19 And his host and the number of them were fourty thousand and fiue hundred.

20 And by him shalbe the tribe of Manasseh, & the captain ouer the sonnes of Manasseh shall be Gamliel the sonne of Pedahzur:

21 And his host and the number of them were two & thirty thousand & two hundred.

22 And the tribe of Beniamin, and the captaine ouer the sonnes of Beniamin, shalbe Abidan the sonne of Gideoni:

23 And his host, and the number of them were fiue & thirty thousand & foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall goe in the third place.

g Dan & Naphtali the sonnes of Bilha Rahels maide with Asher the sonne of Zilpah make the fourth standerd.

25 ¶ The standerd of ỳ host of g Dan, shal be toward the North according to their armies: & the captaine ouer ỳ children of Dan shalbe Ahiezer the sonne of Ammishaddai:

26 And his host, and the number of them were two and threescore thousand and seuen hundred.

27 And by him shall the tribe of Asher pitch, and the captaine ouer the sonnes of Asher, shalbe Pagiel the sonne of Ocran:

28 And his hoste and the number of them were one and fourty thousand & fiue hundred.

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali shall be Ahira the sonne of Enan:

30 And his host and the number of them were three & fifty thousand & foure hundred.

31 All the number of the host of Dan was an hundred and seuen and fiftie thousand and fiue hundred: they shall goe hindmost with their standerds.

h Which were of twentie yeres and aboue.

32 ¶ These are the h summes of the children of Israel by the houses of their fathers, all the number of the host, according to their armies, fiue hundred and three thousand, fiue hundred and fifty.

33 But the Leuites were not numbred among the children of Israel, as the Lord had commanded Moses.

i For vnder euery one of the foure principall standerds were diuers signes to keep euery band in order.

34 And the children of Israel did according to all that the Lord had commaunded Moses: so they pitched according to their i standerds, and so they iourneyed euery one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Leuites 12. 15 Why the Lord separated the Leuites for himselfe. 16 Their number. families and captaines. 40 The first borne of Israel is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

a Or, families and kinreds.

THese also were the a generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

Exod. 6. 23.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anointed priests, whom Moses did * consecrate to minister in the Priests office.

Exod. 28. 3. Leuit. 10. 1, 2. chap 26. 61. 1. chron. 24. 2.

4 * And Nadab and Abihu died b before the Lord, when they offered * strange fire before the Lord in the wildernes of Sinai, and had no children: but Eleazar and Ithamar serued in the Priests office in the sight c of Aaron their father.

b Or, before the Altar.

Leuit. 10. 1, 2.

c While their father liued.

5 Then ỳ Lord spake vnto Moses, saying,

6 Bring the tribe of Leui, and d set them before Aaron the Priest, that they may serue him,

d Offer them vnto Aaron for the vse of the Tabernacle.

7 And take the charge with him, euen the charge of the whole Congregation, e before the Tabernacle of the Congregation, to doe the seruice of the Tabernacle.

e Which appertained to the executing of the hie Priests commandement, to the ouersight of the people and the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron, and to his f sonnes: for they are giuen him freely from among ỳ children of Israel.

f Aarons sonnes the Priests serued in the Sanctuary in praying for the people, and offring sacrifice: the Leuites serued for the inferiour vses of the same.

10 And thou shalt appoint Aaron and his sons to execute their Priests office: and the g stranger that commeth neere, shalbe slaine.

g Any that would minister, not being a Leuite.

11 ¶ Also the Lord spake vnto Moses, saying,

12 Behold, I haue euen taken the Leuites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Leuites shalbe mine,

13 Because al the first borne are mine: for the same day that I smote all the first borne in the land of Egypt, * I sanctified vnto me all the first borne in Israel, both man and beast: mine shall they be: I am the Lord.

Exod. 13. 1 and 34. 19 Iemit. 27. 26. chap. 8. 16. Luke 2. 23.

14 ¶ Moreouer, the Lord spake vnto Moses in the wildernesse of Sinai, saying,

15 Number the children of Leui after the houses of their fathers in their families: euery male from a moneth old and aboue, shalt thou number.

16 Then Moses nũbred them according to the word of the Lord, as he was commanded

17 And these were the sonnes of Leui by their names, * Gershon, and Kohath, and Merari.

Gen. 46 11. exod. 6. 16. chap. 26. 57. 1. chron 6. 1. and 23. 6.

18 Also these are the names of the sons of Gershon by their families: Libni & Shimei.

19 The sonnes also of Kohath by their families: Amram, and Izehar, Hebron, and Uzzicl.

20 And the sonnes of Merari by their families: Mahli and Musli. These are the families of Leui, according to the houses of their fathers.

21 Of Gershon came the family of the Libnites and the family of the Shimeites: these are the families of the Gershonites.

22 The summe whereof (after the number of all the males from a moneth olde and aboue) was counted seuen thousand and fiue hundreth.

h Onely number bring the male children.

23 ¶ The families of the Gershonites shal pitch behind the Tabernacle Westward.

24 The captaine & ‖ ancient of the house of the Gershonites shalbe Eliasaph the sonne of Lael.

‖ Or, father.

25 And

25 And the charge of the ſonnes of Gerſhon in the tabernacle of the Congregation ſhalbe the i Tabernacle, and the pauilion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation,

i Their charge was to cary the couerings and hangings of the Tabernacle.

26 And the hanging of the court, and the vaile of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the ſeruice thereof.

27 ¶ And of Kohath came the familie of the Amramites and the familie of the Izeharites, and the familie of the Hebronites, and the family of the Uzzielites: theſe are the families of the Kohathites.

28 The number of all the males from a moneth old and aboue, was eight thouſand and ſixe hundreth, hauing the k charge of the Sanctuarie.

k Doing euery one his duety in the Sanctuary.

29 The families of the ſonnes of Kohath ſhal pitch on þ South ſide of þ Tabernacle.

30 The captaine & ancient of the houſe, and families of the Kohathites ſhall be Elizaphan the ſonne of Uzziel:

31 And their charge ſhalbe the l Arke, and the Table, and the candleſticke, and the Altars, and the inſtruments of the Sanctuary that they miniſter with, and the vaile, and all that ſerueth thereto.

l The chiefe things within the Sanctuary were committed to the Kohathites.

32 And Eleazar the ſonne of Aaron the Prieſt, ſhalbe ‖ chiefe captain of the Leuites, hauing the ouerſight of them that haue the charge of the Sanctuary.

‖ *Or, prince of princes.*

33 ¶ Of Merari came the familie of the Mahlites, and the family of the Mushites: theſe are the families of Merari.

34 And the ſumme of them, according to the number of all the males, from a moneth olde and aboue, was ſixe thouſands and two hundreth.

35 The captaine and the ancient of the houſe of the families of Merari ſhalbe Zuriel the ſonne of Abihail: they ſhall pitch on the north ſide of the Tabernacle.

36 And in the charge and cuſtody of the ſonnes of Merari ſhall be m the boards of the Tabernacle, and the barres thereof, and his pillars, and his ſockets, and all the inſtruments thereof, and all that ſerueth thereto,

m The woodworke and the reſt of the inſtruments were cõmitted to their charge.

37 With the pillars of the court round about, with their ſockets, & their pinnes and their cords.

38 ¶ Alſo on the forefront of the Tabernacle toward the Eaſt, before the Tabernacle, I ſay, of the Congregation Eaſtward, ſhall Moſes & Aaron, and his ſonnes pitch, hauing the charge of the Sanctuarie, n and the charge of the children of Iſrael: but the ſtranger that commeth neere, ſhalbe ſlaine.

n That none ſhould enter into the Tabernacle contrary to Gods appoyntment.

39 The whole ſumme of the Leuites, which Moſes & Aaron numbred at the commandement of the Lord, throughout their families, euen all the males from a moneth old and aboue, was two and twenty o thouſand.

o So that the firſt borne of the children of Iſrael were more by 273. as verſe 43

40 ¶ And þ Lord ſaid vnto Moſes, Number all the firſt borne that are males among the children of Iſrael, frõ a moneth old and aboue, and take the number of their names.

41 And thou ſhalt take the Leuites to me p for all the firſt borne of the children of Iſrael (I am the Lord) & the cattell of the Leuites for all the firſt borne of the cattel of the children of Iſrael.

p So þ now the Leuites ſhould ſatisfie vnto the Lord for the firſt borne of Iſrael, ſaue for the 273 which were moe then the Leuites, for whom they payd money.

42 And Moſes numbred as the Lorde commanded him, all the firſt borne of the children of Iſrael.

43 And all the firſt borne males reckoned by name (from a moneth old & aboue) according to their number were two & twenty thouſand, two hundred ſeuenty and three.

44 ¶ And the Lord ſpake vnto Moſes, ſaying,

45 Take the Leuites for all þ firſt borne of the children of Iſrael, and the cattell of the Leuites for their cattell, and the Leuites ſhalbe mine. (I am the Lord)

46 And for the redeeming of the two hundreth ſeuentie and three, (which are moe then the Leuites) of the firſt borne of the children of Iſrael,

47 Thou ſhalt alſo take fiue ſhekels for euery perſon: after the weight of the Sanctuary ſhalt thou take it: * the ſhekel conteineth twentie gerahs.

* *Exod.30.13. Leuit 27.25. chap 18.16. ezek. 45.12.*

48 And thou ſhalt giue the money wherwith the odde number of them is redeemed, vnto Aaron and to his ſonnes.

49 Thus Moſes tooke the redemption of them that were redeemed, being moe then the Leuites.

50 Of the q firſt borne of the children of Iſrael tooke he the money: euen a thouſand three hundred threeſcore and fiue ſhekels after the ſhekel of the Sanctuary.

q Of the two hundreth ſeuenty & three which were more then the Leuites.

51 And Moſes gaue the money of them that were redeemed, vnto Aaron and to his ſonnes, according to the worde of the Lord, as the Lord had commanded Moſes.

CHAP. IIII.

5 The offices of the Leuites, when the hoſte remoued. 46 The number of the three families of Kohath, Gerſhon, and Merari.

AND the Lord ſpake vnto Moſes, and to Aaron, ſaying,

a The Leuites were numbred after three ſorts: firſt at a moneth olde when they were conſecrate to the Lord, next at 25. yeeres old when they were appointed to ſerue in the Tabernacle, and at 30. yeere old to beare the burdens of the Tabernacle.

2 Take the ſumme of the ſonnes of Kohath from among the ſonnes of Leui, after their families, and houſes of their fathers,

3 From a thirty yere old and aboue, euen vntill fiftie yeere olde, all that enter into the aſſembly to doe the worke in the Tabernacle of the Congregation.

4 This ſhalbe the office of the ſonnes of Kohath in the Tabernacle of the Congregation about the Holieſt of all.

5 ¶ When the hoſte remoueth, then Aaron and his ſonnes ſhall come & take downe b the couering vaile, and ſhal couer the Arke of the Teſtimonie therewith.

b Which diuided the Sanctuary from the holieſt of all.

6 And they ſhall put thereon a couering of badgers ſkinnes, and ſhall ſpread vpon it a cloth altogether of blew ſilke, and put to c the barres thereof:

c That is, put them vpon their ſhoulders to cary it: for the bars of the Ark could neuer be remoued. Exod. 25.15 *Exod.* 25.30.

7 And vpon the * table of ſhew bread they ſhall ſpread a cloth of blew ſilke, & put thereon the diſhes, and the incenſe cups, and gobletes, and couerings to couer it d with, and the bread ſhalbe thereon continually.

d Meaning to couer the bread.

8 And they ſhall ſpread vpon them a couering of ſkarlet, and couer the ſame with a couering of badgers ſkinnes, and put to the barres thereof.

9 Then they ſhal take a cloth of blue ſilke, and

and couer the * candlestick of light with his lampes and his snuffers, * and his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

Exod. 15.31.
Exod. 15.38.

10 So they shal put it, and all the instruments therof in a couering of badgers skins, and put it vpon the e barres.

e The Ebrew word signifieth an instrument made of two staues of barres.

11 Also vpon the golden f altar they shal spread a cloth of blue silke, and couer it with a couering of badgers skinnes, and put to the barres thereof.

f Which was to burne incense: read Exod. 30.1.

12 And they shal take all the instruments of the ministery wherewith they minister in the Sanctuary, and put them in a cloth of blue silke, and couer them with a couering of badgers skins, & put them on the barres.

13 Also they shall take away the ashes from the g Altar, and spread a purple cloth vpon it,

g Of the burnt offring.

14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhookes, and the besomes, and the batins, euen all the instruments of the Altar, and they shall spread vpon it a couering of badgers skinnes, and put to the barres of it.

15 And when Aaron and his sonnes haue made an end of couering the h Sanctuary, and all the instruments of the Sanctuary, at the remouing of the host, afterward the sonnes of Kohath shall come to beare it, but they shall not i touch any holy thing, lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

h That is, in folding vp the things of the Sanctuary, as the Arke &c.

i Before it bee couered.

16 ¶ And to the office of Eleazar the son of Aaron the Priest pertaineth the oile for the light, and the * swet incense, and the k daily meat offring, and the * anointing oyle, with the ouersight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the instruments thereof.

Exod. 30.34,35.
k Which was offered at morning & euening.
Exod. 30.23,25.

17 ¶ And the Lord spake vnto Moses, and to Aaron, saying,

18 Ye shall not l cut off the tribe of the families of the Kohathites from among the Leuites:

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish.

19 But thus doe vnto them, that they may liue and not die, when they come nere to the most holy things: let Aaron and his sonnes come and appoint m them, euery one to his office, and to his charge.

m Shewing what part euery man shall beare.

20 But let them not goe in, to see when the Sanctuary is folden vp, lest they die.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers throughout their families:

23 From thirty yeere old and aboue, vntill fifty yeere olde shalt thou number them, all that n enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

n Which were receiued into the cõpany of them th t ministred in the Tabernacle of the Congregation.

24 This shalbe the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, & the Tabernacle of the Congregation, his couering, and the couering of Badgers skinnes, that is on hie vpon it, and the vaile of the o doore of the Tabernacle of the Congregation:

o Which vaile hanged between the Sanctuary and the Court.

16 The curtaines also of the Court, and the vaile of the entring in of the gate of the Court, p which is neere the Tabernacle and neere the altar round about, with their cordes, and all the instruments for their seruice, and all that is made for them: so shall they serue.

p Which court compassed both the Tabernacle of the Congregation, and the Altar of burnt offring.

17 At the commandement of Aaron and his sonnes, shall all the seruice of the sonnes of the Gershonites be done, in all their charges, and in all their seruice, and ye shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch shall bee vnder the q hand of Ithamar the sonne of Aaron the Priest.

q Vnder the charge and ouersight.

29 ¶ Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirty yeere old and aboue, euen vnto fifty yeere old thou shalt number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is the office and charge according to all their seruice in the Tabernacle of the Congregation: the * bordes of the Tabernacle with the barres thereof, and his pillars and his sockets,

Exod. 26.15.

32 And the pillars round about the Court with their sockets, and their pins, and their cords, with all their instruments, euen for all their seruice: and by r name ye shall reckon the instruments of their office and charge.

r Ye shall make an inuentory of all the things which ye commit to their charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron, and the Princes of the Congregation numbred the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirty yeere old and aboue, euen vnto fiftie yeere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the ‡ numbers of them throughout their families, were two thousand seuen hundred and fifty.

‡ *Ebr. the numbred of them.*

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the s hand of Moses.

s God appointing Moses to be the minister and executor thereof.

38 Also the numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirty yeere old and vpward, euen vnto fifty yeere old: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their fathers, were two thousand sixe hundreth and thirtie.

41 These are the numbers of the families of

c Which were of competent age to serue therin, that is, between thirtie and fiftie.

of the sonnes of Gershon: of all that c did seruice in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the cõmandement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, and by the houses of their fathers,

43 From thirty yeere olde and vpward, euen vnto fiftie yeere old: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families, were three thousand and two hundreth.

45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron numbred according to the commandement of the Lord by the hand of Moses.

46 So all the numbers of the Leuites, which Moses and Aaron, and the princes of Israel numbred by their families and by the

u Whosoeuer of the Leuites that had any maner of charge in the Tabernacle.

houses of their fathers,

47 From thirty yeere old and vpward, euen to fiftie yeere old, euery one that came to doe u his duety, office, seruice and charge in the Tabernacle of the Congregation.

‡Ebr. according to the mouth or word.

48 So the numbers of them were eight thousand fiue hundreth and fourescore.

49 According to the ‡ commaundement of the Lord by the hand of Moses did Aaron number them, euery one according to his seruice, and according to his charge. Thus were they of that tribe numbred, as the Lord commanded x Moses.

x So that Moses neither added nor diminished from that which the Lord commanded him.

CHAP. V.

2 The leprous and the polluted shall be cast foorth. 6 The purging of sinne. 15 The triall of the suspected wife.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, that they put out of the host euery leper, and euery one that hath * an issue, and whosoeuer is defiled by * the dead.

Leuit.13.3. Leuit.15.2. Leuit.21.1.

3 Both male and female shal ye put out, ‖ out of the host shall ye put them, that they defile not their a tents among whome I dwell.

‖Or, in a place out of the host.

a There were three maner of tents: of the Lord, of the Leuites, and of the Israelites.

4 And the children of Israel did so, and put them out of the host, euen as the Lord had commaunded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, * when a man or a woman shall commit any sinne b that men commit, and transgresse against the Lord, when that person shall trespasse,

*Leuit.6.3.

b Commit any fault willingly.

7 Then they shall confesse their sinne, which they haue done, and shall restore the damage thereof * with his principall, and put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

*Leuit.6.5.

8 But if the c man haue no kinsman, to whom he should restore the damage, the damage shall bee restored to the Lord for the Priests vse, besides the ramme of the atonement, whereby he shall make atonement for him.

c If he be dead to whom the wrong is done, and also haue no kinsman.

9 And euery offering of all the d holy things of the children of Israel, which they bring vnto the Priest, shal be * his.

d Or, things offered to the Lord as first fruits, &c. *Leuit.10,12.*

10 And euery mans halowed things shall be his: that is, whatsoeuer any man giueth the Priest, it shall be his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them, If any mans wife e turne to euill, and commit a trespasse against him,

e By breaking the band of marriage, and playing the harlot.

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet she be defiled, and there bee no witnes against her, neither she taken with the maner,

‡Ebr. if the spirit of ielousie come vpon him.

14 ‡ If he be moued with a ielous mind, so that hee is ielous ouer his wife, which is defiled, or if he haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, but hee shall not powre f oyle vpon it, nor put incense thereon, for it is an offering of ielousie, an offering for a remembrance, calling the sinne to g minde:

f Onely in the sin offering, and in this offring of ielousie were neither oyle nor incense offred.

g Or, making sinne knowen, and purging it.

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take h the holy water in an earthen vessell, and of the dust that is in the flowre of the Tabernacle, euen the Priest shall take it and put it into the water.

h Which also is called the water of purification or sprinkling, reade Chap.19.9

18 After, the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her hands: it is the ielousie offering, and the Priest shall haue bitter and i cursed water in his hand.

i It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

19 And the Priest shall charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleanesse from thine husband, be free from this bitter and cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee beside thine husband,

21 (Then the Priest shall charge the woman with an oath of cursing, and the Priest shall say vnto the woman) The Lord make thee to bee k accursed and detestable for the oath among thy people, and the Lord cause thy thigh to ‡ rotte, and thy belly to swell:

k Both because she had committed so hainous a fault, and forsware her selfe in denying the same.

‡Ebr. to fall.

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answere, l Amen, Amen.

l That is, be it so as thou wisheest, as Psal.41.13 deut.27.15.

23 After, the Priest shall write these curses in a booke, and shall m blot them out with the bitter water,

m Shall wash the curses which are written, into the water in the vessel.

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water, turned into bitternesse, shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the Altar.

26 And

26 And the Priest shall take an handfull of the offering for a ‖ memoriall thereof, and burne it vpon the [n] altar, and afterward make the woman drinke the water.

‖ *Or, perfume.*

n Where the incense was offered.

27 When hee hath made her drinke the water, if shee be defiled and haue trespassed against her husband, then shall the cursed water, turned into bitternesse, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shalbe accursed among her people.

28 But if the woman be not defiled, but be ‖ cleane, she shalbe free, and shall conceiue and beare.

‖ *Or, innocent.*

29 This is the law of iealousie, when a wife turneth from her husband, and is defiled,

30 Or, when a man is moued with a iealous minde, being iealous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to all this law:

o The man might accuse his wife vpon suspition, and not be reproued.

31 And the man shalbe [o] free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

1 The law of the consecration of the Nazarites, 24 The maner to blesse the people.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate themselues to vowe a vow of a [a] Nazarite to separate himselfe vnto the Lord,

a Which separated themselues from the world, and dedicated themselues to God: which figure was accomplished in Christ.

3 He shal abstaine from wine and strong drinke, and shall drinke no sowre wine nor sowre drinke, nor shall drinke any liquor of grapes, neither shall eate fresh grapes nor dryed.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels, nor the huske.

5 While he is separated by his vow, the *raisor shal not come vpon his head, vntill the dayes be out, in the which he separateth himselfe vnto the Lord, he shall be holy, and shall let the lockes of the haire of his head grow.

Iudg.13.5. 1.sam.1,11.

6 During the time that hee separateth himselfe vnto the Lord, he shall come at no [b] dead body.

b As at burials or mournings.

7 Hee shall not make himselfe vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon [c] his head.

c In that he suffered his haire to grow, it signified that he was consecrate to God.

8 All the dayes of his separation he shall be holy to the Lord.

9 And if any die suddenly by him, or hee be ware, then the [d] head of his consecration shall be defiled, and he shall shaue his head in the day of his clensing, in the seuenth day hee shall shaue it.

d Which long haire is a signe that he is dedicate to God.

10 And in the eight day he shal bring two turtles, or two yong pigeons to the Priest, at the dore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by the [e] dead: so shall he hallow his head the same day,

e By being present where the dead was.

12 And he shal [f] consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere old for a trespasse offring, and the first [g] dayes shalbe void: for his consecration was defiled.

f Beginning at the eight day when he is purified.

g So that he shal begin his vow anew.

13 ¶ This then is the law of the Nazarite: when the time of his consecration is out, he shall come to the doore of the Tabernacle of the congregation,

14 And hee shall bring his offering vnto the Lord, an hee lambe of a yere old without blemish for a burnt offring, and a shee lambe of a yere olde without blemish for a sinne offering, and a ramme without blemish for peace offerings,

15 And a basket of vnleauened bread, of *cakes of fine flower, mingled with oyle, and wafers of vnleauened bread anoynted with oyle with their meat offring, and their drink offerings:

Leuit.2.15.

16 The which the Priest shall bring before the Lord, and make his sinne offering and his burnt offering.

17 Hee shall prepare also the ramme for a peace offring vnto the Lord, with the basket of vnleauened bread, & the Priest shall make his meate offering, and his drinke offering.

18 And *the Nazarite shal shaue the head [h] of his consecration at the dore of the Tabernacle of the Congregation, and shal take the haire of the head of his consecration and [i] put it in the fire which is vnder the peace offering.

Acts 21.24.

h In token that his vow is ended.

i For the haire which was consecrate to the Lord might not be cast into any profane place.

19 Then the Priest shall take the sodden shoulder of the ram, and an vnleauened cake out of the basket, and a wafer vnleauened, and put them vpon the handes of the Nazarite, after he hath shauen his consecration.

20 And the Priest shall *shake them to and fro before the Lord: this is an holy thing for the Priest ‖ besides the shaken bread, and beside the heaue shoulder: so afterward the Nazarite may drinke wine.

Exod.29.27.

‖ *Or, with the breast.*

21 This is the law of the Nazarite, which he hath vowed, and of his offering vnto the Lord for his consecration, [k] besides that that hee is able to bring: according to the vow which he vowed, so shall he doe after the law of his consecration.

k At the least he shal doe this, if he be able to offer no more.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron, & to his sonnes, saying, Thus shall ye [l] bless the children of Israel, and say vnto them,

l That is, pray for them, Ecclus. 36.17.

24 The Lord bless thee and keepe thee,

25 The Lord make his face shine vpon thee, and be mercifull vnto thee.

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shall put my [m] name vpon the children of Israel, and I will bless them.

m They shall pray in my name for them.

CHAP. VII.

1 The heads or princes of Israel offer at the setting vse of the Tabernacle, 10 And at the dedication of the Altar. 19 God speaketh to Moses from the Mercie-seate.

NOw when Moses had finished the setting vp of the Tabernacle, and *anointed it, and sanctified it, and all the instruments thereof, and the Altar with all the ‖ instruments thereof, and had anointed them and sanctified them,

Exod 40 18.

‖ *Or, vessels.*

2 Then

‖ Or, captaines.

2 Then the ‖ princes of Israel, heads ouer the houses of their fathers (they were the Princes of the tribes, who were ouer them that were numbred) offered,

3 And brought their offering before the Lord, sixe [a] couered charets, & twelue oxen: one charet for two princes, and for euery one an oxe, and they offered them before the Tabernacle.

a Like horse litters, to keepe the things that were caried in them, from weather.

4 And the Lord spake vnto Moses, saying,

5 Take these of them, that they may be to doe the [b] seruice of the Tabernacle of the congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

b That is, to carie things and stuffe in.

6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites:

7 Two charets and foure oxen hee gaue to the sonnes of Gershon, according vnto their [c] office.

c For their vse to cary with,

8 And foure charets and eight oxen hee gaue to the sonnes of Merari according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath hee gaue none, [d] because the charge of the Sanctuary belonged to them, which they did beare vpon their shoulders.

d The holy things of the Sanctuary must be caried vpon their shoulders, and not drawen with oxen, chap. 4 15.

10 ¶ The Princes also offered in the [e] dedication for the altar in the day that it was anointed: then the Princes offered their offering before the altar.

e This is when the first sacrifice was offred thereupon by Aaron, Leuit. 9. 1.

11 And the Lord said vnto Moses, One prince one day, and another prince another day shall offer their offering for the dedication of the altar.

12 ¶ So then on the first day did † Nahshon the sonne of Amminadab of the tribe of Judah offer his offering.

† The offering Nahshon.

13 And his offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a * meat offering,

Leuit. 2. 1.

14 An incense cup of golde of ten shekels, full of incense,

15 A yong bullocke, a ramme, a lambe of a yere old for a burnt offering,

16 An hee goat for a sinne offring,

17 And for peace offrings, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yere old: this was the offring of Nahshon the sonne of Amminadab.

18 ¶ The second day † Nethaneel the sonne of Zuar, prince of the tribe of Issachar did offer.

† The offering of Nethaneel.

19 Who offered for his offering a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine flower mingled with oyle, for a meat offring,

20 An incense cup of gold of ten shekels, full of incense,

21 A yong bullocke, a ramme, a lambe of a yere old for a burnt offring,

22 An hee goat for a sinne offring,

23 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yere old: this was the offering of Nethaneel the sonne of Zuar.

24 ¶ The third day † Eliab the son of Helon prince of the children of Zebulun offered.

† The offering of Eliab.

25 His offring was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine flower mingled with oyle, for a meat offring,

26 A golden incense cup of ten shekels, ful of incense,

27 A yong bullocke, a ramme, a lambe of a yere old for a burnt offring,

28 An hee goat for a sinne offring,

29 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yere old: this was the offring of Eliab the sonne of Helon.

30 ¶ The fourth day † Elizur the sonne of Shedeur prince of the children of Reuben offered.

† The offering of Elizur.

31 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuarie, both ful of fine flower mingled with oyle, for a meate offering,

32 A golden incense cup of ten shekels, ful of incense,

33 A yong bullocke, a ramme, a lambe of a yere old for a burnt offering,

34 An hee goat for a sinne offring,

35 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, and fiue lambs of a yere old: this was the offring of Elizur the sonne of Shedeur.

36 ¶ The fift day † Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

† The offering of Shelumiel.

37 His offring was a siluer charger of an hundred and thirty shekels weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle for a meat offring,

38 A golden incense cup of ten shekels, full of incense,

39 A yong bullocke, a ramme, a lambe of a yere olde for a burnt offring,

40 An hee goat for a sinne offring,

41 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixt day † Eliasaph the sonne of Deuel, prince of the children of Gad offred.

† The offering of Eliasaph.

43 His offring was a siluer charger of an hundred and thirty shekels weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a meate offering,

44 A golden incense cup of ten shekels full of incense,

45 A yong bullocke, a ramme, a lambe of yeere old for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offring two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offering of Eliasaph the sonne of Deuel.

48 ¶ The seuenth day † Elishama the sonne of Ammiud, prince of the children of Ephraim offered.

† The offering of Elishama.

49 His offering was a siluer charger of an hundred

hundred and thirty shekels weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle for a meat offring,

50 A golden incense cup of ten shekels, full of incense,

51 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offring,

52 An hee goat for a sinne offring,

53 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offering of Elishama the sonne of Ammiud.

† The offering of Gamliel. 54 ¶ The eight day offered † Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offring was a siluer charger of an hundred and thirty shekels weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a meate offering,

56 A golden incense cup of ten shekels full of incense,

57 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offring,

58 An hee goat for a sinne offering,

59 And for a peace offring two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offering of Gamliel the sonne of Pedazur.

† The offering of Abidan. 60 ¶ The ninth day † Abidan the sonne of Gideoni, prince of the children of Beniamin offered.

61 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a meat offering,

62 A golden incense cup of tenne shekels, full of incense,

63 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambs of a yeere old: this was the offring of Abidan the sonne of Gideoni.

† The offering of Ahiezer. 66 ¶ The tenth day † Ahiezer the sonne of Ammishaddai, prince of the children of Dan offered.

67 His offering was a siluer charger of an hundred and thirty shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a meat offering,

68 A golden incense cup of ten shekels, full of incense,

69 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

70 An hee goat for a sinne offering,

71 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Ahiezer the sonne of Ammishaddai.

† The offering of Pagiel, or Phegiel. 72 ¶ The eleuenth day † Pagiel the son of Ocran, prince of the children of Asher offered.

73 His offring was a siluer charger of an hundred and thirty shekels weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle for a meat offering,

74 A golden incense cup of ten shekels, full of incense,

75 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

76 An hee goat for a sinne offering,

77 And for a peace offring, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Pagiel the sonne of Ocran.

† The offering of Ahira. 78 ¶ The twelft day † Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offring was a siluer charger of an hundred and thirty shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a meat offering,

80 A golden incense cup of ten shekels full of incense,

81 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

82 An hee goat for a sinne offering,

83 And for peace offrings two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere olde: this was the offering of Ahira the sonne of Enan.

84 This was the [f] dedication of the altar by the princes of Israel, when it was anointed: twelue chargers of siluer, twelue siluer bowles, twelue incense cups of gold,

f This was the offering of the princes when Aaron did dedicate the altar.

85 Euery charger conteining an hundred and thirtie shekels of siluer, and euery bowle seuentie: all the siluer vessell conteined two thousand, and foure hundred shekels, after the shekel of the Sanctuary,

86 Twelue incense cups of golde full of incense, conteining ten shekels euery cup, after the shekel of the Sanctuary: all the gold of the incense cups was an hundred and twentie shekels.

87 All the bullocks for the burnt offring were twelue bullockes, the rammes twelue, the lambes of a yeere old twelue, with their meat offerings, and twelue hee goats for a sinne offering.

88 And all the bullockes for the peace offerings were foure and twentie bullockes, the rammes sixtie, the hee goats sixtie, the lambes of a yere old sixtie: this was the dedication of the Altar, after that it was [g] annoynted.

g By Aaron.

89 And when Moses went into the [h] Tabernacle of the Congregation to speake with God, hee heard the voice of one speaking vnto him from the Mercie-seate, that was vpon the Arke of the Testimonie [i] betweene the two Cherubims, and hee spake to him.

h That is, the Sanctuary.

i According as he had promised, Exod. 25. 22.

CHAP. VIII.

1 The order of the lampes. 6 The purifying and offering of the Lewites. 24 The age of the Lewites, when they are receiued to seruice, and when they are dismissed.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seuen lampes shall giue light toward the

a To that part which is ouer against the candlesticke, Exod. 25.37.

a foreseont of the Candlesticke.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlesticke, as the Lord had commanded Moses.

4 And this was the worke of the Candlesticke, e- en of golde beaten out with the hammer, both the shaft, and the flowres thereof * was beaten out with the hammer b according to the paterne, which the Lord had shewed Moses, so made he the Candlesticke.

Exod. 25.18.

b And not set together of diuers pieces.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle c water of purification vpon them, & let them shaue all their flesh, and wash their clothes: so they shalbe cleane.

c In Ebrew it is called the water of sinne, because it is made to purge sinne, as Chap. 19.9.

8 Then they shall take a young bullocke with his meat offring of fine floure mingled with oyle, and another young bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble d all the Congregation of the children of Israel.

d That thou mayest doe this in presence of them all.

10 Thou shalt bring the Leuites also before the Lord, & the e children of Israel shall put their hands vpon the Leuites.

e Meaning, certaine of them in the name of the whole.

11 And Aaron shall offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their hands vpon the heads of the bullocks, & make thou the one a sinne offring, and the other a burnt offering vnto the Lord, that thou mayest make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron, and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus shalt thou separate the Leuites from among the children of Israel, and the Leuites shalbe * mine.

Chap. 3.45.

15 And afterward shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them as a shake offering.

16 For they are freely giuen vnto * mee from among the children of Israel, for f such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

Chap. 3.9.

f That is, they that are the first borne.

17 * For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery first borne in the land of Egypt, I sanctified them for my selfe.

Exod. 13.2. Luke 2.23.

18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to do the seruice of the g children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come nere vnto h the Sanctuarie.

g Which seruice the Israelites should els doe.

h Because the Leuites go into the Sanctuary in their name.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto al that the Lord had commaunded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them to purifie them.

22 And after that went the Leuites in to doe their seruice in the Tabernacle of the Congregation, i before Aaron, and before his sonnes: as the Lord had commaunded Moses concerning the Leuites, so they did vnto them.

i In their presence to serue them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also belongeth to the Leuites: from fiue and twenty yeere old and vpward, they shall goe in, to execute their office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shall cease from executing the k office, and shall serue no more:

k Such office as was painefull, as to beare burdens and such like,

26 But they shall minister l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

l In singing Psalmes, instructing, counselling and keeping the things in order.

CHAP. IX.

a The Passeouer is commanded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloud conducteth the Israelites thorow the wilderneſſe.

AND the Lord spake vnto Moses in the wilderneſſe of Sinai, in the first moneth of the second yere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the * Passeouer at the time appointed thereunto.

Exod. 12.1. leuit. 23.5. chap. 28.16. deut. 16.2.

3 In the fourteenth day of this moneth at * euen, ye shall keepe it in his due season: according a to all the ordinances of it, and according to all the ceremonies thereof shall yee keepe it.

Exod. 12.6. deut. 16.6.

a Euen in all points, as the Lord hath instituted it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.

5 And they kept the Passeouer in the fourteenth day of the first moneth at euen, in the wilderneſſe of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled b by a dead man, that they might not keepe the Passeouer the same day: & they came before Moses and before Aaron the same day.

b By touching a corps, or being at the buriall.

7 And those men sayd vnto him, We are defiled by a dead man: wherefore are wee kept backe that wee may not c offer an offering vnto the Lord in the time thereunto appointed among the children of Israel?

c Or, celebrate the Passeouer, the fourteenth day of the first moneth.

8 Then Moses said vnto them, Stand still, and I will heare what the Lord will command concerning you.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake

10 Speake vnto the children of Israel, and say. If any among you, or of your posteritie shall bee vncleane by the reason of a corps: or be in a long iourney, [d] he shall keepe the Passeouer vnto the Lord.

11 In the fourteenth day of the [e] second moneth at euen they shall keepe it: with vnleauened bread and sowre herbes shall they eate it.

12 They shall leaue none of it vnto the morning, * nor breake any bone of it: according to all the ordinance of the Passeouer shall they keepe it.

13 But the man that is cleane, and is not in a [i] iourney, and is negligent to keepe the Passeouer, the same person shall bee cut off from his people: because hee brought not the offering of the Lord in his due season, that man shall beare his ‖ sinne.

14 And if a stranger dwell among you, and wil keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer and as the maner thereof is, so shall hee doe: * yee shall haue one law both for the stranger, and for him that was borne in the same land.

15 ¶ * And when the Tabernacle was reared vp, a cloud couered the Tabernacle, namely, the Tabernacle of the Testimonie: and at euen there was vpon the Tabernacle, as the [g] appearance of fire vntill morning.

16 So it was alway: the cloud couerd it by day, and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Israel iourneyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the ‡ commandement of the [h] Lord the children of Israel iourneyed: and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, * they ‡ lay still.

19 And when the cloud taried still vpon the Tabernacle a long time, the children of Israel kept the [i] watch of the Lord, and iourneyed not.

20 So when the cloud abode ‡ a few daies vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they iourneyed: whether by day or by night the cloud was taken vp, then they iourneyed.

22 Or if the cloud taried two dayes, or a moneth, or a yeere vpon the Tabernacle, abiding thereon, the children of Israel * abode still, and iourneyed not: but when it was taken vp, they iourneyed.

23 At the commaundement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commaundement of the Lord by the [k] hand of Moses.

d And cannot come where the Tabernacle is, when others keepe it.

e So that the vncleane, and they that are not at home, haue a moneth longer granted vnto them.

Exod. 12.46.

Iohn. 19.36.

f When the Passeouer is celebrated.

‖ *Or, punishment of his sinne.*

Exod. 12.49.

Exod. 40.34.

g Like a pillar: reade Exod. 13. 21.

‡ *Ebr. mouth.*

h Who taught them what to do by the cloud.

1 *Cor.* 10.1.

‡ *Ebr. camped.*

i They waited when the Lord would signifie either their departure, or their abode by the cloud.

‡ *Ebr. dayes of number.*

Exod. 40.36, 37. *reade verse* 38.

k Vnder the charge and gouernment of Moses.

CHAP. X.

2 *The vse of the siluer trumpets.* 11 *The Israelites depart from Sinai.* 14 *The captaines of the hoste are numbred.* 30 *Hobab refuseth to goe with Moses his sonne in law.*

AND the Lord spake vnto Moses, saying,

2 Make thee two trumpets of siluer: of an [a] whole piece shalt thou make them, that thou mayest vse them for the assembling of the Congregation, and for the departure of the campe.

3 And when they shall blow with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the Princes, or heads ouer the thousands of Israel shall come vnto thee.

5 But if you blow an alarme, then the campe of them that pitch on the [b] East part, shall goe forward.

6 If yee blow an alarme the second time, then the host of them that lie on the [c] South side shall march: for they shall blow an alarme when they remooue.

7 But in assembling the Congregation, ye shall blow with an alarme.

8 And the sonnes of Aaron the Priest shall [d] blow the trumpets, and yee shall haue them as a law for euer in your generations.

9 And when yee goe to warre in your land against the enemie that vexeth you, yee shall blowe an alarme with the trumpets, and yee shall be remembred before the Lord your God, and shall be saued from your enemies.

10 Also in the day of your [e] gladnes, and in your feast dayes, and in the beginning of your moneths, yee shall also blow the trumpets ‖ ouer your burnt sacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the second yere, in the second moneth, and in the twentieth day of the moneth, the cloud was taken vp from the Tabernacle of the Testimony.

12 And the children of Israel departed in their ‖ iourneyes out of the desert of Sinai, and the cloud rested in the wildernesse of Paran.

13 So they [f] first tooke their iourney at the commandement of the Lord, by the hand of Moses.

14 ¶ * In the first place went the standerd of the hoste of the children of Iudah, according to their armies: and * Nahshon the sonne of Amminadab was ouer his band.

15 And ouer the band of the tribe of the children of Issachar was Nethaneel the sonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forward bearing [g] the Tabernacle.

18 ¶ After, departed the standard of the hoste of Reuben according to their armies, and ouer his band was Elizur the sonne of Shedeur.

a Or of worke beaten out with the hammer.

b That is, the hoste of Iudah, and they that are vnder his ensigne.

c Meaning, the hoste of Reuben.

d So that only the Priest must blow the trumpets, so long as the Priesthood lasted.

e When ye reioyce that God hath remooued any plague.

‖ *Or, when ye offer burnt offrings.*

‖ *Or, in keeping this order in their iourneys.*

f From Sinai to Paran, cha. 33. 1.

Chap. 2.3.

Chap. 1.7.

g With all the appurtinances thereof.

19 And ouer the band of the tribe of the childzen of Simeon was Shelumiel the ſon of Zurishaddai.

20 And ouer the band of the tribe of the childzen of Gad was Eliaſaph the ſonne of Deuel.

21 The Kohathites alſo went forward and [h] bare the * Sanctuary, and the [i] former did ſet vp the Tabernacle againſt they came.

22 ¶ Then the ſtandard of the hoſte of the childzen of Ephzaim went forward according to their armies, and ouer his band was Elishama the ſonne of Ammiud.

23 And ouer the band of the tribe of the ſonnes of Manaſſeh was Gamliel the ſonne of Pedazur.

24 And ouer the band of the tribe of the ſonnes of Beniamin was Abidan the ſonne of Gideoni.

25 ¶ Laſt, the ſtandard of the tribe of the childzen of Dan marched, [k] gathering all the hoſtes according to their armies: and ouer his band was Ahiezer the ſonne of Ammishaddai.

26 And ouer the band of the tribe of the childzen of Aſher was Pagiel the ſonne of Ocran.

27 And ouer the band of the tribe of the childzen of Naphtali was Ahira the ſonne of Enan.

28 [l] Theſe were the remouings of the childzen of Iſrael according to their armies, when they marched.

29 ¶ After, Moſes ſaid vnto [m] Hobab the ſonne of Reuel the Midianite, the father in law of Moſes, We goe into the place, of which the Lorde ſaid, I will giue it you: Come thou with vs, and wee will doe thee good: for the Lord hath promiſed good vnto Iſrael.

30 And he anſwered him, I will not goe: but I will depart to mine owne countrey, and to my kindred.

31 Then hee ſayd, I pray thee, leaue vs not: for thou knoweſt our camping places in the wildernesſe: therefore thou mayeſt be our ‡ guide.

32 And if thou goe with vs, what goodneſſe the Lord ſhall ſhew vnto vs, the ſame will we ſhew vnto thee.

33 ¶ So they departed from the [n] mount of the Lord, three dayes iourney, and the Arke of the couenant of the Lord went before them in the three dayes iourney, to ſearch out a reſting place for them.

34 And the cloud of the Lord was vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Moſes ſaid, * [o] Riſe vp Lord, and let thine enemies be ſcattered, and let them that hate thee, flee before thee.

36 And when it reſted he ſaid, Returne, O Lord, to the ‡ many thouſands of Iſrael.

CHAP. XI.

1 The people murmureth, and is puniſhed with fire 4 The people luſteth after fleſh. 6 They lothe Manna. 11 The weake faith of Moſes. 16 The Lord diuideth the burden of Moſes to ſeuentie of the Ancients. 31 The Lord ſendeth Quailes. 33 Their luſt is puniſhed.

WHen the people became ‡ murmurers ‡ it diſpleaſed the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * conſumed the vtmoſt part of the hoſt.

2 Then the people cryed vnto Moſes: and when Moſes prayed vnto the Lord, the fire was quenched.

3 And hee called the name of that place ‖ Taberah, becauſe the fire of the Lord burnt among them.

4 And a number of [a] people that was among them, fell a luſting, and [b] turned away, and the childzen of Iſrael alſo wept, and ſaid, Who ſhal giue vs fleſh to eate?

5 Wee remember the fiſh which wee did eate in Egypt for [c] nought, the cucumbers, and the pepons, and the leekes, and the onions, and the garlicke.

6 But now our ſoule is [d] dried away, wee can ſee nothing but this MAN.

7 (The MAN alſo was as * Coziander ſeed, and his colour like the colour of [e] Bdelium.

8 The people went about and gathered it, and ground it in milles, or beat it in mozters, and baked it in a cauldzon, and made cakes of it, and the taſte of it was like vnto the taſte of freſh oyle.

9 And when the deaw fell downe vpon the hoſte in the night, the MAN fell with it.)

10 ¶ Then Moſes heard the people weep throzowout their families, euery man in the doze of his tent: and the wrath of the Lord was grieuouſly kindled: alſo Moſes was grieued.

11 And Moſes ſayd vnto the Lorde, Wherefore haſt thou ‖ vexed thy ſeruant? and why haue I not found [f] fauour in thy ſight, ſeeing thou haſt put the charge of all this people vpon me?

12 Haue I conceiued all this people? or haue I begotten them, that thou ſhouldeſt ſay vnto me, Carrie them in thy boſome (as a nurſe beareth the ſucking childe) vnto the [h] land, for the which thou ſwareſt vnto their fathers?

13 Where ſhould I haue fleſh to giue vnto all this people? for they weepe vnto mee, ſaying, Giue vs fleſh, that we may eate.

14 I am not able to beare all this people alone: for it is too heauie for me.

15 Therefore if thou deale thus with me, I pray thee, if I haue found fauour in thy [i] ſight, kill mee, that I beholde not my miſery.

16 ¶ Then the Lord ſaid vnto Moſes, Gather vnto mee ſeuenty men of the Elders of Iſrael, whom thou knoweſt that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, ‡ let them ſtand there with thee,

17 And I will come downe, and talke with thee there, [k] and take of the Spirit, which is vpon thee, and put vpon them, and they ſhall beare the burden of the people with thee: ſo thou ſhalt not beare it alone.

18 Furthermore thou ſhalt ſay vnto the people,

h Vpon their ſhoulders. *Chap.* 4.4.

i The Merarites and Gerſhonites.

k Leauing none behind, nor any of the former that fainted in the way.

l This was the order of their hoſt when they remooued.

m Some thinke that Reuel, Iethro, Hobab, and Keni, were all one: Kimhi ſaith, that Reuel was Iethros father: ſo Hobab was Moſes father in law, looke Exod. 2.18. and 3.1. and 4.18. & 18.1. and iudg. 4.11

n Mount Sinai, or Horeb.

Pſal 68.1,2.

o Declare thy might & power.

‡ *Ebr. to the tenne thouſand thouſands.*

‡ *Ebr. as iniuſt complainers.*

‡ *Ebr. it was euill in the ſight of the Lord.*

*Pſal.*78.21.

‖ *Or, burning.*

a Which were of thoſe ſtrangers that came out of Egypt with them, Exo. 12.38

b From God.

c For a ſmall price, or good cheape.

d For the greedy luſt of the fleſh. *Exod.* 16.31. *wiſd.* 16.20. *pſal.* 78.24. *ioh.* 6.31.

e Which is a white pearle or pretious ſtone.

‖ *Or, euill intreated.*

f Or, wherein haue I diſpleaſed thee?

g Am I their father that none may haue the charge of them but I?

h Of Canaan promiſed by an oath to our fathers.

i I had rather die then to ſee my griefe & miſery thus daily increaſe by their rebellion.

k I wil diſtribute my ſpirit among them, as I haue done to thee.

people, l Be sanctified against to morrow, & ye shall eate flesh: for yee haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eate? for we were better in Egypt: therefore the Lord will giue you flesh, and ye shall eate.

l Prepare your selues that yee be not vncleane.

19 Ye shal not eat one day, nor two dayes, nor fiue dayes, neither ten dayes, nor twentie dayes,

20 But a whole moneth, vntill it come out at your nostrels, and bee loathsome vnto you, because yee haue m contemned the Lord, which is n among you, and haue wept before him, saying, Why came we hither out of Egypt?

m Or, cast him off, because yee refused Manna which he appointed as most meete for you.
n Who leadeth and gouerneth you.

21 And Moses said, Sixe hundreth thousand footemen are there of the people, o among whom I am: and thou sayest, I will giue them flesh, that they may eat a moneth long.

o Of whom I haue the charge.

22 Shall the sheepe and the beeues bee slaine for them, to find them? either shall all the fish of the sea be gathered together for them to suffice them?

23 And the Lord sayd vnto Moses, Is *the Lordes hand shortned? thou shalt see now whether my worde shall come to passe vnto thee, or no.

*Isa.50.2. and 59.1.

24 ¶ So Moses went out, and told the people the words of the Lord, and gathered seuenty men of the Elders of the people, and set them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and spake vnto him, and ‖ tooke of the Spirit that was vpon him, and put it vpon the seuentie Ancient men: and when the Spirit rested vpon them, then they prophesied, and did not p cease.

‖ Or, separated, as verse 17.

26 But there remained two of the men in the hoste: the name of the one was Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophesied in the hoste.

p From that day the spirit of prophesie did not faile them.

27 Then there ran a yong man and told Moses, and said, Eldad and Medad do prophesie in the hoste.

28 And Joshua the sonne of Nun the seruant of Moses, one of his q yong men, answered, and said, My lord Moses, r forbid them.

q Or, a yong man, whom he had chosen from his youth.
r Such blinde zeale was in the Apostles, Mar.9.38. Luke 9.49.

29 But Moses saide vnto him, Enuiest thou for my sake? yea, would God that all the Lords people were Prophets, and that the Lord would put his Spirit vpon them.

30 And Moses returned into the host, he and the Elders of Israel.

31 Then there went forth a winde from the Lord, and *brought quailes from the Sea, and let them fall vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side, round about the hoste, and they were about two cubites aboue the earth.

*Exod.16.13. Psal.78.26,27.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quailes: hee that gathered the least, gathered ten f Homers full, and they spred them abroad for their vse round about the hoste.

f Of Homer, reade Leuit.27.16 also it signifieth an heape, as Exod.8.14. Iudg.15.16.

33 While the flesh was yet between their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord *smote the people with an exceeding great plague.

*Psal.78.31.

34 So the name of the place was called ‖ Kibroth-hattaauah: for there they buried the people that fell a lusting.

‖ Or, graues of lust.

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 *Aaron and Miriam grudge against Moses.* 10 *Miriam is stricken with a leprosie, and healed at the prayer of Moses.*

AFterward Miriam and Aaron ‖ spake against Moses, because of the woman of Ethiopia whom he had married (for he had married a a woman of Ethiopia)

‖ Or, murmured.

a Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name. Eccles.45.9.

2 And they said, What? hath the Lord spoken but onely by Moses? hath he not spoken also by vs? and the Lord heard this.

3 (But Moses was a very *b meeke man aboue all the men that were vpon the earth)

b And so bare with their grudgings, although he knew them.

4 And by and by the Lord said vnto Moses, and vnto Aaron, & vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloud, and stood in the dore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And he said, Heare now my words, If there be a Prophet of the Lord among you, I will be knowen to him by a c vision, and will speake vnto him by dreame.

c These were the two ordinarie meanes.

7 My seruant Moses is not so, who is faithfull in d all mine house.

d In all Israel, which was his Church. Exod.33.11.

8 Vnto him will I speake *mouth to mouth, and by vision, & not in darke words, but he e shall see the similitude of the Lord. Wherefore then were ye not afraid to speake against my seruant, euen against Moses?

e So farre as any man was able to comprehend, which he called his backe parts, Exod.33.23.

9 Thus the Lord was very angry with them, and departed.

10 Also the cloud departed from the f Tabernacle: and behold, Miriam was leprous like snow: and Aaron looked vpon Miriam, and behold, she was leprous.

f From ỹ doore of the Tabernacle.

11 Then Aaron said vnto Moses, Alas, my lord, I beseech thee, lay not the sinne vpon vs, which wee haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, bee as one dead, of whom the flesh is halfe consumed, when he cometh out of his mothers wombe.

g As a child that commeth out of his mothers belly dead hauing as it were but the skinne.

13 Then Moses cryed vnto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord sayd vnto Moses, If her father had h spit in her face, should shee not haue bene ashamed seuen dayes? let her be *shut out of the hoste seuen dayes, and after she shalbe receiued.

h In his displeasure. Leuit.13.46.

15 So Miriam was shut out of the hoste seuen dayes, and the people remoued not, till Miriam was brought in againe.

CHAP. XIII.

4 *Certaine men are sent to search the lande of Canaan.* 24 *They bring of the fruite of the lande.*

31 *Caleb comforteth the people against the discouraging of the other spies.*

THen afterward the people remoued from Hazeroth, and pitched in the wildernesse of [a] Paran.

2 And the Lord spake vnto Moses, saying,

3 [b] Send thou men out to search the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shall ye send a man, such as are all rulers among them.

4 Then Moses sent them out of the wildernesse of Paran at the commandement of the Lord: all those men were ‖ heads of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the son of Iephunneh:

8 Of the tribe of Issachar, Igal the son of Ioseph:

9 Of the tribe of Ephraim, ‖ Oshea the sonne of Nun:

10 Of the tribe of Beniamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, to wit, of the tribe of Manasseh, Gaddi the sonne of Susi:

13 Of the tribe of Dan, Ammiel the son of Gemalli:

14 Of the tribe of Asher, Sethur the son of Michael:

15 Of the tribe of Naphtali, Nahbi the the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 These are the names of the [c] men, which Moses sent to spie out the land: and Moses called the name of Oshea the sonne of Nun, Iehoshua.

18 So Moses sent them to spie out the land of Canaan, and said vnto them, Go vp this way toward the South, and go vp into the ‖ mountaines,

19 And consider the land what it is, and the people that dwell therein, whether they be strong or weake, either few or many,

20 Also what the land is that they dwell in, whether it be [d] good or bad: and what cities they be that they dwell in, whether they dwell in tents, or in walled townes:

21 And what the land is: whether it bee fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruit of the land (for then was the time of the first ripe grapes.)

22 ¶ So they went vp and searched out the land, from the wildernesse of [e] Zin vnto Rehob, to goe to Hamath,

23 And they ascended toward the South, & came vnto Hebron, where were Ahiman, Sheshai, and Talmai, the sonnes of [f] Anak, and [g] Hebron was built seuen yeere before Zoan in Egypt.

24 * Then they came to the Riuer of Eshcol, and cut downe thence a branch with one cluster of grapes: and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figs.

25 That place was called the ‖ riuer Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after fortie dayes, they returned againe from searching of the land.

27 And they went and came to Moses and to Aaron, and to all the Congregation of the children of Israel in the wildernesse of [h] Paran, to Kadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they told him and saide, We came vnto the lande whither thou hast sent vs, and surely it floweth with * milke and hony: and here is of the fruit of it.

29 Neuertheless, the people bee strong that dwel in the land, and the cities are walled, and exceeding great: and moreouer we saw the [k] sonnes of Anak there.

30 The Amalekites dwell in the South country, and the Hittites, & the Iebusites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the Sea, and by the coast of Iorden.

31 Then Caleb [i] stilled the people ‖ before Moses, and said, Let vs goe vp at once, and possesse it: for vndoubtedly wee shall ouercome it.

32 But the men that went vp with him, said, We be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the lande which they had searched for the children of Israel, saying, The land which wee haue gone thorow to search it out, is a land that [l] eateth vp the inhabitants thereof: for all the people that wee sawe in are men of great stature.

34 For there we saw gyants, the sonnes of Anak, which come of the gyants, so that we seemed in our sight like grashoppers: and so we were in their sight.

CHAP. XIIII.

1 *The people murmure against Moses.* 10 *They would haue stoned Caleb and Ioshua.* 13 *Moses pacifieth God by his prayer.* 43 *The people that would enter into the lande contrary to Gods will, are slaine.*

THen all the Congregation lifted vp their voice, and cried: and [a] the people wept that night.

2 And all the children of Israel murmured against Moses & Aaron: and the whole assembly saide vnto them, Would God wee had died in the land of Egypt, or in this wildernesse: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wiues, & our children shall be a [b] pray: were it not better for vs to returne into Egypt?

4 And they said one to another, Let vs make a captaine and returne into Egypt.

5 Then Moses and Aaron [c] fell on their faces before all the assembly of the Congregation of the children of Israel.

6 * And Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, two of them that searched the land, [d] rent their clothes,

7 And spake vnto all the assembly of the children of Israel, saying, The lande which wee

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[a] That is, in Rithma, which was in Paran, Chap. 33.18.

[b] After the people had required it of Moses, as it is in Deut 1.22. then the Lord spake to Moses to doe.

‖ *Or, rulers,*

‖ *Or, Ioshua.*

[c] Which in number were twelue, according to the twelue tribes.

‖ *Or, high country.*

[d] Plentifull or barren.

[e] Which was in the wildernesse of Paran.

[f] Which were a kind of gyants.

[g] Declaring the antiquity thereof: also Abraham, Sara, Izhak and Iaakob were buried there, Gen. 13.24.

‖ *Or, the valley of Eshcol, that is, of grapes.*

[h] Called also Kadesh-barnea.

[i] That is, Moses

Exod. 33.3.

[k] Ahiman, Sheshai, and Talmai, whom Caleb slew afterward, Ioth. 11.21, 22.

‖ *Or, murmuring against Moses.*

[l] The gyants were so cruell that they spoiled and killed one another, and those that came to them.

[a] Such as were afraid at the report of the ten spies.

[b] To our enemies the Canaanites.

[c] Lamenting the people, and praying for them.

Eccles. 46.9.

1. mac. 2.56.

[d] For sorow, hearing their blasphemie.

wee

wæ walked thorow to search it, is a very good land.

8 If the Lord loue vs, he will bring vs into this land, and giue it vs, which is a land that floweth with milke and hony.

9 But rebell not yæ against the Lord, neither feare yæ the people of the land: for
e We shal easily ouercome them. they are but e bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

f This is the condition of them that would perswade in Gods cause, to be persecuted of the multitude. 10 And all the multitude said, f Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.

11 And the Lord said vnto Moses, How long will this people prouoke mæ, and how long will it bee yer they belæue mæ, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence, and destroy them, and wil make thæ a greater nation and mightier then they.

Exod. 32.12. 13 But Moses said vnto the Lord, *When the Egyptians shall heare it, (for thou broughtest this people by thy power from among them)

14 Then they shal say to the inhabitants of the land, (for they haue heard that thou, Lord, art among this people, and that thou Lord, art seene ‡ face to face, and that thy cloud standeth ouer them, and that thou *goest before them by day time in a pillar of a cloud, and in a pillar of fire by night)

‡ *Ebr.* eye to eye. *Exod.* 13.21.

g So that none shall escape. 15 That thou wilt kil this people as one man: so the heathen which haue heard the fame of thæ, shall thus say,

Deut 9.28. 16 Because the Lord was not * able to bring this people into the land, which hæ sware vnto them, therefore hath he slaine them in the wilderneſſe.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

Exod. 34.6. *Psal.* 103 8. *Psal.* 103.3. *Exod.* 20.5. *and* 34.7. 18 The Lord is * slow to anger, and of great mercie, and * forgiuing iniquitie, and sinne, but not making the wicked innocent, and * visiting the wickednesse of the fathers vpon the children, in the third and fourth generation:

19 Be mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercy, and as thou hast forgiuen this people from Egypt, euen vntil now.

h In that he destroyed not them vtterly, but left their posteritie and certaine to enter. 20 And the Lord said, I haue forgiuen h it, according to thy request.

21 Notwithstanding, as I liue, all the earth shall bee filled with the glory of the Lord.

i That is, sundry times and often. 22 For al those men which haue seene my glory, and my miracles which I did in Egypt, and in the wildernesse, and haue tempted mee this i tenne times, and haue not obeyed my voyce,

23 Certainely they shall not see the land, whereof I sware vnto their fathers: neither shall any that prouoke me, see it.

Iosh. 14.6. 24 But my seruant * Caleb, because hæ
k A meeke and obedient spirit, and not rebellious. had another k spirit, and hath followed me stil, euen him wil I bring into the land whither he went, and his seed shall inherit it.

25 Now the Amalekites and the Canaanites l remaine in the valley: wherefore turne backe to morrow, and get you into the m wildernesse, by the way of the Red sea.

l And he saith for your- m For I will not defend you.

26 ¶ After, the Lord spake vnto Moses and to Aaron, saying,

27 * How long shall I suffer this wicked multitude to murmure against me? I haue heard the murmurings of the children of Israel, which they murmure against me. *Psal.* 106.26.

28 Tel them, As I * liue (saith the Lord) I will surely doe vnto you, euen as ye haue spoken in mine eares. *Chap.* 26.65. *and* 32.10.

29 Your carkeises shall fall in this wildernesse, and all you that were * counted throughout all your numbers, from twentie yære old and aboue, which haue murmured against me, *Deut.* 1.35.

30 Ye shall not doubtlesse come into the land, for the which I * lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Jephunneh, and Joshua the sonne of Nun. *Gen.* 14.22.

31 But your children, (which yæ said should be a pray) them will I bring in, and they shall know the land which yæ haue refused:

32 But euen your carkeises shal fal in this wildernesse.

33 And your children shall n wander in the wildernes fourtie yeeres, and shall beare your o whoredomes, vntill your carkeises be wasted in the wildernes.

n The word signifieth, to be shepheards, or to wander like shepheards to and fro.

o Your infidelitie and disobedience against God.

34 After the number of the dayes in the which ye searched out the land, euen fourtie dayes, *euery day for a yeere, shall yee beare your iniquitie, for * fourtie yeeres, and yee p shall feele my breach of promise. *Ezek.* 4.6. *Psal.* 95.10.

p Whether my promise be true or no.

35 I the Lord haue said, Certainely I will doe so to all this wicked company, that are gathered together against me: for in this wildernesse they shalbe consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which, when they came againe, made all the people to murmure against him, and brought vp a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the land, * shall die by a plague before the Lord. *1.Cor.* 10.10. *heb* 3.10, 17. *inde* 5.

38 But Joshua the sonne of Nun, and Caleb the sonne of Jephunneh, of those men that went to search the land, shall liue.

39 ¶ Then Moses told these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 * And they arose vp early in the morning, and gate them vp into the top of the mountaine, saying, Loe, we be ready to goe vp to the place which the Lord hath promised: for we haue q sinned. *Deut.* 1.41.

q They confesse they sinned by rebelling against God, but consider not, they offended in going vp without Gods commandement.

41 But Moses said, Wherefore transgresse yee thus the commandement of the Lord? it will not so come well to passe.

42 Go not vp (for the Lord is not among you) lest ye be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and yee shall fall by the sword: for in as much as yee are turned away from the Lord, the Lord

also will not be with you.

44 Yet they presumed [r] obstinately to goe vp to the top of the mountaine: but the Arke of the Couenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites & the Canaanites, which dwelt in the mountaine, came downe, and smote them, * and consumed them vnto Hormah.

[r] They could not be stayed by any meanes.

Deut.1.44.

CHAP. XV.

2 The offerings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, * When ye be come into the [a] land of your habitations, which I giue vnto you,

Leuit.23.10.

[a] Into the land of Canaan.

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice * [||] to fulfill a vow, or a free offering, or in your feasts, to make a * sweete sauour vnto the Lord of the herd, or of the flocke,

Leuit 22.21.

[||] *Or, separate.*

Exod. 29.18.

4 Then * let him that offereth his offering vnto the Lord, bring a meat offering of a tenth deale of fine floure, mingled with the fourth part of an [b] hin of oyle.

Leuit.2.1.

[b] Reade Exod. 29.40.

5 Also thou shalt prepare the fourth part of an hin of wine to be powred on a lambe, appointed for the burnt offering or any offering.

6 And for a ramme, thou shalt for a meat offering, prepare two tenth deales of fine floure, mingled with the third part of an hin of oyle.

7 And for a [c] drinke offering, thou shalt offer the thirde part of an hin of wine, for a sweet sauour vnto the Lord.

[c] The liquor was so called, because it was powred on the thing that was offered.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow or a peace offering to the Lord,

9 Then let him offer with the bullocke a meat offering of [||] three tenth deales of fine floure, mingled with halfe an hin of oyle.

[||] *Or, three omers.*

10 And thou shalt bring for a drinke offering halfe an hin of wine, for an offering made by fire of a sweete sauour vnto the Lord.

11 Thus shal it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number [d] that ye prepare to offer, so shall ye dóe to euery one according to their number.

[d] Euery sacrifice of beasts must haue their meat offring & drinke offering, according to this proportion.

13 All that are borne of the country, shall doe these things thus, to offer an offering made by fire of sweet sauour vnto the Lord.

14 And if a stranger sojourne with you, or whosoeuer be among you in your generations, and will make an offering by fire of a sweet sauour vnto the Lord, as ye doe, so hee shall doe.

15 * One ordinance shalbe both for you of the Congregation, and also for the stranger that dwelleth with you, euen an ordinance for euer in your generations, as you are, so shall the stranger be before the Lord.

Exod.12.49. chap.9.14.

16 One Law, and one maner shall serue both for you, and for the stranger that sojourneth with you.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, When yee bee come into the land, to the which I bring you,

19 And when ye shall eate of the bread of the land, ye shall offer an heaue offering vnto the Lord.

20 Ye shall offer vp a cake of the first of your [e] dough for an heaue offering: * as the heaue offering of the barne, so shall yee lift it vp.

[e] Which is made of the first corne ye gather.

Leuit.23.14.

21 Of the first of your dough ye shal giue vnto the Lord an heaue offering in your generations.

22 ¶ And if ye [f] haue erred, and not obserued all these commandements, which the Lord hath spoken vnto Moses,

[f] As by ouersight or ignorance, reade Leuit.4.2,13.

23 Euen all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and henceforward among your generations:

24 And if so be that ought be committed ignorantly of the [g] Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweete sauour vnto the Lord, with the meat offering and drinke offering thereto according to the * manor, and an hee goat for a sinne offering.

[g] Some reade, from the eyes of the Congregation, that is, which is hid from the Congregation.

Leuit.4.1.&c.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shalbe forgiuen them: for it is ignorance: and they shall bring their offring for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shalbe forgiuen all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ * But if any one person sin through ignorance, then he shall bring a shee goat of a yeere old for a sinne offering.

Leuit.4.27.

28 And the Priest shall make an atonement for the ignorant person, when hee sinneth by ignorance before the Lord, to make reconciliation for him, and it shall be forgiuen him.

29 Hee that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one law, who so doeth sinne by ignorance.

30 ¶ But the person that doeth ought [†] presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall bee cut off from among his people,

[†] *Ebr. with an high hand: that is, in contempt of God.*

31 Because he hath despised the word of the Lord, and hath broken his commandement, that person shall be vtterly cut off: his [h] iniquitie shalbe vpon him.

[h] He shall sustaine the punishment of his sinne.

32 ¶ And while the children of Israel were in the wildernesse, they found a man that gathered sticks vpon the Sabbath day.

33 And they that found him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Congregation,

34 And they put him in * ward: for it was not declared what should be done vnto him.

Leuit 24.12.

35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude

titude stone him with stones without the hoste.

36 And all the Congregation brought him without the hoste, and stoned him with stones, and he died, as the Lord had commanded Moses.

37 ¶ And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they make * them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blew silke.

Deut. 22. 12. matth. 23. 5.

50 And ye shall haue the fringes, that when ye looke vpon them, ye may remember all the commandements of the Lord, and do them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye goe a [i] whoring:

i By leauing Gods commandements, & following your owne fantasies.

40 That ye may remember and doe all my commandements, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God. I am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan, and Abiram. 31 Korah and his company perisheth. 41 The people the next day murmure 49 Fourteene thousand and seuen hundred are slaine for murmuring.

Chap. 27. 3. ecclus. 45. 18. inde 11.

NOw * Korah the sonne of Izhar, the sonne of Kohath, the son of Leui || went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

|| Or, tooke thee with him.

2 And they rose vp || against Moses, with certaine of the children of Israel, two hundreth and fiftie captaines of the assembly, * famous in the Congregation, and men of renowme,

|| Or, before Moses.

Chap. 26 9.

3 Who gathered themselues together against Moses, and against Aaron, and sayd vnto them, [a] Ye take too much vpon you, seeing all the Congregation is holy, [b] euery one of them, and the Lord is among them: wherefore then lift ye your selues aboue the Congregation of the Lord?

a Or, let it suffice you, meaning, to haue abused them thus long.

b All are alike holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.

4 But when Moses heard it, he fell vpon his face,

5 And spake to Korah, and vnto all his company, saying, To morrow the Lord will shew who is his, and who is holy, and who ought to approch neere vnto him: and whom he hath [c] chosen, he will cause to come neere to him

c To be the Priest and to offer,

6 This doe therefore, Take you censers, both Korah, and all his company,

7 And put fire therein, and put incense in them, before the Lord to morrow: and the man whom the Lord doeth chuse, the same shall be holy: [d] ye take too much vpon you, ye sonnes of Leui.

d He layeth the same to their charge iustly, wherewith they wrongfully charged him.

8 Againe Moses said vnto Korah, Heare I pray you, ye sonnes of Leui.

9 Seemeth it a smal thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation, and to minister vnto them?

e To serue in the congregation, as in the verse before,

10 He hath also taken thee to [e] him, and all thy brethren the sonnes of Leui with thee, and seeke ye the office of the Priest also?

11 For which cause, thou, & all thy company are gathered together against the Lord: and what is Aaron that ye murmure against him?

12 ¶ And Moses sent to call Dathan and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a small thing that thou hast brought vs out [f] of a land that floweth with milke and hony, to kill vs in the wildernes, except thou make thy selfe lord and ruler ouer vs also?

f Thus they spake contemptuously, preferring Egypt to Canaan.

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fields and vineyards: wilt thou [g] put out the eyes of these men? we will not come vp.

g Wilt thou make them that searched the land, beleeue that they saw not that which they saw? *Gen. 4. 4, 5.*

15 Then Moses waxed very angry, and said vnto the Lord, * Looke not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Be thou and all thy company [h] before the Lord: both thou, they, and Aaron to morrow:

h At the doore of the Tabernacle.

17 And take euery man his censer, and put incense in them, and bring ye euery man his censer before the Lord, two hundred and fiftie censers: thou also and Aaron euery one his censer.

18 So they tooke euery man his censer, and put fire in them, & layd incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the [i] multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

i All that were of their faction.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces, and said, O God, the God of the spirits || of all flesh, hath not one man only sinned, and wilt thou be wroth all the Congregation?

|| Or, of euery creature.

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, & touch nothing of theirs, lest ye perish [k] in all their sinnes.

k With them that haue committed so many sinnes.

27 So they gate them away from the Tabernacle of Korah, Dathan, and Abiram on euery side: and Dathan and Abiram came out and stood in the doore of their tents with their wiues, and their sonnes, and their little children.

28 And Moses saide, Hereby yee shall know that the Lord hath sent me to doe all these workes, for I haue not done them of mine owne [l] minde.

l I haue not forged them of mine owne braine,

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make [m] a new thing, and the earth open her mouth, and swallow them vp with all that they haue, and they go downe quicke into ‖ [n] the pit, then ye shall vnderstand that these men haue prouoked the Lord.

31 ¶ And assoone as he had made an end of speaking all these words, euen the ground claue asunder that was vnder them,

32 And the earth [*] opened her mouth, and swallowed them vp, with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe aliue into the pit, & the earth couered them: so they perished from among the congregation.

34 And all Israel that were about them fled at the cry of them: for they said, Let vs flee, lest the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundreth and fiftie men that offered the incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that hee take vp the censers out of the burning, and scatter the fire beyond the altar: for they are halowed,

38 The censers, I say, of these sinners, that destroyed [o] themselues: and let them make of them broad plates for a couering of the Altar: for they offered them before the Lord, therefore they shalbe holy, and they shalbe [p] a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brasen censers, which they that were burnt had offered, and made broad plates of them for a couering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that he be not like [q] Korah and his company, as the Lord said to him by the hand of Moses.

41 ¶ But on the morrow all the multitude of the children of Israel murmured against Moses, and against Aaron, saying, Ye haue killed the people of the Lord.

42 And when the congregation was gathered against Moses and against Aaron, then they ‖ turned their faces toward the Tabernacle of the Congregation: and behold, the cloud couered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickely: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censer, and put fire therein of the [r] Altar, and put thereon incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moses commanded him, and ran into the mids of the Congregation, and behold, the [s] plague was begun among the people, and he put in incense, and made an atonement for the people.

48 And when hee stood betweene the dead, and them that were aliue, the [t] plague was stayed.

49 So they died of this plague fourteene thousand and seuen hundreth, beside them that died in the conspiracy of Korah.

50 And Aaron went againe vnto Moses before the dore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

2 The twelue roddes of the twelue princes of the tribes of Israel. 8 Aarons rod buddeth, and beareth blossoms, 10 for a testimony against the rebellious people.

AND the Lord spake vnto [a] Moses, saying,

2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, euen twelue roddes: and thou shalt write euery mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euery rod shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimony, *where I will declare my selfe to you.

5 And the mans rod, whom I [b] chuse, shall blossome: and I will make cease from me the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, & all their princes gaue him a rod, one rod for euery prince, according to the houses of their fathers, euen twelue rods, and the rod [c] of Aaron was among their rods.

7 And Moses laid the rods before the Lord in the Tabernacle of the Testimony.

8 And when Moses on the morrow went into the Tabernacle of the Testimony, behold, the rod of Aaron [d] for the house of Leui was budded, and brought forth buds, and brought forth blossoms, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 ¶ After, the Lord said vnto Moses, *Bring Aarons rod againe before the Testimony to be kept for a token to the rebellious children, and thou shalt cause their [e] murmurings to cease from me, that they die not

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, [f] we are dead, we perish, we are all lost:

13 Whosoeuer commeth neere, or approcheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1 The office of Aaron and his sonnes, 2 with the Leuites,

m Or, shew a strange sight.

‖ Or, hell.

n Or, deepe, and darke places of the earth.

Chap. 27. 3. deut. 11 6. psal. 106. 17.

o Which were the occasion of their owne death.

p Of Gods iudgments against rebels.

q Who presumed aboue his vocation.

‖ Or, fled: to wit, Moses and Aaron.

r For it was not lawfull to take any other fire, but of the Altar of burnt offring, Leuit. 10, 1.

s God had begun to punish the people.

t God drew backe his hand and ceased to punish them.

a While he was in the doore of the Tabernacle.

Exod. 25. 22.

b To be the chiefe Priest.

c Though Iosephs tribe was diuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

d To declare that God did chuse the house of Leui to serue him in the Tabernacle. *Heb. 9. 4.*

e Grudging that Aaron should be high Priest.

f The Chalde text describeth thus their murmuring: We die by the sword, the earth swalloweth vs vp, the pestilence doeth consume vs,

Leuites. 8 *The Priests part of the offering.* 20 *God is their portion.* 26 *The Leuites haue the tithes, and offer the tenths thereof to the Lord.*

AND the Lord said vnto Aaron, Thou and thy sonnes and thy fathers house with thee, shall beare [a] the iniquitie of the Sanctuarie: both thou and thy sonnes with thee shall beare the iniquitie of your Priests office.

a If you trespasse in any thing cõcerning the ceremonies of the Sanctuary, or your office, you shalbe punished.

2 And bring also with thee thy brethren of the tribe of Leui, of the familie of thy father which shall bee ioyned with thee, and minister vnto thee: but thou and thy sonnes with thee shall minister before the Tabernacle of the Testimonie.

3 And they shall [b] keepe thy charge, euen the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the Altar, lest they die, both they and you:

b That is, the things which are committed to thee: or, which thou doest enioyne them.

4 And they shalbe ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no [c] stranger shall come neere vnto you.

c Which was not of the tribe of Leui.

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue * taken your brethren the Leuites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to doe the seruice of the Tabernacle of the Congregation.

Chap. 3.45.

7 But thou and thy sonnes with thee shal keepe your Priests office for all things of the altar, and within the vaile: therefore shall ye serue: for I haue made your Priestes office || an office of seruice: therefore the stranger that commeth neere, shall be slaine.

|| *Or, a gift.*

8 ¶ Againe, the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine [d] offrings, of all the halowed things of the children of Israel: vnto thee haue I giuen them for the anointings sake, and to thy sonnes for a perpetuall ordinance.

d As the first fruit, first borne, and the tenths.

9 This shall bee thine of the most holy things, reserued from the [e] fire: all their offering of all their meat offring, and of all their sinne offring, & of all their trespasse offering, which they bring vnto mee, that shalbe most holy vnto thee, and to thy sonnes.

e That which was not burned, should be the Priests.

10 In the most [f] holy place shalt thou eat it: euery male shall eate of it: it is holy vnto thee.

f That is, in the Sanctuary, betweene the court and the Holiest of all.

11 This also shall be thine: the heaue offring of their gift, with all the shake offrings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy [g] daughters with thee, to bee a duetie for euer: all the cleane in thine house shall eate of it.

g Reade Leuit. 10 14.

12 All the [h] fat of the oyle, and all the fat of the wine, and of the wheate, which they shal offer vnto the Lord for their first fruits, I haue giuen them vnto thee.

h That is, the chiefest, or the best.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord, shalbe thine: all the cleane in thine house shal eate of it.

Leuit. 27.28.

14 *Euery thing separate from the common vse in Israel, shall be thine.

15 All that first openeth the *matrice of any flesh, which they shall offer vnto the Lord, of man or beast, shalbe thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

Exod. 13.2. and 22.29. leuit. 27. 26. chap. 3.13.

16 And those that are to be redeemed, shalt thou redeem from the age of a moneth, according to thy estimation, for the money of fiue shekels, after the shekell of the Sanctuary, * which is twenty gerahs.

Exod. 30.13. leuit. 27.25. chap. 3.47. ezek. 45.12.

17 But the first borne of a kowe, or the first borne of a sheepe, or the first borne of a goate shalt thou not [i] redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fatte: it is a sacrifice made by fire for a sweete sauour vnto the Lord.

i Because they are appointed for sacrifice.

18 And the flesh of them shal be thine, * as the shake breast, and as the right shoulder shalbe thine.

Exod. 29.26. leuit. 7.30.

19 All the heaue offerings of the holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duety for euer: it is a perpetual couenant [k] of salt before the Lord, to thee and to thy seede with thee.

k That is, sure, stable, and incorruptible.

20 ¶ And the Lorde saide vnto Aaron, Thou shalt haue none inheritance in their [l] land, neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.

l Of Canaan.

Deut. 10.9. and 18.2. iosh. 13.14. 33. ezek. 44.28.

21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more [m] come neere the Tabernacle of the Congregation, lest they sustaine sinne, & die.

m To serue therein: for the Leuites are put in their place.

23 But the Leuites shal doe the seruice in the Tabernacle of the Congregation, & they shall beare [n] their sinne: it is a law for euer in your generations, that among the children of Israel they possesse none inheritance.

n If they faile in their office they shalbe punished.

24 For the tithes of the children of Israel, which they shall offer as an offring vnto the Lord, I haue giuen the Leuites for an inheritance: therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Leuites and say vnto them, When ye shal take of the children of Israel the tithes which I haue giuen you of them for your inheritance, then shall yee take an heaue offering of that same for the Lord, euen the tenth part of the tithe.

27 And your heaue offering shall bee reckoned vnto you, as the [o] corne of the barne, or as the abundance of the wine presse.

o As acceptable as the fruit of your owne ground or vineyard.

28 So ye shall also offer an heaue offring vnto the Lord of all your tithes, which yee shall receiue of the children of Israel, and ye shal giue thereof the Lords heaue offering to Aaron the Priest.

29 Ye shall offer of all your [p] gifts all the Lords heaue offerings: of all the [q] fat of the same shall ye offer the holy things thereof.

p Which yee haue receiued of the children of Israel.

q Reade vers. 12

30 There-

30 Therefore thou shalt say vnto them, When ye haue offered the fat thereof, then it shall be counted vnto the Leuites, as the increase of the corne flooze, or as the increase of the wineyzesse.

31 And ye shall eate it in all r places, yee, and your houholds: for it is your wages for your seruice in the Tabernacle of the Congregation.

32 And ye shall s beare no sinne by the reason of it when yee haue offered the fat of it: neither shal ye pollute the holy t things of the children of Israel, lest ye die.

r As in the 11. verse.
s Ye shall not be punished therefore.
t The offerings which the Israelites haue offred to God.

CHAP. XIX.

2 The sacrifice of the red kow. 9 The sprinkling water. 11 Hee that toucheth the dead. 14 The man that dieth in a tent.

AND the Lord spake to Moses, and to Aaron, saying,

2 a This is the ordinance of the Lawe, which the Lord hath commaunded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, vpon the which neuer came yoke.

3 And yee shall giue her vnto Eleazar the Priest, that hee may bring her * without the hoste, and cause her to be b slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seuen times,

5 And cause the kow to bee burnt in his sight: with her * skin, and her flesh, and her blood, and her dung, shall he burne her.

6 Then shall the Priest take Cedar wood, and hyssope, and scarlet lace, and cast them in the midst of the fire where the kow burneth.

7 Then shal the c Priest wash his clothes, and he shall wash his flesh in water, and then come into the host, and the Priest shalbe vncleane vnto the euen.

8 Also hee that d burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill euen.

9 And a man that is cleane, shall take vp the ashes of the kow, and put them without the hoste in a cleane place: and it shalbe kept for the Congregation of the children of Israel for e a sprinkling water: it is a sinne offering.

10 Therefore he that gathereth the ashes of the cow, shall wash his clothes, and remaine vncleane vntill euen: and it shall bee vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 He that toucheth the dead body of any man, shalbe vncleane euen seuen dayes.

12 He shall purifie himselfe f therewith the third day, and the seuenth day he shall be cleane: but if he purifie not himselfe the third day, then the seuenth day hee shall not bee cleane.

13 Whosoeuer toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, & that person shall be s cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shalbe vncleane, and his vncleannesse shall remaine still vpon him.

14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall bee vncleane seuen dayes.

15 And all the vessels that be open, which haue no ‡ couering fastened vpon them, shal be vncleane.

16 Also whosoeuer toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vncleane seuen dayes.

17 Therefore for an vncleane person, they shall take of the burnt ashes of the h sinne offering, and i pure water shall be put thereto in a vessell.

18 And a k cleane person shal take hyssope, and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vncleane the third day, and the seuenth day, and hee shall purifie himselfe the seuenth day, and l wash his clothes, and wash himselfe in water, and shall be cleane at euen.

20 But the man that is vncleane, and purifieth not himselfe, that person shall bee cut off from among the Congregation, because hee hath defiled the Sanctuarie of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shall hee be vncleane.

21 And it shall bee a perpetuall law vnto them, that hee that sprinkleth the sprinkling water, shall wash his clothes: also hee that toucheth the sprinkling water, shall be vncleane vntill euen.

22 And whatsoeuer the vncleane person toucheth, shall be vncleane: and the person that toucheth m him, shall be vncleane vntill the euen.

a According to this law and ceremony, ye shall sacrifice the red kow.
Heb. 13.11.
b By another Priest.
Heb. 9.13.
Exod. 29.14. *Leuit.* 4.11, 12.
c Meaning, Eleazar.
d The inferiour Priests, who killed her, and burned her.
e Or, the water of separation, because that they that were separate for their vncleannesse were sprinkled therewith, and made cleane, Cha. 8.7. It is also called holy water, because it was ordeined to an holy vse, Chap. 5.17.
f With the sprinkling water.
g So that hee should not be esteemed to be of the holy people, but as a polluted and excommunicate person.
‡ *Ebr. a couering of cloth.*
h Of the red kow burnt for sinne.
i Water of the fountaine or riuer.
k One of the Priests which is cleane.
l Because he had bene among them that were vncleane, or else had touched the water, as vers. 21
m That is, vncleane.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28 The death of Aaron, in whose roome Eleazar succeedeth.

THen the children of Israel came with the whole Congregation to the desert of Zin in the first a moneth, and the people abode at Kadesh, where b Miriam died, and was buried there.

2 But there was no water for the Congregation, and they c assembled themselues against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God we had perished, * when our brethren died before the Lord.

4 * Why haue ye thus brought the Congregation of the Lord vnto this wildernes, that both wee and our cattell should die there?

5 Wherefore now haue yee made vs to come vp from Egypt, to bring vs into this miserable place, which is no place of seed, nor figs, nor vines, nor pomegranates: neither is there any water to drinke.

6 Then Moses and Aaron went from the

a This was forty yeeres after their departure from Egypt.
b Moses and Aarons sister.
c Another rebellion was in Raphidim, Exod. 17. and this was in Kadesh.
Chap. 11.33. *Exod.* 17.2.

the aſſembly vnto the dore of the Tabernacle of the Congregation, and fell vpon their faces: and the glory of the Lord appeared vnto them

7 ¶ And the Lord ſpake vnto Moſes, ſaying,

8 Take the [d] rod, and gather thou and thy brother Aaron the Congregation together, and ſpeake ye to the rocke before their eyes, and it ſhall giue forth his water, and thou ſhalt bring them water out of the rock: ſo thou ſhalt giue the Congregation & their beaſts drinke.

9 Then Moſes toke the rod from before the Lord, as he had commanded him.

10 And Moſes and Aaron gathered the Congregation together before the rocke, and Moſes ſaid vnto them, Heare now, ye rebels: [e] ſhall we bring you water out of this rocke?

11 Then Moſes lift vp his hand, & with his rod he ſmote the rocke twiſe, and the water came out abundantly: ſo the Congregation, and their beaſts dranke.

12 ¶ Againe the Lord ſpake vnto Moſes, and to Aaron, Becauſe ye beleeued mee not, to [f] ſanctifie mee in the preſence of the children of Iſrael, therefore ye ſhall not bring this Congregation vnto the land which I haue giuen them.

13 This is the water of [g] Meribah, becauſe the children of Iſrael ſtroue with the Lord, and he [h] was ſanctified in them.

14 Then Moſes ſent meſſengers from Kadeſh vnto the King of [i] Edom, ſaying, Thus ſaith thy brother Iſrael, Thou knoweſt all the trauell that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill, and our fathers.

16 But when we cried vnto the Lord, hee heard our voyce, and ſent an Angel, and hath brought vs out of Egypt, and behold, wee are in the citie Kadeſh, in thine vtmoſt border.

17 I pray thee that wee may paſſe thorow thy countrey: wee will not goe thorow the fields nor the vineyards, neither will wee drinke of the water of the Wels, we will goe by the ‖ kings way, and neither turne vnto the right hand nor to the left, vntill we be paſt thy borders.

18 And Edom anſwered him, ‖ Thou ſhalt not paſſe by me, leſt I come out againſt thee with the ſword.

19 Then the children of Iſrael ſaid vnto him, Wee will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) goe thorow on my feete.

20 He anſwered againe, Thou ſhalt not go thorow. Then ‖ Edom came out againſt him with much people, and with a mighty power.

21 Thus Edom denied to giue Iſrael paſſage thorow his countrey: wherefore Iſrael [k] turned away from him.

22 ¶ And when the children of Iſrael with all the Congregation departed from * Kadeſh, they came vnto the mount Hor.

23 And the Lord ſpake vnto Moſes and to Aaron in the mount Hor, neere the coaſt of the land of Edom, ſaying,

24 Aaron ſhall bee [l] gathered vnto his people: for hee ſhall not enter into the land, which I haue giuen vnto the children of Iſrael, becauſe yee ‖ diſobeyed my commandement at the water of ‖ Meribah.

25 Take * Aaron and Eleazar his ſonne, and bring him vp vnto the mount Hor,

26 And cauſe Aaron to put off his garments, & put them vpon Eleazar his ſonne: for Aaron ſhal be gathered to his fathers, and ſhall die there.

27 And Moſes did as the Lord had commanded: and they went vp into the mount Hor, in the ſight of all the Congregation.

28 And Moſes put off Aarons clothes, and put them vpon Eleazar his ſonne: * ſo Aaron died there in the top of the mount: and Moſes and Eleazar came downe from off the mount.

29 ¶ When all the Congregation ſaw that Aaron was dead, all the houſe of Iſrael ‖ wept for Aaron thirty dayes.

CHAP. XXI.

3 Iſrael vanquiſheth king Arad. 6 The fiery ſerpents are ſent for the rebellion of the people. 24 33 Sihon and Og are ouercome in battell.

WHen * King Arad the Canaanite, which dwelt toward the South, heard tell that Iſrael came by the [a] way of the ſpies, then fought he againſt Iſrael, and toke of them priſoners.

2 So Iſrael vowed a vow vnto the Lord, and ſaid, If thou wilt deliuer, and giue this people into mine hand, then I will vtterly deſtroy their cities.

3 And the Lord heard the voice of Iſrael, and deliuered them the Canaanites: and they vtterly deſtroyed them and their cities, and called the name of the place ‖ Hormah.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to [b] compaſſe the land of Edom: and the people were ſore grieued becauſe of the way.

5 And the people ſpake againſt God and againſt Moſes, ſaying, Wherefore haue yee brought vs out of Egypt, to die in the wildernes? for here is neither bread nor water, and our ſoule * lotheth this light [c] bread.

6 * Wherefore the Lord ſent [d] fiery ſerpents among the people, which ſtung the people: ſo that many of the people of Iſrael died.

7 Therefore the people came to Moſes, and ſaid, Wee haue ſinned: for wee haue ſpoken againſt the Lord, and againſt thee: pray to the Lord, that hee take away the ſerpents from vs: and Moſes prayed for the people.

8 And the Lord ſaid vnto Moſes, Make thee a fiery ſerpent, and ſet it vp ‖ for a ſigne, that as many as are bitten, may looke vpon it, and liue.

9 * So Moſes made a ſerpent of braſſe, and ſet it vp for a ſigne: and when a ſerpent had bitten a man, then hee looked to the ſerpent of braſſe, and ‖ liued.

10 * And

d Wherewith thou diddeſt miracles in Egypt, and didſt diuide the Sea.

e The puniſhment which followed hereof, declared that Moſes and Aaron beleeued not the Lords promiſe, as appeareth verſe 12.

f That the children of Iſrael ſhould beleeue and acknowledge my power, and ſo honour me.

g Or, ſtrife and contention, chap. 17. 14.

h By ſhewing himſelfe almightie, and maintaining his glory.

i Becauſe Iaakob or Iſrael was Eſaus brother who was called Edom.

‖ Or, high way.

‖ Or, come not.

‖ Or, the Edomites.

k To paſſe by another way.

Chap. 33. 37.

l Reade Gen. 25. 8.

‖ Or, rebelled.

‖ Or, ſtrife. Chap. 35. 38. deut. 32. 50.

Deut. 10. 6. and 32. 50.

‖ Or, mourned.

Chap. 33. 41.

a By that way which their ſpies that ſearched the danger found to be moſt ſafe.

‖ Or, deſtruction. Iudg. 1. 17.

b For they were forbidden to deſtroy it, deut. 2.

Chap. 11. 6.

c Meaning, Manna, which they thought did not nouriſh.

Wiſd. 16. 1, 5. 1. cor. 10. 9.

d For they that were ſtung therwith, were ſo inflamed with the heate thereof, that they died.

‖ Or, vpon a pole.

2. King. 18. 4. Iohn 3. 14.

‖ Or, recouered.

Chap. 33 43.

10 *And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched ‖ in Ie-abarim in the wildernesse, which is before Moab on the East side.

‖ Or, in the heapes of Abarim, or, hils.

12 ¶ They remooued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wildernesse, and commeth out of the coasts of the Amorites: (for Arnon is the border of Moab, betweene the Moabites and the Amorites.)

14 Wherefore it shall be spoken in the booke of the c battels of the Lord, ‖ what thing he did in the red sea, and in the riuers of Arnon,

c Which seemeth to be the booke of the Iudges, or as some thinke a booke which is lost.

‖ Or, (how God destroyed) Vaheb (the citie) with a whirlewinde, and the valleys of Arnon.

15 And at the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the Well where the Lord said vnto Moses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, ‖ Rise vp well, f sing yee vnto it.

‖ Or, spring.

f Ye that receiue the commodity thereof, giue praise for it.

18 The Princes digged this Well, the Captaines of the people digged it, euen the g Lawgiuer with their staues. And from the wildernesse they came to Mattanah,

g Moses and Aaron heads of the people onely smote the rocke with the rod or staffe, which gaue water as a well that were deepe digged. Deut. 2 26. Iudg. 18. 19. Deut. 29. 7.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah, that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon king of the Amorites, saying,

22 *Let me goe thorow thy land: we will not turne aside into the fields, nor into the vineyards, neither drinke of the waters of the Welles: wee will goe by the kings way, vntill we be past thy countrey.

23 *But Sihon gaue Israel no licence to passe thorow his countrey, but Sihon assembled all his people, and went out against Israel into the wildernesse: and hee came to Jahaz, and fought against Israel.

24 *But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto h Jabok, euen vnto the children of Ammon, for the border of the children of Ammon was i strong.

Ioſh. 12. 2. pſal. 135. 11. amos 2. 9

h The riuer.

i For the people were tall and strong like giants, Deut. 2. 20.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the ‡ villages thereof.

‡ Ebr. daughters.

26 For k Heshbon was the citie of Sihon the king of the Amorites, which had fought before time against the King of the Moabites, and had taken all his land out of his hand euen vnto Arnon.

k For if it had bene the Moabites, the Israelites might not haue possessed it, Deut. 2. 9.

27 Wherefore they that speake in prouerbs, say, Come to Heshbon, let the citie of Sihon be built, and repaired.

28 For l a fire is gone out of Heshbon, and a flame from the citie of Sihon, and hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon.

l Meaning, war, in Chemosh was the idole of the Moabites. 1. Kin. 11. 33. who was not able to defende his worshippers, which tooke the idole for their father.

29 Woe bee to thee Moab: O people of m Chemosh, thou art vndone: he hath suffered his sonnes to be pursued, and his daughters to be in captiuity to Sihon the King of the Amorites.

m Which is Moab.

30 Their ‡ empire also is lost from Heshbon vnto Dibon, and wee haue destroyed them vnto Nophah, which reacheth vnto Medeba.

‡ Ebr. light.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ *And they turned and went vp toward Bashan: and Og the king of Bashan came out against them, he, and all his people to fight at Edrei.

Deut. 3. 1. and 29. 7.

34 Then the Lord said vnto Moses, Feare him not, for I haue deliuered him into thine hand, and all his people, and his land: *and thou shalt do to him as thou didst vnto Sihon the king of the Amorites, which dwelt at Heshbon.

Pſal. 135. 11.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to goe. 22 The Angel of the Lord meeteth him, and his asse speaketh. 38 Balaam protesteth that he will speake nothing but that which the Lord putteth in his mouth.

AFter, the children of Israel departed, and pitched in the plaine of Moab on the a other side of Iorden from Iericho.

a Being at Iericho, it was beyond Iorden: but where the Israelites were, it was on this side.

2 ¶ Now Balak the sonne of Zippor saw all that Israel had done to the Amorites.

3 And the Moabites were sore afraid of the people, because they were many, & Moab ‖ fretted against the children of Israel.

‖ Or, was vexed.

4 Therefore Moab said to the b Elders of Midian, Now shall this multitude licke vp all that are round about vs, as an oxe licketh vp the grasse of the field: and Balak the sonne of Zippor was King of the Moabites at that time.

b Which were the heads and gouernours.

5 *Hee sent messengers therefore vnto Balaam the son of Beor to Pethor (which is by the c riuer of the land of the children of his folke (to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

Ioſh 24. 9.

c To wit, Euphrates, vpon the which stood this citie Pethor.

6 Come now therefore, I pray thee, and curse me this people (for they are stronger then I) so it may bee that I shall bee able to smite them, & to driue them out of the land: for I know that hee whom thou blessest, is blessed, and hee whom thou curlest, shall bee cursed.

7 And the Elders of Moab, and the Elders of Midian departed hauing d the reward of the soothsaying in their hand, and they came vnto Balaam, and tolde him the words of Balak.

d Thinking to bribe him with gifts to curse the Israelites.

8 Who answered them, Tarie here this night, and I will giue you an answere, as the Lord shall say vnto mee. So e the Princes of Moab abode with Balaam.

e Whom before he called Elders: meaning, the gouernours, and after called them seruants: that is, subiects to their King.

9 Then God came vnto Balaam, and sayd, What men are these with thee?

10 And

10 And Balaam ſaid vnto God, Balak the ſonne of Zippor, King of Moab hath ſent vnto me, ſaying,

11 Behold, there is a people come out of Egypt, and couereth the face of the earth: come now, curſe them for my ſake: ſo it may be that I ſhall be able to ouercome them in battell, and to driue them out.

f He warned him by a dreame, that he ſhould not conſent to the kings wicked requeſt.

12 And God f ſaid vnto Balaam, Go not thou with them, neither curſe the people, for they are bleſſed.

13 And Balaam roſe vp in the morning, and ſaid vnto the Princes of Balak, Returne vnto your land: for the g Lord hath refuſed to giue me leaue to goe with you.

g Els he ſhewed himſelfe willing, couetouſnes had ſo blinded his heart.

14 So the princes of Moab roſe vp, and went vnto Balak, and ſaid, Balaam hath refuſed to come with vs.

15 ¶ Balak yet ſent againe moe Princes and more honourable then they.

16 Who came to Balaam, and ſaid to him, Thus ſaith Balak the ſonne of Zippor, h Be not thou kayed, I pray thee, from coming vnto me.

h The wicked ſeeke by all meanes to further their naughtie enterpriſes, though they know that God is againſt them. *Chap.* 24 13.

17 For I will promote thee vnto great honour, and will doe whatſoeuer thou layeſt vnto me: come therefore, I pray thee, curſe me this people.

18 And Balaam anſwered, and ſaid vnto the ſeruants of Balak, * If Balak would giue me his houſe full of ſiluer and golde, I cannot goe beyond the word of the Lord my God to doe leſſe or more.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will ſay vnto me i more.

i Becauſe hee tempted God to require him contrary to his commandement, his petition was granted, but it turned to his owne condemnation.

20 And God came vnto Balaam by night, and ſaid vnto him, If the men come to call thee, riſe vp, and goe with them: but onely what thing I ſay vnto thee, that ſhalt thou doe.

21 So Balaam roſe vp early, & ſadled his aſſe, and went with the princes of Moab.

22 And the wrath of God was kindled, becauſe hee k went: & the Angel of the Lord ſtood in the way to be againſt him, as hee rode vpon his aſſe, and his two ſeruants were with him.

k Moued rather with couetouſneſſe, then to obey God. 2 *Pet.* 2 16. *Iude* 11.

23 And * when the aſſe ſaw the Angel of the Lord ſtand in the way, and his ſword drawen in his hand, the aſſe turned out of the way, & went into the field, but Balaam ſmote the aſſe to turne her into the way.

24 l Againe the Angel of the Lord ſtood in a path of the vineyards, hauing a wall on the one ſide, and a wall on the other.

l The ſecond time.

25 And when the aſſe ſaw the Angel of the Lord, ſhee thruſt her ſelfe vnto the wall, and daſht Balaams foote againſt the wall: wherefore he ſmote her againe.

26 Then the Angel of the Lord went further, and ſtood in a narrow place, where was no way to turne, either to the right hand, or to the left.

27 And when the aſſe ſaw the Angel of the Lord, ſhee ‖ lay downe vnder Balaam: therefore Balaam was very wroth, & ſmote the aſſe with a ſtaffe.

‖ Or, fell.

28 Then the Lord m opened the mouth of the aſſe, and ſhe ſaid vnto Balaam, What haue I done vnto thee, that thou haſt ſmitten me now three times?

m Gaue her power to ſpeake.

29 And Balaam ſaid vnto the aſſe, Becauſe thou haſt mocked me: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſſe ſaid vnto Balaam, Am not I thine aſſe which thou haſt ridden vpon n ſince thy firſt time vntill this day? haue I vſed at any time to doe thus vnto thee? Who ſaid, Nay.

n Since thou haſt beene my maſter.

31 And the Lord o opened the eyes of Balaam, and he ſaw the Angel of the Lord ſtanding in the way with his ſword drawen in his hand: then hee bowed himſelfe, and fell flat vpon his face.

o For whoſe eyes the Lord doth not open, they can neither ſee his anger, nor his loue.

32 And the Angel of the Lord ſaid vnto him, Wherefore haſt thou now ſmitten thine aſſe three times? behold, I came out to withſtand thee, becauſe thy p way is not ſtreight before me.

p Both thy heart is corrupt, and thine enterpriſe wicked.

33 But the aſſe ſaw me, and turned from mee now three times: for elſe, if ſhee had not turned from mee, ſurely, I had euen now ſlaine thee, and ſaued her aliue.

34 Then Balaam ſaid vnto the Angel of the Lord, I haue ſinned: for I wiſt not that thou ſtoodeſt in the way ‖ againſt me: now therefore if it diſpleaſe thee, I will turne ‡ home againe.

‖ *Or, before me, or, to meet me.*

‡ *Ebr. I will returne to me.*

35 But the Angel ſayd vnto Balaam, Goe with the men: but q what I ſay vnto thee, that ſhalt thou ſpeake. So Balaam went with the Princes of Balak.

q Becauſe his heart was euill, his charge was renewed, that he ſhould not pretend ignorance.

36 And when Balak heard that Balaam came, he went out to meet him vnto a citie of Moab, which is in the r border of Arnon, euen in the vtmoſt coaſt.

r Neere the place where the Iſraelites camped.

37 Then Balak ſaid vnto Balaam, Did I not ſend for thee to call thee? Wherefore cameſt thou not vnto me? am I not able indeede to promote thee vnto honour?

38 And Balaam made anſwere vnto Balak, Loe, I am come vnto thee, and can I now ſay s any thing at all? the word that God putteth in my mouth, that ſhall I ſpeake.

s Of my ſelfe I can ſpeake nothing: only what God reueileth, that will I vtter, ſeeme it good or bad.

39 So Balaam went vnto Balak, and they came vnto the citie of ‖ Huzoth.

‖ *Or, of ſtreets, or a populous citie.*

40 Then Balak offered bullockes, and ſheepe, and ſent thereof to Balaam, and to the princes that were with him.

41 And on the morrow Balak tooke Balaam, and brought him vp into the high places of t Baal, that thence hee might ſee the vtmoſt part of the people.

t Where the idole Baal was worſhipped.

CHAP. XXIII.

1 Balaam cauſeth ſeuen altars to be built. 5 God teacheth him what to anſwere. 8 Inſtead of curſing he bleſſeth Iſrael. 19 God is not like man.

AND Balaam ſaid vnto Balak, Build me here ſeuen altars, and prepare me here ſeuen bullockes, and ſeuen rammes.

2 And Balak did as Balaam ſaid, and a Balak and Balaam offered on euery altar a bullocke and a ramme.

a For among the Gentiles the kings oft times vſed to ſacrifice as did the Prieſts.

3 Then Balaam ſaid vnto Balak, Stand by thy burnt offering, and I will goe, if ſo be that the Lord will come and meete me: and whatſoeuer hee ſheweth mee, I will tell thee:

thee: so hee || went forth alone.

4 And God [b] met Balaam, and Balaam said vnto him, I haue prepared seuen altars, and haue offered vpon euery altar a bullocke and a ramme.

5 And the Lord [c] put an answere in Balaams mouth, and said, Goe againe to Balak, and say on this wise.

6 So when he returned vnto him, loe, he stood by his burnt offering, hee, and all the princes of Moab.

7 Then he vttered his || parable, & said, Balak the king of Moab hath brought me from || Aram out of the mountaines of the East, saying, Come, curse Iaakob for my sake: Come, and [d] detest Israel.

8 How shal I curse, where God hath not cursed? or how shall I detest, where the Lord hath not detested?

9 For from the toppe of the rockes I did see him, and from the hilles I did beholde him: loe, the people shall dwell by themselues, and shall not be reckoned among the [e] nations.

10 Who can tell the [f] dust of Iaakob, and the number of the fourth part of Israel? Let me [g] die the death of the righteous, and let my last end be like his.

11 Then Balak said vnto Balaam, What hast thou done vnto me? I tooke thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And hee answered, and said, Must I not take heed to speake that which the Lord hath put in my mouth?

13 And Balak said vnto him, Come, I pray thee, with mee vnto another place, whence thou mayest see them, and thou shalt see but the vtmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 ¶ And hee brought him into || Sedephim to the top of Pisgah, and built seuen altars, and offered a bullocke and a ramme on euery altar.

15 After, he said vnto Balak, Stand here by thy burnt offering, and I will meete the Lord yonder.

16 And the Lord met Balaam, and * put an answere in his mouth, and said, Goe againe to Balak, and say thus.

17 And when he came to him, behold, hee stood by his burnt offering, and the princes of Moab with him: so Balak said vnto him, What hath the Lord said?

18 And he vttered his parable, and said, Rise vp, Balak, and heare: hearken vnto me thou sonne of Zippor.

19 [h] God is not as man, that he should lie, neither as the sonne of man that hee should repent: hath he said, and shall he not doe it? and hath he spoken, and shall he not accomplish it?

20 Behold, I haue receiued commandement to blesse: for he hath blessed, and I cannot alter it.

21 He seeth none iniquitie in Iaakob, nor seeth he transgression in Israel: the Lord his God is with him, and the [i] ioyfull shout of a king is among them.

22 God brought them out of Egypt: their strength is as an Vnicorne.

23 For there is no sorcerie in Iaakob, nor soothsaying in Israel: [k] according to this time it shall be said of Iaakob, and of Israel, What hath God wrought?

24 Behold, the people shall rise vp as a Lyon, and lift vp himselfe as a young Lyon: he shall not lie downe, till he eat of the pray, and till he drinke the bloud of the slaine.

25 ¶ Then Balak said vnto Balaam, Neither curse, nor blesse them at all.

26 But Balaam answered, and said vnto Balak, Told I not thee, saying, All that the Lord speaketh, that must I doe?

27 ¶ Againe Balak said vnto Balaam, Come, I pray thee, I will bring thee vnto another [l] place, if so be it will please God that thou mayest thence curse them for my sake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Jeshmon.

29 Then Balaam said vnto Balak, Make me here seuen altars, and prepare me here seuen bullockes, and seuen rammes.

30 And Balak did as Balaam had said, and offered a bullocke and a ramme on euery altar.

CHAP. XXIIII.

5 Balaam propheseth of the great prosperity that should come vnto Israel: 17 Also of the comming of Christ. 20 The destruction of the Amalekites and of the Kenites.

WHen Balaam saw that it pleased the Lord to blesse Israel, then hee went not, *as certaine times before, to set diuinations, but set his face toward the [a] wildernesse.

2 And Balaam lift vp his eyes, and looked vpon Israel, which dwelt according to their tribes, and the spirit of God came vpon him.

3 *And he vttered his parable, and said, Balaam the sonne of Beor hath said, and the man, whose [b] eyes were shut vp, hath said,

4 Hee hath said, which heard the words of God, and sawe the vision of the Almightie, and [c] falling in a trance, had his eyes opened:

5 ¶ How goodly are thy tents, O Iaakob, and thine habitations, O Israel!

6 As the valleys are they stretched forth, as gardes by the riuer side, as the || aloe trees, which the Lord hath planted, as the Cedars beside the waters.

7 The [d] water droppeth out of his bucket, and his seed shalbe in many waters: and his King shalbe higher then [e] Agag, and his kingdome shalbe exalted.

8 God brought him out of Egypt: his strength shalbe as an vnicorne: hee shall eate the nations his enemies, and bruise their bones, and shoote them thorow with his arrowes.

9 *Hee coucheth and lieth downe as a young Lion, and as a Lion: who shall stirre him vp? blessed is he that blesseth thee, and cursed is he that curseth thee.

10 Then Balak was very angry with Balaam, and [f] smote his hands together: so Balak said vnto Balaam, I sent for thee to

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[Or, went vp higher.

[b] Appeared vnto him.

[c] Taught him what to say.

[Or, prophecie.

|| Or, Syria.

[d] Cause that all men may hate and detest them.

[e] But shall haue religion and lawes apart.

[f] The infinite multitude, as the dust of the earth.

[g] The feare of Gods iudgments caused him to wish to be ioyned to the houshold of Abraham: thus the wicked haue their consciences wounded when they consider Gods iudgments.

|| Or, into the field of them that spied: to wit, lest the enemie should approch.

Chap. 22.35.

[h] Gods enemies are compelled to confesse that his gouernment is iust, constant and without change or repentance.

[i] They triumph as victorious kings ouer their enemies.

[k] Considering what God shall worke this time for the deliuerance of his people, all the world shall wonder.

[l] Thus the wicked imagine of God, that that which he will not grant in one place, he will doe in another.

Chap. 23.3,15.

[a] Where the Israelites camped.

Chap. 20.7,18.

[b] His eyes were shut vp before, in respect of the cleare visions which he saw after: some reade, were open.

[c] Though he lay as in a sleepe, yet the eyes of his mind were open.

|| Or, tents.

[d] His prosperity & posterity shall be very great.

[e] Which name was common to the Kings of Amalek.

Gen. 49.9.

[f] In token of anger.

to

to curse mine enemies, and behold, thou hast blessed them now three times.

11 Therefore now flee vnto thy place: I thought surely to promote thee vnto honour, but lo, the [e] Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Told I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of siluer and golde, I cannot passe the commandement of the Lord, to doe either good or bad of mine owne minde: what the Lorde shall command, that same will I speake.

14 And now behold, I goe vnto my people: come, I will [*h] aduertise thee what this people shall doe to thy folke in the latter dayes.

15 And hee vttered his parable, and said, Balaam the son of Beor hath said, and the man whose eyes were shut vp, hath said:

16 He hath said that heard the wordes of God, and hath the knowledge of the most High, and saw the vision of the Almightie, and falling in a trance, had his eyes opened:

17 I shall see him, but not now: I shall behold him, but not neere: there shall come a [i] starre of Iaakob, and a scepter shall rise of Israel, and shall smite the [k] coasts of Moab, and destroy all the sonnes of [l] Sheth.

18 And Edom shalbe possessed, and Seir shalbe a possession to their enemies: but Israel shall doe valiantly.

19 He also that shall haue dominion, shall be of Iaakob, and shall destroy the remnant of the [m] citie.

20 ¶ And when he lowked on Amalek, hee vttered his parable, and said, Amalek was the [n] first of the nations: but his latter ende shall come to destruction.

21 And he lowked on the [‖] Kenites, and vttered his parable, and said, Strong is thy dwelling place, and [o] put thy nest in the rocke.

22 Neuertheless, [‖] the Kenite shalbe spoiled, vntill Asshur cary thee away captiue.

23 Againe hee vttered his parable, and said, Alas, [p] who shall liue when God doeth this?

24 The shippes also shall come from the coasts of [q] Chittim, and subdue Asshur, and shall subdue Eber, and [r] he also shall come to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

e Thus the wicked burden God when they cannot compasse their wicked enterprises.

*Ebr. counsell.

h He gaue also wicked counsell to cause the Israelites to sin, that thereby God might forsake them, Chap. 31.16.

i Meaning Christ.

k That is, the Princes.

l He shall subdue all that resist: for of Sheth came Noah, and of Noah all the world.

m Of the Edomites.

n The Amalekites first made warre against Israel, as Chap. 14.45.

‖Or, Midianites.

o Make thy selfe as strong as thou canst.

‖Or, thou Kain shalt.

p Some reade, Oh, who shall not perish, when the enemies, that is, *Antichrist*, shall set himselfe vp as God?

q The Grecians, and Romans.

r Meaning, Eber, or the Iewes for rebelling against God.

CHAP. XXV.

The people committed fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas. 17 God commandeth to kill the Midianites.

NOw whiles Israel abode in [*] Shittim the people began to commit whoredome with the [a] daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel [b] coupled himselfe vnto Baal peor: wherefore the wrath of the Lord was kindled against Israel:

*Num. 33.49.

a With the women

b Worshipped the idole of the Moabites, which was in the hill Peor.

4 And the Lord said vnto Moses, [*] Take all the heads of the people, and hang them vp [‖] before the Lord [c] against the Sunne, that the indignation of the Lordes wrath may be turned from Israel.

*Deut. 4.3. Iosh. 22.17.

‖Or, to the Lord.

c Openly in the sight of all.

5 Then Moses said vnto the Iudges of Israel, euery one slay his [d] men that were ioyned vnto Baal Peor.

d Let him see execution done of them that are vnder his charge

6 ¶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, [e] who wept before the doore of the Tabernacle of the Congregation.

e Repenting that they had offended God.

7 [*] And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest sawe it, hee rose vp from the midst of the Congregation, and tooke a [‖] speare in his hand,

*Psal. 106.30. 1.mac 2.54.

‖Or, iauelin.

8 And followed the man of Israel into the tent, and thrust them both thorow: to wit, the man of Israel, [f] the woman, [‖] thorow her belly: so the plague ceased from the children of Israel.

‖Or, inherent. Chalde & Greeke, in her secrets.

9 [*] And there died in that plague foure and twentie thousand.

*1. Cor. 10.8.

10 Then the Lord spake vnto Moses, saying,

11 [*] Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee was [f] zealous for my sake among them: therefore I haue not consumed the children of Israel in my iealousie.

*Psal. 106.30:

f He was zealous to maintaine my glory.

12 Wherefore say to him, Behold, [*] I giue vnto him my couenant of peace.

*Ecclus. 45.24. 1. mac. 2.54.

13 And he shall haue it and his seed after him, euen the couenant of the Priests office for euer, because he was zealous for his God, and hath made an [g] atonement for the children of Israel.

g He hath pacified Gods wrath.

14 And the name of the Israelite that was slaine, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prince [‡] of the family of the Simeonites.

‡Ebr. of the house of the father.

15 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 ¶ Againe the Lord spake vnto Moses, saying,

17 [*] Vexe the Midianites, [h] smite them:

Chap. 31.2.

h Causing you to commit both corporall & spirituall fornication by Balaams counsell. Chap. 31.16. reuel. 2.14.

18 For they trouble you with their [b] wiles wherewith they haue beguiled you, as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

The Lord commandeth to number the children of Israel in the plaine of Moab, from twentie yeere olde and aboue. 57 The Leuites and their families. 64 None of them that were numbred in Sinai goe into Canaan saue Caleb and Iosua.

AND so after the [a] plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

a Which came for their whoredome and idolatrie.

2 Take the number of all the congregation of the children of Israel [*] from twentie yeere old and aboue throughout their fathers houses, all that goe forth to warre in Israel.

*Chap. 1.3.

3 So Moses and Eleazar the Priest, spake vnto them in the plaine of Moab, by Iorden [b] toward Iericho, saying,

b Where the riuer is neere to Iericho. Chap. 1. 1.

4 From twenty yeere old and aboue, yee shall number the people, as the *Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

Gen. 46. 8. exod. 6. 14. 1. chro. 5. 1.

5 ¶ *Reuben the first borne of Israel: the children of † Reuben were: Hanoch, of whom came the family of the Hanochites, and of Pallu the family of the Pallunites:

† Reuben.

6 Of Hesron the family of the Hesronites: of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they were in number three & fortie thousand seuen hundred and thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, and * stroue against Moses and against Aaron in [c] the assembly of Korah, when they stroue against the Lord.

Chap. 16. 2.

c In that rebellion whereof Korah was head.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundreth and fiftie men, who were [d] for a signe.

d That is, for an example that other should not murmure and rebell against Gods ministers.

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of † Simeon after their families were: Nemuel, of whom came the family of the Nemuelites: of Jamin the family of the Jaminites: of Jachin, the family of the Jachinites:

† Simeon.

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousand and two hundreth.

15 ¶ The sonnes of † Gad after their families were: Zephon, of whom came the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

† Gad.

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fortie thousand and fiue hundred.

19 ¶ The sonnes of † Iudah, Er, and Onan: but Er and Onan died in the land of [e] Canaan.

† Iudah.

e Before Iaakob went into Egypt, Gen. 38. 3, 7, 10. and 46. 12.

20 So were the sonnes of Iudah after their families: of Shelah came the family of the Shelanites: of Pharez, the family of the Pharzites: of Zarah the family of the Zarhites.

21 And the sonnes of * Pharez were: of Hesron, the family of the Hesronites: of Hamul, the family of the Hamulites.

Gen. 46. 12.

22 These are the families of Iudah, after their numbers, seuentie and fiue thousand and fiue hundreth.

23 ¶ The sonnes of Issachar, after their families were: Tola, of whom came the family of the Tolaites, of Pua, the family of the Puaites:

† Issachar.

24 Of Iashub, the family of the Iashubites, of Shimron, the family of the Shimronites.

25 These are the families of Issachar after their numbers, three score & foure thousand and three hundreth.

26 ¶ The sons of † Zebulun, after their families were: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Iahleel, the family of the Iahleelites.

† Zebulun.

27 These are the families of the Zebulunites after their numbers, three score thousand, and fiue hundreth.

28 ¶ The sonnes of Ioseph after their families were † Manasseh and Ephraim.

† Manasseh.

29 The sonnes of Manasseh were: of * Machir, the family of the Machirites, and Machir begate Gilead: of Gilead came the family of the Gileadites.

Iosh. 17. 1.

30 These are the sonnes of Gilead: of Iezer, the family of the Iezerites: of Helek, the family of the Helekites.

31 Of Asriel, the family of the Asrielites: of Shechem, the family of the Shechmites.

32 Of Shemida, the family of the Shemidaites: of Hepher, the family of the Hepherites.

33 ¶ And * Zelophehad the sonne of Hepher, had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

Chap. 27. 1.

34 These are the families of Manasseh, and the number of them, two and fifty thousand and seuen hundred.

35 ¶ These are the sonnes of † Ephraim after their families: of Shuthelah came the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

† Ephraim.

36 And these are the sonnes of Shuthelah: of Eran, the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and fiue hundred: these are the sonnes of Ioseph after their families.

38 ¶ These are the sonnes of † Beniamin after their families: of Bela came the familie of the Belaites: of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

† Beniamin.

39 Of Shupham, the family of the Shuphamites: of Hupham, the familie of the Huphamites:

40 And the sonnes of Bela, were Ard and Naaman: of Ard came the familie of the Ardites: of Naaman, the familie of the Naamites,

41 These are the sonnes of Beniamin after their families and their numbers, fiue and fourtie thousand and fiue hundreth.

42 ¶ These are the sonnes of † Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan after their households.

† Dan.

43 All the families of the Shuhamites were after their numbers, three score & foure thousand and foure hundreth.

44 ¶ The sonnes of † Asher after their families were: of Iimnah, the family of the Iimnites: of Iesui, the familie of the Iesuites:

† Asher.

of

of Beriah, the family of the Berites.

45 The sonnes of Beriah were, of Heber the family of the Heberites: of Malchiel the family of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fiftie thousand and foure hundreth.

† Naphtali.

48 ¶ The sonnes of † Naphtali, after their families were: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites.

49 Of Jezer, the family of the Jezrites: of Shillem, the family of the Shillemites.

50 These are the families of Naphtali according to their households, and their number, five and fortie thousand and foure hundreth.

f This is the third time that they are numbred.

51 These are the f numbers of the children of Israel: sixe hundreth and one thousand, seuen hundreth and thirtie.

52 ¶ And the Lord spake vnto Moses, saying,

53 Vnto these the land shall bee diuided for an inheritance, according to the number of ‖ names.

‖ Or, persons.

54 * To many thou shalt giue the more inheritance, and to few thou shalt giue lesse inheritance: to euery one according to his number shall be giuen his inheritance.

Chap. 33.54.

55 Notwithstanding the land shall bee * diuided by lot: according to the names of the tribes of their fathers they shall inherit:

Iosh. 11.23. and 14.2.

56 According to the lot shall the possession thereof be diuided betweene many and fewe.

57 ¶ * These also are the numbers of the Leuites, after their families: of Gershon came the familie of the Gershonites: of Kohath the familie of the Kohathites: of Merari the familie of the Merarites.

Exod. 6.16, 17, 18, 19.

58 These are the families of Leui, the family of the Libnites: the family of the Hebronites: the family of the Mahlites: the family of the Mushites: the family of the Korhites: and Kohath begate Amram.

59 And Amrams wife was called * Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: and she bare vnto Amram, Aaron, and Moses, and Miriam their sister.

Exod. 2.2. and 6.20.

60 And vnto Aaron were borne Nadab and Abihu, Eleazar and Ithamar.

61 * And Nadab and Abihu died, because they offered strange fire before the Lord.

Leuit. 10.2, chap. 3.4. 1. Chron. 24.2.

62 And their numbers were three and twentie thousand, all males from a moneth olde and aboue: for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moses, and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, neere Iorden, toward Iericho.

g Wherein appeareth the great power of God, that so wonderfully increased his people.

64 And among these there was not a man of them, whom Moses and Aaron the Priest numbred, when they told the children of Israel in the wilderneſſe of Sinai.

Chap. 14.28, 29. 1 Cor. 10.5, 6.

65 For the Lord said of them, * They shall die in the wilderneſſe: so there was not left a man of them, saue Caleb the sonne of Iephunneh, and Iosh̃ua the sonne of Nun.

CHAP. XXVII.

1 The law of the heritage of the daughters of Zelophehad. 12 The land of promise is shewed vnto Moses. 16 Moses prayeth for a gouernour to the people. 18 Iosh̃ua is appointed in his stead.

THen came the daughters of * Zelophehad, the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of the family of Manasseh, the sonne of Ioseph, (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah and Tirzah)

Chap. 26 33. and 36.11. Iosh. 17.3.

2 And stood before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the dore of the Tabernacle of the Congregation, saying,

3 Our father * died in the wilderneſſe, and he was not among the assembly of them that were assembled against the Lord in the company of Korah, but died in his a sinne and had no sonnes.

Chap. 14.35. and 26.64, 65.

a According as all men die, forasmuch as they are sinners.

4 Wherefore should the name of our father be taken away from among his family, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moses brought their b cause before the Lord.

b That is, their matter to be iudged, to know what he should determine, as he did all hard matters.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die and haue no sonne, then ye shall turne his inheritance vnto his daughter.

9 And if hee haue no daughter, yee shall giue his inheritance vnto his brethren.

10 And if hee haue no brethren, yee shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, yee shall giue his inheritance vnto his next kinsman of his family, and he shal possesse it: and this shall be vnto the children of Israel a law of c iudgement, as the Lord hath commaunded Moses.

c Meaning, an ordinance, to iudge by.

12 ¶ Againe the Lord said vnto Moses, * Goe vp into this mount of Abarim, and behold the land which I haue giuen vnto the children of Israel.

Deut. 32.49.

13 And when thou hast seene it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

Chap. 20.24.

14 For yee were * disobedient vnto my word in the desart of Zin, in the strife of the assembly, to sanctifie mee in the waters before their eies. * That is the water of ‖ Meribah in Kadesh in the wildernesse of Zin.

Chap. 20.12. Exod. 17.7. ‖ Or, strife.

15 ¶ Then Moses spake vnto the Lord, saying,

16 Let the Lord God of the d spirits of all flesh appoint a man ouer the Congregation,

d Who as he hath created, so he gouerneth the hearts of al men.

17 Who may e go out and in before them,

e That is, gouerne them and doe his dutie, as 2. Chron. 1.10.

and lead them out and in, that the Congregation of the Lord bee not as sheepe, which haue not a shepheard.

18 And the Lord said vnto Moses, Take thee Iehoshua the sonne of Nun, in whom is the spirit, and [f] put thine hands vpon him,

19 And let him before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight.

20 And [g] giue him of thy glory, that all the Congregation of the children of Israel may obey.

21 And he shal stand before Eleazar the Priest, who shall aske counsell for him * by the [h] iudgement of Urim before the Lord: at his word they shall goe out, and at his word they shall come in, both hee, and all the children of Israel with him, and all the Congregation.

22 So Moses did as the Lord had commanded him, and hee tooke Iehoshua, and set him before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a [i] charge, as the Lord had spoken by the hand of Moses.

f And so appoint him gouernour.

g Commend him to the people, as meet for the office, and appointed by God. *Exod.* 28 30.

h According to his office: signifying that the ciuill Magistrate could execute nothing but that which he knewe to be the will of God.

i How he should gouerne himselfe in his office.

CHAP. XXVIII.

4 The dayly sacrifice. 9 The sacrifice of the Sabbath, 11 Of the Moneth, 16 Of the Passeouer, 26 Of the first fruits.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, Yee shall obserue to offer vnto mee in their due season mine offering and [a] my bread, for my sacrifices made by fire for a sweet sauour vnto me.

3 Also thou shalt say vnto them, * This is the offering made by fire, which yee shall offer vnto the Lord, two lambes of a yeere old without spot, daily, for a continual burnt offering.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

5 * And the tenth part of an Ephah of fine floure for a [a] meat offering mingled with the fourth part of an * Hin of beaten oyle.

6 This shall be a dayly burnt offering, as was made in the mount Sinai for a sweete sauour; it is a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an Hin for one Lambe: in the holy place cause to powre the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meat offring of the morning, and as the drinke offering thereof shalt thou prepare this [b] for an offering made by fire of sweet sauour vnto the Lord.

9 ¶ But on the Sabbath day ye shal offer two lambes of a yeere old, without spot, and two [c] tenth deales of fine floure for a meate offering mingled with oyle, and the drinke offering thereof.

10 This is the burnt offering of euery Sabbath, beside the [d] continuall burnt offering, and drinke offering thereof.

11 ¶ And in the beginning of your moneths, ye shall offer a burnt offering vnto the Lord, two young bullockes, and a ramme, and seuen lambes of a yeere old without spot,

12 And three tenth deales of fine floure for a meate offering mingled with oyle for one bullocke: and two tenth deales of fine floure for a meat offering mingled with oyle for one ramme,

13 And a tenth deale of fine floure mingled with oyle for a meate offering vnto one Lambe, for a burnt offering of sweete sauour: it is an offering made by fire vnto the Lord.

14 And their [e] drinke offerings shall bee halfe an Hin of wine vnto one bullocke, and the third part of an Hin vnto a ram, and the fourth part of an Hin vnto a Lambe: this is the burnt offering of euery moneth, throughout the moneths of the yeere.

15 And one hee goat for a sinne offering vnto the Lord shall be prepared, besides the continuall burnt offering, and his drinke offering.

16 * Also the foureteenth day of the first moneth is the Passeouer of the Lord.

17 And in the fifteenth day of the same moneth is the feast: seuen dayes shall vnleauened bread be eaten.

18 In the * first day shall be an holy [f] conuocation, ye shal doe no seruile worke therein.

19 But ye shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two young bullocks, one ram, and seuen lambes of a yeere old: see that they bee without blemish.

20 And their meate offering shalbe of fine floure mingled with oyle: three tenth deales shall ye prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, euen for the seuen lambes,

22 And an hee goat for a sinne offering, to make an attonement for you.

23 Ye shall prepare these, beside the burnt offering in the morning which is a continuall burnt sacrifice.

24 After this maner ye shall prepare throwout all the seuen dayes, for the [‡] maintening of the offering made by fire for a sweet sauour vnto the Lord: it shall be done beside the continual burnt offering and drinke offering thereof.

25 And in the seuenth day yee shall haue an holy conuocation, wherein ye shall doe no seruile worke.

26 ¶ Also in the day of your first fruites, when ye bring a new meat offering vnto the Lord, according to [g] your weekes yee shall haue an holy conuocation, and ye shall doe no seruile worke in it:

27 But ye shall offer a burnt offering for a sweete sauour vnto the Lord, two young bullockes, a ramme, and seuen lambes of a yeere old,

28 And their meat offering of fine floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seuen lambes,

30 And an hee goate to make an atonement for you:

31 (Ye shall do this besides the continual burnt offering, and his meat offering:) [‡] see they

a By bread, he meaneth all maner of sacrifice. *Exod.* 29 38.

Exod. 16 36. *Leuit.* 2. 1. *Exod.* 29 40.

b The meat offring and drinke offering of the euening sacrifice.

c Of the measure Ephah.

d Which was offered euery day at morning and at euening.

e That is, the wine that shalbe powred vpon the sacrifice.

Exod. 12. 18. *and* 23. 15. *Leuit.* 23. 5.

Leuit. 23. 7.

f Or solemne assembly.

‡ *Ebr. bread.*

g In counting seuen weekes from the Passeouer to Whitsontide, as Leuit. 23. 15.

‡ *Ebr. they shall be* to you.

they be without blemish, with their drinke offerings.

CHAP. XXIX.

1 *Of the three principall feasts of the seuenth Moneth: to wit, the feast of trumpets,* 7 *The feast of reconciliation,* 12 *And the feast of Tabernacles.*

a Which conteineth part of September, and part of October. *Leuit.* 23.24.

MOreouer, in the first day of the a seuenth moneth, yee shall haue an holy conuocation: yee shall doe no seruile worke therein: * it shall bee a day of blowing the trumpets vnto you.

2 And ye shall make a burnt offering for a sweet sauour vnto the Lord: one yong bullock, one ramme, and seuen lambes of a yere old, without blemish.

3 And their meat offering shall be of fine floure mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an hee goat for a sinne offering to make an atonement for you,

b Which must be offered in the beginning of euery moneth.
c Which is for morning and euening. *Leuit.* 16.30,31. *and* 23.27.
d Which is the feast of reconciliation. *Leuit.* 16.29.

6 Beside the burnt offering of the b moneth, and his meat offering, and the continuall c burnt offering, and his meat offring, and the drinke offerings of the same, according to their maner, for a sweet sauour: it is a sacrifice made by fire vnto the Lord.

7 ¶ * And ye shall haue in the tenth day of the seuenth moneth, an holy d conuocation: and ye shal * humble your soules, and shal not doe any worke therein:

8 But ye shall offer a burnt offring vnto the Lord for a sweet sauour: one young bullocke, a ramme, and seuen lambes of a yeere old: see they be without blemish.

9 And their meat offering shall be of fine floure mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

e That is, offered euery morning and euening.

11 An hee goat for a sinne offering, (beside the sinne offering, to make the atonement and the continuall * burnt offring and the meate offering thereof) and their drinke offerings.

f Meaning, the feast of Tabernacles.

12 ¶ And in the fifteenth day of the seuenth moneth ye shall haue an holy f conuocation: ye shall doe no seruile worke therein, but ye shall keepe a feast vnto the Lord seuen dayes.

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene yong bullockes, two rammes, and fourteene lambs of a yeere old: they shall be without blemish.

14 And their meate offering shall bee of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullocks, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goat for a sinne offering, beside the continuall burnt offring, his meat offring, and his drinke offering.

† The second day of the feast of Tabernacles.

17 ¶ And the † second day yee shall offer twelue yong bullocks, two rammes, fourteene lambes of a yeere old without blemish,

18 With their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

19 And an hee goat for a sinne offering, (beside the continuall burnt offring, and his meat offring) and their drinke offerings.

† The third day.

20 ¶ Also the † third day ye shall offer eleuen bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

21 With their meat offring & their drink offerings, for the bullocks, for the rammes, and for the lambes, after their number according to the g maner,

g According to the ceremonies appointed thereunto.

22 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meat offring, and his drinke offering.

† The fourth day

23 ¶ And the † fourth day yee shall offer ten bullocks, two rammes, and fourteene lambes of a yeere old without blemish.

24 Their meate offring and their drinke offerings, for the bullocks, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goat for a sinne offering, beside the continuall burnt offring, his meat offring and his drinke offring.

† The fift day.

26 ¶ In the † fift day also yee shall offer nine bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

27 And their meate offering, and their drink offrings for the bullocks, for the rams and for the lambes according to their number after the maner,

28 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meat offring, and his drinke offring.

† The sixt day.

29 ¶ And in the † sixt day yee shall offer eight bullocks, two rammes, and fourteene lambes of a yeere old without blemish,

30 And their meat offring, & their drinke offrings for the bullockes, for the rammes and for the lambes according to their number after the maner,

31 And an hee goat for a sinne offering, beside the continuall burnt offring, his meat offring, and his drinke offrings.

† The seuenth day.

32 ¶ In the † seuenth day also ye shal offer seuen bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

33 And their meat offring, & their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after their maner,

34 And an hee goate for a sinne offering, beside the continuall burnt offring, his meat offering, and his drinke offering.

† The eight day. *Leuit.* 23.36.

35 ¶ In the † eight day yee shall haue * a solemne assembly, ye shal do no seruile worke therein.

36 But ye shall offer a burnt offring, a sacrifice made by fire for a sweete sauour vnto the Lord, one bullocke, one ramme, and seuen lambes of a yeere old without blemish,

37 Their meate offring and their drinke offrings for the bullocke, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meat offring, and his drinke offring.

39 These things ye shal do vnto the Lord in your feasts beside your [h] vowes and your free offrings, for your burnt offrings, and for your meate offrings, and for your drinke offrings, and for your peace offrings.

h Beside the sacrifices that you shall vow or offer of your owne minds.

CHAP. XXX.

3 Concerning vowes. 4 The vowe of the maide. 7 Of the wife, 10 Of the widow, or diuorced.

THen Moses spake vnto the children of Israel, according to all that the Lorde had commanded ‡him.

‡ *Ebr. Moses.*

2 Moses also spake vnto the heads of the tribes, [a] concerning the children of Israel, saying, This is the thing which the Lorde hath commanded,

a Because they might declare them to the Israelites.

3 Whosoeuer voweth a vowe vnto the Lord, or sweareth an oath to bind ‡himselfe by a bond, hee shall not ‡breake his promise, but shall doe according to all that proceedeth out of his mouth.

‡ *Ebr. his soule.* ‡ *Ebr. violate his word.*

4 If a woman also vow a vow vnto the Lord, and binde her selfe by a bond being in her fathers house in the time of her youth,

5 And her father heare her vowe and bond, wherewith shee hath bound her selfe, and her father hold his [b] peace concerning her, then all her vowes shall stand, and euery bond, wherewith shee hath bound her selfe, shall stand.

b For in so doing he doeth approue her.

6 But if her father [c] disallowe her the same day that he heareth all her vowes and bonds, wherewith shee hath bound her selfe, they shall not be of value, and the Lord will forgiue her, because her father disallowed her.

c By not approuing or consenting to her vow.

7 And if she haue an husband when shee voweth or [d] pronoūceth ought with her lips, wherewith she bindeth her selfe,

d Either by oth or solemne promise.

8 If her husband heard it, and holdeth his peace concerning her, the same day hee heareth it, then her vow shall stand, and her bonds wherewith she bindeth her selfe, shall stand in effect.

9 But if her husband disallowe her the same day that hee heareth it, then shall hee make her vow which shee hath made, and that that she hath pronounced with her lips, wherewith she bound her [e] selfe, of none effect: and the Lord will forgiue her.

e For she is in subiection of her husband, & can performe nothing without his consent.

10 But euery vow of a widow, and of her that is diuorced (wherewith she hath bound her selfe) shall stand in [f] effect with her.

f For they are not vnder the authoritie of the man.

11 And if shee vowed in her husbands [g] house, or bound her selfe straightly with an oath,

g Her husband being aliue.

12 And her husband hath heard it, and held his peace concerning her, not disallowing her, then all her vowes shall stand, and euery bond, wherewith shee bound her selfe, shall stand in effect.

13 But if her husband disanulled them, the same day that hee heard them, nothing that proceeded out of her lippes, concerning her vowes, or concerning ‡her bonds, shall stand in effect: for her husband hath disanulled them: and the Lord will forgiue her.

‡ *Ebr. the bonds of her soule.*

14 So euery vow, and euery oath or bond, made to [h] humble the soule, her husband may stablish it, or her husband may breake it.

h To mortifie her selfe by abstinence or other bodily exercises.

15 But if her husband hold his peace concerning her from [i] day to day, then he stablisheth all her vowes, and all her bonds which she hath made: he hath confirmed them, because hee held his peace concerning her the same day that he heard them.

i And warne her not the same day that he heareth it, as verse 9.

16 But if hee [k] breake them after that he hath heard them, then shall he beare her iniquitie.

k Not the same day he heard them, but some day after, the sinne shal be imputed to him, & not to her.

17 These are the ordinances which the Lord commanded Moses, betweene a man and his wife, & betweene the father and his daughter, being yong in her fathers house.

CHAP. XXXI.

8 Fiue Kings of Midian and Balaam are slaine. 18 Only the maids are reserued aliue. 27 The pray is equally diuided. 50 A present giuen of Israel.

AND the Lord spake vnto Moses, saying,

2 * Reuenge the children of Israel of the Midianites, and afterward shalt thou be * gathered vnto thy people.

Chap. 25. 17.

Chap. 27. 13.

3 And Moses spake to the people, saying, Harnesse some of you vnto warre, and let them go against Midian, to execute the vengeance of the Lord [a] against Midian.

a As he had commanded, Chap 25. 17. declaring also that the iniury done against his people is done against him.

4 A thousand of euery tribe throughout all the tribes of Israel, shall ye send to the warre.

5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, euen a thousand of euery tribe, and sent them with [b] Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow were in his hand.

b For his great zeale that hee bare to the Lord, Chap. 25. 13.

7 And they warred against Midian as the Lord had commanded Moses, and slewe all the males.

8 They slew also the kings of Midian among them that were slaine: * Eui, and Rekem, and Zur, and Hur, and Reba, fiue kings of Midian, and they slew [c] Balaam the sonne of Beor with the sword:

Iosh. 13. 21.

c The false prophet, who gaue counsell how to cause the Israelites to offend their God.

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoiled all their cattell, and all their flocks and all their goods.

10 And they burnt all their cities, wherein they dwelt, & all their ‖ villages with fire.

‖ *Or, palaces and gorgeous buildings.*

11 And they tooke all the spoile, and all the pray both of men and beasts.

12 And they brought the [d] captiues and that which they had taken, and the spoile vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel into the camp in the plaine of Moab, which was by Iorden toward Iericho.

d As the women and little children.

13 ¶ Then Moses & Eleazar the Priest and all the Princes of the Congregation went out of the campe to meete them.

14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, and captaines ouer hundreds, which came from the warre and battell.

15 And Moses sayd vnto them, What? haue ye saued all the [e] women?

e As though he said, Ye ought to haue spared none.

16 Behold, * these caused the children of Israel through the * counsell of Balaam to commit a trespasse against the Lord, [f] as concerning Peor, and there came a plague among

Chap. 25. 2. 2 Pet. 2. 15.

f For worshipping of Peor.

among the Congregation of the Lord.

17 Now therefore, * slay all the males among g the children, and kill all the women that haue knowen man by carnall copulation.

18 But al the women children that haue not knowen carnall copulation, keepe aliue for your selues.

19 And ye shal remaine without the hoste seuen dayes, all that haue killed any person, * and all that haue touched any dead, and purifie both your selues and your prisoners the third day and the seuenth.

20 Also ye shall purifie euery garment, and all that is made of skins, and all worke of goats haire, and all things made of wood.

21 ¶ And Eleazar the Priest said vnto the men of warre, which went to the battell, This is the ordinance ‖ of the law which the Lord * commanded Moses.

22 As for gold, and siluer, brasse, yron, tinne, and lead:

23 Euen al that may abide the fire, ye shall make it goe thorow the fire, and it shall bee cleane: yet it shall bee h purified with * the water of purification: and all that suffereth not the fire, ye shall cause to passe by the i water.

24 Ye shall wash also your clothes the seuenth day, and ye shall be cleane: and afterward ye shall come into the hoste.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the pray that was taken, both of persons, and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And diuide the pray ‡ betweene the souldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the k men of warre, which went out to battell: one person of fiue hundreth, both of the persons, and of the beeues, and of the asses, and of the sheepe.

29 Ye shal take it of their halfe, and giue it vnto Eleazar the Priest, as an heaue offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take l one, taken out of fiftie both of the persons, of the beeues, of the asses, and of the sheepe, euen of all the cattell: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the booty, to wit, the rest of ‡ pray which the men of warre had spoiled, was six hundreth seuenty and fiue thousand sheepe,

33 And seuenty & two thousand beeues,

34 And three score & one thousand asses,

35 And two and thirty thousand persons in all, of women that had ‡ lien by no man.

36 And the halfe, to wit, the part of them that went out to warre touching the number of sheepe, was three hundreth seuen and thirtie thousand, and fiue hundreth.

37 And the m Lords tribute of the sheepe was fiue hundreth and seuenty and fiue.

38 And the beeues were fiue and thirtie thousand, whereof the Lords tribute was seuentie and two.

39 And the asses were thirtie thousand and fiue hundred, whereof the Lords tribute was threescore and one:

40 And n of persons sixteene thousand, whereof the Lords tribute was two and thirtie persons.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the o halfe of the children of Israel which Moses diuided from the men of warre,

43 (For the halfe that pertained vnto the Congregation, was three hundreth thirtie and seuen thousand sheep and fiue hundreth,

44 And fiue and thirtie thousand beeues,

45 And thirtie thousand asses, and fiue hundreth,

46 And sixteene thousand persons)

47 Moses, I say, tooke of the halfe that pertained vnto the p children of Israel, one taken out of fiftie, both of the persons, and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captaines which were ouer thousands of the host, the captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moses:

49 And said to Moses, Thy seruants haue taken the summe of the men of warre which are vnder ‡ our authoritie, and there lacketh not one man of vs.

50 q We haue therefore brought a present vnto the Lord, what euery man found of iewels of gold, bracelets, and chaines, rings, earerings, & ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Moses & Eleazar the Priest took the gold of them, and all wrought iewels,

52 And all the golde of the offering that they offered vp to the Lord (of the captaines ouer thousands and hundreds) was sixteene thousand seuen hundred and fiftie shekels,

53 (For the men of warre had spoiled, euery man for r himselfe)

54 And Moses and Eleazar the Priest tooke the golde of the captaines ouer the thousands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a s memoriall of the children of Israel before the Lord.

CHAP. XXXII.

2 The request of the Reubenites and Gadites, 16 And their promise vnto Moses. 20 Moses graunteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manasseh, conquere and build cities on this side Iorden.

NOw the children of a Reuben, and the children of Gad had an exceeding great multitude of cattell: and they saw the land of Iazer, and the land of b Gilead, that it was an apt place for cattell.

2 Then the children of Gad and the children of Reuben came, & spake vnto Moses

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Iudges 21.11.

g That is, all the men children.

Chap. 19.11.

‖ *Or, conteined in the Law.*

Chap. 19.12.

h The third day and before it be moken. *Chap. 19.9.*

i It shalbe washed.

† The pray is first diuided equally among all

k Of the pray that falleth to the souldiers.

l The Israelites which had not bene at warre, of euery fiftieth payd one to the Lord: and the souldiers, one of euery fiue hundreth.

‡ *Ebr. not knowen the bed of man.*

m This is the portion that the souldiers gaue to the Lord.

n Meaning, of the maides, or virgins which had not companied with man.

o Of that part which was giuen vnto them in diuiding the spoile.

p Which had not bene at warre.

‡ *Ebr. vnder our hands.*

q The captaines by the free offering acknowledge the great benefit of God in preseruing his people.

r And gaue no portion to their captaines.

s That the Lord might remember the children of Israel.

a Reuben came of Leah, & Gad of Zilpah her handmayd.

b Which mountaine was so named of the heape of stones that Iaakob made as a signe of the couenant betweene him and Laban, Gen. 31.47.

and to Eleazar the Priest, & vnto the princes of the Congregation, saying,

3 The land of Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, Nebo, and Beon,

4 Which country the Lord smote before the Congregation of Israel, is a land meete for cattell, and thy seruants haue cattell:

5 Wherefore, said they, if we haue found grace in thy sight, let this land be giuen vnto thy seruants for a possession, and bring vs not ouer Iorden.

6 And Moses said vnto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and ye tary here?

‡ Ebr. breake.

7 Wherefore now ‡ discourage yee the heart of the children of Israel, to go ouer into the land which the Lord hath giuen them?

8 Thus did your fathers when I sent them from Kadesh-barnea to see the land.

Chap. 13.24.

9 For *when they went vp euen vnto the ‖ riuer of Eshcol, and saw the land: they discouraged the heart of the children of Israel, that they would not goe into the land, which the Lord had giuen them.

‖ Or, valley.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

‡ Ebr. if any of the men.

11 ‡None of the men that came out of Egypt *from twenty yeere old and aboue, shall see the land for the which I sware vnto Abraham, to Izhak, and to Iaakob, because they haue not ‖ wholly followed me:

Chap. 14 28,29

‖ Or, perseuered and continued.

12 Except Caleb the sonne of Iephunneh the Kenezite, and Joshua the sonne of Nun: for they haue constantly followed the Lord.

13 And the Lord was very angry with Israel, and made them wander in the wildernesse fourtie yeeres, vntill all the generation that had done c euill in the sight of the Lord were consumed.

c Because they murmured, neither would beleeue their report which told the trueth, as concerning the land

14 And behold, ye are risen vp in your fathers stead as an increase of vnfull men, still to augment the fierce wrath of the Lord toward Israel.

d By your occasion.

15 For if ye turne away from following him, hee will yet againe leaue the people in the wildernes, and d ye shall destroy all this folke.

16 And they went neere to him, and said, Wee will build sheepefoldes heere for our sheepe, and for our cattell, and cities for our children.

17 But wee our selues will be ready armed to goe before the children of Israel, vntil we haue brought them vnto their e place: but our children shall dwell in the defenced cities, because of the inhabitants of the land.

e In the land of Canaan.

18 Wee will not returne vnto our houses, vntil the children of Israel haue inherited, euery man his inheritance.

19 Neither will wee inherite with them beyond Iorden and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.

Iosh 1. 13.

20 ¶ *And Moses said vnto them, If ye will doe this thing, and goe armed f before the Lord to warre:

f Before the Arke of the Lord.

21 And will goe euery one of you in harneys ouer Iorden before the Lord, vntill hee hath cast out his enemies from his sight:

g That is, the inhabitants of the land.

22 And vntill the land be subdued before the Lord, then ye shall returne and bee innocent toward the Lord, and toward Israel: and this land shall be your possession a before the Lord.

h The Lord will grant you this land, which ye require, Iosh. 1.15

23 But if ye will not doe so, behold, yee haue sinned against the Lord, and bee sure that your sinne will finde you out.

i Ye shall assuredly be punished for your sinne.

24 Build you then cities for your children, and foldes for your sheepe, and doe that yee haue spoken.

25 Then the children of Gad, & the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my lord commandeth:

26 Our children, our wiues, our sheepe, and all our cattell shall remaine there in the cities of Gilead,

27 But * thy seruants will goe euery one armed to warre before the Lord for to fight, as my lord saith.

Iosh 4.12.

28 So concerning them, Moses k commanded Eleazar the Priest, and Joshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

k Moses gaue charge that his promise made to the Reubenites and others, should be performed after his death, so that they brake not theirs.

29 And Moses said vnto them, If the children of Gad, and the children of Reuben will goe with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, yee shall giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the l Lord hath said vnto thy seruants, so will we doe.

l That is attributed to the Lord, which his messenger speaketh.

32 Wee will goe armed before the Lord into the land of Canaan, that the possession of our inheritance may bee to vs on this side Iorden.

33 * So Moses gaue vnto them, euen to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Joseph, the kingdome of Sihon king of the m Amorites, and the kingdome of Og king of Bashan, the land with the cities thereof and coastes, euen the cities of the countrey round about.

Deut. 3.12. Iosh. 13.8. and 22.4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh. 10.12 he speaketh of them that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: also sheepefolds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal meon, and turned their names, and Shibmah: and gaue other names vnto the Cities which they built.

39 And the children of * Machir the sonne of Manasseh went to Gilead, & tooke it, and put out the Amorites that dwelt therein.

Gen. 50. 23.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and hee dwelt therein.

41 * And Iair the sonne of Manasseh went and tooke the small townes thereof, and called

Deut. 3.14.

called them n Hauoth Iair.

42 Also Nobah went and toke Kenath, with the villages therof, and called it Nobah, after his owne name.

CHAP. XXXIII.

1 Two and fortie iourneys of Israel are numbred. 52 They are commanded to kill the Canaanits.

THese are the a iourneyes of the children of Israel, which went out of the land of Egypt according to their bandes vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their iourneyes according to the commandement of the Lord: so these are the iourneyes of their going out.

3 Now they *departed from Rameses the first moneth, euen the fiftenth day of the first moneth, on the morow after the Passeouer: and the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their b gods also the Lord did execution.)

5 And the children of Israel remoued from Rameses, and pitched in Succoth.

6 And they departed from *Succoth, and pitched in Etham, which is in the edge of the wildernesse.

7 And they remoued from Etham, and turned againe vnto c Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and *went through the middes of the Sea into the wildernesse, and went three dayes iourney in the wildernesse of Etham, and pitched in Marah.

9 And they remoued from Marah, and came vnto *Elim, and in Elim were twelue fountaines of water, and seuentie palme trees, and they pitched there.

10 And they remoued from Elim, and camped by the Red sea.

11 And they remoued from the Red sea, and lay in the *wildernesse of Sin.

12 And they toke their iourney out of the wildernesse of Sin, and set vp their tents in Dophkah

13 And they departed from Dophkah, and lay in Alush.

14 And they remoued from Alush, and lay in *Rephidim, where was no water for the people to drinke.

15 And they departed from Rephidim, and pitched in the *wildernesse of Sinai.

16 And they remoued from the desert of Sinai, and pitched in *Kibroth Hattaauah.

17 And they departed from Kibroth Hattaauah, and lay at *Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from *Rithmah, and pitched at Rimmon Parez.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remoued from mount Shapher, and lay in Haradah.

25 And they remoued from Haradah, and pitched in Makheloth.

26 And they remoued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah,

28 And they remoued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And they remoued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remoued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remoued from Ezion gaber, and pitched in the *wildernesse of Zin, which is Kadesh.

37 And they remoued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (*And Aaron the Priest went vp into mount Hor at the commaundement of the Lord, and died there in the fortieth yeere after the children of Israel were come out of the land of Egypt, in the first day of the *fifth moneth.

39 And Aaron was an hundreth & three and twenty yere old, when he died in mount Hor.

40 *And king Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the comming of the children of Israel)

41 And they departed from mount *Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 *And they departed from Oboth, and pitched in Ie-abarim, in the borders of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remoued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the ‖ plaine of Moab, by Iorden toward Iericho.

49 And they pitched by Iorden, from Beth-iesimoth vnto *Abel-shittim, in the plaine of Moab.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iorden toward Iericho, saying,

51 Speake

a From whence they departed, and whither they came.

Exod. 12.37.

b Either meaning their idoles, or their men of authoritie.

Exod. 13.20.

c At the commandement of the Lord, Exod. 14.2.

Exod. 15.22.

Exod. 15.27.

Exod. 16.1.

Exod. 17.1.

Exod. 19.1.

Chap. 11.34.

Chap. 11.35.

Chap. 13.1.

Chap. 20.22.

Chap. 20.25. Deut. 32.50.

d Which the Hebrewes call Ab, and answereth to part of Iuly, and part of August.

Chap. 21.1.

Chap. 21.4, 10.

Chap. 21.11.

‖ Or, field.

Chap. 25.1.

51 Speake vnto the children of Israel, and say vnto them, * When yee are come ouer Iorden to enter into the land of Canaan,

Deut.7.2.Ios.h. 11.31,12.

52 Ye shall then driue out all the inhabitants of the land before you, and destroy all their e pictures, and breake asunder all their images of mettall, and plucke downe all their hie places.

e Which were set vp in their high places to worship.

53 And ye shal possesse the land and dwel therein: for I haue giuen you the land to possesse it.

54 And ye shall inherite the land by lot according to your families: * to the more ye shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall bee his: according to the tribes of your fathers shall ye inherite.

Chap.26.53, 54.

55 But if ye will not driue out the inhabitants of the land before you, then those which yee let remaine of them, shall bee * || pickes in your eyes, and thornes in your sides, and shall vexe you in the land wherein ye dwell.

Iosh.23.13. Iudges 2.3.
|| *Or, kniues.*

56 Moreouer, it shall come to passe, that I shall doe vnto you, as I thought to do vnto them.

CHAP. XXXIIII.

3 *The coastes and borders of the land of Canaan.*
17 *Certaine men are assigned to diuide the land.*

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, When ye come into the land of Canaan, this is the a land that shall fal vnto your inheritance: that is, the land of Canaan with the coastes thereof.

a Meaning, the description of the land.

3 * And your South quarter shalbe from the wildernesse of Zin to the borders of Edom: so that your South quarter shall bee from the salt Sea coast Eastward.

Iosh.15.1.

4 And the border shal compasse you from the South to || Maaleh-akrabbim, & reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

|| *Or, ascending vp of scorpions.*

5 And the border shall compasse from Azmon vnto the b riuer of Egypt, and shall goe out to the Sea.

b Which was Nilus, or as some thinke, Rhinocorura.

6 And your West quarter shall bee the great c Sea: euen that border shall be your West coast.

c Which is called Mediterraneum.

7 And this shall be your North quarter: yee shall marke out your border from the great Sea vnto mount d Hor.

d Which is a mountaine neere Tyre and Sidon, and not that Hor in the wildernesse, where Aaron died.

8 From mount Hor, ye shall point out til it come vnto Hamath, and the ende of the coast shall be at Zedad.

9 And the coast shall reach out to Ziphron, and goe out at Hazar-enan: this shall be your North quarter.

10 And yee shall marke out your East quarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: and the same border shall descend and goe out at the side of the Sea of e Chinnereth Eastward.

e Which in the Gospel is called the lake of Genazareth.

12 Also that border shall goe downe to Iorden, and leaue at the salt Sea: this shall be your land with the coastes thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shal inherite by lot, which the Lord commanded to giue vnto nine tribes and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the houses of their fathers, and the tribe of the children of Gad, according to their fathers houses, and halfe the tribe of Manasseh, haue receiued their inheritance.

Chap.32.33. Iosh.14.2,3.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iorden toward Jericho full East. *

16 ¶ Againe the Lord spake to Moses, saying,

17 These are the names of the men which shal diuide the land vnto you: * Eleazar the Priest, and Joshua the sonne of Nun.

Iosh.19.51.

18 And yee shall take also a f Prince of euery tribe to diuide the land.

f One of the heads or chiefe men of euery tribe.

19 The names also of the men are these: of the tribe of Judah, Caleb the sonne of Jephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chislon.

22 And of the tribe of the sonnes of Dan, the Prince Bukki, the sonne of Jogli.

23 Of the sonnes of Joseph: of the tribe of the sonnes of Manasseh, the Prince Haniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the Prince Kemuel, the sonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the Prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sons of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they whom the Lord commanded to g diuide the inheritance vnto the children of Israel in the land of Canaan.

g And be Iudges ouer euery piece of ground that should fal to any by lot, to the intent that all t ings might be done orderly and without contention.

CHAP. XXXV.

2 *Vnto the Lenites are giuen cities and suburbs.*
11 *The cities of refuge.* 16 *The law of murther.*
30 *For one mans witnesse shall no man bee condemned.*

AND the Lord spake vnto Moses in the plaine of Moab by Jorden, toward Jericho, saying,

Iosh.21.2.

2 * Command the children of Israel that they giue vnto the a Leuites of the inheritance of their possession, b cities to dwell in: yee shall giue also vnto the Leuites the suburbes of the cities round about them.

a Because they had no inheritance assigned them in the land of Canaan.

3 So they shall haue the cities to dwel in, and their suburbs shalbe for their cattel, and for their substance, and for all their beasts.

b God would haue them scatter d thorow all the land, because the people might

4 And the suburbes of the cities, which

be preserued by them in the obedience of God and his Law.

yee

ye shall giue vnto the Leuites, from the wall of the city outward, shalbe a thousand cubits round about.

5 And ye shall measure without the citie of the East side, c two thousand cubits: and of the South side, two thousand cubits: and of the West side, two thousand cubites: and of the North side, two thousand cubits: and the citie shall be in the mids: this shall be the measure of the suburbs of their cities.

c So that in all were three thousand: and in the compasse of these two thousand they might plant and sowe.

6 And of the cities which yee shall giue vnto the Leuites, * there shalbe sixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shal adde two and fortie cities moe.

Deut.4 41.Iosh. 20.2.and 21.3.

7 All the cities which ye shall giue to the Leuites, shalbe eight and fortie cities: them shall ye giue with their suburbs.

8 And concerning the cities which yee shall giue, of the possession of the children of Israel: of many yee shall take more, and of few yee shall take lesse, euery one shall giue of his cities vnto the Leuites, according to his inheritance which he inheriteth.

9 ¶ And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, * When ye be come ouer Iorden into the land of Canaan,

Exod. 21.13. deut. 19.2. Iosh. 20.2.

11 Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shall bee for you a refuge from the d auenger, that he which killeth, die not, vntill he stand before the Congregation in iudgement.

d Meaning, frō the next of the kinred, who ought to pursue the cause.

13 And of the cities which yee shall giue, sixe cities shall ye haue for refuge.

14 Yee shall appoint three e on this side Iorden, and yee shall appoint three cities in the land of * Canaan, which shal be cities of refuge.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut. 4. 41.

Iosh. 20.7.

15 These sixe cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth ‡ among you, that euery one which killeth any person vnwares, may flee thither.

‡ *Ebr. among them.*

16 And if one f smite another with an instrument of yron that he die, hee is a murtherer, and the murtherer shall die the death.

Exod. 21.14.

f Wittingly, and willingly.

17 Also if he smite him by casting a stone wherewith he may be slaine, and he die, hee is a murtherer, and the murtherer shall die the death.

g That is, with a big and dangerous stone: in Hebrew, with a stone of his hand.

18 Or if he smite him with an handweapon of wood, wherewith hee may be slaine, if he die, he is a murtherer, and the murtherer shall die the death.

19 The reuenger of the blood himselfe shall slay the murtherer, when hee meeteth him, he shall slay him.

Deut. 19.11.

20 But if he thrust him * of hate, or hurle at him by laying of wait, that he die,

21 Or smite him through enmitie with his hand, that he die, he that smote him, shal die the death: for hee is a murtherer, the reuenger of the blood shall slay the murtherer when he meeteth him,

|| *Or, suddenly. Exod. 21.33.*

22 But if he pushed him || vnaduisedly, and * not of hatred, or cast vpon him any ‡ thing without laying of wait,

‡ *Ebr. instrument.*

23 Or any stone (wherby hee might bee slaine) and saw him not, nor caused it to fall vpon him, and hee die, and was not his enemie, neither sought him any harme,

24 Then the Congregation shall iudge betweene the slayer & the h auenger of blood according to these lawes.

h That is, his next kinseman.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither he was fled: and hee shall abide there vnto the death of the i high Priest, which is anointed with the holy oyle.

i Vnder this figure is declared, that our sinnes could not be remitted, but by the death of the high Priest Iesus Christ.

26 But if the slayer come without the borders of the city of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the city of his refuge, and the reuenger of blood slay the k murtherer, he shalbe guiltlesse,

k By the sentence of the iudge.

28 Because hee should haue remained in the citie of his refuge, vnto the death of the high Priest: and after the death of the high Priest, the slayer shall returne vnto the land of his possession.

29 So these things shall bee a l lawe of iudgement vnto you, throughout your generations in all your dwellings.

l A law to iudge murthers done, either of purpose or vnaduisedly.

Deut. 17.6.and 19.15. Matth. 18.16. 2.cor.13.1.

30 Whosoeuer killeth any person, the iudge shall slay the murtherer, through * witnesses: but * one witnesse shall not testifie against a person, to cause him to die.

31 Moreouer ye shall take no recompense for the life of the murtherer, which is m worthy to die: but he shall be put to death.

m Which purposely hath committed murther.

32 Also yee shall take no recompense for him that is fled to the city of his refuge, that he should come againe, and dwel in the land, before the death of the hie Priest.

33 So ye shal not pollute the land wherin ye shal dwel: for || blood defileth the land: and the land cannot be n cleansed of the blood that is shed therein, but by the blood of him that shed it.

|| *Or, murther.*

n So God is mindfull of the blood wrongfully shed, that he maketh his dumbe creatures to demand vengeance therof.

34 Defile not therefore the land which ye shall inhabite, for I dwell in the mids therof: for I the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not bee giuen from one tribe to another.

THen a the chiefe fathers of the family of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moses, and before the princes, the chiefe fathers of the children of Israel,

a It seemeth that the tribes contended who might marrie these daughters to haue their inheritance: and therefore the sonnes of Ioseph propoled the matter to Moses.

Chap. 27.1. Iosh. 17.3.

2 And said, * The Lord commanded b my lord to giue the lande to inherit by lot to the children of Israel: and my lorde was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

b Meaning, Moses.

3 If they be married to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance bee taken away from the inheritance of our fathers, and shall bee put vnto the inheritance of the tribe whereof they shall bee: so shall it be taken

ken away the lot of our inheritance.

4 Also when the c Iubile of the children of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe whereof they shall bee: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Ioseph haue said d well.

6 This is the thing that the Lord hath commaunded, concerning the daughters of Zelophehad, saying, They shall bee wiues to whom they thinke best, onely to the family of the tribe of their father shall they marrie:

7 So shal not the inheritance of the children of Israel remoue from tribe to tribe, for euery one of the children of Israel shall ioyne himselfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any e inheritance of the tribes of the children of Israel, shall be wife vnto one of the family of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.

9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the children of Israel shall sticke to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes. *chap. 27.1.*

12 They were wiues to certaine of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the family of their father.

13 These are the f commandements and lawes which the Lord commaunded by the hand of Moses, vnto the children of Israel in the plaine of Moab by Iordan toward Iericho.

c Signifying, that at no time it could returne, for in the Iubile all things returned to their owne tribes.

d For the tribe could not haue continued, if the inheritance which was the maintenance therof should haue bene abalienated to others.

e When there is no male to inherite.

f Touching the ceremoniall and iudiciall lawes.

¶ The fift Booke of Moses, called * Deuteronomie.

THE ARGVMENT.

THe wonderfull loue of God toward his Church, is liuely set foorth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of fortie yeres, Deut. 9.7 they had deserued to haue beene cut off from the number of his people, and for euer to haue bin depriued of the vse of his holy Word and Sacraments: yet he did euer preserue his Church, euen for his owne mercies sake, and would still haue his Name called vpon among them. Wherfore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatrie, adulteries, murmurings and rebellion, he had most sharpely punished) to feare and obey the Lord, to imbrace and keepe his Law without adding thereunto, or diminishing therefrom. For by his Worde he would be knowen to bee their God, and they his people: by his Worde hee would gouerne his Church, and by the same they should learne to obey him: by his Word he would discerne the false prophets from the true, light from darkenesse, ignorance from knowledge, & his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreeable to his holy Will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp kings and gouernours, for the setting forth of his Word, and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore hee willeth to exercise themselues diligently in the continuall studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and whatsoeuer offendeth the Maiestie of God. And as he had before instructed their fathers in all things appertaining both to his spirituall seruice, and also for the maintenance of that societie, which is betweene men: so he prescribeth here anew, all such lawes and ordinances, which either concerne his diuine seruice, or else are necessarie for a common weale: appointing vnto euery state and degree, their charge and duetie: as well how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established among men: threatning withal most horrible plagues to them that transgresse his commandements, and promising all blessings and felicitie, to such as obserue and obey them.

* That is, a second law: so called, because the Law which God gaue in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentary or exposition of the ten commandements.

CHAP. I.

2 A briefe rehearsall of things done before from Horeb vnto Kadesh barnea. 32 Moses reproueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites, because they fought against the commandement of the Lord.

THese be the wordes which Moses spake vnto all Israel, on a this side Iordan in the wildernesse, in the plaine, b ouer against the red Sea, betweene Paran and Tophel, and Laban and Hazeroth, and Di-zahab.

2 There are eleuen dayes iourney from c Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fortieth yeere, that Moses spake vnto the children of Israel, according vnto all that the Lord had giuen him in commandement vnto them,

4 After that hee had slaine d* Sihon the

a In the countrey of Moab.
b So that the wildernesse was betweene the sea and this plaine of Moab.

c In Horeb, or Sinai, fortie yeres before this the law was giuen: but because all that were then of age and iudgement were now dead, Moses repeateth the same to the youth, which either then were not borne, or had not iudgement. d By these examples of Gods fauour, their minds are prepared to receiue the Law. *Numb. 21, 24.*

king

king of the Amorites, which dwelt in Heſhbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this ſide Iorden in the land of Moab [c] began Moſes to declare this Law, ſaying,

6 The Lord our God ſpake vnto vs in [f] Horeb, ſaying, Ye haue dwelt long enough in this mount,

7 Turne you, and depart, and goe vnto the mountaine of the Amorites, and vnto all places neere thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea ſide, to the land of the Canaanites, and vnto Lebanon: euen vnto the great riuer, the riuer ‖ Perath.

8 Behold, I haue ſet the land before you: go in and poſſeſſe that land which the Lord ſware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them, and to their ſeede after them.

9 ¶ And I ſpake [g] vnto you the ſame time, ſaying, I am not able to beare you my ſelfe alone:

10 The Lord your God hath [h] multiplied you: and beholde, yee are this day as the ſtarres of heauen in number:

11 (The Lord God of your fathers make you a thouſand times ſo many mo as yee are, and bleſſe you as he hath promiſed you.)

12 How can I alone [i] beare your cumbrance, and your charge, and your ſtrife?

13 Bring you men of wiſedome and of vnderſtanding, and [k] knowen among your tribes, and I will make them rulers ouer you:

14 Then yee anſwered me, and ſaid, The thing is good that thou haſt commaunded vs to doe.

15 So I toke the chiefe of your tribes [l] wiſe and knowen men, and made them rulers ouer you, captaines ouer thouſands, and captaines ouer hundreds, and captaines ouer fiftie, and captaines ouer ten, and officers among your tribes.

16 And I charged your iudges that ſame time, ſaying, Heare the controuerſies betweene your brethren, *and iudge righteouſly betweene euery man and his brother, and the ſtranger that is with him.

17 Yee ſhall haue no reſpect of perſon in iudgement, *but ſhal heare the ſmall as well as the great: yee ſhall not feare the face of man: for the iudgement is [m] Gods: and the cauſe that is too hard for you, bring vnto me, and I will heare it.

18 Alſo I commanded you the ſame time all the things which ye ſhould doe.

19 ¶ Then we departed from Horeb, and went thorow all that great and terrible wilderneſſe (as ye haue ſeene) by the way of the mountaine of the Amorites, as the Lord our God commaunded vs: and we came to Kadesh barnea.

20 And [n] I ſayd vnto you, Yee are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Behold, the Lord thy God hath layde the land before thee: goe vp and poſſeſſe it, as the Lord the God of thy fathers hath ſayd vnto thee: feare not, neither be diſcouraged,

22 ¶ Then yee came vnto me euery one, and ſayd, Wee will ſend men before vs to ſearch vs out the land, and to bring vs word againe, what way wee muſt goe vp by, and vnto what cities we ſhall come.

23 So the ſaying pleaſed mee well, and I toke twelue men of you, of euery tribe one.

24 *Who departed, and went vp into the mountaine, and came vnto the ‖ riuer Eſhcol, and ſearched out the land,

25 And toke of the fruit of the land in their handes, and brought it vnto vs, and brought vs word againe, and [p] ſaid, It is a good land, which the Lord our God doeth giue vs.

26 Notwithſtanding yee would not goe vp, but were diſobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, and ſaid, Becauſe the Lord [q] hated vs, therefore hath he brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to deſtroy vs.

28 Whither ſhall wee goe vp? our [r] brethren haue diſcouraged our hearts, ſaying, The people is greater and taller then wee, the cities are great, and walled vp to heauen: and moreouer wee haue ſeene the ſonnes of the *Anakims there.

29 But I ſayd vnto you, Dread not, nor be afraid of them.

30 The Lord your God, [ſ] who goeth before you, hee ſhall fight for you, according to all that hee did vnto you in Egypt before your eyes,

31 And in the wilderneſſe, where thou haſt ſeene how the Lord thy God bare thee, as a man doeth beare his ſonne, in all the way which ye haue gone, vntill ye came vnto this place.

32 Yet for all this yee did not beleeue the Lord your God,

33 *Who went in the way before you, to ſearch you out a place to pitch your tents in, in fire by night, that yee might ſee what way to goe, and in a cloude by day.

34 Then the Lord heard the voyce of your words, and was wroth, and ſware, ſaying,

35 *Surely there ſhall not one of theſe men of this froward generation ſee that good land which I ſware to giue vnto your fathers,

36 Saue Caleb the ſonne of Iephunneh: hee ſhall ſee it, * and to him will I giue the land that hee hath troden vpon, and to his children, becauſe he hath conſtantly followed the Lord.

37 *Alſo the Lord was angry with mee for your ſakes, ſaying, *Thou alſo ſhalt not goe in thither,

38 But Joſhua the ſonne of Nun which ſtandeth [t] before thee, he ſhall goe in thither: incourage him: for hee ſhall cauſe Iſrael to inherite it.

39 Moreouer, your [u] children, which yee ſayd ſhould bee a pray, and your ſonnes which in that day had no knowledge betweene good and euill, they ſhall goe in thither, and vnto them will I giue it, and

o Reade Numb. 13.1,2.

Numb. 13.24. ‖ Or, valley of the cluſter of grapes.

p To wit, Caleb, and Ioſhua, Moſes preferreth the better part to the greater, that is, two to ten.

q Such was the Iewes vnthankfulneſſe, that they counted Gods eſpeciall loue, hatred.

r The other ten, not Caleb and Ioſhua. Num. 13.29.

ſ Declaring that to renounce our owne force, and conſtantly to follow our vocation, and depend on the Lord, is the true boldneſſe, and agreeable to God. Exod. 13.21.

Num. 14.29.

Ioſh. 14.6.

Num. 20.12. and 27.14. Chap. 3.26. and 4.21. and 34.4.

t Which miniſtreth vnto thee.

u Which were vnder twentie yeere olde, as Num. 14.31.

c The ſecond time.

f In the ſecond yeere and ſecond moneth, Num. 10.11.

‖ Or, Euphrates.

Gene. 15.18. and 17.7,8.

g By the counſell of Iethro my father in lawe, Exod. 18.19.

h Not ſo much by the courſe of nature, as miraculouſly.

i Signifying, how great a burden it is to gouerne the people.

k Whoſe godlineſſe and vprightneſſe is knowen.

l Declaring what ſort of men ought to haue a publike charge, reade Exod. 18.21.

Iohn 7.24.

Leuit. 19.15. chap. 16.19. 1 Sam 16.7. prou. 24.23. eccluſ. 42.1. iames 2.2.

m And you are his lieutenants.

n So that the fault was in themſelues that they did not ſooner poſſeſſe the inheritance promiſed.

they shall possesse it.

40 But as for you, turne backe, and take your iourney into the wildernesse by the way of the red Sea.

41 Then ye answered, and said vnto me, We haue sinned against the Lord, [x] we will goe vp, and fight, according to all that the Lord our God hath commanded vs: and yee armed you euery man to the war, and were ready to goe vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not vp, neither fight (for I am [y] not among you) lest you fall before your enemies.

43 And when I tolde you, yee would not heare, but rebelled against the commaundement of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine, came out against you, and chased you (as bees vse to doe) and destroyed you in Seir, euen vnto Hormah.

45 And when yee came againe, yee wept before the Lord, but the Lord would not [z] hearе your voyce, nor incline his eares vnto you.

46 So yee abode in Kadesh a long time, according to the time that yee had remained before.

x This declareth mans nature who will doe that which God forbiddeth, and wil not doe that which he commandeth.

y Signifying, that man hath no strength, but when God is at hand to helpe him.

z Because ye rather shewed your hypocrisie, then true repentance, rather lamenting the losse of your brethren, then repenting for your sinnes.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites, 33 Sihon king of Heshbon is discomfited.

THen [a] wee turned, and toke our iourney into the wildernesse by the way of the red Sea, as the Lord spake vnto mee: and wee compassed mount Seir, a [b] long time.

2 And the Lord spake vnto mee, saying,

3 Yee haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people saying, Ye shall goe thorow [c] the coast of your brethren the children of Esau, which dwell in Seir, and they shalbe afraid of you: take you good heede therefore.

5 Yee shall not prouoke them: for I will not giue you of their land so much as a foot breadth, *because I haue giuen mount Seir vnto Esau for a possession.

6 Yee shall buy meate of them for money to eate, and ye shall yee also procure water of them for money to drinke.

7 For the Lord thy God hath [d] blessed thee in all the workes of thine hand: hee knoweth thy walking thorow this great wildernes, and the Lord thy God hath beene with thee this fortie yere, and thou hast lacked nothing.

8 And when wee were departed from our brethren the children of Esau which dwelt in Seir, through the way of the ‖plaine from Elath, and from Ezion gaber, we turned and went by the way of the wildernesse of Moab.

9 Then the Lord said vnto mee, Thou shalt not ‖ vexe Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar, vnto the children [e] of Lot for a possession.

a They obeyed, after that God had chastised them.

b Eight and thirtie yeere, are verse 14.

c This was the second time: for before they had caused the Israelites to returne, Num 20.21. *Gen.36.8.

d And giuen thee meanes, wherewith thou mightest make recompense: also God will direct thee by his prouidence, as he hath done.

‖*Or, wildernesse.*

‖*Or, besiege.*

e Which were the Moabites, and Ammonites.

10 The [f] Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims.

11 They also were taken for Giants as the Anakims: whom the Moabites call Emims.

12 The* Horims also dwelt in Seir before time, whom the children of Esau chased out, and destroyed them before them, and dwelt in their stead: as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, said I, and get you ouer the riuer [g] Zered: and wee went ouer the riuer Zered.

14 The [g] space also wherein wee came from Kadesh barnea, vntill wee were come ouer the riuer Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

15 For in deed the [h] hand of the Lord was against them to destroy them from among the hoste, till they were consumed.

16 ¶ So when all the men of warre were consumed and dead from among the people:

17 Then the Lord spake vnto mee, saying,

18 Thou shalt go thorow Ar the coast of Moab this day.

19 And thou shalt come nere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moone warre against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of [i] Giants: for Giants dwelt therein afore time, whom the Ammonites called Zamzummims:

21 A people that was great and many, and tall as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

22 As hee did to the children of Esau which dwelt in Seir, when hee destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.

23 And the Auims which dwelt in Hazarim, euen vnto ‖ Azzah, the Caphtorims which came out of Caphtor, destroyed them, and dwelt in their stead.

24 ¶ Rise vp therefore, said the Lord: take your iourney, and passe ouer the riuer Arnon: beholde, I haue giuen into thine hand Sihon the [k] Amorite, king of Heshbon, and his land: begin to possesse it, and prouoke him to battell.

25 This day will I [l] begin to send thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wildernesse of Kedemoth vnto Sihon king of Heshbon, with wordes of peace, saying,

f Signifying, that as these Giants were driuen out for their sinnes: so the wicked when their sinnes are ripe, can not auoide Gods plagues. *Gene.36.20.*

g *Num.21.12.*

g He sheweth hereby, that as God is true in his promise: so his threatnings are not in vaine.

h His plague and punishment to destroy all that were twenty yeere old and aboue.

i Who called themselues Rephaims: that is, preseruers, or Physitians to heale or reforme vices: but were in deed Zamzummims, that is, wicked and abominable.

‖*Or, Gaza.*

k According to his promise made to Abraham, Gen. 15.21.

l This declareth that the hearts of men are in Gods hands either to be made faint, or bold.

Num. 21,22.

27 ¶ * Let mee passe thorow thy lande: I will go by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meat for money for to eate, and shalt giue me water for money for to drinke: only I will goe thorow on my feete,

29 (As the [m] children of Esau which dwell in Seir, and the Moabites which dwell in Ar did vnto mee) vntill I be come ouer Iorden, into the land which the Lord our God giueth vs.

30 But Sihon the King of Heshbon would not let vs passe by him: for the Lord thy God had [n] hardened his spirit, and made his heart obstinate, because hee would deliuer him into thine hand, as appeareth this day.

31 And the Lord said vnto mee, Behold, I haue begun to giue Sihon and his land before thee: begin to possesse and inherite his land.

32 * Then came out Sihon to meete vs, himselfe with all his people to fight at Iahaz.

33 But the Lord our God deliuered him ‡ into our power, and we smote him, and his sonnes, and all his people.

34 And wee tooke all his cities the same time, and destroyed euery citie, men, and [o] women, and children: wee let nothing remaine.

35 Onely the cattell wee tooke to our selues, and the spoile of the cities which wee tooke,

36 From Aroer, which is by the [p] banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lorde our God deliuered vp all ‖ before vs.

37 Only vnto the land of the children of Ammon thou camest not, nor vnto any place of the ‖ riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whatsoeuer the Lord our God forbade vs.

m Because neither intreaty nor examples of others could moue him, he could not complaine of his iust destruction.

n God in his election and reprobation doth not only appoint the ends, but the meanes tending to the same.

Numb. 21.23.

‡ *Ebr. before vs.*

o God had cursed Canaan, and therefore he would not that any of the wicked race should be preserued.

‖ *Or, into our hand.*

‖ *Or, fiord.*

CHAP. III.

3 *Og king of Bashan is slaine.* 11 *The bignesse of his bedde.* 18 *The Reubenites and Gadites are commanded to go ouer Iorden armed before their brethren.* 21 *Iehshua is made captaine.* 27 *Moses is permitted to see the land, but not to enter, albeit hee desired it.*

THen we turned, and went vp by the way of Bashan: * and Og king of Bashan [a] came out against vs, he, and all his people to fight at Edrei.

2 And the Lord said vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him as thou didst vnto * Sihon king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hand * Og the king of Bashan, and all his people: and we smote him, vntil none was left him aliue.

4 And wee tooke all his cities the same time, neither was there a citie which wee tooke not from them, euen threescore cities, and all the countrey of Argob, the kingdome of Og in Bashan.

Numb. 21.33. *chap.* 29.7.

a Therefore beside the commandement of the Lord they had iust occasion on his part to fight against him.

Numb 21.24.

Numb. 21.33.

5 All these cities were fenced with high walles, gates, and barres, beside [c] vnwalled townes a great many.

b As villages and small townes.

6 And wee ouerthrew them as wee did vnto Sihon king of Heshbon, destroying euery citie with men, [c] women, and children.

c Because this was Gods appointment, therefore it may not be iudged cruell.

7 But all the cattel and the spoile of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Iorden from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir.)

10 All the cities of the plaine, and all Gilead, & all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of the Gyants, [d] whose bed was a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

d The more terrible that this gyant was, the greater occasion had they to glorifie God for the victorie.

12 And this land, which wee possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, * and the cities thereof gaue I vnto the Reubenites, and Gadites.

Numb. 32.33.

13 And the rest of Gilead & all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: euen all the countrey of Argob with al Bashan, which is called, The land of giants.

14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto the coastes of Geshuri, and of Maachathi: and called them after his owne name, Bashan, * Hauoth Iair vnto [e] this day.

Numb 32.42.

e Meaning, when he wrote this hystorie.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites & Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer [f] Iabbok, which is the border of the children of Ammon:

f Which separateth the Ammonites from the Amorites.

[Or, at Ashdothpisgah.

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the sea of the plaine, to wit, the salt Sea ‖ vnder the springs of Pisgah Eastward.

g That is, the Reubenites, Gadites, and halfe Manasseh, as Num. 32.28.

18 ¶ And I commaunded you the same time, saying, The Lord your God hath giuen you this land to possesse it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

19 Your wiues onely and your children, and your cattell, (for I know that yee haue much cattell) shal abide in your cities which I haue giuen you,

20 Until the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lorde your God hath giuen them beyond Iorden: then shall yee * returne euery man vnto his possession, which I haue giuen you.

Iosh 22.4. *Num.* 27.18, 19,23.

h So that the victories came not by our owne wisedome, strength or multitude.

21 ¶ * And I charged Iosh̃a the same time, saying, Thine eyes haue seene all that the [h] Lord your God hath done vnto these two kings: so shall the Lord doe vnto all the kingdomes whither thou goest.

Iosh. 1.5 *and* 10.8,25.

22 Yee

22 Yee shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lord the same time, saying,

24 O Lord God, thou hast begun to shew thy seruant thy great nesse and thy mightie hand: for where is there a God in heauen or in earth, that can [c] doe like thy workes, and like thy ‖ power?

25 I pray thee let me goe ouer and see the good land that is beyond Iorden, that goodly [k] mountaine and Lebanon.

26 But the Lord was angry with me for your sakes, and would not heare me: and the Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, and [l] lift vp thine eyes Westward, & Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not goe ouer this Iorden.

28 But charge Iosh ua, & incourage him, and bolden him: for hee shall goe before this people, and hee shall diuide for inheritance vnto them the land which thou shalt see.

29 So we abode in the valley ouer against Beth-peor.

i He speaketh according to the common and corrupt speech of them which attribute that power vnto idoles, that only appertaineth vnto God.

‖ *Or, wonders.*

k He meaneth Zion, where the Temple should be built, & God honoured.

l As before he saw by the spirit of prophesie the good mountaine which was Zion: so here his eyes were lifted vp aboue the order of nature to behold all the plentifull land of Canaan.

CHAP. IIII.

1 An exhortation to obserue the law without adding thereto or diminishing. 6 Therein standeth our wisedome. 9 Wee must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the Law of God. 37 God chose the seede because he loued their fathers. 43 The three cities of refuge.

NOw therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to [a] do, that ye may liue and goe in, and possesse the land which the Lord God of your Fathers giueth you.

2 [*] Ye shall [b] put nothing vnto the word which I command you, neither shal ye [c] take ought there from, that yee may keepe the commandements of the Lorde your God which I command you.

3 Your [d] eyes haue seene what the Lord did because of Baal-peor, for all the men that followed Baal-peor, the Lord thy God hath destroyed euery one from among you.

4 But ye that did [e] cleaue vnto the Lord your God, are aliue euery one of you this day.

5 Behold, I haue taught you ordinances, and lawes, as the Lord my God commaunded me, that ye should doe euen so within the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for that is your [f] wisedome, and your vnderstanding in the sight of the people, which shall heare all these ordinances, and shall say, ‖ Onely this people is wise, and of vnderstanding, and a great nation.

7 For what nation is so great, vnto whom the Gods come so neere vnto them, as the Lord our God is neere vnto vs, in all that we call vnto him for?

8 And what nation is so great, that hath ordinances and lawes so righteous, as all this law, which I set before you this day?

9 But take heed to thy selfe, and [h] keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them to heare my words, that they may learne to feare mee all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you neere and stood vnder the mountaine, and the mountaine [i] burnt with fire vnto the mids of heauen, and there was darkenesse, clouds and mist.

12 And the Lord spake vnto you out of the middes of the fire, and ye heard the voyce of the wordes, but saw no similitude, saue a voyce.

13 Then he declared vnto you his couenant which he commanded you to [k] doe, euen the ten ‖ Commandements, and wrote them vpon two Tables of stone.

14 ¶ And the Lord commanded me that same time that I should teach you ordinances and lawes, which yee should obserue in the land, whither ye goe to possesse it.

15 Take therefore good heede vnto your ‖ selues: for ye saw no [l] image in the day that the Lord spake vnto you in Horeb out of the mids of the fire:

16 That yee corrupt not your selues, and make you a grauen image or representation of any figure: whether it bee the likenesse of male or female:

17 The likenesse of any beast that is on earth, or the likenesse of any feathered foule that fleeth in the aire:

18 Or, the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth,

19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone, and the starres with all the hoste of heauen, shouldest bee driuen to worship them, and serue them, which the Lord thy God hath [m] distributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of [n] the yron furnace, out of Egypt, to bee vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with me for your words, and sware that I should not goe ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not goe ouer Iorden: but [o] ye shall go ouer, and possesse that good land.

23 Take heede vnto your selues, lest yee forget the couenant of the Lord your God which he made with you, & [p] lest yee make you any grauen image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a [p] consuming fire, and a ielous God.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long

a For this doctrine standeth not in bare knowledge, but in practise of life. *Chap.12.32.*

b Thinke not to be more wise then I am.

c God will not be serued by halfes, but will haue full obedience.

d Gods iudgements executed vpon other idolaters, ought to serue for our instruction: read Numb.25.3,4.

e And were not idolaters.

f Because al men naturally desire wisedome, hee sheweth howe to attaine vnto it.

‖ *Or, surely.*

g Helping vs, & deliuering vs out of all danger, as 2 Sam.7.23.

h He addeth all these wordes to shew that we can neuer be carefull enough to keepe the law of God, to teach it to our posteritie.

Exod.19.18.

i The law was giuen with feare, full miracles, to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same.

k God ioyneth this condition to his couenant.

‖ *Or, words.*

‡ *Ebr. soules.*

l Signifying that destruction is prepared for all them that make any image to represent God.

m He hath appointed them for to serue man.

n He hath deliuered you out of most miserable slauerie, & freely chosen you for his children.

o Moses good affection appeareth in that, that he being depriued of such an excellent treasure doeth not enuie them that must enioy it.

p To those that come not vnto him with loue and reuerence, but rebell against him, Heb.12.29.

q Meaning hereby all superstition and corruption of the true seruice of God.

long in the land if yee q corrupt your selues, and make any grauen image or likenesse of any thing, and worke euill in the sight of the Lord thy God, to prouoke him to anger,

r Though men would absolue you yet the insensible creatures shalbe witnesses of your disobedience.

26 I r call heauen and earth to record against you this day, that ye shal shortly perish from the land, whereunto ye go ouer Iorden to possesse it: ye shal not prolong your dayes therein, but shall vtterly be destroyed.

27 And the Lord shall s scatter you among the people, and ye shall be left few in number among the nations, whither the Lord shall bring you.

s So that his curse shall make his former blessings of none effect.

28 And there shall ye serue gods, euen the worke of mans hand, wood, and stone, which neither see, nor heare, nor eate nor smell.

t Not with outward shewe or ceremonie, but with a true confession of thy faults.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thine t heart, and with all thy soule.

‡ *Ebr. in the latter dayes.*

30 When thou art in tribulation, and all these things are come vpon thee, ‡ at the length, if thou returne to the Lord thy God, and be obedient to his voice,

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the couenant of thy fathers, which he u sware vnto them.

u To certifie them the more of the assurance of their saluatiō.

32 For inquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and x aske from the one end of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath beene heard.

x Mans negligence is partly cause that hee knoweth not God.

33 Did euer people heare the voice of God speaking out of the midst of a fire, as thou hast heard, and liued?

34 Or hath God assayed to goe and take him a nation from among nations, by y tentations, by signes, and by wonders, and by warre, and by a mighty hand, and by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

y By so manifest proofes that none could doubt thereof.

35 Vnto thee it was shewed, that thou mightest z know, that the Lord hee is God, and that there is none but he alone.

z He sheweth the cause why God wrought these miracles.

36 Out of heauen he made thee heare his voice, to instruct thee, and vpon earth hee shewed thee his great fire, and thou heardest his voice, out of the midst of the fire.

a Freely and not of their deserts.

37 And because a hee loued thy fathers, therefore he chose their seede after them, and hath brought thee out of Egypt in his sight, by his mightie power,

38 To thrust out nations greater and mightier then thou before thee, to bring thee in, and to giue thee their land for inheritance, as appeareth this day.

39 Vnderstand therefore this day, and consider in thine heart, that the Lord hee is God in heauen aboue, and vpon the earth beneath: there is no other.

b God promiseth reward not for our merits, but to encourage vs, and to assure vs that our labour shall not be lost.

40 Thou shalt keepe therefore his ordinances, and his commandements which I command thee this day, that it may b goe well with thee, and with thy children after thee, and that thou mayst prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side Iorden toward the sunne rising:

42 That the slayer should flee thither, which had killed his neighbor at vnawares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 That is, * Bezer in the wildernes, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites, & Golan in Bashan among them of Manasseh. *Iosh.20.8.*

44 ¶ So this is the Law which Moses set before the children of Israel.

45 These are the c witnesses, and the ordinances, and the Lawes which Moses declared to the children of Israel after they came out of Egypt,

c The Articles and points of the couenant.

46 On this side Iorden, in the valley ouer against Beth-peor, in the land of Sehon king of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel * smote, after they were come out of Egypt: *Num.21.24. chap.1.4.*

47 And they possessed his land, and the land of * Og king of Bashan, two kings of the Amorites, which were on this side Iorden toward the sunne rising: *Numb.21.33. chap.3.3.*

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine by Iorden Eastward, euen vnto d the sea of the plaine, vnder the * springs of Pisgah.

d That is, the salt sea. *Chap.3.17.*

CHAP. V.

5 Moses is the meane betweene God and the people. 6 The law is repeated. 23 The people are afraid at God, voice. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

THen Moses called all Israel, and sayde vnto them, Heare, O Israel, the ordinances and the lawes which I ‡ propose to you this day, that ye may learne them, and take heed to obserue them.

‡ *Ebr. I speake in your eares.*

2 * The Lord our God made a couenant with vs in Horeb. *Exod 19.5,6.*

3 The Lorde a made not this couenant with our fathers onely, but with vs, euen with vs all here aliue this day.

a Some reade, God made not this couenant, that is, in such ample sort and with such signes and wonders.

4 The Lord talked with you b face to face in the mount, out of the mids of the fire.

b So plainely that you need not to doubt thereof.

5 (At that time I stood betweene the Lord and you, to declare vnto you the word of the Lord: for yee were afraid at the sight of the fire, and went not vp into the mount) and he said,

6 ¶ * I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of || bondage. *Exod.20.2. Iesit.26.1. Psal.97.7,9.*

|| *Or, seruants.*

7 Thou shalt haue none c other gods before my face.

c God bindeth vs to serue him onely without superstition and idolatrie.

8 Thou shalt make thee no grauen Image, or any likenesse of that that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bow thy selfe vnto them, nor serue them: for * I the Lord thy God am a d iealous God, visiting the iniquity of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me: *Exod 34.7. ierem 32.18.*

d That is, of his honour, not permitting it to be giuen to other.

10 And shewing mercy vnto thousands of them that [e] loue me, and keepe my commandements.

e The first degree to keepe the commandements is to loue God.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord wil not hold him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes [f] thou shalt labour, and shalt doe all thy worke:

f Meaning, since God permitteth sixe dayes to our labours, that we ought willingly to dedicate the seuenth to serue him wholly.

14 But the seuenth day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maid, nor thine ore, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy maide may rest as well as thou.

15 For remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 ¶ [g] Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may goe well with thee vpon the land which the Lord thy God giueth thee.

g Not for a shew, but with true obedience, and due reuerence.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adultery.

19 * Neither shalt thou steale.

Matth. 5. 21. *Luke* 18. 20. *Rom.* 13. 9.

20 Neither shalt thou beare false witnes against thy neighbour.

21 * Neither shalt thou [h] couet thy neighbors wife, neither shalt thou desire thy neighbours house, his field, nor his man seruant, nor his maid, his ore, nor his asse, nor ought that thy neighbour hath.

Rom. 7. 7.

h He speaketh not only of that resolute will, but that there be no motion nor affection.

22 ¶ These wordes the Lord spake vnto all your multitude in the mount out of the midst of the fire, the cloud and the darknes, with a great voice, & [i] added no more thereto: & wrote them vpon two tables of stone, and deliuered them vnto me.

i Teaching vs by his example to be content with his word and adde nothing thereto.

23 And when yee heard the voice out of the middes of the darkenesse, (for the mountaine did burne with fire) they yee came to me, all the chiefe of your tribes, and your Elders:

24 And yee said, Behold, the Lord our God hath shewed vs his glory and his greatnesse, and * wee haue heard his voice out of the middes of the fire: wee haue seene this day that God doth talke with man, and he* liueth.

Exod. 19. 19.

Chap. 4. 33.

25 Now therefore why should we die? for this great fire will consume vs: if wee heare the voice of the Lord our God any more, we shall die.

26 For what ‖ flesh was there euer, that heard the voice of the liuing God, speaking out of the mids of the fire as wee haue, and liued?

‖ Or, man.

27 Goe thou neere, and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God saith vnto thee, * and we will heare it, and doe it.

Exod. 20. 19.

28 Then the Lord heard the voice of your words, when ye spake vnto me: and the Lord said vnto me, I haue heard the voice of the words of this people, which they haue spoken vnto thee: they haue well said, all that they haue spoken.

29 Oh * that there were such an heart in them to feare me, & to keepe all my commandements alway: that it might goe well with them, and with their children for euer.

k He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereunto.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the commandements, and the ordinances, and the lawes which thou shalt teach them: that they may doe them in the land which I giue them to possesse it.

32 Take heede therefore, that yee doe as the Lord your God hath commanded you: [l] turne not aside to the right hand nor to the left,

l Ye shal neither adde nor diminish, Chap. 4. 2.

33 But walke in all the wayes which the Lord your God hath commanded you, that ye may [m] liue, and that it may goe well with you: and that ye may prolong your dayes in the land which ye shall possesse.

m As by obedience, God giueth vs all felicity: so of disobeying God, proceed all our miseries.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandements. 5 Which is, to loue him with all thine heart. 7 The same must be taught to the posteritie. 16 Not to tempt God. 25 Righteousnesse is conteined in the Law.

THese now are the commandements, ordinances, and ‖ Lawes, which the Lord your God commanded me to teach you, that ye might do them in the land whither ye goe to possesse it:

‖ Or, *iudgements.*

2 That thou mightest [a] feare the Lord thy God, and keepe all his ordinances, and his commandements which I commaund thee, thou, & thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

a A reuerent feare and loue of God is the first beginning to keep Gods commandements.

3 Heare therefore, O Israel, and take heed to doe it, that it may go well with thee, and that yee may increase mightily [b] in the land that floweth with milke and honie, as the Lord God of thy fathers hath promised thee.

b Which hath abundance of all things appertaining to mans life.

4 Heare, O Israel, the Lord our God is Lord onely,

5 * And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

Matth. 22. 37. *mar* 12. 29, 30. *luke* 10. 27.

6 * And these words which I command thee this day, shalbe in thine heart.

Chap. 11. 18.

7 And thou shalt [c] rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp.

c Some reade, thou shalt whet them vpon thy children: to wit, that they may print them more deepely in memory.

8 And thou shalt binde them for a signe vpon thine hand, and they shalbe ‖ as frontlets betweene thine eyes.

‖ Or, *signes of remembrance.*

9 Also thou shalt write them vpon the [d] postes of thine house, and vpon thy gates.

d That when thou entrest in, thou mayest remember them.

10 And when the Lorde thy God hath brought thee into the land, which hee sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all maner of goods, which thou fillest it not, and welles digged, which

which thou biggedst not, vineyardes and olive trees which thou plantedst not, and when thou hast eaten and art full:

e Let not wealth and ease cause thee forget Gods mercies, wherby thou wast deliuered out of miserie.

12 e Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, & serue him, and shalt f sweare by his Name.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

14 Ye shall not walke after other gods, after any of the gods of the people which are round about you.

15 (For the Lord thy God is a ielous God among you:) lest the wrath of the Lord thy God be kindled against thee, & destroy thee from the face of the earth.

g By doubting of his power, refusing lawfull meanes, and abusing his graces.

16 ¶ Ye shall not g tempt the Lord your God, as ye did tempt him in Massah:

17 But ye shall keepe diligently the commandements of the Lord your God, and his testimonies, and his ordinances which hee hath commanded thee,

h Here he condemneth all mans good intentions.

18 And thou shalt do that which is right and good in the h sight of the Lord: that thou mayest prosper, and that thou mayest goe in, and possesse that good land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath said.

i God requireth not onely that we serue him all our life, but also that we take paine that our posteritie may set forth his glory.

20 When thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mightie hand.

22 And the Lord shewed signes and wonders great and euil vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes,

k Nothing ought to moue vs more to true obedience, then the great benefits which we haue receiued of God.

23 k And brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers.

l But because none could fully obey the law, we must haue our recourse to Christ, to be iustified by faith.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe euer well with vs, and that he may preserue vs alive as at this present.

25 Moreouer, this shall be our l righteousnesse before the Lord our God, if we take heed to keepe all these commandements, as he hath commanded vs.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They must destroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoyd all occasion of idolatry.

WHen the Lord thy God shall bring thee into the land whither thou goest to possesse it, *and shal root out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

*Chap. 31.8.

2 And the Lord thy God shall giue them a before thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no *couenant with them, nor haue

a Into thy power, *Exod. 23.32. and 34.12.*

compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For ||they will cause thy sonne to turne away from me, and to serue other gods: then will the wrath of the Lord wax hote against you, and destroy thee suddenly.

||Or, any of them.

5 But thus shall yee deale with them, ye shall ouerthrow their altars, and breake downe their pillars, and ye shall cut downe their groues, and burne their grauen images with fire.

b God would haue his seruice pure without all idolatrous ceremonies & superstitions, Chap. 12.3.

6 * For thou art an holy people vnto the Lord thy God: * the Lord thy God hath chosen thee, to bee a peculiar people vnto himselfe, aboue all people that are vpon the earth.

Chap 14.2. and 26.18,19. Exod. 19.5. 1.pet. 2.9.

7 The Lord did not set his loue vpon you, nor chuse you, because ye were moe in number then any people: for yee were the fewest of all people:

c Freely, finding no cause in you more then in others so to doe.

8 But because the Lord c loued you, and because hee would keepe the othe which hee had sworne vnto our fathers, the Lord hath brought you out by a mightie hand, and deliuered you out of the house of bondage, from the hand of Pharaoh king of Egypt,

d And so put difference betweene him and idoles.

9 That thou mayest know, d that the Lord thy God, he is God, the faithfull God, which keepeth couenant and mercie vnto them that loue him and keepe his commandements, euen to a thousand generations,

e Meaning, manifestly, or in his life.

10 And rewardeth e them to their face that hate him, to bring them to destruction: he will not deferre to reward him, that hateth him, to his face.

11 Keepe thou therefore the commandements, and the ordinances, and the Lawes, which I command thee this day to do them.

12 ¶ For if you hearken vnto these lawes, and obserue and doe them, then the Lord thy God shall keepe with thee the couenant, and the f mercy which he sware vnto thy fathers.

f This couenant is grounded vpon his free grace: therefore in recompēsing their obedience, hee hath respect to his mercie, and not to their merites.

13 And he will loue thee and blesse thee, and multiply thee: he wil also blesse the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine, and thine oyle, and the increase of thy kine, and the flockes of thy sheepe in the land which he sware vnto thy fathers to giue thee.

14 Thou shalt be blessed aboue all people: * there shall be neither male nor female barren among you, nor among your cattell.

Exod. 23.26.

15 Moreouer, the Lord will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

Exod. 9.14. and 15.26.

16 Thou shalt therfore consume all people which the Lord thy God shall giue thee: g thine eie shall not spare them, neither shalt thou serue their gods, for that shall bee thy * destruction.

g We ought not to be mercifull where God commandeth seueritie.

17 If thou say in thine heart, These nations are more then I, how can I cast them out?

Exod. 23.33.

18 Thou shalt not feare them, but

remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great ‖ tentations which thine eyes saw, and the signes & wonders, and the mightie hand and stretched out arme, wherby the Lord thy God brought thee out: so shall the Lord thy God doe vnto all the people, whose face thou feareſt.

20 * Moreouer, the Lord thy God will send [h] hornets among them, vntill they that are left, and hide themselues from thee, bee destroyed.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mightie and dreadfull.

22 And the Lord thy God will roote out these nations before thee by little and little: thou mayest not consume them at once, lest the [i] beasts of the field increase vpon thee.

23 But the Lord thy God shal giue them before thee, and shall destroy them with a mighty destruction, vntill they be brought to nought.

24 And hee shall deliuer their kings into thine hand, and thou shalt destroy their name from vnder heauen: there shal no man be able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shal ye * burne with fire, and * couet not the siluer and gold, that is on them, nor take it vnto thee, lest thou be [k] snared therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into thine house, lest thou be accursed like it, but vtterly abhorre it, and count it most abominable: for it is * accursed.

CHAP. VIII.

God humbleth the Israelites, to trie what they haue in their heart. God chastiseth them as his children. 14 The heart ought not to be proud for Gods benefits. The forgetfulnesse of Gods benefits causeth destruction.

YEe shall keepe all the commandements which I command thee this day, [a] to doe them: that yee may liue, and be multiplied, and goe in, and possesse the land which the Lord sware vnto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this fortie yeere in the wildernesse, for to humble thee, and to [b] proue thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou knewest not, neither did thy fathers knowe it, that he might teach thee, that man liueth not by [c] bread only, but by euery word that proceedeth out of the mouth of the Lord, doth a man liue.

4 Thy rayment waxed not olde vpon thee, neither did thy foote [d] swel, these fortie yeeres.

5 Know therefore in thine heart, that as a man nourtureth his sonne, so the Lord thy God [e] nourtureth thee.

6 Therefore thou shalt keepe the commandements of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in which are riuers of water and fountaines, and ‖ deythes that spring out of valleys, and mountaines:

8 A land of wheat & barley, and of vineyards, and fig trees, and pomegranets: a land of oyle olive and of hony:

9 A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land [f] whose stones are yron, and out of whose mountaines thou shalt dig brasse.

10 And when thou hast eaten and filled thy selfe, thou shalt [g] blesse the Lord thy God for the good land which hee hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keeping his commandements, and his lawes and his ordinances which I command thee this day:

12 Lest when thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beasts and thy sheepe are increased, and thy siluer and gold is multiplied, and all that thou hast is increased,

14 Then thine heart [h] bee lifted vp, and thou forget þ Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great and terrible wildernesse (wherein were fierie serpents, and scorpions, and drought, where was no water, * who brought forth water for thee out of the rocke of flint:

16 Who fed thee in the wildernesse with * MAN, which thy fathers knew not) to humble thee, & to proue thee, that he might doe thee good at thy latter end.

17 Beware lest thou say in thine heart, My power and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is he which giueth thee power to get inheritance, to establish his couenant which he sware vnto thy fathers, as appeareth this day.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them and worship them, I * testifie vnto you this day, that ye shall surely perish.

20 As the nations which the Lord destroyeth before you, so ye shall perish, because yee would not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

God doth them not good for their owne righteousnesse, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two Tables are broken. 26 Moses prayeth for the people.

HEare, O Israel, thou shalt passe ouer Iordan this day, to go in and to possesse nations greater and mightier then thy selfe, and cities great and walled vp to heauen.

2 A people great and tall, euen the children of the Anakims, whom thou knowest, and [b] whom thou hast heard say, Who can stand before the children of Anak?

[Or, plagues, or, trials, 2 chap. 29. 3. exod. 15. 25. and 16. 4.]

[Exod. 23. 28. Iosh. 24. 12.]

h There is not so small a creature, which I will not arme to fight on thy side against them.

i So that it is your commodity that God accomplish not his promise so soone as you would wish.

[Chap. 12. 3. exod. 23. 24. Iosh. 7. 1, 21. 2. mac. 12. 40.]

k And be entised to idolatrie.

[Chap. 13. 17.]

a Shewing that it is not enough to heare Gods word, except we expresse it by example of life.

b Which is declared in afflictions, either by patience or by grudging against Gods visitation.

c Man liueth not by meate onely, but by the power of God, which giueth it strength to nourish vs.

d As they that goe barefooted.

e So that his afflictions are signes of his fatherly loue toward vs.

[Or, mettes.]

f Where there are mines of mettall.

g For to receiue Gods benefits and not to be thankfull, is to contemne God in them.

h By attributing Gods benefits to thine owne wisdome and labor, or to good fortune.

[Num 20. 11.]

[Exod. 16. 16.]

i If things concerning this life proceed onely of Gods mercie: much more spiritual gifts and life euerlasting.

k Or, take to witnesse the heauen & the earth as Chap. 4. 26.

a Meaning, shortly.

b By the report of the spies, Num. 13. 29.

c To guide thee and gouerne thee.

3 Understand therefore that this day the Lord thy God is hee which c goeth ouer before thee as a consuming fire: hee shall destroy them, and hee shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said vnto thee.

d Man of himselfe can deserue nothing but Gods anger, and if God spare any it commeth of his great mercy.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my d righteousnesse the Lord hath brought mee in, to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee.

5 For thou entrest not to inherite their land for thy righteousnesse, or for thy vpright heart: but for the wickednesse of those nations the Lord thy God doeth cast them out before thee, and that he might performe the word which the Lord thy God sware vnto thy fathers, Abraham, Izhak and Iaakob.

6 Understand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousnesse: for thou art

e Like stubburne oxen which will not endure their masters yoke.

a e stiffenecked people.

f He proueth by the length of time, that their rebellion was most great and intollerable,

7 Remember, and forget not, how thou prouokedst the Lord thy God to anger in the wildernesse: f since the day that thou didst depart out of the land of Egypt, vntill yee came vnto this place, yee haue rebelled against the Lord.

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, euen to destroy you.

9 When I was gone vp into the mount, to receiue the Tables of stone, the Tables, I say, of the Couenant which the Lord made with you: and I *abode in the mount forty dayes and forty nights, and I neither ate bread, nor yet dranke water:

*Exod. 24.18. and 34.28.

*Exod. 31.18.

g That is, miraculously, and not by the hand of men.

10 *Then the Lord deliuered mee two Tables of stone, written with the g finger of God, and in them was contained according to all the words which the Lord had said vnto you in the mount out of the midst of the fire, in the day of the assembly.

11 And when the forty dayes and forty nights were ended, the Lord gaue me the two Tables of stone, the Tables, I say, of the Couenant.

*Exod. 32.7.

12 And the Lord said vnto me, *Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue h corrupted their wayes: they are soone turned out of the way, which I commanded them: they haue made them a molten image.

h So soone as man declineth from the obedience of God, his wayes are corrupt.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and behold, it is a stiffenecked people.

i Signifying that the prayers of the faithfull are a barre to stay Gods anger, that he consume not all.

14 i Let mee alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mightie nation, and greater then they be.

15 So I returned and came downe from the mount (and the mount burnt with fire, and the two Tables of the Couenant were in my two hands)

16 Then I looked, and behold, yee had sinned against the Lord your God: for yee had made you a molten calfe, and had turned quickly out of the k way which the Lord had commanded you.

k That is, from the Law, wherein he declareth what is the cause of our perdition.

17 Therefore I tooke the two Tables, and cast them out of my two hands, & brake them before your eyes.

18 And I fell downe before the Lord forty dayes and forty nights, as before: I neither ate bread, nor dranke water, because of all your sinnes, which ye had committed, in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moued against you, euen to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angrie with Aaron, euen to l destroy him: but at that time I prayed also for Aaron.

l Whereby he sheweth what danger they are in, that haue authoritie, and resist not wickednesse.

21 And I tooke your sinne, I meane the calfe which yee had made, and burnt him with fire, and stamped him, and ground him small, euen to very dust: and I cast the dust thereof into the riuer, that descended out of the m Mount.

m Horeb, or Sinai.

22 Also *in Taberah, and in *Massah, *and in Kibroth-hattaauah ye prouoked the Lord to anger.

*Num. 11.1, 3. *Exod. 17.7. *Num. 11.34.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Goe vp, and possesse the land which I haue giuen you, then yee n rebelled against the commandement of the Lord your God, and beleeued him not, nor hearkened vnto his voice.

n At the returne of the spies.

24 Yee haue beene rebellious vnto the Lord, since the day that I knew you.

25 Then I fell downe before the Lord o forty dayes, & forty nights, as I fell downe before, because the Lord had said, that hee would destroy you.

o Whereby is signified that God requireth earnest continuance in prayer.

26 And I prayed vnto the Lord, and said, O Lord God, destroy not thy people, & thine inheritance, which thou hast redeemed thorow thy greatnes, whom thou hast brought out of Egypt with a mighty hand.

27 p Remember thy seruants Abraham, Izhak, and Iaakob: looke not to the stubburnnesse of this people, nor to their wickednesse, nor to their sinne,

p The godly in their prayers ground on Gods promise, and confesse their sinnes. *Num. 14.16.

28 Least the country whence thou broughtest them, say, *Because the Lord was not able to bring them into the land which hee promised them, or because he hated them, hee caried them out, to slay them in the wildernesse.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, & by thy stretched out arme.

CHAP. X.

5 The second Tables put in the Arke. 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of him. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

AT the same time the Lord said vnto mee, *Hew thee two Tables of stone like vnto the first, and come vp vnto me into the Mount, and make thee an Arke of wood,

*Exod. 34.1.

2 And I wil write vpon the Tables the

wordes that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

a Which wood is of long continuance.

3 And I made an Arke of [a] Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables, according to the first writing (the ten Commandements, which the Lord spake vnto you in the Mount out of the mids of the fire, in the day of the [b] assembly) and the Lorde gaue them vnto me.

b When you were assembled to receiue the Law.

5 And I departed, and came down from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Israel toke their iourney from Beeroth of the children of Iaakan to [c] Mosera, where Aaron dyed, and was buried, and Eleazar his sonne became Priest in his stead.

c This mountaine was also called Hor, Num. 20. 28.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iotbath a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leui to beare the Arke of the couenant of the Lord, and to stand before the Lord, to [d] minister vnto him, and to blesse in his Name vnto this day.

d That is, to offer sacrifices and to declare the Lawe to the people.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his [e] inheritance, as the Lord thy God hath promised him.

e So God turned the curse of Iaakob, Gen 49. 7. vnto blessing.

10 And I taried in the Mount, as at the first time, forty dayes and forty nights, and the Lord heard me at that time also, and the Lord would not destroy thee,

11 But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And now, Israel, what doeth the Lord thy God [f] require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

f For all our sins and transgressions, God requireth nothing but to turne to him, and to obey him.

13 That thou keepe the commandements of the Lord, and his ordinances, which I command thee this day for thy wealth?

14 Behold, heauen, and the heauen of heauens is the Lordes thy God, and the *earth with all that therein is.

*Psal. 24. 1.

15 [g] Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their seede after them, euen you aboue all people, as appeareth this day.

g Although he was Lord of heauen and earth, yet would hee chuse none but you.

16 [h] Circumcise therefore the foreskin of your heart, and harden your necks no more.

h Cut off all your euil affections, Ierem. 4. 4

17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie and terrible, which accepteth no *persons, nor taketh reward:

2. Chron. 19. 7. Iob 34. 19. Rom. 2. 11.

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him food and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

Leuit. 6. 13. Matth. 4. 10.

20 *Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and [i] shalt sweare by his Name.

i Reade Chap. 6 13.

21 Hee is thy praise, and hee is thy God, that hath done for thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went downe vnto Egypt with *seuentie persons, and now the Lord thy God hath made thee as the *starres of the heauen in multitude.

Gen. 46. 27. exod. 1. 5. Gen. 15. 5.

CHAP. XI.

1 *An exhortation to loue God, and keepe his Law.* 10 *The praises of Canaan.* 18 *To meditate continually the word of God.* 19 *To teach it vnto the children.* 26 *Blessing and cursing.*

THerefore thou shalt loue the Lorde thy God, and shalt keepe that, which he commandeth to be kept: that is, his ordinances, and his Lawes, and his Commandements alway.

2 And [a] consider this day (for I speake not to your children, which haue neither known nor seene) the chastisement of the Lord your God, his greatnesse, his mightie hand, and his stretched out arme,

a Ye which haue seene Gods graces with your eyes, ought rather to be mooued, then your children, which haue only heard of them.

3 And his signes, and his actes which he did in the mids of Egypt vnto Pharaoh the King of Egypt, and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses, and to their charets, when hee caused the waters of the red Sea to ouerflow them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And [b] what he did vnto you in the wilderneste, vntill ye came vnto this place:

b As well concerning his benefits as his corrections.

6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their households, and their tents, and al their substance that ‡ they had in the mids of all Israel.

‡ Ebr. was at their feete.

7 For your eyes haue seene all the great actes of the Lord which he did.

8 Therefore shall ye keepe [c] all the Commandements, which I command you this day, that ye may be strong, & goe in and possesse the land whither ye goe to possesse it:

c Because yee haue felt both his chastisements and benefits.

9 Also that ye may prolong your dayes in the land which the Lord sware vnto your fathers, to giue vnto them & to their seed, euen a land that floweth with milke and hony.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence yee came, where thou sowedst thy seed, and wateredst it with thy ‖ [d] feete, as a garden of herbes:

‖ Or, labour.

d As by making gutters for the water to come out of the riuer Nilus to water the land.

11 But the land whither yee goe to possesse it, is a land of mountaines and valleys, and drinketh water of the raine of heauen.

12 This land doeth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13 ¶ If yee shall hearken therefore vnto my Commandements, which I commaund you this day, that ye loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in

e In the seede time and toward harueſt.

in due time, e the firſt raine and the latter, that thou mayeſt gather in thy wheate, and thy wine, and thine oyle.

14 Alſo I wil ſend graſſe in thy fields for thy cattell, that thou mayeſt eate, and haue enough.

f By deuiſing to your ſelues fooliſh deuotions according to your owne fantaſies.

16 But beware leſt your heart f deceiue you, and leſt ye turne aſide, and ſerue other gods, and worſhip them,

17 And ſo the anger of the Lord be kindled againſt you, and hee ſhut vp the heauen, that there bee no raine, and that your land yeeld not her fruit, and yee periſh quickely from the good land, which the Lord giueth you.

18 ¶ Therefore ſhall yee lay vp theſe my words in your heart and your ſoule, and

Chap.6.6,8. * binde them for a ſigne vpon your hand, that they may be as a frontlet betweene your eyes.

Chap.4.10. and 6,6,7. 19 And yee ſhall * teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp.

20 And thou ſhalt write them vpon the poſtes of thine houſe, and vpon thy gates,

21 That your dayes may bee multiplied, and the dayes of your children, in the land which the Lord ſware vnto your fathers to giue them, as long as the g heauens are aboue the earth.

g As long as the heauens endure.

22 ¶ For if yee keepe diligently all theſe commandements, which I commaund you to doe: that is, to loue the Lord your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lord caſt out all theſe nations before you, and ye ſhall poſſeſſe great nations and mightier then you.

Ioſh.1.3. 24 * All the places whereon the ſoles of h your feete ſhall tread, ſhall bee yours: your coaſt ſhall be from the wildernes and from Lebanon, and from the riuer, euen the riuer Perath, vnto the vttermoſt i Sea.

h This was accompliſhed in Dauid and Salomons time.

i Called Mediterraneum.

25 No man ſhall ſtand againſt you: for the Lord your God ſhall caſt the feare and dread of you vpon all the land that yee ſhall tread vpon, as he hath ſaid vnto you.

26 ¶ Behold, I ſet before you this day a bleſſing and curſe:

Chap.28.2. and 30 1. 27 * The bleſſing if ye obey the commandements of the Lord your God, which I command you this day:

Chap.28.15. 28 And the * curſe, if ye will not obey the commandements of the Lord your God, but turne out of the way which I command you this day, to goe after other gods, which yee haue not k knowen.

k He reproueth the malice of men which leaue that which is certaine to follow that which is vncertaine.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goeſt to poſſeſſe it, then thou ſhalt put the * bleſſing vpon mount Gerizim, and the curſe vpon mount Ebal.

Chap.27.12,13. Ioſh.8.33.

30 Are they not beyond Iorden on that part, l where the Sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer againſt Gilgal, beſide the ‖ groue of Moreh?

l Meaning, in Samaria.

‖ Or, plaine.

31 For ye ſhall paſſe ouer Iorden, to goe in to poſſeſſe the land, which the Lord your God giueth you, and ye ſhall poſſeſſe it, and dwell therein.

32 Take heed therefore that yee * doe all the commandements and the lawes, which I ſet before you this day.

Chap.5.32.

CHAP. XII.

2 To deſtroy the idolatrous places. 5. 8 To ſerue God where he commandeth, and as he commandeth, and not as men fantaſie. 19 The Leuites muſt be nouriſhed. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods word.

THeſe are the ordinances and the lawes, which ye ſhal obſerue and do in the land (which the Lord God a of thy fathers giueth thee to poſſeſſe it) as long as ye liue vpon the earth.

a Whereby they are admoniſhed to ſeeke none other God.

2 * Ye ſhall vtterly deſtroy all the places wherein the nations which ye ſhall poſſeſſe, ſerued their gods vpon the hie mountaines, and vpon the hilles, and vnder euery greene tree.

Chap.7.5.

3 * Alſo ye ſhall ouerthrow their altars, and breake downe their pillars, and burne their b groues with fire: and yee ſhall hewe downe the grauen images of their gods, and abolish their names out of that place.

Iudges 2.2.

b Wherein they ſacrificed to their idoles.

4 Ye ſhall c not ſo doe vnto the Lord your God,

c Ye ſhall not ſerue the Lord with ſuperſtitions.

5 But ye ſhall ſeeke the place which the Lord your God ſhall * chuſe out of all your tribes, to put his Name there, and there to dwell, and thither thou ſhalt come,

1.Kings 8.29. 2.chron.6.5. and 7.12,16.

6 And yee ſhall bring thither your burnt offrings, and your ſacrifices: and your tithes, and the d offering of your hands, and your vowes, and your free offrings, and the firſt borne of your kine, and of your ſheepe.

d Meaning, the firſt fruits.

7 And there ye ſhall eat e before the Lord your God, and yee ſhall reioyce in all that ye put your hand vnto, both ye, and your households, becauſe the Lord thy God hath bleſſed thee.

e Where his Arke ſhall be.

8 Yee ſhall not doe after all theſe things that we do f here this day; that is, euery man whatſoeuer ſeemeth him good in his owne eyes.

f Not that they ſacrificed after their fantaſies, but that God would be ſerued more purely in the land of Canaan.

9 For ye are not yet come to reſt, and to the inheritance which the Lord thy God giueth thee.

10 But when yee goe ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherit, and when he hath giuen you g reſt from all your enemies round about, and ye dwell in ſafetie,

g It had not bin enough to conquere, except God had maintained them in reſt vnder his protection.

11 Then there ſhall be a place which the Lord your God ſhal chuſe to cauſe his Name to dwell there, thither ſhall ye bring all that I command you, your burnt offrings, and your ſacrifices, your tithes, and the offering of your hands, and all your ‖ ſpeciall vowes which ye vow vnto the Lord:

‖ Or, that which yee chuſe out for your vowes.

Chap.10.9.

12 And yee ſhall reioyce before the Lord your God, yee, and your ſonnes, and your daughters, and your ſeruants, and your maidens, and the Leuite that is within your gates: * for he hath no part nor inheritance with you.

h As was declared euer by the placing of the Arke, as in Shiloh 243. yeres, or as ſome write, more then 300. yeeres, and in other places till the temple was built.

13 Take heede that thou offer not thy burnt offrings in euery place that thou ſeeſt:

14 But in the place which the Lord ſhall h chuſe in one of thy tribes, there thou ſhalt

shalt offer thy burnt offrings, and there thou shalt doe all that I command thee.

15 Notwithstanding thou mayest kill and eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the [i] blessing of the Lord thy God which hee hath giuen thee: both the vncleane and the cleane may eate thereof, [k] as of the roe bucke, and of the hart.

16 Onely ye shall not eate the blood, but powre it vpon the earth as water.

17 ¶ Thou mayest not eate within thy gates the [l] tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offerings, nor the offerings of thine hands:

18 But thou shalt eate it before the Lord thy God in the place which the Lord thy God shall chuse, thou and thy sonne, & thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates: & thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 *Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 ¶ When the Lord thy God shall enlarge thy border, * as he hath promised thee, and thou shalt say, I will eate flesh, (because thine heart longeth to eate flesh) thou mayest eate flesh whatsoeuer thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, bee farre from thee, then thou shalt kil of thy bullocks, and of thy sheepe which the Lord hath giuen thee, as I haue commanded thee, and thou shalt eat in thy gates whatsoeuer thine heart desireth.

22 Euen as the roe bucke and the hart is eaten, so shalt thou eate them: both the vncleane and the cleane shall eate of them alike.

23 Onely be ‡sure that thou eate not the blood: for the blood [m] is the life, and thou maiest not eate the life with the flesh.

24 Therefore thou shalt not eate it, but powre it vpon the earth as water.

25 Thou shalt not eate it, that it may goe well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord:

26 But thine [n] holy things which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shall be powred vpon the altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heed, and heare all these words which I commaund thee, that it may goe [o] well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them, and dwell in their land,

30 Beware lest thou be taken in [p] a snare after them, after that they bee destroyed before thee, and lest thou aske after their gods: saying, How did these nations serue their gods, that I may doe so likewise?

31 Thou shalt not doe so vnto the Lord thy God: for all abomination, which y Lord hateth, haue they done vnto their gods: for they haue [q] burned both their sonnes and their daughters with fire to their gods.

32 Therefore whatsoeuer I command you, take heed you doe it: * thou shalt put nothing thereto, nor take ought therefrom.

i As God hath giuen thee power and abilitie.
k Euery one might eate at home, aswell the beast appointed for sacrifice, as the other.
l Meaning, whatsoeuer was offered to the Lord, might not be eaten, but where he had appointed.
*Eccles. 7.32.
*Gen. 28.14. chap. 19.8.
‡Ebr. be strong, or constant.
m Because the life of beasts is in their blood.
n That which thou wilt offer in sacrifice.
o God by promise bindeth himselfe to doe good to them that obey his word.
p By following their superstitions, and idolatries, and thinking to serue me thereby.
q They thought nothing too deare to offer to their idoles.
Chap. 4.2. iosh. 1.7. prou. 30.6. reuel. 22.18.

CHAP. XIII.

5 The entisers to idolatry must bee slaine, seeme they neuer so holy, 6 So neere of kindred or friendship, 12 Or great in multitude or power.

IF there arise among you a prophet or a dreamer of [a] dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder which he hath told thee come to passe) saying, * Let vs goe after other gods, which thou hast not knowen, and let vs serue them,

3 Thou shalt not hearken vnto the words of that Prophet, or vnto that dreamer of dreames: for the Lord your God [c] prooueth you, to know whether ye loue the Lord your God with all your heart, and with all your soule.

4 Ye shall walke after the Lord your God and feare him, and shall keepe his commandements, and hearken vnto his voyce, and yee shall serue him, and cleaue vnto him.

5 But that prophet, or that dreamer of dreames, he shall [d] be slaine, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euill away forth of the mids of thee.

6 ¶ If [e] thy brother the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, that lieth in thy bosom, or thy friend, which is as thine owne [f] soule, entise thee secretly, saying, Let vs goe and serue other gods (which thou hast not known, thou, I say, nor thy fathers)

7 Any of the gods of the people which are rounde about you, neere vnto thee, or farre off from thee, from the one end of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pitie him, nor shew mercie, nor keepe him secret:

9 But thou shalt euen kill him: [g] thine hand shall bee first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones that hee die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt from the house of bondage)

11 That all * Israel may heare and feare, and doe no more any such wickednes as this among you.

a Which saith that he hath things reuealed vnto him in dreames.
b He sheweth whereunto the false prophets tend.
c God ordaineth all these things, that his may be knowen.
d Being conuict by testimonies, and condemned by the Iudge.
e All naturall affections must giue place to Gods honour.
f Whom thou louest as thy life.
g As the witnesse is charged, Chap. 17.7.
*Chap. 17.13.

12 ¶ If

12 ¶ If thou shalt heare say, (concerning any of thy cities, which the Lord thy God hath giuen thee to dwell in)

‡ Ebr. children of Belial.

13 ‡ Wicked men are gone out from among you, and haue drawen away the inhabitants of their citie, saying, Let vs goe and serue other gods which ye haue not knowen,

h Which art appointed to see faults punished.

14 Then h thou shalt seeke & make search and enquire diligently: and if it be true, and the thing certaine, that such abomination is wrought among you,

15 Thou shalt euen slay the inhabitants of that citie with the edge of the sword: destroy it vtterly and al that is therin, and the cattell thereof with the edge of the sword.

i Signifying, that no idolatry is so execrable, nor more grieuously to be punished, then of then which once professed God.

16 And i thou shalt gather all the spoile of it into the middes of the streete thereof, and burne with fire the citie and all the spoile thereof euery whit vnto the Lord thy God: and it shall be an heape for euer, it shal not be built againe.

k Of the spoyle of that idolatrous and cursed citie, reade Chap. 7.26. & Ios. 7.11.

17 And there shall cleaue nothing of the k damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shew thee mercie, and haue compassion on thee, and multiply thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voice of the Lord thy God, and keepe all his commandements, which I command thee this day, that thou doe that which is right in the eyes of the Lord thy God.

CHAP. XIIII.

1 The maners of the Gentiles in marking themselues for the dead, may not bee followed. 4 What meats are cleane to be eaten, and what not. 29 The tithes for the Leuites, stranger, fatherlesse, and widow.

Leuit. 19.28.

YEe are the children of the Lord your God. * Yee shall not cut your selues, nor make you any baldnesse betweene your eyes for the dead.

Chap. 7.6. and 26.18,19.

2 * For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a a peculiar people vnto himselfe, aboue all the people that are vpon the earth.

a Therfore thou oughtest not to follow the superstitions of the Gentiles.

3 ¶ Thou shalt eate no maner of abomination.

b This ceremoniall Law instructed the Iewes to seeke a spirituall pureneſſe euen in their meate and drinke.

4 b These are the beasts which yee shall eate: the beeke, the sheepe, and the goate,

5 The hart, and the roe bucke, and the bugle, and the wilde goat, and the vnicorne, and the wilde ore, and the chamois.

6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, and is of the beasts that cheweth the cud, that shal ye eate.

7 But these ye shal not eate, of them that chew the cud, and of them that diuide and cleane the hoofe onely, the camell, nor the hare, nor the cony: for they chew the cud but diuide not the hoofe: therefore they shall bee vncleane vnto you:

8 Also the swine, because he diuideth the hoofe and cheweth not the cud, shall bee vncleane vnto you: ye shal not eat of their flesh, nor touch their dead carkeises.

Leuit. 11.9.

9 ¶ * These ye shal eate, of all that are in the waters: all that haue finnes and scales shall yee eate.

10 And whatsoeuer hath no finnes nor scales, yee shall not eate: it shall be vncleane vnto you.

11 ¶ Of all cleane birds yee shall eate:

12 But these are they, whereof ye shal not eate; the eagle, nor the gosshauke, nor the osprey,

13 Nor the gleade, nor the kite, nor the vulture, after their kind,

14 Nor all kind of rauens,

15 Nor the ostrich, nor the night crow, nor the ‖ seamew, nor the hauke after her kinde,

‖ Or, cuckow.

16 Neither the little owle, nor the great owle, nor the redshanke,

17 Nor the pelicane, nor the swanne, nor the cormorant:

18 The storke also and the heron in his kind, nor the lapwing, nor the * backe.

Leuit. 11.19.

19 And euery creeping thing that flieth, shall bee vncleane vnto you: it shall not bee eaten.

20 But of all cleane foules ye may eate.

c Because their blood was not shed, but remaineth in them.

21 Ye shall eat of nothing that c dieth alone, but thou shalt giue it vnto the d stranger that is within thy gates, that he may eat it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not * seethe a kid in his mothers milke.

d Which is not of thy Religion. Exod. 23.19. and 34.26.

22 Thou shalt e giue the tithe of all the increase of thy seede, that commeth foorth of the field yeere by yeere.

e The tithes were ordained for the maintenance of the Leuites, which had none inheritance.

23 And thou shalt eate before the Lorde thy God (in the place which he shall chuse to cause his name to dwell there) the tithe of thy corne, of thy wine, and of thine oile, and the first borne of thy kine, and of thy sheepe, that thou maiest learne to feare the Lord thy God alway.

25 And if the way be too long for thee, so that thou art not able to carie it, because the place is farre from thee, where the Lord thy God shall chuse to set his Name, f when the Lord thy God shall blesse thee,

f When he shall giue thee ability.

25 Then shalt thou make it in money, and ‖ take the money in thine hand, & go vnto the place which the Lord thy God shall chuse.

‖ Or, binde vp.

26 And thou shalt bestow the money for whatsoeuer thine heart desireth: whether it be ore, or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth: & thou shalt eate it there before the Lord thy God, and reioyce, both thou and thy household.

g After the Priest hath receiued the Lords part.

27 And the Leuite that is within thy gates shalt thou not forsake: for hee hath neither part nor inheritance with thee.

28 ¶ At the end of three yeere, thou shalt h bring foorth all the tithes of thine increase of the same yeere, and lay it vp within thy gates.

h Besides the yeerely tithes that were giuen to the Leuites, these were layd vp in store for the poore.

29 Then the Leuite shall come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widow which are within thy gates, and shall eate, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yeere of releasing of debts. 5 God blesseth them that keepe his commandements. 7 To help the poore. 12 The freedome of seruants. 19 The first borne of the cattell must be offered to the Lord.

At

AT the terme of seuen yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: euery [a] creditour shall quite the lone of his hand which hee hath lent to his neighbour: hee shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 [b] Saue when there shall bee no poore with thee: for the Lord shal blesse thee in the land, which the Lord thy God giueth thee for an inheritance to possesse it:

5 So that thou hearken vnto the voice of the Lord thy God to obserue and doe all these commandements which I command thee this day.

6 For the Lord thy God hath blessed thee, as hee hath promised thee: and *thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne ouer many nations, and they shal not reigne ouer thee.

7 ¶ If one of thy brethren with thee bee poore ‖ within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 *But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therefore ‡ it grieueth thee to looke on thy poore brother, and thou giuest him nought, and hee crie vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and ‡ let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.

11 [c] Because there shal be euer some poore in the land, therefore I commaund thee, saying, Thou shalt [d] open thine hand vnto thy brother, to thy needie, and to thy poore in thy land.

12 ¶ *If thy brother an Ebrew sell himselfe to thee, or an Hebrewesse, and serue thee sixe yeere, euen in the seuenth yeere thou shalt let him goe from thee.

13 And when thou lendest him out free from thee, thou shalt not let him goe away emptie,

14 But shalt [e] giue him a liberall reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherwith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I commaund thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because he loueth thee and thine house, and because he is well with thee,

17 *Then shalt thou take an awle, and pierce his eare thorow against the doore, and he shalbe thy seruant [f] for euer: and vnto thy maide seruant thou shalt doe likewise.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for hee hath serued thee sixe yeeres, which is the double worth of an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

19 ¶ *All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. [h] Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eat it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine household.

21 *But if there be any blemish therein, as if it be lame, or blinde, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

22 But shalt eate it within thy gates: the vncleane and the cleane shall eate it alike, [i] as the roe bucke, and as the hart.

23 Onely thou shalt not eate the blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

1 Of Easter. 10 Whitsontide, 13 and the feast of Tabernacles. 18 What officers ought to be ordined. 21 Idolatrie forbidden.

THou shalt keepe the moneth of [a] Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore [b] offer the Passeouer vnto the Lord thy God, of sheepe and bullockes * in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou shalt *eat no leauened bread with it: but seuen daies shalt thou eat vnleauened bread therewith, euen the bread of [c] tribulation: for thou camest out of the land of Egypt in haste: that thou maiest remember the day when thou camest out of the land of Egypt, all the daies of thy life.

4 And there shall be no leauen seene with thee in all thy coasts seuen daies long, neither shall there remaine the night any of the flesh vntill the morning, which thou offeredst the first day at euen.

5 Thou maiest not [d] offer the Passeouer within any of thy gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the [e] Passeouer at euen, about the going downe of the Sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eate it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and go vnto thy tents.

8 Sixe dayes shalt thou eat vnleauened bread, and the seuenth day shall be a solemne assembly to the Lord thy God: thou shalt do no worke therein.

9 ¶ Seuen weekes shalt thou [f] number vnto thee, and shalt begin to number the seuen weekes when thou beginnest to put the sickle to the corne.

10 And thou shalt keep the feast of weeks vnto

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a He shall onely release his debtors, which are not able to pay for that yeere.

b For if thy debtor be rich, he may be constrained to pay.

Chap. 28.12.

‖ *Or, any of thy cities,*

Matth. 5.42. Luke 6.34.

‡ *Ebr. thine eye is euill.*

‡ *Ebr. let not thine heart be euill.*

c To trie your charitie, Matth. 26.11.

d Thou shalt be liberall. *Exod 21.2. iere. 34.14.*

e In token that thou doest acknowlenge the benefite which God hath giuen thee by his labours.

Exod. 21.6.

f To the yeere of Iubile, Leuit. 25.40.

g For the hired seruant serued but three yeeres, and he sixe. *Exod. 34.19.*

h For they are the Lords.

Leuit. 22.20,22. chap. 17.1. eccles. 35.12.

i Thou shalt as well eate them as the roe bucke and other wilde beasts.

a Reade Exod. 13.4.

b Thou shalt eate the Easter Lambe. *Chap. 12 5. Exo. 12.14,15.*

c Which signified that affliction which thou hadst in Egypt.

d This was chiefly accomplished, when the Temple was built.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whome this Lambe was a figure.

f Beginning at the next morning after the Passeouer, Leuit. 23.15. exo. 23.4.

‖ *Or, as thou art able, willingly.*

vnto the Lord thy God, ‖ euen a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne and thy daughter, and thy seruant, and thy maide, and the Leuite that is within thy gates, and the stranger, and the fatherlesse, and the widow that are among you, in the place which the Lord thy God shall chuse to place his Name there.

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and doe these ordinances.

13 ¶ Thou shalt [a] obserue the feast of the Tabernacles seuen dayes, when thou hast gathered in thy corne and thy wine.

[a] That is, the fifteenth day of the seuenth moneth, Leu. 23. 34.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite, and the stranger, and the fatherlesse, and the widow that are within thy gates.

15 Seuen dayes shalt thou keepe a feast vnto the Lord thy God, in the place which the Lord shal chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine handes, thou shalt in any case be glad.

Exod. 23. 15. and 34. 23.

16 ¶ * Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lord * emptie.

Eccles. 35. 4.

17 Euery man shall giue according to the gift of his [h] hand, and according to the blessing of the Lord thy God, which hee hath giuen thee.

h According to the abilitie that God hath giuen him.

18 ¶ [i] Iudges & officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee throughout thy tribes: and they shall iudge the people with righteous iudgement.

i He gaue authoritie to that people for a time to chuse themselues magistrates.

19 Wrest not thou the Law, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and peruerteth the words of the iust.

20 That which is [k] iust and right shalt thou follow, that thou mayest liue and possesse the land which the Lord thy God giueth thee.

k The magistrate must constantly follow the tenor of the Law, and in nothing decline from iustice.

21 ¶ Thou shalt plant thee no grone of any trees neere vnto the Altar of the Lord thy God, which thou shalt make thee.

22 ¶ Thou shalt set thee vp no ‖ pillar, which thing the Lord thy God hateth.

‖ *Or, image.*

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the Priest and the Iudge. 12 The contemner must die. 15 The election of the king. 16. 17 What things he ought to auoid, 18 and what he ought to embrace.

THou shalt offer vnto the Lord thy God no bullocke nor sheepe wherein is * [a] blemish, or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

Chap 15. 21.

a Thou shalt not serue God for fashion sake, as hypocrites doe.

2 ¶ If there be found among you in any of thy cities which the Lord thy God giueth thee, man or [b] woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his couenant,

b Shewing, that the crime cannot be excused by the frailtie of the person.

3 And hath gone and serued other gods, and worshipped them: as the Sunne, or the moone, or any of the hoste of heauen, which I haue not [c] commanded,

c Whereby he condemneth all religion and seruing of God, which God hath not commanded.

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou enquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones till they die.

6 * At the mouth ‡ of two or three witnesses shall he that is worthy of death, die: but at the mouth of one witnesse he shall not die.

Num. 35. 30. chap. 19. 15. matt. 18. 16. 2. cor. 13. 1.

‡ *Ebr. of two witnesses, or three witnesses.*

7 The hands of the [d] witnesses shall be first vpon him to kil him: and afterward the hands of all the [e] people, so thou shalt take the wicked away from among you.

d Whereby they declared that they testified the truth.

e To signifie a common consent to maintain Gods honor and true religion.

8 ¶ If there arise a matter too hard for thee in iudgement betweene blood & blood, betweene plea and plea, betweene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the [f] iudge that shal be in those dayes, & aske, and they shall shew thee the sentence of iudgement,

f Who shal giue sentence, as the Priests counsell him by the Law of God.

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt obserue to doe according to all that they informe thee.

11 According to the law which they shall teach thee, and according to the iudgement which they shall tell thee, shalt thou doe: thou shalt not decline from the thing which they shall shew thee, neither to the right hand nor to the left.

g Thou shalt obey their sentence, that the controuersie may haue an end.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God, to [h] minister there) or vnto the iudge, that man shall die, and thou shalt take away euill from Israel.

h So long as he is the true minister of God and pronounceth according to his word.

13 So all the people shall heare & feare, and doe no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, & shalt possesse it, and dwell therein, if thou say, I will set a king ouer me, like as all the nations that are about me,

15 Then thou shalt make him King ouer thee, whome the LORDE thy GOD shall chuse: from among thy brethren shalt thou make a king ouer thee: thou ‖ shalt not set a [i] stranger ouer thee, which is not thy brother.

‖ *Or, mayest not.*

i Who is not of thy nation, lest he change true religio into idolatrie, and bring thee to slaverie.

16 In any wise hee shall not prepare him many horses, nor bring the people again to [k] Egypt, for to increase the number of horses, seeing the Lorde hath sayde vnto you,

k To reuenge their iniurie, and to take them of their best horses, 1. King. 10. 28.

Ye

Ye shall henceforth goe no more againe that way.

17 Neither shal he take him many wiues, lest his heart [l] turne away, neither shall hee gather him much siluer and gold.

18 And when he shall sit vpon the throne of his kingdome, then shal he write him this [m] Law repeated in a booke, by the [n] Priests of the Leuites.

19 And it shall be with him, and he shall reade therein all dayes of his life, that hee may learne to feare the Lord his God, and to keepe all the wordes of this Law, and these ordinances for to doe them:

20 That his heart be not lifted vp aboue his [o] brethren, and that hee turne not from the commandement to the right hand or to the left, but that hee may prolong his dayes in his kingdome, hee, and his sonnes in the mids of Israel.

l From the Law of God.

m Meaning, the Deuteronomie.

n He shall cause it to be written by them, or he shall write it by their example.

o Whereby is meant [p] kings ought so to loue their subiects, as nature bindeth one brother to loue another.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoid the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shalbe slaine. 22 How he may be knowen.

THe Priestes of the Leuites, and all the tribe of Leui * shall haue no part nor inheritance with Israel, * but shall eat the offerings of the Lord made by fire, and his [a] inheritance.

Num.18.20. Chap.10.9. 1.cor.9.13.

a That is, the Lords part of his inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Lorde is their inheritance, as hee hath said vnto them.

3 ¶ And this shall be the Priests duety of the people, that they which offer sacrifice, whether it be bullocke or sheepe, shall giue vnto the Priest the [b] shoulder, and the two cheekes and the maw,

b The right shoulder, Num. 18.18.

4 The first fruits also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him and his sonnes for euer.

6 ¶ Also when a Leuite shall come out of any of the cities of all Israel, where he remained, and come with [c] all the desire of his heart vnto the place which the Lord shall chuse,

c Meaning, to serue God vnfainedly, and not to seeke ease.

7 He shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eate [d] besides that which commeth of his sale of his patrimonie.

d Not constrained to liue of himselfe.

9 ¶ When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none bee found among you that maketh his sonne or his daughter to [e] * goe thorow the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of foules, or a sorcerer,

e Signifying they were purged by this ceremonie of passing betweene two fires.

Leuit.18.21. Leuit 20.27. 1.Sam.28.7.

11 Or * a charmer, or that counselleth with spirits, or a soothsayer, or that * asketh counsell at the dead.

12 For all that doe such things are abomination vnto the Lord, and because of these abominations, the Lord thy God doeth cast them out before thee.

13 Thou shalt be [f] * vpright therfore with the Lord thy God.

f Without hypocrisie, or mixture of false religion.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto sorcerers: ‡ as for thee, the Lord thy God hath not ‡ suffered thee so.

‡ *Ebr. but thou not so.*

15 ¶ * The Lord thy God will raise vp vnto thee a [g] Prophet like vnto me, from among you, euen of thy brethren: vnto him ye shall hearken.

‡ *Ebr. giuen or appointed.*

Actes 7.37.

g Meaning, a continuall succession of Prophets, till Christ the end of all Prophets come.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saidest, * Let me heare the voice of my Lord God no more, nor see this great fire any more, that I die not.

Exod.20.19.

17 And the Lord sayd vnto me, They haue well spoken.

18 * I will raise them vp a Prophet from among their brethren like vnto thee, and will put my words in his [h] mouth, and hee shall speake vnto them all that I shall command him.

Iosh.1.45. actes 3.21.

h Which promise is not only made to Christ, but to all that teach in his* Name, Isa 59.21.

19 And whosoeuer will not hearken vnto my words, which hee shall speake in my Name, I will [i] require it of him.

i By executing punishment vpon him.

20 But the prophet that shall presume to speake a word in my Name, which I haue not commanded him to speake, or that speaketh in the Name of other gods, euen the same prophet shall die.

21 And if thou thinke in thine heart, How shal we know the word which the Lord hath not spoken?

22 When a Prophet speaketh in the Name of the Lord, if the thing [k] follow not, nor come to passe, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

k Vnder this sure note hee compriseth all the other tokens.

CHAP. XIX.

2 The franchised townes. 14 Not to remoue thy neighbours bounds. 16 The punishment of him that beareth false witnesse.

WHen the Lord thy God * shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, that dwell in their cities, and in their houses,

Chap.12.29.

2 * Thou shalt separate three cities for thee in the mids of thy land, which the Lord thy God giueth thee to possesse it.

Exod.21.13. num.35.9,11. Iosh.20.2.

3 Thou shalt [a] prepare thee the way, and diuide the coasts of the land, which the Lord thy God giueth thee to inherite, into three parts, that euery [b] manslayer may flee thither.

a Make an open and ready way.

b Which killeth against his will, and bare no hatred in his heart,

4 ¶ This also is the cause wherefore the manslayer shall flee thither, and liue: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As hee that goeth vnto the wood with his neighbour to hew wood, and his hand striketh with the axe to cut downe the tree, if the head slippe from the helue, and hit his neighbour that he dieth, the same [c] shall flee vnto one of the cities, and liue,

c That murther be not committed vpon the other.

6 Lest * the auenger of the blood follow after the manslayer, while his heart is chafed,

Num.35.12.

chaſed, and ouertake him, becauſe the way is long, and ſlay him, although hee bee not ‖ worthy of death, becauſe he hated him not in time paſt.

‖ *Or, can not bee iudged to death.*

7 Wherefore, I command thee, ſaying, Thou ſhalt appoint out three cities for thee.

d When thou goeſt ouer Iorden to poſſeſſe the whole land of Canaan.

8 And when the Lord thy God d enlargeth thy coaſts (as he hath ſworne vnto thy fathers) and giueth thee all the land which he promiſed to giue vnto thy fathers,

Ioſh. 20.7.

9 (If thou keepe all theſe commaundements to doe them, which I command thee this day: to wit, that thou loue the Lord thy God, and walke in his wayes for euer)* then ſhalt thou adde three cities moe for thee beſides thoſe three,

10 That innocent blood be not ſhed within thy land which the Lord thy God giueth thee to inherite, e leſt blood be vpon thee.

e Leſt thou be puniſhed for innocent blood.

11 ¶ But if a man hate his neighbor, and lay waite for him, and riſe againſt him, and ſmite any man that he die, and flee vnto any of thoſe cities,

12 Then the f Elders of his citie ſhal ſend and fet him thence, and deliuer him into the hands of the auenger of the blood, that hee may die.

f The Magiſtrates.

13 Thine g eye ſhall not ſpare him, but thou ſhalt put away the cry of innocent blood from Iſrael, that it may go well with thee.

g Then whoſoeuer pardoneth murther, offendeth againſt the word of God.

14 ¶ Thou ſhalt not remoone thy neighbours marke, which they of olde time haue ſet in thine inheritance, that thou ſhalt inherite in the land, which the Lord thy God giueth thee to poſſeſſe it.

15 ¶ *One witneſſe ſhal not riſe againſt a man for any treſpaſſe, or for any ſinne, or for any fault that hee offendeth in, * but at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be ſtabliſhed.

Chap. 17.6. *matt.* 18.16. *ioh.* 8.17. 1. *Cor.* 13.1. *heb.* 10.28.

16 ¶ If a falſe witneſſe riſe vp againſt a man to accuſe him of treſpaſſe,

17 Then both the men which ſtriue together, ſhall ſtand before the h Lord, euen before the Prieſts and the Iudges, which ſhall be in thoſe dayes,

h Gods preſence is where his true miniſters are aſſembled.

18 And the Iudges ſhall make diligent inquiſition: and if the witneſſe bee found falſe, and hath giuen falſe witneſſe againſt his brother,

19 * Then ſhall ye do vnto him as he had thought to do vnto his brother: ſo thou ſhalt take euill away from the middes of thee.

Prou. 19.5. *dan.* 13.62.

20 And the reſt ſhall heare this, and feare, and ſhall henceforth commit no more any ſuch wickedneſſe among you.

21 Therefore thine eye ſhall haue no compaſſion, but * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

Exod. 21.23. *leu.* 24.20. *mat.* 5.38.

CHAP. XX.

3 The exhortation of the Prieſt, when the Iſraelites goe to battell. 5 The exhortation of the officers ſhewing who ſhould goe to battell. 10 Peace muſt firſt bee proclaimed. 19 The trees that beare fruit, muſt not be deſtroyed.

WHen a thou ſhalt goe forth to warre againſt thine enemies, and ſhalt ſee horſes and charets, and people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when yee are come neere vnto the battell, then the Prieſt ſhall come forth to ſpeake vnto the people,

3 And ſhall ſay vnto them, Heare, O Iſrael: yee are come this day vnto battell againſt your enemies: * let not your hearts faint, neither feare, nor bee amaſed, nor adread of them.

Chap. 28.7.

4 For the Lord your God b goeth with you, to fight for you againſt your enemies, and to ſaue you.

b Is preſent to defend you with his grace and power.

5 ¶ And let the officers ſpeake vnto the people, ſaying, What man is there that hath built a new houſe, and hath not c dedicated it? let him goe and returne to his houſe, leſt he die in the battell, and another man dedicate it.

c For when they entred firſt to dwell in an houſe, they gaue thankes to God, acknowledging that they had that benefit by his grace.

6 And what man is there that hath planted a vineyard, and hath not d eaten of the fruit? let him goe and returne againe vnto his houſe, leſt he die in the battell, and another eate the fruit.

d The Ebrew word ſignifieth to make common or profane, Levit. 19.25.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his houſe, leſt he die in battell, and another man take her.

Iudg. 7.3.

8 And let the officers ſpeake further vnto the people, and ſay, * Whoſoeuer is afraid and faint hearted, let him goe, and returne vnto his houſe, leſt his brethrens heart faint like his heart.

9 And after that the officers haue made an end of ſpeaking vnto the people, they ſhal make captaines of the armie to gouerne the people.

10 ¶ When thou commeſt neere vnto a city to fight againſt it, * thou ſhalt offer it peace.

Num 21.22. *chap.* 2.26.

11 And if it anſwere thee againe e peaceably and open vnto thee, then let all the people that is found therein, bee tributaries vnto thee, and ſerue thee.

e If it accept peace.

12 But if it will make no peace with thee, but make warre againſt thee, then thou ſhalt beſiege it.

13 And the Lord thy God ſhall deliuer it into thine hands, and thou ſhalt ſmite all the males thereof with the edge of the ſword.

14 Onely the women, and the children, * and the cattell, and all that is in the citie, euen all the ſpoile thereof ſhalt thou take vnto thy ſelfe, and ſhalt eate the ſpoyle of thine enemies, which the Lord thy God hath giuen thee.

Ioſh. 8.5.

15 Thus ſhalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of theſe f nations here.

f For God had appointed that the Canaanites ſhould be deſtroyed, & made the Iſraelites executors of his will, Chap. 7.2.

16 But of the cities of this people, which the Lord thy God ſhall giue thee to inherite, thou ſhalt ſaue no perſon aliue,

17 But ſhalt vtterly deſtroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebuſites, as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done

a Meaning, vpon iuſt occaſion: for God permitteth not his people to fight when it ſeemeth good vnto them.

done vnto their gods, and so ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof by smiting an axe into them: for thou mayest eate of them: therefore thou shalt not cut them downe to further thee in the siege (for the g tree of the field is mans life)

20 Onely those trees which thou knowest are not for meate, those shalt thou destroy and cut downe, and make forts against the citie that maketh warre with thee, vntill thou subdue it.

g Some reade, For man *shall be in stead* of the tree of the field, to come out in the siege against thee.

CHAP. XXI.

2 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be charged for affection. 18 The disobedient childe. 22 The body may not hang all night.

1 IF one be found a slaine in the land which the Lord thy God giueth thee to possesse it, lying in the field, and it is not knowen who hath slaine him,

2 Then thine Elders and thy Iudges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that citie which is next vnto the slaine man, take out of the droue an heifer that hath not been put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ‖ stonie b valley, which is neither eared nor sowen, and strike off the heifers necke there in the valley.

5 Also the Priestes the sonnes of Leui, (whome the Lord thy God hath chosen to minister, and to bleſſe in the Name of the Lord) shall come forth, and by their word shall all strife and plague be tried.

6 And all the Elders of that citie that came nere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes seene it.

8 c O Lord bee mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel: and the blood shall bee forgiuen them.

9 So shalt thou take away the crie of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shal deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautifull woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, d and shee shall shaue her head, and pare her nailes,

13 And she shall put off the garment that shee was taken in, and shee shall remaine in thine house, e and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marry her, and shee shall be thy f wife.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither shee will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued, and another g hated, and they haue born him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time commeth, that he appointeth his sonnes to be heires of that which he hath, he may not make the sonne of the beloued first borne ‖ before the sonne of the hated, which is the first borne;

17 But he shal acknowledge the sonne of the hated for the first borne, and giue him h double portion of all that hee hath: for hee is the first of his strength, and to i him belongeth the right of the first borne.

18 If any man haue a sonne that is stubborne and disobedient, which will not hearken vnto the voice of his father, nor the voice of his k mother, and they haue chastened him, and he would not obey them,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubborne and disobedient, and he will not obey our admonition: he is a ryoter and a drunkard.

21 Then all the men of his city shal l stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine m all night vpon the tree, but thou shalt burie him the same day: for the * curse of God is on him that is hanged. Defile not therefore thy land, which the Lord thy God giueth thee to inherite.

g This declareth that the plurality of wiues came of a corrupt affection.

‖ *Or, while the sonne of the hated liueth.*

h As much as to two of the others.

i Except he be vnworthy, as was Reuben Iakobs sonne.

k For it is the mothers duety also to instruct her children.

l Which death was also appointed for Blasphemers and idolaters: so that to disobey the parents is most horrible.

m For Gods law by his death is satisfied, and nature abhorreth cruelty. *Galat. 3. 13.*

CHAP. XXII.

1 He commandeth to haue care of our neighbors goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yong birds. 8 Why they should haue battlements. 9 Not to mixe diuers kindes together. 13 Of the wife not being found a virgine. 13 The punishment of adulterie.

1 THou * shalt not see thy brothers ore not his sheepe go astray, and a withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother bee not b neere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it: then shalt thou deliuer it to him againe.

3 In like maner thou shalt doe with his c asse, and so shalt thou doe with his rayment, and shalt so do with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdrawe thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse nor

Exod. 23. 4.

a As though thou sawest it not.

b Shewing, that brotherly affection must be shewed, not onely to them that dwell neere vnto vs, but also to them which are farre off.

c Much more art thou bound to do for thy neighbours person.

f Signifying, that her former life must bee changed, before shee could bee ioyned to the people of God.

g As hauing renounced parents and countrey.

h This only was permitted in the warres: otherwise the Israelites could not marry strangers.

a This law declareth how horrible a thing murther is, seeing that for one man a whole countrey shal be punished, except a remedie bee found.

‖ *Or, rough.*

b That the bloodshed of the innocent beast in a solitary place might make them abhorre the fact.

nor his oxe fall downe by the way, and withdraw thy selfe from them, but shalt lift them vp with him.

d For that were to alter the order of nature, and to despite God.

5 ¶ The [d] woman shall not weare that which pertaineth vnto the man, neither shall a man put on womans raiment: for all that doe so, are abomination vnto the Lord thy God.

e If God detest cruelty done to little birds, how much more to man, made according to his image?

6 ¶ If thou find a birds nest in the way, in any tree, or on the ground, whether they be yong or egges, and the damme sitting vpon the yong, or vpon the egges, [e] thou shalt not take the damme with the yong,

7 But shalt in any wise let the damme go, and take the yong to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildest a newe house, thou shalt make a battlement on the roofe, that thou lay not blood vpon thine house, if any man fall thence.

f The tenor of this law is, to walke in simplicitie, and not to be curious of new inuentions.

9 ¶ Thou shalt not [f] sow thy vineyard with diuers kindes of seedes, lest thou defile the increase of thy seed which thou hast sowen, and the fruit of the vineyard.

10 ¶ Thou shalt not plow with an oxe and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sorts, as of woollen & linnen together.

Num. 15. 38.

12 ¶ * Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou coueredst thy selfe.

13 ¶ If a man take a wife, and when hee hath lien with her, hate her,

g That is, be an occasion that she is slandered.

14 And lay [g] slanderous things vnto her charge, and bring vp an euil name vpon her, and say, I tooke this wife, and when I came to her, I found her not a maid,

15 Then shal the father of the maid, and her mother take and bring the signes of the maids virginity vnto the Elders of the citie to the gate.

16 And the maides father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

17 And lo, he laieth slanderous things vnto her charge, saying, I found not thy daughter a maide: loe, these are the tokens of my daughters virginitie: and they shall spread the [h] vesture before the Elders of the citie.

h Meaning, the sheet wherin the signes of her virginitie were.

18 Then the Elders of the city shall take that man and chastise him,

19 And shal condemne him in an hundred shekels of siluer, & giue them vnto the father of the [i] maid, because he hath brought vp an euil name vpon a maid of Israel: and she shalbe his wife, and he may not put her away all his life.

i For the fault of the child redoundeth to the shame of the parents: therefore he was recompensed when she was faultlesse.

20 ¶ But if this thing be true, that the maid be not found a virgine,

21 Then they shall bring forth the maid to the doore of her fathers house, and the men of her citie shal stone her with stones to death: for shee hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.

Leuit. 20. 10.

22 ¶ * If a man bee found lying with a woman married to a man, then they shal die euen both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.

23 ¶ If a maid be betrothed vnto an husband, and a man find her in the towne, and lie with her,

24 Then shal ye bring them both out vnto the gates of the same city, and shall stone them with stones to death: the maid because she cried not, being in the city, and the man, because hee hath ‖ humbled his neighbours wife: so thou shalt put away euill from among you.

‖ Or, defiled.

25 ¶ But if a man find a betrothed mayd in the field, and force her, and lie with her, then the man that lay with her, shall die alone.

26 And vnto the mayd thou shalt doe nothing, because there is in the mayd no ‖ cause of death: for as when a man riseth against his neigbour and wounded him to death, so [k] is this matter.

‖ Or, no sinne worthy death.

k Meaning, that the innocent cannot be punished. Exod. 22. 16.

27 For he found her in the fields: the betrothed maid cried, and there was no man to succour her.

28 ¶ * If a man find a maid that is not betrothed, and take her and lie with her, and they be found,

29 Then the man that lay with her, shall giue vnto the maides father fifty shekels of siluer: and shee shall be his wife, because hee hath humbled her: he cannot put her away all his life.

i He shall not lie with his stepmother: meaning hereby all other degrees forbidden, Leuit. 18.

30 ¶ No man shal [i] take his fathers wife, nor shall vncouer his fathers skirt.

CHAP. XXIII.

1 What men might not be admitted to office. 9 What they ought to auoid, when they goe to warre. 15 Of the fugitiue seruant. 17 To flee all kinde of whoredome. 19 Of vsury. 21 Of vowes. 24 Of the neighbours vine and corne.

NOne that is hurt by bursting, or that hath his priuie member cut off, [a] shal enter into the Congregation of the Lord.

a Either to beare office, or to marie a wife.

2 [b] A bastard shal not enter into the congregation of the Lord: euen to his tenth generation shall he not enter into the Congregation of the Lord.

a This was to cause them to liue chastly, that their posterity might not be reiected. Nehem. 13. 1.

3 * The Ammonites and the Moabites shall not enter into the Congregation of the Lord: euen to their tenth generation shall they not enter into the Congregation of the Lord for euer,

4 Because they met [c] you not with bread and water in the way, when yee came out of Egypt, and * because they hired against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

c Hereby he condemneth all, that further not the children of God in their vocation. Num. 22. 5, 6.

5 Neuertheless, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou [d] shalt not seeke their peace nor their prosperity all thy dayes for euer.

d Thou shalt haue nothing to doe with them.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten [e] of them in their third generation, shal enter into the Congregation of the Lord.

e If the fathers haue renounced their idolatry, and receiued circumcision.

9 ¶ When thou goest out with the hoste against

against thine enemies, keepe thee then from all wickednesse.

10 ¶ If there be among you any that is vncleane by that which commeth to him by night, hee shall goe out of the hoste, and shall not enter into the hoste.

11 But at euen he shal wash himselfe with water, and when the sunne is downe, he shall enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt [f] resort,

13 And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning thou shalt [g] couer thine excrements.

14 For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shall be holy, that hee see no filthy thing in thee, and turne away from thee.

15 ¶ Thou shalt not [h] deliuer the seruant vnto his master, which is escaped from his master vnto thee.

16 He shall dwell with thee, euen among you, in what place hee shall chuse, in one of thy [‡] cities, where it liketh him best: thou shalt not vexe him.

17 ¶ There shall bee no whore of the daughters of Israel, neither shall there be a whore-keeper of the sonnes of Israel.

18 Thou shalt neither bring the [i] hire of a whore, nor the price of a dog into the house of the Lord thy God for any vow: for euen both these are abomination vnto the Lord thy God.

19 ¶ * Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meate, vsurie of any thing that is put to vsurie.

20 Vnto a [k] stranger thou mayest lend vpon vsurie, but thou shalt not lend vpon vsury vnto thy brother, that the Lord thy God may [l] blesse thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vow a vow vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee, and so it should be sinne vnto thee.

22 But when thou abstainest from vowing, it shall be no sinne vnto thee.

23 That which is gone out of thy lips, thou shalt [m] keepe and performe as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou commest vnto [n] thy neighbours vineyard, then thou mayest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy [o] vessel.

25 When thou commest into thy neighbours corne, * thou mayest plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.

f For the necessitie of nature.

g Meaning hereby, that his people should be pure both in soule and body.

h This is meant of the heathen, who fledde for their masters crueltie, and embraced the true religion.

‡ Ebr. gates.

i Forbidding hereby that any gaine gotten of euill things, should be applyed to the seruice of God, Micah. 1.7. Exod. 12.25. Leuit. 25.36.

k This was permitted for a time for the hardnesse of their heart.

l If thou shew thy charitie to thy brother, God will declare his loue toward thee.

m If the vow be lawfull and godly.

n Being hyred for to labour.

o To bring home to thine house. Matth. 12.1.

CHAP. XXIIII.

1 *Diuorcement is permitted.* 5 *He that is newly maried, is exempted from warre.* 6 *Of the pledge.* 14 *Wages must not be retained.* 16 *The good must not be punished for the bad.* 17 *The care of the stranger, fatherlesse, and widow.*

WHen a man taketh a wife, & marieth her, if so be she find no fauour in his eies, because he hath espied some filthinesse in her, [a] then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And when shee is departed out of his house and gone her way, and mary with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:

4 Then her first husband which sent her away, may not take her again to be his wife, after that she is [b] defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doth giue thee to inherit.

5 ¶ When a man taketh a new wife, he shall not goe a warfare, [c] neither shalbe charged with any businesse, but shall bee free at home one yeere, and reioyce with his wife which he hath taken.

6 ¶ No man shal take the nether nor the vpper [d] millstone to pledge: for this gage is his liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, that theefe shall die: so shalt thou put euill away from among you.

8 ¶ Take heed of the * plague of leprosie, that thou obserue diligently, and doe according to all that the Priests of the Leuites shall teach you: take heede ye doe as I commanded them.

9 Remember what the Lord thy God did vnto * Miriam by the way after that yee were come out of Egypt.

10 ¶ When thou shalt aske againe of thy neighbour any thing lent, thou shalt not goe [e] into his house to fet his pledge,

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it be a poore body, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his rayment, and blesse thee, and it shall bee righteousnes vnto thee [f] before the Lord thy God.

14 ¶ Thou shalt not oppresse an hired seruant that is needy and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 * Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for he is poore, and therewith sustaineth his life: lest hee crie against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ * The father shal not be put to death for the children, nor the children put to death for the fathers, but euery man shall be put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of the stranger, nor of the fatherlesse, nor take a widowes

a Hereby God approued not that light diuorcement, but permitteth it to anoyd further inconuenience, Matth. 19.7.

b Seeing that by dimitting her, he iudged her to be vncleane and defiled.

c That they might learne to know one anothers conditions, and so afterward liue in godly peace.

d Nor any thing whereby a man getteth his liuing.

Leuit. 13.2.

e As though thou wouldest appoint what to haue, but shalt receiue what he may spare.

f Though hee would be vnthankefull, yet God will not forget it. Leuit. 19.13. tob. 4.14.

2 Kings 14.6. 2. chron. 25.4. iere. 31.29,30. ezek. 18.20.

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.

a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I command thee to doe this thing.

Leuit. 19. 6. and 23. 22.

19 ¶ * When thou cuttest downe thine harueſt in thy fielde, and hast forgotten a sheafe in the field, thou shalt not goe againe to fet it, but it shall be for the stranger, for the fatherlesse, and for the widow: that the Lord thy God may bleſſe thee in all the workes of thine hands.

20 When thou ‖ beatest thine olive tree, thou shalt not goe ouer the boughes againe, but it shall be for the stranger, for the fatherlesse, and for the widowe.

‖ Or, gatherest thine olives.

21 When thou gatherest thy ‖ vineyard, thou shalt not gather thy grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widow.

‖ Or, the grapes of thy vineyard.

22 And remember that thou wast h a seruant in the land of Egypt: therefore I command thee to doe this thing.

h God iudged them not mindfull of his benefit except they were beneficiall vnto others.

CHAP. XXV.

3 The beating of the offenders. 5 To raise vp seede to the kinsman. 11 In what case a womans hand must be cut off. 13 Of iust weights, and measures. 19 To destroy the Amalekites.

WHen there shal be strife between men, and they shall come vnto iudgement, a and sentence shall be giuen vpon them, and the righteous shall be iuſtified, and the wicked condemned,

a Whether there be a plaintife or none, the Magistrates ought to try our faults, & punish according to the crime.

2 Then if so be the wicked be worthy to be beaten, the Iudge shall cause him to lie downe, b and to be beaten before his face, according to his treſpasse, vnto a certaine number.

b When the crime deserueth not death.

3 c Fourty stripes shall hee cause him to haue and not paſt, leſt if he should exceede and beat him aboue that with many stripes, thy brother should appeare deſpiſed in thy sight.

c The Iewes of superstition afterward tooke one away, 2. Cor. 11. 24.

4 ¶ * Thou shalt not mouſell the oxe that treadeth out the corne.

1. Cor. 9. 9. 1. tim. 5. 18.

5 ¶ * If brethren dwel together, and one of them die and haue no sonne, the wife of the dead shall not marie without, that is, vnto a stranger, but his d kinsman shall goe in vnto her, and take her to wife, and doe the kinsmans office to her.

Ruth. 4. 3. matth. 22. 24. mar. 12. 19. luke 20. 29.

d Because the Ebrew word signifieth not the naturall brother, & the word that signifieth a brother, is taken also for a kinsman: it seemeth that it is not meant that the naturall brother should marrie his brothers wife, but some other of the kinred, that was in that degree which might marrie.

6 And the first borne which she beareth, shall ſucceede in the name of his brother which is dead, that his name be not put out of Iſrael.

7 And if the man will not take his kinswoman, then let his kinswoman go vp to the gate vnto the Elders, and say, My kinsman refuſeth to raiſe vp vnto his brother a name in Iſrael: he will not do the office of a kinsman vnto me.

8 Then the Elders of his city shall call him and commune with him: if he stand and say, I will not take her,

9 Then shall his kinswoman come vnto him in the preſence of the Elders, and looſe his shoe from his foote, and spit in his face, and answere, and say, So shall it be done vnto that man, that will not build vp his brothers houſe.

10 And his name shal be called in Iſrael The houſe of him whose shoe is put off.

11 ¶ e When men striue together, one with another, if the wife of the one come neere, for to rid her husband out of the handes of him that smiteth him, and put forth her hand, and take him by his priuities,

e This law importeth, that godly shamefastneſſe be preſerued: for it is an horrible thing to see a woman past shame.

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two maner of ‡ weights, a great and a small:

Exod. 17. 8.

‡ Ebr. stone and stone.

14 Neither shalt thou haue in thine house diuers ‡ measures, a great and a small:

1 Ebr. Ephah and Ephah: reade Exod. 13. 36.

15 But thou shalt haue a right and iuſt weight: a perfect and a iuſt measure shalt thou haue, that thy dayes may be lengthened in the land which the Lord thy God giueth thee.

16 For all that doe such things, and all that doe vnrighteously, are abomination vnto the Lord thy God.

17 ¶ * Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

Exod. 17. 8.

18 How he met thee by the way, & ſmote the hindmoſt of you, all that were feeble behind thee, when thou wast fainted and weary, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee reſt from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to poſſeſſe it, then thou shalt put out the f remembrance of Amalek from vnder heauen: forget not.

f This was partly accompliſhed by Saul, about 450. yeers afterward.

CHAP. XXVI.

3 The offering of the first fruites. 5 What they must proteſt when they offer them. 12 The tithe of the third yeere. 13 Their proteſtation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

ALso when thou shalt come into the land which the Lord thy God giueth thee for inheritance, and shalt poſſeſſe it and dwell therein,

2 a Then shalt thou take of the first of all the fruit of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a balket, & go vnto the place, which the Lord thy God shall chuſe to b place his Name there.

a By this ceremony they acknowledged that they receiued the land of Canaan, as a free gift of God.

b To be called vpon, serued and worshipped ſpiritually, Chap. 12. 5.

3 And thou shalt come vnto the Prieſt that shalbe in those dayes, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lord sware vnto our Father for to giue vs.

4 Then the Prieſt shall take the balket out of thine hand, and set it downe before the altar of the Lord thy God.

c Meaning, Iaakob, who serued 20. yere in Syria.

5 And thou shalt answere and say before the Lord thy God, A c Syrian was my father, who being ready to periſh for hunger, went down into Egypt, and sojourned there with a small company, and grew there vnto a nation, great, mighty, d and full of people.

d Only by Gods mercy, and not by their fathers deseruings.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

e Alledging the promiſes made to our fathers, Abraham, Izhak and Iaakob.

7 But when we e cried vnto the Lorde

God of our fathers, the Lord heard our voice and loked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mighty hand, and a stretched out arme, with great terriblenes, both in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, euen a land that floweth with milke and hony.

10 And now, loe, I haue [f] brought the first fruits of the land, which thou, O Lord, hast giuen me, and thou shalt let it before the Lord thy God, and worship before the Lord thy God.

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee and to thine [g] household, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made end of tithing al the tithes of thine increase, the third yeere, which is the yeere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eat within thy gates, and be satisfied,

13 Then thou shalt [h] say before the Lord thy God, I haue brought the halowed thing out of mine house, and also haue giuen it vnto the Leuites, and to the strangers, to the fatherlesse, and to the widdow, according to all thy * Commandements which thou hast commanded me: I haue [i] transgressed none of thy Commaundements nor forgotten them.

14 I haue not eaten thereof in my [k] mourning, nor suffered ought to perish [l] through vncleannesse, nor giue ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done [m] after all that thou hast commanded me.

15 Looke downe from thine holy habitation, euen from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our Fathers) the land that floweth with milke and honie.

16 ¶ This day the Lord thy God doeth command thee to doe these ordinances, and lawes: keepe them therefore, and doe them with [n] all thine heart, and with all thy soule.

17 Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his Commaundements, and his lawes, and to hearken vnto his voyce.

18 [o] And the Lord hath set thee vp this day to be a * precious people vnto him (as he hath promised thee) and that thou shouldest keepe all his commandements,

19 And to make thee * high aboue all nations (which he hath made) in praise, and in name, and in glory, * and that thou shouldest be an holy people vnto the Lord thy God, as he hath said.

f In token of a thankefull heart, and mindfull of this benefit.

g Signifying, that God giueth vs not goods for our selues onely, but for their vse also, which are committed to our charge.

h Without hypocrisie.

Chap.14.27.

i Of malice and contempt.

k Or, for any necessitie.

l By putting them to any prophane vse.

m As farre as my sinfull nature would suffer: for els as Dauid and Paul say, there is not one iust, Psal.14.3.rom. 3.10.

n With a good and simple conscience.

o Signifying, that there is a mutuall bond betweene God, and his people.

Chap.7.6.& 14.2

Chap.7.4.& 28.1

Chap.7.6.& 14.2

CHAP. XXVII.

2 They are commanded to write the Lawe vpon stones for a remembrance 5 Also to build an Altar. 13 The cursings are giuen on mount Ebal.

THen Moses with the Elders of Israel [a] commanded the people, saying, Keepe all the commandements, which I command you this day.

2 And when ye shall * passe ouer Iorden, vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister,

3 [b] And shalt write vpon them all the words of this Law, when thou shalt come ouer, that thou mayst go into the land which the Lord thy God giueth thee: a land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Iorden, ye shall set vp these stones which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

5 * And there shalt thou build vnto the Lord thy God an Altar, euen an Altar of stones: thou shalt lift none [c] yron instrument vpon them.

6 Thou shalt make the Altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there, and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Lawe [d] well and plainely.

9 ¶ And Moses and the Priestes of the Leuites spake vnto all Israel, saying, Take heed, and heare, O Israel: this day thou art become the people of the Lord thy God.

10 Thou [e] shalt hearken therefore vnto the voyce of the Lord thy God, and doe his Commandements & his ordinances, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand vpon mount Gerizim, to blesse the people when yee shall passe ouer Iorden: Simeon, and Leui, and Iudah, and Issachar, and [f] Ioseph, and Beniamin.

13 And these shall stand vpon mount Ebal to [g] curse, Reuben, Gad, and Aher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answere and say vnto all the men of Israel with a loude voyce,

15 ¶ Cursed be the man that shall make any carued or molten [h] image, which is an abomination vnto the Lord, the worke of the hands of the craftesman, and putteth it in a secret place: And all the people shall answere and say, So be it.

16 Cursed be he that [i] curseth his Father and his mother: and all the people shall say: So be it.

17 Cursed be he that remoueth his neighbours [k] marke: and all the people shall say: So be it.

18 Cursed be he that maketh the [l] blinde goe out of the way: And all the people shall say: So be it.

19 Cursed be he that hindereth the right of the stranger, the fatherlesse, & the widow: And all the people shall say: So be it.

20 Cursed be hee that lyeth with his fa-

a As Gods minister, and charged with the same, *Iosh.4.1.*

b God willeth that his Lawe should be set vp in the borders of the land of Canaan, that al that looked thereon, might know that the land was dedicate to his seruice. *Exod.20.25. Iosh.8.31.*

c The Altar should not becuriously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.

d That euery one may well reade it, and vnderstand it.

e This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his Lawes.

f Meaning, Ephraim and Manasseh.

g Signifying, that if they would not obey God for loue, they should be made to obey for feare.

h Vnder this he conteineth al the corruption of Gods seruice, and the transgression of the first table.

i Or, contemneth, and this appertaineth to the second table.

k He condemneth all iniuries and extortions.

l Meaning, that helpeth not, and counselleth not his neighbour.

thers

thers wife: for hee hath vncouered his Fathers [m] skirt: And all the people ſhall ſay: So be it.

21 Curſed be he that lieth with any beaſt: And all the people ſhall ſay: So be it.

22 Curſed be he that lieth with his ſiſter, the daughter of his Father, or the daughter of his mother: And all the people ſhall ſay: So be it.

23 Curſed be he that lieth with his [n] mother in law: And all the people ſhall ſay: So be it.

24 Curſed be hee that ſmiteth his neighbour [o] ſecretly: and all the people ſhall ſay: So be it.

25 * Curſed be he that taketh a reward to put to death innocent blood: and all the people ſhall ſay: So be it.

26 * Curſed be he that confirmeth not all the words of this Lawe to doe them: And all the people ſhall ſay: So be it.

CHAP. XXVIII.

1 *The promiſes to them that obey the commandements.* 15 *The threatnings to the contrary.*

IF * thou ſhalt obey diligently the voyce of the Lord thy God, and obſerue and doe all his commaundements which I commaund thee this day, then the Lord thy God will [a] ſet thee on high aboue all the nations of the earth.

2 And all theſe bleſſings ſhall come on thee, and [b] ouertake thee, if thou ſhalt obey the voyce of the Lord thy God.

3 Bleſſed ſhalt thou be in the [c] citie, and bleſſed alſo in the field.

4 Bleſſed ſhall be the fruit [d] of thy body and the fruit of thy ground, and the fruit of thy cattel, the increaſe of thy kine, and the flocks of thy ſheepe.

5 Bleſſed ſhall be thy baſket & thy dough.

6 Bleſſed ſhalt thou be when thou [e] commeſt in, and bleſſed alſo whē thou goeſt out.

7 The Lord ſhall cauſe thine enemies that riſe againſt thee, to fall before thy face: they ſhall come out againſt thee one way, and ſhall flee before thee [f] ſeuen wayes.

8 The Lord ſhall command the bleſſing to be with thee in thy ſtore houſes, and in all that thou ſetteſt thine [g] hand to, and will bleſſe thee in the land which the Lord thy God giueth thee.

9 The Lord ſhal make thee an holy people vnto himſelfe, as hee hath ſworne vnto thee, if thou ſhalt keepe the commandements of the Lord thy God, and walk in his wayes.

10 Then all the people of the earth ſhal ſee that the Name of the Lord is [h] called vpon ouer thee, and they ſhall be afraid of thee.

11 And the Lord ſhall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of thy ground, in the land which the Lord ſware vnto thy Fathers, to giue thee.

12 The Lord ſhal open vnto thee his good treaſure, euen the [i] heauen to giue rame vnto thy land in due ſeaſon, and to bleſſe all the worke of thine hands, and * thou ſhalt lend vnto many nations, but ſhalt not borrow thy ſelfe.

13 And the Lord ſhal make thee the head, and not the ‖ taile: and thou ſhalt bee aboue onely, and thalt not be beneath, if thou obey the commandements of the Lord thy God, which I commaund thee this day, to keepe and to doe them.

14 But thou ſhalt not decline from any of the words, which I commaund you this day, either to the *right hand or to the left, to goe after other gods to ſerue them.

15 ¶ *But if thou wilt not obey the voice of the Lord thy God, to keepe and to doe all his commandements and his ordinances, which I commaund thee this day, then all theſe curſes ſhall come vpon thee, and ouertake thee.

16 Curſed ſhalt thou be in the towne, and curſed alſo in the field.

17 Curſed ſhall thy baſket bee, and thy ‖ dough.

18 Curſed ſhall be the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheepe.

19 Curſed ſhalt thou be when thou commeſt in, and curſed alſo when thou goeſt out.

20 The Lord ſhall ſend vpon thee curſing, trouble, and ‖ ſhame, in all that which thou ſetteſt thine hand to doe, vntill thou be deſtroyed, and periſh quickly, becauſe of the wickedneſſe of thy workes whereby thou haſt forſaken me.

21 The Lord ſhal make [k] peſtilence cleaue vnto thee, vntill he hath conſumed thee from the land whither thou goeſt to poſſeſſe it.

22 * The Lord ſhall ſmite thee with a conſumption, and with the feuer, and with a burning ague, and with feruent heat, and with the ſword, and with ‖ blaſting, and with the mildew, and they ſhall purſue thee vntill thou periſh.

23 And thine heauen that is ouer thine head, ſhall bee [l] braſſe, and the earth that is vnder thee, yron.

24 The Lord ſhall giue thee for the raine of thy land, duſt and aſhes: euen from ‖ heauen ſhal it come downe vpon thee, vntil thou be deſtroyed.

25 And the Lord ſhall cauſe thee to fall before thine enemies: thou ſhalt come out one way againſt them, and ſhalt flee ſeuen wates before them, and ſhalt bee [l] ſattered through all the kingdomes of the earth.

26 And thy [m] carkeiſe ſhall be meate vnto all the foules of the ayre, & vnto the beaſts of the earth, and none ſhall fray them away.

27 The Lord will ſmite thee with the botch of Egypt, and with the Emerods, and with the ſcabbe, and with the itch, that thou canſt not be healed.

28 And the Lord ſhall ſmite thee with madneſſe, and with blindneſſe, and with aſtonying of heart.

29 Thou ſhalt alſo grope at noone daies, as the [n] blind groperh in darkneſſe, and ſhalt not proſper in thy wayes: thou ſhalt neuer but bee oppreſſed with wrong, and bee pouled euermore, and no man ſhall ſuccour thee.

30 Thou ſhalt betroth a wife, & another man ſhall lie with her: thou ſhalt build an houſe, and ſhalt not dwell therein: thou ſhalt plant a vineyard, & ſhalt not ‡ eat the fruit.

m In committing villeny againſt him, Leuit. 20. 11. chap. 22, 30. ezek. 22. 10.

n Meaning, his wiues mother.

o For God that ſeeth in ſecret, will reuenge it, *Ezek.* 22. 12.

Galat. 3. 10.

Leuit. 26. 3.

a He will make thee the moſt excellent of all people.

b When thou thinkeſt thy ſelfe forſaken.

c Thou ſhalt liue wealthily.

d Thy children and ſucceſſion.

e All thine enterpriſes ſhall haue good ſucceſſe.

f Meaning, many wayes.

g God wil bleſſe vs, if we doe our duety, and not be idle.

h In that he is thy God & thou art his people.

i For nothing in the earth is profitable, but when God ſendeth his bleſſings from heauen.

Chap. 15. 6.

Or, the loweſt.

Ioſh. 23. 6.

Leuit. 26. 14. *Lamen.* 2. 17. *malac.* 2. 2. *baruch.* 1. 20.

Or, ſtore.

Or, rebuke.

Leuit. 26. 16.

Or, drought.

k It ſhall giue thee no more moiſture, then if it were of braſſe.

Or, out of the ayre, as duſt raiſed with winde.

l Some reade, thou ſhalt be a terrour and feare when they ſhall heare how God hath plagued thee.

m Thou ſhalt be curſed both in thy life and in thy death: for the burial is a teſtimonie of the reſurrection, which ſigne for thy wickedneſſe thou ſhalt lacke.

n In things moſt euident & cleare thou ſhalt lacke diſcretion and iudgement.

‡ *Or make it common.*

31 Thine oxe shall be slaine before thine eyes, and thou shalt not eat therof: thine asse shalbe violently taken away before thy face, and shall not be restored vnto thee: thy sheep shall bee giuen vnto thine enemies, and no man shall rescue them for thee.

32 Thy sonnes and thy daughters shalbe giuen vnto another people, & thine eies o shall still looke for them, euen till they fail out, and there shall be no power in thine hand.

o When they shall returne from their captiuity.

33 The fruite of thy land and all thy labours shal a people which thou knowest not, eate, and thou shalt neuer but suffer wrong, and violence alway:

34 So that thou shalt be mad for the sight which thine eyes shall see.

35 The Lord shal smite thee in the knees, and in the thighes with a sore botch, that thou canst not be healed: euen from the sole of thy foot vnto the top of thine head.

36 The Lord shal bring thee & thy king (which thou hast set ouer thee) vnto a nation, which neither thou nor thy fathers haue knowne, and there thou shalt serue other gods, euen wood, and stone:

p As he did Manasseh, Ioachim, Zedechias and others.

37 And thou * shalt bee a wonder, a prouerbe and a common talke among all people, whither the Lord shall carie thee.

Iere. 24. 9. and 25. 9. 1. king. 9. 7. Mich. 6. 15. hagg. 1. 6.

38 Thou shalt carie out much seed into the field, and shalt gather but little in: for the grashoppers shall destroy it.

39 Thou shalt plant a vineyard, & dresse it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shal eat it.

40 Thou shalt haue oliue trees in all thy coasts, but shalt not anoint thy selfe with the oyle: for thine olives shall † fall.

† Or, be shaken before they be ripe.

41 Thou shalt beget sonnes and daughters, but shalt not haue them: for they shall goe into captiuitie.

42 All the trees and fruit of thy land shal the q grashopper consume.

q Vnder one kind he conteineth all the vermine which destroy the fruits of the land: and this is an euident token of Gods curse.

43 The stranger that is among you, shal clymbe aboue thee vp on hie: and thou shalt come downe beneath al we.

44 Hee shall lend thee and thou shalt not lend him: hee shal be the head, and thou shalt be the taile.

45 Moreouer, all these curses shall come vpon thee, and shal pursue thee and ouertake thee, till thou be destroyed, because thou obeyedst not the voyce of the Lord thy God, to keepe his commaundements, and his ordinances, which he commanded thee:

46 And they shall be vpon r thee for signes and wonders, and vpon thy seed for euer,

r Gods plagues shall be euident signes that he is offended with thee.

47 Because thou seruedst not the Lord thy God with ioyfulnesse, and with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger and in thirst, and in nakednesse, and in need of all things: and he shall put a yoke of yron vpon thy necke, vntil he haue destroyed thee.

49 The Lord shall bring a nation vpon thee from farre, euen from the ende of the world, flying swift as an Eagle, a nation whose tongue thou shalt not vnderstand:

† Or, barbarous, cruell, or impudent.

50 A nation of a † fierce countenance, which will not regard the person of the old, nor haue compassion of the yong.

51 The same shall eate the fruits of thy cattel, and the fruit of thy land vntill thou be destroyed, and hee shall leaue thee neither wheat, wine, nor oyle, neither † the increase of thy kine, nor the flockes of thy sheepe, vntill he haue brought thee to nought.

† Or, first borne of thy bullocks.

52 And he shall besiege thee in all thy cities, vntill thine high and strong walles fall downe, wherein thou trustest in all the land: and he shall besiege thee in all thy ‖ cities throughout all thy land, which the Lord thy God hath giuen thee.

‖ Or, gates. Leuit. 26. 29. 2. king. 6. 29. Lament. 4. 10. Baruk 2. 3.

53 *And thou shalt eate the fruite of thy body: euen the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitenesse wherein thine enemies shall inclose thee.

54 So that the man (that is tender and exceeding daintie among you) * shalbe grieued at his brother, and at his wife, that lieth in his bosome, and at the remnant of his children, which he hath yet left,

Chap. 15. 9.

55 For feare of giuing vnto any of them of the flesh of his children, whom he shall eat, because he hath nothing left him in that siege and straitnes, wherewith thine enemies shal besiege thee in all thy cities.

56 The tender and daintie t woman among you, which neuer would venture to set the sole of her foote vpon the ground (for her softnesse and tendernesse) shalbe grieued at her husband that lieth in her bosome, and at her sonne and at her daughter,

t As came to passe in the daies of Ioram king of Israel, 2. Kin. 6. 29. and when the Romans besieged Ierusalem.

57 And at u her afterbirth (that shal come out from betweene her feete) and at her children, which shee shall beare: for when all things lacke, she shall eate them secretly, during the siege and straitnesse, wherewith thine enemies shall besiege thee in thy cities.

u Hunger shall so bite her, that she shalbe ready to eat her childe before it be deliuered.

58 ¶ If thou wilt not keepe and doe all the words of this Law (that are written in this booke) and feare this glorious & fearefull Name, THE LORD THY GOD,

u For he that offendeth in one, is guilty of all, Iam. 2. 10.

59 Then the Lord wil make thy plagues wonderfull, and the plagues of thy seed, euen great plagues, and of long continuance, and sore diseases and of long durance.

60 Moreouer, he wil bring vpon thee all the diseases of Egypt, whereof thou wast afraid, and they shall cleaue vnto thee:

61 And euery sickenesse, and euery plague which is not x written in the booke of this Law, will the Lord heape vpon thee vntill thou be destroyed.

x Declaring that God hath infinite meanes to plague the wicked, besides them that are ordinary or written.

62 And yee shall bee left few in number, where yee were as the * starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

Chap. 10. 22.

63 And as the Lord hath reioyced ouer you, to doe you good, and to multiply you, so he will reioyce ouer you, to destroy you, and bring you to nought, and ye shall be rooted out of the land, whither thou goest to possesse it.

y Signifying, that it is a singular gift of God to be in a place whereas we may worship God purely, & declare our faith and religion.

64 And the Lord shal scatter thee among all people, from the one end of the world vnto the other, and there thou shalt serue other gods, which thou hast not knowen nor thy fathers, euen wood and stone.

65 Also among these nations thou shalt find

finde no rest, neither shall the sole of thy foot haue rest: for the Lord shall giue thee there a trembling heart, and looking to returne till thine eyes fall out, and a sorrowfull mind.

‖ *Or, thou shalt be in doubt of thy life.*

66 And thy life shall ‖ hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with [z] ships by the way whereof I said vnto thee, Thou shalt see it no more againe: and there ye shall sell your selues vnto your enemies for bondmen and bondwomen, and there shall be no buyer.

z Because they were vnmindfull of that miracle, whē the sea gaue place for them to passe thorow.

CHAP. XXIX.

2 The people are exhorted to obserue the commandements. 10 The whole people from the highest to the lowest, are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himselfe in his wickednesse. 24 The cause of Gods wrath against his people.

THese are the [a] wordes of the Couenant which the Lord commaunded Moses to make with the children of Israel, in the land of Moab, beside the couenant which he had made with them in [b] Horeb.

a That is, the articles or conditions.

b At the first giuing of the Law, which was forty yeeres before.

2 ¶ And Moses called all Israel, and said vnto them, Yee haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh, & vnto all his seruants, and vnto all his land,

3 The [c] great tentations which thine eyes haue seene, those great miracles and wonders:

c The proofes of my power.

4 Yet the Lord hath not [d] giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

5 And I haue led you fourty yeere in the wildernesse: your clothes are not waxed old vpon you: neither is thy shoe waxed olde vpon thy foot.

6 Ye haue eaten no [e] bread, neither drunk wine nor strong drinke, that ye might know how that I am the Lord your God.

e Made by mans arte, but Manna, which is called the bread of Angels.

7 After ye came vnto this place, and Sihon King of Heshbon, and Og King of Bashan came out against vs vnto battel, and we slew them,

8 And toke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

Chap. 4. 6. 1. King. 2. 3.

9 * Keepe therefore the wordes of this couenant, and doe them, that ye may prosper in all that ye shall doe.

f Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

10 Ye stand this day euery one of you, before the Lord your [f] God: your heads of your tribes, your elders and your officers, euen all the men of Israel:

11 Your children, your wiues, & the stranger that is in thy campe, from the hewer of thy wood, vnto the drawer of thy water.

12 That thou shouldest [g] passe into the couenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day.

g Alluding to them, that when they made a sure couenant, diuided a beast in twaine and past betweene the parts diuided, Gen. 15. 10.

13 For to establish thee this day a people vnto himselfe, and that he may be vnto thee a God, as he hath said vnto thee, and as hee hath sworne vnto thy fathers, Abraham, Isaak, and Iaakob.

14 Neither make I this couenant, and this oath with you onely,

15 But as well with him that standeth heere with vs this day before the Lord our God, as with him [h] that is not here with vs this day.

h Meaning, their posteritie.

16 For ye know how wee haue dwelt in the land of Egypt, and how we passed thorow the middes of the nations which ye passed by.

17 And ye haue seene their abominations, and their idoles (wood and stone, siluer and gold) which were among them,

18 That there should not be among you man nor woman, nor family, nor tribe, which should turne his heart away this day from the Lord our God, to goe and serue the gods of these nations, and that there should not be among you [i] any roote that bringeth forth [k] gall and wormewood,

i Such sinne as the bitter fruits thereof might choke and destroy you. *Actes 8. 23.*

12 So that when he heareth the wordes of this curse, he ‖ blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubbornnes of mine owne heart, thus adding [k] drunkennesse to thirst.

‖ *Or, flatter.*

k For as he that is thirsty, desireth to drinke much, so he that followeth his owne lusts and appetites, seeketh by all meanes, and yet cannot be satisfied.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord, and his iealousie shall smoke against that man, and euery curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen,

21 And the Lord shall separate him vnto euill out of all the tribes of Israel according vnto all the curses of the Couenant, that is written in the booke of this Law.

22 So that the [l] generation to come, euen your children, that shal rise vp after you, and the stranger that shall come from a far land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

l Gods plagues vpon them that rebell against him, shall be so strange, that all ages shalbe astonied.

23 (For all that land shall burne with brimstone and salt: it shall not be sowen, nor bring forth, nor any grasse shall grow therein, like as in the ouerthrowing of * Sodom, and Gomorah, Admah, and Zeboim, which the Lord ouerthrew in his wrath and in his anger)

Gen. 19. 24, 25.

24 Then shall all nations say, * Wherefore hath the Lord done thus vnto this land: how fierce is this great wrath?

1. King. 9. 8. Ierem. 22. 8.

25 And they shall answere, Because they haue forsaken the couenant of the Lord God of their Fathers, which he had made with them, when he brought them out of the land of Egypt,

26 And went and serued other gods, and worshipped them: euen gods which they knew not, and ‖ which had giuen them nothing.

‖ *Or, which had not giuen them a land to possesse.*

27 Therefore the wrath of the Lord waxed hote against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great

m Moses hereby reproueth their curiosity, which seek those things that are onely knowen to God: and their negligence that regard not that which God hath reuealed vnto them, as the Law.

great indignation, and hath cast them into another land, as appeareth this day.

29 The [m] secret things belong to the Lord our God, but the things reuealed belong vnto vs, and to our children for euer, that we may do all the words of this Law.

CHAP. XXX.

1 Mercy shewed when they repent. 6 The Lord doth circumcise the heart. 11 All excuse of ignorance is taken away. 15. 19 Life & death is set before them. 20 The Lord is their life which obey him.

NOw when all these things shall come vpon thee, [c] either the blessing or the curse which I haue set before thee, and thou shalt [a] turne into thine heart among all the nations, whither the Lord thy God hath driuen thee,

a By calling to remembrance, both his mercies, and his plagues.

2 And shalt returne vnto the Lord thy God, [d] & obey his voice in all that I command thee this day: thou, and thy children with all thine [b] heart, and with all thy soule,

b In true repentance is none hypocrisie.

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people where the Lord thy God had scattered thee.

4 Though thou were cast vnto the vtmost part of [c] heauen, from thence will the Lord thy God gather thee, and from thence will he [d] take thee.

c Euen to the worlds end.

d And bring thee into thy countrey.

5 And the Lord thy God will bring thee into the land which thy Fathers possessed, and thou shalt possesse it, and hee will shew thee fauour, and will multiply thee aboue thy Fathers.

e God wil purge all thy wicked affections which thing is not in thine own power to doe.

6 And the Lord thy God wil [e] circumcise thine heart, and the heart of thy seede, that thou mayest loue the Lord thy God, with all thine heart, and with all thy soule, that thou mayest liue.

f If we wil haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

7 And the Lord thy God wil lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

8 [f] Returne thou therefore, and obey the voice of the Lord, and do all his commandements, which I command thee this day.

g He meaneth not that God is subiect to these passions, to reioyce, or to be sad: but he vseth this maner of speach, to declare the loue that he beareth vnto vs.

9 And the Lord thy God will make thee plenteous in euery worke of thine hand, in the fruit of thy body, [g] in the fruit of thy cattell, & in the fruit of the land for thy wealth: for the Lord will turne againe and reioyce ouer thee to do thee good, as he reioyced ouer thy Fathers.

h The law is so euident, that none can pretend ignorance *Rom.* 10.6.

10 Because thou shalt obey the voice of the Lord thy God, in keeping his commandements, and his ordinances, which are written in the booke of this Law, when thou shalt returne vnto the Lord thy God with all thine heart, and with all thy soule.

i By heauen and the sea, he meaneth places most farre distant.

11 ¶ For this commaundement which I commaund thee this day, is [h] not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, *Who shall goe vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it?*

13 Neither is it beyond the [i] sea, that thou shouldest say, *Who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may doe it?*

14 But the [k] word is very neere vnto thee: euen in thy mouth and in thine heart, for to [l] doe it.

k Euen the law and the Gospel.

l By faith in Christ.

15 Behold, I haue set before thee this day life and good, death and euill.

16 In that I command thee this day, [m] to loue the Lord thy God, to walke in his waies, and to keepe his commaundements, and his ordinances and his lawes, that thou mayest [n] liue and bee multiplied, and that the Lord thy God may blesse thee in the land, whither thou goest to possesse it.

m So that to loue and obey God, is onely life and felicity.

n He addeth these promises to signifie that it is for our profite that we loue him, and not for his.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced, and worship other gods, and serue them,

18 I pronounce vnto you this day, that ye shall surely perish, yee shall not prolong your dayes in the land, whither thou passest ouer Iorden to possesse it.

19 *I cal heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing. Therefore [o] chuse life, that both thou and thy seede may liue,

*Chap.4.26.

o That is, loue and obey God: which thing is not in mans power, but Gods Spirit only worketh it in his elect.

20 By louing the Lord thy God, by obeying his voyce, and by cleauing vnto him: for he is thy life, & the length of thy dayes: that thou mayest dwel in the land which the Lord sware vnto thy Fathers, Abraham, Izhak, and Iaakob, to giue them.

CHAP. XXXI.

1 Moses preparing himselfe to die, appointeth Ioshua to rule the people. 9 Hee giueth the Law to the Leuites, that they should reade it to the people. 19 God giueth them a song as a witnesse betweene him & them. 23 God confirmeth Ioshua. 29 Moses sheweth them that they will rebell after his death.

THen Moses went and spake these words vnto all Israel,

2 And said vnto them, I am an hundred and twentie yeere olde this day: I [a] can no more goe out and in: also the Lord hath said vnto me, *Thou shalt not goe ouer this Iorden.

a I Can no longer execute mine office.

*Numb.20.12, chap.3.26.

3 The Lord thy God he will go ouer before thee: he will destroy these nations before thee, and thou shalt possesse them, *Ioshua he shal goe before thee, as the Lord hath said.

*Numb.27.18.

4 And the Lord shall doe vnto them, as hee did to *Sihon and to Og kings of the Amorites, and vnto their land, whom he destroyed.

*Numb.21.24.

5 And the Lord shall giue them [b] before you, that ye may do vnto them according vnto *euery commaundement, which I haue commanded you.

b Into your hands.

*Chap.7.2.

6 ‖ Plucke vp your hearts therefore, and be strong: dread not nor be afraid of them: for the Lorde thy God himselfe doeth goe with thee: hee will not faile thee, nor forsake thee.

‖ Or, *be of good courage.*

7 ¶ And Moses called Ioshua, and said vnto him in the sight of all Israel, [c] Be of a good courage and strong: for thou shalt goe with this people vnto the land which the Lord hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherite.

c For he must gouerne the people, hath need to be valiant to represse vice, and constant to maintaine vertue.

8 And

d Signifying that man can neuerbe of good courage except he be perswaded of Gods fauour and assistance.

8 And the Lord himselfe doeth [d] goe before thee: hee will be with thee: hee will not faile thee, neither forsake thee: feare not therefore, nor be discomforted.

9 ¶ And Moses wrote this Law, and deliuered it vnto the Priests the sonnes of Leui, (which bare the Arke of the Couenant of the Lord) and vnto all the Elders of Israel,

10 And Moses commaunded them, saying, *Euery seuenth yeere* when the yeere of freedome shall be in the feast of the Tabernacles:

Nehem. 8. 2. Chap. 15. 1.

11 When all Israel shal come to appeare [e] before the Lord thy GOD in the place which hee shall chuse, thou shalt read this Law before all Israel, that they may heare it.

e Before the Arke of the couenant which was the signe of Gods presence, and the figure of Christ.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lorde your God, and keepe, and obserue all the words of this Law,

f Which were not borne when the Law was giuen.

13 And that their children which [f] haue not knowen it, may heare it, and learne to feare the Lord your God, as long as yee liue in the land, whither yee goe ouer Iordan to possesse it.

14 ¶ Then the Lord said vnto Moses, Behold, thy dayes are come, that thou must die: Call Ioshua, and stand ye in the Tabernacle of the Congregation that I may giue him a || charge. So Moses and Ioshua went and stood in the Tabernacle of the Congregation.

|| Or, commandement.

15 And the Lord appeared in the Tabernacle, in the pillar of a [g] cloud: and the pillar of the cloud stood ouer the doore of the Tabernacle.

g In a cloud that was fashioned like a pillar.

16 ¶ And the Lord said vnto Moses, Behold, thou shalt sleepe with thy fathers, and this people will rise vp and goe a whoring after the gods of a strange land (whither they goe to dwell therein) and will forsake mee, and breake my couenant which I haue made with them.

17 Wherefore my wrath will ware hote against them at that day, and I will forsake them, and will [h] hide my face from them: then they shall bee consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

h That is, I will take my fauour from them: as to turne his face towards vs, is to shew vs his fauour.

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Now therefore write yee this [i] song for you, and teach it the children of Israel: put it in their mouthes, that this song may bee my witnesse against the children of Israel.

i To preserue you and your children from idolatrie, by remembring Gods benefits.

20 For I will bring them into the land (which I sware vnto their fathers) that floweth with milke and hony, and they shall eate, and fill themselues, and ware fatte: [k] then shall they turne vnto other gods, and serue them, and contemne me, and breake my Couenant.

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod.

21 And then when many aduersities and tribulations shal come vpon them, this song shall [l] answer them to their face, as a witnesse: for it shall not be forgotten out of the mouthes of their posteritie: for I know their imagination which they go about euen now, before I haue brought them into the land which I sware.

l That these euils are come vpon them because they forsooke me.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And God gaue Ioshua the sonne of Nun a charge, and said, *Be strong, and of a good courage: for thou shalt bring the children of Israel into the land which I sware vnto them, and I will be with thee.

Iosh. 1. 6.

24 ¶ And when Moses had made an end of writing the words of this Law in a booke vntill he had finished them,

25 Then Moses commaunded the Leuites, which bare the Arke of the Couenant of the Lord, saying,

26 Take the booke of this Law, and put yee it in the side of the Arke of the Couenant of the Lord your God, that it may be there for a [m] witnesse against thee.

m Of thine infidelitie, when thou shalt turne away from the doctrine conteined therein.

27 For I know thy rebellion & thy stiffe necke: behold, I being yet aliue with you this day, ye are rebellious against the Lord: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your [n] officers, that I may speake these words in their audience, and call heauen and earth to record against them.

n As gouernors, Iudges, and magistrates.

29 For I am sure that after my death yee will vtterly be corrupt, and turne from the way, which I haue commanded you: therefore euill will come vpon you at the length, because yee will commit euill in the sight of the Lord, by prouoking him to anger thorough the [o] worke of your hands.

o By idolatrie, and worshipping images, which are the worke of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israel the words of this song, vntill he had ended them.

CHAP. XXXII.

The song of Moses conteining 7 Gods benefits toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commaundeth to teach the Law to the children. 49 God forewarneth Moses of his death.

HEare ye [a] heauens, and I will speake: and let the earth heare the words of my mouth.

a As witnesses of this peoples ingratitude.

2 My [b] doctrine shall drop as the raine, and my speach shall still as the deawe, as the showre vpon the herbs, & as the great raine vpon the grasse.

b He desireth that he may speake to Gods glorie, and that the people as the greene grasse may receiue the dew of his doctrine.

3 For I will publish the Name of the Lord: giue ye glory vnto our God.

4 Perfect is the worke of the [c] mightie God, for all his wayes are iudgement: God is true, and without wickednesse: iust, and righteous is he.

c The Hebrew word is Rocke: noting that God only is mightie, faithfull, & constant in his promise.

5 They haue corrupted themselues toward him by their vice, not being his children, but a froward and crooked generation.

6 Doe yee so reward the Lord, O foolish

people and vnwise? is not he thy father, that hath bought thee? he hath [d] made thee, and proportioned thee.

7 ¶ Remember the dayes of old: consider the yeeres of so many generations: aske thy father, and he will shew thee: thine Elders, and they will tell thee.

8 When the most hie God diuided to the nations their inheritance, when hee separated the sonnes of Adam, hee appointed the borders of the people, according to the number of the children of Israel.

9 For the Lords portion is his people: Iaakob is the lot of his inheritance.

10 He found him in the land of the wildernesse, in a waste and roaring wildernes: hee led him about, he taught him, and kept him as the apple of his eye.

11 As an Eagle stereth vp her nest, [f] flottereth ouer her birds, stretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him, and there was no ‖ strange god with him.

13 He caried him vp to the high places of the [g] earth, that he might eate the fruits of the fields, and hee cauled him to sucke [h] honey out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambes, and rammes fed in Bashan, and goates with the fatte of the graines of wheat, and the red ‡ liquor of the grape hast thou drunke.

15 ¶ But he that should haue bin [i] vpright, when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnesse: therefore hee forsooke God, that made him, and regarded not the strong God of his saluation.

16 They prouoked him with [k] strange gods: they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, but to gods whom they knew not: [l] newe gods: they came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mighty God, that begate thee, and hast forgotten God that formed thee.

19 The Lord then saw it, and was angry for the prouocations of his [m] sonnes & of his daughters.

20 And he said, I will hide my face from them: I will see what their end shall be: for they are a froward generation, children in whom is no faith.

21 They haue moued me to iealousie with that which is not God: they haue prouoked me to anger with their vanities: * and I will moue them to iealousie with those that are no [n] people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hel, and shal consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestow mine arrowes vpon them.

24 They shall be hurnt with hunger, and consumed with heat, and with bitter destruction: I wil also send the teeth of beasts vpon them, with the venim of serpents creeping in the dust.

25 The sword shall [o] kill them without: and in the chambers feare: both the young man & the young woman, the suckling with the man of gray haire.

26 I haue said, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the furie of the enemie, lest the aduerlaries should [p] waxe proud, and lest they should say, Our hie hand, and not the Lord hath done all this.

28 For they are a nation voyd of counsel, neither is there any vnderstanding in them.

29 Oh that they were wise, then they would vnderstand this: they would [q] consider their latter end.

30 How should * one chase a thousand, and two put ten thousand to flight, except their strong God had sold them, and the Lord had ‖ shut them vp?

31 For their god is not as our God, euen our enemies beeing iudges.

32 For their vine is of the vine of Sodom, and of the vines of Gomorrha: their grapes are grapes of gall, their clusters be bitter.

33 Their [r] wine is the poyson of dragons, and the cruell gall of aspes.

34 Is not this laid in store with me, and sealed vp among my treasures?

35 * Vengeance & recompense are mine: their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make haste.

36 For the Lord shall iudge his people, and ‖ repent towards his seruants, when he seeth that their power is gone, & none [s] shut vp in hold, nor left abroad.

37 When men shall say, Where are their gods, their mighty God in whom they trusted,

38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke offering? let them rise vp and helpe you: let him be your refuge.

39 Behold now, for I, I am he, and there is no gods with mee: * I kill and giue life: I wound, and I make whole: * neither is there any that can deliuer out of mine hand.

40 For I [t] lift vp mine hand to heauen, and say, I liue for euer.

41 If I whet my glittering sword, and mine hand take hold of iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my sword shall eate flesh) for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enemie.

43 * Ye nations, praise his people: for hee will auenge the [u] blood of his seruants, and will execute vengeance vpon his aduersaries, and will be mercifull vnto his land, and to his people.

44 ¶ Then

[d] Not according to the common creation, but he hath made thee a new creature by his Spirit.

[e] When God by his prouidence diuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

[f] To teach them to flie.

‖ *Or, god of strange nation.*

[g] Meaning of the land of Canaan, which was hie in respect of Egypt.

[h] That is, abundance of all things euen in the very rockes.

‡ *Ebr blood.*

[i] He sheweth what is the principall end of our vocation.

[k] By changing his seruice for their superstitions.

[l] Scripture calleth new, whatsoeuer man inuenteth, be the errour neuer so old.

[m] He calleth them Gods children, not to honour them, but to shew them from what dignitie they are fallen. *Rom.* 10. 19.

[n] Which I haue not fauoured, nor giuen my lawes vnto them.

[o] They shalbe slaine both in the field and at home.

[p] Reioycing to see the godly afflicted, and attributing that to themselues, which is wrought by Gods hand.

[q] They would consider the felicitie that was prepared for them, if they had obeyed God. *Iosh.* 23. 10.

‖ *Or, deliuered them to their enemie.*

[r] The fruits of the wicked are as poyson, detestable to God, and dangerous for man. *Ecclus.* 28. 1. *rom.* 12. 19. *heb.* 10. 30.

‖ *Or, change his mind.*

[s] When neither strong nor weak in a maner remaine.

[t] That is, I sweare, read Gen. 14. 22.

[u] Whether the blood of Gods people be shed for their sinnes, or triall of their faith, he promiseth to reuenge it. *Rom.* 15. 10.

44 ¶ Then Moses came and ſpake all the words of this ſong in the audience of the people, he and ‖ Hoshea the ſonne of Nun.

‖Or, Iosh̃a.

45 When Moses had made an ende of ſpeaking all theſe words to all Israel,

46 Then he ſaid vnto them, *Set your hearts vnto all the words which I teſtifie againſt you this day, that ye may commaund them vnto your children, that they may obſerue and do all the words of this Law.

*Chap. 6.6. and 11.18.

47 For it is no x paine word concerning you, but it is your life, and by this word yee ſhall prolong your dayes in the land, whither ye goe ouer Iorden to poſſeſſe it.

x For I will performe my promiſe vnto you, Iſa. 55.10. Numb. 27.12.

48 *And the Lord ſpake vnto Moses the ſelfe ſame day, ſaying,

49 Goe vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer againſt Ierecho: and behold the land of Canaan, which I giue vnto the children of Israel for a poſſeſſion,

50 And die in the mount which thou goeſt vp vnto, and thou ſhalt be *gathered vnto thy people, *as Aaron thy brother died in mount Hor, and was gathered vnto his people,

Gene. 25.8. Num. 20.25, 28. and 33.38.

51 Becauſe yee *treſpaſſed againſt me among the children of Israel, at the waters ‖ of Meribah, at Kadeſh in the wildernesse of Zin: for yee y ſanctified me not among the children of Israel.

*Num. 20.12, 13. and 27.14. ‖Or, of ſtrife. y Ye were not exact and conſtant to maintaine mine honour.

52 Thou ſhalt therefore ſee the land before thee, but ſhalt not goe thither, I meane, into the land which I giue the children of Israel.

CHAP. XXXIII.

1 Moses before his death bleſſeth all the tribes of Israel. 26 There is no God like to the God of Israel: 29 Nor any people like vnto his.

NOw this is the a bleſſing wherewith Moses the man of God bleſſed the children of Israel before his death, and ſaid,

a This bleſſing conteineth not onely a ſimple prayer, but an aſſurance of the effect thereof.

2 The Lord came from Sinai, and roſe vp from Seir vnto them, & appeared clearly from mount Paran, and hee came with ten b thouſands of Saints, and at his right hand a fiery Law for them.

b Meaning, infinite Angels, c Ebr. his ſaints, that is the children of Israel.

3 Though hee loue the people, yet c all thy Saints are in thine handes: and they are humbled at d thy feete, to receiue thy words.

d As thy diſciples.

4 Moses commanded vs a Law for an e inheritance of the Congregation of Iaakob.

e To vs, and our ſucceſſors.

5 Then ‖ he was among the ‖righteous people, as King, when the heades of the people, and the tribes of Israel were aſſembled.

‖Or, Moſes. ‖Or, Israel.

6 ¶ Let f Reuben liue, & not die, though his men be a ſmall number.

f Reuben ſhalbe one of the tribes of Gods people, though for his ſinne his honour be diminiſhed, and his family but ſmall.

7 ¶ And thus he bleſſed Iudah, and ſaid, Heare, O Lord, the voyce of Iudah, and bring him vnto his people: his hands ſhall bee g ſufficient for him, if thou helpe him againſt his enemie.

g Signifying that he ſhould hardly obteine Iaakobs promiſe, Ge 49.8

8 ¶ And of Leui he ſaid, Let thy *Thummim and thine Urim bee with thine holy one, whom thou didſt proue in Maſſah, and didſt cauſe him to ſtriue at the waters of Meribah.

*Exod. 28.30.

9 Who ſayd vnto his father and to his mother, h I haue not ſeene him, neither knew hee his brethren, nor knew his owne children: for they obſerued thy word, & kept thy couenant.

h He preferred Gods glory to all naturall affection, Exod. 32. 29.

10 They ſhall teach Iaakob thy iudgements, and Israel thy Law: they ſhall put incenſe before thy face, and the burnt offering vpon thine altar.

11 Bleſſe, O Lord his ſubſtance, and accept the worke of his handes: i ſmite thorow the loynes of them that riſe againſt him, and of them that hate him, that they riſe not againe.

i He declareth that the Miniſters of God haue many enemies, and therefore haue neede to be prayed for.

12 ¶ Of Beniamin he ſayd, The beloued of the Lord ſhall k dwell in ſafetie by him: the Lord ſhall couer him all the day long, and dwell betweene his ſhoulders.

k Becauſe the Temple ſhould be built in Zion, which was in the tribe of Beniamin, he ſheweth that God ſhould dwell with him there. ‖Or, fountaines.

13 ¶ And of Ioſeph he ſaid, Bleſſed of the Lord is his land, for the ſweeteneſſe of heauen, for the dewe and for the depth lying beneath,

14 And for the ſweet increaſe of the ſunne, and for the ſweet increaſe of the moone,

15 And for the ſweetneſſe of the top of the ancient mountaines, and for the ſweetneſſe of the olde hilles,

16 And for the ſweetnes of the earth, and abundance thereof: and the good will of him that dwelt in the l buſh ſhall come vpon the head of Ioſeph, and vpon the top of the head of him that was *ſeperated from his brethren.

l Which was, God appearing vnto Moſes, Exod. 3.2. *Gene. 49.26. ‖Or, ſtrength.

17 His beautie ſhall be like his firſt borne bullocke, and his ‖ hornes as the hornes of an Vnicorne: with them hee ſhall ‖ vnite the people together, euen the ends of the world: theſe are alſo the ten thouſands of Ephraim, and theſe are the thouſands of Manaſſeh.

18 ¶ And of Zebulun hee ſayd, Reioyce, Zebulun, in thy m going out, and thou Iſſachar, in thy tents.

m In thy proſperous voyages vpon the ſea, Gen. 49.13. ‖Or, mount Zion.

19 They ſhall call the people vnto the ‖ mountaine: there they ſhall offer the ſacrifices of righteouſneſſe: for n they ſhall ſucke of the abounndance of the ſea, and of the treaſures hid in the ſand.

n The tribe of Zebulun.

20 ¶ Alſo of Gad he ſayd, Bleſſed be hee that inlargeth Gad: he dwelleth as a lion, that catcheth for his pray the arme with the head.

21 And hee loked to himſelfe at the beginning, becauſe there was a portion of the o Lawgiuer hidde: yet hee ſhall come with the heades of the people, to execute the iuſtice of the Lord, and his iudgements with Israel.

o So that the portion of the Gadites and others on this ſide Iorden, was Gods, though it was not ſo knowen.

22 ¶ And of Dan he ſayd, Dan is a lions whelpe: he ſhall leape from Baſhan.

23 ¶ Alſo of Naphtali he ſayd, O Naphtali ſatiſfied with fauour, and filled with the bleſſing of the Lord: poſſeſſe p the Weſt and the South.

p Meaning, neere the ſea.

24 ¶ And of Aſher he ſaid, Aſher ſhall bee bleſſed with children: he ſhall be acceptable vnto his brethren, and ſhall dip his foote in oyle.

25 Thy ſhoes ſhall be q yron and braſſe, and

q Thou ſhalt be ſtrong, or thy countrey full of mettall. It ſeemeth that Simeon is left out, becauſe he was vnder Iudah, and his portion of his inheritance. Ioſh. 19.9.

and thy strength shall continue as long as thou liuest.

26 ¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, & on the cloudes in his glory.

27 The eternall God is thy refuge, and vnder his armes thou art for euer: he shall cast out the enemie before thee, and will say, Destroy them.

Who was plentifull in issue as a fountaine.

28 Then Israel [f] the fountaine of Iaakob shall dwell alone in safetie in a land of wheate, and wine: also his heauens shall drop the dew.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lord, the shield of thine helpe, and which is the sword of thy glory? therefore [f] thine enemies shall be in subiection to thee, and thou shalt tread vpon their high places.

f Thine enemies for feare shall lie and faine to be in subiection.

CHAP. XXXIIII.

1 Moses seeth all the land of Canaan. 5 He dieth. 8 Israel weepeth. 9 Ioshua succeedeth in Moses roome. 10 The praise of Moses.

THen Moses went from the plain of Moab vp into mount [a] Nebo vnto the top of Pisgah that is ouer against Iericho: and the Lord shewed him * all the land of Gilead, vnto Dan,

a Which was a part of mount Abarim, Numb. 27.12. *Chap.* 3.27. 2.*mac.* 2 4.

2 And all Naphtali and the land of Ephraim and Manasseh, and all the land of Iudah, vnto the vtmost [b] Sea:

b Called Mediterraneum.

3 And the South, and the plaine of the valley of Iericho, the city of palme trees, vnto Zoar.

4 And the Lord said vnto him, * This is the land which I sware vnto Abraham, to Izhak & to Iaakob, saying, I will giue it vnto thy seede: I haue caused thee to see it with thine eyes, but thou shalt not go ouer thither.

Gen. 12.7. and 13.15.

5 So Moses the seruant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And [c] hee buryed him in a valley in the land of Moab ouer against Beth peor, but no man knoweth of his sepulchre vnto [d] this day.

c To wit, the Angel of the Lord Iude 9. d That the Iewes might not haue occasion thereby to commit Idolatrie.

7 Moses was now an hundreth & twentie yeere old when he dyed, his eye was not dimme, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirtie dates: so the dayes of weeping and mourning for Moses were ended.

9 And [e] Ioshua the sonne of Nun was full of the spirit of wisedome: for Moses had put his handes vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

e Hereby appeareth the fauour of God, that leaueth not his Church destitute of a gouernour.

10 But there arose not a Prophet since in Israel like vnto Moses (whom the Lord knew [f] face to face)

f Vnto whom the Lord did reueale himselfe so plainely, as Exod. 33.11.

11 In all the miracles & wonders which the Lord sent him to doe in the land of Egypt before Pharaoh, and before all his seruants, and before all his land,

12 And in all that mightie hand and all that great feare, which Moses wrought in the sight of all Israel.

g Meaning, the power of God working by Moses in the wildernesse.

The booke of Ioshua.

THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses, that a Prophet should be raised vp vnto the people, like vnto him, whom he willeth to obey, Deut. 18.15. so he sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he raiseth vp Ioshua to be ruler & gouernour ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approoued of God: he is adorned with most excellent gifts and graces of God, both to gouerne the people with counsell, and to defend them with strength, that he lacked nothing which either belonged to a valiant captaine, or a faithfull minister. So he ouercommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he diuideth among the people, and appointeth their borders: he establisheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefits, assuring them of his grace & fauour, if they obey God, and contrariwise of his plagues and vengeance if they disobey him. This hystorie doth represent Iesus Christ the true Ioshua who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are contained 2576. yeeres, For frō Adam vnto the flood are 1656: from the flood vnto the departure of Abraham out of Caldea 423: and from thence to the death of Ioseph 290 So that the Genesis containeth 2369. Exodus 140. the other three bookes of Moses 40. Ioshua 27. So the whole maketh 2576. yeeres.

CHAP. I.

1 The Lord encourageth Ioshua to inuade the land. 4 The borders and limits of the land of the Israelites. 5 The Lord promiseth to assist Ioshua, if he obey his word. 11 Ioshua commandeth the people to prepare themselues to passe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

a The beginning of this booke dependeth on the last cha. of Deut. which was written by Ioshua as a preparation to his hystorie.

NOw after the [a] death of Moses the seruant of the Lord, the Lord spake vnto Ioshua the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: now therefore arise, goe ouer this Iorden, thou, and all this people vnto the land which I giue them, that is, to the children of Israel.

Chap. 1.1. *Deut* 11.24.

b Of Zin, called Kadesh & Paran.

3 *Euery place that the sole of your foote shall tread vpon, haue I giuen you, as I said vnto Moses.

‖ *Or, Euphrates.*

c Meaning, the whole land of Canaan.

4 *From the [b] wildernesse, and this Lebanon euen vnto the great riuer, the riuer ‖ Perah: all the land of the [c] Hittites, euen vnto the great [d] Sea toward the

d Called Mediterraneum.

the going downe of the sunne, shall be your coast.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: * I will not leaue thee, nor forsake thee.

6 * Be strong and of a good courage: for vnto this people shalt thou diuide the land for an inheritance, which I sware vnto their Fathers to giue them.

7 Onely be thou strong, ‖ and of a most valiant courage, that thou mayest obserue and doe according to all the Lawe which Moses my seruaunt hath commanded thee: * thou shalt not turne away from it to the right hand, nor to the left, that thou mayest c prosper whithersoeuer thou goest.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and f night, that thou maiest obserue and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou ‖ haue good successe.

9 Haue not I commaunded thee, saying, Be strong, and of a good courage, feare not, nor be discouraged? for I the Lord thy God will be with thee whithersoeuer thou goest.

10 ¶ Then Iosuah commanded the officers of the people, saying,

11 Passe thorow the hoste, and command the people, saying, Prepare you vitailes: for g after three dates ye shal passe ouer this Iorden, to goe in to possesse the land, which the Lord your God giueth you to possesse it.

12 ¶ And vnto the Reubenites, & to the Gadites, and to halfe the tribe of Manasseh spake Iosuah, saying,

13 * Remember the word, which Moses the seruant of the Lord commaunded you, saying, The Lord your God hath giuen you rest, and hath giuen you this h land.

14 Your wiues, your children, and your cattell shall remaine in the lande which Moses gaue you on ‖ this side Iorden: but yee shall goe ouer before your brethren armed, all that be men of warre, and shall help them,

15 Until the Lord haue giuen your brethren rest, as well as to you, & vntill they also shal possesse the land, which the Lord your God giueth them: then shall ye returne vnto the land of your possession, and shall possesse it, which land Moses the Lords seruant i gaue you on this side Iorden, toward the sunneriling.

16 Then they answered Iosuah, saying, All that thou hast commaunded vs, we will doe, and whithersoeuer thou sendest vs, wee will goe.

17 As we obeyed Moses in all things, k so will we obey thee: only the Lord thy God be with thee, as he was with Moses.

18 Whosoeuer shall rebell against thy commaundement, & will not obey thy words in all that thou commandest him, let him be put to death: onely be strong, and of good courage.

Hebr. 13.5.

Deut. 31.23.

‖ Or, grow stronger and stronger. Deut. 5.32. and 28.14.

c He sheweth wherein consisteth true prosperity euen to obey the word of God.

f Shewing that it was not possible to gouerne well without continual study of Gods word.

‖ Or, gouerne wisely.

g Meaning, from the day that this was proclaimed, Chap. 3.2.

Num. 32.20.

h Which belonged to Sihon the King of the Amorites, and Og king of Bashan.

i Or, beyond Iorden from Iericho.

i By your request, but yet by God secret appointment, Deut. 33.22.

k They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebel against him.

CHAP. II.

1 Iosuah sendeth men to spie Iericho, whom Rahab hideth. 11 Shee confesseth the God of Israel. 12 She requireth a signe for her deliuerance. 21 The spies returne to Iosuah with comfortable tidings.

THen Iosuah the sonne of Nun sent out of a Shittim two men to spie secretly, saying, Goe view the land, and also Iericho: and they went, and * came into an ‖ harlots house named Rahab, and lodged there.

2 Then report was made to the king of Iericho, saying, Behold, there came men hither to night, of the children of Israel to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, saying, b Bring forth the men that are come to thee, & which are entred into thine house: for they bee come to search out all the land.

4 (But the woman had taken the two men, and hid them) therefore said shee thus, There came men vnto me, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: follow yee after them quickly, for ye shall ouertake them.

6 (But shee had brought them vp to the c roofe of the house, and hid them with the stalkes of flaxe which she had spread abroad vpon the roofe.)

7 And certaine men pursued after them, the way to Iorden, vnto the foordes, and as soone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, shee came vp vnto them vpon the roofe,

9 And said vnto the men, I know that the Lord hath giuen you the land, and that the d feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

10 For wee haue heard, how the Lord *dryed vp the water of the red Sea, *before you, when you came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other side Iorden, vnto *Sihon and to Og whom ye vtterly destroyed.

11 And when we heard it, our hearts ‖ did faint, and there remained no more ‖ courage in any because of you: for e the Lord your God hee is the God in heauen aboue, and in earth beneath.

12 Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercie, yee will also shew mercie vnto my fathers house, and giue me a true token,

13 And that yee will saue aliue my father and my mother, and my brethren, and my sisters, and all that they haue: and that yee will deliuer ‖ our soules from death.

14 And the men answered her, f Our life for you to die, if ye vtter not this our businesse: and when the Lord hath giuen vs the land, wee will deale mercifully and truely with thee.

15 Then she let them downe by a coard thorow the window: for her house was vpon the towne wall, and shee dwelt vpon the wall.

16 And she said vnto them, Goe you into the g mountaine, lest the pursuers meete with you, and hide your selues there three

a Which place was in the plaine of Moab neere vnto Iorden. Heb. 11.31. Iames 2.25.

‖ Or, tauerners house or hostesse.

b Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their power and policie resist his working.

c Meaning, vpon the house: for then their houses were flat aboue, so that they might doe their businesse thereupon.

d For so God promised, Deut. 28.7. chap. 5.1.

Exod. 14. 21, 22. Chap. 4.23.

Numb. 21.24.

‖ Or, melted.

‖ Or, spirit.

e Herein appeareth the great mercy of God, that in this common destruction he would draw a most miserable sinner to repent and confesse his Name.

‖ Or, liues.

f We warrant you on paine of our liues.

g Which was neere vnto the citie.

dayes,

dayes, vntill the pursuers be returned: then afterward may yee goe your way.

17 And the men said vnto her, [h] We will be blameless of this thine oath, which thou hast made vs sweare.

18 Behold, when we come into the land, thou shalt bind this cord of red thræd in the window, whereby thou lettest vs down, and thou shalt bring thy father and thy mother, and thy brethren, & all thy Fathers household home to thee.

19 And whosoeuer then doeth goe out at the dores of thine house into the stræt, [i] his blood shall be vpon his head, and we will be guiltlesse: but whosoeuer shall be with thee in the house, his blood shall be on our head, if any hand touch him:

20 And if thou vtter this our [k] matter, we will bee quit of thine oath, which thou hast made vs sweare.

21 And shee answered, According vnto your words so be it: then she sent them away, and they departed, and shee bound the ‖ red cord in the window.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers sought them thorow out al the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed [l] ouer, and came to Iohua the sonne of Nun, and told him all things that came vnto them.

24 Also they sayd vnto Iohua, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitans of the countrey faint because of vs.

h We shall be discharged of our oth, if thou doest performe this condition that followeth: for so shalt thou and thine be deliuered.

i He shall be guilty of his owne death.

k So that others should thinke to escape by the same meanes.

‖ *Or, scarlet coloured.*

l To wit, the riuer Iorden.

CHAP. III.

3 Iohua commaundeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Iohua before the people. 9 Iohuas exhortation to the people. 16 The waters part asunder whiles the people passe.

THen Iohua rose very early, and they remoued from Shittim, and came to [a] Iorden, hee and all the children of Israel, and lodged there, before they went ouer.

2 And after [b] three dayes the officers went throughout the hoste,

3 And commaunded the people, saying, When ye see the Arke of the couenant of the Lord your God, & the Priests of the Leuites, bearing it, yee shall depart from your place, and goe after it.

4 Yet there shal be a space betweene you and it, about ‖ two thousand cubits by measure: ye shall not come neere vnto it, that yee may knowe the way, by the which yee shall goe: for ye haue not gone this way in times past.

5 (Now Iohua had said vnto the people, *Sanctifie your selues: for to morrowe the Lord will doe wonders among you)

6 Also Iohua spake vnto the Priests, saying, Take vp the Arke of the Couenant, and goe ouer before the people: so they tooke vp the Arke of the Couenant, and went before the people.

7 ¶ Then the Lord sayd vnto Iohua, This day will I begin to magnifie thee in the sight of all Israel, which shal know, that *as I was with Moses, so will I bee with thee.

8 Thou shalt therefore commaund the Priests that beare the Arke of the couenant, saying, When yee are come to the brinke of the waters of Iorden, ye shall stand still [c] in Iorden.

9 ¶ Then Iohua said vnto the children of Israel, Come hither, and heare the words of the Lord your God.

10 And Iohua said, [d] Hereby shall yee know that the liuing God is among you, and that he wil certainly cast out before you the Canaanites, & the Hittites, and the Hiuites, and the Perizzites, & the Girgashites, and the Amorites, and the Iebusites.

11 Behold, the Arke of the Couenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you [e] twelue men out of the tribes of Israel, out of euery Tribe a man.

13 And assoone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all ỳ world) shall stay in the waters of Iorden, the waters of Iorden shal be cut off: for the waters that come from aboue, * shall stand still vpon an heape.

14 ¶ Then when the people were departed from the tents to goe ouer Iorden, the Priests bearing the * Arke of the Couenant went before the people.

15 And as they that bare the Arke came vnto Iorden, and the feet of the Priests that bare the Arke were dipped in the brinke of the water, (* for Iorden vseth to fill all his [f] banks all the time of haruest)

16 Then the waters that came downe from aboue, stayed and rose vp on an heape, and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wildernesse, euen the salt Sea, failed, and were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the Couenant of the Lord, stood drie with in Iorden, & ready prepared, and all the Israelites went ouer drie, vntill all the people were gone cleane ouer thorow Iorden.

a Which according to the Hebrewes, was in March, & about 40. dayes after Moses death.

b Which time was giuen for to prepare them vitailes, chap. 2. 11.

‖ *Or, a mile.*

Leuit. 20. 7. mmm. 11. 18. chap. 7. 13 & 1. sam. 16. 5.

c Euen in the chanel where the streame had run, as vers. 17.

d By this miracle in diuiding the water.

e Which should set vp twelue stones in remembrance of the benefit.

Psal. 114. 3.

Acts 7. 45.

1. Chron. 12. 15. ecclus. 24. 30.

f Because the riuer was accustomed at this time to be full, the miracle is so much the greater.

g Either tarying till the people were past, or as some reade, sure, as though they had bene vpon the drie land.

CHAP. IIII.

2 God commandeth Iohua to set vp twelue stones in Iorden. 18 The waters returne to their old course. 20 Other twelue stones are set vp in Gilgal. 21 This miracle must be declared to the posteritie.

AND when all the people were wholly gone * ouer Iorden (after the Lord had spoken vnto Iohua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them saying, Take you hence out of the mids of Iorden, out of the place where the Priests stood in a [a] readinesse, twelue stones which ye shall take away with you, and leaue them in the [b] lodging, where you shall lodge this night.)

4 Then Iohua called the twelue men, whome hee had prepared of the children of

Deut. 27. 2.

a As chap. 3. 17.

b Meaning, the place where they should campe.

of Israel, out of euery tribe a man.

5 And Ioshua sayd vnto them, Goe ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder, according vnto the number of the tribes of the children of Israel,

6 That this may be a signe among you, that when your c children shall aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answere them, That the waters of Iorden were cut off before the Arke of the couenant of the Lord: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Ioshua had commanded, and tooke vp twelue stones out of the middes of Iorden, as the Lord had sayd vnto Ioshua, according to the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, and layd them downe there.

9 And Ioshua set vp d twelue stones in the mids of Iorden, in the place where the feete of the Priests, which bare the Arke of the Couenant, stood, and there haue they continued vnto this day.

10 ¶ So the Priestes which bare the Arke, stood in the middes of Iorden, vntill euery thing was finished that the Lord had commaunded Ioshua to say vnto the people, according to all that Moses charged Ioshua: then the people hasted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests e before the people.

12 *And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fortie thousand prepared for warre, went before the f Lord vnto battell, in the plaine of Iericho.

14 That day the Lord magnified Ioshua in the sight of all Israel, and they ‖ feared him, as they feared Moses all dayes of his life.

15 And the Lord spake vnto Ioshua, saying,

16 Command the Priests that beare the g Arke of the Testimonie, to come vp out of Iorden.

17 Ioshua therefore commaunded the Priests, saying, Come ye vp out of Iorden.

18 And when the Priests that bare the Arke of the couenant of the Lord, were come vp out of the mids of Iorden, and assoone as the soles of the Priestes feet were set on the dry land, the waters of Iorden returned vnto their place, and flowed ouer all the banks thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth day of the h first moneth, and pitched in Gilgal, in the East side of Iericho.

20 Also, the twelue stones, which they tooke out of Iorden, did Ioshua pitch in Gilgal.

21 And hee spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What meane these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Iorden on dry land:

23 For the Lord your God dryed vp the waters of Iorden before you, vntill ye were gone ouer, as the Lord your God did the red sea, * which hee dryed vp before vs, till we were gone ouer,

24 That all the people of the i world may know that the hand of the Lord is mightie, that ye may feare the Lord your God continually.

CHAP. V.

1 The Canaanites are afraid of the Israelites. 2 Circumcision is commaunded the second time. 10 The Passeouer is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Ioshua.

NOw when all the kings of the a Amorites, which were beyond Iorden Westward, and all the kings of the Canaanites, which were by the Sea, heard that the Lord had dryed vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted, and there was no courage in them any more because of the children of Israel.

2 ¶ That same time the Lord sayd vnto Ioshua, * Make thee sharpe kniues, b and returne, and circumcise the sonnes of Israel the second time.

3 Then Ioshua made him sharpe kniues, and circumcised the sonnes of Israel in c the hill of the foreskins.

4 And this is the cause why Ioshua circumcised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wildernesse by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wildernesse by the way after they came out of Egypt, were not d circumcised.

6 For the children of Israel walked fortie yeere in the wildernesse, till all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whom the Lord sware, that hee would not shew them the land, * which the Lord had sworne vnto their fathers, that hee would giue vs, euen a land that floweth with milke and honie.

7 So their sonnes whom hee raysed vp in their stead, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an ende of circumcising all the people, they abode in e the places in the campe till they f were whole.

9 After, the Lord sayd vnto Ioshua, This day

c God commandeth, that not onely we our selues profit by his wonderfull workes, but that our posteritie may know the abuse thereof, and glorifie his Name.

d Besides the twelue stones which were caried by the tribes and set vp in Gilgal.

e Meaning, in the presence or sight of the people.

*Num. 32. 27, 29.

f That is, before the Arke.

‖ Or, reuerenced him.

g Because the Arke testified Gods presence, and the table of the law conteined therein, signified Gods will toward his people.

h Called Abib or Nisan, conteining part of March, and part of April.

i Gods benefits serue for a further condemnation to the wicked, and stirre vp his to reuerence him, and obey him.

*Exod. 14. 21, 22.

a The Amorites were on both sides Iorden, whereof two kings were slaine already on the side toward Moab.

*Exod. 4. 25.

b For now they had left it off about 40 yeeres.

c Gilgal was so called, because they were here circumcised.

d For they looked dayly to remoue at the Lords commandement: which thing they that were new circumcised could not doe without great danger. *Num. 14. 33.

e For their sores was so grieuous that they were not able to remoue.

day haue I taken away the [f] shame of Egypt from you: wherefore hee called the name of that place Gilgal, vnto this day.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passeouer, the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eate of the corne of the land, on the morrow after the Passeouer, vnleauened bread, and parched corne in the same day.

12 And the MAN ceased on the morrow after they had eaten of the corne of the land, neither had the children of Israel MAN any more, but did eate of the fruite of the land of Canaan that yeere.

13 ¶ And when Ioshua was by Iericho, hee lift vp his eyes and looked: and beholde, there stood a *man against him, hauing a sworde drawen in his hand: and Ioshua went vnto him, and sayd vnto him, Art thou on our side, or on our aduersaries?

14 And he sayd, Nay, but as a captaine of the hoste of the Lord am I now come: then Ioshua fell on his face to the earth, and [g] did worship, and sayde vnto him, What saith my Lord vnto his seruant?

15 And the captaine of the Lordes hoste sayd vnto Ioshua, *Loose thy shoe off thy foote: for the place whereon thou standest, is holy: and Ioshua did so.

CHAP. VI.

1 The Lord instructeth Ioshua what hee should doe, as touching Iericho. 6 Ioshua commaundeth the Priestes and warriours what to doe. 20 The walles fall. 22 Rahab is saued. 24 All is burnt saue golde and mettall. 26 The curse of him that buildeth the citie.

NOw Iericho was [a] shut vp, and [b] closed, [c] because of the children of Israel: none might goe out nor enter in.

2 And the Lord sayd vnto Ioshua, Behold, I haue giuen into thy hand Iericho and the king thereof, and the strong men of warre.

3 All yee therefore that be men of warre, shall compasse the citie, in going round about the citie [d] once: thus shall you doe sixe dayes.

4 And seuen Priestes shall beare seuen trumpets of [e] rammes hornes before the Arke: and the seuenth day ye shall compasse the citie seuen times, and the Priestes shall blow with the Trumpets.

5 And when they make a long blast with the rammes horne, and yee heare the sound of the trumpet, all the people shall shoute with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascend vp euery man streight before him.

6 ¶ Then Ioshua the sonne of Nun, called the Priests and sayd vnto them, Take vp the Arke of the Couenant, and let seuen Priests beare seuen trumpets of rammes hornes before the Arke of the Lord.

7 But hee said vnto the people, [f] Goe and compasse the citie: and let him that is armed goe forth before the Arke of the Lord.

8 ¶ And when Ioshua had spoken vnto the people, the seuen Priests bare the seuen trumpets of rammes hornes, and went forth before the Arke of the Lord, and blew with the trumpets, and the Arke of the Couenant of the Lord followed them.

9 ¶ And the men of Armes went before the Priests that blew the trumpets: then the [g] gathering hoste came after the Arke, as they went and blew the trumpets.

10 (Now Ioshua had commaunded the people, saying, Yee shall not shoute, neither make any noyse with your voyce, neither shall a word proceed out of your mouth, vntil the day that I say vnto you, Shoute, then shall yee shout.)

11 So the Arke of the Lord compassed the citie, [h] went about it once: then they returned into the hoste, and lodged in the campe.

12 And Ioshua rose early in the morning, and the Priests bare the Arke of the Lord:

13 Also seuen Priests bare seuen trumpets of rammes hornes, and went before the Arke of the Lord, and going, blew with the trumpets: and the men of armes went before them, but the [i] gathering hoste came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did sixe dayes.

15 And when the seuenth day came, they rose early, euen with the dawning of the day, and compassed the citie after the same maner [k] seuen times: onely that day they compassed the citie seuen times.

16 And when the Priests had blowen the trumpets the seuenth time, Ioshua said vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And the citie shall bee [l] an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, she, and all that are with her in the house: for *she hid the messengers that we sent.

18 Notwithstanding, be yee ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing make also the hoste of Israel *execrable, and trouble it.

19 But all siluer and golde, and vessels of brasse, and yron, shall be [m] consecrate vnto the Lord, and shal come into the Lords treasury.

20 So the people shouted, when they had blowen trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shoute: and *the wall fell downe flat: so the people went vp into the citie, euery man streight before him: *and they tooke the city.

21 And they vtterly destroyed all that was in the citie, both man and woman, yong and olde, and ore, and sheepe, and asse, with the edge of the sword.

22 But Ioshua had sayd vnto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that shee hath, *as yee sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father,

[f] By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the foreskin, whereby you were like to the Egyptians.

Exod. 23.23.

[g] In that that Ioshua worshippeth him, he acknowledgeth him to be God: and in that that he calleth himselfe the Lords captaine, he declareth himselfe to be Christ. *Exod.* 3.5. *Ruth.* 4.7. *Actes* 7.33.

[a] That none could goe out.

[b] That none could come in.

[c] For feare of the Israelites.

[d] Euery day once.

[e] That the conquest might not be assigned to mans power, but to the mercie of God, which with most weake things can ouercome that which seemeth most strong.

[f] This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.

[g] Meaning the rereward, wherein was the standard of the tribe of Dan. Numb. 10.25.

[h] For that day.

[i] The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.

[k] Besides euery day once forth: space of sixe dayes.

[l] That is, appointed wholy to be destroyed.

Chap. 2.4.

Leuit. 27.21. *num.* 21.2. *deut.* 13.15,17.

[m] And therefore cannot be put to any priuate vse, but must be first molten, and then serue for the Tabernacle.

Hebr. 11.30. 2 *Mac.* 12.15,16

Chap. 2.14. *hebr.* 11.31.

ther, and her mother, and her brethren, and all that she had: also they brought out all her family, and put them [n] without the boūe of Israel.

n For it was not lawful for strangers to dwell among the Israelites, till they were purged.

24 After, they burnt the citie with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasse, and yron, they put vnto the treasure of the [o] house of the Lord.

o Meaning, the Tabernacle.

25 So Joshua saued Rahab the harlot, and her fathers household, & all that she had, and she [p] dwelt in Israel euen vnto this day, because shee had hid the messengers, which Joshua sent to spie out Jericho.

p For she was married to Salmon prince of the tribe of Iudah, Matt. 1. 5.

26 ¶ And Joshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth this citie Jericho: [q] hee shall lay the foundation thereof in his eldest sonne, and in his youngest sonne shall he set vp the gates of it.

q He shall build it to the destruction of his stocke, which thing was fulfilled in Hiel of Bethel, 1. King. 16. 34.

27 So the Lord was with Joshua, and he was famous through all the world.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Ioshua prayeth to the Lord. 16 Ioshua enquireth out him that sinned, and stoneth him and all his.

BVt the children of Israel committed a trespasse in the [a] excommunicate thing: for [*] Achan the sonne of Carmi, the sonne of Zabdi the son of Zerah of the tribe of Judah, tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

a In taking that which was commanded to bee destroyed. *Chap. 22. 20. 1. chron. 2. 7.*

2 And Joshua sent men from Jericho to [b] Ai, which is beside Beth-auen, on the East side of Beth-el, and spake vnto them, saying, Goe vp, and view the countrey. And the men went vp, and viewed Ai,

b This was a city of the Amorites: for there was another so called among the Ammonites, Ier. 49. The first Ai is called Aiath, Isa. 10. 28.

3 And returned to Joshua, and said vnto him, Let not all the people go vp, but let as it were two or three thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the [c] men of Ai smote of them vpon a thirtie & sixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

c God would by this ouerthrow make them more earnest to search out & punish the sinne committed.

6 ¶ Then Joshua rent his clothes, and fel to the earth vpon his face before the Arke of the Lord, vntill the euentide, hee, and the Elders of Israel, and put dust vpon their heads.

7 And Joshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Jorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God we had been content to dwell on the [d] otherside Jorden.

d This infirmity of his faith sheweth how wee are enclined of nature to distinst.

8 Oh Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mighty [e] Name?

e When thine enemies shall blaspheme thee, and say that thou wast not able to defend vs from shame.

10 ¶ And the Lord said vnto Joshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, & they haue transgressed my Couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue also stolen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backs before their enemies, because they be execrable: neither will I be with you any more, except ye [f] destroy the excommunicate from among you.

f Then to suffer wickednesse vnpunished, is to refuse God willingly.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morrow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel: therefore you cannot stand against your enemies, vntill ye haue put the [g] execrable thing from among you.

g Meaning, the man that tooke of the thing forbidden.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the familie which the Lord shall take, shall come by the housholdes: and the household which the Lord shall take, shall come man by man.

15 And he that is taken with the excommunicate thing, shall be burnt with fire, hee and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

h That is found guiltie, either by lots, or by the iudgement of Vrim, Num. 27. 21.

16 ¶ So Joshua rose vp early in the morning, and brought Israel by their tribes, and the tribe of Judah was taken.

17 And hee brought the families of Iudah, and tooke the familie of the Zarhites, and he brought the familie of the Zarhites, man by man, and Zabdi was taken.

18 And hee brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Judah was taken.

19 Then Joshua sayd vnto Achan, My sonne, I beseech thee giue glory to the Lord God of Israel, and make [i] confession vnto him, and shew me now what thou hast done: hide it not from me.

i By declaring the trueth: for God is glorified when the trueth is confessed.

20 And Achan answered Joshua, and said, Indeed I haue sinned against the Lord God of Israel, and thus and thus haue I done.

21 I saw among the spoyle a goodly [k] Babylonish garment, and two hundred shekels of siluer, and a wedge of golde of fifty shekels weight, and I coueted them, and tooke them: and beholde, they lie hid in the earth, in the mids of my tent, and the siluer vnder it.

k Such a rich garment as the States of Babylon did weare. ‖ *Or, Nephew.*

l Some reade a plate: others a rod, and some a tongue.

22 ¶ Then Joshua sent messengers, which ran vnto the tent, and behold, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Joshua, and vnto all the children of Israel, and layd them before the Lord.

24 Then Joshua tooke Achan the ‖sonne of Zerah, and the siluer, and the garment, and the [l] wedge of gold, & his sonnes, and

m This iudgement onely appertaineth to God, and to whom he will reueile it: to man he hath commanded not to punish the childe for the fathers faults, Deu. 24. 16.

his

his daughters, and his oxen, and his asses, and his sheepe, and his tent, and all that hee had: and all Israel with him brought them vnto the valley of Achor.

n He declareth that this is Gods iudgement, because he had offended, and caused others to be slaine.

25 And Ioshua sayd, n In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore hee called the name of that place, the valley of Achor vnto this day.

CHAP. VIII.

3 The siege, 19 and winning of Ai. 29 The king thereof is hanged. 30 Ioshua setteth vp an altar 32 He writeth the Law vpon stones, 35 and readeth it to all the people.

Deut 1.21,29. and 7.18.

AFter, the Lord said vnto Ioshua, * Feare not, neither be thou faint hearted: take all the men of warre with thee, & arise, goe vp to Ai: behold, I haue giuen into thine hand the king of Ai, and his people, and his citie, and his land.

Chap 6.21.

2 And thou shalt doe to Ai & to the king thereof, as thou didst vnto * Iericho and to the king thereof: neuertheless, the spoile thereof and the * cattel thereof shall ye take vnto you for a pray: thou shalt lie in waite against the citie on the a backside thereof.

Deut. 20.14.

a Meaning, on the Westside, as verse 9.

3 ¶ Then Ioshua arose, and all the men of warre, to goe vp against Ai: and Ioshua chose out thirtie thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Behold, b yee shall lie in waite against the citie on the backside of the citie: goe not very farre from the citie, but be ye all in readynesse.

b God would not destroy Ai by miracle, as Iericho, to the intent that other nations might feare the power & policie of his people.

5 And I and all the people that are with me, will approach vnto the citie: and when they shall come out against vs, as they did at the first time, then will wee flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite, and ‖ destroy the citie: for the Lord your God will deliuer it into your hand.

‖ Or, driue out (the inhabitants) of the city.

8 And when ye haue taken the citie, yee shall set it on fire: according the commandement of the Lord shall yee doe: behold, I haue charged you.

9 ¶ Ioshua then sent them forth, and they went to lie in wait, and abode between Beth-el and Ai, on the West side of Ai: but Ioshua lodged that night c among the people.

c With the rest of the armie.

10 And Ioshua rose vp early in the morning and d numbred the people: and he and the Elders of Israel went vp before the people against Ai.

d That is, viewed or mustred them, and set them in aray.

11 And all the men of warre that were with him, went vp and drew neere, and came against the citie, and pitched on the North side of Ai: and there was a valley betweene them and Ai.

12 [illegible] about fiue thousand men

13 And the people set all the host that was on the North side against the Citie, and the liers in wait on the West against the City: and Ioshua went the same night into the e mids of the valley.

e He sent these few, that the other which lay in ambush might not be discouered.

f To the intent that they in the city might the better discouer his army.

14 ¶ And when the king of Ai saw it, then the men of the City hasted, and rose vp early, and went out against Israel to battel, he and all his people at the time appointed, before the plaine: for he knewe not that any lay in waite against him on the backeside of the Citie.

15 Then Ioshua and all Israel f as beaten before them, fled by the way of the wildernesse.

g As they which fained to flee for feare.

16 And all the people of the City were called together to pursue after them: & they pursued after Ioshua, & were drawen away out of the City,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the City open, and pursued after Israel.

18 Then the Lorde sayd vnto Ioshua, h Stretch out the speare that is in thine hand toward Ai: for I wil giue it into thine hand: and Ioshua stretched out the speare that he had in his hand, toward the citie.

h Or lift vp the banner, to signifie when they shall inuade the citie.

19 And they that lay in wait, arose quickly out of their place, and ranne assoone as hee had stretched out his hand, and they entred into the citie, and tooke it, and hasted, and set the citie on fire.

20 And the men of Ai looked behinde them, and saw it: for loe, the smoke of the citie ascended vp ‖ to heauen: and they had no ‖ power to flee this way or that way: for the people that fled to the wildernesse, turned backe vpon the pursuers.

‖ Or, toward the heauen.

‖ Or, place.

21 When Ioshua and all Israel saw that they that lay in waite, had taken the citie, and that the smoke of the citie mounted vp, then they turned againe, and slew the men of Ai.

22 Also the i other issued out of the citie against them: so were they in the middes of Israel, these being on the one side, and the rest on the other side: and they slew them: so that they let none of them * remaine nor escape.

i Which came out of the Ambush.

Deut. 7.2.

23 And the King of Ai they tooke aliue, and brought him to Ioshua.

24 And when Israel had made an ende of slaying all the inhabitants of Ai in the field, that is, in the wildernesse where they chased them, and when they were all fallen on the edge of the sword, vntill they were consumed, all the Israelites returned vnto Ai, and k smote it with the edge of the sword.

k For the first, which they had before set in the citie, was not to consume it, but to signifie vnto Ioshua that they were entred.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua drewe not his hand backe againe, which he had stretched out with the speare, vntill he had vtterly destroyed all the inhabitants of Ai.

27 *Only the cattel and the spoyle of this citie, Israel tooke for a praye vnto themselues,

Num. 31.22,26, verse 2.

selues according vnto the worde of the Lord, which he commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for[1] euer, and a wildernesse vnto this day.

29 And the king of Ai he hanged on a tree vnto the euening. And so soone as the sunne was downe, Ioshua commanded[m] that they should take his carkeis downe from the tree, and cast it at the entring of the gate of the city, and * lay thereon a great heape of stones that remaineth vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had cõmanded the children of Israel, as it is written in the * booke of the Law of Moses, an Altar of whole stone, ouer which no man had left an yron: and they offered thereon burnt offrings vnto the Lord, and sacrificed peace offrings.

32 Also hee wrote there vpon the stones, a[n] rehearsall of the Law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Iudges stood on this side of the arke, & on that side, before the Priests of the Leuites, which bare the Arke of the Couenant of the Lord) as well the stranger, as he that is borne in the countrey: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, * as Moses the seruant of the Lord had commanded before, that they should blesse the children of Israel.

34 Then afterward he read all the words of the Lord, the blessings and cursings, according to all that is written in the booke of the Law.

35 There was not a word of all that Moses had commanded, which Ioshua read not before all the congregation of Israel * aswell before the [o] women and the children, as the stranger that was conuersant among them.

CHAP. IX.

1 Diuers kings assemble themselues against Ioshua. 3 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetuall seruery.

AND when all the kings that [a] were beyond Iorden, in the mountaines and in the valleyes, & by all the coasts of [b] the great sea ouer against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, & the Iebusites) heard thereof,

2 They gathered themselues together, to fight against Ioshua, and against Israel with one ‡ accord.

3 ¶ * But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho and to Ai.

4 And therefore they wrought craftily: for they went and fained themselues embassadours, and tooke olde sackes vpon their asses, and olde bottels for wine, both rent and [c] bound vp,

5 And old shoes and clouted vpon their feete: also the rayment vpon them was olde, and all their prouision of bread was dried, and mouled.

6 So they came vnto Ioshua into the hoste to Gilgal, and said vnto him, and vnto the men of Israel, We be come from a farre countrey: now therefore make a league with vs.

7 Then the men of Israel saide vnto the [d] Hiuites, It may bee that thou dwellest among vs, howe then can I make a league with thee?

8 And they said vnto Ioshua, We are thy seruants. Then Ioshua saide vnto them. Who are ye? and whence come ye?

9 And they answered him, From a very farre country thy seruants are come for [e] the Name of the Lorde thy God: for we haue heard his fame and all that hee hath done in Egypt,

10 And all that hee hath done to the two kings of [f] Amorites, that were beyond Iorden, to Sihon king of Hesbon, and to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, & all the inhabitants of our countrey spake to vs, saying, Take victuals ‡ with you for the iourney, and go to meet them, and say vnto them, We are your seruants: now therefore make ye a league with vs.

12 This our [g] bread we tooke it hot with vs for victuals out of our houses the day we departed to come vnto you: but now behold, it is dried, and it is mouled.

13 Also these bottels of wine which wee filled, were new, & loe, they be rent, and these our garments and our shoes are old, by reason of the exceeding great iourney.

14 ¶ And the [h] men accepted their tale concerning their victuals, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to liue: also the princes of the congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their [h] iourney, and came vnto their cities the third day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath Iearim.

18 And the children of Israel slew them not, because the princes of the Congregation had sworne vnto them by the Lord God of Israel: wherefore all the congregation [i] murmured against the princes.

19 Then all the princes said vnto all the Congregation, We haue sworne vnto them by the Lord God of Israel: now therefore we may not touch them.

20 But this we will do to them, & let them liue, lest the wrath be vpon vs because of the [k] oath which he sware vnto them.

21 And the princes said vnto them again, Let them liue, but they shall hew wood, and draw water vnto all the Congregation, as the princes appoint them.

22 Ioshua then called them, and talked with them, and sayd, [illegible] yee

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l That it could neuer be built againe.

m According as it was commanded, Deut. 21.23. *Chap.7.26, 27.*

Exod.20.25. deut.27.5.

n Meaning the ten commandements, which are the summe of the whole law.

Deut.11.29. and 27.12, 13.

Deut.31.12.

o So neither yong nor old, man nor woman were exempted from hearing the word of the Lord.

a In respect of the plaine of Moab.

b The maine sea called Mediterraneum.

‡ *Ebr. one mouth. 2.Sam.21.1.*

c Because they were all worne.

d For the Gibeonites and the Hiuites were all one people.

e Euen the idolaters for feare of death will pretend to honour the true God, and receiue his religion.

‡ *Ebr. in your hand.*

f The wicked lacke no art nor spare no lies to set forth their policy, when they will deceiue the seruants of God.

g Some thinke that the Israelites ate of their victuals, and so made a league with them.

h From Gilgal.

i Fearing lest for their fault the plague of God should haue light vpon them all.

k This doth not establish rash othes, but sheweth Gods mercy toward his, which would not punish them for this fault.

beguiled vs, saying, We are very farre from you, when ye dwell among vs?

23 Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood, & drawers of water, for the house of my God.

24 And they answered Iosuah, and said, Because it was tolde thy seruants, that the Lord thy God had * commanded his seruant Moses to giue you all the land, & to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our liues at the presence of you, and haue done this thing:

25 And behold now, we are in thine hand: doe as it seemeth good and right in thine eies to doe vnto vs.

26 Euen so did he vnto them, and deliuered them out of the [m] hand of the children of Israel, that they slew them not.

27 And Iosuah appointed them that same day to be hewers of wood, & drawers of water for the Congregation, and for the [n] altar of the Lord vnto this day, in the place which he should chuse.

1 For the vse of the Tabernacle, and of the Temple when it shall be built. *Deut.* 7. 1.

m Who were minded to put them to death for feare of Gods wrath.

n That is, for the sacrifices of the Temple, as verse 23.

CHAP. X.

1 Fiue kings make war against Gibeon, whom Iosuah discomfiteth. 11 The Lord rained haile-stones, and slew many. 12 The Sunne standeth at Iosuahs prayer. 26 The fiue kings are hanged. 29 Many moe cities and kings are destroyed.

NOw when Adoni-zedek King of Ierusalem had heard how Iosuah had taken Ai, and had destroyed it, (* for as he had done to Iericho, and to the King thereof, so he had done to Ai and to the King thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

Chap. 6. 15, 21.

Chap 8. 3, 28, 29.

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mightie.

3 Wherefore [a] Adoni-zedek King of Ierusalem sent vnto Hoham King of Hebron, and vnto Piram King of Iarmuth, and vnto Iapia King of Lachish, and vnto Debir King of Eglon, saying,

4 Come vp vnto me, and helpe me, that wee may smite Gibeon: for they haue made peace with Iosuah and with the children of Israel.

5 Therefore the fiue kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon gathered themselues together, & went vp, they with all their hostes, and besieged Gibeon, and made [b] warre against it.

6 And the men of Gibeon sent vnto Iosuah, euen to the hoste to Gilgal, saying, Withdraw not thine hand from thy seruants: come vp to vs quickely, and saue vs, and helpe vs: for all the kings of the Amorites which dwell in the mountaines, are gathered together against vs.

7 So Iosuah ascended from Gilgal, hee and all the people of warre with him, and all the men of might.

8 ¶ And the Lord sayde vnto Iosuah, [c] Feare them not: for I haue giuen them into thine hand: none of them shall stand against thee.

a That is, Lord of iustice, so tyrants take to themselues glorious names, when indeed they be very enemies against God and all iustice.

b So enuious the wicked are, when any depart from their band.

c Lest Iosuah should haue thought that God had sent this great power against him for his vnlawfull league with the Gibeonites, the Lord here strengtheneth him.

9 Iosuah therefore came vnto them suddenly: for hee went vp from Gilgal all the night.

10 And the Lord discomfited them before Israel, & slew them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah, and to Makkedah.

11 And as they fled from before Israel, and were in the going down to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntill Azekah, and they died: they were mo that died with the [d] haile-stones then they whom the children of Israel slew with the sword.

d So we see that all things serue to execute Gods vengeance against the wicked. *Isa.* 28. 21. *ecclus.* 46. 4, 5.

12 ¶ Then spake Iosuah to the Lord in the day when the Lord gaue the Amorites before the children of Israel, and hee sayd in the sight of Israel, * Sunne, stay thou in Gibeon, and thou Moone in the valley of Aialon.

13 And the Sunne abode, & the Moone stood still, vntill the people auenged themselues vpon their enemies: (is not this written in the booke of [e] Iasher?) so the Sunne abode in the mids of the heauen, and hasted not to goe downe for a whole day.

e Some reade, the booke of the righteous, meaning Moses: the Chalde text readeth, in ye booke of the Law: but it is like that it was a booke thus named, which is now lost.

14 And there was no day like that before it, nor after it, that the Lord heard the voice of a man: for the Lord [f] fought for Israel.

f By taking away the enemies hearts, and destroying them with haile-stones.

15 ¶ After Iosuah returned, & all Israel with him vnto the campe to Gilgal.

16 But the fiue kings fled and were hid in a caue at Makkedah.

17 And it was told Iosuah, saying, The fiue kings are found hid in a caue at Makkedah.

18 Then Iosuah said, Roule great stones vpon the mouth of the caue, and set men by it for to keepe them.

19 But stand yee not still: follow after your enemies, and ‡ smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

‡ *Ebr. cut off all their traine, or tayle.*

20 And when Iosuah and the children of Israel had made an ende of slaying them with an exceeding great slaughter, till they were consumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Iosuah at Makkedah in [g] peace: no man mooued his tongue against the children of Israel.

g Or in safety, so that none gaue them so much as an euill word.

22 After Iosuah said, Open the mouth of the caue, and bring out these fiue kings vnto me forth of the caue.

23 And they did so, and brought out those fiue kings vnto him forth of the caue, euen the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon.

24 And when they had brought out those kings vnto Iosuah, Iosuah called for all the men of Israel, and said vnto the chiefe of the men of warre which went with him, Come neere, set your feet vpon the [h] necks of these kings: and they came neere and set their feet vpon their necks.

h Signifying, what should become of the rest of Gods enemies, seeing [illegible] kings [illegible] were not spared.

25 And

25 And Iosh̃ua said vnto them, Feare not, nor be faint hearted, but be strong, and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Iosh̃ua smote them, and slew them, and hanged them on fiue trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the Sunne, Iosh̃ua gaue commaundement, that they should * take them downe off the trees, and cast them into the caue (wherin they had bene hid) and they layde great stones vpon the caues mouth, which remaine vntill this day.

Deut. 21. 23. chap. 8. 29.

28 ¶ And that same day Iosh̃ua tooke † Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, & ‖ all the soules that were therein, he let none remaine: for he did to the king of Makkedah, * as hee had done vnto the king of Iericho.

† Iosh̃ua taketh Makkedah.

‖ Or, euery person.

* chap 6. 21.

29 Then Iosh̃ua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue † it also and the king thereof into the hand of Israel: and he smote it with the edge of the sword, and all the ‖ soules that were therein: hee let none remaine in it: for he did vnto the king thereof, as hee had done vnto the king of Iericho.

† Libnah is taken.

‖ Or, person.

31 ¶ And Iosh̃ua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue † Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sword, and all the soules that were therein: according to all as he had done to Libnah.

† Lachis is taken.

33 ¶ Then Horam king of † Gezer came vp to helpe Lachish: but Iosh̃ua smote him and his people, vntill none of his remayned.

† The king of Gezer is slaine.

34 ¶ And from Lachish Iosh̃ua departed vnto † Eglon, and all Israel with him, and they besieged it, and assaulted it,

† Eglon is taken.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therein hee vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Iosh̃ua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

† Hebron is taken.

37 And when they had taken † it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.

38 ¶ So Iosh̃ua returned, and all Israel with him to Debir, and fought against it.

† Debir is taken.

39 And when he had taken † it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vtterly destroyed all the soules that were therein, hee let none remaine: as he did to Hebron, so he did to Debir, and to the King thereof, as he had also done to Libnah, and to the king thereof.

40 ¶ So Iosh̃ua smote all the hill countreys, and the South countreys, and the valleyes, and the [i] hill sides, and all their kings, and let none remaine, but vtterly destroyed euery soule, as the Lord God of Israel had commanded.

i Some reade Asshedoth, which signifieth the descents of the hils.

41 And Iosh̃ua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen euen vnto Gibeon.

42 And al these kings and their land did Iosh̃ua take at [k] one time, because the Lord God of Israel fought for Israel.

k In one battel.

43 Afterward Iosh̃ua and all Israel with him returned vnto the campe in [l] Gilgal.

l Where the Arke was, there to giue thankes for their victories.

CHAP. XI.

2 Diuers kings and cities, and countreys ouercome by Iosh̃ua. 15 Iosh̃ua did all that Moses had commanded him. 20 God hardeneth the enemies hearts that they might be destroyed.

AND when Iabin King of Hazor had heard this, then he [a] sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

a The more that Gods power appeareth, the more the wicked rage against it,

2 And vnto the kings that were by the North in the mountaines and plaines toward the Southside of [b] Cinneroth, and in the valleyes, and the borders of Dor Westward,

b which the Euangelists call the lake of Gennezareth, or Tiberias.

3 And vnto the Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder [c] Hermon in the land of Mizpeh.

c Which was mount Sihon, as Deut. 4. 48.

4 And they came out and all their hostes with them, many people as the sand that is on the sea shore for multitude, with horses and charets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Iosh̃ua, Be not afraid for them: for to morrow about this time will I deliuer them all slaine before Israel: thou shalt [d] hough their horses, and burne their charets with fire.

d That neither they should serue to the vse of warre, nor the Israelites should put their trust in them.

7 Then came Iosh̃ua and all the men of warre with him against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto [e] Misrephothmaim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaining of them.

e Which signifieth hot waters, or according to some, brine pits.

9 And Iosh̃ua did vnto them as the Lord bade him: hee houghed their horses, and burnt their charets with fire.

10 ¶ At that time also Iosh̃ua turned backe, and tooke Hazor, and smote the king thereof with the sword: for Hazor before-time was the head of all those kingdomes.

11 Moreouer, they smote all the [f] persons that were therin with the edge of the sword, vtterly destroying all, leauing none aline, and he burnt Hazor with fire.

f Both men, women and children.

12 So all the cities of those Kings, and all the kings of them did Iosh̃ua take, and smote them with the edge of the sword, and vtterly destroyed them, * as Moses the seruant of the Lord had commanded.

Numb. 33. 52. deut. 7. 2.

13 But Israel burnt none of these cities that stood still in their s strength, saue Hazor onely, that Ioshua burnt.

14 And all the spoile of these cities, and the cattell, the children of Israel tooke for their pray, but they smote euery b man with the edge of the sword, vntill they had destroyed them, not leauing one aliue.

15 ¶ As the Lord * had commaunded Moses his seruant, so did Moses *command Ioshua, and so did Ioshua: hee left nothing vndone of all that the Lord had commanded Moses.

16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low countrey, and the plaine, and the i mountaine of Israel, and the low countrey of the same,

17 From the mount k Halak, that goeth vp to Seir, euen vnto ‖ Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and burnt them, and slew them.

18 Ioshua made warre long time with all those kings,

19 Neither was there any city that made peace with the children of Israel, * saue those Hiuites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lord to l harden their hearts that they should come against Israel in battell, to y intent that they should destroy them vtterly, & shew them no mercy, but that they should bring them to nought: as the Lord had commanded Moses.

21 ¶ And that same season came Ioshua, & destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel: onely in Azzah, m in Gath, and in Ashdod were they left.

23 So Ioshua tooke the whole land, according vnto al that the Lord had said vnto Moses: and Ioshua gaue it for an inheritance vnto Israel * according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

1. 7 *What Kings Ioshua and the children of Israel killed on both sides of Iorden,* 24 *Which were in number thirtie and one.*

AND these are the Kings of the land, which the children of Israel smote and possessed their land, on the a other side Iorden toward the rising of the Sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

2 * Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead, vnto the riuer Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the Sea of Cinneroth Eastward, and vnto the Sea of the ‖ plaine, euen the salt sea, Eastward, the way to Beth-ieshimoth, and from the south vnder the ‖ hylings of * Pisgah.

4 ¶ They conquered also the coast of Og king of Bashan of the * remnant of the Giants, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lord gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

7 ¶ These also are the kings of the countrey, which Ioshua and the children of Israel smote on this side Iorden, Westward, from Baal-gad in the valley of Lebanon euen vnto the mount b Halak, that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountaines and in the valleys, and in the plaines, and in the ‖ hill sides, and in the wildernesse, and in the South, which were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

9 ¶ * The king of Iericho was one: *the king of Ai, which is beside Beth-el, one:

10 The * king of Ierusalem, one: the king of Hebron, one:

11 The king of Iarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: the * king of Gezer, one:

13 The *king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 The * king of Libnah, one: the king of Adullam, one:

16 The * king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Madon, one: the * king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Iokneam ‖ of Carmel, one:

23 The king of Dor, in the countrey of Dor, one: the king of the * Nations of Gilgal, one:

24 The king of Tirzah, one: all the kings were thirty and one.

CHAP. XIII.

3 *The borders and coasts of the land of Canaan.* 8 *The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh.* 14 *The Lord is the inheritance of Levi.* 22 *Balaam was slaine.*

NOw when Ioshua was old, and 2 stricken in yeeres, the Lord sayd vnto him, Thou art olde, and ‡ growen in age, and

s Which were strong by situation, and not hurt by warre.
b All mankind.
Exod.34.11. Deut.7.2.
i That is, Samaria.
k So called, because it was bare and without trees.
‖ *Or, the valley of Gad.*
Chap.9.3.
l That is, to giue them ouer to themselues: and therefore they could not but rebell against God, and seeke their owne destruction.
m Out of the which came Goliah, 1.Sam.17.4.
Num.26.53,55.
a From Gilgal where Ioshua camped.
Num.21.24. deut.3.6.
‖ *Or, wildernesse.*
‖ *Or, hill sides.*
Deut.3.17. and 4.49.
Deut.3.11. chap.13.12.
Num.32.29. deut.3.12. chap.13.8.
b Reade Chap. 11. verse 17.
‖ *Or, in Ashdoth.*
Chap.6.2.
Chap.8.29.
Chap.10.23.
Chap.10.33.
Chap.10.39.
Chap.10.29, 30.
Chap.10.28.
Chap.11.10.
‖ *Or, neere vnto Carmel.*
Gen.14.1.
2 Being almost an hundreth and ten yeeres old.
‡ *Ebr. entred into yeeres.*

and there remaineth exceeding much lande to be [b] poſſeſſed:

b After that the enemies are ouercome.

2 This is the land that remaineth, all the ‖ regions of the Philiſtims, and all Geſhuri,

‖ Or, borders.

3 From ‡ Nilus which is ‡ in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen fiue lordſhips of the Philiſtims, the Azzithites, and the Aſhdodites, the Eſhkelonites, the Gittites, & the Ekronites, and the Auites:

‡ Hebr. Shihor. ‡ Hebr. vpon the face of Egypt.

4 From the South, all the land of the Canaanites, and the ‡ caue that is beſide the Sidonians vnto Aphek, and to the borders of the Amorites,

‡ Hebr. Mearah.

5 And the land of the Giblites, and all Lebanon toward the Sunne riſing from ‖ Bahal-gad vnder mount Hermon, vntill one come to Hamath.

‖ Or, the plaine of Gad.

6 All the inhabitants of the mountaines from Lebanon vnto [c] Miſrephothmaim, and all the Sidonians, I wil caſt them out from before the children of Iſrael: onely diuide thou it by lot vnto the Iſraelites, to inherite, as I haue commanded thee.

c Reade Chap. 11.8.

7 Now therefore diuide this land to inherite to the nine tribes, and to the halfe tribe of Manaſſeh.

8 For with halfe thereof, the Reubenites, and the Gadites haue receiued their inheritance, * which Moſes gaue them beyond Iorden Eaſtward, euen as Moſes the ſeruant of the Lord had giuen them,

Numb. 32.33. deut. 3.13. chap. 22.4.

9 From Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the ‖ riuer, and all the plaine of Medeba vnto Dibon,

‖ Or, valley.

10 And all the cities of Sihon King of the Amorites, which reigned in Heſhbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geſhurites, and of the Maachathites, and all mount Hermon, with all Bashan vnto Salcah:

12 All the kingdome of Og in Bashan, which reigned in Aſhtaroth and in Edrei: (who remained of the * reſt of the giants) for theſe did Moſes ſmite, and caſt them out.

Deut. 3.11. chap. 12.4.

13 But the children of Iſrael [d] expelled not the Geſhurites, nor the Maachathites: but the Geſhurites and the Maachathites dwell among the Iſraelites euen vnto this day.

d Becauſe they deſtroied not all as God had cõmanded, they that remained, were ſnares, and prickes to hurt them, Num 33. 55. chap. 23. 13. iudg. 2. 3.

14 Onely vnto the tribe of Leui he gaue none inheritance, but the ſacrifices of the Lord God of Iſrael are [e] his inheritance, as he ſaid vnto him.

e Leui ſhal liue by the ſacrifices, Num. 18.21.

15 ¶ Moſes then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

16 And their coaſt was from Aroer, that is on the brinke of the riuer Arnon, & from the citie that is in the mids of the riuer, and all the plaine that is by Medeba:

17 Heſhbon with all the cities thereof that are in the plain: Dibon and ‖ Bamoth-baal, and Beth-baal-meon:

‖ Or, hie places of Baal.

18 And Jahazah, and Kedemoth, & Mephaath:

19 Kiriathaim alſo, and Sibmah, and Zerethſhahar in the mount of Emek:

‖ Or, the valley. Deut. 3.17.

20 And Beth-peor, and * Aſhdoth-piſgah, and Beth-Ieſhimoth:

21 And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heſhbon, whome Moſes ſmote * with the princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey. Num. 31.8.

22 And [f] Balaam the ſonne of Beor the ſoothſayer, did the children of Iſrael ſlay with the ſword, among them that were ſlaine.

f So that both they which obeyed wicked counſell, and th wicked counſeller periſhed by the iuſt iudgement of God.

23 And the border of the children of Reuben was Iorden with the coaſts. This was the inheritance of the children of Reuben, according to their families, with the cities and their villages.

24 ¶ Alſo Moſes gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad, according to their families.

25 And their coaſts were Jazer, and all the cities of Gilead, and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heſhbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley of Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the reſt of the kingdome of Sihon King of Heſhbon, vnto Iorden and the borders euen vnto the Sea coaſt of Cinnereth, [g] beyond Iorden Eaſtward.

g That is, in the land of Moab.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¶ Alſo Moſes gaue inheritance vnto the halfe tribe of Manaſſeh: and this belonged to the halfe tribe of the children of Manaſſeh according to their families.

30 And their border was from Mahanaim, euen all Bashan, to wit, all the kingdome of Og King of Bashan, and all the townes of Iair which are in Bashan, threeſcore cities,

31 And halfe Gilead, and Aſhtaroth, and Edrei, cities of the kingdome of Og in Bashan, * were giuen vnto the [h] children of Machir the ſonne of Manaſſeh, to halfe of the children of Machir after their families. Num. 32.39.

h Meaning, his nephewes and poſterity.

32 Theſe are the heritages, which Moſes did diſtribute in the plaine of Moab beyond Iorden, toward Jericho Eaſtward.

33 * But vnto the tribe of Leui Moſes gaue none inheritance: for the Lord God of Iſrael is their inheritance, * as he ſaid vnto them. Chap. 18.7. Numb. 18.20.

CHAP. XIIII.

2 The land of Canaan was diuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promiſed him. 13 Hebron was giuen him.

1 THeſe alſo are the places which the children of Iſrael inherited in the lande of Canaan, * which Eleazar the Prieſt, and Joſhua the ſonne of Nun, and the chiefe fathers of the tribes of the children of Iſrael Numb. 34.17.

distributed to them,

2 *By the lot of their inheritance, as the Lord had commanded by the hand of Moses to giue to the nine tribes, and the halfe tribe.

3 For Moses had giuen inheritance vnto [a] two tribes and an halfe tribe beyond Iorden: but vnto the Leuites hee gaue none inheritance among them.

4 For the children of Ioseph were [b] two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the land, saue cities to dwell in, with the suburbes of the same for their beasts and their substance.

5 *As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

6 ¶ Then the children of Iudah came vnto Iosh̄ua in Gilgal: and Caleb the sonne of Iephunneh the Kenezite saide vnto him, Thou knowest what the Lord saide vnto Moses the man of God, concerning [c] me and thee in Kadesh-barnea.

7 Fourty yeere old was I, when Moses the seruant of the Lord sent mee from Kadesh-barnea to espie the land, and I brought him worde againe as I thought in mine heart.

8 But my [d] brethren that went vp with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainely the land whereon thy feet haue troden, shall be thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept me aliue, as hee promised: this is the fourtie and fifth yeere since the Lord spake this thing vnto Moses, while the children of Israel wandred in the wildernesse: and now loe, I am this day fourescore and fiue yeere old:

11 And yet am as *strong at this time, as I was when Moses sent mee: as strong as I was then, so strong am I now, either for warre or ‡ for gouernment.

12 Now therefore giue mee this mountaine whereof the Lord spake in that day (for thou heardest in that day how the ‖ Anakims were there, and the cities great and walled) [c] if so bee the Lord will bee with mee that I may driue them out, as the Lord said.

13 Then Iosh̄ua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 *Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel.

15 And the name of *Hebron was beforetime, Kiriath arba: which Arba was a [f] great man among the Anakims: thus the lande ceased from warre.

Numb. 26.55. and 33.54.

a As Reuben & Gad, and halfe the tribe of Manasseh, Numb. 32.33.

b So though Leui lacked, yet were there still twelue tribes by this meanes. Numb. 35.1. chap. 21.2,3.

c Which was, that they two only should enter into the land, Numb 14.24.

d Which were the ten other spies.

Iosh. 46.9.

‡ Ebr. to goe out and come in.

Or, giants.

This he spake of modesty, and not of doubting.

chap. 21.12. Iudg. 1.20.

chap. 15.13. Either for his power or person.

CHAP. XV.

1 *The lot of the children of Iudah, and the names of the cities and villages of the same.* 13 *Calebs portion.* 18 *The request of Achsah.*

THis then was the lot of the tribe of the children of Iudah by their families: euen * to the border of Edom and the wildernesse of * Zin, Southward on the South coast.

Num. 34.3. Num. 33.36.

2 And their South border was the salt Sea coast, from [a] the point that looketh Southward.

3 And it went out on the Southside toward Maaleth-akrabbim, and went along to Zin, and ascended vpon the Southside vnto Kadesh-barnea, and went along to Hezron, and went vp to Adar, and fet a compasse to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the end of that coast was on the West side: this shall be your South coast.

5 Also the East border shall bee the salt Sea, vnto the [b] end of Iorden: and the border on the North quarter from the poynt of the Sea, and from the end of Iorden.

6 And this border goeth vp to Bethhogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the [c] stone of Bohan the sonne of Reuben.

7 Againe this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vp to Adummim, which is on the Southside of the riuer: also this border goeth vp to the waters of ‖ En-shemesh, and endeth at *En-rogel.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the Southside of the Iebusites: the same is Ierusalem: also this border goeth vp to the toppe of the mountaine that lieth before the valley of Hinnom Westward, which is by the ende of the valley of the ‡ gyants Northward.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: & this border draweth to Baalah, which is ‖ Kiriath-iearim.

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the Northside: so it commeth downe to Beth shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Iabneel: and the endes of this coast are to the [d] Sea.

12 And the West border is to the great Sea: so this border shall bee the bounds of the childrē of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Iosh̄ua giue a part among the children of Iudah as the Lord commanded him, euen * Kiriath-arba of the father of Anak, which is Hebron.

14 And Caleb [e] drone thence three sonnes of Anak, Sheshai, and Ahiman, and Talmai, the sonnes of Anak.

a The Hebrew word signifieth tongue, whereby is meant, either the arme of the Sea that commeth into the land, or a rocke or cape that goeth into the Sea.

b Meaning, the mouth of the riuer where it runneth into the salt sea.

c Which was a marke to part their countreys.

‖ *Or the fountaine of the Sunne.* 1. *King* 1.9.

‡ *Ebr. Rephaim.*

‖ *Or. the citie of woods.*

d Meaning, towards Syria.

Chap. 14.15.

e This was done after the death of Iosh̄ua, Iudg. 1.10,20.

15 And

15 And he went vp thence to the inhabitants of Debir: and the name of Debir beforetime was Kiriath sepher.

16 Then Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

17 And Othniel the sonne of Kenaz, the ‖brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

‖ Or, cousin.

18 And as she went in to him, she mooued him to aske of her father a field: and [f] she lighted off her asse, and Caleb said vnto her, What wilt thou?

f Because her husband tarried too long.

19 Then she answered, ‖ giue me a blessing: for thou hast giuen me the South countrey: [g] giue me also springs of water. And he gaue her the springs aboue, and the springs beneath.

‖ Or, grant me this petition.

g Because her countrey was barren, she desired of her father a field that had springs, Iudg. 1. 14, 15.

20 This is the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, toward the coasts of Edom Southward, were Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah.

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Hezron, (which is Hazor)

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, [h] and Hormah,

h Which before was called Zephath, Iudg. 1. 17.

31 And Ziklag, and Madmanna, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twenty and nine with their villages.

33 ¶ In the low countrey were Eshtaol and Zorah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah.

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteene cities with their villages.

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Jokthеel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteene cities with their villages.

42 Libnah, and Ether, and Ashan,

43 And Iiphtah, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Mareshah: nine cities with their villages.

45 Ekron with her ‡ townes and her villages.

‡ Hebr. daughters.

46 From Ekron euen vnto the sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azzah with her townes, and her villages, vnto the [i] riuer of Egypt, and the great sea was their coast.

i Meaning, Nilus, as Gen. 15. 3.

48 ¶ And in the mountaines were Shamir, and Iattir, and Socoh,

49 And Dannah, and [k] Kiriath-sannath (which is Debir)

k Which is also called Kiriath-sepher, vers. 15.

50 Anab, and Eshtemoh, and Anim,

51 And Goshen, and Holon, and Giloh: eleuen cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Ianum, and Beth-tappuah, and Aphekah,

54 And Humtah, and Kiriath-arba (which is Hebron) and Zior: nine cities with their villages.

Chap. 14. 15.

55 Maon, Carmel, and Ziph, and Iuttah,

56 And Izreel, and Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: sixe cities with their villages.

60 Kiriath-baal, which is Kiriath-iearim, and Rabbah: two cities with their villages.

61 ¶ In the wildernesse were Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the [l] citie of salt, and En-gedi: sixe cities with their villages.

l Of this citie the salt sea hath his name.

63 Neuertheless, the Iebusites that were the inhabitants of Ierusalem, could not the children of Iudah cast [m] out, but the Iebusites dwel with the children of Iudah at Ierusalem vnto this day.

m That is, vtterly, though they slew the most part, and burnt their citie. Iudg 1. 8.

CHAP. XVI.

1 *The lot or part of Ephraim.* 10 *The Canaanites dwelled among them.*

AND the lot fell to the [a] children of Ioseph, from Iorden by Iericho vnto the water of Iericho Eastward, and to the wildernesse that goeth vp from Iericho by the mount Beth-el:

a That is, to Ephraim and his children: for Manasshs portion followeth.

2 And goeth out from Beth-el to [n] Luz, and runneth along vnto the borders of Archiataroth,

n Iudg. 1. 26.

3 And goeth downe Westward to the coast of Japhleti, vnto the coast of Beth-horon the nether, and to Gezer: and the ends [b] thereof are at the sea.

b Of their inheritance.

4 So the children of Ioseph, Manasseh, and Ephraim [c] tooke their inheritance.

c Seuerally, first Ephraim, and then Manasseh.

5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the East side, were Atroth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the Northside, and this border returneth Eastward vnto Taanath-shiloh, and passeth it on the East side vnto Janohah,

7 And goeth downe from Janohah to Ataroth, and Naarath, and commeth to Iericho, [d] and goeth out at Iorden.

d For so farre the coasts teach

8 And this border goeth from Tappuah Westward vnto the riuer Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the [e] separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

e Because Ephraims tribe was greater then Manasseh, therefore he had mo cities

10 And they cast not out the Canaanite

that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh. 3 The daughters of Zeloph had. 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater portion of heritage.

THis also was the lot of the tribe of Manasseh: for he was the * first borne of Ioseph, to wit, of Machir the first borne of Manasseh, and the father of Gilead: now because he was a man of warre, he had Gilead and Bashan.

2 And also *of the [a] rest of the sonnes of Manasseh by their families, euen of the sons of Abiezer, and of the sonnes of Helek, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hepher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph according to their families.

3 ¶ *But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the Princes, saying, The Lord commanded Moses to giue vs an inheritance among our [b] brethren: therefore according to the commaundement of the Lord, hee gaue them an inheritance among the brethren of their father.

5 And there fell ten portions to [c] Manasseh, beside the land of Gilead & Bashan, which is on the other side of Iorden,

6 Because the daughters of Manasseh did inherit among his sonnes; and Manasshs other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lyeth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but [d] Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

9 Also this border goeth downe vnto the riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuer, and the endes of it are at the [e] Sea.

10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in [f] Asher Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En-dor with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, euen three countreys.

12 Yet the children of Manasseh [g] could not destroy those cities, but the Canaanites dwelled still in that land.

13 Neuertheles, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen mee but one lot and one portion to inherite, seeing I am a great people, forasmuch as the Lord hath [h] blessed me hitherto?

15 Ioshua then answered them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the land of the Perizzites, and of the Giants, [i] if mount Ephraim be too narrow for thee.

16 Then the children of Ioseph said, The mountaine wil not be enough for vs: and all the Canaanites that dwell in the low countrey haue charets of yron, as well they in Beth-shean, and in the townes of the same, as they in the valley of Izreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountain shalbe thine: for it is a wood, and thou shalt cut it downe: and the ends of it shall be thine, [k] and thou shalt cast out the Canaanites, though they haue yron charets, and though they bee strong.

CHAP. XVIII.

1 The Tabernacle is set in Shiloh. 4 Certaine are sent to diuide the land to the other seuen tribes. 11 The lot of the children of Beniamin.

AND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the [a] Tabernacle of the Congregation there, after the land was subiect vnto them.

2 Now there remained among the children of Israel seuen tribes, to whom [b] they had not diuided their inheritance.

3 Therefore Ioshua said vnto the children of Israel, How long are ye so slacke to enter and possesse the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for euery tribe three men, that I may send them, and that they may rise and walke through the land, and distribute it according to [c] their inheritance, and returne to me.

5 And that they may diuide it vnto them into seuen parts, (Iudah shall abide in his coast at the South, and the house of Ioseph shall [d] stand in their coasts at the North)

6 Ye shall describe the land therefore into seuen parts, and shal bring them hither to me, and I wil cast lots for you here before the [e] Lord our God.

7 But the Leuites shall haue no part among you: for the [f] Priesthood of the Lord is their inheritance: also Gad and Reuben and halfe the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the land, saying, Depart, and

got

n. 41.51.
d 46. 20.
d 50.23.
mb 32.39.
um. 26 29.
For the other
lfe tribe had
eir portion be-
nd Iorden.

um 26 33.
d 27. 1.
d 36.2,11.

Among them
our tribe.

n the land of
naan: fiue to
males, and o-
r fiue to the
ghters of
lophehad.

Meaning, the
e it selfe.

the brooke of
es.

hat is, toward
maine sea.

n the tribe of
her, and tribe
ssachar.

For at the first
y lacked cou-
e, and after a-
ed with them
condition
rary to
ds comman-
ent.

a For they had now remoued it from Gilgal, and set it vp in Shiloh.

b As Eleazar, Ioshua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasseh.

c That is, into seuen portions, to euery tribe one.

d For these had their inheritance alreadie appointed.

e Before the Arke of the Lord.

f That is, the sacrifices and offerings, Chap. 13.14.

h According to my father Iakobs prophecie, Gen 48.19.

i If this mount be not large ynough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

k So that thou shalt enlarge thy portion thereby.

g By writing the names of euery countrey and citie.

goe through the land, and describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, & passed through the land, and described it by cities into seuen parts in a booke, and returned vnto Ioshua into the campe at Shiloh.

h That euery one should be content with Gods appointment.

10 ¶ Then Ioshua h cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israel, according to their portions.

i Their inheritance bordered vpon Iudah and Ioseph.

11 ¶ And the lot of the tribe of the children of Beniamin came forth according to their families, and the coast of their lot lay i betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp through the mountaines Westward, and the endes thereof are in the wildernesse of Beth auen.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

13 And this border goeth along from thence to Luz, euen to the South side of Luz (the same is k Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lieth on the South side of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the sea Southward, from the mount that lyeth before Beth-horon Southward: and the endes thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the West quarter.

‖ Or, to the Sea.

15 And the South quarter is from the end of Kiriath-iearim, and this border goeth out ‖ Westward, and commeth to the fountaine of waters of Nephtoah,

‖ Or, Rephaim.
‖ Or, Ierusalem.

16 And this border descendeth at the end of the mountaine, that lyeth before the valley of Ben hinnom, which is in the valley of the ‖ Giants Northward, and descendeth into the valley of Hinnom by the side of ‖ Iebusi Southward, and goeth downe to En-rogel,

l Which is in the tribe of Ephraim. Chap. 15.6.

17 And compasseth from the North, and goeth forth to l En-shemesh, and streacheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the * stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the endes thereof, that is, of the border, reach to the point of the salt sea Northward, and to the

m To the very shair, where the riuer runneth into the salt Sea.

m end of Iorden Southward, this is the South coast.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Beniamin by the coastes thereof round about according to their families.

21 Now the cities of the tribe of the children of Beniamin according to their families, are Iericho, and Beth hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, & Chephirah, & Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Iebusi (which is n Ierusalem) Gibeath, and Kiriath: fourteene cities with their villages: this is the inheritance of the children of Beniamin according to their families.

n Which was not wholy in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

CHAP. XIX.

1 *The portion of Simeon,* 10 *Of Zebulun,* 17 *Of Issachar,* 24 *Of Asher,* 32 *Of Naphtali,* 40 *Of Dan.* 49 *The possession of Ioshua.*

AND the second lot came out to Simeon, euen for the tribe of the children of Simeon according to their families: and their inheritance was in the a midst of the inheritance of the children of Iudah.

a According to Iaakobs prophesie, that he should be scattered among the other tribes, Gen. 49.7.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, & Balah, and Ezem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalathbeer, and ‖ Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

‖ Or, Ramath-negeb.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too b much for them: therefore the children of Simeon had their inheritance within their inheritance.

b But this large portion was giuen them by Gods prouidence, to declare their increase in time to come.

10 ¶ Also the third lot arose for the children of Zebulun according to their families: and the coasts of their inheritance came to Sarid,

11 And their border goeth vp c Westward, euen to Maralah, and reacheth to Dabbasheth, and meeteth with the riuer that lyeth before Iokneam,

c Meaning, toward the great Sea.

12 And turneth from Sarid Eastward toward the Sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberah, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher, to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the endes thereof are in the valley of Iiphtah-el,

15 And Kattath and Nahallal, & Shimron, and Idalah, and d Beth-lehem: twelue cities with their villages.

d There was another Beth-lehem in the tribe of Iudah.

16 This is the inheritance of the children of Zebulun according to their families; that is, these cities and their villages.

17 The fourth lot came out to Issachar, euen for the children of Issachar according to their families.

18 And their coast was Izreelah, & Chesulloth

ſulloth, and Shunem,
19 And Haphara im, and Sihon, and Anaharath,
20 And Harabbith, & Kiſhion, and Abez,
21 And Remeth, and [e] En-gannim, and En-haddah, and Beth-paſſez.
22 And this coaſt reacheth to Tabor, and Shahazimath, and Beth-shemeſh, and the ends of their coaſt reach to Jorden: ſixteene cities with their villages.
23 This is the inheritance of the tribe of the children of Iſſachar, according to their families: that is, the cities and their villages.
24 ¶ Alſo the fift lot came out for the tribe of the children of Aſher, according to their families.
25 And their coaſt was Helcath, and Hali, and Beten, and Achaph,
26 And Alammelech, and Amad, & Miſheal, and came to Carmel Weſtward, and to Shihor Libnath,
27 And turneth toward the ſunne riſing to Beth-dagon, and [f] commeth to Zebulun, and to the valley of Iiphtah-el toward the North ſide of Beth-emek, and Neiel, and goeth out on the left ſide of Cabul,
28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.
29 Then the coaſt turneth to Ramah and to the ſtrong citie of [g] Zor, and this border turneth to Hoſah, and the endes thereof are at the Sea from Hebel to Achzib,
30 Umma alſo and Aphek, and Rehob: two and twentie cities with their villages.
31 This is the inheritance of the tribe of the children of Aſher, according to their families: that is, theſe cities and their villages.
32 ¶ The ſixt lot came out to the children of Naphtali, euen to the children of Naphtali according to their families.
33 And their coaſt was from [h] Heleph, and from Allon in Zaanannim, and Adami-nekeb, and Jabneel, euen to Lacum, and the ends thereof are at Jorden.
34 So this coaſt turneth Weſtward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South ſide, and goeth to Aſher on the Weſt ſide, and to Judah || by Jorden toward the Sunne riſing.
35 And his ſtrong cities are Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,
36 And Adamath, & Ramah, and Hazor,
37 And Kedeſh, and Edrei, and En-hazor,
38 And Iron, & Migdal-el, Horem, and Beth-anah, and Beth-shemeſh: nineteene cities with their villages.
39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.
40 ¶ The ſeuenth lot came out for the tribe of the children of Dan according to their families.
41 And the coaſt of their inheritance was Zorah, and Eſhtaol, and Ir-shemeſh,
42 And Shaalabbin, and Aialon, and Ithlah,
43 And Elon, and Timnathah, and Ekron,
44 And Eltekeh, and Gibbethon, and Baalah,
45 And Jehud, and Bene-berak, & Gath-rimmon,
46 And Me-iarkon, and Rakkon, with the border that lyeth before [k] Japho.
47 But the coaſts of the children of Dan fell out too little for them: therefore the children of Dan went vp to [l] fight againſt Leſhem, & tooke it, and ſmote it with the edge of the ſword, and poſſeſſed it, & dwelt therein, and called Leſhem, Dan, after the name of Dan their father.
48 This is the inheritance of the tribe of the children of Dan according to their families: that is, theſe cities and their villages.
49 ¶ When they had made an end of dividing the land by the coaſtes thereof, then the children of Iſrael gaue an inheritance vnto Joſhua the ſonne of Nun among them.
50 According to the word of the Lord, they gaue him the citie which he aſked, euen *Timnath-ſerah in mount Ephraim: and he built the citie and dwelt therein.
51 *These are the heritages which Eleazar the Prieſt, and Joſhua the ſonne of Nun and the chiefe fathers of the tribes of the children of Iſrael diuided by lot in Shiloh before the Lord at the dore of the Tabernacle of the Congregation: ſo they made an end of dividing the Countrey.

e There was another citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had al one name, and were diſtinct ed by the tribe onely.

f Ioyneth to the tribe of Zebulun, which lay more Eaſtward.

g Which was Tyrus, a ſtrong citie in the ſea.

h Theſe cities were in the countrey of Zaanannim.

|| *Or, euen vnto Iorden.*

i Of the which the lake of Gennezareth had his name.

k Called Ioppe.

l According as Iaakob had propheſied, Gen. 49. 17. *Iudg* 18. 29.

Chap. 24. 30.

Num. 34. 17.

CHAP. XX.

2 The Lord commandeth Ioſhua to appoint cities of refuge. 3 The vſe thereof, 7 and their names.

THe Lord alſo ſpake vnto Joſhua, ſaying,
2 Speake to the children of Iſrael, and ſay, *Appoint you cities of refuge, whereof I ſpake vnto you by the hand of Moſes,
3 That the ſlayer that killeth any perſon [a] by ignorance, and vnwittingly, may flee thither, and they ſhall be your refuge from the auenger of blood.
4 And he that doth flee vnto one of thoſe cities, ſhall ſtand at the entring of the gate of the city, and ſhall ſhew his cauſe ‡ to the Elders of the city, and they ſhall receiue him into the city vnto them, and giue him a place that he may dwell with them.
5 And if the [b] auenger of blood purſue after him, they ſhall not deliuer the ſlayer into his hand, becauſe he ſmote his neighbour ignorantly, neither hated her him before time:
6 But he ſhall dwel in that city vntill he ſtand before the Congregation in [c] iudgement, * or vntill the death of the hie Prieſt that ſhall be in thoſe dayes: then ſhall the ſlayer returne, and come vnto his owne city, and vnto his owne houſe, euen vnto the city from whence he fled.
7 ¶ Then they appointed Kedeſh in || Galil in mount Naphtali, and Shechem in mount Ephraim, & Kiriath-arba, (which is Hebron) in the mountaine of Judah.
8 And on the other ſide Jorden toward Jericho Eaſtward, they appointed * Bezer in the wilderneſſe vpon the plaine out of the tribe of Reuben, and Ramoth in Gilead,

Exod. 21. 13. *numb* 35. 6, 11, 14. *deut.* 19. 2.

a At vnwares and bearing him no grudge.

‡ *Ebr. in the ears of the Elders.*

b That is, the neereſt kinſman of him that is ſlaine.

c Till his cauſe were proued. *Num.* 35. 25.

|| *Or, Galile.*

Deut. 4. 43. 1. *chron.* 6. 78.

Gilead out of the tribe of Gad, and Golan in Bashan, out of the [d] tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill he stood before the [e] Congregation.

CHAP. XXI.

The cities giuen to the Leuites, 41 in number eight and forty. 44 The Lord according to his promise gaue the children of Israel rest.

THen came the * principal Fathers of the Leuites vnto Eleazar the Priest, and vnto Iosh ua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commanded [a] by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commandement of the Lord these cities with their suburbs.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the Priest, which were of the Leuites, had by lot out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Beniamin [c] thirteene cities.

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, tenne cities.

6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbs, as the Lord had commaunded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the childrens of [d] Aaron, being of the families of the Kohathites, and of the sonnes of Leui, (for their's was the first lot.)

11 So they gaue them Kiriath arba of the father of Anak (which is Hebron) in the mountaine of Iudah with the suburbs of the same round about it.

12 (But the land of the citie, and the villages thereof, gaue they to * Caleb the sonne of Iephunneh to be his possession)

13 ¶ Thus they gaue to the [e] children of Aaron the Priest, a citie of refuge for the slayer, euen Hebron with her suburbs, and Libnah with her suburbs,

14 And Iattir with her suburbes, and Eshtemoa and her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Iuttah with her suburbs, Beth-shemesh with her suburbs: nine Cities out of those two tribes.

17 And out of the tribe of Beniamin they gaue Gibeon with her [f] suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: foure Cities.

19 All the cities of the children of Aaron Priests, were thirteene cities with their suburbs.

20 ¶ But to the families of the children of Kohath of the Leuites, [g] which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gaue them the citie of refuge for the slayer, [h] Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Elteke with her suburbs, Gibbethon with her suburbes,

24 Aialon with her suburbs, Gath rimmon with her suburbs: foure cities.

25 And out of the [i] halfe tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the children of Kohath were tenne with their suburbs.

27 ¶ Also vnto the children of Gershon of the families of the Leuites they gaue out of the halfe tribe of Manasseh, the city of refuge for the slayer, [k] Golan in Bashan with her suburbs, and Beeshterah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabereh with her suburbs,

29 Iarmuth with her suburbs: En-gannim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helcah with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedesh in ‖ Galil with her suburbs, & Hammoth dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to ther families, were thirteene cities with their suburbs.

34 ¶ Also vnto the families of the children of Merari the [l] rest of the Leuites, they gaue out of the tribe of Zebulun, Iokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: foure cities.

36 And out of the tribe of Reuben, [m] Bezer with her suburbs, and Iezahah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: foure cities.

38 And out of the tribe of Gad they gaue for

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d Out of the halfe tribe of Manasseh beyond Iorden.

e Before the Iudges.

‖ *Or, the chiefs of the fathers.*

Num. 35.2.

d By Moses, by whose ministery God shewed his power.

b He meaneth them that were Priests: for some were but Leuites.

c Euery tribe gaue moe or fewer cities, according as their inheritance was great, or little, Num. 35.8.

d For Aaron came of Kohath, and therefore the Priests office remained in that family.

Chap. 14.14. *Iabron.* 6.56.

e That is, the Priest of the family of the Kohathites, of whom Aaron was chiefe.

f The suburbs were a thousand cubits from the wall of the cities round about, Numb. 35.4.

g That were not Priests.

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

i Which dwelt in Canaan.

k Golan and Kedesh were the cities of refuge vnder the Gershonites.

‖ *Or, Galile.*

l They are here called the rest, because they are last numbred. & Merari was the yongest brother, Gen. 46.11.

m Bezer & Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap. 20.8.

for

for a citie of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

39 Heshbon with her suburbs, and Jazer with her cities: foure cities in all.

40 So all the cities of the children of Merari, according to their families (which were the rest of the families of the Leuites) were by their lot twelue cities.

41 And all the cities of the Leuites [n] within the possession of the children of Israel, were eight and fortie with their suburbs.

42 These cities lay euery one seuerally with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel all the land, which hee had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about, according to all that hee had sworne vnto their fathers: & there stood not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

45 * There failed nothing of all the good things which the Lord had spoken vnto the house of Israel, but all came to passe.

n Thus according to Iaakobs prophecie, they were scattered thorowout the countrey, which God vsed to this ende, that his people might be instructed in the true religion by them.

Chap. 23.14,15.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They builde an altar for a memoriall. 15 The Israelites reproue them. 21 Their answere for defence of the same.

THen [a] Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And sayd vnto them, Ye haue kept all that Moses the seruaunt of the Lord [b] commanded you, and haue obeyed my voyce in all that I commanded you:

3 Yee haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandement of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren as he promised them: therefore now returne ye and goe to your tents, to the land of your possession, which Moses the seruant of the Lord * hath giuen you beyond Iorden:

5 But take diligent heed to doe the commandement and Lawe, which Moses the seruant of the Lord commanded you: that is, * that ye [c] loue the Lord your God, and walk in all his wayes, and keepe his commandements, and cleaue vnto him, and serue him with all your heart, and with all your soule.

6 So Ioshua [d] blessed them, & sent them away, and they went vnto their tents.

7 ¶ Now vnto one halfe of the tribe of Manasseh Moses had giuen a possession in Bashan: and vnto the other halfe thereof gaue Ioshua among their brethren on this side Iorden Westward: therefore when Ioshua sent them away to their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, and with a great multitude of cattell, with siluer and with gold, with brasse, and with yron, and with great abundance of raiment: diuide the spoile of your enemies with your brethren.

a After that the Israelites enioyed the land of Canaan.

b Which was to go armed before their brethren, Numb. 32.29.

Numb. 32.33. n *chap.* 13.8.

Deut. 10.12.

c He sheweth wherein consisteth the fulfilling of the Law.

d He commended them to God, and prayed for them.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the lande of Canaan) to goe vnto the countrey of Gilead to the land of their possession, which they had obtained, according to the word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the [e] borders of Iorden (which are in the land of Canaan) then the children of Reuben and the children of Gad, and the halfe tribe of Manasseh, built [f] there an altar by Iorden, a great altar to see to.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, haue built an altar in the forefront of the land of Canaan vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe vp to [g] warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him tenne princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one was chiefe of their fathers household among the ‖ thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith [h] the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that you haue built you an altar for to rebell this day against the Lord?

17 Haue we too little for the wickednesse * of Peor, whereof we are not [i] cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Ye also are turned away this day from the Lord, and seeing ye rebell to day against the Lord, euen so morrow he will bee wroth with all the Congregation of Israel.

19 Notwithstanding if the land of your possession be [k] vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords tabernacle dwelleth, and take possession among vs: but [l] rebell not against the Lord: nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespasse grieuously in the execrable thing, and wrath fell on all the Congregation of Israel? and this man alone [m] perished not in his wickednesse.

21 ¶ Then the children of Reuben, & the children

e Which remained at home, and went not to the warre, Num. 32. 1. Sam. 30. 24.

f Ebr: Gelilah, which country also was called Canaan, because the Amorites dwelling there were called Canaanites.

f That is, beyond Iorden: for sometime the whole country on both sides of Iorden is meant by Canaan.

g Such now was their zeale, that they would rather lose their liues, then suffer the true religion to be changed or corrupted.

‖ *Or, multitudes.*

h Not onely of the princes, but also of the common people. *Num.* 25.4.

i Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednesse and idolatrie.

k In your iudgement.

l To vse any other seruice then God hath appointed, is to rebel against God, 1. Sam 15.23. *Chap.* 7.1,5.

m Signifying, that it many suffred for one mans fault, for fault of many all should suffer.

childzen of Gad and halfe the tribe of Manasseh answered, and sayd vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If wee haue built vs an Altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord [n] himselfe require it:

24 And if wee haue not rather done it for feare of this thing, saying, In time to come your childzen might say vnto our childzen, What haue ye to doe with the Lord God of Israel?

25 For the Lord hath made Iordan a border betweene vs and you, ye childzen of Reuben, and of Gad: therefore ye haue no part in the Lord: so shall your childzen make our childzen [o] cease from fearing the Lord.

26 Therefore we said, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shall be a *witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lord before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your childzen should not say to our childzen in time to come, Ye haue no part in the Lord.

28 Therefore said we, If so be that they should so say to vs or to our [p] generations in time to come, then will we answere, Behold the fashion of the Altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witnesse betweene vs and you.

29 God forbid, that we should rebell against the Lord, and turne this day away from the Lord to build an altar for burnt offering, or for meate offering, or for sacrifice, saue the Altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the Princes of the Congregation, and heads ouer the thousands of Israel, which were with him, heard the wordes that the childzen of Reuben, and childzen of Gad, and the childzen of Manasseh spake, ‡ they were well content.

31 And Phinehas the sonne of Eleazar the Priest said vnto the childzen of Reuben and to the childzen of Gad, and to the childzen of Manasseh, This day wee perceiue that the Lord is [q] among vs, because ye haue not done this trespasse against the Lord: now ye [r] haue deliuered the childzen of Israel out of the hand of the Lord.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the Princes returned from the childzen of Reuben, and from the childzen of Gad, out of the land of Gilead, vnto the land of Canaan to the childzen of Israel, and brought them answere.

33 And the saying pleased the childzen of Israel: and the childzen of Israel ‖ blessed God, and ‡ minded not to goe against them in battel, for to destroy the land wherein the childzen of Reuben and Gad dwelt.

34 Then the childzen of Reuben, and the childzen of Gad called the altar ‖ Ed: for it shalbe a witnesse betweene vs, that the Lord is God.

n Let him punish vs.

o Or, to turne backe from the true God.

Gen. 31.48. chap. 24.27. verse 34.

p They signifie a wonderful care that they bare toward their posteritie, that they might liue in the true seruice of God.

‡ Ebr. it was good in their eyes.

q By preserving vs, and gouerning vs.

r Whom if ye had offended, he would haue punished with you.

‖ Or, consented. ‡ Ebr. spake.

‖ Or, witnesse.

CHAP. XXIII.

1 Iosuha exhorteth the people, that they ioyne not themselues to the Gentiles, 7 That they name not their idoles. 14 The promise, if they feare God, 15 And threatnings if they forsake him.

AND a long season after that the Lord had giuen rest vnto Israel from all their enemies round about, and Iosuha was olde and ‡ stricken in age,

‡ Ebr. common into yeeres.

2 Then Iosuha called all Israel, & their Elders, and their heads, and their Iudges, and their officers, and said vnto them, I am olde, and stricken in age.

3 Also yee haue seene all that the Lord your God hath done vnto all these nations [a] before you, how the Lord your God himselfe hath fought for you.

a Your eyes bearing witnesse.

4 Behold, I haue ‖ diuided vnto you by lot, these nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea ‡ Westward.

‖ Or, ouerthrowin these nations.

‡ Ebr. at the going set.

5 And the Lord your God shall expell [b] them before you, and cast them out of your sight, and yee shall possesse their land as the Lord your God hath said vnto you.

b Which yet remaine and are not ouercome, as Chap. 13.2.

6 Be yee therefore of a valiant courage, to obserue and doe all that is written in the booke of the Law of Moses, *that yee turne not therefrom to the right hand nor to the left.

*Deut. 5.32. and 28.14.

7 Neither company with these nations: that is, with them which are [c] left with you, neither *make mention of the Name of their gods, [d] nor cause to sweare by them, neither serue them nor bow vnto them:

c And not yet subdued.

*Psal. 16.4.

d Let not the iudges admit an othe which any shall sweare by their [illegible] Leuit. [illegible] deut. 6.13.

8 But sticke fast vnto the Lorde your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 *One man of you shall chase a thousand: for the Lord your God he fighteth for you, as he hath promised you.

‡ Ebr. soules.

11 Take good heed therefore vnto your ‡ selues, that ye loue the Lord your God.

‖ Or, be of their affinitie.

12 Else, if yee goe backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and shall ‖ make mariages with them, and ‖ go vnto them, and they to you,

‖ Or, haue conuersation with them. Exod. 23.33. numb. 33.55. deut. 7.16.

13 Know yee for certaine, that the Lord your God will cast out no more of these nations from before you: *but they shall bee a snare and destruction vnto you, and a whip on your sides, and thornes in your [e] eyes, vntill yee perish out of this good land, which the Lord your God hath giuen you.

e Meaning, they shall be a continuall griefe vnto you, and so the cause of your destruction.

14 And behold, this day doe I [f] enter into the way of the world, and ye know in all

f I die according to the course of nature.

g Most certainly.

all your g hearts and in all your soules, that * nothing hath fallen of all the good things which the Lord your God promised you, but all are come to passe vnto you: not thing hath failed thereof.

Chap.21.45.

‖ *Or, promises.*

15 Therefore as all ‖ good things are come vpon you which the Lord your God promised you, so shall the Lord bring vpon you euery ‖ euill thing, vntill he haue destroyed you out of this good land which the Lord your God hath giuen you.

‖ *Or, threatnings, as Chap.24.20.*

h He sheweth that no euil can come vnto man, except he offend God by disobedience.

16 When yee shall h transgresse the couenant of the Lord your God which hee commanded you, and shall goe and serue other gods, and bow your selues to them, then shall the wrath of the Lord ware hot against you, and yee shall perish quickly out of the good land which he hath giuen you.

CHAP. XXIIII.

2 Iosuah rehearseth Gods benefits, 14 and exhorteth the people to feare God. 25 The league renewed betweene God and the people. 29 Iosuah dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

a That is, the nine tribes and the halfe.

AND Iosuah assembled againe all the a tribes of Israel to Shechem, and called the Elders of Israel, and their heades, and their Iudges, and their officers, & they presented themselues before b God.

b Before the Arke, which was brought to Shechem, when they went to bury Iosephs bones. *Gen.11.31. iudeth 5.6,7.*

2 Then Iosuah said vnto all the people, Thus saith the Lord God of Israel, * Your Fathers dwelt beyond the c flood in olde time, euen Terah the father of Abraham and the father of Nachor, and serued other gods.

c Euphrates in Mesopotamia, Gen.11.26.

3 And I tooke your father Abraham from beyond the flood, & brought him thorow all the land of Canaan, and multiplied his seed, and * gaue him Izhak.

Gen.21.2.

4 And I gaue vnto Izhak * Iaakob and Esau, and I gaue vnto * Esau mount Seir, to possesse it: but * Iaakob and his children went downe into Egypt.

Gen.25.26. Gen.36.8. Gen.46.6.

5 * I sent Moses also and Aaron, and I plagued Egypt; and when I had so done among them, I brought you out.

Exod 3.10.

6 So I * brought your Fathers out of Egypt: and ye came vnto the Sea, and the Egyptians pursued after your fathers, with charets and horsemen vnto * the red Sea.

Exod.12.37.

Exo.14.9.

7 Then they cryed vnto the Lord, and he put ‖ a darkenesse betweene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also yee dwelt in the wildernesse d a long season.

‖ *Or, a cloude.*

d Euen fortie yeeres.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, * and they fought with you: but I gaue them into your hand, and yee possessed their countrey, and I destroyed them out of your sight.

Numb.21.29.

9 * Also Balak the sonne of Zippor King of Moab arose and warred against Israel, and sent to call Balaam the sonne of Beor, for to curse you,

Numb.22.5. deut.23.4.

10 But I would not heare Balaam: therefore he blessed you, and deliuered you out of his hand.

11 And ye went ouer Iorden, and came vnto Iericho, & the men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, and the Hiuites, and the Iebusites, and I deliuered them into your hand.

12 And I sent * hornets before you, which cast them out before you, euen the two kings of the Amorites, and not with thy sword, nor with thy bow.

Exod.23.28. deut.7.20. chap.11.20.

13 And I haue giuen you a land, wherein ye did not labour, and cities, which yee built not, and yee dwell in them, and eate of the vineyards and Oliue trees, which yee planted not.

14 Now therefore f feare the Lord, and serue him in vprightnesse and in trueth, and put away the gods, which your fathers serued beyond the flood and in Egypt, and serue ye the Lord.

f This is the vse of Gods benefits, to learne thereby to feare and serue him with an vpright conscience.

15 And ‡ if it seeme euil vnto you to serue the Lord, chuse yee this day whom yee will serue, whether the gods which your Fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land yee dwell: g but I and mine house will serue the Lord.

‡ *Ebr. if it be euil in your sight,*

g This teacheth vs, that if all the world would go from God, yet euery one of vs particularly is bound to cleaue vnto him.

16 Then the people answered and sayd, God forbid, that we should forsake the Lord, to serue other gods.

17 For the Lord our God, he brought vs and our Fathers out of the land of Egypt, from the house of bondage, and hee did those great miracles in our sight, and preserued vs in all the way that we went, and among all the people through whom wee came.

18 And the Lord did cast out before vs all the people, euen the Amorites, which dwelt in the land: therefore will wee also serue the Lord, h for he is our God.

h How much more are wee bound to serue God in Christ, by whom we haue receiued the redemption of our soules? *Chap.23.15.*

19 And Iosuah said vnto the people, Yee cannot serue the Lord: for he is an holy God: he is a iealous God: he will not pardon your iniquitie nor your sinnes.

20 If yee forsake the Lord & serue strange gods, * then hee will returne and bring euill vpon you, and consume you, after that hee hath done you good.

21 And the people sayd vnto Iosuah, Nay, but we will serue the Lord.

22 And Iosuah said vnto the people, Yee are witnesses i against your selues, that yee haue chosen you the Lord to serue him: and they sayd, We are witnesses.

i If you doe the contrary, your owne mouthes shall condemne you.

23 Then put away now, sayd hee, the strange k gods which are among you, and bow your hearts vnto the Lord God of Israel.

k Out of your hearts, and otherwise.

24 And the people sayd vnto Iosuah, The Lord our God will wee serue, and his voyce will we obey.

25 So Iosuah made l a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

l By ioyning God and the people together: also he repeated the promises and threatnings out of the Law.

26 And Iosuah wrote these words in the booke of the law of God, and tooke a great stone, and pitched it there vnder an ‖ Oke that was in the Sanctuary of the Lord.

‖ *Or, elme.*

27 And Iosuah said vnto all the people, Behold,

Behold, this stone shalbe a witnesse vnto vs: for it hath heard all the words of the Lord which hee spake vnto vs, it shall bee therefore a witnesse against you, lest ye denie your God.

28 Then Iosh̃a let the people depart euery man vnto his inheritance.

29 And after these things, Iosh̃a the son of Nun, the seruant of the Lord died, being an hundred and ten yeeres old.

30 And they buried him in the border of his inheritance in * Timnath-serah, which is in mount Ephraim, on the Northside of mount Gaash.

31 And Israel [n] serued the Lord all the dayes of Iosh̃a, and all the dayes of the Elders that ouerliued Iosh̃a, and which had knowen all the workes of the Lord that hee had done for Israel.

32 And the * bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem, in a parcell of ground which Iaakob bought of * the sonnes of Hamor the father of Shechem, for an hundreth pieces of siluer, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in the ‡ hill of Phinehas his sonne, which was giuen him in mount Ephraim.

m Rather then means dissimulation should not be punished, the dumbe creatures shal cry for vengeance.

Gen. 19.30. Iudges 2.9.

n Such are the people commonly as their rulers are.

Gen. 50.25. exod. 13.19.

Gen. 33.19.

‡ Ebr. Gibeath Phinehas.

¶ The Booke of Iudges.

THE ARGVMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasant & hainous that can turne back Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and saw the trueth of Gods promise performed, in stead of acknowledging his great benefits, and giuing thanks for the same, they fel to most horrible obliuion of Gods graces, contrary to their solemne promise made vnto Iosh̃a, & so prouoked his vengeance (as much as in them stood) to their vtter destruction. Wherof as they had most euident signes by the mutabilitie of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from liberty, & cast them into slauery, to the intent they might settle their owne miseries and so call vnto him and be deliuered) so to shew that his mercies endure for euer, he raised vp from time to time such as should deliuer them, and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executors of Gods iudgements, not chosen of the people, nor by succession, but raised vp as it seemed best to God for the gouernance of his people. There were fourteene in number beside Iosh̃a, and gouerned from Iosh̃a vnto Saul the first king of Israel. Iosh̃a and these vnto the time of Saul, ruled 377. yeeres. In this booke are many notable points declared, but two especially: first, the battel that the Church of God hath for the maintenance of true Religion against idolatry and superstition: next, what great danger that common wealth is in, when as God giueth not a magistrate to retaine his people in the pureness of Religion, and his true seruice.

CHAP. I.

1 After Iosh̃ua was dead, Iudah was constituted captaine. 6 Adoni bezek is taken. 14 The request of Achsah. 16 The children of Keni. 28 The Canaanites are made tributaries, but not destroyed.

After that Iosh̃a was dead, the children of Israel [a] asked the Lord, saying, [b] Who shall go vp for vs against the Canaanites, to fight first against them?

2 And the Lord said, Iudah shall goe vp: beholde, I haue giuen the land into his hand.

3 And Iudah saide vnto Simeon his [c] brother, Come vp with me into my lot, that we may fight against the Canaanites, and I likewise will goe with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites and the Perizzites, into their hands, and they slewe of them in Bezek ten thousand men.

5 And they found ‖ Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and [d] cut off the thumbes of his handes and of his feete.

7 And Adoni-bezek said, Seuenty kings hauing the thumbes of their handes and of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me, so they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it, & smitten it with the edge of the sword, and had set the [e] citie on fire)

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the lowe countrey.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron before time was called * Kiriath-arba: and they slew [f] Sheshai, and Ahiman, and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in old time was Kiriath-sepher.

12 And Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz, Calebs ponger brother took it, to whom he gaue Achsah his daughter to wife.

14 And when she came to him, she moued him to aske of her father a field, and she lighted off her asse, and Caleb said vnto her, What wilt thou?

a By the iudgement of Vrim: reade Exod 28. Iosh̃um. 27.21. 1.Sam. 28.6.

b Who shalbe our captaine?

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19.1.

‖ Or, lord of Bezek.

d This was Gods iust iudgement, as the tyrant himselfe confesseth, that as he had done so did he receiue, Leuit. 24.19,20.

e Which was afterward built againe and possessed by the Iebusites, 2.Sam. 5.6.

Iosh. 15.14.

f These three were gyants, and the children of Anak.

g Read Iosh. 15.18.

15 And

15 And she answered him, Giue mee a blessing: for thou hast giuen mee a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue, and the springs beneath.

h This was one of the names of Moses father in law, read Num. 10.29.

16 ¶ And the children of h Keni Moses father in lawe went vp out of the city of the palme trees with the children of Iudah into the wildernesse of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephah, and vtterly destroyed it, and called the name of the citie * Hormah.

Numb.21.3.

18 Also Iudah tooke i Azzah with the coastes thereof, and Askelon with the coastes thereof, and Ekron with the coastes thereof.

i These cities and others were afterward possessed of the Philistims, 1.Sam. 6.17.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valleyes, because they had chariots of yron.

20 And they gaue Hebron vnto Caleb, as * Moses had said, and he expelled thence the three sonnes of Anak.

Numb.14.24. Iosh.14.13. and 15.14.

21 But the children of Beniamin did not cast out the Iebusites, that k inhabited Ierusalem: therefore the Iebusites dwell with the children of Beniamin in Ierusalem vnto this day.

k For after that the tribe of Iudah had burnt it, they built it againe.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them.

23 And the house of Ioseph caused to view Beth-el (& the name of the citie before time was * Luz)

Gen.28.19.

24 And the spies saw a man come out of the city, and they sayd vnto him, Shew vs, we pray thee, the way into the city, * and we will shew thee mercy.

Iosh.2.14.

25 And when hee had shewed them the way into the citie, they smote the citie with the edge of the sword, but they let the man and all his houshold depart.

26 Then the man went into the land of the Hittites, and built a city, and called the name thereof Luz, which is the name thereof vnto this day.

Iosh.17.11.

27 ¶ * Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Megiddo with her townes: l but the Canaanites dwelled still in that land.

l Wherfore God permitted the Canaanites to dwell still in the land, reade chap. 3.4.

28 Neuertheless, when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

Iosh.16.10.

30 ¶ Neither did m Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

m That is, the tribe of Zebulun, as is also to be vnderstood of the rest.

31 ¶ Neither did Asher cast out the inhabitants of Acco, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob.

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them * out.

n But made them pay tribute as the other did.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-shemesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ‖ droue the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

‖ *Or, afflicted them*

35 And the Amorites ‖ dwelt still in mount Heres in Aialon, & in Shaalbim, and when the o hand of Iosephs familie preuailed, they became tributaries:

‖ *Or, would dwell*

o Meaning, when he was stronger then they.

36 And the coast of the Amorites was from Maaleh-akrabbim, euen from p Selah and vpward.

p Which was a citie in Arabia, or as some read, from the rocke.

CHAP. II.

1 The Angel rebuketh the people because they had made peace with the Canaanites. 11 The Israelites fall to idolatry after Iosuas death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges. 22 Why God suffereth idolaters to remaine among them.

AND an a Angel of the Lord came vp from Gilgal to Bochim, and said, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had sworne vnto your fathers, and saide, I will neuer breake my couenant with you.

a That is, messenger, or Prophet, as some thinke Phinehas.

2 * Ye also shall make no couenant with the inhabitants of this land, * but shal breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

Deuter.7.2.
Deuter.12.3.

3 Wherefore, I said also, I will not cast them out before you, but they shall bee * as thornes vnto your sides, and their gods shall be your ‖ destruction.

Iosh.23.13.
‖ *Or, snare.*

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place ‖ Bochim, and offered sacrifices there vnto the Lord.

‖ *Or, weeping.*

6 ¶ Now when Iosua had b sent the people away, the children of Israel went euery man into his inheritance to possesse the land

b After that he had diuided to euery man his portion by lot, Iosh.24.28.

7 And the people had serued the Lord all the dayes of Iosua, and all the dayes of the Elders that outliued Iosua, which had seene all the great c workes of the Lord that he did for Israel.

c Meaning, the wonders and miracles.

8 But Iosua the sonne of Nun the seruant of the Lord died when he was an hundred and ten yeeres old.

9 And they buried him in the coastes of his inheritance, in d Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

d Heres by turning the letters backward, is Shereh, as Iosh.24. 30.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knewe the Lord, nor yet the workes which hee had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lorde, and serued e Baalim.

e That is, all manner of idoles.

12 And

12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, euen the gods of the people that are round about them, and bowed vnto them, and prouoked the Lord vnto anger.

13 So they forsooke the Lord, and serued * Baal, and f Ashtaroth.

14 And the wrath of the Lord was hote against Israel, and hee deliuered them into the hands of spoilers, that spoiled them, and hee * solde them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

15 g Whithersoeuer they went out, the h hand of the Lord was sore against them, as the Lord had said, & as the Lord had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lord raised vp ‖ Iudges, which ‡ deliuered them out of the hands of their oppressors.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, and worshipped them, and turned quickely out of the i way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge, (for the Lord ‡ had compassion of their gronings, k because of them that oppressed them and tormented them.)

19 Yet * when the Iudge was dead, they returned, and ‡ did worse then their fathers, in following other gods, to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my couenant, which I commanded their fathers, and hath not obeyed my voice,

21 Therefore will I no more cast out before them any of the l nations, which Iosshua left when he died,

22 That through them I may m proue Israel, whether they will keepe the way of the Lord to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and drowe them not out immediatly, neither deliuered them into the hand of Ioshua.

CHAP. III.

1 *The Canaanites were left to trie Israel.* 9 *Othniel deliuereth Israel.* 21 *Ehud killeth king Eglon.* 31 *Shamgar killeth the Philistims.*

THese now are the nations which the Lord left, that he might proue Israel by them, (euen as many of Israel as had not knowen all the a warres of Canaan,

2 Onely to make the generations of the children of Israel to knowe, and to teach them warre, which doubtlesse their predecessors knew b not)

3 Fiue princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Baal hermon vntill one come to Hamath.

4 And these remained to prooue Israel by them, to wit, whether they would obey the commandements of the Lord, which hee commaunded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

6 And they tooke c their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgat the Lord their God, and serued Baalim, and d Ashteroth

8 Therefore the wrath of the Lord was kindled against Israel, and he solde them into the hand of Chushan-rishathaim king of ‖ Aram-naharaim, and the children of Israel serued Chushan-rishathaim eight yeeres.

9 ¶ And when the children of Israel cryed vnto the Lord, the Lord stirred vp a sauiour to the children of Israel, and hee saued them, euen Othniel the sonne of Kenaz, Calebs yonger brother.

10 And the e spirit of the Lord came vpon him, and he iudged Israel, and went out to warre, and the Lord deliuered Chushan-rishathaim king of ‖ Aram into his hand, and his hand preuailed against Chushan-rishathaim.

11 So the land had rest f fourtie yeeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord g strengthened Eglon king of Moab against Israel, because they had committed wickednes before the Lord.

13 And hee gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel serued Eglon king of Moab eighteene yeeres.

15 But when the children of Israel cried vnto the Lord, the Lord stirred them vp a sauiour, Ehud the sonne of Gera, the sonne of ‖ Jemini a man ‖ lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

16 And Ehud ‖ made him a dagger with two edges, of a cubit length, and he did gird it vnder his raiment vpon his right thigh.

17 And he presented the gift vnto Eglon king of Moab (and Eglon was a very fat man.)

18 And when hee had now presented the present, hee sent away the people that bare the present.

19 But he turned again from the h quarries that were by Gilgal, and said, I haue a secret errand vnto thee, O king. Who said, Keepe i silence: and all that stood about him, went out from him.

20 Then Ehud came vnto him, (and hee sate alone in a summer parler, which he had) and Ehud said, I haue a message vnto thee

Chap. 10. 6.
f These were idoles, which had the forme of an ewe or sheepe among the Sidonians.
Psal. 44. 12.
Isa. 50. 1.
g In all their enterprises.
h The vengeance.
‖ *Or, Magistrates.*
‡ *Ebr. saued.*
i Meaning from the true religion.
‡ *Ebr. repented.*
k Seeing their cruelty.
Chap 3. 12.
‡ *Ebr. corrupt themselues.*
l As the Hiuites, Iebusites, Amorites, &c.
m So that both outward enemies and false prophets are but a triall to proue our faith, Deut. 13. 3. and chap. 3. 1.
a Which were atchieued by the hand of God, and not by the power of man.
b For they trusted in God, and he fought for them.
c Contrary to Gods Commandement, Deu 7. 3
d Trees, or woods erected for idolatry.
‖ *Or, Mesopotamia.*
e He was stirred vp by the spirit of the Lord.
‖ *Or, Syria.*
f That is, 32. vnder Iosshua, and eight vnder Othniel.
g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.
‖ *Or, Beniamin.*
‖ *Or, left handed.*
‖ *Or, caused a dagger to be made.*
h Or as some reade, from the places of idoles.
i Till all be departed.

from God. Then he arose out of his throne.

21 And Ehud put foorth his left hand, and toke the dagger from his right thigh, and thrust it into his belly.

22 So that the haft went in after the blade, and the fat closed about the blade, so that he could not draw the dagger out of his belly, but the dirt came out.

‖ Or, hall.

23 Then Ehud gate him out into the ‖ porch, and shut the doore of the parlour vpon him, and locked them.

24 And when hee was gone out, his seruants came: who seeing that the doores of the parlour were locked, they said, Surely ‡ hee doeth his easement in his Summer chamber.

‡ Ebr. he couereth his feete.

25 And they taried till they were ashamed: and seeing he opened not the doores of the parlour, they toke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped, while they taried, and was passed the quarries, and escaped vnto Seirath.

27 And when he came home, hee ‖ blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

‖ Or, caused the trumpet to be blowen, Num. 10.2,3.

28 Then said he vnto them, Follow me: for the Lord hath deliuered your enemies, euen Moab into your hand. So they went downe after him, and toke the passages of Iorden toward Moab, and suffered not a man to passe ouer.

29 And they slewe of the Moabites the same time about ten thousand men, all ‖ fed men, and all were warriours, and there escaped not a man.

‖ Or, strong and big bodied.

30 So Moab was ‡ subdued that day vnder the hand of Israel: and the [k] land had rest fourescore yeeres.

‡ Ebr. humbled.

k Meaning, the Israelites.

31 ¶ And after him was Shamgar the sonne of Anath, which slewe of the Philistims sixe hundreth men with an oxe [l] goad, and he also deliuered Israel.

l So that it is not the number, nor the meanes that God regardeth, when he will get the victory.

CHAP. IIII.

Israel sinne, and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisera fleeth, 17 and is killed by Iael.

‡ Ebr. added, or continued to doe euill.

AND the children of Israel ‡ began again to doe wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord sold them into the hand of [a] Iabin king of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in [b] Harosheth of the Gentiles.

a There was an other Iabin, whom Ioshua killed, and burnt his city Hazor, Iosh. 11.13.

b That is, in a wood, or strong place.

3 Then the children of Israel cried vnto the Lord: (for he had nine hundred charets of yron, and twentie yeeres he had vexed the children of Israel very sore)

4 ¶ And at that time Deborah a prophetesse, the wife of Lapidoth [c] iudged Israel.

c By the spirit of prophecie, resoluing of controuersies, and declaring the will of God.

5 And this Deborah dwelt vnder a palme tree, betweene Ramah & Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then shee sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali, and said vnto him, Hath not the Lord God of Israel [d] commanded, saying, Goe and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?

d And reuealed vnto me by the spirit of prophesie.

7 And I will draw vnto thee to the* ‖ riuer Kison Sisera, the captaine of Iabins armie with his charets, and his multitude, and will deliuer him into thine hand.

*Psal 83.9,10.

‖ Or, valley.

8 And Barak said vnto her, [e] If thou wilt goe with me, I will go: but if thou wilt not goe with me, I will not goe.

e Fearing his owne weaknesse and his enemies power, he desireth the Prophetesse to goe with him to assure him of Gods will from time to time.

9 Then she answered, I will surely goe with thee, but this iourney that thou takest, shall not be for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and ‖ he went vp on his feete with ten thousand men, and Deborah went vp with him.

‖ Or, he led after him 10000. men.

11 (Now Heber the Kenite, which was of the ‖ children of * Hobab the father in law of Moses, was departed from the ‡ Kenites, and pitched his tent [f] vntill the plaine of Zaanaim, which is by Kedesh.)

‖ Or, posteritie. Num. 10.29.

‡ Ebr. from Kain.

f Meaning, that he possessed a great part of that countrey.

12 Then they shewed Sisera that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charets, euen nine hundreth charets of yron, & all the people that were with him from Harosheth of the Gentiles, vnto the riuer Kishon.

14 Then Deborah sayd vnto Barak, [g] Vp: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lord gone out before thee? so Barak went downe from mount Tabor, & ten thousand men after him.

g She still encourageth him to this enterprise by assuring him of Gods fauour and aide.

15 And the Lord destroyed Sisera and all his charets, and all his host with the edge of the sword before Barak, so that Sisera lighted downe off his charet, and fled away on his feete.

16 But * Barak pursued after the charets, and after the host vnto Harosheth of the Gentiles: and all the host of Sisera fell vpon the edge of the sword: there was not a man left.

*Psal. 83.10.

17 Howbeit Sisera fled away on his feet to the tent of Iael the wife of [h] Heber the Kenite: (for peace was betweene Iabin the king of Hazor, and betweene the house of Heber the Kenite.)

h Whose ancesters were strangers, but worshipped the true God, and therefore were ioyned with Israel.

18 And Iael went out to meete Sisera, and said vnto him, Turne in, my lord, turne in to me; feare not. And when he had turned in vnto her into her tent, shee couered him with a ‖ mantle.

‖ Or, blanket.

19 And he sayd vnto her, Giue me, I pray thee, a litle water to drinke: for I am thirstie. And she opened * a bottle of milke, and gaue him drinke, and couered him.

*Chap. 5.25.

20 Againe, he said vnto her, Stand in the doore of the tent, and when any man doeth come and inquire of thee, saying, Is [i] any man here? thou shalt say, Nay.

i To wit, Sisera.

21 Then Iael Hebers wife took a [k] nayle of the tent, and toke a hammer in her hand, and went softly vnto him, and smote

k That is, the pinne or stake, whereby it was fastened to the ground.

the

the naile into his temples, and fastened it into the ground, (for he was fast asleepe, and weary) and so he died.

22 And behold, as Barak pursued after Sisera, Jael came out to meete him, and said vnto him, Come, and I will shew thee the man whom thou seekest: and when hee came into her tent, behold, Sisera lay [l] dead, and the naile in his temples.

23 So God brought downe Jabin the king of Canaan that day before the children of Israel.

24 And the hand of the children of Israel ‡prospered, and preuailed against Jabin the king of Canaan, vntill they had destroyed Jabin king of Canaan.

l So he saw that a woman had the honour, as Deborah prophesied.

‡Ebr. went and was strong.

CHAP. V.

1 *The song and thanksgiuing of Deborah and Barak, after the victory.*

THen sang Deborah, and Barak the son of Abinoam the same day, saying,

2 Praise ye the Lord for the auenging of Israel, and for the [a] people that offered themselues willingly.

3 Heare, ye kings, hearken ye princes: I, euen I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lord, [*] when thou wentest out of Seir, when thou departedst out of the field of [*] Edom, the earth trembled, and the heauens rained, the clouds also dropped water.

5 [*] The mountaines melted before the Lord, [*] as did that Sinai before the Lord God of Israel.

6 In the dayes of [*] Shamgar the sonne of Anath, in the dayes of [*] Jael the high wayes were [b] vnoccupied, and the trauellers walked thorow by-wayes.

7 The townes were not inhabited: they decayed, I say, in Israel, vntill I Deborah came vp, which rose vp a [c] mother in Israel.

8 They chose new gods: then was warre in the gates. Was there a [d] shield or speare seene among fourty thousand of Israel?

9 Mine heart is set on the gouernours of Israel, and on them that are willing among the people: praise ye the Lord.

10 Speake yee that [e] ride on white asses, yee that dwell [f] by Middin, and that walke by the way.

11 For the noise of the archers appaised among the [g] drawers of water: there shall they rehearse the righteousnesse of the Lord, his righteousnesse of his townes in Israel: then did the people of the Lord goe downe to the gates.

12 Vp Deborah, vp, arise, & sing a song: arise Barak, and leade [h] thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine, haue dominion ouer the mighty of the people: the Lord hath giuen mee dominion ouer the strong.

14 Of Ephraim [i] their root arose against Amalek: and after thee, Beniamin shall fight against thy people, O Amalek: of Machir came rulers, and of Zebulun they that handle the pen of the [k] writer.

15 And the princes of Issachar were with Deborah, and [l] Issachar, and also Barak: he was set on his feete in the valley: for the diuisions of Reuben were [m] great thoughts of heart.

16 Why abodest thou among the sheepefolds, to heare the bleatings of the flockes? for the diuisions of Reuben were great thoughts of heart.

17 [n] Gilead abode beyond Jorden: and why doth Dan remaine in ships? Asher sate on the sea shore, and taryed in his [o] decayed places.

18 But the people of Zebulun and Naphtali hath ieoparded their liues vnto the death in the high places of the field.

19 The Kings came and fought: then fought the Kings of Canaan in Taanach by the water of Megiddo: they receiued no gaine of [p] money.

20 They fought from heauen, euen the starres in their courses fought against Sisera.

21 The riuer Kishon [q] swept them away, that ancient riuer the riuer Kishon. O my soule, thou hast marched valiantly.

22 Then were their horse hookes broken with the oft beating together of their mighty men.

23 Curse yee [r] Meroz: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to help the Lord against the mightie.

24 Jael the wife of Heber the Kenite shall be blessed aboue other women: blessed shall she be aboue women dwelling in tents.

25 He asked water & she gaue him milke: she brought foorth [s] butter in a lordly dish.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded and pierced his temples.

27 Hee bowed him downe at her feet, hee fell downe, and lay still: at her feet he bowed him downe, and fell: and when he had sunke downe, he lay there ‡dead.

28 The mother of Sisera looked out at a window, and cryed thorow the lattesse, Why is his charet so long a comming? why tarie the ‖ wheeles of his charets?

29 Her wise ladies answered her: Yea, [t] shee answered her selfe with her owne words,

30 Haue they not gotten, and they diuide the spoile? Euery man hath a maide or two, Sisera hath a pray of diuers coloured garments, a praye of sundry colours made of needle worke: of diuers colours of needle worke on both sides, [u] for the chiefe of the spoile.

31 So let all thine enemies perish, O Lord: but they that loue him, shall be as the [x] sunne when he riseth in his might. And the land had rest fourty yeeres.

a To wit, the two tribes of Zebulun and Naphtali.

Deut. 4. 11.
Deut. 2. 1.

Psal. 97. 5.
Exod. 19. 18.

Chap. 3. 31.
Chap. 4. 18.

b For feare of the enemies.

c Miraculously stirred vp of God to pitie them, and deliuer them.

d They had no heart to resist their enemies.

e Ye Gouernors.

f As in danger of your enemies.

g For now you may draw water, without feare of your enemies.

h To wit, them that kept thy people in captiuitie.

i Ioshua first fought against Amalek, & Saul destroyed him.

k Euen the learned did helpe to fight.

l Euen the whole tribe.

m They marueiled that they came not ouer Iorden to helpe them.

n She reproueth all them that came not to help their brethren in their necessitie.

o Either by beating of the sea, or by mining.

p They wanne nothing, but lost all.

q As a besome doeth the filth of the house.

r It was a citie neere Tabor where they fought.

s Some reade, churned milke in a great cup.

‡Ebr. destroyed.

‖ Or, feete.

t That is, she comforted her selfe.

u Because hee was chiefe of the armie.

x Shall grow dayly more and more in Gods fauour.

CHAP. VI.

1 *Israel is oppressed of the Midianites for their wickednesse.* 24 *Gideon is sent to bee their deliuerer.* 37 *He asketh a signe.*

AFterward the children of Israel committed wickednesse in the sight of the Lord, & the Lord gaue them into the hands of Midian seuen yeeres.

2 And the hande of Midian preuailed

a For feare of the Midianites, they fled into the dennes of the mountaines.

against Israel, a and because of the Midianites, the children of Israel made them dens in the mountaines, and caues, and strong holds.

2 When Israel had sowen, then came vp the Midianites, the Amalekites, and they of the ‖ East, and came vpon them,

‖ Or, of Kedem.

4 And camped by them, and destroyed the fruit of the earth, euen till thou come vnto b Azzah, and left no foode for Israel, neither sheepe, nor oxe, nor asse.

b Euen almost the whole countrey.

5 For they went vp, and their cattel, and came with their tents as grashoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impouerished by the Midianites: therefore the c children of Israel cried vnto the Lord.

c This is the end of Gods punishments, to call his to repentance, that they may seeke for helpe of him.

7 ¶ And when the children of Israel cried vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who said vnto them, Thus saith the Lord God of Israel, I haue brought you vp from Egypt, and haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I said vnto you, I am the Lord your God: * feare not the gods of the Amorites in whose land yee dwell: but you haue not obeyed my voyce.

2. King. 17. 35, 38. verse. 10, 2.

11 ¶ And the Angel of the Lord came, and sate vnder the oke which was in Ophrah, that pertained vnto Joash the father of the Ezrites, and his sonne Gideon threshed wheate by the winepresse, to ‖ hide it from the Midianites.

‖ Or, to prepare his flight.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whom Gideon answered, d Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers told vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

d This came not of distrust, but of weakenesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, whereby they be iustified.

14 And the e Lord looked vpon him, and said, Goe in this thy f might, and thou shalt saue Israel out of the hands of the Midianites: haue not I sent thee?

e That is, Christ appearing in visible forme.

f Which I haue giuen thee.

15 And he answered him, Ah my Lord, whereby shall I saue Israel, beholde, my ‖ father is poore in Manasseh, and I am the least in my fathers house.

‖ Or, familie.

16 Then the Lord said vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And hee answered him, I pray thee, if I haue found fauour in thy sight, then shew me a signe, that thou talkest with me.

g So that we see how the flesh is enemie vnto Gods vocation, which cannot be perswaded without signes.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And he said, I will tary vntill thou come againe.

19 ¶ Then Gideon went in, and made ready a kidde, and vnleauened bread of an h Ephah of flowre, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oake, and presented it.

h Of Ephah, reade Exod. 16. 36.

20 And the Angel of God said vnto him, Take the flesh & the vnleauened bread, and lay them vpon this stone, and powre out the broth: and he did so.

21 ¶ Then the Angel of the Lord put forth the ende of the staffe that hee held in his hand, and touched the flesh and the vnleauened bread: and there arose vp fire i out of the stone, and consumed the flesh and the vnleauened bread: so the Angel of the Lord departed out of his sight.

i Of the power of God onely, as in the sacrifice of Elias, 1. King. 18. 38.

22 And when Gideon perceiued that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: * for because I haue seene an Angel of the Lord face to face, I shall die.

Exod. 33. 20. chap. 13. 22.

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, ‖ Jehouah-shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

‖ Or, the Lord of peace.

25 ¶ And the same night the Lord said vnto him, Take thy fathers yong bullocke, and another bullocke k of seuen yeeres olde, and destroy the altar of Baal that thy father hath, and cut downe the groue that is by it,

k That is, as the Calde text writeth, fed seuen yeeres.

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the l groue, which thou shalt cut downe.

l Which growed about Baals altar.

27 Then Gideon tooke tenne men of his seruants, and did as the Lord bade him: but because he feared to doe it by day for his Fathers household, and the men of the citie, hee did it by night.

28 ¶ And when the men of the citie arose earely in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the second m bullocke offered vpon the Altar that was made.

m Meaning, the fat bull, which was kept to be offered vnto Baal.

29 Therefore they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the sonne of Joash hath done this thing.

30 Then the men of the citie said vnto Joash, Bring out thy sonne, that hee may die: for he hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Joash said vnto all that stood by him, Will ye pleade Baals cause? or will ye saue him? n he that will contend for him, let him die yer the morning. If he be God, let him plead for himselfe against him that hath cast downe his altar.

n Thus we ought to iustifie them that are zealous of Gods cause, though all the multitude be against vs.

32 And in that day was Gideon called Jerubbaal, that is, Let Baal pleade for himselfe, because he hath broken downe his altar.

33 Then all the Midianites and the Amalekites, and they of the East were gathered together, and went and pitched in the valley of Jzreel.

24 But the spirit of the Lord ‡ came vpon Gideon,

‡ Ebr. clad Gideon.

Gideon, * and he blew a trumpet, and ° Abiezer was ioyned with him.

Num. 10.3. & chap. 3.27.

° The family of Abiezer, whereof he was.

35 And hee sent messengers throughout all Manasseh, which also was ioyned with him, and he sent messengers vnto Asher, and to Zebulun, and to Naphtali, and they came vp to meet them.

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

36 Then Gideon saide vnto God, p If thou wilt saue Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of woll in the threshing place: if the dewe come on the fleece onely, and be it drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp early on the morow, and thrust the fleece together, and wringed the dewe out of the fleece, and filled a boule of water.

Gene. 18.32.

39 Againe Gideon said vnto God, Bee not angry with me, that * I may speake once more: let me proue once againe, I pray thee, with the fleece: let it now be drie onely vpon the fleece, ‡ let dew be vpon all the ground.

q Whereby he was assured that it was a miracle of God.

40 And God did so that same night: for it was q drie vpon the fleece onely, and there was dew on all the ground.

CHAP VII.

2 The Lord commandeth Gideon to send away a great part of his company. 22 The Midianites are discomfited by a wondrous sort. 25 Oreb and Zeeb are slaine.

Chap. 8.35.

THen * Jerubbaal (who is Gideon) rose vp early, and all the people that were with him, and pitched beside ‡ the well of Harod, so that the host of the Midianites was on the North side of them in the valley by the hill of ‡ Moreh.

‡ Ebr. En-harod.

‡ Ebr. Hammoreh.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for me to giue the Midianites into their hands, least Israel make their a vaunt against mee, and say, Mine hand hath saued me.

a God will not that any creature deprive him of his glory. *Deut. 20.8. 1.mac. 3.56.*

3 Now therefore proclaime in the audience of the people, and say, * Who so is timorous or fearefull, let him returne and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twenty thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many: bring them downe vnto the water, and I wil b trie them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoeuer I I say vnto thee, This man shall not goe with thee, the same shall not goe.

b I wil giue thee a proofe to know them that shal goe with thee.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lappe the water with their tongues, as a dogge lappeth, them put by themselues, and euery one that shall bowe downe his knees to c drinke, put apart.

c Let them depart, as vnmeet for this enterprise.

6 And the number of them that lapped by putting their hands to their mouthes, were three hundreth men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lord sayde vnto Gideon, By these three hundreth men that lapped, will I saue you, and deliuer the Midianites into thine hand: and let all the other d people goe euery man vnto his place.

d That is the one and thirty thousand, and seuen hundred, looke verse 3. and 6.

8 ¶ So the people tooke vittailes ‡ with them, and their trumpets: and hee sent all the rest of Israel, euery man vnto his tent, ‖ and retained the three hundreth men: and the host of Midian was beneath him in a valley.

‡ Ebr. in their hands.

‖ Or, encouraged.

9 ¶ And the same night the Lord saide vnto him, Arise, e Get thee downe vnto the host: for I haue deliuered it into thine hand

e Thus the Lord by diuers meanes doeth strengthen him that he faint not in so great an enterprise.

10 But if thou feare to goe downe, then goe thou, and Phurah thy seruant downe to the host,

11 And thou shalt hearken what they say, and so shall thine handes bee strong to goe downe vnto the host. Then went he downe and Phurah his seruant vnto the outside of the souldiers that were in the host.

12 ¶ And the Midianites, and the Amalekites, and all * they of the East, lay in the valley like grashoppers in multitude, ‡ their camels were without number, as the sande which is by the sea side for multitude.

Chap. 6.33.

13 And when Gideon was come, behold, a man told a dreame vnto his neighbour, and said, Behold, I dreamed a dreame, and loe, a f cake of barley bread tumbled from about into the host of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

f Some reade, a trembling noise of barley bread, meaning that one of no reputation should make their great army to tremble.

14 And his fellow answered, ‡ said, This is nothing else saue the sword of Gideon the sonne of Joash a man of Israel: for into his hand hath God deliuered Midian and all the host.

15 ¶ When Gideon heard the dreame told, and the interpretation of the same, he g worshipped and returned vnto the host of Israel, and said, Vp: for the Lord hath deliuered into your hand the host of Midian.

g Or, gaue God thanks, as it is in the Chalde text.

16 And he diuided the three hundred men into three bands, ‡ gaue euery man a trumpet in his hand with emptie pitchers, and ‖ lampes h within the pitchers.

‖ Or, firebrands.

17 And he said vnto them, Looke on me, and doe likewise, when ‡ come to the side of the host, euen as I doe, so doe you.

h These weake meanes God vsed, to signifie that the whole victory came of him.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets also on euery side of the host, and say, i For the Lord, and for Gideon.

i That is, the victorie shalbe the Lords, and Gideons his seruant.

19 ¶ So Gideon ‡ the hundred men that were with him, came vnto the outside of the host, in the beginning of the middle watch, and they raised vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blewe with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blowe withall: and they cried, The k sword of the Lorde, and of Gideon.

k Shall destroy the enemies.

21 And they stood, euery man in his place round about the host: and all the host ‖ ran, and cried, and fled.

‖ Or, brake their ray.

22 And the three hundreth blewe with trumpets, and the *Lord set euery mans sword vpon his neighbour, and vpon all the hoste: so the hoste fled to Beth-hashittah in Zererah, and to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the [m] waters vnto Beth-barah, and Iorden. Then all the men of Ephraim gathred together, and tooke the waters vnto Beth-barah and Iorden.

25 And they tooke *two princes of the Midianites, Oreb and Zeeb, and slew Oreb vpon the rocke Oreb, and slew Zeeb at [n] the winepresse of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Iorden.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 Who appeaseth them. 4 He passeth the Iorden. 16 Hee reuengeth himselfe on them of Succoth and Penuel. 27 He maketh an Ephod, which was the cause of idolatrie. 30 Of Gideons sonnes and of his death.

THen the men of Ephraim said vnto him, [a] Why hast thou serued vs thus, that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharpely.

2 To whom he said, What haue I now done in comparison of [b] you? is not [c] the gleaning of grapes of Ephraim better then the vintage of Abiezer?

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? ‡ when he had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Iorden to passe ouer, hee, and the three hundreth men that were with him, wearie, yet pursuing them.

5 And he said vnto the men of Succoth, Giue, I pray you, [d] morsels of bread vnto the people ‡ that follow mee (for they be wearie) that I may follow after Zebah, and Zalmunna, kings of Midian.

6 And the princes of Succoth said, [e] Are the hands of Zebah and Zalmunna now in thine hands, that we should giue bread vnto thine armie?

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will ‡ teare your flesh with thornes of the wildernesse and with briers.

8 ¶ And he went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And hee said also vnto the men of Penuel, When I come againe [f] in peace, I will breake downe this towre.

10 ¶ Now Zebah and Zalmunna were [g] in Karkor, and their hostes with them, about fifteene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundred and twentie thousand men, that drew swords.

11 ¶ And Gideon went thorow them that dwelt in [h] Tabernacles on the Eastside of Nobah and Iogbehah, and smote the hoste: for the hoste was careleste.

12 And when Zebah and Zalmunna fled, he followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, [i] the Sunne being yet hie,

14 And took a seruant of the men of Succoth, and inquired of him: and he ‖ wrote to him the princes of Succoth, and the Elders thereof, euen seuenty and seuen men.

15 And hee came vnto the men of Succoth, and said, Behold, Zebah and Zalmunna, by whome ye vpbraided me, saying, Are the hands of Zebah and Zalmunna already in thine hands, that we should giue bread vnto thy weary men?

16 Then he tooke the Elders of the city, and thornes of the wildernesse, and briars and ‡ did teare the men of Succoth with them.

17 Also hee brake downe the towre of *Penuel, and slew the men of the citie.

18 ¶ Then said hee vnto Zebah and Zalmunna, What manner of men were they, whom ye slew at Tabor? and they answered, ‖ As thou art, so were they, euery one was like the children of a king.

19 And he said, They were my brethren, euen my [k] mothers children: as the Lord liueth, if ye had saued their liues, I would not slay you.

20 Then hee saide vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for [l] as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and tooke away the ‖ ornaments, that were on their camels necks.

22 ¶ Then the men of Israel saide vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy [m] sonnes sonne: for thou hast deliuered vs out of the hande of Midian.

23 And Gideon saide vnto them, I will not reigne ouer you, neither shall my childe reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon saide vnto them, [n] I would desire a request of you, that you would giue mee euery man the eare-rings of his pray (for they had golden eare-rings, because they were Ismaelites)

25 And they answered, We will giue them. And they spread a garment, and did cast therein euery man the eare-rings of his pray.

26 And the weight of the golden eare-rings that he required, was a thousand and seuen hundred shekels of gold, beside collars, ‖ and iewels, and purple raiment that was on the Kings of Midian, and beside the chaines that were about their camels necks.

27 And

Isa.9.4.

1 The Lord caused the Midianites to kill one another.

m Meaning, the passages or the foords, that they should not escape. *Psal.83.11. isa 10.26.*

n These places had their names of the actes that were done there.

a They began to caul, because he had the glory of the victory.

b Which haue slaine two princes, Oreb and Zeeb.

c This last act of the whole tribe is more famous, then the whole enterprise of one man of one familie.

d Or, some small portion. ‡ *Ebr. that are at my feete.*

e Because thou hast ouercome an handful, thinkest thou to haue ouercome the whole? ‡ *Ebr beate in pieces.*

f Hauing gotten the victorie.

g A city Eastward beyond Iorden.

h He went by the wildernesse where the Arabians dwelt in tents.

i Some reade, before the Sunne rose vp. ‖ *Or, described.*

‡ *Ebr. brake in pieces, as one threshethcorne. 1.King.12.25.*

‖ *Or, they were like vnto thee.*

k We came all out of one belly: therefore I will be reuenged.

l Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death. ‖ *Or, collars.*

m That is, thy posteritie.

n His intent was to shew himselfe thankful for this victory by restoring of religion, which, because it was not according as God had commanded, turned to their destruction. ‖ *Or, sweet balles.*

27 And Gideon made an o Ephod thereof, and put it in Ophrah his city: and all Israel went a whoring there after it, which was the destruction of Gideon & his house.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heads no more: and the country was in quietnes fourty yeeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Joash went, and dwelt in his owne house.

30 And Gideon had seuentie sonnes ‡ begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem bare him a sonne also, whose name hee called Abimelech.

32 So Gideon the sonne of Joash died in a good age, and was buried in the sepulchre of Joash his father in Ophrah, of the p father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made q Baal-berith their god:

34 And the children of Israel remembred not the Lord their God, which had deliuered them out of the handes of all their enemies on euery side.

35 Neither r shewed they mercie on the house of Ierubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

o That is, such things as pertained to the vse of the Tabernacle. Of Ephod, looke more Exod. 28. 4, 6 and 1. Sam. 2. 18. & 2. Sam 6. 14. & chap. 17. 6.

‡ *Ebr. which came out of his thigh.*

p Which citie belonged to the family of the Ezrites.

q That is, Baal, to whom they had bound themselues by couenant.

r They were vnmindful of God, and vnkind toward him, by whom they had receiued so great a benefit.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham proposeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is wounded to death by a woman.

THen Abimelech the sonne of Ierubbaal went to Shechem vnto his a mothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your b bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these wordes: and their hearts were moued to follow Abimelech: for said they, He is our brother.

4 And they gaue him seuentie peeces of siluer out of the house of Baal-berith, wherewith Abimelech hired || vaine and light fellowes, which followed him.

5 And he went vnto his fathers house at Ophrah, and c slew his brethren the sonnes of Ierubbaal, about seuentie persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of d Millo, and came and made Abimelech king in the plaine where the stone was erected in Shechem.

7 And when they told it to Iotham, hee went and stood in the top of mount Gerizim, and lift vp his voyce, and cried, and said vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 e The trees went foorth to anoynt a King ouer them, and said vnto the oliue tree, Reigne thou ouer vs.

9 But the oliue tree said vnto them, Should I leaue my fatnesse, wherewith by me they honour God and man, and go to aduance me aboue the trees?

10 Then the trees said to the figge tree, Come thou, and be king ouer vs.

11 But the figge tree answered them, Should I forsake my sweetenesse, and my good fruit, and goe to aduance me aboue the trees?

12 Then said the trees vnto the Vine, Come thou, and be king ouer vs.

13 But the Vine said vnto them, Should I leaue my wine, whereby I cheare God and man, and goe to aduance mee aboue the trees?

14 Then said all the trees vnto the ||bramble, Come thou and reigne ouer vs.

15 And the bramble said vnto the trees, If yee will indeed anoint me king ouer you, come, and put your trust vnder my shadow: and if not, the f fire shall come out of the bramble, and consume the cedars of Lebanon.

16 Now therefore, if yee doe truely and vncorruptly to make Abimelech king, and if yee haue dealt well with Ierubbaal and with his house, and haue done vnto him according to the deseruing of his hands,

17 (For my father fought for you, and ‡ aduentured his life, and deliuered you out of the hands of Midian,

18 And yee are risen vp against my fathers house this day, & haue slaine his children about seuentie persons vpon one stone, and haue made Abimelech the sonne of his mayd seruant king ouer the men of Shechem, because he is your brother)

19 If ye then haue dealt truely and purely with Ierubbaal, and with his house this day, then g reioyce ye with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away and fled, and went vnto Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeeres ouer Israel.

23 But God h sent an euil spirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelties toward the seuenty sonnes of Ierubbaal and their blood might come and be layd vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

a To practise with his kinsefolkes for the attaining of the kingdome.

b Of your kinred by my mothers side.

|| *Or, idle fellowes and vagabonds.*

c Thus tyrants to establish their vsurped power, spare not the innocent blood, 2. King. 10. 7. 2. Chron 21. 4.

d Which was as the towne-house or common hall which he calleth the towre of Shechem, verse 49.

e By this parable he declareth, that those that are not ambitious, are most worthy of honour, and that the ambitious abuse their honour both to their owne destruction and others.

|| *Or, thistle, or brier.*

f Abimelech shall destroy the nobles of Shechem.

‡ *Ebr. he cast his life from him.*

g That he is your King, and you his subiects.

h Because the people consented with the king in shedding innocent blood, therefore God destroyeth both the one and the other.

25 So the men of Shechem set men in wait for him in the tops of the mountaines, who robbed al that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

i Before they were afraid of Abimelechs power, and durst not goe out of the citie.

27 Therefore they [i] went out into the field, and gathered in their grapes, and trode them, and made merrie, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we should serue him? Is hee not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should we serue him?

k Braggingly, as though he had bene present, or to his captaine Zebul.

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he said to [k] Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the citie heard the words of Gaal the sonne of Ebed, his wrath was kindled.

‡ *Ebr. craftily.*

31 Therefore he sent messengers vnto Abimelech ‡ priuily, saying, Behold, Gaal the sonne of Ebed and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning assoone as the Sunne is vp, and assault the citie: and when hee & the people that is with him, shal come out against thee, do to him ‡ what thou canst.

‡ *Ebr. what thine hand can finde.*

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and all they lay in waite against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out and stood in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people downe from the tops of the mountaines: and Zebul said vnto him, The [l] shadow of the mountaines seeme men vnto thee.

l Thou art afraid of a shadow.

37 And Gaal spake againe, and said, See, there come folke downe ‡ by the middle of the land, and another band commeth by the way of the plaine of ‖ Meonenim.

‡ *Ebr. by the navill.*
‖ *Or, charmers.*

38 Then said Zebul vnto him, Where is now thy mouth, that said, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.

m As their captaine.

39 And Gaal [m] went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and he fled before him, & many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwel in Shechem.

42 ¶ And on the morrow the people went out into the fielde: which was told Abimelech.

43 And he toke the [n] people, and diuided them into three bands, and layd wait in the fields, and looked, and beheld, the people were come out of the citie, and he rose vp against them, and smote them.

n Which were of his company.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bands ran vpon all the people that were in the field, and slew them.

45 And when Abimelech had fought against the citie all that day, he toke the citie, and slew the people that was therein, and destroyed the citie, and sowed [o] salt in it.

o That it should be vnfruitfull and neuer serue to any vse.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an hold of the house of the god [p] Berith.

p That is, of Baal berith, as Chap. 8 33.

47 And it was told Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, hee and all the people that were with him: and Abimelech toke axes with him, and cut downe boughes of trees, and toke them and bare them on his shoulder, and said vnto the folke that were with him, What ye haue seene me doe, make haste, and doe like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire with them: so all the men of the towre of Shechem [q] died also, about a thousand men and women.

q Meaning, that al were destroyed, as well they in the tower, as the other.

50 ¶ Then went Abimelech to Thebez, and besieged Thebez, and toke it.

51 But there was a strong towre within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went vp to the top of the towre.

52 And Abimelech came vnto the towre and fought against it, and went hard vnto the doore of the towre, to set it on fire.

53 But a certaine woman [*] cast a piece of a milstone vpon Abimelechs head, & brake his braine pan.

* 2. *Sam* 11, 21.

54 And Abimelech called hastily his page that bare his harnesse, and said vnto him, Draw thy sword and slay me, that men say not of me, A woman slew him. And his page [r] thrust him thorow, and he died.

r Thus God by such a miserable death taketh vengeance on tyrants, euen in this life.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father, in slaying his seuenty brethren.

57 Also all the wickednesse of the men of Shechem did God bring vpon their heads. So vpon them came the [s] curse of Iotham the sonne of Ierubbaal.

s For making a tyrant their King.

CHAP. X.

2 Tola dieth. 5 Iair also dieth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God, 16 and he hath pitie on them.

After

AFter Abimelech there arose to defend Israel, Tola, the sonne of Puah, the sonne of ‖ Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

‖ Or, his uncle.

2 And he ‖ iudged Israel three & twenty yeere, and died, and was buried in Shamir.

‖ Or, gouerned.

3 ¶ And after him arose Iair a Gileadite, and iudged Israel two and twentie yeeres.

4 And he had thirtie sonnes that [a] rode on thirtie asse colts, and they had thirtie cities, which are called ‖ Hauoth-iair vnto this day, and are in the land of Gilead.

a Signifying they were men of authoritie.

‖ Or, the townes of Iair, as Deut. 3. 14.

5 And Iair died, and was buried in Kamon.

6 ¶ And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim and * Ashtaroth, and the gods of ‖ Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord, and serued not him.

Chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 13. 1.

‖ Or, Syria.

7 Therefore the wrath of the Lord was kindled against Israel, and he ‖ sold them into the hands of the Philistims, and into the hands of the children of Ammon:

‖ Or, deliuered.

8 Who from that yeere vexed and oppressed the children of Israel eighteene yeres, [b] euen all the children of Israel that were beyond Iorden, in the land of the Amorites, which is in Gilead.

b As the Reubenites, Gadites, and halfe the tribe of Manasseh.

9 Moreouer the children of Ammon went ouer Iorden to fight against Iudah, and against Beniamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel [c] cried vnto the Lord, saying, We haue sinned against thee, euen because we haue forsaken our own God, and haue serued Baalim.

c They prayed to the Lord, and confessed their sinnes.

11 And the Lord [d] said vnto the children of Israel, Did not I deliuer you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistims?

d By stirring them vp some Prophet, as Chap. 6. 8.

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and ye cryed to me, and I saued you out of their hands.

13 Yet ye * haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

Deut. 32. 15. 1 Sam. 2. 13.

14 Goe, and cry vnto the gods which yee haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel said vnto the Lord, We haue sinned: doe thou vnto vs whatsoeuer please thee: onely we pray thee to deliuer vs [e] this day.

e That is, from this present danger.

16 Then they put away the strange gods from among them, and [f] serued the Lord: and ‖ his soule was grieued for the misery of Israel.

f This is true repentance, to put away the euill, and to serue God aright.

‖ Or, he pitied.

17 Then the children of Ammon gathered themselues together, and pitched in Gilead: and the children of Israel assembled themselues, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoeuer will begin the battell against the children of Ammon, the same shall bee * head ouer all the inhabitants of Gilead. Chap. 11. 6.

CHAP. XI.

2 Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a rash vow, 32 He vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

THen Gilead begate Iphtah, and Iphtah the Gileadite was ‡ a valiant man, but the sonne of an ‖ harlot.

‡ Ebr. a man of mighty force.

‖ Or, vitailer.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphtah, and said vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a [a] strange woman.

a That is, of an harlot, as vers. 1.

3 Then Iphtah fled from his brethren, and dwelt in the land of [b] Tob: and there gathered idle fellowes to Iphtah, and [c] went out with him.

b Where the gouernour of the countrey was called Tob.

c Ioyned with him, as some thinke, against his brethren.

4 ¶ And in processe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, [d] the Elders of Gilead went to fet Iphtah out of the land of Tob.

d Or, ambassadours, sent for that purpose.

6 And they said vnto Iphtah, [e] Come and be our captaine, that we may fight with the children of Ammon.

e Men oft times are constrained to desire helpe of them, whom before they haue refused.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and [f] expell me out of my fathers house? how then come you vnto mee now in time of your tribulation?

f Oft times those things which men reiect, God chuseth to doe great enterprises by.

8 Then the Elders of Gilead said vnto Iphtah, Therefore we turne againe to thee now, that thou mayest goe with vs, and fight against the children of Ammon, and bee our head ouer all the inhabitants of Gilead.

9 And Iphtah said vnto the Elders of Gilead, If ye bring me home againe to fight against the children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead said vnto Iphtah, The Lord be ‡ witnesse betweene vs, if we doe not according to thy words.

‡ Ebr. be the hearer

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

13 And the King of the children of Ammon answered vnto the messengers of Iphtah, * Because Israel tooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore restore those lands ‡ quietly.

Num. 21. 13.

‡ Ebr. in peace.

14 Yet Iphtah sent messengers againe vnto the King of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, Israel tooke not the land of Moab, nor the land of the children of Ammon,

Deut. 2. 9.

16 But when Israel came vp from Egypt, and walked through the wildernesse vnto the red Sea, then they came to Kadesh.

17 * And Israel sent messengers vnto the King

Num. 20. 14, 20.

King of Edom, saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went thorow the wildernesse, and compassed the land of Edom, and the land of Moab, and came by the East side of the land of Moab, and pitched on the other side of Arnon, * and came not within the coast of Moab: for Arnon was the border of Moab.

19 Also Israel * sent messengers vnto Sihon King of the Amorites, the King of Heshbon, and Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our ‖ place.

20 But Sihon g consented not to Israel that he should go thorow his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Israel.

21 And the Lord God of Israel gaue Sihon and all his folke into the hands of Israel, and they smote them: so Israel possessed al the land of the Amorites, the inhabitants of that countrey:

22 And they possessed * al the coast of the Amorites, from Arnon vnto Jabbok, and from the wildernesse euen vnto Jorden.

23 Now therfore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy god giueth thee to possesse? So whomsoeuer the Lord our h God driueth out before vs, them will we possesse.

25 * And art thou now farre better then Balak the sonne of Zippor king of Moab? did not he striue with Israel, and fight against them,

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundreth yeeres? why did ye not then recouer i them in that space?

27 Wherefore I haue not offended thee: but thou doest mee wrong to warre against me. The Lord the Judge k be iudge this day betweene the children of Israel, and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not vnto the wordes of Iphtah, which he had sent him.

29 ¶ Then the l Spirit of the Lord came vpon Iphtah, and he passed ouer to Gilead and to Manasseh, and came to Mizpeh in Gilead, & from Mizpeh in Gilead hee went vnto the children of Ammon.

30 And Iphtah m vowed a vow vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that commeth out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shall be the Lords, and I will offer it for a burnt offering.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And hee smote them from Aroer, euen till thou come to Minnith, twentie cities, and so forth to ‖ Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Iphtah came to Mizpeh vnto his house, behold, his daughter came out to meete him with n timbrels and dances, which was his onely child: he had none other sonne, nor daughter.

35 And when hee saw her, hee o rent his clothes, and said, Alas my daughter, thou hast brought me low, and art of them that trouble mee: for I haue opened my mouth vnto the Lord, and cannot goe backe.

36 And she said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with me, as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also she said vnto her father, Doe this much for me: suffer me two moneths, that I may goe to the mountaines, and p bewaile my virginitie, I and my fellowes.

38 And he said, Goe: and he sent her away two moneths: so shee went with her companions, and lamented her virginitie vpon the mountaines.

39 And after the end of two moneths, she turned againe vnto her father, who did with her according to his vow which he had vowed, and she had knowen no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphtah the Gileadite foure dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and fortie thousand Ephraimites. 8 After Iphtah succeedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themselues together, and went a Northward, & said vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call vs b to goe with thee? we will therefore burne thine house vpon thee with fire.

2 And Iphtah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, you deliuered me not out of their hands.

3 So when I saw that ye deliuered mee not, c I put my life in mine hands, and went vpon the children of Ammon: so the Lord deliuered them into mine handes. Wherefore then are ye come vpon mee now to fight against me?

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim d among the Ephraimites, and among the Manassites.

5 Also the Gileadites tooke the passages of Jorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let mee passe, then the men of Gilead said vnto him, Art thou an Ephraimite?

‖ *Or, the plain.*

n According to the manner after the victorie.

o Being ouercome with blind zeale, and not considering whether the vow was lawfull or no.

p For it was counted as a shame in Israel to die without children, and therefore they reioyced to be married.

Numb. 21. 13. and 22. 24.

Deut. 2. 26.

‖ *Or, countrey.*

g He trusted them not to goe thorow his countrey.

Deut. 2. 36.

h For we ought more to beleeue and obey God, then thou thine idoles.

Num. 22. 2. deut. 23. 4. iosh. 24. 9.

i Meaning, their townes.

k To punish the offender.

l That is, the spirit of strength and zeale.

m As the Apostle commendeth Iphtah for his worthy enterprise in deliuering his people, Heb. 11. 32. so by his rash vow and wicked performance of the same, his victorie was defaced: and here we see that the sinnes of the godly doe not vtterly extinguish their faith.

a After they had passed Iorden.

b Thus ambition enuieth Gods worke in others, as they did also against Gideon, Chap. 8. 1.

c That is, I ventured my life, and when mans helpe failed, I put my trust onely in God.

d Yee ranne from vs, and chose Gilead, and now in respect of vs, yee are nothing.

mite? if he said, Nay,

6 Then saide they vnto him, Say now [e] Shibboleth: and he said Sibboleth, for he could not so pronounce: then they tooke him, and slew him at the passages of Iorden: and there fell at that time of the Ephraimites two and fortie thousand.

7 And Iphtah iudged Israel sixe yeere: then died Iphtah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him [f] Ibzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes, and thirtie daughters, which he sent out, and tooke in thirty daughters from abroad for his sons, and he iudged Israel seuen yeeres.

10 Then Ibzan died, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeere.

12 Then Elon the Zebulonite died, and was buried in Aialon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And hee had fortie sonnes and thirtie ‡ nephewes that rode on seuenty ‖ asse colts: and he iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, & was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 Israel for their wickednesse is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commaundeth him to sacrifice vnto the Lord. 24 The birth of Samson.

BVt the children of Israel continued to commit *wickednesse in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims forty yeere.

2 ¶ Then there was a man in Zorah of the family of the Danites, named Manoah, whose wife was [a] barren, and bare not.

3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceiue, and beare a sonne.

4 And now therefore beware * that thou drinke no wine nor strong drinke, neither eat any vncleane thing.

5 For loe, thou shalt conceiue and beare a sonne, and no rasour shall * come on his head: for the childe shalbe a [b] Nazarite vnto God from his birth: and hee shall begin to saue Israel out of the hands of the Philistims.

6 ¶ Then the wife came, and tolde her husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of the Angel of God, exceeding [c] fearefull, but I asked him not whence hee was, neither told he me his name,

7 But he said vnto mee, Behold, thou shalt conceiue and beare a sonne, and nowe thou shalt drinke no wine nor strong drinke, neither eat any vncleane thing: for the child shall be a Nazarite to God from his birth to the day of his death.

8 Then Manoah [d] prayed to the Lord, and said, I pray thee, my Lord, let the man of God, whom thou sentest, come again now vnto vs, and teach vs what we shall doe vnto the child when he is borne.

9 And God heard the voyce of Manoah, and the Angel of God came againe vnto the wife, as she sate in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haste, and ran, and shewed her husband, and said vnto him, Beholde, the man hath appeared vnto mee, that came vnto me [e] to day.

11 And Manoah arose, and went after his wife, and came to the [f] man, and said vnto him, Art thou the man that spakest vnto the woman? And he said, Yea.

12 Then Manoah said, Now let thy saying come to passe: but how shal we order the child, and doe vnto him?

13 And the Angel of the Lord saide vnto Manoah, The woman must beware of all that I said vnto her.

14 Shee may eate of nothing that commeth of the vine tree: shee shall not drinke wine nor strong drinke, nor eate any [g] vncleane thing: let her obserue all that I haue commanded her.

15 Manoah then saide vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntill we haue made ready a kidde for thee.

16 And the Angel of the Lord saide vnto Manoah, Though thou make me abide, I wil not eat of thy bread, & if thou wilt make a burnt offering, offer it vnto the [h] Lord: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy saying is come to passe, wee may honour thee?

18 And the Angel of the Lord said vnto him, Why askest thou thus after my name, which is ‖ secret?

19 Then Manoah toke a kidde with a meate offring, and offred it vpon a stone vnto the Lord: and the Angel did [i] wonderously whiles Manoah and his wife loked on.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the Altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife.) Then Manoah knew that it was an Angel of the Lord.

22 And Manoah sayde vnto his wife, * We shall surely die, because wee haue seene God.

23 But his wife sayd vnto him, If the Lord would kill vs, he would not haue receiued a [k] burnt offering and a meate offering of our hands, neither would he haue shewed vs all these things, nor would now haue told vs any such.

24 ¶ And the wife bare a sonne, and called his name Samson: and the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to ‖ strengthen him in the hoste of Dan, betweene Zorah and Eshtaol.

CHAP.

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e Which signifieth the fall of waters, or an eare of corne.

f Some thinke that this was Boaz the husband of Ruth.

‡ Ebr. *sonnes sonnes.*

‖ Or, *horsecolts.*

Chap 2.11. and 3.7. and 4.1. and 6.1. and 10.6.

a Signifying, that their deliuerance came only of God, and not by mans power. *Num. 6.2,3.*

1. *Sam 1.11.*

b Meaning, he should be separated from the world, and dedicated to God.

c If flesh be not able to abide the sight of an Angel, how much lesse the presence of God?

d He sheweth himselfe ready to obey Gods will, and therefore desir th to know further.

e It seemeth that the Angel appeared vnto her twise in one day.

f He calleth him man, because he so seemed, but he was Christ the eternall word, which at his time appointed became man.

g Any thing forbidden by the Law.

h Shewing that he sought not his owne honour, but Gods, whose messenger hee was.

‖ Or, *marueilous.*

i God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise.

Exod. 33.20. chap 6.22.

k These graces that we haue receiued of God, and his accepting of our obedience, are sure tokens of his loue to ward vs, so that nothing can hurt vs.

‖ Or, *to come vpon him at diuers times.*

CHAP. XIIII.

2 Samson desireth to haue a wife of the Philistims. 6 He killeth a lion. 12 Hee propoundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him, and taketh another.

NOw Samson went down to Timnath, and sawe a woman of Timnath of the daughters of the Philistims,

2 And he came vp & tolde his father and his mother, and saide, I haue seene a woman in Timnath of the daughters of the Philistims: now therefore ‡ giue me her to wife.

3 Then his father and his mother saide vnto him, Is there [a] neuer a wife among the daughters of thy brethren, and among all my people, that thou must goe take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for shee pleaseth me well.

4 But his father and his mother knewe not that it came of the Lord, that he should seeke an occasion against the [b] Philistims: for at that time the Philistims reigned ouer Israel.

5 ¶ Then went Samson and his father and his mother downe to Timnath, & came to the vineyards at Timnath: and beholde, a yong lion roared vpon him.

6 And the Spirit of the Lord [c] came vpon him, and he tare him, as one should haue rent a kid, and had nothing in his hand, neither tolde he his father nor his mother what he had done.

7 And hee went downe, and talked with the woman which was beautifull in the eies of Samson.

8 ¶ And within a few dayes, when he returned ‖ to receiue her, hee went aside to see the carkeis of the lion: and beholde, there was a swarme of bees, and hony, in the body of the lion.

9 And he tooke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but he tolde not them, that he had taken the hony out of the body of the lion.

10 So his father went downe vnto the woman, and Samson made there a [d] feast: for so vsed the yong men to doe.

11 And when [e] they saw him, they brought thirtie companions to be with him.

12 Then Samson said vnto them, I will now put forth a riddle vnto you: and if you can declare it mee within seuen dayes of the feast, and finde it out, I will giue you thirtie sheetes, and thirtie [f] change of garmens:

13 But if yee cannot declare it mee, then shall yee giue mee thirtie sheetes and thirtie change of garments. And they answered him, Put forth thy riddle, that wee may heare it.

14 And he said vnto them, Out of the eater came meate, and out of the strong came sweetnes: and they could not in three dayes expound the riddle.

15 And when the seuenth day [g] was come, they said vnto Samsons wife, Entise thine husband, that he may declare vs the riddle, lest wee burne thee and thy fathers house with fire. Haue ye called vs to ‖ possesse vs? is it not so?

16 And Samsons wife wept before him, and said, Surely thou hatest me, and louest me not: for thou hast put forth a riddle vnto the [h] children of my people, and hast not told it me. And he said vnto her, Behold, I haue not tolde it my father, nor my mother, and shall I tell it thee?

17 Then Samsons wife wept before him [i] seuen dayes, while their feast lasted: and when the seuenth day came, he told her, because shee was importunate vpon him: so shee tolde the riddle to the children of her people.

18 And the men of the citie said vnto him the seuenth day before the sun went downe, What is sweeter then hony? and what is stronger then a lion? Then said hee vnto them, [k] If yee had not plowed with my heifer, ye had not found out my riddle.

19 And the Spirit of the Lord came vpon him, and he went downe [l] to Ashkelon, and slew thirtie men of them, and spoiled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

20 Then Samsons wife was giuen to his companion, whom hee had vsed as his friend.

‡ *Ebr. take her for me to wife.*

a Though his parents did iustly reproue him, yet it appeareth that this was the secret worke of the Lord, ver. 4.

b To fight against them for the deliuerance of Israel.

c Whereby he had strength & boldnesse.

‖ *Or, to take her to his wife.*

d Meaning, when he was married.

e That is, her parents or friends.

f To weare at feasts, or solemne dayes.

g Or, drew neere: for it was the fourth day.

‖ *Or, to impouerish vs.*

h Vnto them which are of my nation.

i Or, to the seuenth day, beginning at the fourth.

k If ye had not vsed the heifer of my wife.

l Which was one of the fiue chiefe cities of the Philistims.

CHAP. XV.

4 Samson tyeth firebrands to the foxes tailes 6 The Philistims burnt his father in law and his wife. 15 With the iaw-bone of an asse hee killeth a thousand men. 19 Out of a great tooth in the iaw God gaue him water.

BVt within a while after, in the time of wheate haruest, Samson visited his wife with a kid, saying, I will [a] goe in to my wife into the chamber: but her father would not suffer him to goe in.

2 And her father said, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then she? take her, I pray thee, in stead of the other.

3 Then Samson said vnto them, Now am I more [b] blamelesse then the Philistims: therefore will I doe them a displeasure.

4 ¶ And Samson went out, and tooke three hundred foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tailes.

5 And when hee had set the brands on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the [c] riekes and the standing corne, with the vineyards and oliues.

6 Then the Philistims said, Who hath done this? And they answered, Samson the son in law of the [d] Timnite, because he had taken his wife, and giuen her to his companion. Then the Philistims came vp, and [e] burnt her and her father with fire.

7 And Samson said vnto them, Though ye haue done this, yet will I be auenged of you, and then I will cease.

8 So he smote them ‖ hip and thigh with a mighty

a That is, I will vse her as my wife.

b For through his father in lawes occasion, he was moued againe to take vengeance of the Philistims.

c Or, that which was reaped and gathered.

d Or, the citizen of Timnath.

e So the wicked punish not vice for loue of Iustice, but for feare of danger, which els might come to them.

‖ *Or, her seruen and fro.*

a mighty plague: then hee went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and ‖ were spread abroad in Lehi.

10 And the men of Iudah sayd, Why are yee come vp vnto vs? And they answered, To f bind Samson are we come vp, and to doe to him, as he hath done to vs.

11 Then three thousand men of Iudah went to the top of the rocke Etam, and sayd to Samson, Knowest thou not that the Philistims are rulers ouer vs? g Wherefore then hast thou done thus vnto vs? And hee answered them, As they did vnto me, so haue I done vnto them.

12 Againe they sayd vnto him, Wee are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samson sayd vnto them, Sweare vnto mee, that yee will not fall vpon me your selues.

13 And they answered him, saying, No. but we will bind thee, and h deliuer thee vnto their hand, but wee will not kill thee. And they bound him with two new cordes, and brought him from the rocke.

14 When he came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes loosed from his hands.

15 And he found a i new iaw bone of an asse, and put forth his hand, and caught it and slew a thousand men therewith.

16 Then Samson said, With the iaw of an asse are heapes vpon heapes: with the iaw of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast away the iawbone out of his hand, and called that place, ‖ Ramath Lehi.

18 And he was sore athirst, and k called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirst, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tooth, that was in the iaw, and water came thereout: and when he had drunke, his spirit came againe, and hee was reuiued: wherefore the name thereof is called ‖ En hakkore, which is in Lehi vnto this day.

20 And he iudged Israel in the dayes of the Philistims twenty yeeres.

[Or, camped.

f And so being our prisoner, to punish him.

g Such was their grosse ignorance that they iudged Gods great benefit to be a plague vnto them.

h Thus they had rather betray their brother, then vse the meanes that God had giuen for their deliuerance.

i That is, of an asse lately slaine.

[Or, the lifting vp of the iaw.

k Whereby appeareth that hee did these things in faith, and so with a true zeale to glorifie God and deliuer his countrey.

[Or, the fountaine of him that prayed.

CHAP. XVI.

3 Samson carieth away the gates of Azzah. 18 Hee was deceiued by Delilah. 30 Hee pulleth downe the house vpon the Philistims, and dieth with them.

THen went Samson to a Azzah, and sawe there ‖ an harlot, and b went in vnto her.

2 And it was told to the Azzathites, Samson is come hither. And they went about, and layd wait for him all night in the gate of the citie, and were quiet all the night, saying, Abide ‖ till the morning early, and we shall kill him.

3 And Samson slept till midnight, and arose at midnight, and tooke the dores of the gates of the citie, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 ¶ And after this hee loued a woman by the ‖ riuer of Sorek, whose name was Delilah:

5 Vnto whom came the Princes of the Philistims, and said vnto her, Entice him, and see wherein his great strength lieth, and by what meane wee may ouercome him, that we may binde him, and punish him, and euery one of vs shall giue thee eleuen hundreth c shekels of siluer.

6 ¶ And Delilah sayd to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to doe thee hurt.

7 Samson then answered vnto her, If they binde me with seuen ‖ greene cords, that were neuer dried, then shall I be weake, and be as another man.

8 And the Princes of the Philistims brought her seuen greene cords that were not dried, and she bound him therewith.

9 (And she had d men lying in waite with her in the chamber) Then she said vnto him, The Philistims bee vpon thee, Samson. And he brake the cords, as a threed of towe is broken, whe e it feeleth fire: so his strength was not knowen.

10 ¶ After Delilah sayd vnto Samson, See, thou hast mocked me, and told me lies. I pray thee now, f tell me wherewith thou mightest be bound.

11 Then he answered her, If they binde me with new ropes that neuer were occupied, then shall I be weake, and be as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and said vnto him, The Philistims bee vpon thee, Samson: (and men lay in waite in the chamber) and hee brake them from his armes, as a threede.

13 ¶ Afterward Delilah said to Samson, Hitherto thou hast beguiled mee, and tolde me lies: tell me, how thou mightest be bound. g And he said vnto her, If thou plattedst seuen lockes of mine head with the threeds of the woofe.

14 And she fastned it with a pinne, and sayd vnto him, The Philistims bee vpon thee, Samson. And hee awoke out of his sleepe, and went away with the ‖ pin of the webbe and the woofe.

15 Againe she said vnto him, How canst thou say, h I loue thee, when thine heart is not with mee? Thou hast mocked me these three times, and hast not told mee wherein thy great strength lieth.

16 And because shee was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

17 Therefore hee told her all his i heart, and sayd vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto GOD from my mothers wombe:

a One of the fiue chiefe cities of the Philistims.

[Or, victualer.

b That is, hee lodged with her.

[Or, to the light of the morning.

[Or, new withs.

c Of the value of a shekel, reade Gen. 23. 16.

d Certaine Philistims in a secret chamber.

e When fire commeth neere it.

f Though her falshood tended to make him lose his life, yet his affection so blinded him that he could not beware.

g It is impossible if we giue place to our wicked affections, but at length we shalbe destroyed.

[Or, became.

h For this Samson vsed to say, I loue thee.

i Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts and become slaue vnto them, whom hee should haue ruled.

there-

therefore if I be shaven, my strength will go from me, and I shalbe weake, and be like all other men.

18 And when Delilah saw that hee had told her all his heart, she sent and called for the Princes of the Philistims, saying, Come vp once againe: for hee hath shewed mee all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and she called a man, and made him to shaue off the seuen lockes of his head, and she began to vexe him, and his strength was [k] gone from him.

20 Then she said, The Philistims be vpon thee, Samson. And he awoke out of his sleepe, and thought, I will goe out now as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, & brought him downe to Azzah, and bound him with fetters: and he did grinde in the prison house.

22 And the haire of his head began to [l] grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemie into our hands.

24 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our hands our enemie and destroyer of our countrey, which hath slaine many of vs.

25 And when their hearts were merrie, they said, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and hee [m] was a laughing stocke vnto them, and they set him betweene the pillars.

26 Then Samson said vnto the seruant that led him by the hand, Leade me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the princes of the Philistims: also vpon the roofe were about three thousand men and women that beheld while Samson ‖ played)

28 Then Samson called vnto the Lord, and said, O Lord God, I pray thee, thinke vpon mee: O God, I beseech thee, strengthen me at this time onely, that I may bee ‡ at once [n] auenged of the Philistims for my two eyes.

29 And Samson laid holde on the two middle pillars whereupon the house stood, and on which it was borne vp, on the one with his right hand, and on the other with his left.

30 Then said Samson, [o] Let me lose my life with the Philistims: and he bowed him with all his might, and the house fell vpon the Princes, and vpon all the people that were therein. So the dead which he slew at his death, were moe then they which he had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him and brought him vp & buried him betweene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twenty yeeres.

k Not for the losse of his haire, but for the contempt of the ordinance of God which was the cause that God departed from him.

l Yet had he not his strength againe till he had called vpon God, and reconciled himselfe.

m Thus by Gods iust iudgements they are made slaues to infidels which neglect their vocation, in defending the faithfull.

‖ Or, was mocked.

‡ Ebr. take one vengeance.

n According to my vocation, which is to execute Gods iudgement vpon the wicked.

o He speaketh not this of despaire, but humbling himselfe for neglecting his office, and the offence thereby giuen.

CHAP. XVII.

3 Michahs mother according to her vow made her sonne two idols. 5 He made his sonne a Priest for his idols, 10 And after he hired a Leuite.

THere [a] was a man of mount Ephraim, whose name was Michah,

2 And he said vnto his mother, The eleuen hundreth shekels of siluer that were taken from thee, for the which thou cursedst and spakedst it, euen in mine hearing, behold, the siluer is with me, I tooke it. Then his mother said, Blessed be my sonne of the Lord.

3 And when hee had restored the eleuen hundreth shekels of siluer to his mother, his mother said, I had dedicate the siluer to the Lord of mine hand for my sonne, to make [b] a grauen and molten image. Now therefore I will giue it thee againe.

4 And when hee had restored the money vnto his mother, his mother tooke two hundreth shekels of siluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an *[c] Ephod, and *[d] Teraphim, and ‡ consecrated one of his sonnes, who was his Priest.

6 *In those dayes there was no [e] King in Israel, but euery man did that which was good in his owne eyes.

7 ¶ There was also a young man out of Beth-lehem Judah, [f] of the familie of Judah, who was a Leuite, and sojourned there.

8 And the man departed out of the citie, euen out of Beth-lehem Judah, to dwell where he could find a place: and as hee iourneyed, hee came to mount Ephraim to the house of Michah.

9 And Michah said vnto him, Whence commest thou? And the Leuite answered him, [g] I come from Beth-lehem Judah, and goe to dwell where I may find a place.

10 Then Michah said vnto him, Dwell with mee, and be vnto mee a father and a Priest, and I will giue thee tenne shekels of siluer by yeere, and a suite of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was [h] content to dwel with the man, and the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will bee [i] good vnto mee, seeing I haue a Leuite to my Priest.

a Some thinke this history was in the time of Othniel, or as Iosephus writeth, immediatly after Ioshua.

b Contrary to the commandement of God & true religiō practised vnder Iohua, they forsooke the Lord and fell to idolatry. *Chap.* 8. 27.

c He would serue both God and idoles. *Gen.* 31. 19. *hose.* 3. 4.

d By Teraphim some vnderstand certaine idoles, hauing the likenesse of a man, but others vnderstand thereby all manner of things and instruments belonging vnto those who sought for any answere at Gods hands, as Chap. 18. 5, 6.

‡ Ebr. filled the hand of one. *Chap.* 21. 25.

e For where there is no Magistrate fearing God, there can be no true religion nor order.

f Which Bethlehem was in the tribe of Iudah.

g For in those dayes the seruice of God was corrupt in all estates, and the Leuites were forsooke the true

not looked vnto. h Not considering that hee worshipping of God to maintaine his owne belly. i Thus the idolaters perswade themselues of Gods fauour, when in deede hee doeth detest them.

CHAP. XVIII.

2 The children of Dan send men to search the land. 11 Then come the sixe hundreth and take the gods and the Priest of Michah away. 27 They destroy Laish. 48 They build it againe, 32 and set vp idolatrie.

a Meaning, no ordinary magistrate to punish vice according to Gods word.

IN those daies there was no a king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

b For the portion which Iosh. gaue them, was not sufficient for all their tribe.

2 Therefore the children of Dan sent of their family, fiue men out of their coastes, euen men expert in warre, out of Zorah and Eshtaol, to view the land, and search it out, and said vnto them, b Goe, and search out the land. Then they came to mount Ephraim, to the house of Michah, and lodged there.

c They knew him by his speach that he was a stranger there.

3 When they were in the house of Michah, they knew the c voice of the yong man the Leuite: and being turned in thither, they said vnto him, Who brought thee hither? or what makest thou in this place? and what hast thou to doe here?

4 And hee answered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Againe they said vnto him, Aske counsell now of God, that we may know whether the way which wee goe, shall be prosperous.

d Thus God graunteth the idolaters sometime their requests to their destruction that delight in errours.

6 And the Priest said vnto them, d Goe in peace: for the Lord guideth your way which ye goe.

‡ *Ebr. made them ashamed.*

7 Then the fiue men departed and came to Laish, and saw the people that were therein, which dwelt carelesse, after the manner of the Zidonians, quiet and sure, because no man ‡ made any trouble in the land, or vsurped any dominion: also they were farre from the Zidonians, and had no businesse with other men.

8 ¶ So they came againe vnto their brethren, to Zorah and Eshtaol: and their brethren said vnto them, What haue yee done?

e Lose ye this good occasion through your slothfulnesse?

9 And they answered, Arise, that wee may goe vp against them: for we haue seene the land, and surely it is very good, and e doe ye sit still? be not slothfull to goe and enter to possesse the land:

10 (If yee will goe, yee shall come vnto a carelesse people, and the countrey is large) for God hath giuen it into your hand. It is a place that doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the family of the Danites, from Zorah and from Eshtaol, sixe hundreth men appointed with instruments of warre.

‖ *Or, the tents of Dan.*

12 And they went vp, and pitched in Kiriath-iearim in Iudah: wherefore they called that place, ‖ Mahaneh Dan vnto this day: and it is behinde Kiriath-iearim.

f Because they before had had good successe, they would that their brethren should be encouraged by hearing the same tidings.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the fiue men, that went to spie out the countrey of Laish, and said vnto their brethren, f Know yee not, that there is in these houses an Ephod, and Teraphim, and a grauen and a molten Image? Now therefore consider what ye haue to doe.

15 And they turned thitherward, and came to the house of the young man the Leuite, euen vnto the house of Michah, and saluted him peaceably.

16 And the sixe hundred men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the fiue men that went to spie out the land, went in thither, and tooke the g grauen image and the Ephod, and the Teraphim, and the molten image: & the Priest stood in the entring of the gate with the sixe hundreth men that were appointed with weapons of warre.

g So superstitiō blindeth them, that they thought Gods power was in these idoles, and that they should haue good successe by them, though by violence and robberie they did take them away.

18 And the other went into Michahs house, and fet the grauen image, the Ephod and the Teraphim, and the molten image. Then said the Priest vnto them, What doe yee?

19 And they answered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest: Whether is it better that thou shouldest be a Priest vnto the house of one man, or that thou shouldest be a Priest vnto a tribe and vnto a family in Israel?

20 And the Priests heart was glad, and hee tooke the Ephod and the Teraphim, and the grauen image, and went among the h people.

h With the sixe hundred men.

21 And they turned and departed, and put the children, and the cattell, and the substance i before them.

i Suspecting them that did pursue them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, & pursued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and said vnto Michah, What aileth thee, that thou makest an outcry?

24 And he said, Yee haue taken away my k gods, which I made, and the Priest, & goe your wayes: and what haue I more? how then say ye vnto me, What aileth thee?

k This declareth what opinion the idolaters haue of their idoles.

25 And the children of Dan said vnto him, Let not thy voice be heard among vs, lest ‡ angry fellowes runne vpon thee, and thou lose thy life with the liues of thine household.

‡ *Ebr. who haue their heart bitter.*

26 So the children of Dan went their wayes: and when Michah sawe that they were too strong for him, he turned and went backe vnto his house.

27 And they tooke the l things which Michah had made, and the Priest which hee had, and came vnto Laish, vnto a quiet people and without mistrust, and smote them with the edge of the sword, and burnt the citie with fire:

l Meaning, the idols, as vers. 18.

28 And there was none to ‖ helpe, because m Laish was farre from Zidon, and they had no businesse with other men: also it was in the valley that lieth by Beth-rehob. After, they built the city, and dwelt therein,

‖ *Or, deliuer them.*

m Which after was called Cesarea Philippi.

29 *And called the name of the city Dan, after the name of Dan their father, which was

Iosh. 19. 47.

was borne vnto Israel: howbeit the name of the citie was Laish at the beginning.

30 Then the children of Dan set them vp the [a] grauen image: and Jonathan the sonne of Gershom, the sonne of Manasseh, and his sonnes were the Priests in the tribe of the Danites vnto the day of the [o] captiuitie of the land.

31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

2 A Leuites wife being an harlot, forsooke her husband, and he tooke her againe. 25 As Gibeah shee was most villenously abused to the death. 29 The Leuite cutteth her in pieces, and sendeth her to the twelue tribes.

ALso in those dayes, [*] when there was no king in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a* concubine out of Beth-lehem Judah,

2 And his concubine played the whore ‡ there, and went away from him vnto her fathers house to Beth-lehem Judah, & there continued the space of foure moneths.

3 And her husband arose and went after her to speake ‡ friendly vnto her, and to bring her againe: hee had also his seruant with him, and a couple of asses: and shee brought him vnto her fathers house: and when the yong womans father saw him, he reioyced || of his comming.

4 And his father in law the young womans father retained him, and hee abode with him three dayes: so they did eate and drinke, and lodged there.

5 And when the fourth day came, they arose early in the morning, and he ‡ prepared to depart: then the young womans father said vnto his sonne in law, || Comfort thine heart with a morsell of bread, and then goe your way.

6 So they sate downe, and did eate and drink both of them together. And the [a] yong womans father said vnto the man, Be content I pray thee, and tary all night, and let thine heart be merrie.

7 And when the man rose vp to depart, his father in law || was earnest: therefore he returned and lodged there.

8 And hee rose vp early the fift day to depart, and the young womans father said, [b] Comfort thine heart, I pray thee: and they taried vntill after midday, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law the young womans father said vnto him, Behold now, the day ‡ draweth toward euen: I pray you, tary all night: behold, || the Sunne goeth to rest: lodge here, that thine heart may be merrie: and to morrow get you early vpon your way, and goe to thy [c] tent.

10 But the man would not tary, but arose and departed, and came ouer against Jebus, (which is Jerusalem) and his two asses laden & his concubine were with him.

11 When they were nere to Jebus, the day || was lore spent, and the seruant said vnto his master, Come, I pray thee, and let vs turne into this citie of the Jebusites, and lodge all night there.

12 And his master answered him, [d] We will not turne into the city of strangers that are not of the children of Israel, but we will goe forth to Gibeah.

13 And hee said vnto his seruant, Come and let vs draw nere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon them nere to Gibeah, which is in Beniamin.

15 Then they turned thither to goe in, and lodge in Gibeah: and when he came, he sate him downe in a streete of the city: for there was no man that || tooke them into his house to lodging.

16 And behold, there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of [e] Jemini.

17 And when he had lift vp his eyes, hee saw a || wayfaring man in the streets of the city: then this old man said, Whither goest thou, and whence camest thou?

18 And he answered him, We came from Beth-lehem Judah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Judah, and goe now to the [f] house of the Lorde: and no man receiueth me to house,

19 Although we haue straw and prouender for our asses, and also bread and wine for mee and thine handmaid, and for the boy that is with thy seruant: wee lacke nothing.

20 And the olde man said, || Peace bee with thee: as for all that thou lackest, shalt thou finde with mee: onely abide not in the streete all night.

21 So hee brought him into his house, and gaue fodder vnto the asses: & they washed their feete, and did eate and drinke.

22 And as they were making their hearts merrie, behold, the men of the city, ‡ wicked men, beset the house round about, & [g] smote at the doore, and spake to this olde man, the master of the house, saying, Bring forth the man that came into thy house, that wee may know him.

23 And this man the master of the house went out vnto them, and said vnto them, Nay, my brethren, doe not soe wickedly, I pray you: seeing that this man is come into mine house, doe not this villenie.

24 Behold, here is my daughter a virgin, and his concubine: them will I bring out now, [h] and humble them, and do with them what seemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: & they knew her, and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and [i] fell downe at the doore of the mans house where her lorde was, till the

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a Thus in stead of giuing glory to God, they attributed the victory to their idoles, and honoured them therefore.

o That is, til the arke was taken, 1. Sam. 5. 1.

Chap. 17. 6. and 18. 1.

Gene. 25. 6.

‡ Ebr. besides him: to wit, with others.

‡ Ebr. to her heart.

|| Or, at his meeting.

‡ Ebr. rose vp.

|| Or, strengthen.

a That is, his concubines father.

|| Or, compelled him.

b Meaning, that he should refresh himselfe with meat, as vers. 5.

‡ Ebr. is weake.

|| Or, the day lodgeth.

c To wit, to the towne or citie where hee dwelt.

|| Or, went downe.

d Though in these daies there were most horrible corruptions, yet very necessity could not compel them to haue to do with them that professe not the true God.

|| Or, gathered them.

e That is, of the tribe of Benia-min.

|| Or, a man walking.

f To Shiloh, or Mizpeh, where the arke was.

‡ Ebr. men of Belial: that is, giuen to all wickednes.

g To the intent they might breake it. Gen. 19. 6.

h That is, abuse them, as Gene. 19. 8.

i She fell down dead, as verse 27.

the light day.

‖ Or, husband.

27 And her ‖ lord arose in the morning, and opened the doores of the house, and went out to goe his way, and behold, the woman his concubine was ‖ dead at the doore of the house, and her hands lay vpon the threshold.

‖ Or, fallen.

28 And he said vnto her, Vp, and let vs goe: but shee answered not. Then he tooke her vp vpon the asse, and the man rose vp and went vnto his [k] place.

k Meaning, home to mount Ephraim.

29 And when hee was come to his house, he tooke a knife, and laid hand on his concubine, ¶ diuided her in pieces with her bones into twelue parts, and sent her thorow all quarters of Israel.

30 And all that saw it, said, There was no [l] such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult, and giue sentence.

l For this was like the sinne of Sodome, for the which God rained downe fire and brimstone from heauen.

CHAP. XX.

1 The Israelites assemble in Mizpeh, to whom the Leuite declareth his wrong. 13 They send for them that did the villeny. 25 The Israelites are twise ouercome, 46 and at length get the victory.

THen * all the children of Israel went out, and the congregation was gathered together as [a] one man, from Dan to Beersheba, with the land of Gilead, vnto the [b] Lord in Mizpeh.

Hosc. 10. 9.

a That is, all with one consent.

b To aske counsell.

2 And the ‡ chiefe of all the people, and all the tribes of Israel assembled in the congregation of the people of God, foure hundred thousand footmen that [c] drew sword.

‡ Ebr. corners.

c Meaning, men able to handle their weapon.

3 (Now the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel [d] said, How is this wickednesse committed?

d To the Leuite.

4 And the same Leuite, the womans husband that was slaine, answered and said, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the ‖ men of Gibeah arose against me, and beset the house round about vpon me by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

‖ Or, chiefs, or, lords.

6 Then I tooke my concubine, and cut her in pieces, and sent [e] her thorowout al the country of the inheritance of Israel: for they haue committed abomination and villeny in Israel.

e That is, her pieces, to euery tribe a piece, Chap. 19. 29.

7 Behold, ye are all children of Israel: giue your aduice and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs go to his tent, neither any turne into his [f] house,

f Before wee haue reuenged this wickednes.

9 But now this is that thing which we will doe to Gibeah: we will goe vp by lot against it,

10 And we will take ten men of the hundred throughout all the tribes of Israel, and an hundred of the thousand, and a thousand of ten thousand to bring [g] vitaile for the people, that they may doe (when they come to Gibeah of Beniamin) according to all the villenie, that it hath done in Israel.

g The e onely should haue the charge to prouide for vitaile for the rest.

11 ¶ So all the men of Israel were gathered against the citie, knit together as one man.

12 And the tribes of Israel sent men thorow all the [h] tribe of Beniamin, saying, What wickednesse is this that is committed among you?

h That is, euen family of the tribe.

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euill from Israel: but ỳ children of Beniamin [i] would not obey the voice of their brethren the children of Israel.

i Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euill, and therefore were all iustly punished.

14 But the children of Beniamin gathered themselues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Beniamin were numbred at that time out of the cities sixe and twentie thousand men that drewe sword, beside the inhabitants of Gibeah, which were numbred seuen hundred chosen men.

16 Of all this people were seuen hundred chosen men, being * left handed: all these could sling stones at an haire breadth, and not faile.

Chap. 3. 15.

17 ¶ Also the men of Israel, beside Beniamin, were numbred foure hundred thousand men that drew sword, euen all men of warre.

18 And the children of Israel arose, and went vp [k] to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Beniamin? And the Lord said, Judah shalbe first.

k That is, to the Arke which was in Shiloh: some thinke in Mizpeh, as verse 1.

19 Then the children of Israel arose vp early, and camped against Gibeah.

20 And the men of Israel went out to battell against Beniamin, and the men of Israel put themselues in aray to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, and slew down to the ground of the Israelites that day [l] two and twentie thousand men.

l This God permitted because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, ¶ had asked of the Lord, saying, Shall I goe againe to battell against the children of Beniamin my brethren? and the Lord said, Goe vp against them.)

24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came forth to meet them out of Gibeah, and slew down to the ground of the children of Israel againe eightéene thousand men: ‡ all they could handle the sword.

‡ Ebr. all they drawing the sword.

26 Then all the children of Israel went vp, ¶ all the people came also vnto the house of God, and wept and sate there before the Lord, and fasted that day vnto the euening, and offered burnt offerings and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for [m] there was the Arke of the couenant of God in those dayes,

m To wit, in Shiloh.

28 And Phinehas the sonne of Eleazar, the

the sonne of Aaron [a] stood before it at that time) saying, Shall I yet goe any more to battell against the children of Beniamin my brethren, or shall I cease? And the Lord said, Goe vp: for to morrow I will deliuer them into your hand.

a Or, serued in the priests office at those dayes: for the Iewes write, that hee liued three hundred yeeres.

29 And Israel set men to lie in wait round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put themselues in aray against Gibeah, as at other times.

31 Then the children of Beniamin comming out against the people, were [o] drawen from the city: and they began to smite of the people and kill as at other times, euen by the wayes (in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

o By the policie of the children of Israel.

32 (For the children of Beniamin said, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee and plucke them away from the city vnto the high [p] wayes.)

p Meaning, crosse wayes or paths to diuers places.

33 And all the men of Israel rose vp out of their place, and put themselues in aray at Baal-tamar: and the men that lay in waite of the Israelites came forth of their place, euen out of the medowes of Gibeah,

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, and the battell was sore: for they knew not that the [q] euill was nere them.

q They knew not that Gods iudgement was at hand to destroy them.

35 ¶ And the Lord smote Beniamin before Israel, & the children of Israel destroyed of the Beniamites the same day fiue and twentie thousand and an hundred men: all they could handle the sword.

36 So the children of Beniamin saw that they were stricken downe: for the men of Israel [r] gaue place to the Beniamites, because they trusted to the men that lay in waite, which they had laid beside Gibeah.

r Retired to draw them after.

37 And they that lay in wait hasted, and brake forth toward Gibeah, and the ambushment ‖ drew themselues along, and smote all the city with the edge of the sword.

‖ *Or, made a long sound with a trumpet.*

38 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame, and smoke rise vp out of the city.

39 And when the men of Israel retired in the battel, Beniamin began to [s] smite and kill of the men of Israel about thirtie persons: for they said, Surely they are stricken downe before vs, as in the first battell.

s For they were waxen hardy by the two former victories.

40 But when the flame began to rise out of the citie as a pillar of smoke, the Beniamites looked backe, and behold, the flame of the city began to ascend vp to heauen.

41 Then the men of Israel turned [t] againe, and the men of Beniamin were astonied: for they saw that euill was nere vnto them.

t And withstood their enemies.

42 Then they fled before the men of Israel vnto the way of the wildernesse, but the battell ouertooke them: also they which came out of the cities, slew them [u] among them.

u For they were compassed in on euery side.

43 Thus they compassed the Beniamites about, and ‖ chased them at ease, and ouerran them, euen ouer against Gibeah on the East side.

‖ *Or, droue them from their rest.*

44 And there were slaine of Beniamin eighteen thousand men, which were all men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: and the Israelites [x] glained of them by the way fiue thousand men, and pursued after them vnto Gidom, and slew two thousand men of them.

x They slew them by one and one, as they were scattered abroad.

46 So that all that were slaine that day of Beniamin were [y] fiue and twentie thousand men that drewe sword, which were all men of warre:

y Besides eleuen hundred that had beene slaine in the former battels. *Chap.* 21, 13.

47 *But fiue hundred men turned and fled to the wilderues vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Beniamin, and smote them with the edge of the sword from the men of the city vnto the beasts, and all that came to hand: also they set on fire all the [z] cities that they could come by.

z If they belonged to the Beniamites.

CHAP. XXI.

1 The Israelites sweare that they will not marrie their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their virgines to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

MOreouer, the men of Israel [a] sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

a This oth came of rashnesse, and not of iudgement: for after they brake it, in shewing secretly the meane to marrie with certaine of their daughters.

2 And the people came vnto the house of God, and abode there till euen before God, and lift vp their voices, and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morrow the people rose vp and made there [b] an altar, and offered burnt offerings and peace offerings.

b According to their custome, whē they would consult with the Lord.

5 Then the children of Israel said, Who is hee among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great oath concerning him that came not vp to the Lorde to Mizpeh, saying, Let him die the death.

6 And the children of Israel [c] were sorie for Beniamin their brother, and said, There is one tribe cut off from Israel this day.

c Or, repented that they had destroyed their brethren, as appeareth, vers. 15.

7 How shall wee doe for wiues to them that remaine, seeing we haue sworne by the Lorde, that wee will not giue them of our daughters to wiues?

8 And they said, Is there any of the tribes of Israel that [d] came not vp to Mizpeh to the Lorde? and behold, there came none of Iabesh Gilead vnto the hoste and to the Congregation.

d Condemning them to be fauourers of vice, which would not put their hand to punish it.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the [‡] most valiant, and commaunded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

‡ *Ebr. children of strength.*

11 *And

Numb. 31.17.

11 *And this is it that ye shall do: ye shal vtterly destroy all the males and all the women that haue lien by men.

12 And they found among the inhabitants of Jabesh Gilead foure hundreth maides, virgines that had knowen no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole congregation e lent and spake with the children of Beniamin that were in the rocke of Rimmon, and called || peaceably vnto them:

14 And Beniamin came againe at that time, and they gaue them wiues which they had saued aline of the women of Jabesh Gilead: but they had not f so ynow for them.

25 And the people were sory for Beniamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wiues to the remnant? for the women of Beniamin, are destroyed.

17 And they said, There must be an g inheritance for them þ be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be hee, that giueth a wife to Beniamin.

19 Therefore they said, Behold, there is a feast of the Lord euery yeere in Shiloh in a place, which is on the h North side of Bethel, and on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Beniamin, saying, Goe and lie in wait in the vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And i when their fathers or their brethren come vnto vs to complaine, wee will say vnto them, Haue pitie on them for our sakes, because wee reserued not to each man his wife in the warre, and because yee haue not giuen vnto them hitherto, yee haue sinned.

23 And the children of Beniamin did so, and toke wiues of them that danced according to their k number: which they toke and went away, & returned to their inheritance, and repaired the cities, and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, & went out from thence, euery man to his inheritance.

25 *In those dayes there was no king in Israel, but euery man did that which was good in his eyes. *Chap.* 17.6. *and* 18.1. *and* 19.1.

e To wit, about foure moneths after the discomfiture, chap. 20.47.

[*Or. friendly.*

f For there lacked two hundreth.

g Beniamin must be reserued to haue the twelfth portion in the inheritance of Iaakob.

h He describes the place where the maids vsed yeerely to dance, as the maner then was, and to sing Psalmes and songs of Gods works among them.

i Though they thought hereby to perswade men that they kept their othe, yet before God it was broken.

k Meaning, two hundreth.

The booke of Ruth.

THE ARGVMENT.

THis booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the estate of the Church which is subiect to manifold afflictions, and yet God at length giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby, that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one sheepfold, and one Shepheard. And it seemeth that this history appertaineth to the time of the Iudges.

CHAP. I.

Elimelech goeth with his wife and children into the land of Moab. 3 Hee and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

IN the time that the Iudges ‡ ruled, there was a dearth in the a land, & a man of Beth-lehem b Judah went for to sojourne in the countrey of Moab, hee and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth lehem Judah, and when they came to the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and shee remained with her two sonnes,

4 Which toke them wiues of the c Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon & Chilion died also both twaine: so the woman was left destitute of her two sonnes, and of her husband.

6 ¶ Then shee arose with her daughters in law, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had d visited his people, and giuen them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in law with her, and they went on their way to returne vnto the land of Judah.

8 Then Naomi said vnto her two daughters in law, Goe, returne each of you vnto her owne mothers house: the Lord shew fauour vnto you, as yee haue done with the dead, and with me.

9 The Lord grant you that you may finde e rest either of you in the house of her husband. And when shee kissed them, they lift vp their voyce and wept.

10 And they sayd vnto her, Surely wee will returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughters: for what cause will yee goe with mee? are there any moe sonnes in

‡ Ebr. *iudged.*

a In the land of Canaan.

b In the tribe of Iudah, which was also called Beth-lehem Ephrathath, because there was another citie so called in the tribe of Zebulun.

c By this wonderfull prouidence of God, Ruth became one of Gods houshold, of whom Christ came.

d By sending them plenty againe.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxed cold in the true zeale of God, which rather hath respect to the ease of the body, then to the comfort of the soule.

my wombe, that they may bee your husbands?

12 Turne againe my daughters: goe your way: for I am too olde to haue an husband. If I ſhould ſay, I haue hope, and if I had an husband this night: yea, if I had borne ſonnes,

13 Would ye tarie for them, till they were of age? would yee be deferred for them from taking of husbands? nay my daughters: for it grieueth mee ‖ much for your ſakes that that hand of the Lord is gone out againſt mee.

‖ Or, more then you.

14 Then they lift vp their voice and wept againe, and Orpah [f] kiſſed her mother in law, but Ruth abode ſtill with her.

f When ſhee tooke leaue and departed.

15 And Naomi ſaid, Behold, thy ſiſter in law is gone backe vnto her people, and vnto her gods, [g] returne thou after thy ſiſter in law.

g No perſwaſions can preuaile to turne them backe from God, whom he hath choſen to be his.

16 And Ruth anſwered, Intreat mee not to leaue thee, nor to depart from thee: for whither thou goeſt, I will goe: and where thou dwelleſt, I will dwell: thy people ſhall be my people, and thy God my God.

17 Where thou dieſt, will I die, and there will I be buried, the Lord doe ſo to mee and more alſo, if ought but death depart thee and mee.

18 ¶ When ſhe ſaw that ſhe was ſtedfaſtly minded to goe with her, ſhe left ſpeaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth lehem, it was [h] noyſed of them through all the citie, and they ſayd, Is not this Naomi?

h Whereby appeareth that ſhe was of a great family and of good reputation.

20 And ſhe anſwered them, Call me not ‖ Naomi, but call me ‖ Mara: for the Almighty hath giuen me much bitterneſſe.

‖ Or, beautifull.
‖ Or, bitter.

21 I went out full, and the Lord hath cauſed me to returne empty: why call ye me Naomi, ſeeing the Lord hath humbled mee, and the Almighty hath brought me vnto aduerſitie?

22 So Naomi returned and Ruth the Moabiteſſe her daughter in law with her, when ſhe came out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barley harueſt.

i Which was in the moneth Niſan that conteineth part of March and part of April.

CHAP. II.

1 *Ruth gathereth corne in the fieldes of Boaz.* 8 *The gentleneſſe of Boaz toward her.*

THen Naomis husband had a kinſeman, one of great [a] power of the family of Elimelech, and his name was Boaz.

a Both for vertue, authority and riches.

2 And Ruth the Moabiteſſe ſaid vnto Naomi, I pray thee, let mee goe to the field, and [b] gather eares of corne after him, in whoſe ſight I find fauour. And ſhe ſaid vnto her, Goe my daughter.

b This her humility declareth her great affection toward her mother in law, forasmuch as ſhe ſpareth no paine full diligence to get both their liuings.

3 ¶ And ſhe went, and came and gleaned in the field after the reapers, and it came to paſſe, that ſhee met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Beth-lehem and ſaid vnto the reapers, The Lord be with you: and they anſwered him, The Lord bleſſe thee.

5 Then ſaid Boaz vnto his ſeruant that was appointed ouer the reapers, Whoſe maid is this?

6 And the ſeruant that was appointed ouer the reapers, anſwered and ſayd, It is the Moabitiſh maide, that came with Naomi out of the countrey of Moab:

7 And ſhe ſaid vnto vs, I pray you let me gleane and gather after the reapers ‖ among the ſheaues: ſo ſhe came, and hath continued from that time in the morning vnto now, ſaue that ſhe taried a little in the houſe.

‖ Or, certeine handfuls.

8 ¶ Then ſaid Boaz vnto Ruth, Heareſt thou, my daughter? goe to none other fielde to gather, neither goe from hence: but abide here by my maidens.

9 [c] Let thine eyes be on the field that they doe reape, and goe thou after the maidens. Haue I not charged the ſeruants, that they touch thee not? Moreouer, when thou art athirſt, goe vnto the veſſels, and drinke of that which the ſeruants haue drawen.

c That is, take heede in what field they doe reape.

10 Then ſhe fell on her face, and bowed her ſelfe to the ground, and ſaid vnto him, How haue I found fauour in thine eyes, that thou ſhouldeſt knowe mee, ſeeing I am [d] a ſtranger?

d Euen of the Moabites which are enemies to Gods people.

11 And Boaz anſwered, and ſaid vnto her, All is told and ſhewed mee that thou haſt done vnto thy mother in lawe, ſince the death of thine husband, and how thou haſt left thy father and thy mother, and the land where thou waſt borne, and art come vnto a people which thou knewelt not in time paſt.

12 The Lord recompenſe thy worke, and a full reward be giuen thee of the Lord God of Iſrael, vnder whoſe [e] wings thou art come to truſt.

e Signifying, that ſhe ſhall neuer want any thing if ſhe put her truſt in God, and liue vnder his protection.

13 Then ſhe ſayd, Let me finde fauour in thy ſight, my lord: for thou haſt comforted me, and ſpoken comfortably vnto thy mayd, though I be not like to one of thy mayds.

14 And Boaz ſaid vnto her, At the meale time come thou hither, and eate of the bread, and dip thy morſell in the vineger. And ſhee ſate beſide the reapers, and hee reached her parched corne: and ſhe did eate, and was ſufficed, and [f] left thereof.

f Which ſhee brought home to her mother in law.

15 ¶ And when ſhe aroſe to gleane, Boaz commaunded his ſeruants, ſaying, Let her gather among the ſheaues, and doe not rebuke her.

16 And let fall ſome of the ſheaues for her, and let it lie, that ſhee may gather it vp, and rebuke her not.

17 So ſhe gleaned in the field vntill euening, and ſhee threſhed that ſhee had gathered, and it was about an * Ephah of barley.

* Exod. 16.36.

18 ¶ And ſhee tooke it vp, and went into the city, and her mother in law ſaw what ſhe had gathered: Alſo ſhee [g] tooke foorth, and gaue to her that which ſhee had reſerued, when ſhe was ſufficed.

g To wit, of her bag, as in the Calde text.

19 Then her mother in law ſaid vnto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be hee, that knewe thee. And ſhee ſhewed her mother in lawe, with whom ſhee had wrought, and ſaid, The mans name with whom I wrought to day, is Boaz.

20 And Naomi ſaid vnto her daughter in law,

lawe, Blessed be he of the Lord: for he ceaseth not to doe good to the liuing and to the [h] dead. Againe Naomi sayd vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabitesse sayde, Hee said also certainly vnto mee, Thou shalt bee with my seruants, vntill they haue ended all mine haruest.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, that thou goe out with his maids, that they ‖meete thee not in another field.

23 Then shee kept her by the maids of Boaz, to gather vnto the ende of barley haruest, and of wheat haruest, and ‖dwelt with her mother in law.

h To my husband and children when they were yet aliue, and now to vs.

‖Or, fall vpon thee.

‖Or, returned to her mother in law.

CHAP. III.

1 Naomi giueth Ruth counsell. 8 Shee sleepeth at Boaz feete. 12 He acknowledgeth himselfe to be her kinsman.

AFterward Naomi her mother in law sayd vnto her, My daughter, shall not I seeke [a] rest for thee, that thou mayest prosper?

2 Now also is not Boaz our kinsman, with whose maydes thou wast? behold, hee winnoweth barley to night in the ‖ floore.

3 Wash thy selfe therefore, and anoynt thee, and put thy raiment vpon thee, and get thee downe to the floore: let not the [b] man know of thee, vntill he haue left eating and drinking.

4 And when hee shall sleepe, marke the place where he layeth him downe, and goe and vncouer the place of his feete, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And she answered her, All that thou biddest me, I will doe.

6 ¶ So she went downe vnto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and [c] cheered his heart, hee went to lie downe at the end of the heape of corne, and shee came softly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraid ‖ and caught hold: and loe, a woman lay at his feet.

9 Then he sayd, Who art thou? And she answered, I am Ruth thine handmaide: spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinsman.

10 Then said hee, Blessed be thou of the Lord, my daughter: thou hast [d] shewed more goodnesse in the latter ende, then at the beginning, in as much as thou followedst not yong men, were they poore or rich.

11 And now my daughter, feare not: I will doe to thee all that thou requirest: for all the citie of my people doeth know, that thou art a vertuous woman.

12 And now, it is true, that I am thy kinsman, howbeit there is a kinseman nearer then I.

13 Tary to night, and when morning is come, if hee [e] will doe the duetie of a kinseman vnto thee, well, let him doe the kinsmans duetie: but if he will not doe the kinsmans part, then will I doe the duety of a kinseman, as the Lord liueth: sleepe vntill the morning.

14 ¶ And she lay at his feete vntill the morning: & she arose before one could know another: for he sayd, Let no man know, that a woman came into the flooze.

15 Also hee sayd, Bring the ‖ sheet that thou hast vpon thee, and hold it. And when she held it, he measured six measures of barley, and laid them on her, and shee went into the citie.

16 And when shee came to her mother in law, she sayd, [f] Who art thou my daughter? And shee told her all that the man had done to her,

17 And said, These sixe measures of barley gaue he me: for he said to me, Thou shalt not come empty vnto thy mother in law.

18 Then said she, My daughter, sit still, vntill thou know how the thing will fall: for the man will not be in rest, vntill he haue finished the matter this same day.

a Meaning, that she would prouide her of an husband, with whom she might liue quietly.

‖Or, in the barne.

b Boaz, nor yet any other.

c That is, had refreshed himselfe among his seruants.

‖Or, turned himselfe from one side to another.

d Thou shewest thy selfe from time to time more vertuous.

e If he will take thee to be his wife by the title of affinitie, according to Gods law, Deut. 25.5.

‖Or, mantle.

f Perceiuing by her comming home, that hee had not taken her to his wife, she was astonied.

CHAP. IIII.

1 Boaz speaketh to Ruths next kinseman touching her mariage. 7 The ancient custome in Israel. 10 Boaz marrieth Ruth, of whom hee begetteth Obed. 18 The generation of Pharez.

THen went Boaz vp to the [a] gate, and sate there, and behold, the kinseman of whom Boaz had spoken, came by: and he sayd, [b] Ho, such a one, come, sit downe here. And he turned and sate downe.

2 Then hee toke ten men of the Elders of the citie and sayd, Sit ye down here. And they sate downe.

3 And he sayd vnto the kinseman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the ‖ assistants, and before the Elders of my people. If thou wilt redeem it, redeeme it: but if thou wilt not redeem it, tell me: for I know that there is none [c] beside thee to redeeme it, and I am after thee. Then he answered, I will redeeme it.

5 Then sayd Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitesse the wife of the dead, to rayse vp the name of the dead vpon his [d] inheritance.

6 And the kinseman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner before time in Israel concerning redeeming and changing for to stablish all things: a man did plucke off his shoe, and gaue it his neighbor, and this was a sure [e] witnesse in Israel.

8 Therefore the kinseman said to Boaz, Buy it for thee: and hee drew off his shoe.

9 And Boaz sayd vnto the Elders, and vnto all the people, Yee are witnesses this day, that I haue bought al that was Elimelechs, and all that was Chilions and Mahlons of the hand of Naomi.

10 And moreouer, Ruth the Moabitesse

a Which was the place of iudgement.

b The Ebrewes here vse two words which haue no proper signification, but serue to note a certaine person: as we say, Ho syrra, or ho, such a one.

‖Or, inhabitants.

c For thou art the next of the kinne.

d That his inheritance might beare his name that is dead.

e That he had resigned his right, Deut 25.9.

the wife of Mahlon, haue I bought to be my wife, to stirre vp the name of the dead vpon his inheritance, and that the name of the dead be not put out frō among his brethren, and from the gate of his [f] place: ye are witnesses this day.

f Or, of the citie where he remained.

11 And al the people that were in the gate, and the Elders sayd, We are witnesses: the Lord make the wife that commeth into thine house like Rahel & like Leah, which twaine did build the house of Israel, and that thou mayest doe worthily in [g] Ephratah, and bee famous in Beth lehem,

g Ephrathah and Beth-lehem are both one. *Gen.* 38.29.

12 And that thine house be like the house of Pharez (whom Thamar bare vnto Iudah) of the seede which the Lord shall giue thee of this yong woman.

13 ¶ So Boaz tooke Ruth, & she was his wife, and when he went in vnto her, the Lord gaue, that she conceiued, and bare a sonne.

h He shall leaue a continuall posteritie.

14 And the women sayd vnto Naomi, Blessed be the Lord which hath not left thee this day without a kinsman, and [h] his name shall be continued in Israel.

15 And this shall bring thy life againe, and cherish thine olde age: for thy daughter in law which loueth thee, hath borne vnto him, and shee is better to thee then [i] seuen sonnes.

i Meaning, many sonnes.

16 And Naomi tooke the child, and laid it in her lap, and became nurse vnto it.

17 And the women her neighbours gaue it a name, saying, There is a child borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of Dauid.

18 ¶ These now are the generations of [*k] Pharez. Pharez begate Hezron.

2. Chron. 2.4. *matth.* 1.3.

19 And Hezron begate Ram, and Ram begate Amminadab.

20 And Amminadab begat Nahshon, and Nahshon begate Salmah,

21 And Salmon begat Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate Dauid.

k This genealogie is brought in, to proue that Dauid by succession came of the house of Iudah.

The first booke of Samuel.

THE ARGVMENT.

ACcording as God had ordained, Deut. 17.14. that when the Israelites should be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, whonot content with that order, which God had for a time appointed for the gouernment of his Church, demanded a King, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him, which did represent Iesus Christ the true deliuerer: therfore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defend them, except God by his power preserue and keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, and was not zealous of his glory, he was by the voyce of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to behold their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hannah was barren and prayed to the Lord. 15 Her answere to Eli. 20 Samuel is borne. 24 She deeth dedicate him to the Lord.

THere was a man of one of the [a] two Ramathaim Zophim, of mount Ephraim, whose name was Elkanah, the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, and Ephrathite:

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

2 And he had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 *And this man went vp out of his citie euery yeere, to worship and to sacrifice vnto the Lord of hostes in [b] Shiloh, where were the two sonnes of Eli, Hophni and Phinehas Priests of the Lord.

Deut. 16.16.

b For the Arke was there at that time.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah hee gaue a worthy [c] portion: for hee loued Hannah, and the Lord had made her barren.

c Some read a portion with an heauy cheare.

6 ¶ And her aduersarie vexed her sore, forasmuch as she vpbraided her, because the Lord had made her barren.

7 (And so did he yeere by yere) and as oft as she went vp to the house of the Lord, thus she vexed her, that shee wept and did not eate.

8 Then sayd Elkanah her husband to her, Hannah, why weepest thou, and why eatest thou not? and why is thine heart troubled? am not I better to thee then tenne [d] sonnes?

d Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.

9 So Hannah rose vp after that they had eaten and drunke in Shiloh (and Eli the Priest sate vpon a stole by one of the postes of the [e] Temple of the Lord.)

e That is, of the house where the Arke was.

10 And shee was troubled in her minde and prayed vnto the Lord, and wept sore:

11 Also she vowed a vowe, and sayd, O Lord of hosts, if thou wilt looke on the trouble of thine handmaid, and remember mee, and not forget thine handmaid, but giue vnto thine handmayd a man child, then I will giue him vnto the Lord all the dayes of his life, *and there shall no rasor come vpon his head.

Numb. 6.5. *iud.* 13.5.

12 And

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought she had bene dronken.

14 And Eli said vnto her, How long wilt thou be dronken? Put away ‡ thy dronkennesse from thee.

‡ Ebr. thy wine.

15 Then Hannah answered & said, Nay, my lord, but I am a woman ‡ troubled in spirit: I haue dronke neither wine nor strong drinke, but haue * powred out my soule before the Lord.

‡ Ebr. of an hard spirit. * Psal. 42. 5.

16 Count not thine handmaide ‡ for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

‡ Ebr. for a daughter of Belial.

17 Then Eli answered and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmaid finde f grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

f That is, pray vnto the Lord for me.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord g remembred her.

g According to her petition.

20 For in processe of time Hannah conceiued and bare a sonne, and she called his name Samuel, Because, sayd she, I haue asked him of the Lord.

21 ¶ So the man h Elkanah and all his house went vp to offer vnto the Lord the yeerely sacrifice, and his vow:

h This Elkanah was a Leuite, 1. Chro. 6. 27. & as some write, once a yeere they accustomed to appeare before the Lord with their families.

22 But Hannah went not vp: for she said vnto her husband, I will tary vntill the childe be wained, then I wil bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband sayd vnto her, Doe what seemeth thee best: tary vntill thou hast wained him: onely the Lord accomplish his i word. So the woman abode, and gaue her sonne sucke, vntill she wained him.

i Because her prayer tooke effect, therefore it was called the Lords promise. Exod. 16. 36.

24 ¶ And when she had wained him, she tooke him with her with three bullocks, and an * Ephah of floure, and a bottell of wine, and brought him vnto the house of the Lord in Shiloh, and the childe was ‡ yong.

‡ Ebr. a childe.

25 And they slew a bullocke, and brought the childe to Eli.

26 And she sayd, Oh my lorde, as thy k soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

k That is, most certainely.

27 I prayed for this child, & the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue ‡ giuen him vnto the Lord: as long as he liueth, he shall be giuen vnto the Lord; and hee l worshipped the Lord there.

‡ Ebr. lent.

l Meaning, Eli gaue thanks to God for her.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli wicked. 13 The new custome of the Priestes. 18 Samuel ministreth before the Lord. 20 Eli blesseth Elkanah and his wife. 23 Eli reprooueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

AND Hannah a prayed, and sayd, Mine heart reioyceth in the Lord, mine b horne is exalted in the Lord: my mouth is c enlarged ouer mine enemies, because I reioyce in thy saluation.

a After that she had obtained a sonne by prayer, she gaue thanks.

b I haue recouered strength and glory by the benefite of the Lord.

c I can answere them that reproue my barrennesse.

2 There is none holy as the Lord: yea, there is none besides thee, and there is no god like our God.

3 Speake d no more presumptuously: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

d In that ye condemne my barrennesse, ye shew your pride against God.

4 The bow and the mighty men are broken, and the weake haue girded themselues with strength.

5 They that were full, are hired for bread, and the hungry are no more hired, so that the barren hath borne ‖ seuen: and she that had many children, is feeble.

e They sell their labours for necessary foode.

‖ Or, many. Deut. 32. 39. wisd. 16. 13. tob. 13. 2. Psal. 113. 7.

6 * The Lord killeth and maketh aliue: bringeth downe to the graue, and raiseth vp.

7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

8 * He raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill to set them among f Princes, and to make them inherite the seate of glory: for the pillars of the earth are the s Lords, and he hath set the world vpon them.

f He preferreth to honour, and putteth downe according to his own wil, though mans iudgement be contrary.

g Therefore he may dispose all things according to his will. Chap. 7. 10.

9 He will keepe the feete of his Saints, and the wicked shall keepe silence in darkenesse: for in his owne might shall no man be strong.

10 The Lords aduersaries shall be destroyed, and out of heauen shall he * thunder vpon them: the Lord shall iudge the endes of the world, and shall giue power vnto his h King, and exalt the horne of his anointed.

h She grounded her prayer on Iesus Christ which was to come.

11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord i before Eli the Priest.

i In all that Eli cõmanded him.

12 ¶ Now the sonnes of Eli were wicked men, and k knew not the Lord.

k That is, they neglected his ordinance.

13 For the Priests custome toward the people was this: when any man offered sacrifice, the Priests ‖ boy came, while the flesh was seething, and a fleshhooke with three teeth in his hand,

‖ Or, sonne.

14 And thrust it into the kettle, or into the caldron, or into the pan, or into the pot: l all that the fleshhooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites that came thither to Shiloh.

l Transgressing the order appointed in the Law, Leuit. 7. 31. for their bellies sake.

15 Yea, before they burnt the m fat, the Priests boy came and said to the man that offered, Giue me flesh to roste for the Priest: for he will not haue sodden flesh of thee, but raw.

m Which was commanded first to haue bene offered to God.

16 And if any man sayd vnto him, Let them burne the fatte according to the ‖ custome, then take as much as thine heart n desireth: then he would answere, No, but thou shalt giue it now: and if thou wilt not, I wil take it by force.

‖ Or, Law.

n Not passing for their owne profit, so that God might be serued aright.

17 Therefore the sinne of the young men was very great before the Lord: for men o abhorred the offering of the Lord.

o Seeing the horrible abuse thereof.

18 ¶ Now Samuel being a yong childe ministred before the Lord, girded with a linnen * Ephod.

Exod. 28. 4.

19 And his mother made him a litle coat,

and brought it to him from yere to yere, when she came vp with her husband, to offer the yeerely sacrifice.

20 And Eli blessed Elkanah and his wife, and sayd, The Lord giue thee seede of this woman, for || the petition that she asked of the Lord: and they departed vnto their place.

|| Or for the thing that she hath lent to the Lord: to wit, Samuel.

21 And the Lord visited Hannah, so that she conceiued, and bare three sonnes, & two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and how they lay with the women that p assembled at the doore of the Tabernacle of the Congregation.

p Which was (as the Ebrewes write) after their trauel, when they came to be purified, reade Exod. 38.8. leuit. 12.6.

23 And he said vnto them, Why doe ye such things? for of all this people I heare euill reports of you.

24 Doe no more my sonnes: for it is no good report that I heare, which is, that yee make the Lords people to q trespasse.

q Because they contemne their duety to God, verse 17.

25 If one man sinne against another, the Judge shall iudge it: but if a man sinne against the Lord, who will pleade for him? Notwithstanding they obeyed not the voice of their father, because the Lord r would slay them.

r So that to obey good admonitions, is Gods mercy, and to disobey them, is his iust iudgement for sinne.

26 ¶ (Now the childe Samuel profited and grew, and was in fauour both with the Lord, and also with men)

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lord, Did not I plainely appeare vnto the house of thy s father, when they were in Egypt in Pharaohs house?

s To wit, Aaron.

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before mee, and * I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

Leuit. 10.14.

29 Wherefore haue you t kicked against my sacrifice and mine offring, which I commanded in my Tabernacle, and honourest thy children above mee, to make your selues fat of the first fruites of all the offerings of Israel my people?

t Why haue you contemned my sacrifices, and as it were, trode them vnder foote?

30 Wherefore the Lord God of Israel saith, I said that thine house and the house of thy father should walke before mee for euer: but now the Lord saith, u It shall not be so: for them that honour mee, I will honour, and they that despise mee, shall be despised.

u Gods promises are onely effectuall to such as he giueth constancie vnto, to feare and to obey him.

31 Beholde, the dayes come, that I will cut off thine x arme, and the arme of thy fathers house, that there shall not be an olde man in thine house.

x Thy power and authority.

32 And thou y shalt see thine enemy in the habitation of the Lord in all things wherewith God shall blesse Israel, and there shall not be an old man in thine house for euer.

y Thy posterity shall see the glorie of the chiefe Priest translated to another, who they shall enuie, 1. King. 2.27.

33 Neuertheless, I wil not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorowfull: and all the multitude of thine house shall die || when they be men.

|| Or, when they come to mans age.

34 And this shall bee a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shal die both.

35 And I will stirre me vp a z faithfull Priest, that shal do according to mine heart, and according to my mind: and I will build him a sure house, and hee shall walke before mine anointed for euer.

z Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

36 And all that are left in thine house, shall come, and a bow downe to him for a piece of siluer, and a morsell of bread, and shall say, Appoint me, I pray thee, to one of the Priests offices, that I may eate a morsell of bread.

a That is, shalbe inferiour vnto him.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel three times, 11 and sheweth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli.

NOw the childe Samuel ministred vnto the Lord a before Eli: and the word of the Lord was b precious in those dayes: for there was no manifest vision.

a The Chalde text readeth, Whiles Eli liued.

b Because there were very few Prophets to declare it.

2 And at that time, as Eli lay in his c place, his eyes began to waxe dimme, that he could not see.

c In the Court next to the Tabernacle.

3 And yer the d light of God went out, Samuel slept in the Temple of the Lord, where the Arke of God was.

d That is, the lampes, which burnt in the night.

4 Then the Lord e called Samuel: and he sayd, Here I am.

e Iosephus writeth that Samuel was twelue yeere olde, when the Lord appeared to him.

5 And hee ran vnto Eli, and said, Here am I, for thou calledst me. But he sayd, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou diddest call me. And hee answered, I called thee not, my sonne: goe againe and sleepe.

7 Thus did Samuel, before hee knew f the Lord, and before the word of the Lord was reuealed vnto him.

f By vision.

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, & said, I am here: for thou hast called me. Then Eli g perceiued that the Lord had called the childe.

g Such was the corruption of those times, that the chiefe Priest was become dull and negligent to vnderstād the Lords appearing.

9 Therefore Eli said vnto Samuel, Goe and sleepe: and if hee call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went and slept in his place.

10 ¶ And the Lord came and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said vnto Samuel, Beholde, I wil doe a thing in Israel, whereof whosoeuer shall heare, his two * eares shall h tingle.

2. King. 21.12.

h God declareth what sudden feare shall come vpon men, when they shall heare that the Arke is taken, and also see Elies house destroyed.

12 In that day I wil raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue told him that I wil iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ran into a slander, and he stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wickednesse of Elies house, shall not be purged with sacrifice

nor

i Meaning, that his posteritie should neuer enioy the chiefe Priests office.

nor offering for euer.

15 Afterward Samuel slept vntill the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, Here I am.

17 Then he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God k doe so to thee, and more also, if thou hide any thing from me, of all that he said vnto thee.

18 So Samuel told him euery whit, and hid nothing from him. Then he said, It is the Lord: let him do what seemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his wordes l fall to the ground.

20 And all Israel from Dan to Beer-sheba, knew ‖ that faithfull Samuel was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuealed himselfe to Samuel in Shiloh by ‡ his word.

k God punish thee after this and that sort, except thou tell me truely, Ruth 1.17.

l The Lord accomplished whatsoeuer he had sayd.

‖ *Or, that Samuel was the faithfull Prophet of the Lord.*

‡ *Ebr. by the word of the Lord.*

CHAP. IIII.

1 Israel is ouercome by the Philistims. 4 They doe fet the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 16 The death of the wife of Phinehas the sonne of Eli.

AND Samuel spake vnto all Israel: † and Israel went out against the Philistims to battell, ‡ pitched beside ‖ Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselues in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel sayde, a Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the Couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh, and brought from thence the Arke of the Couenant of the Lord of hostes, who b dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni, and Phinehas, with the Arke of the Couenant of God.

5 And when the Arke of the Couenant of the Lord came into the hoste, all Israel shouted a mighty shoute, so that the earth rang againe.

6 And when the Philistims heard the noyse of the shoute, they said, What meaneth the sound of this mighty shoute in the hoste of the Ebrewes? And they vnderstood, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraid, and said, God is come into the hoste: therefore said they, c Woe vnto vs: for it hath not bene so heretofore.

8 Woe vnto vs, who shall deliuer vs out of the hand of these mightie Gods? these are the Gods that smote the Egyptians with all the plagues in the d wildernesse.

9 Be strong and play the men, O Philistims, that ye be not seruants vnto the Ebrewes, * as they haue serued you: bee valiant therefore and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fell of Israel e thirtie thousand footmen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes f rent, and earth vpon his head.

13 And when he came, loe, Eli sate vpon a seate by the way side, waiting: for his heart g feared for the Arke of God: and when the man came into the citie to tell it, all the city cried out.

14 And when Eli heard the noyse of the crying, he said, What meaneth this noyse of the tumult? And the man came in hastily and told Eli.

15 (Now Eli was fourescore and eighteene yeere olde, and * his eyes were dimme that he could not see)

16 And the man sayd vnto Eli, I came from the armie, and I fled this day out of the hoste: and he sayd, What thing is done, my sonne?

17 Then the messenger answered, and said, Israel is fled before the Philistims, and there hath bin also a great slaughter among the people: and moreouer thy two sonnes, Hophni and Phinehas h are dead, and the Arke of God is taken.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seat backward by the side of the gate, and his necke was broken, and he died: for hee was an old man and heauie: and he had ‖ iudged Israel fortie yeere.

19 And his daugheer in law Phinehas wife was with child neere ‖ her trauell, and when shee heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she i bowed her selfe, and trauailed: for her paines came vpon her.

20 And about the time of her death, the women that stood about her, sayd vnto her, Feare not: for thou hast borne a sonne: but she answered not nor regarded it.

21 And she named the childe ‖ Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law, and her husband.

22 She said againe, k The glory is departed from Israel: for the Arke of God is taken.

a Before wee fought against men, and now God is come to fight against vs.

b For he vsed to appeare to the Israelites, betweene the Cherubims ouer the Arke of the couenant, Exod. 25. verse 17.

c Woe vnto vs, for we are destroyed.

d For in the red Sea in the wildernes the Egyptians were destroyed, which was the last of all his plagues. *Iudg.* 13.1.

e Dauid alluding to this place, Psal. 78.63. saith they were consumed with fire: meaning, they were suddenly destroyed.

f In token of sorow & mourning.

g Lest it should be taken of the enemies.

* *Chap.* 3.2.

h According as God had afore said.

‖ *Or, gouerned.*

‖ *Or, to cry out.*

i And setled her body toward her trauaile.

‖ *Or, no glory, or where is the glory?*

k She vttereth her great sorow by repeating her words.

CHAP. V.

1 The Philistims bring the Arke into the house of Dagon, which idole fell downe before it. 6 The men of Asdod are plagued. 8 The Arke is caried into Gath, and after to Ekron.

Then

THen the Philistims tooke the Arke of God, and caried it from Eben-ezer vnto [a] Ashdod,

2 Euen the Philistims tooke the Arke of God, and brought it into the house of [b] Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands were cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the priests of Dagon, and all that come into Dagons house, [c] tread not on the threshold of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with * emerods, both Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw this, they said, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs, and vpon Dagon our god.

8 They sent therefore & gathered all the princes of the Philistims vnto them, and sayd, [d] What shall we doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel bee caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the city with a very great destruction, and hee smote the men of the citie both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and assone as the Arke of God came to Ekron, the Ekronites cryed out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and sayd, Send [e] away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the citie, and the hand of God was very sore there.

12 And the men that died not, were smitten with the emerods: and the cry of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It commeth to Beth shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

SO the Arke of the Lord was in the countrey of the Philistims [a] seuen moneths.

2 And the Philistims called the priests and the soothsayers, saying, What shall wee doe with the Arke of the Lord? tel vs wherewith we shall send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, send it not away emptie, but giue vnto it a [b] sinne offering: then shall ye be healed, and it shall be known to you, why his hand departeth not from you.

4 Then said they, What shalbe the sinne offering, which we shall giue vnto it? And they answered, Fiue golden emerods and fiue golden mise, according to the number of the princes of the Philistims: for one plague was vpon you all, and on your princes.

5 Wherefore ye shal make the similitudes of your emerods, and the similitudes of your mise that destroyed the land: so ye shall giue glory vnto the God of Israel, that hee may take his hand from you, & from your [c] gods, and from your land.

6 Wherefore then should ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he wrought wonderfully among them, did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calues home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the [d] iewels of gold which ye giue it for a sinne offering, in a coffer by the side thereof, and send it away, that it may goe.

9 And take heede, if it goe vp by the way of his owne coast to Beth-shemesh, it is [e] he that did vs this great euill: but if not, wee shall know then, that it is not his hand that smote vs, but it was a [f] chance that happened vs.

10 And the men did so: for they tooke two kine that gaue milke, and tyed them to the cart, and shut the calues at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mise of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, & lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went [g] after them, vnto the borders of Beth shemesh.

13 Now they of Beth-shemesh were reaping their wheate haruest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the field of Joshua a Beth-shemite, and stood still there. There was also a great stone, and [h] they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke down the Arke of the Lord, and the coffer that was with it, wherein the iewels of gold were, & put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So

a Which was one of the fiue principall cities of the Philistims.
b Which was their chiefe idole, and as some write, from the nauel downward was like a fish, and vpward like a man.
c Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition. *Psal.78.66.*
d Though they had felt Gods power and were afraid thereof, yet they would further try him, which thing God turned to their destruction and his glory.
e The wicked, when they see the hand of God, grudge & reiect him, where the godly humble themselues and cry for mercy.
a They thought by continuance of time y plague would haue ceased, and so would haue kept the Arke still.
b The idolaters confesse there is a true God, who punisheth iustly.
c This is Gods iudgement vpon the idolaters, that knowing the true God, they worship him not aright. *Exod.12.31.*
d Meaning, the golden emerods, and the golden mise.
e The God of Israel.
f The wicked attribute almost all things to fortune and chance, whereas indeede there is nothing done without Gods prouidence and decree.
g For the triall of the matter.
h To wit, the men of Beth-shemesh, which were Israelites.

17 So these are the golden emerods, which the Philistims gaue for a sinne offering to the Lord: for i Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one.

i These were the fiue principall cities of the Philistims which were not all conquered vnto the time of Dauid.

18 And golden mise, according to the number of all the cities of the Philistims, belonging to the fiue princes, both of walled townes, and of towns vnwalled, vnto the great stone of || Abel, wherein they set the Arke of the Lord: which stone remaineth vnto this day in the field of Iosuha the Beth-shemite.

|| Or, *the plaine, or lamentation.*

19 And he smote of the men of Beth-shemesh, because they k had looked in the Arke of the Lord: hee slew euen among the people fiftie thousand men, and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

k For it was not lawfull to any, either to touch or to see it, saue onely to Aaron and his sonnes, Num. 4.15,20.

20 Wherefore the men of Beth-shemesh sayde, Who is able to stand before this holy Lord God? & to whom shall he goe from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe and take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sinnes and turne to the Lord. 10 The Philistims fight against Israel and are ouercome. 16 Samuel iudgeth Israel.

THen the men of a Kiriath-iearim came and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

a A citie in the tribe of Iudah, called also Kiriath-baal, Iosh. 15.60.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twenty yeeres) and all the house of Israel lamented b after the Lord.

b Lamented for their sinnes, and followed the Lord. *Iosh.* 24.15,23. *Iudg* 2.13. *Deut.* 6.4. *matth.* 4.10.

3 Then Samuel spake vnto all the house of Israel, saying, If yee bee come againe vnto the Lord with all your heart, * put away the strange gods from among you, and * Ashtaroth, and direct your hearts vnto the Lord, and serue him * onely, and h shall deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away * Baalim and Ashtaroth, and serued the Lord onely.

Iudg. 2.12,13.

5 And Samuel sayd, Gather all Israel to c Mizpeh, and I will pray for you vnto the Lord.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke.

6 And they gathered together to Mizpeh, and d drew water, and powred it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

d The Chalde text hath, that they drew water out of their hearts: that is, wept abundantly for their sinnes.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to e cry vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

e Signifying, that in the prayers of the godly there ought to be a vehement zeale.

9 Then Samuel tooke a sucking lambe, and offered it altogether for a burnt offring vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord f thundred with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

f According to the prophesie of Hannah, Samuels mother, Chap. 2.10.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntill they came vnder Beth-car.

12 Then Samuel tooke a stone and pitched it betweene Mizpeh and g Shen, and called the name thereof, Eben-ezer, and hee said, Hitherto hath the Lord holpen vs.

g Which was a great rocke ouer against Mizpeh.

13 So the Philistims were brought vnder, and they came no more againe into the coasts of Israel, and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen vnto Gath: and Israel deliuered the coasts of the same out of the hands of the Philistims: and there was peace betweene Israel and the h Amorites.

h Meaning, the Philistims.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yere by yere to Bethel, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward hee returned to Ramah: for there was his house, and there he iudged Israel: also he built an i altar there vnto the Lord.

i Which was not contrary to the Law: for as yet a certaine place was not appointed.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who follow not his steppes. 5 The Israelites aske a King. 11 Samuel declareth in what state they should bee vnder the King. 19 Notwithstanding they aske one still, and the Lord willeth Samuel to graunt vnto them.

WHen Samuel was now become olde, hee a made his sonnes Iudges ouer Israel.

a Because he was not able to beare the charge.

2 (And the name of his eldest sonne was b Ioel, and the name of the second Abiah) euen Iudges in Beer sheba.

b Who was also called Vashni, 1.Chron. 6.28.

3 And his sonnes walked not in his waies, but turned aside after lucre, & * tooke rewards, and peruerted the iudgement.

Deut. 16.19.

4 Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto c Ramah,

c For there his house was, Chap. 7.17. *Iosh.* 13.30. *actes* 13.20.

5 And sayd vnto him, Behold, thou art old, and thy sonnes walke not in thy waies: * make vs now a King to iudge vs like all nations.

6 But the thing d displeased Samuel, when they said, Giue vs a King to iudge vs: and Samuel prayed vnto the Lord.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

7 And the Lord sayde vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast

thee

thee away, but they haue cast mee away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken mee, and serued other gods) euen so doe they vnto thee.

9 Nowe therefore hearken vnto their voice: howbeit yet [c] testifie vnto them, and shew them the manner of the king that shall reigne ouer them.

10 ¶ So Samuel tolde all the wordes of the Lord vnto the people that asked a King of him.

11 And he said, This shalbe the [f] maner of the King that shall reigne ouer you: hee will take your sonnes, and appoint them to his charets, and to be his horsemen, and some shall runne before his charet.

12 Also he will make them his captaines ouer thousands, and captaines ouer fifties, and to eare his ground, and to reape his harueſt, and to make instruments of warre, and the things that serue for his charets.

13 He will also take your daughters, and make them Apothecaries, and Cookes, and Bakers.

14 And he will take your fields, and your vineyards, and your best Oliue trees, and giue them to his seruants.

15 And he wil take the tenth of your seed, and of your vineyards, and giue it to his ‖ Eunuches, and to his seruants.

16 And he will take your men seruants, and your mayde seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shal cry out at that day, because of your King, whom ye haue chosen you, and the Lord will not [g] heare you at that day.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall be a King ouer vs,

20 And we will also be like all other nations, and our King shall iudge vs, and go out before vs, and fight our battels.

21 Therefore when Samuel heard all the wordes of the people, he rehearsed them in the eares of the Lord.

22 And the Lord said to Samuel, ‖ Hearken vnto their voyce, & make them a King. And Samuel said vnto the men of Israel, Goe euery man vnto his citie.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lorde reuealeth to Samuel Sauls comming, commanding him to anoint him King. 22 Samuel bringeth Saul to the feast.

THere was now a man of Beniamin, [a] mighty in power named * Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorath, the sonne of Aphiah, the sonne of a man of Iemini.

2 And hee had a sonne called Saul, a [b] goodly young man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulders vpward he was higher then any of the people.

3 And the asses of Kish Sauls father were lost: therefore Kish sayd to Saul his sonne, Take now one of the seruants with thee, and arise, goe, and [c] seeke the asses.

4 So he passed through mount Ephraim, and went through the land of Shalishah, but they found them not. Then they went thorow the land of Shalim, and there they were not: he went also through the land of Iemini, but they found them not.

5 When they came to the land of [d] Zuph, Saul sayd vnto his seruant that was with him, Come, and let vs returne, lest my father leaue the care of asses, and take thought for vs.

6 And he sayd vnto him, Behold now in this citie is a man of God, and hee is an honourable man: all that hee sayth, commeth to passe: let vs now goe thither, if so bee that he can shew vs what way we may goe.

7 Then said Saul to his seruant, Well then, let vs goe: but what shall we bring vnto the man? For the ‖ bread is spent in our vessels, and there is no present to bring to the man of God: what haue we?

8 And the seruant answered Saul againe, and sayd, Behold, I haue found about mee the fourth part of a [e] shekel of siluer: that will I giue the man of God, to tell vs our way.

9 (Beforetime in Israel when a man went to seeke an answere of God, thus hee spake, Come, and let vs goe to the [f] Seer: for hee that is called now a Prophet, was in the old time called a Seer)

10 Then said Saul to his seruant, Well said, come, let vs goe: so they went into the citie where the man of God was.

11 ¶ And as they were going vp the hie way to the citie, they found maydes that came out to draw water, and sayde vnto them, Is there here a Seer?

12 And they answered them, and sayd, Yea: loe, he is before you: make haste now, for he came this day to the citie: for there is an [g] offering of the people this day in the hie place.

13 When yee shall come into the city, yee shall finde him straightway ere hee come vp to the hie place to eate: for the people will not eate till he come, because he will [h] bleſſe the sacrifice: and then eate they that be bidden to the feast: now therefore goe vp: for euen now shall ye finde him.

14 Then they went vp into the citie, and when they were come into the middes of the city, Samuel came out against them, to goe vp to the hie place.

15 ¶ * But ỳ Lord had reuealed to Samuel ‡ secretly (a day before Saul came) saying,

16 To morrow about this time I will send thee a man out of the land of Beniamin: him shalt thou anoynt to be gouernour ouer my people Israel, that he may [i] saue my people out of the hands of the Philistims: for I haue looked vpon my people, and their cry is come vnto me.

17 When Samuel therefore saw Saul, the Lord answered him, Loe, this is the man whom I spake to thee of, hee shall rule my people.

18 Then

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e To proone if they will forsake their wicked purpole.

f Not that Kings haue this authoritie by their office, but that such as reign in Gods wrath, should vsurpe this ouer their brethren, contrary to the law, Deut. 17.20

‖ Or, chiefe officers.

g Because ye repent not for your sinnes, but because yee smart for your afflictions, whereinto ye cast your selues willingly.

‖ Or, grant their request.

a That is, both valiant and rich. *Chap* 14 51. 1. *chron* 8.33.

b So yt might seeme that God approoued their request in appointing out such a person.

c All these circumstances were meanes to serue vnto Gods prouidence, whereby Saul (though not approoued of God) was made King.

d Where was Ramath Zophim the citie of Samuel.

‖ Or, vitailes.

e Which is about fiue pence, reade Gen. 23.15

f So called, because he foresaw things to come.

g That is, a feast after the offring, which should be kept in an high place of the city appointed for that vse.

h That is, giue thanks, and distribute the meat according to their custome.

* *Chap.* 15.1. *acts* 13.21.

‡ *Ebr, in his eare.*

i Notwithstanding their wickednes, yet God was euer mindfull of his inheritance.

18 Then went Saul to Samuel in the mids of the gate, and said, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and said, I am the Seer: goe vp before mee vnto the high place: for ye shall eate with me to day: and to morrow I will let thee goe, and will tell thee all that is in thine [k] heart.

20 And as for thine asses that were lost three dayes agoe, care not for them: for they are found, and [l] on whom is set all the desire of Israel? is it not vpon thee and on all thy fathers house?

21 ¶ But Saul answered and said, Am not I the sonne of Jemini of the smallest tribe of Israel? and my family is the least of all the families of the tribe of Beniamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, and brought them into the [m] chamber, and made them sit in the chiefest place among them that were bidden: which were about thirty persons.

23 And Samuel said vnto the Cooke, Bring forth the portion which I gaue thee, and whereof I said vnto thee, Keepe it with thee.

24 And the Cooke tooke vp the shoulder, and that which was [n] vpon it, and set it before Saul. And Samuel said, Beholde, that which is left, set it before thee and eate: for hitherto it hath been kept for thee, saying, Also I [o] haue called the people. So Saul did eate with Samuel that day.

25 And when they were come downe from the high place into the citie, he communed with Saul vpon the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the [p] top of the house, saying, Vp, that I may send thee away. And Saul arose, and they went out, both he, and Samuel.

27 And when they were come downe to the end of the citie, Samuel said to Saul, Bid the seruant goe before vs, (and he went) but stand thou still now, that I may shew thee [q] the word of God.

k Meaning, all that thou desirest to know.

l Whom doeth Israel desire to be their king but thee?

m Where the feast was.

n That is, the shoulder with the breast, which the Priest had for his family in all peace offerings, Leuit. 10. 14.

o That both by the assembling of the people, and by the meate prepared for thee, thou mightest vnderstand that I knew of thy comming.

p To speak with him secretly: for the houses were flat aboue.

q Gods commandement as concerning thee.

CHAP. X.

1 Saul is anointed King by Samuel. 9 God changeth Sauls heart, and hee propheseth. 17 Samuel assembleth the people, and sheweth them their sinnes. 21 Saul is chosen King by lot. 25 Samuel writeth the Kings office.

THen Samuel tooke a viole of [a] oyle, and powred it vpon his head, and kissed him, and said, Hath not the Lord anointed thee to be gouernour ouer his inheritance?

2 When thou shalt depart from me this day, thou shalt finde two men by * Rahels sepulchre in the border of Beniamin, euen at Zelzah, and they will say vnto thee, The [b] asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I doe for my sonne?

3 Then shalt thou go forth from thence and shalt come vnto the || plaine of Tabor, and there shall meete thee three men going vp to God to Beth-el: one carying three Kiddes, and another carying three loaues of bread, and another carying a bottell of wine:

4 And they will aske thee, ‡ if all be wel, and will giue thee the two loaues of bread, which thou shalt receiue of their hands.

5 After that thou shalt come to the [c] hill of God, where is the garisons of the Philistims: and when thou art come thither to the citie, thou shalt meete a company of Prophets comming downe from the high place with a viole, and a timbrell, and a pipe, and an harpe before them, and they shall prophesie.

6 Then the spirit of the Lord will come vpon thee, and thou shalt propheste with them, and shalt bee turned into another man.

7 Therefore when these signes shal come vnto thee, doe as occasion shall serue: for God is with thee.

8 And thou shalt goe downe before mee to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. * Tarie for me seuen daies, till I come to thee and shew thee what thou shalt doe.

9 And when he had turned his ‡ backe to goe from Samuel, God gaue him another [d] heart: and all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, beholde, the company of Prophets mette him, and the Spirit of God came vpon him, and hee || prophesied among them.

11 Therefore, all the people that knew him before, when they saw that he prophesied among the Prophets, sayd each to other, What is come vnto the sonne of Kish? * is Saul also among the Prophets?

12 And one of the same place answered, and sayd, But who is their [e] father? therefore it was a Prouerbe, Is Saul also among the [f] Prophets?

13 And when he had made an end of prophecying, he came to the hie place.

14 And Sauls vncle said vnto him, and to his seruant, Whither went ye? And hee sayd, To seeke the asses: and when we saw that they were no where, wee came to Samuel.

15 And Sauls vncle said, Tel me, I pray thee, what Samuel said vnto you.

16 Then Saul said to his vncle, Hee told vs plainely that the asses were found: but concerning the kingdome whereof Samuel spake, told he him not.

17 ¶ And Samuel [g] assembled the people vnto the Lord in Mizpeh,

18 And hee said vnto the children of Israel, Thus saith the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But yee haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and yee sayd vnto him, No, but appoint a King ouer vs. Now therefore stand yee before the Lorde according to your tribes, and according

a In the Lawe this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule. Gen. 35. 20.

b Samuel confirmeth him by these signes, that God hath appointed him king.

‡ Ebr. of peace.

c Which was an high place in the city Kiriath iearim, where the Arke was, chap. 7. 1.

Chap. 13. 8.

‡ Ebr. shoulder.

d He gaue him such vertues as were meete for a King.

|| Or, sang praises.

* Chap. 19. 24.

e Meaning that propheste commeth not by succession, but is giuen to whom it pleaseth God.

f Noting thereby him that from low degree commeth suddenly to honour.

g Both to declare vnto them their fault in asking a king, and also to shew Gods sentence therein.

according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Beniamin was [h] taken.

21 Afterward he assembled the tribe of Beniamin according to their families, and the family of Matri was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Behold, hee [i] hath hid himselfe among the stuffe.

23 And they ranne, and brought him thence: and when hee stoode among the people, hee was higher then any of the people from the shoulders vpward.

24 And Samuel sayd to all the people, See ye not him, whom the Lord hath chosen, that there is none like him, among all the people? And all the people shouted and said, ‡ God saue the King.

25 Then Samuel tolde the people [k] the duety of the kingdome, and wrote it in a booke, and laid it before the Lord, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God touched.

27 But the wicked men said, How shall he saue vs? So they despised him, ℓ brought him no presents: but he [l] held his tongue.

h That is, by casting of lot.

i As though he were vnworthy and vnwilling.

‡ Ebr. let the king liue.

k As it is written in Deut. Chap. 17. 15. &c.

l Both to auoide sedition and also to winne them by patience.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renewed.

THen Nahash the Ammonite [a] came vp, and besieged Jabesh Gilead, and all the men of Jabesh said vnto Nahash, Make a couenant with vs, and wee will be thy seruants.

2 And Nahash the Ammonite answered them, On this condition will I make a couenant with you, that I may thrust out all your [b] right eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Jabesh sayd, Giue vs seuen dayes respite, that wee may send messengers vnto all the coasts of Israel: and then if no man deliuer vs, wee will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voyces, and wept.

5 And behold, Saul came following the cattell out of the field, and Saul said, What ayleth this people, that they weepe? And they told him the tidings of the men of Jabesh.

6 Then the Spirit of God [c] came vpon Saul, when he heard these tidings, and hee was exceeding angry,

7 And tooke a yoke of oxen, and hewed them in pieces, and sent them throughout all the coastes of Israel by the hands of messengers, saying, Whosoeuer commeth not forth after Saul, and after [d] Samuel, so shall his oxen be serued. And the feare of the Lord fell on the people, and they came out ‡ with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundreth thousand men: and the men of Judah thirtie thousand.

9 Then [e] they said vnto the messengers that came, So say vnto the men of Jabesh Gilead, To morrow by then the Sunne be hote, ye shall haue helpe. And the messengers came and shewed it to the men of Jabesh, which were glad.

10 Therefore the men of Jabesh said, To morrow we will come out vnto [f] you, and yee shall doe with vs all that pleaseth you.

11 ¶ And when the morrow was come, Saul put the people in three bandes, and they came in vpon the hoste in the morning watch, and slew the Ammonites vntill the heat of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people said vnto Samuel, [g] Who is hee that said, Shall Saul reigne ouer vs? bring those men that wee may slay them.

13 But Saul said, There shall no man [h] die this day: for to day the Lord hath saued Israel.

14 ¶ Then said Samuel vnto the people, Come, that wee may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul King there before the Lord in Gilgal, and there they offered [i] peace offerings before the Lord: and there Saul and all the men of Israel reioyced exceedingly.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. 12. 12.

b This declareth, that the more neere that tyrants are to their destruction, the more cruell they are.

c God gaue him the spirit of strength and courage to go against this tyrant.

d He addeth Samuel, because Saul was not yet approued of all.

‡ Ebr. as one man.

e Meaning, Saul and Samuel.

f That is, to the Ammonites, dissembling that they had hope of ayde.

g By this victory the Lord wonne the hearts of the people to Saul.

h By shewing mercie, hee thought to ouercome their malice.

i In signe of thankesgiuing for the victory.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

SAmuel then said vnto all Israel, Behold, I haue [a] hearkened vnto your voice in all that ye sayd vnto mee, and haue appointed a King ouer you.

2 Now therefore behold, your king walketh [b] before you, and I am olde and gray headed, and behold, my sonnes are with you: and I haue walked before you from my childhood vnto this day.

3 Behold, here I am: * beare record of mee before the Lord and before his Anointed. [c] Whose Ore haue I taken? or whose Asse haue I taken? or whome haue I done wrong to? or whome haue I hurt? or of whose hand haue I receiued any bribe, to blinde mine eyes therewith, and I will restore it you?

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And hee sayd vnto them, The Lord is witnesse against you, and his [d] Anointed is witnes this day, that yee haue found nought in mine hands. And they answered, Hee is witnesse.

6 Then Samuel said vnto the people, It is the Lord that ‖ made Moses and Aaron, and

a I haue graunted your petition.

b To gouerne you in peace and warre.

* Ecclus. 46. 19.

c God would that this confession should be a paterne for all them that haue any charge or office.

d Your King, who is anointed by the commandement of the Lord.

‖ Or, exalted.

and that brought your fathers out of the land of Egypt.

7 Now therefore stand still that I may reason with you before the Lord, according to all the ‖ righteousnesse of the Lord, which he shewed to you and to your fathers.

8 After that Iaakob was come into Egypt, and your fathers cryed vnto the Lord, then the Lord * sent Moses and Aaron which brought your fathers out of Egypt, & made them dwell in this place.

9 * And when they forgat the Lord their God, he solde them into the hand of Sisera c captaine of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, & they fought against them.

10 And they cryed vnto the Lord, and said, We haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth: now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lord sent Ierubbaal, and f Bedan, and * Iphtah, and * Samuel, and deliuered you out of the handes of your enemies on euery side, and ye dwelled safe.

12 Notwithstanding when you saw that Nahash the king of the children of Ammon came against you, ye said vnto me, g No, but a King shall reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore behold the king whom ye haue chosen, and whom ye haue desired: loe therefore, the Lord hath set a King ouer you.

14 If yee will feare the Lord, and serue him, and heare his voice, and not disobey the word of the Lord, both ye, and the King that reigneth ouer you, shall h follow the Lord your God.

15 But if yee will not obey the voice of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your i fathers.

16 Now also stand & see this great thing which the Lord will doe before your eyes.

17 Is it not now wheat harueſt? I will call vnto the Lord, and he shall send thunder and raine, that ye may perceiue and see, how that your wickednesse is k great, which yee haue done in the sight of the Lord, in asking you a king.

18 Then Samuel called vnto the Lord, and the Lord sent thunder & raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people said vnto Samuel, Pray for thy seruants vnto the Lord thy God, that wee die not: for wee haue sinned in asking vs a King, beside l all our other sinnes.

20 ¶ And Samuel said vnto the people, Feare not (yee haue in deede done all this wickednesse, m yet depart not from following the Lord, but serue the Lord with all your heart.

21 Neither turne ye backe, for that should bee after vaine things which cannot profite you, nor deliuer you, for they are but vanitie)

22 For the Lord will not forsake his people for his great Names sake: because it hath pleased the Lord to make you n his people.

23 Moreouer, God forbid ϸ I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, & serue him in the trueth with all your o hearts, and consider how great things he hath done for you.

25 But if ye doe wickedly, ye shall perish, both ye and your king.

CHAP. XIII.

3 The Philistims are smitten of Saul and Ionathan. 13 Saul being disobedient to Gods commandement, is shewed of Samuel that hee shall not reigne. 19 The great slauery wherein the Philistims kept the Israelites.

SAul now had beene king a one yeere, and he reigned b two yeeres ouer Israel.

2 Then Saul chose him three thousand of Israel: & two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Ionathan in Gibeah of Beniamin: and the rest of the people he sent euery one to his tent.

3 And Ionathan smote the garison of the Philistims, that was in the c hill: and it came to the Philistims eares: & Saul blew the d trumpet throughout all the land, saying, Heare, O ye Ebrewes.

4 And all Israel heard say, Saul hath destroyed a garison of the Philistims: wherefore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselues together to fight with Israel, thirtie thousand charets, and six thousand horsemen, for the people was like the sand which is by the seas side in multitude, and came vp and pitched in Michmash Eastward from e Beth-auen.

6 And when the men of Israel saw that they were in a strait (for the people were in distresse) the people hidde themselues in caues, and in holes, and in rockes, and in towers, and in pits.

7 And some of the Ebrewes went ouer Iorden vnto the land of f Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he taried seuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were g scattered from him.

9 And Saul said, Bring a burnt offring to me, and peace offerings: and hee offered a burnt offering.

10 And assoone as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went forth to meet him to ‡ salute him.

11 And Samuel said, What hast thou done? Then Saul said, Because I saw that the people was h scattered from me, and that thou camest not within the dayes appointed, and that the Philistims gathered themselues together in Michmash,

12 Therefore said I, The Philistims will come downe now vpon me to Gilgal, and

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‖ Or, benefits.

Gen. 46. 5, 6.

Exod. 4. 16.

Iudg. 4. 2.

c Captaine of Iabins host king of Hazor.

f That is, Samson, Iudg. 13. 25. Iudg. 11. 1. Chap. 4. 1.

g Leauing God to seeke helpe of man, Chap. 8. 5.

h Ye shalbe preserued as they that follow the Lords will.

i Meaning, the gouernours.

k In that ye haue forsaken him, who hath all power in his hand, for a mortall man.

l Not onely at other times, but now chiefly.

m He sheweth that there is no sinne so great, but it shalbe forgiuen, if the sinner turne againe to God.

n Of his free mercy, and not of your merits, and therefore he will not forsake you.

o Vnfainedly, and without hypocrisie.

a Whiles these things were done.

b Before hee tooke vpon him the state of a King.

c Of Kiriath-iearim where the Arke was, Chap. 11. 5.

d That euery one should prepare themselues to warre.

e Which was also called Beth-el in the tribe of Beniamin.

f Where the two tribes and the halfe remained.

g Thinking that the absence of the Prophet was a signe that they should lose the victory.

‡ *Ebr. blesse him.*

h Though these causes seeme sufficient in mans iudgement: yet because they had not the word of God, they turned to his destruction.

and I haue not made supplication vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandement of the Lord thy i God, which he commaunded thee: for the Lord had now stablished thy kingdome vpon Israel for euer.

i Who willed thee to obey him, and rest vpon the words spoken by his Prophet.

14 But now thy kingdome shall not continue: the Lord hath sought him a k man after his owne heart, and the Lord hath commanded him to bee gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

k That is, Dauid.

15 ¶ And Samuel arose, & gate him vp from Gilgal in l Gibeah of Beniamin: and Saul numbred the people that were found with him, about sixe hundred men.

l And went to his city Ramah.

16 And Saul and Ionathan his sonne, and the people that were found with them, had their abiding in Gibeah of Beniamin: but the Philistims pitched in Michmash.

17 And there came out of the hoste of the Philistims ‖ three bands to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

‖ *Or, the destroyer: to wit, the captain came out with three bands.*

18 And another band turned toward the way to Beth-horon, and the m third band turned toward the way of the coast that leeketh toward the valley of Zeboim, toward the wildernesse.

m So that to mans iudgement these three armies would haue ouerrunne the whole countrey.

19 Then there was no smith found throwout all the land of Israel: for the Philistims said, Lest the Ebrewes make them swords or speares.

20 Wherefore all the Israelites went downe to the Philistims, to sharpen euery man his share, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the shares, and for the mattocks, and for the pickforkes, and for the axes, and for to sharpen the goads.

22 So when the day of battell was come, there was neither n sword nor speare found in the hands of any of the people that were with Saul and with Ionathan, but onely with Saul and Ionathan his sonne was there found.

m To declare that the victorie onely came of God, and not by their force.

23 And the garisons of the Philistims came out to the passage of Michmash.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an oth, not to eate till euening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

THen on a day Ionathan the son of Saul said vnto the yong man that bare his armour, a Come and let vs goe ouer toward the Philistims garison, that is yonder on the other side, but he tolde not his father.

a By this example God would declare to Israel that the victorie did not consist in multitude or armour, but only came of his grace. *Chap. 4.21.*

2 And Saul taried in the border of Gibeah vnder a Pomegranate tree, which was in Migron, and the people that were with him, were about sixe hundred men.

3 And Ahiah the sonne of Ahitub, *Ichabods brother, the sonne of Phinehas, the sonne of Eli, was the Lords Priest in Shiloh, and ware an Ephod: and the people knew not that Ionathan was gone.

4 ¶ Now in the way whereby Ionathan sought to go ouer to the Philistims garison, there was a ‖ sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

‖ *Or, like a tooth.*

5 The one rocke stretched from the North toward Michmash, and the other was from the South toward Gibeah.

6 And Ionathan said to the young man that bare his armour, Come, and let vs goe ouer vnto the garison of these b vncircumcised: it may be that the Lord wil worke with vs: for it is ‖ not hard to the Lord * to saue with many, or with few.

b To wit, the Philistims.

‖ *Or, none can let the Lord.*

2.Chron. 14.11.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, c I am with thee as thine heart desireth.

c I will follow thee whithersoeuer thou goest.

8 Then said Ionathan, Behold, we goe ouer vnto those men, and wil shew our selues vnto them.

9 d If they say on this wise to vs, Tary vntill wee come to you, then wee will stand still in our place, and not goe vp to them.

d This he spake by the spirit of Prophesie, forasmuch as hereby God gaue him assurance of the victorie.

10 But if they say, Come vp vnto vs, then we will goe vp: for * the Lord hath deliuered them into our hand: and this shalbe a signe vnto vs.

1.Mac. 4.30.

11 So they both shewed themselues vnto the garison of the Philistims: and the Philistims sayd, See, the Ebrewes come out of the e holes wherein they had hidde themselues.

e Thus they spake contemptuously, and by derision.

12 And the men of the garison answered Ionathan and his armour bearer, and sayd, Come vp to vs: for wee will shewe you a thing. Then Ionathan sayd vnto his armour bearer, Come vp after me: for the Lord hath deliuered them into the hand of Israel.

13 So Ionathan went vp vpon f his hands and vpon his feete, and his armour bearer after him: and some fell before Ionathan, and his armour bearer slew others after him.

f That is, hee crept vp, or went vp with al haste.

14 So the g first slaughter which Ionathan & his armour bearer made, was about twenty men, as it were within halfe an acre of land which two oxen plow.

g The second was when they slew one another, and the third when the Israelites chased them.

15 And there was a feare in the hoste, and in the field, and among all the people: the garison also, & they that went out to spoile, were afrayde themselues: and the earth h trembled: for it was stricken with feare by God.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shall be against his enemies.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin saw: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore said Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, behold, Ionathan and his armour bearer were not there.

18 And Saul sayd vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 ¶ And while Saul talked with ỹ priest, the

the noise that was in the hoste of the Philistims, spread further abroad, and increased: therefore Saul said vnto the Priest, [i] Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell, and behold, * euery mans sword was against his fellow, and there was a very great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistims before time, and were come with them into all parts of the hoste, euen they also turned to bee with the [k] Israelites that were with Saul and Ionathan.

22 Also all the men of Israel which had hidde themselues in mount Ephraim, when they heard that the Philistims were fledde, they followed after them in the battel.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were prested with hunger: for Saul charged the people with an oath, saying, [l] Cursed bee the man that eateth ‡ foode till night, that I may bee auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the land came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and behold, the hony dropped, and no man mooued his hand to his mouth: for the people feared the [m] oath.

27 But Ionathan heard not when his Father charged the people with the oath: wherefore hee put forth the ende of the rod, that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his [n] eyes receiued sight.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee thee man that eateth sustenance this day: and the people were ‖ faint.

29 Then said Ionathan, My father hath [o] troubled the land: see now how mine eyes are made cleare, because I haue tasted a little of this hony.

30 How much more, if the people had eaten to day of the spoile of their enemies which they found? for had there not beene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aialon, and the people were exceeding faint.

32 So the people turned to the spoile, and tooke sheepe, and oxen, and calues, and slew them on the ground, and the people did eate them * with the blood.

33 Then men told Saul, saying, Behold, the people sinne against the Lord, in that they eate with the blood. And hee said, Yee haue trespassed: [p] roule a great stone vnto me this day.

34 Againe Saul said, Go abroad among the people, and bid them bring me euery man his oxen, and euery man his sheepe, and slay them here, and eate, and sinne not against the Lord in eating with the blood. And the people brought euery man his ore in his hand that night, and slew them there.

35 Then Saul made an Altar vnto the Lord, and that ‖ was the first Altar that hee made vnto the Lord.

36 ¶ And Saul said, Let vs goe downe after the Philistims by night, and spoile them vntill the morning shine, and let vs not leaue a man of them. And they said, Doe whatsoeuer thou thinkest best. Then said the Priest, Let vs [q] draw neere hither vnto God.

37 So Saul asked of God, saying, Shall I go downe after the Philistims? wilt thou deliuer them into the hands of Israel? But he answered them not at that time.

38 And Saul said, * All ye ‡ chiefe of the people, come ye hither, and know, and see by whom this sinne is done this day.

39 For as the Lord liueth, which saueth Israel, though it bee done by Ionathan my sonne, he shall die the death. But none of all the people answered him.

30 Then he said vnto all Israel, Be yee on one side, and I and Ionathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue [r] a perfect lot. And Ionathan and Saul were taken, but the people escaped.

42 And Saul said, Cast lot betweene me and Ionathan my sonne. And Ionathan was taken.

43 Then Saul said to Ionathan, Tell mee what thou hast done. And Ionathan told him and said, I tasted a little hony with the ende of the rod that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so and more also, vnlesse thou die the death, Ionathan.

45 And the people said vnto Saul, [s] Shal Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shall not one haire of his head fall to the ground: for he hath wrought with God this day. So the people deliuered Ionathan that he died not.

46 Then Saul came vp from the Philistims: and the Philistims went to their owne place.

47 ¶ So Saul held the Kingdome ouer Israel, & fought against all his enemies on euery side, against Moab, & against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistims: and whithersoeuer he went, he [t] handled them as wicked men.

48 He gathered also an hoste, and smote [u] Amalek, and deliuered Israel out of the hands of them that spoyled them.

49 Now the sonnes of Saul were Ionathan [x] and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the yonger was named [y] Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was [z] Abner the sonne of Ner, Sauls vncle.

51 And

i Let the Ephod alone, for I haue no leisure now to aske counsell of God, Numb. 27. 21. *Iudg.* 7. 21, 22. 2. *chron.* 20. 23.

k Though before for feare of the Philistims they declared themselues as enemies to their brethren.

l Such was his hypocrisie and arrogancie, that he thought to attribute to his policy, y which God had giuen by the hand of Ionathan.

‡ *Ebr. bread.*

m That is, the punishment, if they breake their oath.

n Which were dimme before for wearinesse and hunger.

‖ *Or, weary.*

o By making this cruell law.

* *Leuit.* 7. 26. *and* 19. 26. *Deut.* 12. 16.

p That the blood of the beasts that shall be slaine, may be pressed out vpon it.

‖ *Or, of that stone began he to build an Altar.*

q To aske counsell of him.

* *Iudg.* 20. 1.

‡ *Ebr. corners.*

r Cause the lot to fall on him that hath broken the oath: but he doth not consider his presumption in commanding the same oath.

s The people thought it their duety to rescue him who of ignorance had but broken a rash lawe, and by whom they had receiued so great a benefite.

‖ *Or, ouercame them.*

t As the Lord had commanded, Deut. 25. 17.

u Called also Abinadab, Chap. 31. 2.

x Which was the wife of Dauid, Chap. 18. 27.

y Whom Ioab the captaine of Dauid slew, 2. Sam. 3. 27.

51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.

52 And there was sore warre against the Philistims all the dayes of Saul: and [z] whomsoeuer Saul saw to be a strong man, and meete for the warre, hee tooke him vnto him.

z As Samuel had forewarned, Chap. 8. 11.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 Hee spareth Agag and the best things. 19 Samuel reproueth him. 28 Saul is reiected of the Lord, and his Kingdome giuen to another. 33 Saul heweth Agag in pieces.

AFterward Samuel sayde vnto Saul, * The Lord sent mee to anoynt thee King ouer his people, ouer Israel: now therefore [a] obey the voyce of the words of the Lord.

Chap. 9. 16.

a Because hee hath preferred thee to this honour, thou art bound to obey him. *Exod 17. 14. Num. 24. 20.*

2 Thus sayeth the Lord of hostes, I remember what Amalek did to Israel, * how they laid waite for them in the way, as they came vp from Egypt.

3 Now therefore goe, and smite Amalek, and destroy yee all that pertaineth vnto them, and haue no compassion on them, but [b] slay both man and woman, both infant and suckling, both oxe and sheepe, both camel and asse.

b That this might be an example of Gods vengeance against them that deale cruelly with his people. ‖ *Or, know their number by the Lambes which they brought.* ‖ *Or, fought in the valley.*

4 ¶ And Saul assembled the people, and ‖ numbred them in Telaim, two hundreth thousand footmen, and ten thousand men of Iudah.

5 And Saul came to a city of Amalek, and ‖ set watch at the riuer.

6 And Saul said vnto the [c] Kenites, Go, depart, and get you downe from among the Amalekites, lest I destroy you with them: for yee shewed [d] mercy to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

c Which were the posterity of Iethro Moses father in law. d For Iethro came to visite them, and gaue them good counsell, Exod. 18. 19.

7 So Saul smote the Amalekites from Hauilah as thou commest to Shur, that is before Egypt,

8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beastes, and the lambes, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 ¶ Then came the word of the Lord vnto Samuel, saying,

11 It [e] repenteth mee that I haue made Saul king: for hee is turned from mee, and hath not performed my Commandements. And Samuel was moued, and cryed vnto the Lord all night.

12 And when Samuel arose early to meet Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed bee thou of the Lord, I haue fulfilled the [f] commandement of the Lord.

e God in his eternall counsell neuer changeth nor repenteth, as verse 29. though hee seemeth to vs to repent, when any thing goeth contrary to his temporall election.

f This is the nature of hypocrites, to be impudent against the trueth, to condemne others, and iustifie themselues.

14 But Samuel said, What meaneth then the bleating of the sheep in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen, to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let me tell thee what the Lord hath said to me this night. And he said vnto him, Say on.

17 Then Samuel said, When thou wast [g] little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anointed thee King ouer Israel.

g Meaning, of base condition, as Chap 9. 21.

18 And the Lord sent thee on a iourney, and said, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voyce of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul said to Samuel, Yea, I [h] haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent me, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

h He standeth most impudently in his owne defence both against God and his owne conscience.

21 But the people tooke of the spoyle, sheepe, and oxen, [i] the chiefest of the things which should haue beene destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel sayd, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? behold, * to obey is better then sacrifice, and to hearken is better then the fat of rammes.

Eccles. 4. 17. hos. 6. 6, 7. mat. 9. 13. and 12. 7.

23 For [i] rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the word of the Lord, therefore he hath cast away thee from being King.

i God hateth nothing more then the disobedience of his commandement, though the intent seeme neuer so good to man.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lord, and thy wordes, because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, take away my [k] sinne, and turne againe with mee, that I may worship the Lord.

k This was not true repentance but dissimulation, fearing the losse of his kingdome.

26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the word of the Lord: [l] the Lord hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned himselfe to goe away, he caught the lap of his coat, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdome of Israel from thee this day, and hath giuen it to thy [l] neighbour, that is better then thou.

l That is, to Dauid.

29 For in deede the [m] strength of Israel will not lie nor repent: for hee is not a man that he should repent.

m Meaning God, who maintaineth and preserueth his.

30 Then he said, I haue sinned: but honour me, I pray thee, before the elders of my people, and before Israel, and turne againe with me, that I may worship the Lord thy God.

31 ¶ So Samuel turned againe, and followed Saul: & Saul worshipped the Lord.

32 Then said Samuel, Bring ye hither to mee Agag the king of the Amalekites: and Agag came vnto him ‖ pleasantly, and Agag said, Truely the [n] bitternesse of death is passed.

33 And Samuel said, *As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to [o] Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to [p] see Saul vntil the day of his death: but Samuel mourned for Saul, and the Lord [q] repented that he made Saul king ouer Israel.

‖ Or, in bonds.

n He suspected nothing lesse then death, or as some write, he passed not for death. Exod. 17. 11. num. 14. 45.

o Where his house was.

p Though Saul came where Samuel was, Chap. 19. 22.

q As verse 11.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to anoynt Dauid. 7 God regardeth the heart. 13 The Spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

THe Lord then said vnto Samuel, Howe long wilt thou mourne for Saul, [a] seeing I haue cast him away from reigning ouer Israel? fill thine horne with oyle, and come, I wil send thee to Ishai the Bethlehemite: for I haue prouided me a King among his sonnes.

2 And Samuel said, How can I goe? for if Saul shall heare it, he will kill mee. Then the Lord answered, Take an heifer ‡ with thee, and say, I am come [b] to doe sacrifice to the Lord.

3 And call Ishai to the sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoint vnto me him whom I name vnto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the Elders of the towne were [c] astonied at his comming, and said, Commest thou peaceably?

5 And hee answered, Yea: I am come to doe sacrifice vnto the Lord: sanctifie your selues, and come with mee to the sacrifice. And he sanctified Ishai and his sonnes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and said, Surely the Lords [d] anoynted is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the * heart.

8 Then Ishai called Abinadab, and made him come before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Ishai made Shammah come. And he said, Neither yet hath the Lord chosen him.

10 Againe Ishai made his seuen sonnes to come before Samuel, and Samuel said vnto Ishai, The Lord hath chosen none of these.

11 Finally, Samuel said vnto Ishai, ‡ Are there no more children but these? And hee said, There remaineth yet a little one behind, that keepeth the sheepe. Then Samuel said vnto Ishai, * Send and fet him: for we will not sit downe till hee bee come hither.

12 And he sent and brought him in: and hee was ruddie, and of a good countenance, and comely visage. And the Lord said, Arise, and anoynt him, for this is he.

13 Then Samuel tooke the horne of oyle, and anoynted him in the middes of his brethren. And the * Spirit of the Lord ‖ came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14 ¶ But the Spirit of the Lord departed from Saul, and an [e] euill spirit sent of the Lord, vexed him.

15 And Sauls seruants said vnto him, Behold now, the euill spirit of God vexeth thee.

16 Let our lord therefore commaund thy seruants, that are before thee, to seeke a man, that is a cunning player vpon the harpe: that when the euill spirit of God commeth vpon thee, hee may play with his hand, and thou mayest be eased.

17 Saul then said vnto his seruants, Prouide me a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his seruants, and said, Behold, I haue seene a [f] sonne of Ishai, a Bethlehemite, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Ishai, and said, Send mee Dauid thy sonne, which is with the sheepe.

20 And Ishai tooke an asse laden with bread, and a flagon of wine, and a kid, and sent them by the hand of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and ‖ stood before him: and he loued him very well, and he was his armour bearer.

22 And Saul sent to Ishai, saying, Let Dauid now remaine with mee: for hee hath found fauour in my sight.

23 And so when the euill spirit of God came vpon Saul, Dauid tooke an harpe and played with his hand, and Saul was [g] refreshed, and was eased: for the euill spirit departed from him.

a Signifying, that we ought not to shewe our selues more pitifull then God, nor to lament them whom he casteth off.

‡ Ebr. in thine hand.

b That is, to make a peace offering, which might be done though the Arke was not there.

c Fearing lest some grieuous crime had beene committed, because the Prophet was not wont to come thither.

d Thinking that Eliab had bin appointed of God to be made King.

1. Chron. 28. 9. iere. 11. 20. and 17. 10. and 20. 12. psal. 7. 10.

‡ Ebr. are the children ended?

2. Sam. 7. 8. psal. 78. 71. & 89. 21.

Acts 7. 46. and 13. 22.

‖ Or, prospered.

e The wicked spirits are at Gods commandement to execute his will against the wicked.

f Though Dauid was now anoynted King by the Prophet, yet God would exercise him in sundry sorts, before he had the vse of his kingdome.

‖ Or, serue him.

g God would that Saul should receiue this benefit as at Dauids hand, that his condemnation might be the more euident for his cruel hate toward him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defieth Israel. 17 Dauid is sent to his brethren. 34 The strength and boldnesse of Dauid. 47 The Lord saueth not by sword nor speare. 50 Dauid killeth Goliath, and the Philistims flee.

NOw the Philistims gathered their armies to battel, and came together to Shochoh, which is in Judah, and pitched betweene Shochoh and Azekah, ‖ in the coast of Dammin.

2 And Saul, and the men of Israel assembled, and pitched in the valley of Elah, and put themselues in battell aray to meete the Philistims.

3 And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betweene them.

‖ Or, in Ephesdammim.

‖ Or, of the yoke.

4 ¶ Then came a man betweene them a both out of the tents of the Philistims, named Goliath of Gath: his height was sixe cubits and an hand breadth,

a Betweene the two campes.

5 And had an helmet of brasse vpon his head, and a ‖ brigandine vpon him: and the weight of his brigandine was fiue thousand b shekels of brasse.

‖Or, coate of plate.

b That is, 156. lib. 4. ounces, after halfe an ounce the shekel: and 600. shekels weight amounteth to 18. lib. 3 quarters.

6 And hee had ‖ boates of brasse vpon his legges, and a shield of brasse vpon his shoulders.

‖Or, greaues.

7 And the shaft of his speare was like a weauers beame, and his speare head weighed sixe hundred shekels of yron: and one bearing a shield went before him.

8 And hee stood, and cried against the host of Israel, and said vnto them, Why are ye come to set your battel in aray? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If hee bee able to fight with mee, and ‡ kill me, then will we be your seruants: but if I ouercome him and kill him, then shall ye be our seruants, and serue vs.

‡Ebr. smite me.

10 Also the Philistim said, I defie the host of Israel this day: giue me a man that we may fight ‖ together.

‖Or, hand to hand.

11 When Saul and all Israel heard those words of the Philistim, they were discouraged, and greatly afraid.

12 ¶ Now this Dauid was the * sonne of an Ephrathite of Bethlehem Iudah, named Ishai, which had eight sonnes: and ‖ this man was taken for an old man in the dayes of Saul.

*Chap. 16. 1.

‖Or, he was counted among them that bare office.

13 And the three eldest sonnes of Ishai went and followed Saul to the battel: and the names of his three sonnes that went to battel, were Eliab the Eldest, and the next Abinadab, and the third Shammah.

14 So Dauid was the least: and the three eldest went after Saul.

15 Dauid also c went, but hee returned from Saul to feed his fathers sheep in Bethlehem.

c To serue Saul, as Chap. 16. 19.

16 And the Philistim drew neere in the morning and euening, and continued fortie dayes.

17 And Ishai said vnto Dauid his sonne, d Take now for thy brethren an Ephah of this parched corne, and these ten cakes, and runne to the host to thy brethren.

d Though Ishai meant one thing, yet Gods prouidence directed Dauid to another end

18 Also carie these ten fresh cheeses vnto the captaine, and looke how thy brethren fare, and receiue their e pledge.

e if they haue laid any thing to gage for their necessitie, redeeme it out.

19 (Then Saul and they, and all the men of Israel were in the valley of Elah fighting with the Philistims.)

20 ¶ So Dauid rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commaunded him, and came within the compasse of the host: and the host went out in aray, and shouted in the battell.

21 For Israel and the Philistims had put themselues in aray, armie against armie.

22 And Dauid left the things which hee bare, vnder the hands of the keeper of the ‡ carriage, and ran into the host, and came and asked his brethren ‡ how they did.

‡Ebr. vessels.

‡Ebr. of peace.

23 And as he talked with them, behold, the man that was betweene the two armies, came vp, (whose name was Goliath the Philistim of Gath) out of the ‖ armie of the Philistims, and spake f such words, and Dauid heard them.

‖Or, valleyes.

f As are aboue rehearsed, verse 8, 9.

24 And all the men of Israel, when they saw the man, ran away from him, and were sore afraid.

25 For euery man of Israel said, Sawe ye not this man that commeth vp? euen to reuile Israel is he come vp: and to him that killeth him will the king giue great riches, and will giue him his * daughter, yea, and make his fathers house g free in Israel.

*Iosh. 15. 16.

g From taxes and payments.

26 ¶ Then Dauid spake to the men that stood with him, and said, What shalbe done to the man that killeth this Philistim, and taketh away the h shame from Israel? for who is this vncircumcised Philistim, that he should reuile the hoste of the liuing God?

h This dishonor that he doth to Israel.

27 And the people answered him after this manner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with Dauid, and said, Why camest thou downe hither, and with whome hast thou left those few sheepe in the wildernesse? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then Dauid said, What haue I now done? is there not a i cause?

i For his father sending was a iust occasion, and also he felt himselfe inwardly mooued by Gods Spirit.

30 And hee departed from him into the presence of another, and spake of the same manner, and the people answered him according to the former words.

31 ¶ And they that heard the words which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid said to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistim.

33 And Saul said to Dauid, Thou art not k able to goe against this Philistim to fight with him: for thou art a boy, and he is a man of warre from his youth.

k Here Satan proueth Dauids faith, by the infidelitie of Saul.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a l lyon, and likewise a beare, and tooke a sheepe out of the flocke.

l Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

35 And I went out after him, and smote him, and tooke it out of his mouth: and when hee arose against mee, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slew both the lyon and the beare: therefore this vncircumcised Philistim shall be as one of them, seeing hee hath railed on the hoste of the liuing God.

37 ¶ Moreouer Dauid said, The Lord, that deliuered me out of the pawe of the lyon, and out of the paw of the beare, hee will deliuer me out of the hand of this Philistim. Then Saul said vnto Dauid, m Goe, and the Lord be with thee.

m For by these examples he saw that the power of God was with him.

38 And Saul put his rayment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sword vpon his rayment, and ‖ began to goe: for he neuer proued

‖Or, assayed.

proued it: and Dauid said vnto Saul, I cannot go with these: for I am not accustomed. Wherefore Dauid put them off him.

n To the intent that by these weake meanes God might only be knowen to be the authour of the victory.

40 Then toke he his [a] staffe in his hand, and chose him fiue smoothe stones out of a brooke, and put them in his shepheards bag or scrip, and his sling was in his hand, and he drew neere to the Philistim.

41 ¶ And the Philistim came and drew neere vnto Dauid, and the man that bare the shield went before him.

42 Now when the Philistim looked about and saw Dauid, he disdained him: for he was but yong, ruddie, & of a comely face.

43 And the Philistim said vnto Dauid, Am I a dog, that thou commest to me with staues? And the Philistim [o] cursed Dauid by his gods.

o He sware by his gods, that he would destroy him.

44 And the Philistim sayde to Dauid, Come to me, and I will giue thy flesh vnto the foules of the heauen, and to the beasts of the field.

45 ¶ Then said Dauid to the Philistim, Thou commest to mee with a sword and with a speare, and with a shield, but I come to thee in the Name of the Lord of hosts, the God of the hoste of Israel, whom thou hast railed vpon.

p Dauid being assured both of his cause and of his calling, prophesieth of the destruction of the Philistims.

46 This [p] day shall the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I wil giue the carkeises of the hoste of the Philistims this day vnto the foules of the heauen, & to the beasts of the earth, that all the world may know, that Israel hath a God, &

47 And that all this assembly may know, that the Lord saueth not with sword nor with speare (for the battell is the Lords) and he will giue you into our hands.

48 And when the Philistim arose to come and draw neere vnto Dauid, Dauid [q] hasted and ranne to fight against the Philistim.

q Being moued with a feruent zeale to be reuenged vpon this blasphemer of Gods Name.

49 And Dauid put his hand in his bag, and toke out a stone, and slang it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groueling to the earth.

50 So Dauid * ouercame the Philistim, with a sling and with a stone, and smote the Philistim, and slewe him, when Dauid had no sword in his hand.

*Eccles. 47.4. 1.mac.4.30.

51 Then Dauid ranne, and stood vpon the Philistim, and toke his sword, and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistims sawe that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted and followed after the Philistims, vntill they came to the || valley, and vnto the gates of Ekron, and the Philistims fell downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

||Or, Gai the city.

53 And the children of Israel returned from pursuing the Philistims, and spoiled their tents.

54 And Dauid toke the head of the Philistim, and brought it to Ierusalem, and put his armour in his || tent.

||Or, house at Beth-lehem.

55 ¶ When Saul saw Dauid goe forth against the Philistim, he said vnto Abner the captaine of his hoste, Abner, [r] whose sonne is this yong man? And Abner answered, As thy soule liueth, O king, I cannot tell.

r That is, of what family and tribe is he? or else he had forgotten Dauid, albeit he had receiued so great a benefite by him.

56 Then the King sayd, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner toke him, & brought him before Saul with the head of the Philistim in his hand.

58 And Saul said to him, Whose sonne art thou, thou young man? And Dauid answered, I am the sonne of thy seruant Iishai the Bethlehemite.

CHAP. XVIII.

1 The amity of Ionathan and Dauid. 8 Saul enuieth Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid. 17 Hee promiseth him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundred foreskins of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

AND when he had made an end of speaking vnto Saul, the [a] soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him as his owne soule.

a His affection was fully bent toward him.

2 And Saul toke him that day, & would not let him returne to his fathers house.

3 Then Ionathan and Dauid made a couenant: for hee loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sword, and to his bow and to his girdle.

5 And Dauid went out whithersoeuer Saul sent him, and behaued himselfe [b] wisely: so that Saul set him ouer the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls seruants.

b That is, hee prospered in all his doings.

6 ¶ When they came againe, and Dauid returned from the slaughter of the [c] Philistim, the women came out of all cities of Israel, singing and dancing to meete King Saul, with timbrels, with instruments of ioy, and with rebecks.

c To wit, Goliath.

7 And the women ‡ sang by course in their play, and said, Saul hath slaine his thousand, and Dauid his ten thousand.

‡ *Ebr. answered playing. Chap. 21.11. and 29.5. ecclus. 47.6,7.*

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They haue ascribed vnto Dauid ten thousand, and to mee they haue ascribed but a thousand, and what can he haue more saue the kingdome?

9 Wherefore Saul [d] had an eye on Dauid from that day forward.

d Because he bare him enuie and hatred.

10 ¶ And on the morrow the euill spirit of God came vpon Saul, and he [e] prophesied in the mids of the house: and Dauid played with his hand like as at other times, and there was a speare in Sauls hand.

e That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

11 And Saul toke the speare, and sayd, I will smite Dauid thorow to the wall. But Dauid auoided twice out of his presence.

12 And Saul was afraid of Dauid, because the Lord was with him, and was departed from Saul

13 Therefore Saul put him from him, and made him a captaine ouer a thousand,

and he went [f] out and in before the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul saw that hee was very wise, he was afraid of him.

16 For all Israel and Judah loued Dauid, because he went out and in before them.

17 ¶ Then Saul said to Dauid, Behold mine eldest daughter Merab, her will I giue thee to wife: onely bee a valiant sonne vnto me, and [g] fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shall be vpon him.

18 And Dauid answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be sonne in law to the king?

19 Howbeit when Merab Sauls daughter should haue beene giuen to Dauid, [h] shee was giuen to Adriel a Meholathite to wife.

20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may be a [i] snare to him, and that the hand of the Philistims may be against him. Wherefore Saul said to Dauid, Thou shalt this day be my sonne in law in the one of the twaine.

22 And Saul commanded his seruants, Speake with Dauid secretly, and say, Behold, the king hath a fauour to thee, and all his seruants loue thee: be now therefore the kings sonne in law.

23 And Sauls seruants spake these words in the eares of Dauid. And Dauid said, [k] Seemeth it to you a light thing to bee a kings sonne in law, seeing that I am a poore man, and of small reputation?

24 And then Sauls seruants brought him word againe, saying, Such words spake Dauid.

25 And Saul said, This wise shall yee say to Dauid, The king desireth no dowry, but an hundred foreskins of the Philistims, to bee auenged of the kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants told Dauid these words, it pleased Dauid well to be the [l] Kings sonne in law: and the dayes were not expired.

27 Afterward Dauid arose with his men, and went and slewe of the Philistims two hundreth men: and Dauid brought their foreskinnes, and [m] they gaue them wholly to the King, that he might be the Kings sonne in lawe: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul saw, and vnderstood that the Lord was with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more [n] afraid of Dauid, and Saul became alway Dauids enemie.

30 And when the Princes of the Philistims went forth, at their going forth [o] Dauid behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

f Meaning, he was captaine ouer the people.

g Fight against them that warre against Gods people.

h By whom he had fiue sonnes, which Dauid put to death at the request of the Gibeonites, 2. Sam. 21. 8.

i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.

k Meaning, that he was not able to endow his wife with riches.

l Because he thought himselfe able to compasse the Kings request.

m Meaning, Dauid and his souldiers.

n To be depriued of his kingdome.

o That is, Dauid had better successe against the Philistims, then Sauls men.

CHAP. XIX.

2 Jonathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 23 The spirit of prophecie commeth on Saul.

THen Saul spake to Jonathan his sonne, and to all his seruants, that they should [a] kill Dauid: but Jonathan Sauls sonne had a great fauour to Dauid.

2 And Jonathan tolde Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out, and stand by my father in the field where [b] thou art, and will commune with my father of thee, and I will see what he saith, and will tell thee.

4 ¶ And Jonathan spake good of Dauid vnto Saul his father, and said vnto him, Let not the King sinne against his seruant, against Dauid: for he hath not sinned against thee, but his workes haue beene to thee very good.

5 For hee ‡ did* put his life in danger, and slew the Philistim, & the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

6 Then Saul hearkened vnto the voice of Jonathan, and Saul [c] sware, As the Lord liueth, he shall not die.

7 So Jonathan called Dauid, and Jonathan shewed him all those words, and Jonathan brought Dauid to Saul, and he was in his presence as in times past.

8 ¶ Againe the warre began, and Dauid went out, and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as hee sate in his house, hauing his speare in his hand, and Dauid [d] played with his hand.

10 And Saul intended to smite Dauid to the wall with the speare: but hee turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morrow thou shalt be slaine.

12 So Michal [e] let Dauid downe thorow a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, and layd it in the bedde, and put a pillow stuffed with goats haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent the messengers to take Dauid, she said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the [‡] bed, that I may slay him.

16 And when the messengers were come in, behold, an image was in the bed, with a pillow of goats haire vnder the head of it.

17 And Saul said vnto Michal, Why hast

a Before Saul sought Dauids life secretly, but now his hypocrisie bursteth foorth to open crueltie.

b That I may giue thee warning what to doe.

‡ *Ebr. he put his soule in his hand, Iudg. 12. 3. chap. 28. 21. psal. 119. 109.*

c Whatsoeuer hee pretended outwardly, yet his heart was full of malice.

d He played on his harpe to mitigate the rage of the euil spirit, as Chap. 16. 23.

‡ *Ebr. in mine.*

e Thus God moued both the son and daughter of this tyrant to fauour Dauid against their father.

f Behold, how the tyrant to accomplish their rage, neither regard oath, nor friendship, God nor man.

haſt thou mocked me ſo, and ſent away mine enemie, that hee is eſcaped? And Michal anſwered Saul, Hee ſaid vnto mee, Let mee goe, or elſe I will kill thee.

18 ¶ So Dauid fled, and eſcaped, and came to Samuel to Ramah, and tolde him all that Saul had done to him: and hee and Samuel went and dwelt at g Naioth.

19 But one told Saul, ſaying, Beholde, Dauid is at Naioth in Ramah.

20 And Saul ſent meſſengers to take Dauid: and when they ſawe a company of Prophets prophecying, and Samuel ſtanding h as appointed ouer them, the Spirit of God fel vpon the meſſengers of Saul, and they alſo i prophefied.

21 And when it was told Saul, hee ſent other meſſengers, and they prophefied likewiſe: againe Saul ſent the third meſſengers, and they prophefied alſo.

22 Then went hee himſelfe to Ramah, and came to a great Well that is in Sechu, and he aſked, and ſaid, Where are Samuel and Dauid? and one ſaid, Behold, they bee at Naioth in Ramah.

23 And he k went thither, euen to Naioth in Ramah, and the Spirit of God came vpon him alſo, and he went prophecying vntill he came to Naioth in Ramah.

24 And he ſtript off l his clothes, and hee prophefied alſo before Samuel, and fell m downe naked all that day and all that night: therefore they ſay, * Is Saul alſo among the Prophets?

g Naioth was a ſchoole where the word of God was ſtudied, neere to Ramah.

h Being their chiefe inſtructer.

i Changed their minds, and prai-led God.

k With a minde to perſecute them.

l His kingly apparell.

m He humbled himſelfe as other did.

Chap. 10. 11.

CHAP. XX.

1 Ionathan comforteth Dauid. 3 They renew their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiſeth Dauid by three arrowes, of his fathers fury.

AND Dauid a fled from Naioth in Ramah, and came and ſayd before Ionathan, What haue I done? what is mine iniquitie? and what ſinne haue I committed before thy father, that he ſeeketh my life?

2 And hee ſayd vnto him, God forbid, thou ſhalt not die: behold, my father will do nothing, great nor ſmall, but he will ‡ ſhew it me: and why ſhould my father hide this thing from me? he will not doe it.

3 And Dauid ſware againe, and ſayd, Thy father knoweth that I haue found grace in thine eyes: therefore hee thinketh, Ionathan ſhall not know it, leſt he be ſorry: but indeed, as the Lord liueth, and as thy ſoule liueth, there is but a b ſtep between mee and death.

4 Then ſayd Ionathan vnto Dauid, Whatſoeuer thy ſoule ‡ requireth, that I will doe vnto thee.

5 And Dauid ſaid vnto Ionathan, Behold, to morrow is the c firſt day of the moneth, & I ſhould ſit with the king at meate: but let me go, that I may hide my ſelfe in the fields vnto the third day at euen.

6 If thy father make mention of mee, then ſay, Dauid aſked leaue of mee, that hee might goe to Beth-lehem to his owne citie: for there is a d yeerely ſacrifice for all that familie.

7 And if he ſay thus, It is well, thy ſeruant ſhall haue peace: but if he be angrie, be ſure that wickednes is concluded of him.

8 So ſhalt thou ſhew mercie vnto thy ſeruant: * for thou haſt ioyned thy ſeruant into a couenant of the Lord with thee, and if there bee in mee iniquitie, ſlay thou mee: for why ſhouldeſt thou bring mee to thy father?

9 ¶ And Ionathan anſwered, God keepe that from thee: for if I knew that wickednes were e concluded of my father to come vpon thee, would not I tell it thee?

10 Then ſaid Dauid to Ionathan, Who f ſhall tell me? how ſhall I know, if thy father anſwere thee cruelly?

11 And Ionathan ſaid to Dauid, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Ionathan ſayd to Dauid, O Lord God of Iſrael, when I haue groped my fathers minde to morrow at this time, or within this three dayes, and if it be wel with Dauid, and I then ſend not vnto thee, and ſhew it thee,

13 The Lord g doe ſo and much more vnto Ionathan: but if my father haue minde to doe thee euill, I will ſhew thee alſo, and ſend thee away, that thou mayeſt goe in peace: and the Lord be with thee as he hath been with my father.

14 Likewiſe I require not whiles I liue: for I doubt not but thou wilt ſhew mee the mercie of the Lord, h that I die not.

15 But I require that thou cut not off thy mercie from mine houſe for euer: no, not when the Lord hath deſtroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond with the houſe of Dauid, ſaying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan ſware vnto Dauid, becauſe he loued him (for hee loued him as his owne ſoule.)

18 Then ſaid Ionathan to him, To morrow is the firſt day of the moneth, & thou ſhalt be ‖ looked for: for thy place ſhalbe empty.

19 Therefore thou ſhalt hide thy ſelfe three dayes, then thou ſhalt go downe quickly and come to the place where thou diddeſt hide thy ſelfe when this matter was in hand, and ſhalt remaine by the ſtone ‡ Ezel.

20 And I wil ſhoot three arrowes on the ſide thereof, as though I ſhot at a marke.

21 And after, I will ſend a boy, ſaying, Go ſeeke the arrowes. If I ſay vnto the boy, See, the arrowes are on this ſide thee, bring them, and come thou: for it is ‡ well with thee and no hurt, as the Lord liueth.

22 But if I ſay thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the i Lord hath ſent thee away.

23 As touching the thing which thou and I haue ſpoken of, behold, the Lord bee betweene thee and me for euer.

24 ¶ So Dauid hid himſelfe in the field: and when the firſt day of the moneth came, the king ſate to eate meate.

25 And the king ſate, as at other times vpon his ſeat, euen vpon his ſeat by the wall: and Ionathan aroſe, and Abner ſate by Sauls ſide, but Dauids place was empty.

b I am in great danger of death.

‡ *Ebr. ſaith.*

c At what time there ſhould be a ſolemne ſacrifice, Num. 28. 11. to the which they added peace offerings and feaſts.

d Reade Chap. 1. 21.

e That he were fully determined.

f If thy father doe fauour me.

g The Lord puniſh me moſt grieuouſly.

h I know that if thou wereſt now preferred to the kingdom, thou wouldeſt not deſtroy me, but ſhew thy ſelfe friendly to my poſteritie.

‖ *Or, mentioned.*

‡ *Ebr. of the way, becauſe it ſerued as a ſigne to ſhew the way to them that paſſed by.*

‡ *Ebr. peace.*

i The Lord is the author of thy departure.

26 And Saul said nothing that day: for hee thought, Some thing had befallen him, though he were k cleane, or els because he was not purified.

27 But on the morow which was the second day of the moneth, Dauids place was empty againe: and Saul said vnto Jonathan his sonne, Wherefore commeth not the sonne of l Jshai to meate, neither yesterday nor to day?

28 And Jonathan answered vnto Saul, Dauid required of me, that hee might goe to Beth-lehem.

29 For he sayd, Let me goe, I pray thee: for our family offereth m a sacrifice in the city, and my brother hath sent for mee: therefore now if I haue found fauour in thine eyes let me goe, I pray thee, and see my n brethren: this is the cause that he commeth not vnto the kings table.

30 Then was Saul angry with Jonathan, and said vnto him, Thou o sonne of the wicked rebellious woman, doe not I know, that thou hast chosen the sonne of Jshai to thy confusion, and to the confusion and shame of thy mother?

31 For as long as the sonne of Jshai liueth vpon the earth, thou shalt not be stablished, nor thy kingdome: wherefore now send and fet him vnto me, for he ‡ shall surely die.

32 And Jonathan answered vnto Saul his father, and said vnto him, Wherefore shall hee p die? what hath he done?

33 And Saul cast a speare at him to hit him, whereby Jonathan knew that it was determined of his father to slay Dauid.

34 ¶ So Jonathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for hee was sory for Dauid, and because his father had reuiled him.

35 On the next morning therefore Jonathan went out into the field, q at the time appointed with Dauid, and a little boy with him.

36 And hee sayd vnto his boy, Runne now, seeke the arrowes which I shoote: and as the boy ranne, he shot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Jonathan had shot, Jonathan cried after the boy, and said, Is not the arrow beyond thee?

38 And Jonathan cried after the boy, r Make speed, haste, and stand not still: and Jonathans boy gathered vp the arrowes, and came to his master,

39 But the boy knew nothing: onely Jonathan and Dauid knew the matter.

40 Then Jonathan gaue his ‡ bow and arrowes vnto the boy that was with him, and sayd vnto him, Goe, carie them into the citie.

41 ¶ Assoone as the boy was gone, Dauid arose out of a place that was toward the s South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine til Dauid exceeded.

42 Therefore Jonathan sayd to Dauid, Goe in peace: that which we haue t swoorne both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seed and betweene thy seede, let it stand for euer.

43 And hee arose and departed, and Jonathan went into the citie.

k Yet he might haue some businesse to let him.

l Thus he speaketh contemptuously of Dauid.

m That is, a peace offering.

n Meaning, all his kinsefolke.

o Thou art euer contrary vnto me as thy mother is.

‡ *Ebr. sonne of death.*

p For it were too great tyranny to put one to death, and not to shew the cause why.

q For this was the third day, as it was agreed vpon, verse 5.

r By these words he admonished Dauid what he ought to doe.

‡ *Ebr. instruments.*

s It seemeth that he had shot on the Northside of the stone, lest the boy should haue espied Dauid.

t Which oth he called in the eight verse, the couenant of the Lord.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 Hee getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to king Achish, 14 and there faineth himselfe mad.

THen came Dauid to a Nob, to Ahimelech the Priest, and Ahimelech was astonied at the meeting of Dauid, and said vnto him, Why art thou alone, and no man with thee?

2 And Dauid said to Ahimelech the Priest, The b King hath commanded me a certaine thing, and hath said vnto mee, Let no man know whereabout I send thee, and what I haue commanded thee: and I haue appointed my seruants to such and such places.

3 Now therefore if thou hast ought vnder thine hand, giue me fiue cakes of bread, or what commeth to hand.

4 And the Priest answered Dauid, and sayd, There is no common bread vnder mine hand, but here is * hallowed bread, if the yong men haue kept themselues, at least from c women.

5 Dauid then answered the Priest, and sayd vnto him, Certainely women haue beene separate from vs these two or three dayes since I came out: and the d vessels of the yong men were holy, though the way were prophane, and how much more then shall euery one e bee sanctified this day in the vessell?

6 So the Priest gaue him hallowed bread: for there was no bread there, saue the shewbread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul f abiding before the Lord, named Doeg the Edomite, the || chiefest of Sauls herdmen.)

8 And Dauid said vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? For I haue neither brought my sword nor my harnesse with mee, because the Kings businesse required haste.

9 And the Priest said, The sword of Goliath the Philistim, whom thou slewest in the * valley of Elah, behold, it is wrapt in a cloth behind the g Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: and Dauid said, There is none to that, giue it me.

10 And Dauid arose, and fled the same day from the h presence of Saul, and went to Achish the king of Gath.

11 And the seruants of Achish said vnto him, Is not this Dauid the * king of the land? did they not sing vnto him in daunces, saying, * Saul hath slaine his thousand,

a Where the Arke then was to aske counsell of the Lord.

b These infirmities that we see in the Saints of God, teach vs that none hath his iustice in himselfe: but receiueth it of Gods mercy.

Exod. 25. 30. leuit. 24. 5. matth. 12. 3, 4.

c If they haue not companied with their wiues.

d That is, their bodies.

e Shall be more carefull to keepe his vessell holy, when he shall haue eaten of this holy foode?

f Tarying to worship before the Arke.

|| *Or, maister of them that keepe Sauls cattell.*

Chap. 17. 2.

g Behinde that place where the hie Priests garment lay.

h That is, out of Sauls dominion.

Chap. 17. 9. Chap. 18 7. and 29 5. eccles. 47. 6.

ſand, and Dauid his ten thouſand?

12 And Dauid ‡ conſidered theſe words, and was ſore afraid of Achiſh the King of Gath.

‡ Ebr. put theſe words in his heart.

13 And he changed his behauiour before them, and fained himſelfe madde in their hands, and [i] ſcrabled on the doores of the gate, and let his ſpettle fall downe vpon his beard.

i By making marks & toyes.

14 Then ſayd Achiſh vnto his ſeruants, Loe, ye ſee the man is beſide himſelfe, wherefore haue ye brought him to me?

15 Haue I need of mad men, that ye haue brought this fellow to play the mad man in my preſence? [k] ſhall hee come into mine houſe?

k Is he meet to be in a kings house?

CHAP. XXII.

1 Dauid hideth himſelfe in a caue. 2 Many that were in trouble came vnto him. 9 Doeg accuſeth Ahimelech. 18 Saul cauſeth the Prieſts to be ſlaine. 20 Abiathar eſcapeth.

DAuid therefore departed thence, and ſaued himſelfe in the caue of [a] Adullam: and when his brethren and all his fathers houſe heard it, they went downe thither to him.

a Which was in the tribe of Iudah, and neere to Beth-lehem.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, & all thoſe that were vexed in minde, and he was their ‖ prince, and there were with him about foure hundreth men.

‖ Or, captaine.

3 ¶ And Dauid went thence to Mizpeh in [b] Moab, and ſaid vnto the king of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

b For there was another ſo called in Iudah.

4 And he [c] brought them before the king of Moab, and they dwelt with him all the while that Dauid was in the [d] hold.

c For he feared the rage of Saul againſt his houſe

d That is, in Mizpeh, which was a ſtrong hold.

5 And the Prophet Gad ſaid vnto Dauid, Abide not in the hold, but depart and goe into the land of Iudah. Then Dauid departed and came into the forreſt of Hareth.

6 ¶ And Saul heard that Dauid was [e] diſcouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his ſpeare in his hand, and all his ſeruants ſtood about him.

e That a great bruit went on him.

7 And Saul ſaid vnto his ſeruants that ſtood about him, Heare now yee ſonnes [f] of Iemini, will the ſonne of Iſhai giue euery one of you fields and vineyards? will hee make you all captaines ouer thouſands, and captaines ouer hundreds:

f Ye that are of my tribe and linage.

8 That all yee haue conſpired againſt mee, and there is none that telleth mee that my ſonne hath made a couenant with the ſonne of Iſhai? and there is none of you that is ſory for mee, or ſheweth mee, that my [g] ſonne hath ſtirred vp my ſeruant to lie in waite againſt mee, as appeareth this day.

g Hereby hee would perſwade them that this conſpiracie was moſt horrible, where the ſonne conſpire againſt the father, and the ſeruant againſt his maſter.

9 ¶ Then anſwered Doeg the Edomite (who was appointed ouer the ſeruants of Saul) and ſaid, I ſaw the ſonne of Iſhai when he came to Nob, to Ahimelech the ſon of Ahitub.

10 Who aſked counſell of the Lord for him, and gaue him victuals, and hee gaue him alſo the ſword of Goliath the Philiſtim.

11 Then the king ſent to call Ahimelech the Prieſt, the ſonne of Ahitub, and all his fathers houſe, to wit, [h] the Prieſts that were in Nob: and they came all to the King.

h Which were the remnant of the houſe of Eli, whoſe houſe God threatned to puniſh.

12 And Saul ſaid, Heare now thou ſonne of Ahitub. And he anſwered, Here I am, my lord.

13 Then Saul ſaid vnto him, Why haue yee conſpired againſt me, thou and the ſonne of Iſhai, in that thou haſt giuen him vitaile, and a ſword, and haſt aſked counſell of God for him, that he ſhould riſe againſt mee, and lie in waite, as appeareth this day?

14 ¶ And Ahimelech anſwered the king, and ſayd, Who is ſo faithfull among all thy ſeruants as Dauid, being alſo the Kings ſon in law, and goeth at thy commandement, and is honourable in thine houſe?

15 [i] Haue I this day firſt begun to aſke counſell of God for him? be it farre from me, let not the king impute any thing vnto his ſeruant, nor to all the houſe of my father: for thy ſeruant knew nothing of all this, leſſe, nor more.

i Haue I not at other times alſo when he had great affaires, conſulted with the Lord for him?

16 Then the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou and all thy fathers houſe.

17 And the King ſayd vnto the ‖ ſergeants that ſtood about him, Turne, and ſlay the Prieſts of the Lord, becauſe their hand alſo is with Dauid, and becauſe they knew when hee fled, and ſhewed it not to me. But the ſeruants of the King [k] would not moue their hands to fall vpon the Prieſts of the Lord.

‖ Or, ſotmen.

k For they knew that they ought not to obey the wicked commandement of the king in ſlaying the innocents.

18 Then the king ſaid to Doeg, Turne thou and fall vpon the Prieſts. And Doeg the Edomite turned, and ranne vpon the Prieſtes, and ſlew that ſame day foureſcore and fiue perſons that did weare a linnen Ephod.

19 Alſo Nob the citie of the Prieſtes ſmote hee with the edge of the ſword, both man and woman, both childe and ſuckling, both ore and aſſe, and ſheep with the edge of the ſword.

20 But one of the ſonnes of Ahimelech the ſonne of Ahitub, (whoſe name was Abiathar) [l] eſcaped and fled after Dauid.

l This was Gods prouidence who according to his promiſe preſerued ſome of the houſe of Eli, Chap. 2. 33.

21 And Abiathar ſhewed Dauid, that Saul had ſlaine the Lords Prieſts.

22 And Dauid ſaid vnto Abiathar, I knew it the ſame day, when Doeg the Edomite was there, that he would tell Saul. I am the cauſe of the death of all the perſons of thy fathers houſe.

23 Abide thou with me, and feare not: for ‖ he that ſeeketh my life, ſhal ſeeke thy life alſo: for with me thou ſhalt be in ſafegard.

‖ Or, he that taketh thy life ſhall take mine alſo.

CHAP. XXIII.

1 Dauid chaſeth the Philiſtims from Keilah. 13 Dauid departeth from Keilah, and remaineth in the wilderneſſe of Ziph. 16 Ionathan comforteth Dauid. 28 Sauls enterpriſe is broken in purſuing Dauid.

Then

THen they told Dauid, saying, Behold, the Philistims fight against [a] Keilah, and spoyle the barnes.

2 Therefore Dauid asked counsell of the Lord, saying, Shall I goe and smite these Philistims? And the Lord answered Dauid, Goe and smite the Philistims, and saue Keilah.

3 And Dauids men said vnto him, See, wee be afraid here in [b] Iudah, how much more if we come to Keilah against the hoste of the Philistims?

4 Then Dauid asked counsel of the Lord againe. And the Lord answered him, and said, Arise, goe downe to Keilah, for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: Thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech [*] fled to Dauid to Keilah, he brought an [c] Ephod ‡ with him.

7 ¶ And it was told Saul that Dauid was come to Keilah, and Saul said, God hath deliuered him into mine hand: for hee is shut in, seeing hee is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischiefe against him, said to Abiathar the Priest, [d] Bring the Ephod.

10 Then said Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lords of Keilah deliuer mee vp into his hand? And will Saul come downe as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord said, Hee will come downe.

12 Then said Dauid, Will the ‖ lords of Keilah deliuer mee vp, and the men that are with mee, into the hand of Saul? And the Lord said, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about sixe hundreth, arose, and departed out of Keilah, and went ‖ whither they could. And it was told Saul, that Dauid was fled from Keilah, and hee left off his iourney.

14 And Dauid abode in the wildernesse in ‖ holdes, and remained in a mountaine in the wildernesse of Ziph. And Saul sought him euery day, but God [e] deliuered him not into his hand.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wildernesse of Ziph in the wood.

16 ¶ And Ionathan Sauls sonne arose and went to Dauid into the wood, and comforted ‡ him in God,

17 And said vnto him, Feare not: for the hand of Saul my father shall not find thee, and thou shalt be [f] King ouer Israel, and I shall be next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Ionathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holds, in the wood, in the hill of Hachilah which is on the right side ‖ of Jeshimon?

20 Now therefore, O King, come downe according to all that thine heart can desire, and our part shall bee to deliuer him into the kings hands.

21 Then Saul said, [g] Be ye blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare yet better: know and see his place where he ‡ hanteth, and who hath seene him there: for it is said to me, He is subtile and craftie.

23 See therefore and know all the secret places where hee hideth himselfe, and come yee againe to me with the certainety, and I will goe with you: and if he be in the [h] land, I will search him out throughout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wildernesse of Maon, in the plaine on the right side of Jeshimon.

25 Saul also and his men went to seeke him, and they told Dauid: wherefore hee came downe vnto a rocke, and abode in the wildernesse of [i] Maon. And when Saul heard that, hee followed after Dauid in the wildernesse of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about to take them.

27 But there came a [k] messenger to Saul, saying, Haste thee, and come: for the Philistims haue inuaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, [l] Sela-hammahlekoth.

a Which was a citie in the tribe of Iudah, Iosh. 15.24.

b That is, in the mids of Iudah, much more, when we come to the borders against our enemies.

*Chap. 22.20.

c By Gods prouidence the Ephod was preserued and kept with Dauid the true King.

‡ *Ebr. in his hand.*

d To consult with the Lord by Vrim and Thummim.

‖ *Or, gouernours.*

‖ *Or, to and fro, as hauing no certaine place to goe to.*

‖ *Or, strong places.*

e No power nor policie can preuaile against Gods children, but when he appointeth the time.

‡ *Ebr. his hand.*

f Ionathan assureth Dauid that God wil accomplish his promise and that his father striueth against his owne conscience.

g The Lord recompense this friendship.

‡ *Ebr. where his foote hath been,*

h In your countrey of Ziph, which is in Iudah.

i Which was also in the tribe of Iudah, Iosh. 15. 55.

k Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the Lions mouth.

l That is, the stone of diuision, because there they diuided themselues one from another.

CHAP. XXIIII.

1 Dauid hid in a caue spareth Saul. 10 He sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 Hee causeth Dauid to sweare vnto him to be fauourable vnto his.

AND Dauid went thence, and dwelt in [a] holds at En-gedi.

2 When Saul was returned from the Philistims, they told him, saying, Behold, Dauid is in the wildernesse of [b] En-gedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rockes among the wilde goates.

4 And hee came to the sheepe coates by the way where there was a caue, and Saul went in ‡ to doe his easement: and Dauid and his men sate in the ‡ inward parts

‖ *Or, of the wildernesse.*

a That is, in strong places, which were defenced by nature.

b A citie of Iudah, Iosh. 15.62.

‡ *Ebr. to couer his feete.*

‡ *Ebr. in the sides.*

parts of the caue.

5 And the men of Dauid said vnto him, See, the day is [c] come, whereof the Lord said vnto thee, Behold, I will deliuer thine enemie into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose, and cut off the lap of Sauls garment priuily.

6 And afterward Dauid [d] was touched in his heart, because he had cut off the lappe which was on Sauls garment.

7 And he sayd vnto his men, The Lord keepe mee from doing that thing vnto my master the Lordes annointed, to lay mine hand vpon him: for he is the anointed of the Lord.

8 So Dauid ouercame his seruants with these wordes, and suffered them not to arise against Saul: so Saul rose vp out of the caue, and went away.

9 ¶ Dauid also arose afterward, & went out of the caue, and cried after Saul, saying, O my lord the king. And when Saul looked behinde him, Dauid enclined his face to the earth, and bowed himselfe.

10 And Dauid said to Saul, [e] Wherefore giuest thou an eare to mens wordes, that say, Behold, Dauid seeketh euill against thee?

11 Behold, this day thine eyes haue seene that the Lord had deliuered thee this day into mine hand in the caue, and some bade me kill thee, but I had compassion on thee, and said, I will not lay mine hand on my master: for he is the Lords anointed.

12 Moreouer my father, behold: behold, I say, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Understand and see, that there is neither euill nor wickednesse in mee, neither haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lord be iudge betweene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the ‖ old prouerbe saith, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Israel come out? after whom doest thou pursue? after a dead dogge, and after a flea?

16 The Lord therefore be iudge, & iudge betweene thee and me, and see, and plead my cause, and ‡ deliuer me out of thine hand.

17 When Dauid had made an ende of speaking these wordes to Saul, Saul sayd, [f] Is this thy voice, my sonne Dauid? and Saul lift vp his voice and wept,

18 And said to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with me: forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall finde his enemy, and let him depart ‡ free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I [g] know that thou shalt be king, and that the kingdome of Israel shalbe stablished in thine hand.

22 Sweare now therefore vnto me by the Lord, that thou wilt not destroy my seed after me, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saul, & Saul went home: but Dauid and his men went vp vnto the hold.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Dauids wiues. 44 Michol is giuen to Phalti.

THen * Samuel died, and all Israel assembled, and mourned for him, and buried him in his [a] owne house at Ramah. And Dauid arose and went downe to the wildernesse of Paran.

2 Now in [b] Maon was a man, who had his possession in Carmel, and the man was exceeding mighty, and had three thousand sheepe, and a thousand goats: and hee was shearing his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, & she was a woman of singular wisedome and beautifull, but the man was churlish and euill conditioned, and was of the family of Caleb.

4 And Dauid heard in the wildernesse, that Nabal did sheare his sheepe.

5 Therefore Dauid sent ten yong men, and Dauid said vnto the yong men, Goe vp to Carmel, and goe to Nabal, and aske him in my name ‡ how he doeth.

6 And thus shal ye say [c] ‡ for salutation, Both thou and thine house, and al that thou hast, be in peace, wealth and prosperitie.

7 Behold, I haue heard, that thou hast shearers: now thy shepherds were with vs, and wee did them no hurt, neither did they misse any thing all the while they were in Carmel.

8 Aske thy seruants, and they will shew thee. Wherefore let these yong men finde fauour in thine eyes: (for wee come in a good season) giue, I pray thee, whatsoeuer [d] commeth to thy hand, vnto thy seruants, and to thy sonne Dauid.

9 ¶ And when Dauids yong men came, they told Nabal all those words in the name of Dauid, and held their peace.

10 Then Nabal answered Dauids seruants, and said, Who is Dauid? and who is the [e] sonne of Ishai? there be many seruants now adayes, that breake away euery man from his master.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my shearers, and giue it vnto men whom I know not whence they be?

12 ¶ So Dauids seruants turned their way, and went againe, and came, and told him all those things.

13 And Dauid said vnto his men, Gird euery man his sword about him. And they girded euery man his sword: Dauid also girded his sword. And about foure hundreth men went vp after Dauid, and two hundreth abode by the ‡ carriage.

14 Now one of the seruants told Abigail Nabals wife, saying, Behold, Dauid sent

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c Here we see how ready we are to hasten Gods promise, if the occasion serue neuer so little.

d For seeing it was his owne priuate cause, he repented that he had touched his enemie.

e Contrary to the false report of him that said, Dauid was Sauls enemy, he prooueth himselfe to be his friend.

‖ *Or, the prouerbe of an ancient man.*

‡ *Ebr. iudge.*

f Though he was a most cruel enemy to Dauid, yet by his great gentlenesse his conscience compelled him to yeeld.

‡ *Ebr. a good way.*

g Though this tyrant saw and confessed the fauour of God toward Dauid yet he ceaseth not to persecute him against his owne conscience.

Chap 28.3. Eccles. 46. 13,20.

a That is, among his owne kinred.

b Maon and Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galile.

‡ *Ebr. of peace.*

c Some reade, So mayest thou liue in prosperitie the next yere, both thou, &c.

‡ *Ebr. for life.*

d Whatsoeuer thou hast ready for vs.

e Thus the courteous wretches in stead of relieuing the necessitie of Gods children, vse to reuile their persons, and condemne their cause.

‡ *Ebr. vessel.*

sent messengers out of the wilderneſſe, to ſalute our maiſter, and he ‡ railed on them.

‡ *Ebr. droue them away.*

15 Notwithſtanding the men were very good [f] vnto vs, and wee had no diſpleaſure, neither miſſed we any thing as long as wee were conuerſant with them, when we were in the fields.

f When we kept our ſheepe in the wilderneſſe of Paran.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping ſheepe.

17 Now therefore take heed, and ſee what thou ſhalt doe: for euill ‡ will ſurely come vpon our maiſter, and vpon all his family: for he is ſo wicked that a man cannot ſpeake to him.

‡ *Ebr. is accompliſhed.*

18 ¶ Then Abigail made haſte, and tooke two hundred ‡ cakes, and two bottels of wine, and fiue ſheepe ready dreſſed, and fiue meaſures of parched corne, and an hundred ‖ frailes of raiſins, and two hundred of figs, and laded them on aſſes.

‡ *Ebr. bread.*

‖ *Or, cluſters.*

19 Then ſhe ſaid vnto her ſeruants, Goe ye before me: behold, I wil come after you: yet ſhe told [g] not her huſband Nabal.

g Becauſe ſhe knew his crooked nature, that he would rather haue periſhed, then conſented to her enterpriſe.

20 And as ſhe rode on her aſſe, ſhee came down by a ſecret place of the mountaine, and behold, Dauid and his men came downe againſt her, and ſhe met them.

21 And Dauid ſaid, Indeed I haue kept all in vaine that this fellow had in the wilderneſſe, ſo that nothing was miſſed of all that pertained vnto him: for he hath requited me euill for good.

22 So and more alſo doe God vnto the enemies of Dauid: for ſurely I will not leaue of all that hee hath, by the dawning of the day, any that [h] piſſeth againſt the wall.

h Meaning, by this prouerbe, that he would deſtroy both ſmall and great.

23 And when Abigail ſaw Dauid, ſhe haſted, and lighted off her aſſe, and fell before Dauid on her face, and bowed her ſelfe to the ground,

24 And fell at his feete, and ſayd, Oh my lord, I haue committed the iniquitie, and I pray thee, let thine handmaid ſpeake ‡ to thee, and heare thou the wordes of thine handmaid.

‡ *Ebr. in thine eares.*

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, ſo is hee: ‖ Nabal is his name, and folly is with him: but I thine handmaid ſaw not the yong men of my lord whom thou ſenteſt.

‖ *Or, foole.*

26 Now therefore my Lord, as the Lord liueth, and as thy ſoule liueth (the Lord, I ſay, that hath withholden thee from comming to ſhedde blood, and that [i] thine hand ſhould not ſaue thee) ſo now thine enemies ſhall be as Nabal, and they that intend to doe my lord euill.

i That is, that thou ſhouldeſt not be reuenged of thine enemy.

27 And now this ‖ bleſſing which thine handmaid hath brought vnto my lord, let it be giuen vnto the young men that ‡ follow my lord.

‖ *Or, preſent.*

‡ *Ebr. walke at the feete.*

28 I pray thee forgiue the treſpaſſe of thine handmaid: for the Lord will make my lord a [k] ſure houſe, becauſe my lord fighteth the battels of the Lord, and none euill hath beene found in thee ‡ in all thy life.

k Confirme his kingdome to his poſteritie.

‡ *Ebr. from thy dayes.*

29 Yet [l] a man hath riſen vp to perſecute thee, and to ſeeke thy ſoule, but the ſoule of my lord ſhall be bound in the [m] bundle of life with the Lord thy God: & the ſoule of thine enemies ſhal God caſt out, as out of the middle of a ſling.

l To wit, Saul.

m God ſhal preſerue thee long in his ſeruice, and deſtroy thine enemies.

30 And when the Lord ſhall haue done to my lord all the good that hee hath promiſed thee, & ſhal haue made thee ruler ouer Iſrael,

31 Then ſhal it be no griefe vnto thee, nor offence of minde vnto my lord, that hee hath not ſhed blood cauſeleſſe, nor that my lord hath [n] not reuenged himſelfe: and when the Lord ſhall haue dealt well with my lord, remember thine handmaid.

n That he hath not auenged himſelfe, which things would haue tormented his conſcience.

32 Then Dauid ſaid to Abigail, Bleſſed be the Lord God of Iſrael, which ſent thee this day to meet me.

33 And bleſſed be thy counſell, and bleſſed be thou, which haſt kept me this day from comming to ſhed blood, [o] and that mine hand hath not ſaued me.

o Read verſ. 26.

34 For indeed as the Lord God of Iſrael liueth, [p] who hath kept me backe from hurting thee, except thou hadſt haſted and met me, ſurely there had not been left vnto Nabal by the dawning of the day, any that piſſeth againſt the wall.

p He attributeth it to the Lords mercy and not to himſelfe that he was ſtayed.

35 Then Dauid receiued of her hand that which ſhe had brought him, and ſaid to her, Goe vp in peace to thine houſe: behold, I haue heard thy voice, and haue ‡ granted thy petition.

‡ *Ebr. receiued thy face.*

36 ¶ So Abigail came to Nabal, and behold, hee made a feaſt in his houſe, like the feaſt of a king, and Nabals heart was merry within him, for he was very drunken: wherefore ſhe told him [q] nothing, neither leſſe nor more, vntill the morning aroſe.

q For he had no reaſon, either to conſider, or to giue thankes for this great benefite of deliuerance.

37 Then in the morning, when the wine was gone out of Nabal, his wife tolde him thoſe words, and his heart died within him, and he was like a [r] ſtone.

r For feare of the great danger.

38 And about ten dayes after, the Lord ſmote Nabal that he died.

39 ¶ Now when Dauid heard that Nabal was dead, hee ſaid, Bleſſed be the Lord that hath ‖ iudged the cauſe of my rebuke of the hand of Nabal, and hath kept his ſeruant from euill: for the Lord hath recompenſed the wickedneſſe of Nabal vpon his owne head. Alſo Dauid ſent to commune with Abigail to [s] take her to his wife.

‖ *Or, reuenged.*

s For he had experience of her great godlineſſe, wiſedome, and humilitie.

40 And when the ſeruants of Dauid were come to Abigail to Carmel, they ſpake vnto her, ſaying, Dauid ſent vs to thee to take thee to his wife.

41 And ſhee aroſe, and bowed her ſelfe on her face to the earth, and ſaid, Behold, let thine handmaid be a ſeruant to waſh the feet of the ſeruants of my lord.

42 And Abigail haſted, & aroſe, and rode vpon an aſſe, and her fiue maids ‡ followed her, and ſhee went after the meſſengers of Dauid, and was his wife.

‡ *Ebr. went at her feete.*

43 Dauid alſo tooke Ahinoam of * Iſreel, and they were both his wiues.

Ioſh. 15.56. 2.Sam 3.14,15.

44 Now Saul had giuen * Michal his daughter, Dauids wife, to Phalti the ſonne of Laiſh, which was of [t] Gallim.

t Which was a place bordering on the countrey of the Moabites.

CHAP. XXVI.

1 *Dauid was diſcouered to Saul by the Ziphims.* 12 *Dauid taketh away Sauls ſpeare, and a pot of water that ſtood at his head.* 21 *Saul confeſſeth his ſinne.*

Againe

Chap. 23. 19. ‖Or, in Gibeah. ‖Or, the wildernesse.

AGaine the Ziphims came vnto Saul to Gibeah, saying, * Doth not Dauid hide himselfe ‖ in the hill of Hachilah before ‖ Jeshimon?

2 Then Saul arose, and went downe to the wildernesse of Ziph, hauing three thousand [a] chosen men of Israel with him, for to seeke Dauid in the wildernesse of Ziph.

a That is, of the most skilfull and valiant souldiers.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon by the way side. Now Dauid abode in the wildernesse, and he saw that Saul came after him into the wildernesse.

‖Or, to a certaine place.

4 (For Dauid had sent out spies, and vnderstood that Saul was come ‖ in very deede.)

Chap. 14. 50. and 17. 55.

5 Then Dauid arose and came to the place where Saul had pitched, and when Dauid beheld the place where Saul lay, and * Abner the son of Ner which was his chiefe captaine (for Saul lay in the fort, and the people pitched round about him.)

b Who was a stranger and not an Israelite. c Who afterward was Dauids chiefe captaine.

6 Then spake Dauid, and sayd to Ahimelech the [b] Hittite, and to Abishai the sonne of Zeruiah, brother to [c] Joab, saying, Who will go downe with me to Saul to the host? Then Abishai said, I will goe downe with thee.

‖Or, bolster.

7 So Dauid and Abishai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his ‖ head: and Abner and the people lay round about him.

d Meaning, he would make him sure at one stroke. e To wit, in his owne priuate cause: for Iehu slew two kings at Gods appointment, 2. King. 9. 24.

8 ¶ Then said Abishai to Dauid, God hath closed thine enemy into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him [d] againe.

9 And Dauid said to Abishai, Destroy him not: for who can lay his hand [e] on the Lords Anointed, and be guiltlesse?

10 Moreouer Dauid said, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand vpon the Lordes Anointed: but I pray thee, take now the speare that is at his head, and the pot of water, and let vs goe hence.

12 So Dauid tooke the speare and the pot of water from Sauls head, and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were asleepe: for ‡ the Lorde had sent a dead sleepe vpon them.

‡Ebr. the heauie sleepe of the Lord was fallen vpon them.

13 Then Dauid went into the other side, and stood on the top of an hill afarre off, a great space being betweene them.

14 And Dauid cryed to the people, and to Abner the sonne of Ner, saying, ‡ Hearest thou not Abner? Then Abner answered, and said, Who art thou that cryest to the King?

‡Eb. Answerest.

15 ¶ And Dauid sayd to Abner, Art not thou a [f] man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the folke in to destroy the King thy lord.

f Esteemed most valiant and meete to saue the king?

16. This is not well done of thee: as the Lord liueth, ye are ‡ worthy to die, because ye haue not kept your master the Lords Anoynted: and now see where the Kings speare is, and the pot of water that was at his head.

‡Ebr. sonnes of death.

17 And Saul knew Dauids voice, and said, Is this thy voice, [g] my sonne Dauid? and Dauid sayd, It is my voice, my lord, O King.

g Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promise.

18 And hee said, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beseech thee, let my lord the King heare the wordes of his seruant. If the Lord haue stirred thee vp against me, [h] let him smell the sauour of a sacrifice: but if the children of men haue done it, cursed bee they before the Lord: for they haue cast mee out this day from abiding in the [i] inheritance of the Lord, saying, Go serue other gods.

h Let his anger toward vs, be pacified by a sacrifice.

i As much as lay in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seeke a flea, as one would hunt a partridge in the mountaines.

21 Then said Saul, I haue sinned: come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was [k] precious in thine eyes this day: beholde, I haue done foolishly, and haue erred exceedingly.

k Because thou sauedst my life this day.

22 Then Dauid answered and said, Behold the Kings speare, let one of the yong men come ouer and fet it.

23 And let the Lord reward euery man according to his [l] righteousnesse and faithfulnesse: for the Lord had deliuered thee into mine hands this day, but I would not lay mine hand vpon the Lords Anointed.

l Thus he protesteth his innocencie towards Saul, not defending his iustice in the sight of God, in whose presence none is righteous, Psal 143. and 130. 3.

24 And behold, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliuer me out of all tribulation.

25 Then Saul sayd to Dauid, Blessed art thou my Sonne Dauid: for thou shalt doe great things, and also preuaile. So Dauid went his way, and Saul returned to his [m] place.

m To Gibeah of Beniamin.

CHAP. XXVII.

2 Dauid fleeth to Achish king of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistims. 10 Achish is deceiued by Dauid.

AND Dauid said in his heart, I shall now [a] perish one day by the hand of Saul: is it not better for me that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of mee to seeke mee any more in all the coasts of Israel, and so escape out of his hand?

a Dauid distrusteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people.

2 Dauid therefore arose, and hee, and the sixe hundreth men that were with him, went vnto Achish the sonne of Maoch king of Gath.

b Thus God by his prouidence changeth the enemies hearts and maketh them to fauour his in their necessities.

3 And Dauid [b] dwelt with Achish at

Gath,

Gath, hee, and his men, euery man with his houshould, Dauid with his two wiues, Ahinoam the Iezreelite, and Abigail Nabals wife the Carmelite.

4 And it was tolde Saul that Dauid was fled to Gath: so hee sought no more for him.

c Let thine officers appoint me a place.

5 And Dauid sayd vnto Achish, If I haue now found grace in thine eies, c let them giue mee a place in some other citie of the countrey, that I may dwell there: for why should thy seruant dwell in the head citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

‡Ebr. the number of the dayes.

7 ¶ And ‡ the time that Dauid dwelt in the countrey of the Philistims, was foure moneths, and certaine dayes.

d These were the wicked Canaanite, whom God had appointed to bee destroyed.

8 Then Dauid and his men went vp, and inuaded the d Geshurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

9 And Dauid smote the land, and left neither man nor woman aliue, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

‖ Or, against whom.

10 And Achish said, ‖ Where haue ye beene a rouing this day? And Dauid answered, Against the South of Iudah, and against the South of the e Ierahmeelites, and against the South of the Kenites.

e Which were a familie of the tribe of Iudah, 1. Chron. 2. 9.

11 And Dauid saued neither man nor woman aliue, to bring them to Gath, saying, Lest they should tell on vs, and say, So did Dauid, and so will bee his manner all the while that hee dwelleth in the countrey of the Philistims.

‖ Or he doth surely abhorre his people.

12 And Achish beleeued Dauid, saying, ‖ He hath made his people of Israel vtterly to abhorre him: therefore he shall be my seruant for euer.

CHAP. XXVIII.

1 Dauid hath the cheife charge promised about Achish. 8 Saul consulteth with a witch, and shee causeth him to speake with Samuel, 18 who declareth his ruine.

NOw at that time the Philistims assembled their bandes and armie to fight with Israel: therefore Achish said to Dauid, a Be sure, thou shalt goe out with mee to the battell, thou, and thy men.

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmitie, he durst not deny him. *Chap.* 25. 1.

2 And Dauid said to Achish, Surely thou shalt know what thy seruant can doe. And Achish sayd to Dauid, Surely, I will make thee keeper of my head for euer.

3 (*Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had b put away the sorcerers, and the soothsayers out of the land.)

b According to the commandement of God, Exod. 22. 18. Deut. 18. 10, 11.

4 Then the Philistims assembled themselues, and came, and pitched in Shunem, and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, hee was afraid, and his heart was sore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by * Urim, nor yet by Prophets.

c Meaning the hie Priest, Exod. 28. 30.

7 ¶ Then sayd Saul to his seruants, Seeke mee a woman that hath a familiar spirit, that I may goe to her and aske of her. And his seruants said to him, Behold, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul d changed himselfe and put on other raiment, and he went, and two men with him, and they came to the woman by night: and hee said, I pray thee, coniecture vnto mee by the familiar spirit, and bring mee him vp whom I shall name vnto thee.

d He seeketh not to God in his misery, but is led by Satan to vnlawfull meanes, which in his conscience he condemneth.

9 And the woman said vnto him, Behold, thou knowest what Saul hath done, how he hath destroyed the sorcerers, and the soothsayers out of the land: wherefore then seekest thou to take me in a snare to cause me to die?

‖ Or, punishment.

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no ‖ harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And he answered, Bring me vp e Samuel.

e He speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and how Satan hath no power ouer them.

12 And when the woman saw Samuel, shee cryed with a loude voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

‖ Or, an excellent person.

13 And the king sayd vnto her, Be not afraid: for what sawest thou? And the woman said vnto Saul, I saw ‖ gods ascending vp out of the earth.

14 And hee said vnto her, What fashion is hee of? And shee answered, An olde man commeth vp lapped in a mantle: and Saul knew that it was f Samuel, and hee inclined his face to the ground, and bowed himselfe.

f To his imagination, albeit it was Satan, who to blinde his eies tooke vpon him the forme of Samuel, as he can doe of an Angel of light, ‡ Ebr. by the hand of Prophets.

15 ¶ And Samuel sayd vnto Saul, Why hast thou disquieted mee, to bring mee vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither ‡ by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell mee what I shall doe.

16 Then said Samuel, Wherefore then doest thou aske of me, seeing the Lord is gone from thee, and is thine enemie?

g That is, to Dauid. *Chap.* 15. 28.

17 Euen the Lord hath done to g him, as he spake * by mine ‖ hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

‖ Or, ministerie.

18 Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreouer the Lord will deliuer Israel with thee into the hands of the Philistims: h and to morrow shalt thou and thy sonnes bee with mee, and the Lord shall giue

h Ye shall bee dead, chap. 31. 6

gine the hoste of Israel into the hands of the Philistims.

20 Then Saul fell strayghtway all along on the earth, and was sore [i] afraid because of the wordes of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and saw that he was sore troubled, and said vnto him, See, thine handmaid hath obeyed thy voyce, and [k] I haue put my soule in mine hand, and haue obeied the wordes which thou saidest vnto me,

22 Nowe therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, and let me set a morsell of bread before thee, that thou mayest eate, and get thee strength, and goe on thy iourney.

23 But he refused, & said, I will not eate: but his seruants & the woman together compelled him, and he obeyed their voyce: so hee arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, and tooke floure, and kneaded it, and baked of it [l] vnleauened bread.

25 Then she brought them before Saul, and before his seruants: and when they had eaten, they stood vp, and went away the same night.

i The wicked when they heare Gods iudgments, tremble and despaire, but cannot seeke for mercie by repentance.

k I haue venture my life.

l Because it required haste.

CHAP. XXIX.

The Princes of the Philistims cause Dauid to be sent backe from the battell against Israel, because they distrusted him.

NOw the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched ‖ by the fountaine, which is in Izreel.

‖ Or, in Ain.

2 And the ‖ princes of the Philistims went forth by [a] hundreds, and thousands, but Dauid and his men came behind with Achish.

‖ Or, captaines.

a According to their bands or ensignes.

3 Then sayd the Princes of the Philistims, What doe these Ebrewes here? And Achish said vnto the Princes of the Philistims, Is not this Dauid the seruaunt of Saul the King of Israel, who hath bin with me these dayes, [b] or these yeeres, and I haue found nothing in him, since he ‡ dwelt with me vnto this day?

b Meaning, a long time, that is, foure moneths and certaine dayes, Chap. 27.7.

‡ Ebr. fell, as Gen 25.18. 1. Chro. 12.19.

4 But the Princes of the Philistims were wroth with him, & the Princes of the Philistims said vnto him, [*] Send this fellowe backe that hee may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battel, lest that in the battell he be an aduersarie to vs: for wherewith should hee obtaine the fauour of his master? should it not be with [c] the heads of these men?

c Would not Saul receiue him to fauour, if he could betray vs? Chap. 18.7. and 21.11.

5 Is not this Dauid of whom they sang in dances, saying, [*] Saul slew his thousand, and Dauid his ten thousand?

6 ¶ Then Achish called Dauid, and said vnto him, As the Lord liueth, thou hast bin vpright and good in my sight, when thou [d] wentest out and in with mee in the hoste, neither haue I found euill with thee since thou camest to mee vnto this day, but ‡ the Princes doe not fauour thee.

d That is, wast conuersant with me.

‡ Ebr. thou art not good in the eies of the princes.

7 Wherefore now returne, and goe in peace, that thou displease not the Princes of the Philistims.

8 ¶ And Dauid said vnto Achish, But what haue I done? and what hast thou found in thy seruant as long as I haue bin with thee vnto this day, that I may [e] not goe and fight against the enemies of my lord the King?

e This dissimulation cannot be excused: for it grieued him to goe against the people of God.

9 Achish then answered, and said to Dauid, I know thou pleasest mee, as an Angel of God: but the Princes of the Philistims haue sayd, Let him not go vp with vs to battel.

10 Wherefore nowe rise vp early in the morning with thy [f] masters seruants that are come with thee: and when ye be vp early, assoone as ye haue light, depart.

f With them that fled vnto thee from Saul.

11 So Dauid and his men rose vp early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauids two wiues are taken prisoners. 6 The people would stone him. 8 He asketh counsell of the Lord, and pursuing his enemies, recouereth the pray. 24 He diuideth it equally, 26 And sendeth part to his friends.

BUt when Dauid and his men were come to Ziklag [a] the third day, the Amalekites had inuaded vpon the South, even vnto Ziklag, and had [b] smitten Ziklag, and burnt it with fire,

a After that he departed from Achish.

b That is, destroyed the citie.

2 And had taken the women that were therein, prisoners, both small and great, and slew not a man, but caried them away, and went their wayes.

3 ¶ So Dauid and his men came to the city, and behold, it was burnt with fire, and their [c] wiues, and their sonnes, and their daughters were taken prisoners.

c For these only remained in the citie, when the men were gone to warre.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wiues were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorrow: for the people [d] intended to stone him, because the hearts of all the people were vered euery man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

d Thus we see, that in troubles and aduersity we doe not consider Gods prouidence but like raging beasts forget both our owne dutie, and contemne Gods appointment ouer vs.

7 ¶ And Dauid sayde to Abiathar the Priest Ahimelechs sonne, I pray thee bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell of the Lord, saying, Shall I follow after this company? shall I ouertake them? And hee answered him, Follow: for thou shalt surely ouertake them, and [e] recouer all.

e Though God seeme to leaue vs for a time, yet if we trust in him, we shalbe sure to finde comfort.

9 ¶ So Dauid and the fiue hundred men that were with him, went, and came to the riuer Besor, where a part of them abode.

10 But Dauid and foure hundred men followed (for two hundred abode behinde, being too wearie to go ouer the riuer Besor)

11 And they found an Egyptian in the field, and brought him to Dauid, and gaue him [f] bread, and hee did eate, and they gaue him water to drinke.

f God by his prouidence both prouided for the necessitie of this poore stranger, and made him a guide to Dauid to accomplish his enterprise,

12 Also they gaue him a few figges, and two

two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor drunke any water in three dayes, and three nights.

13 ¶ And Dauid sayde vnto him, To whome belongest thou? and whence art thou? And he said, I am a yong man of Egypt, and seruant to an Amalekite: and my master left mee three dayes a goe, because I fell sicke.

14 Wee roued vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid sayd vnto him, Canst thou bring me to this company? and he said, Sweare vnto mee by God, that thou wilt neither kill mee, nor deliuer mee into the hands of my master, and I wil bring thee to this company.

g For othes were in all ages had in most reuerence: euen among the heathen.

16 ¶ And when he had brought him thither, behold they lay scattered abroad vpon all the earth, [h] eating, and drinking, & dancing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Iudah.

h The wicked in their pompe and pleasures consider not the iudgment of God, which is then at hand to smite them.

17 And Dauid smote them from the twilight, euen vnto the euening [i] of the next morrow, so that there escaped not a man of them, saue foure hundred yong men, which rode vpon camels, and fled.

i Some reade, and vnto the morow of the two *euenings*: that is, three dayes.

18 And Dauid recouered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, smal or great, sonne or daughter, or of the spoile of all that they had taken away: Dauid recouered them all.

20 Dauid also tooke all the sheepe, and the oxen, and they draue them before his cattell, and said, This is Dauids [k] pray.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

21 ¶ And Dauid came to the two hundred men that were so wearie for to follow Dauid: whom they had made also to abide at the riuer Besor: and they came to meete Dauid, and to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the euill and wicked of the men that went with Dauid, and said, Because they went not with vs, therefore will we giue them none of the pray that wee haue recouered, saue to euery man his [l] wife and his children: therefore let them cary them away, and depart.

l Vnder these are comprehended the cattell & goods, which appertaine to euery man.

23 Then said Dauid, Ye shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preserued vs, and deliuered the company that came against vs, into our hands.

24 For who wil obey you in this matter? but as his part is that goeth downe to the battell, so shall his part be that tarieth by the stuffe: they shall all part alike.

m So from that day forward he made it a statute & a law in Israel vntill this day.

m Some referre these words to Dauid, that he alledged an olde custome & lawe, as if it were written, It is both now, and hath beene euer.

26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah, and to his friends, saying, See, there is a blessing for you of the spoyle of the enemies of the Lord.

27 He sent to them of Beth-el, & to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Shiphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the Cities of the Ierahmeelites, & to them of the Cities of the Kenites,

30 And to them of Hormah, and to them of Chor-Ashan, and to them of Athach,

31 And to them of Hebron, and [n] to all the places where Dauid and his men had haunted.

n Shewing him selfe mindfull of their benefits towards him.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell. 12 The men of Iabesh tooke downe his body which was hanged on the wall.

NOw the * Philistims fought against Israel, and the men of Israel fledde away from the Philistims, and they fell downe ‖ wounded in mount Gilboa.

* 1. Chron. 10. 1.

‖ Or, slaine.

2 And the Philistims pressed sore vpon Saul and his sonnes, & slew Ionathan, and Abinadab, and Malchishua, Sauls sonnes.

3 And when the battel went sore against Saul, the archers and bowmen ‡ hit him, and he was sore ‖ wounded of the archers.

‡ Eb. found him.

‖ Or, afraid.

4 Then sayd Saul vnto his armour bearer, [a] Draw out thy sword, and thrust mee thorow therewith, lest the vncircumcised come and thrust me thorow and mocke me: but his armour bearer would not, for he was sore afraid. Therefore Saul tooke a sword, and fell vpon it.

a So we see that his cruell life hath a desperate ende, as is commonly seene in them, that persecute the children of God.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon his sword, and died with him.

6 So Saul dyed, and his three sonnes, and his armour bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that were on the other side of the [b] valley, and they of the other side [c] Iorden saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistims came and dwelt in them.

b Neere to Gilboa.

c The tribes of Reuben & Gad, and halfe the tribe of Manasseh.

8 ¶ And on the morrow, when the Philistims were come to spoile them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, and stripped him out of his armour, & sent into the land of the Philistims on euery side, that they should [d] publish it in the Temple of their idoles, and among the people.

d In token of victorie and triumph.

10 And they layd vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of [e] Iabesh Gilead heard what the Philistims had done to Saul,

e Whom he had deliuered from their enemies, Chap. 11. 11.

12 Then they arose (as many as were strong men) and went all night, and tooke the bodie of Saul, & the bodies of his sons from the wall of Beth-shan, and came to Iabesh, and [f] burnt them there,

Iere. 34. 5. 2. Sam. 2. 4.

13 And tooke their bones, and [f] buryed them vnder a tree at Iabesh, and [f] fasted seuen dayes.

f According to the custome of mourners.

THE

¶ The second booke of Samuel.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, because they conteine the conception, nativity, and the whole course of his life, & also the liues and actes of two kings, to wit, of Saul and Dauid, whom he anoynted and consecrated kings by the ordinance of God. And as the first booke conteineth those things which God brought to passe among this people vnder the gouernment of Samuel & Saul: so this second booke declareth the noble acts of Dauid after the death of Saul, when he began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without what horrible and dangerous insurrections, vprores, and treasons were wrought against him, partly by false counsellers, fained friends, and flatterers, & partly by some of his owne children and people, and how by Gods assistance he ouercame all difficulties, and inioyed his kingdome in rest & peace. In the person of Dauid the Scripture setteth forth Christ Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his owne person, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victory against all power both spirituall and temporall: and so reigneth with them, King for euermore.

CHAP. I.

4 It was told Dauid of Sauls death. 15 He causeth him to be slaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when Dauid was returned from the * slaughter of the Amalekites, and had beene two dayes in Ziklag,

1. *Sam.* 30. 17.

2 Behold, a man came the third day out of the hoste from Saul with his a clothes rent, and earth vpon his head: and when he came to Dauid, hee fell to the earth, and did obeisance.

a Seeming to lament the ouerthrow of the people of Israel.

3 Then Dauid said vnto him, Whence commest thou? And hee said vnto him, Out of the host of Israel I am escaped.

4 And Dauid said vnto him, What is done? I pray thee, tell mee. Then he said, That the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul and Ionathan his sonne are dead.

5 And Dauid said vnto the young man that told it him, How knowest thou that Saul and Ionathan his sonne be dead?

6 Then the young man that tolde him, answered, b As I came to mount Gilboa, behold, Saul leaned vpon his speare, and lo, the charets and ‖ horsemen followed hard after him.

b As I fled in the chase.
‖ *Or, captaines.*

7 And when he looked backe he saw me, and called me. And I answered, Here am I.

8 And he said vnto mee, Who art thou? And I answered him, I am an c Amalekite.

c He was an Amalekite borne, but renounced his countrey and ioyned with the Israelites.

9 Then said he vnto mee, I pray thee, ‡ come vpon me, and slay me: for anguish is come vpon me, because my d life is yet whole in mee.

‡ *Ebr. stand vpon.*
d I am sory, because I am yet aliue.

10 So ‡ I came vpon him, and slew him, and because I was sure that hee could not liue after that hee had fallen, I tooke the crowne that was vpon his head, & the bracelets that was on his arme, and brought them hither vnto my lord.

‡ *Ebr. I stood vpon him* *Chap.* 3. 31. *and* 13. 31.

11 Then Dauid tooke hold on his clothes * and rent them, and likewise al the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Ionathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 ¶ e Afterward Dauid sayde vnto the young man that told it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

e After the lamentation he examined him againe.

14 And Dauid said vnto him, * How wast thou not afraid to put foorth thine hand to destroy the Anoynted of the Lord?

* *Psal.* 105. 15.

15 Then Dauid called one of his young men, and said, Goe neere, and fall vpon him. And he smote him that he died.

16 Then sayd Dauid vnto him, f Thy blood bee vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anoynted.

f Thou art iustly punished for thy fault.

17 ¶ Then Dauid mourned with this lamentation ouer Saul and ouer Ionathan his sonne.

18 (Also he bade them to teach the children of Iudah to g shoote, as it is written in the booke of * ‖ Iasher)

g That they might be able to match their enemies the Philistims in that arte.

19 O noble Israel, h hee is slaine vpon the high places: how are the mighty ouerthrowen?

Iosh 10. 13.
‖ *Or, righteous.*

20 * Tell it not in Gath, nor publish it in the streets of Ashkelon, lest the daughters of the Philistims reioyce, lest the daughters of the vncircumcised triumph.

h Meaning Saul.
Micah. 1. 10.

21 Ye mountaines of Gilboa, vpon you be neither dew nor raine, nor i be there fields of offrings: for there the shield of the mighty is cast downe, the shield of Saul, as though he had not bene anoynted with oyle.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

22 The bow of Ionathan neuer turned back, neither did the sword of Saul returne empty from the blood of the slaine, and from the fat of the mighty.

23 Saul and Ionathan were louely and pleasant in their liues, and in their deathes they were not k diuided: they were swifter then eagles, they were stronger then lyons.

k They died both together in Gilboa.

24 Yee daughters of Israel, weepe for Saul, which clothed you in scarlet, l with pleasures, and hanged ornaments of golde vpon your apparell.

l As rich garments, and costly iewels.

25 How were the mighty slaine in the mids of the battell? O Ionathan, thou wast slaine in thine hie places.

26 Woe is mee for thee, my brother Jonathan:

nathan: very kind hast thou beene vnto me: and thy loue to me was wonderfull, passing the loue of [m] women: how are the mighty ouerthrowen, and the weapons of warre destroyed.

m Either toward their husbands, or their children.

CHAP. II.

4 Dauid is anoynted king in Hebron. 9 Abner maketh Ish-bosheth king ouer Israel. 15 The battell of the seruants of Dauid and Ish-bosheth. 32 The buriall of Asahel.

AFter this Dauid [a] asked counsell of the Lord, saying, Shall I goe vp into any of the cities of Iudah? and the Lord sayd vnto him, Goe vp. And Dauid said, [b] Whither shal I goe? He then answered, Unto [b] Hebron.

a By the meanes of the Priest, as 1.Sam.23.2. and 2.Sam.5.19.

b Which citie was also called Kiriath-arba, Iosh.14.15.

2 So Dauid went vp thither [c] his two wiues also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with [c] him, euery man [d] his household, and they dwelt in the cities of Hebron.

c In the time of his persecution.

4 ¶ Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they told Dauid, saying, [*] that the men of Iabesh Gilead buried Saul.

*1.Sam.31.13.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and sayd vnto them, Blessed are ye of the Lord, that ye haue shewed such kindnesse vnto your lord Saul, that you haue [e] buried him.

6 Therefore now the Lord shewe mercy and [d] trueth vnto you: and I will recompense you this benefite, because ye haue done this thing.

d According to his promise, which is to recompense them that are merciful.

7 Therefore now let your hands be strong and be you valiant: albeit your master Saul be dead, yet neuertheless the house of Iudah hath anointed me [e] king ouer them.

e So that you shall not want a captaine and a defender.

8 ¶ But Abner the sonne of Ner that was captaine of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him king ouer Gilead, and ouer the Ashurites, and ouer Izreel, and ouer Ephraim, and ouer Beniamin, and ouer [f] all Israel.

f Ouer the eleuen tribes.

10 Ish-bosheth Sauls sonne was fourty yeere old when he began to reigne ouer Israel, and reigned two yeere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, was seuen yeere and sixe [g] moneths.

g After this time was expired, he reigned ouer all the countrey 33. yeres, Chap.5.5.

12 ¶ And Abner the son of Ner, and the seruants of Ish-bosheth the sonne of Saul went out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 And Abner sayde to Ioab, Let the young men now arise, and [h] play before vs. And Ioab sayd, Let them arise.

h Let vs see how they can handle their weapons.

15 Then there arose, & went ouer twelue of Beniamin by number, which pertained to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught [i] his fellow by the head, and thrust his sword in his fellows side, so they fell downe together: wherefore the place was called ‖ Helkath-hazzurim, which is in Gibeon.

i Meaning, his aduersary.

‖ Or, *the field of strong men.*

17 And the battel was exceeding sore that same day: for Abner and the men of Israel [k] fell before the seruants of Dauid.

k After that these foure and twenty were slaine.

18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foote as a wild roe.

19 And Asahel followed after Abner, and in going hee turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and sayd, Art thou Asahel? And hee answered, Yea.

21 Then Abner said, turne thee either to the right hand, or to the left, & take one of the yong men, and take thee his ‖ weapons: but Asahel would not depart from him.

‖ Or, *spoyle.*

22 And Abner sayd to Asahel, Depart from me: [l] wherefore should I smite thee to the ground? How then should I be able to hold vp my face to Ioab thy brother?

l Why doest thou prouoke me to kill thee?

23 And when hee would not depart, Abner with the hinder end of the speare smote him vnder the [m] fift rib, that the speare came out behind him: and he fell down there, and died in his place. And as many as came to the place where Asahel fell downe and died, stood still.

m Some reade, in those parts, wheras the liuely parts lie: as the heart, the lungs, the liuer, the milt, and the gall.

24 Ioab also and Abishai pursued after Abner: And the sunne went downe, when they were come to the hill Ammah, that lieth before Giah, by the way of the wildernes of Gibeon.

25 And the children of Beniamin gathered themselues together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Ioab, and said, Shall the [n] sword deuoure for euer? knowest thou not that it will be bitternesse in the latter end: how long then shall it be, or when bid the people returne from following their brethren?

n Shall we not make an end of murthering.

27 And Ioab said, As God liueth, if thou hadst not [o] spoken, surely euen in the morning the people had departed euery one back from his brother.

o If thou hadst not prouoked them to battell, as verse 14.

28 ¶ So Ioab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night thorow the ‖ plaine, & went ouer Iorden, and passed through all Bithron till they came to ‖ Mahanaim.

‖ Or, *wildernesse.*

‖ Or, *to the tents.*

30 Ioab also returned back from Abner, and when he had gathered all the people together, there lacked of Dauids seruants, nineteene men and Asahel.

31 But the seruants of Dauid had smitten of Beniamin, and of Abners men, so that three [p] hundred and threescore men died.

p Thus God would confirm Dauid in his kingdome by the destruction of his aduersaries.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Ioab and his men, went all night, and when they came to Hebron, the day arose.

CHAP.

CHAP. III.

1 Long warre betweene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

THere was then [a] long warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

a That is, without intermission enduring two yeres, which was the whole reigne of Ish-bosheth.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izreelite.

3 And his second, was [b] Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maacah, the daughter of Talmai king of Geshur.

b Who is called also Daniel, 1. Chron. 3. 1.

4 And the fourth, Adonijah the sonne of Haggith, and the fift, Shephatiah the sonne of Abital.

5 And the sixt, Ithream by Eglah Dauids wife: these were borne to Dauid in [c] Hebron.

c Within seuen yeeres and sixe moneths.

6 ¶ Now while there was warre betweene the house of Saul and the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And Ish-bosheth sayd to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the wordes of Ish-bosheth, and sayd, Am I a [d] dogges head, which against Iudah doe shew mercie this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargest me this day with a fault concerning this woman?

d Doest thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

9 [e] So doe God to Abner, and more also, except as the Lord hath sworne to Dauid, euen so I doe to him,

e We see how the wicked cannot abide to be admonished of their faults, but seeke their displeasure, which goe about to bring them from their wickednesse.

10 To remoue the kingdome from the house of Saul, that the throne of Dauid may be established ouer Israel, and ouer Iudah, euen from Dan to Beersheba.

11 And he durst no more answere to Abner: for he feared him.

12 ¶ Then Abner sent messengers to Dauid ‖ on his behalfe, saying, Whose is the land? who should also say, Make couenant with mee, and behold, mine hand shall bee with thee, to bring all Israel vnto thee.

‖ Or, *secretly.*

13 Who said, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter when thou commest to see me.

14 ¶ Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer me my wife Michal, which I married for * an hundreth foreskins of the Philistims.

1. *Sam.* 18. 25, 27.

15 And Ish-bosheth sent & tooke her from her husband * Phaltiel the sonne of Laish.

1. *Sam.* 25. 44.

16 And her husband went with her, and came weeping behinde her, vnto Bahurim: then said Abner vnto him, Goe, and returne. So he returned.

f Rather for malice that he bare toward Ish-bosheth, then for loue he bare to Dauid.

17 ¶ And Abner had [f] communication with the Elders of Israel, saying, Ye sought for Dauid in times past, that hee might bee your King.

18 Now then doe it: for the Lord hath spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

19 Also Abner spake ‡ to Beniamin, and afterward Abner went to speake with Dauid in Hebron, concerning all that Israel was content with, and the whole [g] house of Beniamin.

‡ *Ebr. in the eares of Beniamin.*

g Who chalenged the kingdome, because of their father Saul.

20 So Abner came to Dauid to Hebron, hauing twentie men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner said vnto Dauid, I will rise vp, and goe gather all Israel vnto my lord the king, that they may make a couenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went ‖ in peace.

‖ *Or, without harme.*

22 ¶ And behold, the seruants of Dauid and Ioab came [h] from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for hee had sent him away, and hee departed in peace)

h From warre against the Philistims.

23 When Ioab and all the host that was with him, were come, men told Ioab, saying, Abner the sonne of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Ioab came to the king, and said, [i] What hast thou done? beholde, Abner came vnto thee, why hast thou sent him away, and he is departed?

i Here appeareth the malicious minde of Ioab, who would haue had the king to slay Abner for his priuate grudge.

25 Thou knowest Abner the son of Ner: for he came to deceiue thee, and to know thy outgoing, and ingoing, and to know all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, hee sent messengers after Abner, which brought him againe from the well of Sirah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab tooke him aside in the gate to speake with him ‖ peaceably, and smote him vnder the fift rib, that hee died, for the blood of * Asahel his brother.

1. *King.* 2. 5.

‖ *Or secretly.*

Chap. 2. 23.

28 ¶ And when afterward it came to Dauids eare, hee sayd, I and my kingdome are [k] guiltlesse before the Lord for euer, concerning the blood of Abner the sonne of Ner.

k The Lord knoweth that I did not consent to his death.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab bee neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Ioab and [l] Abishai his brother slew Abner, because he had slaine their brother Asahel at Gibeon in battell)

l Abishai is said to slay him with Ioab, because he consented to the murther.

31 And Dauid sayd to Ioab, and to all the people that were with him, Rent your clothes, and put on sackcloth, and mourne [m] before Abner, and King Dauid himselfe followed the biere.

m Meaning, before the corps.

32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept beside the sepulchre of Abner, and

all the people wept.

33 And the King lamented ouer Abner, and said, Died Abner as a [n] foole dieth?

34 Thine hands were not bound, nor thy feete tied in fetters of brasse: but as a man falleth before wicked men, so didst thou fall. And all the people wept againe for him.

35 Afterward all the people came to cause Dauid eate [o] meate, while it was yet day, but Dauid sware, saying, So doe God to me and more also, if I taste bread, or ought elſe, till the sunne be downe.

36 And all the people knewe it, and it [p] pleased them: as whatsoeuer the king did, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the kings deede that Abner the sonne of Ner was slaine.

38 And the king said vnto his seruants, Know yee not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and newly anoynted King: and these men the sonnes of Zeruiah be too ‖ hard for me: the Lord reward the doer of euill according to his wickednesse.

n He declareth that Abner died not as a wretch or vile person, but as a valiant man might doe, being traiterously deceiued by the wicked.

o According to their custome, which was to banket at burials.

p It is expedient sometime not only to conceiue inward sorow, but also that it may appeare to others, to the intent that they may be satisfied.

‖ *Or, cruell.*

CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth the sonne of Saul, 12 Dauid commandeth them to be slaine.

AND when Sauls [a] sonne heard that Abner was dead in Hebron, then his hands were [b] feeble, and all Israel was afraid.

2 And Sauls sonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Beniamin, (for [c] Beeroth was reckoned to Beniamin,

3 Because the Beerothites [d] fled to Gittaim, and sojourned there vnto this day)

4 And Jonathan Sauls sonne had a sonne that was lame on his feete: hee was fiue yeere olde when the tidings came of Saul and Jonathan out of Israel: then his nurse tooke him, and fledde away. And as she made haste to flee, the childe fell, and began to halt, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ishbosheth (who slept on a bed at noone)

6 And behold, Rechab and Baanah his brother came into the middes of the house, as they [e] would haue wheate, & they [f] smote him vnder the fifth rib, and fled.

7 For when they came into the house, he slept on his bed in his bed chamber, and they smote him, and slew him, and beheaded him, and tooke his head, and gate them away thorow the ‖ plaine all the night.

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and said to the king, Behold the head of Ish-bosheth Sauls sonne thine enemy who sought after thy life: and the Lord hath auenged my lord the king this day of Saul and of his seede.

a That is, Ishbosheth.

b Meaning, that he was discouraged.

c The city Beeroth was in the tribe of Beniamin, Iosh. 18.25.

d After the death of Saul for feare of the Philistims

e They disguised themselues as merchants, which came to buy wheate.

f There is nothing so vile and dagerous, which the wicked will not enterprise in hope of lucre and fauour.

‖ *Or, wildernesse.*

9 Then Dauid answered Rechab and Baanah his brother the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie,

10 When one *told me, and said that Saul was dead, (thinking to haue brought good tidings) I tooke him and slew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How [g] much more when wicked men haue slaine a righteous person in his owne house, and vpon his bed? shall I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commanded his young men, and they slew them, and cut off their hands and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Ish-bosheth, and buried it in the sepulchre of *Abner in Hebron.

Chap. 1.15.

g For so much as neither the example of him that slew Saul, nor dutie to their master, nor the innocencie of the person, nor reuerence of the place, nor time did moue them, they deserued most grieuous punishment.

Chap 3.32.

CHAP. V.

3 Dauid is made king ouer all Israel. 7 He taketh the fort of Zion. 19 Hee asketh counsell of the Lord, 20 and ouercommeth the Philistims twise.

THen * came all the tribes of Israel to Dauid vnto Hebron, and said thus, Behold, we are thy [a] bones and thy flesh.

2 And in time past when Saul was our king, thou leddest Israel in and out: and the Lord hath said to thee, *Thou shalt feede my people Israel, and thou shalt bee a captaine ouer Israel.

3 So all the Elders of Israel came to the king to Hebron: and king Dauid made a couenant with them in Hebron [b] before the Lord: and they anoynted Dauid king ouer Israel.

4 ¶ Dauid was thirtie yeere olde when he beganne to reigne: and hee reigned fortie yeere.

5 In Hebron he reigned ouer Judah *seuen yeere, and sixe moneths: and in Jerusalem he reigned thirtie and three yeeres ouer all Israel and Judah.

6 ¶ The king also and his men went to Jerusalem vnto the Jebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the [c] blinde and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had said the same day, Whosoeuer smiteth the Jebusites, and getteth vp to the gutters, and smiteth the lame and blinde, which Dauids soule hateth, I will preferre him: *therefore they said, The blinde and the lame shal not [d] come into that house.

9 So Dauid dwelt in that fort, and called it the citie of Dauid, and Dauid built round about it, from [e] Millo, and inward.

10 And Dauid prospered and grew: for the Lord God of hosts was with him.

11 ¶ Hiram also king of ‡ Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they

1.Chron.11.1.

a We are of thy kinred, and most neere ioyned vnto thee.

Psal.78.71.

b That is, taking the Lord to witnes: for the Arke was as yet in Abinadabs house.

Chap.2.11.

c The children of God called idoles blind and lame guides: therefore the Iebusites meant, that they should proue that their gods were neither blinde nor lame.

1.Chron.11.6.

d The idoles should enter no more into that place.

e He built from the towne house round about to his owne house.

1.Chron.11.8.

‡ *Ebr. Zor.*

they built Dauid an house.

12 Then Dauid knew, that the Lord had stablished him King ouer Israel, and that he had exalted his Kingdome for his people Israels sake.

1.Chron.3.9. 13 And Dauid toke him moe * concubines and wiues out of Ierusalem, after hee was come from Hebron, and moe sonnes and daughters were borne to Dauid.

1.Chron.3.5. 14 *And these be the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Elishua, and Nepheg, and Japhia,

16 And Elishama, & Eliada, & Eliphelet.

1.Chron.14.8. and 11.16. 17 ¶ *But when the Philistims heard that they had anointed Dauid King ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, hee went downe to a fort.

18 But the Philistims came, and spread themselues in the valley of Rephaim.

f By Abiathar the Priest. 19 Then Dauid f asked counsell of the Lord, saying, Shall I goe vp to the Philistims? Wilt thou deliuer them into mine hands? And the Lord answered Dauid, Go vp: for I will doubtlesse deliuer the Philistims into thine hands.

Isa.28.21. 20 ¶ *Then Dauid came to Baal perazim, and smote them there, and sayd, The Lord hath diuided mine enemies asunder before mee, as waters bee diuided asunder: therefore hee called the name of that place || Baal perazim.

(Or, the plaine of diuisions.

1.Chron.14.12. 21 And there they left their images, and Dauid and his men * burnt them.

g Meaning the valley of giants, which Dauid called Baal perazim because of his victory. 22 Againe the Philistims came vp, and spred themselues in the valley of g Rephaim.

23 And when Dauid asked counsel of the Lord, he answered, Thou shalt not goe vp, but turne about behinde them, and come vpon them ouer against the mulbery trees.

24 And when thou hearest the noise of one going in the tops of the mulbery trees, then remooue: for then shall the Lord go out before thee to smite the hoste of the Philistims.

h Which was in the tribe of Beniamin, but the Philistims did possesse it. 26 Then Dauid did so as the Lord had commanded him, and smote the Philistims from Geba, vntill thou come to h Gazer.

CHAP. VI.

5 The Arke is brought foorth of the house of Abinadab. 7 Uzzah is stricken and dieth. 14 Dauid danceth before it, 16 And is therefore despised of his wife Michal.

(Or, chiefe. AGaine Dauid gathered together all the || chosen men of Israel, euen thirtie thousand.

1.Chron.13.5,6. a This was a citie in Iudah called also Kiriathiearim, Iosh.15.9 2 * And Dauid arose and went with all the people that were with him a from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims,

b Which was an hie place of the citie of Baale. 3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in b Gibeah. And Uzzah and Ahio the sonnes of Abinadab did driue the new cart.

4 And when they brought the Arke of God out of the house of *Abinadab, that was at Gibeah, Ahio went before the Arke,

1.Sam.7.1. 5 And Dauid and all the house of Israel c played before the Lord on all instruments made of firre, and on Harps, and on Psalteries, and on Timbrels, and on Cornets, and on Cymbals.

c Praised God and sang Psalmes. 6 ¶ *And when they came to Nachons threshing floore, Uzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

1.Chron.13.10. 7 And the Lord was very wroth with Uzzah, and God d smote him in the same place for his fault, and there he died by the Arke of God.

d Here we see what danger it is to follow good intentions, or to doe any thing in Gods seruice without his expresse word. 8 And Dauid was displeased, because the Lord had ‡ smitten Uzzah: and hee called the name of the place || Perez Uzzah vntill this day.

‡ Ebr. made a breach. || Or, the diuision of Uzzah. 9 Therefore Dauid that day feared the Lord, and sayd, How shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him, into the citie of Dauid, but Dauid caried it into the house of Obed-edom a e Gittite.

e Who was a Leuite, and had dwelt in Gittaim 1.Chron.15.21. 11 And the Arke of the Lord continued in the house of Obed edom the Gittite three moneths, and the Lord blessed Obed-edom and all his houshold.

12 ¶ And one told king Dauid, saying, *The Lord hath blessed the house of Obed-edom, & all that he hath, because of the Arke of God: therfore Dauid went and f brought the Arke of God from the house of Obed-edom into the citie of Dauid with gladnesse.

1.Chron.15.25. f Meaning, he caused the Leuites to beare it, according to the Law. 13 And when they that bare the Arke of the Lord, had gone fiue paces, hee offered an ore, and a fat beast.

14 And Dauid danced before the Lorde with all his might, and was girded with a linnen g Ephod.

g With a garment like to the Priests garment. 15 So Dauid and all the house of Israel, brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked thorow a window, and saw King Dauid leape and dance before the Lord, and she h despised him in her heart.

h The worldlings are notable to comprehend the motions that moue the children of God to praise God by all maner of means. 17 And when they had brought in the Arke of the Lord, they set it in his place in the mids of the Tabernacle that Dauid had pitched for it: then Dauid offered burnt offerings and peace offerings before the Lord.

1.Chron.16.2. 18 And assoone as Dauid had made an end of offering burnt offerings and peace offerings, he * blessed the people in the Name of the Lord of hosts,

19 And gaue among all the people, euen among the whole multitude of Israel, as wel to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottle of wine: so all the people departed euery one to his house.

i That is, to pray for his house, as he had done for the people. 20 ¶ Then Dauid returned to i bl esse his house, and Michal the daughter of Saul came out to meete Dauid, and sayd, O how glorious was the King of Israel this day, which was vncouered to day in the eyes of the maydens of his seruants,

|| Or, vaine man.

as a || fowle vncouereth himselfe!

k It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

21 Then Dauid said vnto Michal, [k] It was before the Lord, which chose me rather then thy Father, and all his house, and commanded me to be ruler ouer the people of the Lord, euen ouer Israel: and therefore will I play before the Lord,

22 And will yet be more vile then thus, and will be low in mine owne sight, and of the very same mayd seruants, which thou hast spoken of, shall I be had in honour.

l Which was a punishment, because she mocked the seruant of God.

23 Therefore Michal the daughter of Saul had no [l] childe vnto the day of her death.

CHAP. VII.

2 Dauid would build God an house but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefites. 12 He promiseth continuance of his Kingdome and posteritie.

1.Chron.17.2.

AFterward * when the King sate in his house, and the Lord had giuen him rest round about from all his enemies,

2 The King said vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within [a] the curtaines.

a Within the Tabernacle couered with skins, Exod.26.7.

3 Then Nathan said vnto the King, Go, and doe all that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Go, and tell my seruant Dauid, Thus sayth the Lord, [b] Shalt thou build me an house for my dwelling?

b Meaning, he should not, yet Nathan speaking according to mans iudgment, and not by the spirit of prophecie, permitted him.

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one [c] word with any of the tribes of Israel whom I commaunded to feede my people Israel: or said I, Why build yee not me an house of cedar trees?

c As concerning the building of an house: meaning, that without Gods expresse word nothing ought to be attempted. 1 Sam.16.12. Psal.78.70.

8 Now therefore so say vnto my seruant Dauid, Thus saith the Lord of hostes, * I tooke thee from the sheepcote following the sheepe, that thou mightest bee ruler ouer my people, ouer Israel.

9 And I was with thee wheresoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a [d] great Name, like vnto the name of the great men that are in the earth.

d I haue made thee famous thorow all the world.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue [e] no more, neither shall wicked people trouble them any more as before time,

e He promiseth them quietnesse, if they will walk in his feare and obedience.

11 And since the time that I set Iudges ouer my people of Israel) & I will giue thee rest from all thine enemies: also the Lorde telleth thee, that he will make thee an house.

12 * And when thy dayes be fulfilled, thou shalt sleepe with thy Fathers, and I will set vp thy seede after thee, which shall proceede out of thy body, and will stablish his Kingdome.

2.King.8.20.

13 * He shall build an house for my Name, and I will stablish the throne of his Kingdome for euer.

1.King.5.5. and 6.12. 2.Chron.22.10.

14 * I will be his Father, and hee shall be my sonne: and * if he sinne, I will chasten him with the [f] rodde of men, and with the plagues of the children of men.

Hebr.1.5. Psal.89.31,32.

f That is, gently as fathers vse to chastise their children.

15 But my mercie shall not depart away from him, as I tooke it from Saul, whom I haue put away before thee.

16 And thine house shall be stablished and thy Kingdome for euer before thee, euen thy throne shall be [g] stablished for euer.

g This was begun in Salomon as a figure, but accomplished in Christ.

17 According to all these words, and according to al this vision, Nathan spake thus vnto Dauid.

18 ¶ Then king Dauid went in, and sate before the Lord, and sayd, Who am I, O Lord God, & what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy seruants house for a great while: but ‡ doth this appertaine to [h] man, O Lord God?

‡ Ebr. is this the law of man?

h Commeth not this rather of thy free mercy, then of any worthinesse that can be in man?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lorde God: for there is none like thee, neither is there any God beside thee, according to all that wee haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might be his people, and that he might make him a name, and doe for [i] you great things, and terrible for thy [k] land, O Lorde, euen for thy people, whome thou redeemedst to thee out of Egypt from the [l] nations, and their gods?

Deut.4.7.

i O Israel.

k And inheritance, which is Israel.

l From the Egyptians and their idoles.

24 For thou hast [m] ordained to thy selfe thy people Israel to bee thy people for euer: and thou Lord art become their God.

m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

25 Now therefore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy Name bee magnified for euer by them that shall say, The Lorde of hostes is the God ouer Israel: and let the [n] house of thy seruant Dauid bee established before thee.

n This prayer is most effectuall when we chiefly seeke Gods glory, and the accomplishment of his promise.

27 For thou, O Lorde of hostes, God of Israel, hast reuealed vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant ‡ beene bold to pray this prayer vnto thee.

‡ Ebr. found his heart disposed.

28 Therefore now, O Lorde God, (for thou art God, & thy wordes be true, and thou hast told this goodnesse vnto thy seruant)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast [o] spoken it: and let the house of thy seruant bee blessed for euer with thy blessing.

o Therefore I firmely beleeue it shall come to passe.

CHAP. VIII.

1 Dauid ouercommeth the Philistims, and other strange nations, & maketh them tributaries to Israel.

After

1 Chron.18.1. Psal.60.2.

‖ Or, Metheg-ammah.

a So that they payed no more tribute.

b He slew two parts, as it pleased him, and reserued the third.

‖ Or, enlarge.

4 Ebr. Perath.

‖ Or, bought the horses of the charets,

‖ Or, the Syrians.

‖ Or, of Damascus: that is, which dwelt neere Damascus.

c In that part of Syria, where Damascus was.

d They payed yeerely tribute.

e For the vse of the Temple.

‖ Or, Antiochia.

‡ Ebr. to aske peace.

‡ Ebr. blesse him.

f For seeing Dauid victorious, he was glad to intreate of peace.

‡ Ebr. in his hand.

‖ Or, Syria, or Calosyria.

‖ Or, in Ge-melah.

‖ Or, in all his enterprises.

g He gaue iudgement in controuersies, and was mercifull toward the people.

‖ Or, writer of Chronicles.

‖ Or, was ouer the Cherethites.

h The Cherethites and Pelethites were as the kings guard, and had charge of his person.

AFter * this now, Dauid smote the Philistims, and subdued them, and Dauid tooke ‖ the bridle of bondage out of the a hand of the Philistims.

2 And hee smote Moab, and measured them with a cord, and cast them downe to the ground: hee measured them with b two cordes to put them to death, and with one full cord to keepe them aliue: so became the Moabites Dauids seruants, and brought gifts.

3 ¶ Dauid smote also Hadadezer the son of Rehob king of Zobah as he went to ‖ recouer his border at the riuer ‡ Euphrates.

4 And Dauid tooke of them a thousand and seuen hundreth horsemen, and twentie thousand footemen, and Dauid ‖ destroyed all the charets, but reserued an hundreth charets of them.

5 ¶ Then came ‖ the Aramites of ‖ Dammesek to succour Hadadezer king of Zobah, but Dauid slew of the Aramites two and twenty thousand men.

6 And Dauid put a garison in c Aram of Dammesek: and the Aramites became seruants to Dauid, d and brought gifts. And the Lord saued Dauid whereseuer hee went.

7 And Dauid tooke the shields of gold that belonged to the seruants of Hadadezer, and brought them to e Ierusalem.

8 And out of Betah, and Berothai (cities of Hadadezer) king Dauid brought exceeding much brasse.

9 ¶ Then Toi king of ‖ Hamath heard how Dauid had smitten all the hoste of Hadadezer.

10 Therefore Toi sent Ioram his sonne vnto king Dauid ‡ to salute him, f to ‡ reioyce with him, because hee had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought ‡ with him vessels of siluer, and vessels of gold, and vessels of brasse.

11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedicated of all the nations which he had subdued:

12 Of ‖ Aram and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob, king of Zobah.

13 So Dauid gate a name after that hee returned, and had slaine of the Aramites in the ‖ valley of salt eighteene thousand men.

14 And hee put a garison in Edom: throughout all Edom put he souldiers: ‡ all they of Edom became Dauids seruants: and the Lord kept Dauid ‖ whithersoeuer he went.

15 Thus Dauid reigned ouer all Israel, and executed g iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiah was ouer the hoste, and Iosaphat the sonne of Ahilud was ‖ recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

18 And Benaiahu the sonne of Iehoiada ‖ and the h Cherethites, and the Pelethites, and Dauids sonnes were chiefe rulers.

CHAP. IX.

9 Dauid restoreth all the landes of Saul to Mephibosheth the sonne of Ionathan. 10 He appointeth Ziba to see to the profite of his lands.

ANd Dauid sayd, Is there yet any man left of the house of Saul, that I may shew him mercie for a Ionathans sake?

a Because of mine oath and promise made to Ionathan, 1.Sam.20.15.

2 And there was of the household of Saul a seruant whose name was Ziba, and when they had called him vnto Dauid, the king said vnto him, Art thou Ziba? and hee said, I thy seruant am he.

3 Then the king sayd, Remaineth there yet none of the house of Saul, on whom I may shew the b mercy of God? Ziba then answered the king, Ionathan hath yet a sonne * lame of his feete.

b Such mercy as shal be acceptable to God. Chap.4.4.

4 Then the king sayd vnto him, Where is he? and Ziba said vnto the king, Behold, hee is in the house of Machir the sonne of Ammiel of Lo-debar.

5 ¶ Then king Dauid sent, and tooke him out of the house of Machir the sonne of Ammiel of Lo-debar.

c Who was also called Eliam, the father of Bathsheba Dauids wife.

6 Now when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, hee fell on his face, and did reuerence. And Dauid said, Mephibosheth? and he answered, Behold thy seruant.

7 Then Dauid sayd vnto him, Feare not: for I will surely shew thee kindnesse for Ionathan thy fathers sake, and will restore thee all the ‖ fieldes of Saul thy father, and thou shalt eate bread at my table continually.

‖ Or, lands.

8 And he bowed himselfe and said, What is thy seruant, that thou shouldest looke vpon such d a dead dog as I am?

d Meaning, a despised person.

9 Then the king called Ziba, Sauls seruant, and sayd vnto him, I haue giuen vnto thy masters ‖ sonne all that pertained to Saul and to his house.

‖ Or, nephew.

10 Thou therefore and e thy sonnes and thy seruants shall till the land for him, and bring in, that thy masters sonne may haue food to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table, (now Ziba had fifteene sonnes and twenty seruants)

e Be ye prouident ouerseers and gouernours of his lands, that they may bee profitable.

11 Then said Ziba vnto the king, According to all that my lord the king hath commanded his seruant, so shall thy seruant doe, f that Mephibosheth may eate at my table, as one of the kings sonnes.

f That Mephibosheth may haue all things at commandement as becommeth a kings sonne.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he did eate continually at the kings table, and was lame on both his feet.

CHAP. X.

4 The messengers of Dauid are villanously intreated of the king of Ammon. 7 Ioab is sent against the Ammonites.

AFter this, * the king of the children of Ammon died, and Hanun his sonne reigned in his stead.

1.Chron.19.1.

2 Then said Dauid, I wil shew kindnes vnto Hanun the sonne of Nahash, as his Father [a] shewed kindnesse vnto mee. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

a The children of God are not vnmindfull of a benefit receiued.

3 And the princes of the children of Ammon saide vnto Hanun their lord, ‡ Thinkest thou that Dauid doeth honour thy Father, that hee hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, [b] to search the city, and to spie it out, and to ouerthrow it?

‡ Ebr. in thine eyes doeth Dauid?

b Their arrogant malice would not suffer them to see the simplicitie of Dauid heart: therefore their counsel turned to the destruction of their countrey.

4 Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

5 ¶ When it was told vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and the King said, Tarie at Iericho till your beards be growen, then returne.

6 ¶ And when the children of Ammon saw that they [c] stanke in the sight of Dauid, the children of Ammon sent & hired the ‖ Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footemen, and of king Maacah a thousand men, and of Ish-tob twelue thousand men.

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadours.

‖ Or, Syriani.

7 And when Dauid heard of it, hee sent Ioab, and all the hoste of the strong men.

8 And the children of Ammon came out, and put their armie in aray at the entring in of the gate: and the Aramites of [d] Zoba, and of Rehob, and of Ish-tob, and of Maacah, were by themselues in the field.

d These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue entertainment, as now the Switzers doe.

9 When Ioab saw that the front of the battell was against him before and behind, hee chose of all the choise of Israel, and put them in aray against the Aramites.

10 And the rest of the people he deliuered into the hand of Abishai his brother, that he might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt helpe mee, and if the children of Ammon be too strong for thee, I will come and succour thee.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion, and Gods people.

12 Be strong, ‡ let vs be valiant for [e] our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

13 Then Ioab, and the people that was with him, ioyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai, and entred into the citie: so Ioab returned from the children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites saw that they were smitten before Israel, they gathered them together.

‡ Or, Hadadezer.

16 And ‖ Hadarezer sent, and brought out the Aramites that were beyond the ‖ Riuer: and they came to Helam, and Shobach the captaine of the hoste of Hadarezer went before them.

‖ Or, Euphrates.

17 When it was shewed Dauid, then hee gathered [f] all Israel together, and passed ouer Iorden, and came to Helam: and the Aramites set themselues in aray against Dauid, and fought with him:

f Meaning the greatest part.

18 And the Aramites fled before Israel: and Dauid destroyed [g] seuen hundreth charets of the Aramites, and fourtie thousand horsemen, and smote Shobach the captain of his host, who died there.

g Which were the chiefest and most principall: for in all he destroyed 7000, in 1. Chron. 19.18. or the souldiers which were in 700 chariots.

19 And when all the kings, that were seruants to Hadarezer, sawe that they fell before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie of Rabbah is besieged. 4 Dauid committeth adulterie. 17 Uriah is slaine. 27 Dauid marieth Bath-sheba.

AND when the yeere was [a] expired in the time when kings goe forth to battel, Dauid sent * Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.

a The yeere following about the spring time, 1. Chron. 20.1.

2 ¶ And when it was euening tide, Dauid arose out of his [b] bed, and walked vpon the roofe of the kings palace: and from the roofe hee saw a woman washing her selfe: and the woman was very beautifull to looke vpon.

b Whereupon he vsed to rest a while after noone, as was read of Ishbosheth, Chap. 4.7.

3 And Dauid sent and enquired what woman it was: and one sayd, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the [c] Hittite?

c Who was not an Israelite borne, but conuerted to the true religion, *Leuit.* 15.19. *and* 18.19.

4 Then Dauid sent messengers, and tooke her away: and shee came vnto him, and he lay with her: (now she was *purified from her vncleannesse, and she returned vnto her house.

5 And the woman conceiued: therefore shee sent and [d] told Dauid, and said, I am with child.

d Fearing lest she should be stoned according to the Law.

6 ¶ Then Dauid sent to Ioab, saying, Send me Uriah the Hittite. And Ioab sent Uriah to Dauid.

7 And when Uriah came vnto him, Dauid demaunded him how Ioab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid said to Uriah, [e] Goe downe to thine house, and wash thy feet. So Uriah departed out of the kings palace, and the king sent a present after him.

e Dauid thought that if Uriah lay with his wife, his fault might be cloked.

9 But Uriah slept at the doore of the kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Uriah went not downe to his house: and Dauid said vnto Uriah, Commest thou not from thy iourney? why didst thou not goe downe to thine house?

11 Then Uriah answered Dauid, [f] The Arke and Israel, and Iudah dwell in tents: and my lord Ioab, and the seruants of my lord abide in the open fields: shall I then go into mine house to eate and drinke, and lie with my wife? by thy life, and by the life of thy soule I will not doe this thing.

f Hereby God would touch Dauids conscience, that seeing the fidelitie and religion of his seruant, hee would declare himselfe so forgetfull of God and iniurious to his seruant.

12 Then Dauid said vnto Uriah, Tarie yet this day, and to morrow I will send thee away. So Uriah abode in Ierusalem, that day, and the morrow.

13 Then Dauid called him, and he did eat and,

and drinke before him, and hee made him
g drunke: and at euen he went out to lie on
his couch with the seruants of his lord, but
went not downe to his house.

14 And on the morrow Dauid wrote a
letter to Ioab, and sent it by the hand of
Uriah.

15 And he wrote ‡thus in the letter, [b]Put
yee Uriah in the forefront of the strength of
the battell, and recule yee backe from him,
that he may be smitten, and die.

16 ¶ So when Ioab besieged the city, he
assigned Uriah vnto a place, where he knew
that strong men were.

17 And the men of the citie came out, and
fought with Ioab: and there fell of the peo-
ple of the seruants of Dauid, and Uriah the
Hittite also died.

18 Then Ioab sent and told Dauid all
the things concerning the warre.

19 ¶ And he charged the messenger, say-
ing, When thou hast made an end of telling
all the matters of the warre vnto the king,

20 ‖ And if the kings anger arise, so that
hee say vnto thee, Wherefore approched yee
vnto the citie to fight? knew yee not that
they would hurle from the wall?

21 Who smote Abimelech sonne of [i]Ie-
rubesheth? did not a woman cast a piece of
a milstone vpon him from the wall, and hee
died in Thebez? Why went yee nigh the
wall? Then say thou, Thy seruant Uriah
the Hittite is also dead.

22 ¶ So the messenger went, and came
and shewed Dauid all that Ioab had sent
him for.

23 And the messenger sayd vnto Dauid,
Certainly the men preuailed against vs, and
came out vnto vs into the field, but we ‡pur-
sued them vnto the entring of the gate.

24 But the shooters shot from the wall
against thy seruants, and some of the kings
seruants bee dead: and thy seruant Uriah
the Hittite is also dead.

25 Then Dauid said vnto the messenger,
[k]Thus shalt thou say vnto Ioab, Let not
this thing trouble thee: for the sword deuou-
reth ‡one as well as an other: make the bat-
tell more strong against the citie, and de-
stroy it, and incourage thou him.

26 ¶ And when the wife of Uriah heard
that her husband Uriah was dead, she mour-
ned for her husband.

27 So when the mourning was past, Da-
uid sent and tooke her into his house, and
she became his wife, and bare him a sonne:
but the thing that Dauid had done, ‡ dis-
pleased the Lo[rd]

CHAP. XII.

1 Dauid reproued by Nathan confesseth his sinne. 18 *The child conceiued in adultery dieth.* 24 *Salomon is borne.* 26 *Rabbah is taken.* 31 *The citizens are grieuously punished.*

Then the Lord [a]sent Nathan vnto Da-
uid, who came to him, and sayd vnto
him, There were two men in one citie, the
one rich, and the other poore.

2 The rich man had exceeding many
sheepe and oxen:

3 But the poore had none at all saue one
little sheepe which he had bought, and nou-
rished vp: and it grewe vp with him, and
with his children also, and did eate of his
owne morsels, and dranke of his owne cup,
and slept in his bosome, and was vnto him
as his daughter.

4 Now there came a ‖ stranger vnto the
rich man, who ‖ refused to take of his owne
sheepe, and of his owne oxen to dresse for the
stranger that was come vnto him, but tooke
the poore mans sheepe, and dressed it for the
man that was come to him.

5 Then ‡ Dauid was exceeding wroth
with the man, and said to Nathan, As the
Lord liueth, the man that hath done this
thing, ‡ shall surely die.

6 And he shall restore the lambe fourefold, because hee did this thing, and had no pitie thereof.

7 Then Nathan said vnto Dauid, Thou art the man. Thus saith the Lord God of Israel, * I anointed thee king ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords [b]house, and thy lords [c]wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreouer (if that had beene too little) haue giuen thee [d]such and such things.

9 Wherefore hast thou despised the commandement of the Lord, to doe euill in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slaine him with the sword of the [e]children of Ammon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the Lord. Behold, I will raise vp euill against thee out of thine owne house, and will [f]take thy wiues before thine eyes, & giue them vnto thine neighbour, and he shall lie with thy wiues in the sight of this [i]sunne.

12 For thou didst it secretly: but I will doe this thing before all Israel, and before the sunne.

13 Then Dauid sayd vnto Nathan, *I haue sinned against the Lord. And Nathan said vnto Dauid, The Lord also hath [g]put away thy sinne, thou shalt not die.

14 Howbeit, because by this deede thou hast caused the enemies of the Lord to [h]blaspheme, the child that is borne vnto thee shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord strooke the childe that Uriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the childe, and fasted and [i]went in, and lay all night vpon the earth.

17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but hee would not, neither did he eate [k]meat with them.

18 So on the seuenth day the child died: and the seruantes of Dauid feared to tell him that the childe was dead: for they sayd, Behold, while the childe was aliue, wee spake vnto him, and hee would not hearken vnto our voyce: how then shall we

g He made him drinke more liberally then he was wont to do, thinking hereby he would haue lien by his wife.

‡ Ebr. saying.

h Except God continually vphold vs with his mightie spirit, the most perfect fall headlong into all vice and abomination.

‖ Or, thou shalt doe this, if.

i Meaning, Gideon, Iudg. 9. 52, 53.

‡ Ebr. were against them.

k Hee dissembleth with the messenger, to the intent that neither his cruell commandement, nor Ioabs wicked obedience might be espied.

‡ Ebr. so and so.

‡ Ebr. was euill in the eies of the Lord

a Because Dauid lay now drowned in sinne, the louing mercie of God, which suffereth not his to perish, waketh his conscience by this similitude, & bringeth him to repentance.

‖ Or, wayfaring man.

‖ Or, spared.

‡ Ebr. the anger of Dauid was kindled.

‡ Eb. is the childe of death. Exod. 22. 1.

1. Sam. 16. 13.

b For Dauid succeeded Saul in his kingdome.

c The Iewes vnderstand this of Eglah and Michal, or Rizpah and Michal.

d That is, greater things then these: for Gods loue and benefits increase towards his, if by their ingratitude they stay him nor.

e Thou hast most cruelly giuen him into the hands of Gods enemies. Deut. 28. 30. chap. 16. 22.

f Meaning, openly, as at noone daye. Eccles. 47. 11.

g For the Lord seeketh but that the sinner would turne to him.

h In saying that the Lord hath appointed a wicked man to reigne ouer his people.

i To wit, to his priuie chamber.

k Thinking by his instant prayer that God would haue restored his childe, but God had otherwise determined.

*Ebr. and he will not himselfe euill.

we say vnto him, The child is dead, ‡to vexe him more?

19 But when Dauid saw that his seruants whispered, Dauid perceiued that the child was dead: therefore Dauid said vnto his seruants, Is the childe dead? and they sayd, He is dead.

20 Then Dauid [l] arose from the earth, and washed and anoynted himselfe, and changed his apparell, and came into the house of the Lord and worshipped, and afterward came to his owne house, and bade that they should set bread before him, and hee did eate.

l Shewing that our lamentations ought not to be excessiue, but moderate: and that we must praise God in all his doings.

21 Then sayd [m] his seruants vnto him, What thing is this, that thou hast done? thou diddest fast and weepe for the childe while it was aliue, but when the childe was dead, thou didst rise vp, and eate meate.

m As they which considered not that God granteth many things to the sobbes and teares of the faithfull.

22 And he said, While the childe was yet aliue, I fasted, and wept: for I sayd, Who can tell, whether God wil haue mercie on me, that the childe may liue?

23 But now being dead, wherefore should I now fast? [n] Can I bring him againe any more? I shall goe to him, but he shall not returne to me.

n By this consideration he appeased his sorrow.

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and shee bare a sonne, and [o] hee called his name Salomon: also the Lord loued him.

*Matth. 1.6.

o To wit, the Lord, 1. Chron. 22.9.

25 For the Lord had sent ‡ by Nathan the [p] Prophet: therefore [q] * hee called his name Iedidiah, because the Lord loued him.

*Ebr. by the hand of.

p To call him Salomon.

q Meaning, Dauid.

26 ¶ Then Ioab fought against Rabbah of the children of Ammon, and tooke the ‖ citie of the kingdome.

2. Chron. 22.9.

‖ Or, the chiefe citie.

27 Therefore Ioab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of [r] waters.

r That is, the chiefe citie, and where all the conduits are, is as good as taken.

28 Now therefore gather the rest of the people together, and beseige the citie that thou mayest take it, lest ‡ the victory be attributed to me.

‡Ebr my name be called vpon it, 2. Chron. 20 2.

29 So Dauid gathered all the people together, and went against Rabbah, and beleiged it, and tooke it.

30 * And hee tooke their Kings crowne from his head, (which weighed a [s] talent of golde, with precious stones) and it was set on Dauids head: and he brought away the spoile of the citie in exceeding great aboundance.

s That is, three-score pound after the weight of the common talent.

31 And hee carried away the people that was therein, and put them vnder [t] sawes and vnder yron harrowes, and vnder axes of yron, and cast them into the tile kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.

t Signifying, that as they were malicious enemies of God, so he put them to cruell death.

CHAP. XIII.

14 Amnon Dauids sonne defileth his sister Tamar.
20 Tamar is comforted by her brother Absalom.
29 Absalom therefore killeth Amnon.

NOw after this so it was, that Absalom the sonne of Dauid hauing a faire sister whose name was [a] Tamar, Amnon the sonne of Dauid loued her.

a Tamar was Absoloms sister both by father and mother, and Amnons onely by father.

2 And Amnon was so sore vexed that hee fell sicke for his sister Tamar: for shee was a [b] virgine, and it seemed hard to Amnon, to doe any thing to her.

b And therefore kept in her fathers house, as Virgins were accustomed.

3 But Amnon had a friend called Ionadab the sonne of Shimeah Dauids brother: and Ionadab was a very subtill man.

4 Who said vnto him, Why art thou the Kings sonne so leane from day to day? wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Ionadab sayd vnto him, [c] Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue me meate, and let her dresse meate in my sight, that I may see it, and eate it of her hand.

c Here wee see that there is no enterprise so wicked, that can lacke counsell to further it.

6 ¶ So Amnon lay downe, and made himselfe sicke: and when the King came to see him, Amnon sayd vnto the King, I pray thee, let Tamar my sister come, and make mee a couple of [d] cakes in my sight, that I may receiue meate at her hand.

d Meaning some delicate and daintie meate.

7 Then Dauid sent home to Tamar, saying, Goe now to thy brother Amnons house, and dresse him meate.

8 ¶ So Tamar went to her brother Amnons house, and he lay downe: and shee tooke ‖ floure and knead it, and made cakes in his sight, and did bake the cakes.

‖ Or, paste.

9 And shee tooke a panne, and [e] powred them out before him, but he would not eate. Then Amnon sayd, Cause yee euery man to goe out from [f] mee: so euery man went out from him.

e That is, shee serued them on a dish.

f For the wicked are ashamed to doe that before men, which they are not afraide to commit in the sight of God.

10 Then Amnon sayd vnto Tamar, Bring the meat into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when shee had set them before him, to eate, he tooke her, and said vnto her, Come lie, with me, my sister.

12 But she answered him, Nay, my brother, doe not force mee: for no such thing * ought to bee done in Israel: commit not this follie.

Leuit. 18 9.

13 And I, ‖ whither shall I cause my shame to goe? and thou shalt bee as one [g] of the fooles in Israel: now therefore, I pray thee speake to the king, for he will not deny me vnto thee.

‖ Or, how shall I put away my shame?

g As a lewd and wicked person.

14 Howbeit, he would not hearken vnto her voyce, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherewith hee hated her, was greater then the loue wherewith he had loued her: and Amnon sayd vnto her, Vp, get thee hence.

16 And she answered him, ‖ There is no cause: this euill (to put me away) is greater then the other that thou diddest vnto mee: but he would not heare her.

‖ Or, for this cause. ‖ Or, boy.

17 But called his ‖ seruant that serued him, and sayd, Put this woman now out from me, and locke the doore after her.

18 And shee had a garment of [h] diuers colours vpon her: for with such garments were the Kings daughters that were

h For that which was of diuers colours or pieces, in those daies was had in greatest estimation. Gen. 37.3. iudg. 5.30.

were virgines, apparelled.) Then his seruant brought her out, and locked the doore after her.

19 And Tamar put ashes on her head, and rent the garment of diuers colours which was on her, and laid her hand on her head, and went her way crying.

20 And Absalom her brother sayd vnto her, Hath Amnon thy brother been with thee? Now yet be ‖ still, my sister: he is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

21 ¶ But when King Dauid heard all these things, he was very wroth.

22 And Absalom spake vnto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And after the time of two yeeres, Absalom had sheepe-shearers in ‖ Baal-hazor, which is beside Ephraim, and [k] Absalom called all the kings sonnes.

24 And Absalom came to the King, and said, Behold now, thy seruant hath sheepe-shearers: I pray thee, that the King with his seruants would goe with thy seruant.

25 But the King answered Absalom, Nay my sonne, I pray thee, let vs not goe all, lest wee be chargeable vnto thee. Yet Absalom lay sore vpon him: howbeit hee would not goe, but ‡ thanked him.

26 Then said Absalom, But I pray thee, shall not my brother [l] Amnon goe with vs? And the king answered him, Why should he goe with thee?

27 But Absalom was instant vpon him, and he sent Amnon with him, and all the kings children.

28 ¶ Now had Absalom commanded his seruants, saying, Marke now when Amnons heart is merrie with wine, and when I say vnto you, Smite Amnon, kill him, feare not, for haue not I [m] commaunded you? be bold therefore, and play the men.

29 And the seruants of Absalom did vnto Amnon as Absalom had commanded: and all the kings sonnes arose, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they came in the way, tidings came to Dauid, saying, Absalom hath slaine all the Kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the [n] ground, and all his seruants stood by with their clothes rent.

32 And Jonadab the sonne of Shimeah Dauids brother answered, and said, Let not my lord suppose that they haue slaine all the young men the kings sonnes: for Amnon onely is dead, ‡ because Absalom had reported so, since he forced his sister Tamar.

33 Now therefore let not my lord the king ‖ take the thing so grieuously, to thinke that all the kings sonnes are dead: ‖ for Amnon onely is dead.

34 ¶ Then Absalom fled: and the young man that kept the watch lift vp his eyes, and looked, & behold, there came much people by the way of the hill side ‖ behinde him.

35 And Jonadab said vnto the king, Behold, the kings sonnes come: as thy seruant said, ‖ so it is.

36 And assoone as he had left speaking, behold, the Kings sons came, and lift vp their voices, and wept: and the King also and all his seruants wept exceedingly sore.

37 But Absalom fled away, and went to [p] Talmai the sonne of Ammihur king of Geshur: and Dauid mourned for his sonne euery day.

38 So Absalom fled, and went to Geshur, and was there three yeeres.

39 And king Dauid ‖ desired to go forth vnto Absalom, because he was pacified concerning Amnon, seeing he was dead.

CHAP. XIIII.

2 Absalom is reconciled to his father by the subtiltie of Ioab. 24 Absalom may not see the Kings face. 25 The beautie of Absalom. 30 Hee causeth Ioabs corne to be burnt, and is brought to his fathers presence.

THen Joab the sonne of Zeruiah perceiued that the kings [a] heart was toward Absalom.

2 And Joab sent to Tekoah, & brought thence a ‖ subtill woman, and said vnto her, I pray thee, faine thy selfe to mourne, and now put on mourning apparell, and [b] anoynt not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, and speake on this maner vnto him (for Joab ‡ taught her what she should say.)

4 ¶ Then the woman of Tekoah spake vnto the king, and fell downe on her face to the ground, and did obeisance, and sayd, ‡ Helpe, O king.

5 Then the king sayde vnto her, What ayleth thee? And she answered, I am indeed a ‡ widow, and my husband is dead.

6 And thine handmaid had two [c] sonnes, and they two stroue together in the field: (and there was none to part them) so the one smote the other, and slew him.

7 And behold, the whole family is risen against thine handmaid, and they sayd, Deliuer him that smote his brother, that we may kill him for the [d] soule of his brother whom hee slewe, that wee may destroy the heire also: so they shall quench my sparkle which is left, and shall not leane to mine husband neither name nor posteritie vpon the earth.

8 And the King sayde vnto the woman, Goe to thine house, and I will giue a charge for thee.

9 Then the woman of Tekoah sayd vnto the king, My lord, O king, this [e] trespasse be on mee, and on my fathers house, and the king and his throne be ‖ guiltlesse.

10 And the king sayd, Bring him to mee that speaketh against thee, and he shal touch thee no more.

11 Then said she, I pray thee, let the king [f] remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And he answered, As the Lord liueth, there shall not one haire of thy sonne fall to the earth.

12 Then

i For though he conceiued sudden vengeance in his heart, yet he dissembled it till occasion serued, and comforted his sister.

‖ Or, in the plaine of Hazor.

k To wit, to a banket, thinking thereby to fulfill his wicked purpose.

‡ Ebr. blessed.

l Pretending to the king, that Amnon was most deare vnto him.

m Such is the pride of the wicked masters, that in all their wicked commandements they think to be obeyed.

n Lamenting, as he that felt the wrath of God vpon his house, Chap. 12. 10.

‡ Ebr. because it was put in Absalomsmouth.

‖ Or, take it to heart.

‖ Or, hath.

‖ Or, one after another.

o That only Amnon is dead.

p For Maachah his mother was the daughter of this Talmai, Chap. 3. 3.

‖ Or, ceased.

a That the king fauoured him.

‖ Or, wise.

b In token of mourning: for they vsed anointing to seeme cheerefull.

‡ Ebr. put words in her mouth.

‡ Ebr. saue.

‡ Ebr. a widow woman.

c Vnder this parable she deserybeth the death Amnon by Absalom.

d Because hee hath slaine his brother, he ought to bee slaine according to the Law, Gen. 9. 6. exod. 21. 12.

e As touching the breach of the law, which punisheth blood, let me beare the blame.

‖ Or, innocent.

f Sweare that they shall not reuenge the blood which are many in number.

12 Then the woman said, I pray thee, let thine handmaid speake a worde to my lord the King. And he sayd, Say on.

13 Then the woman said, Wherefore then hast thou ᵍ thought such a thing against the people of God, or why doeth the king, as one which is faultie, speake this thing, that hee will not bring againe his banished?

14 For we must needes die, and we are as water spilt on the ground, which cannot bee gathered vp againe: neither doeth God ‖ spare any person, yet doeth hee appoint ʰ meanes, not to cast out from him, him that is expelled.

15 Now therefore that I am come to speake of this thing vnto my lord the King, the cause is, that the people ⁱ haue made mee afraid: therefore thine handmaid said, Now will I speake vnto the king: it may be that the king will performe the request of his handmaid.

16 For the king will heare, to deliuer his handmaid out of the hand of the man that would destroy mee, and also my sonne from the inheritance of God.

17 Therefore thine handmaid said, The word of my lord the king shall now be ‡ comfortable: for my lord the king is euen as an ᵏ Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

11 Then the king answered, and said vnto the woman, Hide not from mee, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the king now speake.

19 And the king said, Is not ˡ the hand of Ioab with thee in all this? Then the woman answered, and said, As thy soule liueth, my lord the king, I will not turne to the right hand nor to ‖ left, from ought that my lord the king hath spoken: for euen thy seruant Ioab bade me, and he put all these words in the mouth of thine handmaid.

20 For to the intent that I should ᵐ change the forme of speach, thy seruant Ioab hath done this thing: but ‖ my lord is wise according to the wisedome of an Angel of God, to vnderstand all things that are in the earth.

21 ¶ And the King sayd vnto Ioab, Behold now, I haue ⁿ done this thing: goe then, and bring the yong man Absalom againe.

22 And Ioab fell to the ground on his face, and bowed himselfe, and ‡ thanked the king. Then Ioab said, This day thy seruant knoweth, that I haue found grace in thy sight, my lord the king, in that the king hath fulfilled the request of his seruant.

23 ¶ And Ioab arose, and went to Gesur, and brought Absalom to Ierusalem.

24 And the king said, Let him ᵒ turne to his owne house, and not see my face. So Absalom turned to his owne house, and saw not the kings face.

25 Now in all Israel there was none to be so much praised for beautie as Absalom: from the sole of his foot euen to the top of his head there was no blemish in him.

26 And when he polled his head, (for at euery yeeres end hee polled it: because it was too heauie for him, therefore he polled it:) he weighed the haire of his head at two hundred ᵖ shekels by the Kings weight.

27 And Absalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Absalom dwelt the space of two yeeres in Ierusalem, and saw not the Kings face.

29 Therefore Absalom sent for Ioab to send him to the king, but he would not come to him: and when hee sent againe, he would not come.

30 Therefore he said vnto his seruaunts, Behold, Ioab hath a ‖ field by my place, and hath barley therein: goe, and set it ᵠ on fire: and Absaloms seruants set the field on fire.

31 Then Ioab arose, and came to Absalom, vnto his house, ʳ and said vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Absalom answered Ioab, Behold, I sent for thee, saying, Come thou hither, and I will send thee to the King for to say, Wherefore am I come from Gesur? it had beene better for mee to haue beene there still: now therefore let me see the Kings face: and ˢ if there be any trespasse in mee, let him kill mee.

33 Then Ioab came to the king, and told him: and hee called for Absalom, who came to the king, ᵗ bowed himselfe to the ground on his face before the king, and the king kissed Absalom.

CHAP. XV.

2 The practises of Absalom to aspire to the kingdome. 14 Dauid and his, flee. 31 Dauids prayer. 34 Hushai is sent to Absalom to discouer his counsel.

AFter this, Absalom ‡ prepared him chaRets and horses, and fiftie men to ᵃ runne before him.

2 And Absalom rose vp early, and stood hard by the entring in of the gate: and euery man that had any ‖ matter, and came to the king for iudgement, him did Absalom call vnto him, and sayd, Of what citie art thou? and hee answered, Thy seruant is of one of the ᵇ tribes of Israel.

3 Then Absalom sayd vnto him, See, thy matters are good and rightous, but there is no man deputed of the king to heare thee.

4 Absalom sayd moreouer, ᶜ Oh that I were made iudge in the lande, that euery man which hath any matter or controuersie, might come to mee, that I might doe him iustice.

5 And when any man came neere to him, and did him obeisance, he put forth his hand, and tooke him, and kissed him.

6 And on this maner did Absalom to all Israel, that came to the king for iudgement: so Absalom ᵈ stale the hearts of the men of Israel.

7 ¶ And after ᵉ fortie yeers, Absalom said vnto the king, I pray thee, let me goe to Hebron, and render my vow which I haue vowed vnto the Lord.

8 For thy seruant vowed a vow when I remayned in Gesur, in Aram, saying, If the Lord shall bring mee againe in deede to

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g Why doest thou giue contrary sentence in thy sonne Absalom?

‖ *Or, accept.*

h God hath prouided wayes (as sanctuaries) to saue them oft times, whom man iudgeth worthy death.

i For I thought they would kill this mine heire.

‡ *Ebr. rest.*

k Is of great wisedome to discerne right from wrong.

l Hast thou not done this by the counsel of Ioab?

m By speaking rather in a parable then plainly.

‖ *Or, none can hide ought from the king.*

n I haue granted thy request.

‡ *Ebr. blessed.*

o Couering hereby his affection, and shewing some part of iustice to please the people.

p Which weighed sixe pound foure ounces, after halfe an ounce the shekel.

‖ *Or, possession.*

q The wicked are impatient in their affections, and spare no vnlawful meanes to compasse them.

r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie themselues in their euill.

‡ *Ebr. made him.*

a Which were as a guard to set forth his estate.

‖ *Or, controuersie.*

b That is, noting of what citie or place he was.

c Thus by slander, flatterie and faire promises, the wicked seeke preferment.

d By enticing them from his father to himselfe.

e Counting frō the time that the Israelites had asked a king of Samuel.

to Ierusalem, I will [f] serue the Lord.

9 And the king sayd vnto him, Goe in peace. So he arose and went to Hebron.

10 ¶ Then Absalom sent spies throughout all the tribes of Israel, saying, When ye heare the sound of the trumpet, ye shall say, Absalom reigneth in Hebron.

11 ¶ And with Absalom went two hundreth men out of Ierusalem, that were [g] called: and they went in their simplicity, knowing nothing.

12 Also Absalom sent for Ahithophel the Gilonite Dauids counseller, from his citie Giloh, while hee offered sacrifices: and the treason was great: for the people [‡] increased still with Absalom.

13 ¶ Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Absalom.

14 Then Dauid said vnto all his seruants that were with him at Ierusalem, Vp, and let vs flee: for wee shall not escape from [h] Absalom: make speede to depart, lest hee come suddenly and take vs, and bring euill vpon vs, and smite the city with the edge of the sword.

15 And the Kings seruants sayd vnto him, Behold, thy seruants are ready to doe according to all that my lord the King shall [‡] appoint.

16 So the King departed and all his houshold [‡] after him, and the King left ten concubines to keepe the house.

17 And the king went forth and all the people after him, and taried in a ‖ place [i] farre off.

18 And all his seruants went about him, and all the [k] Cherethites, and all the Pelethites, and all the Gittites, euen sixe hundreth men which were come after him from Gath, went before the king.

19 Then said the king to [l] Ittai the Gittite, Wherefore commest thou also with vs? Returne, and abide with the king, for thou art a stranger: depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day and goe with vs? I will goe whither I can: therefore returne thou, and carry againe thy [m] brethren: mercy and [n] trueth be with thee.

21 And Ittai answered the King, and sayd, As the Lord liueth, and as my lord the King liueth, in what place my lord the King shall be, whether in death or life, euen there surely will thy seruant be.

22 Then Dauid said to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loud voyce, and [o] all the people went forward, but the king passed ouer the brooke Kidron: and all the people went ouer toward the way of the wildernesse.

24 ¶ And lo, Zadok also was there, and all the Leuites with him, [p] bearing the Arke of the Couenant of God, and they set downe the Arke of God, and Abiathar went [q] vp vntill the people were all come out of the citie.

25 Then the king said vnto Zadok, Carie the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew me both it, and the ‖ Tabernacle thereof.

26 But if he thus say, I haue no delight in thee, behold, [r] here am I, let him doe to me as [s] seemeth good in his eyes.

27 The king said againe vnto Zadok the Priest, Art not thou a [t] Seer? returne into the citie in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Ionathan the sonne of Abiathar.

28 Behold, I wil tary in the fields of the wildernesse, vntill there come some word from you to be told me.

29 Zadok therefore and Abiathar carted the Arke of God againe to Ierusalem, and they tarried there.

30 And Dauid went vp the mount of Olives, and wept as he went vp, and had his head [u] couered, and went barefooted: and all the people that was with him, had euery man his head couered: and as they went vp, they wept.

31 Then one told Dauid, saying, Ahithophel is one of them that haue conspired with Absalom. And Dauid said, O Lord, I pray thee, turne the [x] counsell of Ahithophel into foolishnes.

32 ¶ Then Dauid came to the top of the mount where hee worshipped God, and behold, Hushai the Archite came against him with his coate torne, and hauing earth vpon his head.

33 Vnto whom Dauid said, If thou goe with me, thou shalt be a burthen vnto me.

34 But if thou returne to the city, and say vnto Absalom, I will bee thy [y] seruant, O king, (as I haue beene in times past thy fathers seruant, so will I now be thy seruant) then thou mayest bring me the counsell of Ahithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoeuer thou shalt heare out of the kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Behold, there are with them their two sonnes: Ahimaaz Zadoks sonne, & Ionathan Abiathars sonne: by them also shall ye send me euery thing that ye can heare.

37 So Hushai Dauids friend went into the city: and Absalom came into Ierusalem.

CHAP. XVI.

1 *The infidelitie of Ziba.* 5 *Shimei curseth Dauid.* 16 *Hushai commeth to Absalom.* 21 *The counsell of Ahithophel for the concubines.*

WHen Dauid was a little past the [a] top of the hill, behold, Ziba the seruant of Mephibosheth mette him with a couple of asses sadled, and vpon them two hundreth cakes of bread, and an hundreth bunches of raisins, and an hundreth of ‖ dried figs, and a bottle of wine.

2 And the king sayd vnto Ziba, What meanest thou by these? And Ziba said, They bee [b] asses for the kings household to ride on, and bread and dried figs for the young men to eate, and wine that the faint may drinke in the wildernesse.

3 And

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f By offering a peace offering, which was lawfull to doe in any place.

g And bid to his feast in Hebron.

‡ *Ebr. went and increased.*

h Whose heart he saw that Satan had so possessed, that he would leaue no mischief vnattempted.

‡ *Ebr. chuse.*

‡ *Ebr. at his feete.*

‖ *Or, house.*

i To wit, from Ierusalem.

k These were as the kings guard, or as some write, his counsellers.

l Who as some write, was the kings sonne of Gath.

m Meaning, them of his familie.

n God requite thee thy friendship and fidelity.

o To wit, the six hundreth men.

p Which was the charge of the Kohathites, Numb. 4 4.

q To stand by the Arke.

r The faithfull in all their afflictions shew themselues obedient to Gods will. 1. *Sam.* 3. 9.

‖ *Or, his tabernacle.*

s With ashes and dust in signe of sorrow.

t The counsell of the craftie worldlings doth more harme then the open force of the enemie.

u Though Hushai dissembled here at the kings request, yet may we not vse this example to excuse our dissimulation.

a Which was the hill of Olives, Chap. 15. 30.

‖ *Or, figge cakes.*

b Commonly there are no viler traitours then they, which vnder pretence of friendship accuse others.

3 And the king said, But where is thy masters sonne? Then Ziba answered the king, Behold, he remaineth in Ierusalem: for he said, This day shall the house of Israel restore me the kingdome of my father.

4 Then sayd the king to Ziba, Behold, thine are all that pertained vnto Mephibosheth. And Ziba said, ‡I beseech thee, let me finde grace in thy sight, my lord, O king.

‡Ebr. I worship.

5 ¶ And when king Dauid came to c Bahurim, behold, thence came out a man of the family of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

c Which was a city in the tribe of Beniamin.

6 And he cast stones at Dauid, and at all the seruants of king Dauid: and all the people, and all the men of warre were on his d right hand, and on his left.

d That is, round about him.

7 And thus sayd Shimei when hee cursed, Come forth, come forth thou ‡murtherer, and ‡wicked man.

‡Ebr. man of blood.

‡Ebr. man of Belial.

8 The Lord hath brought vpon thee all the e blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath deliuered thy kingdome into the hand of Absalom thy sonne: and behold, thou art taken in thy wickednesse, because thou art a murderer.

e Reproching him as though by his meanes Ish-bosheth and Abner were slaine. 1. Sam. 24. 15. and chap. 3. 8.

9 Then said Abishai the sonne of Zeruiah vnto the king, Why doeth this f dead dogge curse my lord the king? let me goe, I pray thee, and take away his head.

f Dauid felt that this was ‖ iudgement of God for his sinne, and therefore humbleth himselfe to his rod.

10 ¶ But the king said, What haue I to doe with you, yee sonnes of Zeruiah? for hee curseth, euen because the Lord hath g bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

‖Or, my teares.

g Meaning, that the Lord will send comfort to his when they are oppressed.

11 And Dauid said to Abishai, and to all his seruants, Behold, my sonne, which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Iemini? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord will looke on ‖ mine affliction, and h doe me good for his cursing this day.

‖Or, mine affliction.

h To wit, at Bahurim.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him, wearie, and refreshed themselues i there.

i Meaning, Dauid.

15 ¶ And Absalom, and all the people, the men of Israel came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friend was come vnto Absalom, Hushai said vnto Absalom, ‡God saue the king, God saue the king.

‡Ebr. let the king liue.

17 Then Absalom sayd to Hushai, Is this thy kindnesse to thy k friend? Why wentest thou not with thy friend?

k Hushai

18 Hushai then answered vnto Absalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And ‡moreouer, vnto whom shall I doe seruice? not to his sonne? As I serued before thy father, so will I before thee.

‡Ebr. the second time.

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shall doe.

21 And l Ahithophel said vnto Absalom, Goe in to thy fathers concubines, which he hath left to keepe the house: and when all Israel shall heare, that thou art abhorred of thy father, the hands of all that are with thee, shall be strong.

l Suspecting the change of the kingdome, and so his owne ouerthrow, he giueth such counsell as might most hinder his fathers reconciliation: & also declare to the people that Absalom was in highest authority.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsell of Ahithophel which he counselled in those dayes, was like as one had asked m counsell at the oracle of God: so was all the counsell of Ahithophel both with Dauid and with Absalom.

m It was so esteemed for the successe thereof.

CHAP. XVII.

7 Ahithophels counsell is ouerthrown by Hushai. 14 The Lord had so ordained. 19 The Priests sons are hid in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangeth himselfe. 27 They bring vitailes to Dauid.

MOreouer, Ahithophel sayd to Absalom, a Let mee chuse out now twelue thousand men, and I will vp and follow after Dauid this night,

a The wicked are so greedy to execute their malice, that they leaue none occasion that may further the same.

2 And I will come vpon him: for hee is wearie, and weake handed: so I will feare him, and all the people that are with him, shall flee, and I will smite the king onely,

3 And I will bring againe all the people vnto thee, and when all shall returne (b the man whom thou seekest being slaine) all the people shall be in peace.

b Meaning, Dauid.

4 And the saying ‡pleased Absalom wel, and all the Elders of Israel.

‡Ebr. was right in the eyes of Absalom.

5 Then said Absalom, Call now Hushai the Archite also, and let vs heare likewise ‡what he saith.

‡Ebr. What is in his mouth.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath ‖ spoken thus: shall wee doe after his saying, or no? tell thou.

‖Or, giuen such counsell.

7 Hushai then answered vnto Absalom, The counsell that Ahithophel hath giuen, is not c good at this time.

c Hushai sheweth himselfe faithfull to Dauid, in that he reprooueth this wicked counsel and purpose.

8 For, said Hushai, thou knowest thy father and his men, that they be strong men, and are chafed in mind, as a beare robbed of her whelpes in the field: also thy father is a valiant warriour, and will not ‖ lodge with the people.

‖Or, tarie all night.

9 Behold, he is hid now in some caue, or in some place: and though some of them bee ouerthrowen at the first, yet the people shall heare and say, The people that follow Absalom, ‡ be ouerthrowen.

‡Ebr. haue a breach or ruine.

10 Then hee also that is valiant, whose heart is as the heart of a lion, shall ‡ shrinke and faint: for all Israel knoweth, that thy father is valiant, and they which bee with him, stout men.

‡Ebr. melt.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba, as the sand of the sea in number, and that thou goe to battel in thine own person.

12 So shall we come vpon him in some place, where wee shall finde him, and ‖ wee will vpon him, as the dewe falleth on the ground:

‖Or, we will come against him.

ground: and of all the men that are with him, we will not leaue him one.

13 Moreouer, if he be gotten into a city, then shall all the men of Israel bring ropes to that citie, and we will draw it into the riuer, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel sayd, The counsell of Hushai the Archite, is better then the counsell of Ahithophel: for the Lord had || determined to destroy the [d] good counsell of Ahithophel, that the Lord might [e] bring euil vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that maner did Ahithophel and the elders of Israel counsell Absalom: and thus and thus haue I counselled.

16 Now therefore send quickly, and shew Dauid, saying, Tarie not this night in the fields of the wildernesse, but rather get thee [f] ouer, lest the King be deuoured, and all the people that are with him.

17 ¶ Now Jonathan and Ahimaaz abode by || En-rogel: (for they might not be seene to come into the citie) and a maid went, and told [g] them, and they went and shewed king Dauid.

18 Neuertheless a yong man saw them, and told it to Absalom: therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And [h] the wife tooke and spred a couering ouer the wels mouth, and spred ground corne thereon, that the thing should not be knowen.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Jonathan? And the woman answered them, They be gone ouer the [i] brook of water. And when they had sought them, and could not finde them, they returned to Jerusalem.

21 And assoone as they were departed, the other came out of the wel, and went and tolde king Dauid, and sayd vnto him, Vp, and get you quickly ouer the water: for [k] such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Jorden [l] vntill the dawning of the day, so that there lacked not one of them that was not come ouer Jorden.

23 ¶ Now when Ahithophel saw that his counsel was not followed, he sadled his asse, and arose, and he went home vnto his citie, and put his houshold in order, and [m] hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Jorden, he, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the stead of Joab: which Amasa was a mans sonne named Ithra an Israelite, that went in to Abigal the daughter of [n] Nahash, sister to Zeruiah Joabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel

28 [o] Brought beddes, and basens, and earthen vessels, and wheate, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne,

29 And they brought hony, and butter, and sheepe, and cheese of kine for Dauid, and for the people that were with him, to eate: for they sayde, The people is hungry, and weary, and thirsty in the wildernesse.

CHAP. XVIII.

2 Dauid diuided his armie into three parts. 9 Absalom is hanged, slaine, & cast into a pit. 33 Dauid lamenteth the death of Absalom.

[a] THen Dauid numbred the people that were with him, and set ouer them captaines of thousands, and captaines of hundreds.

2 And Dauid sent forth the third part of the people vnder the hand of Joab, and the third part vnder the hand of Abishai Joabs brother the sonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite, and the king said vnto the people, I will goe with you my selfe also.

3 But the people answered, Thou shalt not goe forth: for if we flee away, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou [b] art now worth ten thousand of vs: therefore now it is better that thou succour vs out of the city.

4 Then the King said vnto them, What seemeth you best, that I will doe. So the King stood by the gate side, and all the people came out by hundreths, and by thousands.

5 And the King commaunded Joab and Abishai, and Ittai, saying, Entreate the yong man Absalom gently for my sake, and all the people heard when the king gaue all the captaines charge concerning Absalom.

6 So the people went out into the fielde to meete Israel, and the battell was in the [c] wood of Ephraim:

7 Where the people of Israel were slaine before the seruants of Dauid: so, there was a great slaughter that day, euen of twentie thousand.

8 ¶ For the battell was scattered ouer all the countrey: and the wood deuoured much more people that day, then did the sword.

9 ¶ Now Absalom met the seruants of Dauid, and Absalom rode vpon a mule: and the mule came vnder a great thicke oke: and his head caught holde of the oke, and he was taken vp || betweene the heauen and the earth: and the mule that was vnder him, went away.

10 And one that saw it, tolde Joab, saying, Behold, I saw Absalom hanged in an oke.

11 Then Joab sayd vnto the man that told

|| Or, commanded.

d That counsell which seemed good at the first to Absalom, verse 4.

e For by the counsell of Hushai he went to the battell, where he was destroyed

f That is, ouer Iorden.

|| Or, the well of Rogel.

g Meaning, the message from their fathers.

h Thus God sendeth succour to his in their greatest dangers.

i The Chalde text readeth, Now they haue passed the Iorden.

k To wit, to pursue thee with all haste.

l They trauailed all night, and by morning had all their company passed ouer.

m Gods iust vengeance euen in this life is powred on them which are enemies, traitors, or persecuters of his Church.

n Who was also called Ishai Dauids father,

o God sheweth himselfe most liberall to his, when they seeme to be vtterly destitute.

a For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the insolencie of the sonne against the father, and therefore ioyned with Dauid.

b Signifying, that a good gouernor ought to be so deare vnto his people, that they will rather lose their liues, then that ought should come vnto him.

c So called, because the Ephraimites (as some say) fled their cattell beyond Iorden in this wood

|| This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

told him, And hast thou indeed seene? why then diddest not thou there smite him to the ground, and I would haue giuen thee ten *Gene 23.15.* *shekels of siluer, and a girdle?

12 Then ‖ the man said vnto Ioab, Though I should ‡receiue a thousand shekels of siluer in mine hand, yet would I not lay mine hand vpon the kings sonne: for in our hearing the King charged thee, and Abishai, and Ittai, saying, Beware, lest any touch the yong man Absalom. ‡ *Ebr. weigh vpon mine hand.*

13 If I had done it, it had bene ‡the danger of my life: for nothing can bee hid from the King: yea, thou thy selfe wouldest haue bene against mee. ‡ *Ebr. a lie against my soule.*

14 Then sayd Ioab, I will not thus tary with thee. And he tooke three darts in his hand, and thrust them ‡through Absalom, while he was yet aliue in the middes of the oke. ‡ *Ebr. in the heart of Absalom.*

15 And ten seruants that bare Ioabs armour, compassed about and smote Absalom, and slew him.

16 Then Ioab [d] blew the trumpet, and the people returned from pursuing after Israel: for Ioab held backe the people. d For he had pitie of the people which was seduced by Absaloms flatterie.

17 And they tooke Absalom, and cast him into a great [e] pit in the wood, and layd a mighty great heape of stones vpon him: and all Israel fled euery one to his tent. e Thus God turned his vaine glory to shame.

18 Now Absalom in his life time had taken and reared him vp a pillar, which is in the *kings dale: for he said, I haue no [f] sonne to keepe my name in remembrance. And hee called the pillar after his owne name, and it is called vnto this day, Absaloms place. *Gene. 14.17.* f It seemeth that God had punished him in taking away his children, Chap. 14.27.

19 ¶ Then said Ahimaaz the sonne of Zadok, I pray thee, let me runne and beare the king tidings, that the Lord hath ‡deliuered him out of the hand of his enemies. ‡ *Ebr. iudged.*

20 And Ioab sayde vnto him, Thou [g] shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the kings sonne is dead. g For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take the report of Absaloms death.

21 Then said Ioab to Cushi, Goe, tel the king what thou hast seene. And Cushi bowed himselfe vnto Ioab, and ran.

22 Then said Ahimaaz the sonne of Zadok againe to Ioab, ‖What I pray thee, if I also run after Cushi? And Ioab said, ‖Wherefore now wilt thou run, my son, seeing that thou hast no tidings to bring?

23 Yet what if I run? Then he said vnto him, Runne. So Ahimaaz ran by the way of the plaine, and ouerwent Cushi.

24 Now Dauid sate betweene the two [h] gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eies and saw, and behold, a man came running alone. h He sate in the gate of the citie of Mahanaim.

25 And the watchman cried, and told the king. And the king said, If he be alone, ‡ he bringeth tidings. And hee came apace, and drew neere. ‡ *Ebr. tidings are in his mouth.*

26 And the watchman saw another man running, and the watchman called vnto the porter, and said, Behold, another man runneth alone. And the king said, He also bringeth tidings.

27 And the watchman said, ‡Me thinketh the running of the foremost is like the running of Ahimaaz the sonne of Zadok. Then the king said, He is a [i] good man, and cometh with good tidings. ‡ *Ebr. I see the running.* i He had had experience of his fidelity, Chap. 17.21.

28 And Ahimaaz called, and said vnto the king, Peace bee with thee: and hee fell downe to the earth vpon his face before the king, and said, Blessed be the Lord thy God, who hath ‖ shut vp the men that lift vp their hands against my lord the king. ‖ *Or, deliuered vp.*

29 And the King said, Is the yong man Absalom safe? And Ahimaaz answered, When Ioab sent the kings [k] seruant, and me thy seruant, I saw a great tumult, but I knew not what. k To wit, Cushi who was an Ethiopian,

30 And the King sayd vnto him, Turne aside, and stand here. so he turned side, and stood still.

31 And behold, Cushi came, & Cushi said, ‡ Tidings, my lord the king: for the Lord hath deliuered thee this day out of the hand of all that rose against thee. ‡ *Ebr. tidings is brought.*

32 Then the king said vnto Cushi, Is the yong man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to doe thee hurt, be as that yong man is.

33 And the king was [l] mooued, and went vp to the chamber ouer the gate, and wept: and as hee went, thus hee said, O my sonne Absalom, my sonne, my sonne Absalom: would God I had died for thee, O Absalom, my sonne, my sonne. l Because hee considered both the iudgement of God against his sinne, and could not otherwise hide his fatherly affection toward his sonne.

CHAP. XIX.

7 Ioab encourageth the king. 8 Dauid is restored. 23 Shimei is pardoned. 24 Mephibosheth meeteth the king. 39 Barzillai departeth. 41 Israel striueth with Iudah.

AND it was told Ioab, Behold, the king weepeth and mourneth for Absalom.

2 And ‡the victory of that day was turned into mourning to all the people: for the people heard say that day, The king sorroweth for his sonne. ‡ *Ebr. saluation, or deliuerance.*

3 And the people went that day into the citie ‖ secretly, as people confounded hide themselues when they flee in battell. ‖ *Or, by stealth.*

4 So the king [a] hid his face, and the king cried with a loude voyce, O my sonne Absalom, Absalom my sonne, my sonne. a As they doe that mourne.

5 ¶ Then Ioab came into [b] the house to the king, and sayd, Thou hast shamed this day the faces of all thy seruaunts, which this day haue saued thy life, and the liues of thy sonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines, b At Mahanaim.

6 In that thou louest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy ‖ princes nor seruants: therefore this day I perceiue that if Absalom had liued, and wee all had died this day, that then it would haue ‡ pleased thee well. ‖ *Or, captaines.* ‡ *Ebr. seene right in thine eyes.*

7 Now therefore vp, come out, and speake ‡ comfortably vnto thy seruants: for I sweare by the Lord, Except thou come out, there will not tarry one man with thee this ‡ *Ebr. to the heart of thy seruants.*

this night: and that will be worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the king arose, and sate in the [c] gate: and they told vnto all the people, saying, Behold, the king doeth sit in the gate: and all the people came before the king: for Israel had fled euery man to his tent.

9 ¶ Then all the people were at [d] strife throughout all the tribes of Israel, saying, The king saued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.

10 And Ablalom, whom we anointed ouer vs, is dead in battell: therefore why are ye so slow to bring the king againe?

11 But King Dauid sent to Zadok, and to Abiathar the [e] Priests, saying, Speake vnto the Elders of Iudah, and say, Why are yee behinde to bring the king againe to his house? (for the saying of all Israel is come vnto the king, euen to his house.)

12 Ye are my brethren: my bones and my flesh are yee: wherefore then are yee the last that bring the king againe?

13 Also say yee to Amasa, Art thou not my bone and my flesh? God doe so to me and more also, if thou bee not captaine of the hoste to me for euer in the [f] roome of Ioab.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the king, saying, Returne thou with all thy seruants.

15 ¶ So the king returned, and came to Iorden. And Iudah came to Gilgal, for to goe to meete the king, and to conduct him ouer Iorden.

16 ¶ And [g] Shimei the sonne of Gera the sonne of Iemini, which was of Bahurim, hasted and came downe with the men of Iudah to meete king Dauid,

17 And a thousand men of Beniamin with him, and * Ziba the seruant of the house of Saul, and his fifteene sonnes and twenty seruants with him: and they went ouer Iorden before the king.

18 And there went ouer a boat to cary ouer the Kings houshold, and to doe him pleasure. Then Shimei the sonne of Gera fell before the king, when he was come ouer Iorden,

19 And said vnto the King, Let not my lord impute * wickednesse vnto mee, nor remember the thing that thy seruant did [h] wickedly when my lorde the king departed out of Ierusalem, that the king should take it to his heart.

20 For thy seruant doeth know that I haue done amisse: therefore behold, I am the first this day of all the house of [i] Ioseph, that am come to goe downe to meet my lord the king.

21 But Abishai the sonne of Zeruiah answered, and sayd, Shall not Shimei die for this, because hee cursed the Lords anointed?

22 And Dauid said, What haue I to doe with you, ye sonnes of Zeruiah, that this day yee should be aduersaries vnto me? Shall there any man die this day in Israel? for doe not I know that I am this day King ouer Israel?

23 Therefore the King sayd vnto Shimei, Thou shalt not [k] die: & the king sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the King departed, vntill hee returned in peace.

25 And when [l] hee was come to Ierusalem, and met the king, the king sayd vnto him, Wherefore wentest thou not with me, Mephibosheth?

26 And he answered, My lord the king, my seruant deceiued me: for thy seruant said, I would haue mine asse sadled to ride thereon, for to goe with the king, because thy seruant is lame.

27 And he hath * accused thy seruant vnto my lord the king: but my lord the King is as an [m] Angel of God: doe therefore thy pleasure.

28 For all my fathers house were [n] but dead men before my lord the king, yet didst thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to crie any more vnto the king?

29 And the king said vnto him, Why speakest thou any more of thy matters? I haue sayd, Thou, and Ziba diuide the [o] lands.

30 And Mephibosheth sayde vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, euen fourescore yeere olde, and he had prouided the king of sustenance, while hee lay at Mahanaim: for he was a man of very great substance.

33 And the king said vnto Barzillai, Come ouer with mee, and I will feede thee with me in Ierusalem.

34 And Barzillai sayd vnto the King, ‡ How long haue I to liue, that I should go vp with the king to Ierusalem?

35 I am this day fourescore yeere olde: and can I discerne betweene good or euill? Hath thy seruant any taste in that I eate, or in that I drinke? Can I heare any more the voice of singing men and women? wherefore then should thy seruant be any more a [p] burden vnto my lord the king?

36 Thy seruant will goe a little way ouer Iorden with the king, & why will the king recompense it me with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, and be buried in the graue of my father, and of my mother: but behold thy seruant [q] Chimham, let him goe with my lord the king, and doe to him what shall please thee.

38 And the king answered, Chimham shall goe with me, and I will do to him that thou shalt be content with: and whatsoeuer

c Where the most resort of the people haunted.

d Euery one blamed another, and strone who should first bring him home.

e That they should reproue the negligence of the Elders, seeing the people were so forward.

f By this policy Dauid thought that by winning of the captaine, he should haue the hearts of all the people.

g Who had before reuiled him, Chap. 16, 13.

Gene, 16, 2.

Chap. 16 15.

h For in his aduersity he was his most cruell enemy, and now in his prosperity seeketh by flattery to creepe into fauour.

i By Ioseph he meaneth Ephraim, Manasseh, and Beniamin (whereof he was) because these three were vnder one standerd, Num. 2, 18.

k By my hands, or during my life, as reade 1. King 2, 8, 9.

l When Mephibosheth being at Ierusalem had met the King.

Chap. 16, 3.

m Able for his wisdom to iudge in all matters.

n Worthy to die for Sauls cruelty towards thee.

o Dauid did euill in taking his lands from him before he knew the cause, but much worse, that knowing the trueth he did not restore them.

‡ Or, how many dayes are the yeres of my life?

p He thought it not meet to receiue benefits of him to whom he was not able to doe seruice againe.

q My sonne.

‖ *Or, else.*

‖ *Or, bade him farewell.*

r Where the tribe of Iudah taried to receiue him.

f Which had taken part with the king.

t Toward Ierusalem.

‖ *Or, haue not we first spoken to bring home the king? verse 11.*

thou shalt ‖ require of me, that I will doe for thee.

39 So all the people went ouer Iorden: and the King passed ouer: and the king kissed Barzillai, and ‖ blessed him, and hee returned vnto his owne place.

40 ¶ Then the King went to r Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of f Israel.

41 And behold, all the men of Israel came to the King, and said vnto the King, Why haue our brethren the men of Iudah stollen thee away, and haue brought the king and his houshold, and all Dauids men with him ouer t Iorden?

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue wee eaten of the kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and said, Wee haue ten parts in the king, and haue also more right to Dauid then ye, Why then did ye despise vs, that our aduice should not be first had in restoring our King? And the wordes of the men of Iudah were fiercer then the wordes of the men of Israel.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traiterously. 21 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

a Where the ten tribes contended against Iudah.

b As they of Iudah say.

c He thought by speaking contemptuously of the king, to stirre the people rather to sedition, or else by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him.

d From Gilgal, which was neere Iorden. *Chap. 16. 22.*

e Who was his chiefe captaine in Ioabs roome, *Chap. 19. 13.*

§ Either them which had beene vnder Ioab, or Dauids men, *Chap. 8. 18.*

THen there was come a thither a wicked man (named Sheba the sonne of Bichri a man of Iemini) and he blew the trumpet, and said, Wee haue no part in b Dauid, neither haue wee inheritance in the sonne c of Ishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid, and followed Sheba the sonne of Bichri: but the men of Iudah clane fast vnto their King, from d Iorden euen to Ierusalem.

3 ¶ When Dauid then came to his house to Ierusalem, the king tooke the ten women his * concubines that he had left behind him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were inclosed vnto the day of their death, liuing in widowhood.

4 ¶ Then said the king to e Amasa, Assemble mee the men of Iudah within three dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but he taried longer then the time which he had appointed him.

6 Then Dauid said to Abishai, Now shall Sheba the sonne of Bichri doe vs more harme then did Absalom: take thou therefore thy f lordes seruants, and follow after him, lest hee get him walled cities, and escape vs.

7 And there went out after him Ioabs men, and the § Cherethites, and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs ‖ garment that he had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as hee went, it slid to fall out.

‖ *Or, garment.*

g Which was his coat that he vsed to weare in the warres.

9 And Ioab said to Amasa, Art thou in ‡ health my brother? And Ioab tooke Amasa by the beard with the right hand to kisse him.

‡ *Ebr. peace.*

10 But Amasa tooke no heed to the sword that was in Ioabs hand: for therewith hee smote him in the fifth ribbe, and shed out his bowels to the ground, and ‡ smote him not the second time: so he died. Then Ioab and Abishai his brother followed after Sheba the sonne of Bichri.

‡ *Ebr. doubled not his stroke.*

11 And one of Ioabs men h stood by him, and said, He that fauoureth Ioab, & he that is of Dauids part, let him goe after Ioab.

h He stood by Amasa at Ioabs appointment.

12 And Amasa wallowed in blood in the middes of the way: and when the man saw that all the people stood still, he remoued Amasa out of the way vnto the field, and cast a cloth vpon him, because hee saw that euery one that came by him, stood still.

13 ¶ When hee was remoued out of the way, euery man went after Ioab to follow after Sheba, the sonne of Bichri.

14 And hee went thorow all the tribes of Israel vnto Abel, and i Bethmaachah and all places of Berim: and they gathered together, and went also after him.

i Vnto the citie Abel, which was neere to Bethmaachah.

15 So they came, and besieged him in Abel, neere to Bethmaachah: and they cast vp a mount against the citie, and the people thereof stood on the rampier, and all the people that was with Ioab, k destroyed and cast downe the wall.

k That is, hee went about to ouerthrow it.

16 Then cryed a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman said, Art thou Ioab? And hee answered, Yea. And she said to him, Heare the wordes of thine handmaid. And hee answered, I doe heare.

18 Then she spake thus, l They spake in the olde time, saying, They should aske of Abel. And so haue they continued.

l Shee sheweth that the old custome was not to destroy a city, before peace was offered, Deut. 20. 10, 11.

19 I am m one of them that are peaceable and faithfull in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

m She speaketh in the name of the citie.

20 And Ioab answered, and said, God forbid, God forbid it me, that I should deuoure or destroy it.

21 The n matter is not so, but a man of mount Ephraim (Sheba the son of Bichri by name) hath lift vp his hand against the King, euen against Dauid: deliuer vs him onely, and I will depart from the citie. And the woman said vnto Ioab, behold, his head shalbe throwen to thee ouer the wall.

n Hearing his fault told him, he gaue place to reason, and required only him that was author of the treason.

22 Then the woman went vnto all the people with her wisedome, and they cut off the head of Sheba the sonne of Bichri, and cast it to Ioab: then hee blewe the trumpet, and ‡ they retired from the citie, euery

‡ *Ebr. they were scattered.*

euery man to his tent: and Ioab returned to Ierusalem vnto the king.

23 ¶ * Then Ioab was ouer all the host of Israel, and Benaiah the sonne of Iehoiada ouer the Cherethites, and ouer the Pelethites.

24 And Adoram ouer the tribute, and Iehaphat the sonne of Ahilud the recorder,

25 And Sheia was Scribe, and Zadok and Abiathar the Priests,

26 And also Ira the Iairite was ° chiefe about Dauid.

Chap. 8. 16.

° Either in dignitie, or familiaritie.

CHAP. XXI.

1 *Three deare yeeres.* 9 *The vengeance of the sinnes of Saul lighteth on his seuen sonnes, which are hanged.* 15 *Foure great battels, which Dauid had against the Philistims.*

THen there was a famine in the dayes of Dauid, three yeeres ‡ together: and Dauid ‡ asked counsell of the Lord, ‡ the Lord answered, It is for Saul and for his bloodie house, because he slew the [a] Gibeonites.

‡ *Ebr. yeere after yeere.*

‡ *Ebr. sought the face of the Lord.*

a Thinking to gratifie the people, because these were not of the seed of Abraham. *Iosh. 9. 3, 16, 17.*

2 Then the King called the Gibeonites, and said vnto them, (now the Gibeonites were not of the children of Israel, but * a remnant of the Amorites, vnto whome the children of Israel had sworne: but Saul sought to slay them for his zeale toward the children of Israel and Iudah)

3 And Dauid said vnto the Gibeonites, [b] What shall I doe for you, and wherewith shall I make the atonement, that yee may bleese the inheritance of the Lord?

b Wherewith may your wrath be appeased, that you may pray to God to remoue this plague from his people?

4 The Gibeonites then answered him, We will haue no siluer nor gold of Saul, nor of his house, neither for vs shalt thou kill [c] any man in Israel. And he said, What yee shall say, that will I doe for you.

c To pacifie the Lord. *1. Sam. 18. 3. and 20. 8, 42.*

5 Then they answered the king, The man that consumed vs, and that imagined euil against vs, so that we are destroyed from remaining in any coast of Israel,

6 Let seuen men of his [d] sonnes bee deliuered vnto vs, and wee will hang them vp [e] vnto the Lord in Gibeah of Saul, the Lords chosen. And the king said, I will giue them,

d Of Sauls kinsmen.

e To pacifie the Lord.

f Here Michal is named for Merab Adriels wife, as appeareth, 1. Sam. 18. 19. for Michal was the wife of Paltiel, 1. Sam. 25. 44. and neuer had child, 2. Sam. 6. 23.

7 But the king had compassion on Mephibosheth the sonne of Ionathan the sonne of Saul, because of the * Lords othe, that was betweene them, euen betweene Dauid and Ionathan the sonne of Saul.

‡ *Ebr. fill.*

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom she bare vnto Saul, euen Armoni and Mephibosheth, and the fiue sonnes of [f] Michal the daughter of Saul, whom she bare to Adriel, the sonne of Barzillai the Meholathite.

g Which was in the moneth Abib or Nisan, which conteineth part of March, and part of April.

9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they ‡ died all seuen together, and they were slaine in the time of haruest: in the [g] first dayes, and in the beginning of barley haruest.

‡ *Ebr. fell.*

10 Then Rizpah the daughter of Aiah tooke [h] sackecloth, and hanged it vp for her vpon the rocke, from the beginning of haruest, vntill [i] water dropped vpon them from the heauen, and suffered neither the birds of the ayre to ‖ light on them by day, nor beasts of the field by night.

h To make her a tent, wherein she prayed to God to turne away his wrath.

i Because drought was the cause of this famine, God by sending of rain shewed that he was pacified.

‖ *Or rest.*

11 ¶ And it was told Dauid what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul, and the bones of Ionathan his son, from the citizens of Iabeth Gilead, which had stollen them from the streete of Bethshan, where the Philistims had * hanged them, when the Philistims had slaine Saul in Gilboa.

1. Sam. 31. 10.

13 So hee brought thence the bones of Saul and the bones of Ionathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his sonne buried they in the country of Beniamin in Zelah, in the graue of Kish his father: and when they had performed al that the king had commaunded, God was then [k] appeased with the land.

k For where the Magistrate suffereth faults vnpunished, there the plague of God lieth vpon the land.

15 ¶ Againe the Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishi-benob which was of the sons of [l] Haraphah (the head of whose speare weighed three hundreth [m] shekels of brasse) euen hee being girded with a new sword, thought to haue slaine Dauid.

l That is, of the race of Giants.

m Which amount to nine pound three quarters.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battell, lest thou quench the [n] light of Israel.

n For the glory and wealth of the country standeth in the preseruation of the godly Magistrate.

18 ¶ And after this also there was a battell with the Philistims at [o] Gob: then Sibbechai the Hushathite slew Saph, which was one of the sonnes of Haraphah.

o Called Gezar, and Saph is called Sippai, *1. Chron. 20. 4.*

19 And there was yet another battell in Gob with the Philistims, where Elhanah the sonne of Iaare-oregim, a Bethlehemite, slew [p] Goliah the Gittite, the staffe of whose speare was like a weauers beame.

p That is, Lahmi the brother of Goliath, whom Dauid slew, *1. Chron. 20. 5.*

20 Afterward there was also a battell in Gath, where was a man of [q] great stature, and had on euery hand sixe fingers, and on euery foote sixe toes, foure and twentie in number: who was also the sonne of Haraphah.

21 And when hee reuiled Israel, Ionathan the sonne of * Shima the brother of Dauid slew him.

1. Sam. 16. 9.

22 These foure were borne to Haraphah in Gath, and died by the hand of Dauid, and by the hands of his seruants.

CHAP. XXII.

1 *Dauid after his victories praiseth God.* 8 *The anger of God toward the wicked.* 44 *He prophesieth of the reiection of the Iewes, and vocation of the Gentiles.*

AND Dauid spake the words of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And hee said, * The Lord is my [b] rocke and my fortresse, and he that deliuereth mee,

a In token of the wonderfull benefits, that hee receiued of God. *Psal. 18. 2.*

b By the diuersitie of these comfortable names, he sheweth how his faith was strengthened in all temptations.

3 God is my ‖strength, in him will I trust: my shield, and the horne of my saluation, my hie tower, and my refuge: my Sauiour, thou hast saued me from violence.

4 I will call on the Lord, who is worthy to be praised: so shall I bee safe from mine enemies.

5 For the [c] pangs of death haue compassed me: the floods of vngodlines haue made me afraid.

6 The sorrowes of the graue compassed me about: the snares of death ouertooke me.

7 But in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voice out of his Temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens mooued, and shooke because he was angry.

9 [d] Smoke went out of his nostrels, and consuming [e] fire out of his mouth: coales were kindled therat.

10 He [f] bowed the heauens also and came downe, and darknes was vnder his feete.

11 And hee rode vpon [g] Cherub, and did flie, and he was seene vpon the wings of the wind.

12 And he made darkenesse a tabernacle round about him, euen the gatherings of waters, and the cloudes of the aire.

13 At the brightnesse of his presence [h] the coales of fire were kindled.

14 The Lord thundred from heauen, and the most High gaue his voyce.

15 Hee shot arrowes also, and scattered them: to wit, lightning, and destroyed them.

16 The [i] chanels also of the sea appeared, euen the foundations of the world were discouered by the rebuking of the Lord, and at the blast of the breath of his nostrels.

17 He sent from aboue, and tooke mee: he drew me out of many waters.

18 He deliuered me from my strong enemie, and from them that hated mee: for they were too strong for me.

19 They [k] preuented me in the day of my calamitie, but the Lord was my stay,

20 And brought me forth into a large place: he deliuered mee, because he fauoured mee.

21 The Lord rewarded me according to my [l] righteousnesse: according to the pureness of mine hands he recompensed me.

22 For I kept the wayes of the Lord, and did not [m] wickedly against my God.

23 For all his lawes were before me, and his statutes: I did not depart therefrom.

24 I was vpright also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward mee according to my righteousnesse, according to my pureness before his eyes.

26 With the godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

27 With the pure thou wilt shew thy pure, and with the [n] froward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people, but thine eyes are vpon the hautie to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkenesse.

30 For by thee I haue broken through an hoste, and by my God haue I leaped ouer a wall.

31 The way of God is [o] vncorrupt: the word of the Lord is tryed in the fire: hee is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty, saue our God?

33 God is my strength in battel, and maketh my way vpright.

34 He maketh my feete like [p] hindes feete, and hath set me vpon my high places.

35 He teacheth mine hands to fight, so that a bow of ‖braste is broken with mine armes.

36 Thou hast also giuen mee the shield of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them and thrust them through, and they shall not arise, but shall fall vnder my feete.

40 For thou hast [q] girded me with power to battell, and them that rose against mee, hast thou subdued vnder me.

41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, euen vnto the [r] Lord, but he answered them not.

43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the streete, and did spread them abroad.

44 Thou hast also deliuered mee from the contentions of my [s] people: thou hast preserued me to bee the head ouer nations: the people which I knew not, doe serue me.

45 Strangers [t] shall bee in subiection to me: assoone as they heare, they shall obey me,

46 Strangers shall shrinke away, and feare in their priuie chambers.

47 Let the Lord liue, [u] and blessed be my strength: and God, euen the force of my saluation, be exalted.

48 It is God that giueth mee power to reuenge me, and subdue the people vnder me,

49 And reskeweth me from mine enemies: (thou hast also lift mee vp from them that rose against me, thou hast deliuered me from the cruell man.

50 Therefore I will praise thee, O Lord, among the [x] nations, and will sing vnto thy Name)

51 Hee is the tower of saluation for his king, and sheweth mercie to his anoynted, euen to Dauid, and to his seede [y] for euer.

CHAP. XXIII.

The last words of Dauid 6 The wicked shall bee pluckt vp as thornes, 8 The names and actes of his mighty men. 15 Hee desired water, and would not drinke it.

THese also bee the [a] last wordes of Dauid, Dauid the sonne of Ishai sayth, euen the man who was set vp on high, the

‖ Or, rocke.

c As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers; so Christ and his Church shall ouercome most grieuous dangers, tyranny, and death.

d That is, clouds and vapours.

e Lightning and thundring.

f So it seemeth when the ayre is darke.

g To flie in a moment thorow the world.

h By this description of a tempest, he declareth the power of God against his enemies.

i He alludeth to the miracle of the red sea.

k I was so beset, that all meanes seemed to faile.

l Toward Saul and mine enemies.

m I attempted nothing without his commandement.

n Their wickednes is cause, that thou seemest to forget thy wonted mercie.

o The manner that God vseth to succour his, neuer faileth.

p He vseth extraordinary meanes to make me winne most strong holds.

‖ Or, steele.

q He acknowledgeth that God was the author of his victories, who gaue him strength.

r The wicked in their necessitie are compelled to flee to God, but it is too late.

s Meaning, of the Iewes, who conspired against me.

t Not willingly obeying me, but dissemblingly.

u Let him shew his power that he is the gouernour of all the world.

Rom. 15. 9.

x Which bee speake after that he had made Psalmes.

Chap. 7. 13.

a Which bee speake after that he had made Psalmes.

the Anointed of the God of Iaakob, and the
sweete singer of Israel saith,
2 The Spirit of the Lord spake by mee,
and his word was in my b tongue.
3 The God of Israel spake to mee, the
strength of Israel said, Thou shalt beare rule
over men, being iust, and ruling in the feare
of God.
4 Euen as the morning light when the
Sunne riseth, the morning, I say, without
cloudes, so shall mine houle be, and not as the
c grasse of the earth is by the bright raine.
5 For so shall not mine houle bee with
God: for he hath made with mee an euerla-
sting couenant, perfect in all points, & sure:
therefore all mine health and whole desire
is, that he will not make it d grow so.
6 But the wicked shall bee euery one as
thornes thrust away, because they cannot be
taken with hands.
7 But the man that shall touch them,
must be defenced with yron, or with the shaft
of a speare: and they shall be burnt with fire
in the same place.
8 ¶ These bee the names of the mightie
men whom Dauid had. Hee that sate in the
seate of e wisedome, being chiefe of the prin-
ces, was Adino of Ezni, he slew eight hun-
dred at one time.
9 And after him was * Eleazar the sonne
of Dodo, the sonne of Ahohi, one of the three
worthies with Dauid, when they ‖ defied
the Philistims gathered there to battell,
when the men of Israel were f gone vp.
10 He arose and smote the Philistims
vntill his hand was wearie, and his hande
s claue vnto the sword: and the Lorde gaue
great victorie the same day, and the people
returned after him onely to spoyle.
11 After him was * Shammah the sonne
of Age the Hararite: for the Philistims as-
sembled at a towne, where was a piece of a
field full of lentiles, and the people fled from
the Philistims.
12 But he stood in the mids of the field,
and defended it, and slew the Philistims, so
the Lord gaue h great victorie.
13 ¶ Afterward three of the thirtie cap-
taines went downe, and came to Dauid in
the harueſt time vnto the caue of Adullam,
and the hoste of the Philistims pitched in
the valley of ‖ Rephaim.
14 And Dauid was then in an hold, and
the garison of the Philistims was then in
Beth-lehem.
15 And Dauid i longed, and said, Oh
that one would giue me to drinke of the wa-
ter of the well of Beth-lehem which is by
the gate.
16 Then the three mightie brake into the
hoste of the Philistims, and drew water out
of the well of Beth-lehem, that was by the
gate, and tooke and brought it to Dauid,
who would not drinke therof, but k powred
it for an offering vnto the Lord,
17 And saide, O Lord, bee it farre from
mee, that I should doe this. Is not this the
blood of the men that went in ieopardie of
their liues? therefore he would not drinke it.
These things did these three mightie men.
18 ¶ * And Abishai the brother of Ioab
the sonne of Zeruiah, was chiefe among the
three, and hee lifted vp his speare against
three hundred, ‡ and slew them, and he had
the name among the three.
19 For he was most excellent of the three,
and was their captaine, but hee attained not
vnto the first three.
20 And Benaiah the sonne of Iehoiada
the sonne of ‖ a valiant man, which had done
many acts, and was of Kabzeel, slewe two
strong men of Moab: hee went downe also,
and slewe a lyon in the mids of a pit in the
time of snow.
21 And he slew an Egyptian a ‖ man of
great stature, & the Egyptian had a l speare
in his hand: but he went downe to him with
a staffe, and plucked the speare out of the E-
gyptians hand, and slew him with his owne
speare.
22 These things did Benaiah the sonne
of Iehoiada, and had the name among the
three worthies.
23 He was honourable among m thirtie,
but he attained not vnto the first three: and
Dauid made him of his counsell.
24 ¶ * Asahel the brother of Ioab was one
of the thirtie: Elhanan the sonne of Dodo
of Beth lehem:
25 Shammah the Harodite: Elika the
Harodite:
26 Helez the * ‖ Paltite: Ira the sonne
of Ikkesh the Tekoite:
27 Abiezer the Anethothite: n Mebun-
nai the Hushathite:
28 Zalmon an Ahohite: Maharai the
Netophathite:
29 Heleb the sonne of Baanah a Neto-
phathite: Ittai the sonne of Ribai of Gibe-
ah of the children of Beniamin:
30 Benaiah the Pirathonite: Hiddai of
the riuer of Gaash:
31 Abi-albon the Arbathite: Azmaueth
the Barhumite:
32 Eliahba the Shaalbonite: of the sons
of Iashen, Ionathan:
33 Shammah the Hararite: Ahiam the
sonne of Sharar the Hararite:
34 Eliphelet the sonne of Ahasbai the
sonne of Maachathi: Eliam the sonne of A-
hithophel the Gilonite:
35 Hezrai the Carmelite: Paarai the
Arbite:
36 Igal the sonne of Nathan of Zobah:
Bani the Gadite:
37 Zelek the Ammonite: Naharai the
Beerothite, the armour bearer of Ioab the
sonne of Zeruiah:
38 Ira the Ithrite: Gareb the Ithrite:
39 Vriah o Hittite, * thirty & seuen in al.

CHAP. XXIIII.

1 *Dauid causeth the people to bee numbred* 10 *He repenteth and chuseth to fall into Gods hands.* 15 *Seuenty thousand perish with the pestilence.*

AND the wrath of the Lord was p againe
kindled against Israel, and he q mooued
Dauid against them, in that hee sayd, Goe,
number Israel and Iudah.
2 For the king said to Ioab the captaine
of the hoste which was with him, Goe
speedily now throughe all the tribes of Is-
rael, from Dan euen to Beersheba, and
number

b Meaning, he spake nothing but by the motion of Gods Spirit.

c Which groweth quickly, and fadeth soone.

d But that my kingdome may continue for euer according to his promise.

e As one of the Kings counsell.

1. Chron. 11.12.

‖ Or, assailed with danger of their liues.

f Meaning, fled from the battell.

g By a crampe which came of wearinesse and straining.

1. Chron. 11.27.

h Who hath neither respect to many or few, when he will shew his power.

‖ Or, giants.

i Being ouercome with wearinesse and thirst

k Brideling his affection, and also desiring God not to be offended for that rash enterprise.

2. Chron. 11.20.

‡ Ebr. sixe hundred.

‖ Or, Iehoiada.

‖ Or, a comely man.

l Which was as big as a weauers beame, 1. Chron. 11.23.

m He was more valiant then the 30. that follow, and not so valiant as the sixe before.

Chap. 2.18.

1. Chron. 11.27.

‖ Or, Pelonite

n Diuers of these had two names, as appeareth, 1. Chron. 11. and also many more are there mentioned.

o These came to Dauid, and helped to restore him to his kingdome.

a Before they were plagued with famine, Chap 21.1.

b The Lord permitted Satan, 1. Chron. 21.1.

number ye the people that I may know the [e] number of the people.

3 And Joab sayd vnto the King, The Lord thy God increase the people an hundred fold mor then they be, and that the eyes of my lord the king may see it: but why doth my lord the king desire this thing?

4 Notwithstanding, the kings word prevailed against Joab and against the captaines of the hoste: therefore Joab and the captaines of the hoste went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed ouer Jorden, and pitched in Aroer, at the right side of the citie that is in the mids of the ‖ valley of Gad and toward Jazer.

6 Then they came to Gilead, and to ‖ Tahtim-hodshi, so they came to Dan Jaan, and so about to Zidon,

7 And came to the fortresse of ‖ Tyrus and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Judah, euen to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Jerusalem at the ende of nine moneths and twentie dayes.

9 ¶ And Joab deliuered the number & summe of the people vnto the King: and there were in Israel [d] eight hundreth thousand strong men that drew swords, and the men of Judah were [e] fiue hundred thousand men.

10 Then Dauids heart smote him, after that he had numbred the people: and Dauid said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseech thee, take away the trespasse of thy seruaunt: for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the worde of the Lord came vnto the Prophet Gad Dauids [f] Seer, saying,

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and sayd vnto him, Wilt thou that [g] seuen yeeres of famine come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy lande? now aduise thee, and see what answere I shall giue to him that sent me.

14 ¶ And Dauid said vnto Gad, I am in a wonderfull straite: let vs fall now into the hand of the Lord, (for his mercies are great) and let mee not fall into the hande of man.

15 So the Lord sent a pestilence in Israel, from the morning, euen to the time appointed: and there died of the people from [h] Dan, euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Jerusalem to destroy it, the Lord [i] repented of the euill, and sayd to the Angel that destroyed the people, It is sufficient, [i] hold now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Jebusite.

17 And Dauid spake vnto the Lorde, (when he saw the Angel that smote the people) and sayd, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they [k] done? Let thine hande, I pray thee, be against mee and against my fathers house.

18 ¶ So Gad came the same day to Dauid, and said vnto him, Goe vp, reare an altar vnto the Lord in the threshing floore of Araunah the Jebusite.

19 And Dauid (according to the saying of Gad) went vp as the Lord had cõmanded.

20 And Araunah looked & saw the King and his seruants comming toward him, and Araunah went out and bowed himselfe before the King on his face to the ground,

21 And [l] Araunah sayd, Wherefore is my lord the King come to his seruant? Then Dauid answered, To buy the threshing floore of thee, for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah said vnto Dauid, Let my lord the King take and offer what seemeth him good in his eyes: behold, the oxen for the burnt offering, and charets, and the instruments of the oxen for the wood.

23 (All these things did Araunah [m] as a King giue vnto the King, and Araunah said vnto the King, The Lord thy God be fauourable vnto thee.)

24 Then the King sayd vnto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offering vnto the Lord my God, of that which doth cost me nothing. So Dauid bought the threshing floore and the oxen for [n] fifetie shekels of siluer.

25 And Dauid built there an altar vnto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

e Because he did this to trie his power, and so to trust therein, it offended God, else it was lawful to number the people, Exod. 30. 12. Numb. 1. 2.

‖ Or, riuer.

‖ Or, to the nether land newly inhabited.

‖ Or, Zor.

d According to Ioabs count: for in all there were eleuen hundred thousand, 1. Chron. 21. 5.

e Concluding vnder them the Beniamites: for else they had but foure hundred and seuentie thousand, 1. Chron. 21. 5.

f Whom God had appointed for Dauid and his time.

g For three yeres of famine were past for the Gibeonites matter: this was the fourth yeere to the which should haue bene added other three yeres more, 1. Chron. 21. 12.

h From the one side of the countrey to the other.

1. Sam. 15. 11.

i The Lord spared this place, because he had chosen it to build his temple there.

k Dauid saw not the iust cause why God plagued the people, and therefore he offereth himselfe to Gods correctiõs, as the only cause of this euill.

l Called also Ornan, 1. Chron. 21. 20.

m That is, abundantly, for as some write, he was king of Ierusalem before Dauid wan the tower.

n Some write, that euery tribe gaue 50. which make 600. or that afterward he brought as much as came to 550. shekels, 1. Chro. 21. 25.

¶ The first booke of the Kings.

THE ARGVMENT.

BEcause the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost setteth before our eies in this booke, the variety and change of things, which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserued by Gods protection, (who then fauoureth them when his word is truely set foorth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam and Ieroboam, which before were but all one people, and now by the iust punishment of God, were made two: whereof Iudah & Beniamin came to Roboam. And this was called the

the kingdome of Iudah, and the other ten tribes held with Ieroboam, and this was called the kingdome of Israel. The King of Iudah had his throne in Ierusalem, and the King of Israel in Samaria, after it was built by Amri Ahabs father. And because our Sauiour Christ according to the flesh, should come of the stocke of Dauid, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 Abishag keepeth Dauid in his extreme age. 5 Adoniiah vsurpeth the kingdome. 30 Salomon is anointed King. 50 Adoniiah fleeth to the Altar.

NOw when King Dauid was [a] olde, and stricken in yeeres, they couered him w clothes, but no [b] heat came vnto him.

2 Wherefore his seruants said vnto him, Let there bee sought for my lord the King a yong virgine, and let her ‖ stand before the King, and cherish him: and let her lie in thy bosome, that my lord the King may get heat.

3 So they sought for a faire yong mayd throughout all the coastes of Israel, [c] found one Abishag a [c] Shunamnitte, and brought her to the King,

4 And the mayde was exceeding faire, and cherished the King, and ministred to him, but the King knew her not.

5 ¶ Then Adoniiah the sonne of Haggith exalted himselfe, saying, I wil be king. And he gate him charets and horsemen, and [d] fiftie men to runne before him.

6 And his father would not displease him from his ‡ childhood, to say, Why hast thou done so? and hee was a very goodly man, and his mother bare him next after Absalom.

7 And ‡ he tooke counsell of Ioab the sonne of Zeruiah, and of Abiathar the Priest, and they [e] helped forward Adoniiah.

8 But Zadok the Priest, and Benaiah the sonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might which were with Dauid, were not with Adoniiah.

9 Then Adoniiah sacrificed sheepe, and oxen, and fat cattell by the stone of Zoheleth which is by ‖ En-rogel, and called all his brethren the Kings sonnes, and all the men of Iudah the Kings seruants.

10 But Nathan the Prophet, and Benaiah, and the [f] mighty men, and Salomon his brother he called not.

11 Wherefore Nathan spake vnto Bathsheba the mother of Salomon, saying, Hast thou not heard, that Adoniiah the sonne [g] of Haggith doeth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, and I will now giue thee counsell, how to saue thine owne [h] life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto King Dauid, and say vnto him, Diddest not thou my lord, O King, sweare vnto thine handmayde, saying, Assuredly Salomon thy sonne shall reigne after mee, and he shall sit vpon my throne? Why then is Adoniiah king?

14 Beholde, while thou yet talkest there with the king, I also will come in after thee, and [h] confirme thy words.

15 ¶ So Bath-sheba went in vnto the King into the chambes, and the King was very old. And Abishag the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeysance vnto the King. And the king said, What is thy matter?

17 And she answered him, My lord, thou swarest by the Lord thy God vnto thine handmayd, saying, Assuredly, Salomon thy sonne shall reigne after mee, and he shall sit vpon my throne.

18 And behold, now is Adoniiah King, and now my lord, O king, thou [i] knowest it not.

19 And he hath offered many oxen, and fat cattell, and sheepe, and hath called all the sonnes of the King, and Abiathar the Priest, and Ioab the captaine of the hoste: but Salomon thy seruant hath hee not bidden.

20 And thou, my lord O king, knowest that the eyes of all Israel are on thee, that thou should'st tell them, who should sit on the throne of my lord the king after him.

21 For else when my lord the king shall sleepe with his fathers, I and my sonne Salomon shalbe [k] reputed ‡ vile.

22 And loe, while she yet talked with the king, Nathan also the Prophet came in.

23 And they told the king, saying, Behold, Nathan the Prophet. And when hee was come in to the King, hee made obeysance before the king vpon his face [l] to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adoniiah shall reigne after me, and he shall sit vpon my throne?

25 For he is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, ‡ God saue king Adoniiah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath hee not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thy [m] seruant, who should sit on the throne of my lord the king after him?

28 ¶ Then king Dauid answered, and said, Call me Bath-sheba. And she came into the kings presence, and stoode before the King.

29 And the King sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I [n] sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne in my place, so will I certainely doe this day.

31 Then Bath-sheba bowed her face to

a He was about 70. yeeres old, 2. Sam 5. 4.
b For his naturall heat was worne away with trauels.
‖ Or, serue him.
c Which citie was in the tribe of Issachar, as Ios. 19. 18.
d Reade 2. Sam. 15. 1.
‡ Ebr. dayes.
‡ Ebr. his words were with Ioab.
e They tooke his part and followed him.
‖ Or, the fountaine.
f As the Cherethites and Pelethites.
2. Sam. 3. 4.
g For Adoniiah will destroy thee and thy sonne if he reigne.
h By declaring such things, as may further the same.
i The King being worne with age, could not attend to the affaires of the realme, and also Adoniiah had many flatterers, which kept it from the King.
k And so put to death as wicked transgressors.
‡ Ebr. famous.
l Acknowledging him to be the true & worthy king appointed of God as the figure of his Christ.
‡ Ebr. let the king Adoniiah line.
m Meaning, that he ought in such affaires to enterprise nothing except he had consulted with the Lord.
n Moued by the Spirit of God so to doe because he foresaw that Salomon should be the figure of Christ.

the earth, and did reuerence vnto the King, and said, God saue my Lord King Dauid for euer.

32 ¶ And King Dauid said, Call me Zadok the Priest, ‖ Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the King said vnto them, Take with you the ° seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the Priest, ‖ Nathan the Prophet anoint him there King ouer Israel, and blow ye the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and hee shall be King in my stead: for I haue ‡ appointed him to be Prince ouer Israel, and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the King, and said, So be it, and the Lord God of my lord the king ‡ ratifie it.

37 As the Lord hath bene with my lord the king, so be he with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites went downe, and caused Salomon to ride vpon King Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of ᵖ oyle out of the Tabernacle, and anoynted Salomon: and they blew the trumpet, and all the people said, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth ‡ rang with the sound of them.

41 ¶ And Adonijah and all the ghests that were with him, heard it: (and they had made an end of eating) ‖ when Ioab heard the sound of the trumpet, hee sayd, What meaneth this noyse and vproare in the Citie?

42 And as he yet spake, beholde, Ionathan the sonne of Abiathar the Priest came: and Adonijah said, Come in: for thou art ‡ a worthy man, and bringest good tidings.

43 And Ionathan answered, and said to Adonijah, Verily our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anoynted him king in Gihon: and they are gone vp from thence with ioy, and the citie is mooued: this is the noyse that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreouer the Kings seruants came to ʳ blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the ˢ bed.

48 And thus said the king also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the ghests that were with Adonijah, were afraid, and rose vp, and went euery man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose, and went, and tooke hold on the hornes of the ᵗ Altar.

51 And one told Salomon, saying, Behold, Adonijah doeth feare king Salomon: for loe, he hath caught hold on the hornes of the altar, saying, Let king Salomon sweare vnto me this day, that he will not slay his seruant with the sword.

52 Then Salomon said, If he will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shall die.

53 Then King Salomon sent, and they brought him from the Altar, and hee came and did obeysance vnto king Salomon. And Salomon said vnto him, Goe to thine house.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adonijah asketh Abishag to wife. 25 He is slaine. 35 Zadok was placed in Abiathars roume.

THen the dayes of Dauid drew neere that he should die, and he charged Salomon his sonne, saying,

2 I ª goe the way of all the earth: bee strong therefore, and shew thy selfe a man,

3 And take heed to the ᵇ charge of the Lord thy God, to walke in his wayes, and keepe his statutes and his commandements, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest * ‖ prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his word which hee spake vnto mee, saying, If thy sonnes take heed to their way that they walke before mee in ᶜ trueth with all their hearts, and with all their soules, *‡ thou shalt not (said he) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Ioab the sonne of Zeruiah did to me, and what he did to the two captaines of the hostes of Israel, vnto * Abner the sonne of Ner, and vnto * Amasa the sonne of Iether whom hee slew, and ᵈ shed blood of battell in peace, and ᵉ put the blood of warre vpon his girdle that was about his loines, and in his shooes that were on his feet.

6 Doe therefore according to thy wisedome, and let thou not his hoare head goe downe to the graue in peace.

7 But shew kindnesse vnto the sonnes of * Barzillai the Gileadite, and let them be among them that eate at thy table: ᶠ for so

o Meaning, the Kings seruants, and such as were of his guard.

‡ *Ebr. commanded.*

‡ *Ebr. say so.*

p Wherewith they accustomed to anoint the Priests and the holy instrumẽts, Exod. 30 23.

‡ *Ebr. brake.*

‡ *Ebr. a man of power.*

q He praised Ionathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beate downe his pride.

r To salute him and to pray, and praise God for him.

s Which Dauid his father had built in the floore of Aranah, as 2. Sam. 24. 25.

t He gaue God thankes for the good successe.

a I am ready to die, as all men must.

b He sheweth how hard a thing it is to gouerne, and that none can doe it well, except he obey God. *Deut. 29. 9. Iosh. 1. 7.*

* *Or, doe wisely.*

c And without hypocrisie. *2. Sam. 7. 12.*

‡ *Ebr. a man shall not be cut off to thee from off the throne.*

1 *Sam. 3. 27.*

2 *Sam. 20. 10.*

d He shed his blood in time of peace, as if there had bene warre.

e He put the bloody sword into his sheath. *2. Sam. 19. 31.*

f That is, they deale mercifully with me.

so they came to me when I fled from Absalom thy brother.

2.Sam.16.5. 8 ¶ And behold, with thee *is Shimei the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim: but he came downe to meete me at Iorden, and I sware to him by the Lord, saying, * I will not slay thee with the sword.

2.Sam.19.23. 9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to go downe to the graue with g blood.

g Let him be punished with death: looke verse 46. Acts.2.29. and 13.36. 2.Sam.5.4. and 1.chro.29.26, 27. 1.Chron.29.23.

10 So * Dauid slept with his fathers, and was buried in the city of Dauid.

11 And the dayes which Dauid * reigned vpon Israel were fourty yeeres: seuen yeeres reigned he in Hebron, and thirty and three yeeres reigned he in Ierusalem.

12 ¶ * Then sate Salomon vpon the throne of Dauid his father, and his kingdome was stablished mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon, and she said, h Commest thou peaceably? And he said, Yea.

h For she feared lest he would worke treason against the King.

14 He said moreouer, I haue a suite vnto thee. And she said, Say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israel set i their faces on mee, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

i In signe of their fauour and consent.

16 Now therefore I aske thee one request, ‡ refuse me not. And she said vnto him, Say on.

‡ Hebr. cause not my face to turne away.

17 And he said, Speake, I pray thee, vnto Salomon the King, (for he will not say thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba sayd, Well, I will speake for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto King Salomon, to speake vnto him for Adonijah: and the King rose to meete her, and k bowed himselfe vnto her, and sate downe on his throne: and hee caused a seate to bee set for the Kings mother, and she sate at his right hand.

k In token of reuerence, and that others by his example might haue her in greater honour.

20 Then she said, I desire a small request of thee, say me not nay. Then the King said vnto her, Aske on my mother: for I will not say thee nay.

21 She said then, Let Abishag the Shunammite bee giuen to Adonijah thy brother to wife.

22 But King Salomon answered and said vnto his mother, And why doest thou aske Abishag the Shunammite for Adonijah? Aske for him the l kingdome also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

l Meaning, that if he should haue granted Abishag, which was so deare to his father, he would afterward haue aspired to the kingdome.

23 Then King Salomon sware by the Lord, saying, God do so to me and more also, if Adonijah hath not spoken this word against his owne life.

24 Now therefore as the Lord liueth, who hath established me, and set me on the throne of Dauid my father, who also hath made me an house, as hee * promised, Adonijah shall surely die this day.

2.Sam.7.12, 13.

25 And King Salomon sent by the hand of Benaiah the sonne of Iehoiada, and hee ‖ smote him that he died.

‖ Or, fell vpon him.

26 ¶ Then the King said vnto Abiathar the Priest, Goe to Anathoth vnto thine owne ‖ fields: for thou art ‡ worthy of death: but I will not this day kill thee, because thou m barest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

‖ Or, possessions. ‡ Ebr. a man of death.

m When he fled before Absalom, 2.Sam.15.24.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that hee might * fulfil the words of the Lord, which he spake against the house of Eli in Shiloh.

1.Sam.2.31, 35.

28 ¶ Then tidings came to Ioab: (for Ioab had n turned after Adonijah, but hee turned not after Absalom) and Ioab fled vnto the Tabernacle of the Lord, & caught hold on the hornes of the Altar.

n He tooke Adonijahs part when he would haue vsurped the kingdome, chap. 1.7.

29 And it was told king Salomon that Ioab was fled vnto the Tabernacle of the Lord, and behold, he is by the o Altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, fall vpon him.

o Thinking to be saued by the holinesse of the place.

30 And Benaiah came to the Tabernacle of the Lord, & said vnto him, Thus saith the King, Come out. And he said, Nay, but I will die here. Then Benaiah brought the King word againe, saying, Thus said Ioab, and thus he answered me.

31 And the King said vnto him, Doe as he hath said, and * smite him, and bury him, that thou mayest take away the blood, which Ioab shed causelesse, from me and from the house of my father.

p For it was lawfull to take the wilful murthere from the Altar, Exod.21.14.

32 And the Lord shall bring his blood vpon his owne head: for hee smote two men more righteous and better then he, and slew them with the sword, and my father Dauid knew not: to wit, * Abner the sonne of Ner, captaine of the hoste of Israel, and * Amasa the sonne of Iether captaine of the hoste of Iudah.

2.Sam.3.27. 2.Sam.20.10.

33 Their blood shall therefore returne vpon the q head of Ioab, and on the head of his seed for euer: but vpon Dauid, and vpon his seed, and vpon his house, and vpon his throne shall there be peace for euer from the Lord.

q Ioab shalbe iustly punished for the blood that he hath cruelly shed.

34 So Benaiah the sonne of Iehoiada went vp, and smote him, and slew him, and he was buried in his owne house in the wilderneſſe.

35 And the King put Benaiah the sonne of Iehoiada in his roome ouer the hoste: and the King set Zadok the * Priest in the roome of Abiathar.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

36 ¶ Afterward the king sent, and called Shimei, and said vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the riuer of Kidron, know assuredly that thou shalt die the death: thy blood shalbe vpon thine owne head.

38 And Shimei said vnto the King, The thing

thing is good: as my Lord the King hath said, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

f Thus God appointeth the wayes & meanes to bring his iust iudgements vpon the wicked.

39 And after three yeeres two of the seruants of Shimei fled away vnto Achish son of Maachah king of Gath: and they tolde Shimei, saying, Behold, thy seruants be in Gath.

40 And Shimei arose, and sadled his asse, and went to Gath to Achish, to seeke his seruants: and f Shimei went and brought his seruants from Gath.

41 And it was told Salomon that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly, that thou shalt die the death? And thou saydest vnto me, The thing is good, that I haue heard.

43 Why then hast thou not kept the othe of the Lord, and the commandement wherewith I charged thee?

u For though thou wouldest deny, yet thine owne conscience would accuse thee for reuiling & doing wrong to my father, 2. Sam. 16. 5.

44 The king said also to Shimei, u Thou knowest all the wickednes whereunto thine heart is priuie, that thou didst to Dauid my father: the Lord therefore shall bring thy wickednesse vpon thine owne head.

x Because all his enemies were destroyed.

45 And let king Salomon be blessed, and the throne of Dauid stablished before the Lord for euer.

46 So the king commanded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the * kingdome was x stablished in the hand of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him and giueth him wisedome. 17 The pleading of the two harlots, and Salomons sentence therein.

Chap. 7. 8.

SAlomon * then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the a Citie of Dauid, vntill hee had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

a Which was Beth-lehem.

b Where Altars were appointed before the Temple was built to offer vnto the Lord.

2 Onely the people sacrificed in b the hie places, because there was no house built vnto the Name of the Lord, vntill those dayes.

c For his father had commanded him to obey the Lord, and walke in his wayes, Chap. 2. 3.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his c father: onely he sacrificed and offered incense in the hie places.

d For there the Tabernacle was, 2. Chron. 1. 3.

4 And the King went to d Gibeon to sacrifice there, for that was the chiefe high place: a thousand burnt offerings did Salomon offer vpon that Altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God sayd, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercie, ‖ when hee walked before thee in trueth, and in righteousnesse, and in vprightnesse of heart with thee: and thou hast e kept for him this great mercy, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

‖ Or, when he walked.

e Thou hast performed thy promise.

7 And now, O Lord my God, thou hast made thy seruant king in stead of Dauid my father: and I am but a yong childe, and know not how to goe f out and in.

f That is, to behaue my selfe in executing this charge of ruling.

8 And thy seruant is in the mids of thy people, which thou hast chosen, euen a great people, which cannot be tolde, nor numbred for multitude.

2 Chron. 1. 10.

9 * Giue therefore vnto thy seruant an ‖ vnderstanding heart to iudge thy people, that I may discerne betweene good and bad: for who is able to iudge this thy g mightie people?

‖ Or, obedient.

g Which are so many in number.

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine h enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

h That is, that thine enemies should die.

12 Behold, I haue done according to thy words: loe, I haue giuen thee a wise and an vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also * giuen thee that, which thou hast not asked, both riches and honour, so that among the kings, there ‖ shall be none like vnto thee all thy dayes.

Matth. 6. 33. wisd. 7. 11.

‖ Or, hath bene none.

14 And if thou wilt walke in my wayes, to keepe mine ordinances, and my commandements, * as thy father Dauid did walke, I will prolong thy dayes.

Chap. 15. 5.

15 And when Salomon awoke, behold, it was a i dreame, and he came to Ierusalem, and stood before the Arke of the Couenant of the Lord, and offered burnt offerings, and made peace offrings, and made a feast to all his seruants.

i He knew that God had appeared vnto him in a dreame.

16 ¶ Then came two ‖ harlots vnto the King, and k stood before him.

‖ Or, vitailers.

17 And the one woman said, O my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

k By this example it appeareth that God kept promise with Salomon in granting him wisedome.

18 And the third day after that I was deliuered, this woman was deliuered also: and wee were in the house together: no stranger was with vs in the house, saue wee twaine.

19 And this womans sonne died in the night: for she ouerlay him.

20 And she arose at midnight, and l tooke my sonne from my side, while thine handmayd slept, and layd him in her bosome, and laid her dead sonne in my bosome.

l She stale the quicke childe away, because she might both auoyd the shame and punishment.

21 And when I arose in the morning to giue my sonne sucke, behold, hee was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman sayd, Nay: but my sonne liueth, and thy sonne is dead: againe thee said, No, but thy sonne is dead, and mine aliue: thus they spake before the King.

23 Then

23 Then said the king, She saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the King said, [m] Bring mee a sword: and they brought out a sword before the King.

25 And the King said, Diuide yee the liuing child in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing childe was, vnto the king, for her compassion was kindled toward her sonne, and she said, O my lord, giue her the liuing child, and [n] slay him not: but the other said, Let it be neither mine nor thine, but diuide it.

27 Then the king answered, and saide, Giue her the liuing childe, and slay him not: this is his mother.

28 And all Israel heard the iudgement which the king had iudged, and they feared the king: for they saw that the wisedome of God was in him to doe iustice.

m Except God giue iudges vnderstanding, the impudencie of the trespasser shall ouerthrow the iust cause of the innocent.

n Her motherly affection herein appeareth, that she had rather endure the rigour of the law, then see her child cruelly slaine.

CHAP. IIII.

2 The princes and rulers vnder Salomon. 23 The purueyance for his victuals. 26 The number of his horses. 32 His bookes and writings.

AND king Salomon was king ouer all Israel.

2 And these were [a] his princes, Azariah the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shisha, scribes, Iehoshaphat the sonne of Ahilud the recorder.

4 And Benaiah the sonne of Iehoiada was ouer the host, and Zadok and [c] Abiathar Priests,

5 And Azariah the sonne of Nathan was ouer the officers, and Zabud the sonne of Nathan Priest was the kings friend.

6 And Ahishar was ouer the household: and [d] Adoniram the sonne of Abda was ouer the tribute.

7 ¶ And Salomon had twelue officers ouer all Israel, which prouided victuals for the king and his household: each man had a moneth in the yeere to prouide victuals.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Makaz, and in Shaalbim, and Beth-shemesh, and ‖ Elon and Beth-hanan:

10 The sonne of Hesed in Arubboth, to whome pertained Sochoh, and all the land of Hepher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth-shean, which is in Zartanah beneath Izreel, from Beth-shean, to Abel-meholah, euen till beyond ouer against Jokneam:

13 The sonne of Geber in Ramoth Gilead, and his were the townes of [d] Jair the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is Bashan: threescore great Cities with walles and barres of brasse.

a That is, his chiefe officers.
b He was the sonne of Achimais, and Zadoks nephew.
c Not Abiathar, whom Salomon had put from his office, Chap. 2. 27. but another of that name. *Chap. 5. 14.*

‖ *Or, Elon in Beth-anan.*

‖ *Or, to the plaine.*

d Which townes bare Iairs name, because he tooke them of the Canaanites, Num. 32. 41.

14 ¶ Ahinadab the sonne of Iddo had to Mahanaim:

15 Ahimaaz in Naphtali, [e] he tooke Basmath the daughter of Salomon to wife.

16 Baanah the sonne of Hushai in Asher and in Aloth:

17 Iehoshaphat the sonne of Paruah in [e] Issachar:

18 Shimei the sonne of Elah in Beniamin:

19 Geber the sonne of Uri in the countrey of Gilead the lande of Sihon King of the Amorites, and of Og King of Bashan, and was officer alone in the land.

20 Judah and Israel were many, as the sand of the sea in number, [f] eating, drinking, and making merrie.

21 [g] And Salomon reigned ouer al kingdomes, from the [g] riuer vnto the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons victuals for one day, were thirtie ‡ measures of fine flour, and threescore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, ‡ an hundreth sheepe, beside harts, and bucks, and bugles, and fat fowle.

24 For he ruled in all the region on the other side of the riuer, from Tiphsah euen vnto ‖ Azzah, ouer all the [h] kings on the other side the riuer: and hee had peace round about him on euery side.

25 And Judah and Israel dwelt without feare, euery man vnder his vine, and vnder his figge tree, from [i] Dan euen to Beersheba, all the dayes of Salomon.

26 ¶ And Salomon had [k] forty thousand stalles of horses for his charets, and twelue thousand horsemen.

27 And these officers prouided victuall for king Salomon, and for all that came to king Salomons table, euery man his moneth, and they suffered to lacke nothing.

28 Barley also and straw for the horses and mules brought they vnto y place where the officers were, euery man according to his charge.

29 ¶ [l] And God gaue Salomon wisedome and vnderstanding exceeding much, and [k] a large heart, euen as the sand that is on the sea shore.

30 And Salomons wisedome excelled the wisedome of all the children of the [l] East, and all the wisedome of Egypt.

31 For he was wiser then any man: yea then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous throughout all nations round about.

32 And Salomon spake three thousand [m] Prouerbs: and his songs were a thousand and fiue.

33 And he spake of trees, from the cedar tree that is in Lebanon, euen vnto the [n] hyssope that springeth out of the wall: he spake also of beastes and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wisedome of Salomon, from al kings of the earth, which had heard of his wisedome.

e Salomon obserued not the diuision that Iosshua made, but diuided it, as might best serue for his purpose.

f They liued in all peace and securitie. *Eccius. 47. 15.*

g Which is Euphrates.

‡ *Ebr. Corim.*

‖ *Or, Gaza.*

h For they were all tributaries vnto him.

i Throughout all Israel.

2 Chron. 9. 25.

Eccius. 47. 14, 15, 16.

k Meaning, great vnderstanding, and able to comprehend all things.

l To wit, the philosophers, & astronomers, which were iudged most wise.

m Which for the most part are thought to haue perished in the captiuity of Babylon.

n From the highest to the lowest.

CHAP.

CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 He prepareth stuffe for the building. 13 The number of the workemen.

AND Hiram king of ‖ Tyrus sent his seruants vnto Salomon, (for he had heard that they had anointed him king in the roome of his father) because Hiram had euer loued Dauid.

‖ *Or, Zor.*

2 *Also Salomon sent to Hiram, saying,

2. *Chron* 2. 3.

3 Thou knowest that Dauid my father could not build an house vnto the Name of the Lord his GOD, for the warres which were about him on euery side, vntill the Lord had put ‖ them vnder the soles of his feete.

‖ *Or, his enemies.*

4 But now the Lord my God hath giuen me a rest on euery side, so that there is neither aduersary nor euill to resist.

a He declareth that hee was bound to set forth Gods glory, forasmuch as the Lord had sent him rest and peace.

5 And beholde, I purpose to builde an house vnto the Name of the Lord my God, *as the Lord spake vnto Dauid my father, saying, Thy sonne, whome I will set vpon thy throne for thee, hee shall build an house vnto my Name.

2. *Sam.* 7. 13. 1. *chron* 22. 10.

6 Now therefore commaund, that they hew me cedar trees out of Lebanon, and my seruants shall be with thy seruants, and vnto thee will I giue the b hire for thy seruants, according vnto all that thou shalt appoint: for thou knowest that there are none among vs that can hew timber like vnto the Sidonians.

b This was his equitie, that he would not receiue a benefit without some recompense.

7 ¶ And when c Hiram heard the words of Salomon, he reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wise son ouer this mighty people.

c In Hiram is prefigurate the vocation of the Gentiles, who should helpe to build the spirituall Temple.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto mee, and will accomplish all thy desire concerning the cedar trees and fire trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by the sea ‖ in rafts vnto the place that thou shalt shew mee, and will cause them to bee discharged there, and thou shalt receiue them: now thou shalt doe mee a pleasure to minister food for d my family.

‖ *Or, flotes.*

d While my seruants are occupied about thy businesse.

10 So Hiram gaue Salomon cedar trees, and fire trees, euen his full desire.

11 And Salomon gaue Hiram twentie thousand ‡ measures of wheat for foode to his household, and twentie measures of ‖ beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

‡ *Ebr. Corins.*

‖ *Or, pure.*

12 ¶ And the Lord gaue Salomon wisedome as he *promised him. And there was peace betweene Hiram and Salomon, and they e two made a couenant.

Chap. 3. 12.

e As touching the furniture of wood and victuals.

13 ¶ And king Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

14 Whom he sent to Lebanon, ten thousand a moneth by course: they were a month in Lebanon, and two moneths at home. And *Adoniram was ouer the summe.

*Chap. 4. 6.

15 And Salomon had seuenty thousand that bare burdens, and fourescore thousand masons in the mountaine,

16 Besides the ‖ princes whom Salomon appointed ouer the worke, euen three thousand and three hundred, which ruled the people that wrought in the worke.

‖ *Or, masters of the worke.*

17 And the King commanded them, and they brought great stones and costly stones to make the foundation of the house, euen hewed stones.

18 And Salomons workemen, and the workemen of Hiram, and the f masons hewed and prepared timber and stones for the building of the house.

f The Ebrew word is, Giblim, which some say were excellent masons.

CHAP. VI.

1 The building of the Temple, and the forme thereof. 12 The promise of the Lord to Salomon.

AND *in the foure hundred and fourescore yeere (after the children of Israel were come out of the lande of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth a Zif (which is the second moneth) he built b the house of the Lord.

*2. *Chron.* 3. 1.

a Which moneth conteineth part of April, and part of May.

2 And the house which King Salomon built for the Lord, was threescore cubites long, and twentie broad, & thirtie cubits hie.

b Whereby is meant the temple and the oracle.

3 And the c porch before the Temple of the house was twentie cubits long according to the breadth of the house, and ten cubites broad before the house.

c Or the court where the people prayed, which was before the place where the altar of burnt offrings stood.

4 And in the house he made windowes, ‖ broad without, and narrow within.

‖ *Or to open and to shut.*

5 And by the wall of the house hee made ‖ galleries round about, euen by the walles of the house round about the Temple & the oracle, and made chambers round about.

‖ *Or, lofts.*

6 The nethermost gallerie was fiue cubites broad, and the middlemost fiue cubites broad, and the third seuen cubites broad for hee made d rests round about without the house, that the beames should not be fastened in the walles of the house.

d Whence God spake betweene the Cherubims, called also the most holy place.

7 And when the house was built, it was built of stone, perfect before it was brought, so that there was neither hammer, nor axe, nor any tole of yron heard in the house while it was in building.

e Which were certaine stones comming out of the wall as stayes for the beames to rest vpon.

8 The doore of the middle ‖ chamber was in the right side of the house, and men went vp with winding staires into the middlemost, and out of the middlemost into the third.

‖ *Or, gallerie.*

9 So he built the e house and finished it, and sieled the house being vaulted, with sieling of cedar trees.

e In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuary, and the oracle the most holy place.

10 And he built the galleries vpon all the wall of the house of fiue cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I performe vnto thee my promise, *which I promised to Dauid thy father.

*2. *Sam.* 7. 13.

13 And I will f dwell among the children of Israel, and will not forsake my people Israel.

f According as he promised vnto Moses, Exod. 25. 22.

14 So Salomon built the house, and finished it,

15 And

15 And built the walles of the house within, with bordes of cedar tree from the pauement of the house vnto h the walles of the sieling, and within hee couered them with wood, and couered the floore of the house with plankes of firre.

16 And hee built twenty cubites in the sides of the house with bordes of Cedar, from the floore to the walles, and hee prepared a place within it for the oracle, euen the most holy place.

17 But the i house, that is the temple before it, was fortie cubites long.

18 And the Cedar of the house within was carued with || knops, and grauen with floures: all was Cedar, so that no stone was seene.

19 ¶ Also he prepared the place of the oracle in the mids of the k house within, to set the Arke of the Couenant of the Lord there.

20 And the place of the oracle within was twenty cubites long, and twenty cubites broad, and twenty cubites hie, and hee couered it with pure gold, and couered the altar with Cedar.

21 So Salomon couered the house within with pure gold: and he ‡ shut the place of the oracle with chaines of gold, and couered it with gold.

22 And hee ouerlayd all the house with gold, vntill all the house was made perfect. Also hee couered the l whole altar that was before the oracle, with gold.

23 And within the oracle hee made two Cherubims of || Olive tree, ten cubits hie.

24 The wing also of the one Cherub was fiue cubits, and the wing of the other Cherub was fiue cubits: from the vttermost part of one of his wings vnto the vttermost part of the other of his wings, were tenne cubites.

25 Also the other Cherub was of tenne cubites: both the Cherubims were of one measure and one sise.

26 For the height of the one Cherub was ten cubits, and so was the other Cherub.

27 And he put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and the other wings touched one another in the middest of the house.

28 And hee m ouerlayd the Cherubims with gold.

29 And hee carued all the walles of the house round about with grauen figures of Cherubims, and of palme trees, and grauen floures within and without.

30 And the floore of the house hee couered with gold within and without.

31 And in the entring of the oracle hee made two dores of olive tree: and the vpper post and side postes were fiue square.

32 The two dores also were of olive tree, and he graued them with grauing of Cherubims, and palme trees, and grauen floures, and couered them with golde, and layde n thin gold vpon the Cherubims, and vpon the palme trees.

33 And so made hee for the dore of the Temple, postes of olive tree foure square.

34 But the two dores were of firre tree, the two sides of the one dore were || round, and the two sides of the other doore were round.

35 And he graued Cherubims, and palme trees, and caued floures, and couered the caued worke with gold finely wrought.

36 ¶ And he built the o court within with three rowes of hewed stone, and one row of beames of cedar.

37 In the fourth yeere was the foundation of the house of the Lord layd in the moneth of Zif:

38 And in the eleuenth yeere in the moneth of p Bul, (which is the eight moneth) hee finished the house with all the furniture thereof, and in euery poynt: so was hee seuen yeere in building it.

h Meaning, vnto the roofe which was also sieled.

i For when hee spake of the house in the first verse, he meant both the oracle and the Temple.

|| Or, wilde cucumers.

k That is, in the most inward place of the house.

‡ Ebr. he drew thorow chaines of gold before.

l Meaning, the altar of incense, Exod 30.1.

|| Or, pine tree.

Exod. 25.20.

m For the other which Moses made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sins.

n So that the fashion of the caruedwork might still appeare.

o Where the priests were, and was thus called in respect of the great court which is called, Acts 3.11. the porch of Salomon, where the people vsed to pray.

p Which containeth part of October, & part of Nouember.

CHAP. VII.

1 The building of the houses of Salomon. 15 The excellent workemanship of Hiram in the pieces which he made for the Temple.

BVt Salomon was building his owne house * thirteene yeeres, and a finished all his house.

2 Hee built also an house b called the forrest of Lebanon, an hundreth cubits long, and fiftie cubits broade, and thirty cubites hie vpon foure rowes of cedar pillars, and cedar beames were layd vpon the pillars.

3 And it was couered aboue with cedar vpon the beames, that lay on the forty and fiue pillars, fifteene in a row.

4 And the windowes were in three rowes, and window was c against window in three rankes.

5 And all the doores, and the side posts with the windowes were foure square, and window was ouer against window in three rankes.

6 And he made a porch of pillars fifty cubites long, and thirty cubits broad, and the porch was before d them, euen before them were thirty pillars.

7 ¶ Then hee made a porch e for the throne where hee iudged, euen a porch of iudgement, and it was sieled with Cedar from pauement to pauement.

8 And in his house where he dwelt, was an other hall more inward then the porch, which was of the same worke. Also Salomon made an house for Pharaohs daughter (whom he had taken to wife) like vnto this porch.

9 All these were || of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto f the stones of an || hand breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, euen of stones of ten cubites, and stones of eight cubites.

11 ‡ Aboue also were costly stones squared by rule, and boords of cedar.

12 ¶ And the great court round about was with three rowes of hewed stones, and a row of Cedar beames: h so was it to the inner

Chap. 9.10.

a After he had built the Temple.

b For the beauty of the place and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he vsed in summer for pleasure and recreation.

c There were as many, and like proportion on the one side as on the other, and at euery end euen three in a row one aboue another.

d Before the pillars of the house.

e For his house which was at Ierusalem.

Chap. 3.1.

|| Or, precious.

f Which were rests and stayes for the beames to lie vpon.

|| Or, Canne.

g From the foundation vpward.

h As the Lords house was built, so was this: only y great court of Salomons house was vncouered.

inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then king Salomon sent, and fet one Hiram out of ‖ Tyrus.

‖ *Or, Tor.*

14 Hee was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: i hee was full of wisedome, and understanding, and knowledge to worke all maner of worke in brasse: who came to king Salomon, and wrought all his worke.

i Thus when God will haue his glory set foorth, he raiseth vp men, and giueth them excellent gifts for the accomplishment of the same, Exod. 31.2,3.

15 For he cast two pillars of brasse: the height of a pillar was eightéene cubites, and a threed of twelue cubites did compasse ‡ either of the pillars.

‡ *Ebr. the second.*

16 And he made two ‖ chapiters of molten brasse to set on the toppes of the pillars: the height of one of the chapiters was fiue cubites, and the height of the other chapiter was fiue cubites.

‖ *Or, pummels.*

17 Hee made grates like networke, and ‖ wreathen worke like chaines for the chapiters that were on the top of the pillars, euen seuen for the one chapiter, and seuen for the other chapiter.

‖ *Or, cordes like chaines.*

18 So he made the pillars and two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the toppe. And thus did he for the other chapiter.

19 And the chapiters that were on the top of the pillars were after k lillie worke in the porch, foure cubites.

k As was seene commonly wrought in coftly porches.

20 And the chapiters vpon the two pillars had also aboue, ‖ ouer against the belly ‖ within the networke pomegranates: for two hundreth pomegranates were in the two rankes about vpon ‡ either of the chapiters.

‖ *Or, round about the middes.*
‖ *Or, beyond.*
‡ *Ebr the second.*

21 And he set vp the pillars in the l porch of the Temple. And when he had set vp the right pillar, he called the name thereof m Jachin: and when he had set vp the left pillar, he called the name thereof n Boaz.

l Which was in the inner court betweene the Temple and the oracle.
m That is, hee will stablish, to wit, his promise toward this house.
n That is, in strength: meaning the power thereof shall continue.

22 And vpon the top of the pillars was worke of lillies: so was the workemanship of the pillars finished.

23 ¶ And he made a molten o sea ten cubites wide from brimme to brimme, round in compasse, and fiue cubites hie, and a line of thirty cubites did compasse it about.

o So called for the hugenesse of the vessell. 2. *Chron.* 4.3.

24 And vnder the brimme of it were knops like wilde cucumers compassing it round about, tenne in one cubite, compassing the sea * round about: and the two rowes of knops were cast, when it was molten.

‖ *Or, a spanne.*

25 It stood on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea stood aboue vpon them, and all their hinder parts were inward.

26 It was ‖ an hand breadth thicke, and the brimme thereof was like the worke of the brimme of a cup, with floures of lillies: it contained two thousand p Baths.

p Bath and Ephah seeme to bee both one measure, Ezek. 45.11. euery Bath conteined about ten pottels.

27 ¶ And he made tenne bases of brasse, one base was foure cubites long, and foure cubites broad, and three cubites hie.

28 ¶ And the worke of the bases was on this maner, they had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were lyons, bulles, and Cherubims: and vpon the ledges there was a base aboue: and beneath the lyons and bulles, were additions made of thinne worke.

30 And euery base had foure brasen wheeles, and plates of brasse: and the foure corners had ‡ vndersetters: vnder the caldron were vndersetters molten at the side of euery addition.

‡ *Ebr. shoulders.*

31 And q the mouth of it was within the chapiter and aboue to measure by the cubite: for the mouth thereof was round made like a base, and it was a cubite and a halfe cubite: and also vpon the mouth therof were grauen workes, whose borders were foursquare and not round.

q The mouth of the great base or frame entred into the chapiter of pillar that bare vp the cauldron.

32 And vnder the borders were foure wheeles, and the axeltrees of the wheeles ioyned to the base: and the height of a wheele was a cubite and a halfe cubite.

33 And the fashion of the wheeles was like the fashion of a charet wheele, their axeltrees, and their naues and their ‖ felloes, and their spokes were all molten.

‖ *Or, rings.*

34 And foure vndersetters were vpon the foure corners of one base, and the vndersetters thereof were of the base it selfe.

35 And in the toppe of the base was a round r compasse of halfe a cubite hie round about: and vpon the top of the base, the ledges thereof and the borders thereof were of the same.

r Which was called the pillar, chapiter, or final base wherein the caldron stood.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lyons, and palme trees on the side of euery one, and additions round about.

37 Thus made he the ten bases, they had all one casting, one measure, and one size.

38 ¶ Then made hee s tenne caldrons of brasse, one caldron contained fourty baths: and euery caldron was foure cubites, one caldron was vpon one base throughout the ten bases.

s To keepe waters for the vse of the sacrifices.

39 And he set the bases fiue on the right side of the house, and fiue on the left side of the house. And hee set the sea on the right side of the t house Eastward toward the South.

t To wit, of the Temple or Sanctuary.

40 ¶ And Hiram made caldrons, and beloms, and basins: and Hiram finished all the worke that hee made to king Salomon for the house of the Lord:

41 To wit, two pillars, and two bowles of the chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars,

42 And foure hundreth pomegranates for the two grates: euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters that were vpon the pillars,

43 And the ten bases, and ten caldrons vpon the bases,

44 And the sea, and twelue bulles vnder that sea,

45 And

45 And pots, and besoms, and basons: and all these vessels, which [u] Hiram made to king Salomon for the house of the Lorde, were of shining brasse.

u By this name also Hiram the king of Tyrus was called.

46 In the plaine of Jordē did the king cast them in || clay betweene Succoth and Zarthan.

|| Or, thicke earth.

47 And Salomon left to weigh all the vessels because of the exceeding abundance, neither could the weight of the brasse bee counted.

48 So Salomon made all the vessels, that pertained vnto the house of the Lorde, the [x] golden Altar, and the golden table, whereon the shewbread was,

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

49 And the candlesticks, fiue at the right side, and fiue at the left, before the Oracle of pure golde, and the flowres, and the lampes, and the snuffers of golde,

50 And the bowles, [y] and the hookes, and the basins, and the spoones, and the ashpans of pure golde, and the hindges of golde for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

y Some take this for some instrument of musicke.

51 So was finished all the worke that king Salomon made for the house of the Lord, and Salomon brought in the things which * Dauid his father had dedicated: the siluer and the golde, and the vessels, and laid them among the treasures of the house of the Lord.

2. Chron 5.1.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloude filleth the Temple. 14 The king blesseth the people.

1. Chron. 5.2.

THen * king Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto him in Jerusalem, for to [a] bring vp the Arke of the Couenant of the Lorde from the citie of Dauid which is Zion.

‡ Ebr. Salomon.

a For Dauid brought it from Obed-edom, and placed it in the Tabernacle which hee had made for it, 2 Sam. 6. 17.

2 And all the men of Israel assembled vnto king Salomon, at the feast in the moneth of [b] Ethan, which is the seuenth moneth.

b Conteining part of September and part of October, in the which moneth they held three solemne feasts, Numb. 29. 1.

3 And all the Elders of Israel came, and the Priests tooke the Arke.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

5 And king Salomon and all the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offering sheepe and beeues, which could not be told, nor numbred for multitude.

6 So the [c] Priests brought the Arke of the Couenant of the Lord vnto his place, into the oracle of the house, into the most holy place, euen vnder the wings of the Cherubims.

c That is, the Kohathites, Num. 4. 5.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

8 And they [d] drewe out the barres, that the ends of the barres might appeare out of the Sanctuarie before the oracle, but they were not seene without, and there they are vnto this day.

d They drew them onely out so farre as they might be seene, for they might not pull them altogether out, Exod. 25. 15.

9 Nothing was in the Arke [e] saue the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when hee brought them out of the land of Egypt.

e For it is like that the enemies when they had the Arke in their hands, tooke away the rod of Aaron, and the pot with Man. Exod 40. 34.

10 And when the Priests were come out of the Sanctuary, the * cloud filled the house of the Lord.

11 So that the Priests could not stand to minister, because of the cloude: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lorde * sayd, that hee would dwell in the darke cloud.

2. Chron. 6. 1.

13 I haue built thee an house to dwell in, an habitation for thee to abide in [f] for euer.

f He spake according to the tenor of Gods promise, which was conditionally that they should serue him aright.

14 ¶ And the king turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no city of all the tribes of Israel, to builde an house that my Name might be there: but I haue chosen * Dauid to be ouer my people Israel.

2. Sam. 7. 8.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast so minded:

19 Neuertheless, thou shalt not build the house, but thy sonne, that shall come out of thy loines, hee shall build the house vnto my Name.

20 And the Lord hath ‡ made good his worde that he spake, and I am risen vp in the roome of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue built the house of the Name of the Lord God of Israel.

‡ Ebr confirmed.

21 And I haue prepared therein a place for the Arke, wherein is the [g] Couenant of the Lord which hee made with our fathers, when he brought them out of the land of Egypt.

g The two Tables wherein the articles of the couenant were written.

22 ¶ Then Salomon stood before * the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

2. Chron. 6. 13.

23 And sayd, * O Lord God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant & mercy with thy seruants that walke before thee with [h] all their heart,

2. Mac. 2. 8.

h Vnfainedly, and without all hypocrisie.

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that

Chap. 2. 4.

that thy children take heed to their way, that they walke before me, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy word be verified, which thou spakest vnto thy seruant Dauid my father.

i He is rauished with the admiration of Gods mercies, who being incomprehensible & Lord ouer all, will become familiar with men.

27 i Is it true indeed that God wil dwell on the earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more vnable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crie and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, euen toward the place whereof thou hast said, * My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

Deut.12.11.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, and heare thou ‖ in the place of thy habitation, euen in heauen, and when thou hearest, haue mercy.

‖ *Or, from.*

31 ¶ When a man shall trespasse against his neighbour, and k he lay vpon him an oth to cause him to sweare, and ‡ the swearer shall come before thine altar in this house,

k To wit, the iudge or neighbour.

‡ *Ebr. the oath.*

32 Then heare thou in heauen, and l doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnesse.

l That is, make it knowen.

33 ¶ When thy people Israel shall be ouerthrowen before the enemie, because they haue sinned against thee, and turne againe to thee, and m confesse thy Name, and pray, and make supplication vnto thee in this house,

m Acknowledge thy iust iudgement, and praise thee.

34 Then heare thou in heauen, and be merciful vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest vnto their fathers.

35 ¶ When heauen shalbe n shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne when thou doest afflict them,

n So that there be a drought to destroy the fruits of the land.

36 Then heare thou in heauen, and pardon the sinne of thy seruants and of thy people Israel, (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen thy people to inherite.

37 ¶ When there shall be famine in the land, when there shall be pestilence, when there shall be blasting, mildew, grashopper, or caterpillar, when their enemie shall besiege them in the ‡ cities of the land, or any plague, or any sickenesse,

‡ *Ebr. in the land of their gates.*

38 Then what prayer and supplication soeuer shall bee made of any man or of all thy people Israel, when euery one shall know the plague in his owne o heart, and stretch forth his hands in this house,

o For such are most meet to receiue Gods mercies.

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and doe and giue euery man according to all his waies, as thou knowest his heart (for thou only knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreouer, as touching the p stranger that is not of thy people Israel, who shall come out of a farre countrey for thy Names sake,

p He meaneth such as should be turned from their idolatry to serue the true God.

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as doe thy people Israel: and that they may know that thy q Name is called vpon in this house which I haue built.

q That this is the true religion wherewith thou wilt be worshipped.

44 ¶ When thy people shall goe out to battell against their enemie by the way that thou shalt send them, and shall pray vnto the Lord, *toward the way of the city which thou hast chosen, and toward the house that I haue built for thy Name,

Dan.6.10.

45 Heare thou then in heauen their prayer and their supplication, and ‖ iudge their cause.

‖ *Or, maintain their right.*

46 If they sinne against thee (* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they carry them away prisoners vnto the land of the enemies, either far or nere,

2.*Chron.6.36.* *ecclesi.7.22.* 1.*Ioh.1.8,10.*

47 Yet ‖ if they turne againe vnto their heart in the land (to the which they bee caried away captiues) and returne and pray vnto thee r in the land of them that caried them away captiues, saying, Wee haue sinned, wee haue transgressed, and done wickedly,

‖ *Or, if they repent.*

r Though the Temple was the chiefe place of prayer, yet he excludeth not them that being lin with necessity, call vpon him in other places.

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, & pray vnto thee toward s the way of their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and the house which I haue built for thy Name,

s As Daniel did. *Dan.6.10.*

49 Then heare thou their prayer & their supplication in heauen thy dwelling place, and ‖ iudge their cause,

‖ *Or, auenge their wrong.*

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may t haue pitie and compassion on them.

t He vnderstood by faith, that God of enemies would make friends vnto them that did conuert vnto him.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the mids of the yron fornace.

52 Let thine eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them in all that they call for vnto thee.

53 For thou didst separate them to thee from among all people of the earth for an inheritance, as thou saidest by the hand of Moses thy seruant, when thou broughtest

our

Exod. 19 6.

our fathers * out of Egypt, O Lord God.

u Salomon is a figure of Christ, who continually is the Mediatour betweene God and his Church.

54 And when Salomon had made an end of praying all this u prayer and supplication vnto the Lord, hee arose from before the altar of the Lord, fro kneeling on his knees, and stretching of his hands to heauen,

55 And stood and blessed all the Congregation of Israel with a loud voice, saying,

56 Blessed bee the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which hee promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as hee was with our fathers, that he forsake vs not, neither leaue vs,

x Hee concludeth that man of himselfe is enemie vnto God, and that all obedience to his Law proceedeth of his meere mercy.

58 That hee may x bow our hearts vnto him, that we may walke in all his wayes, and keepe his commandements, and his statutes, and his lawes, which hee commaunded our fathers.

59 And these my wordes, which I haue prayed before the Lord, be neere vnto the Lord our God day and night, that hee defend the cause of his seruant, and the cause of his people Israel ‡ alway as the matter requireth,

‡ Ebr. the thing of a day in his day.

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfit with the Lord our God to walke in his statutes, and to keepe his commaundements, as this day.

2. Chron. 7. 4.

62 ¶ * Then the king and all Israel with him, offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings, which hee offered vnto the Lord, to wit, two & twenty thousand beeues, and an hundreth and twentie thousand sheepe: so the king and all the children of Israel dedicated the y house of the Lord.

y Before the oracle where the Arke was.

64 The same day did the king hallow the middle of the court, that was before the house of the Lord: for there he made burnt offerings, and the meat offerings, and the fat of the peace offerings.

2. Chron. 7. 7.

* brasen altar that was before the Lord, was too little to receiue the burnt offerings, and the meat offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast, and all Israel with him, a very great Congregation, euen from the entring in of z Hamath vnto the riuer of Egypt, before the Lord our God, a seuen dayes and seuen dayes, euen fourteene dayes.

z That is, from North to South: meaning, all the countrey.

66 And the eight day hee sent the people away: and they ‡ thanked the King, and went vnto their tents ioyous and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

a Seuen dayes for the dedication, and seuen for the feast.

‡ Ebr. blessed.

CHAP. IX.

2 The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth foorth a nauie for gold.

2. Chron. 7. 11.

WHen * Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to doe,

2 Then the Lord appeared vnto Salomon the second time, as hee * appeared vnto him at Gibeon.

Chap 3. 5.

3 And the Lord sayd vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue hallowed this house (which thou hast built) to * put my Name there for euer, & mine eyes, and mine heart shall be there perpetually.

Chap. 8. 29. dent. 12. 11.

4 And a if thou wilt walke before mee (as Dauid thy father walked in pureneſſe of heart, and in righteousnesse) to doe according to all that I haue commaunded thee, and keepe my statutes, and my iudgements,

a If thou walke in my feare, and withdraw thy selfe from the common maner of men, which follow their sensualitie.

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel:

2. Sam. 7. 12. 1. chron. 22. 10.

6 But if ye and your children turne away from me, and will b not keepe my commandements, and my statutes, (which I haue set before you) but go and serue other gods, and worship them,

b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.

7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue hallowed * for my name, will I cast out of my sight, and Israel shall be a c prouerbe, and a common talke among all people.

Iere. 7. 14.

c The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberall benefits.

8 Euen this high house shall be so: euery one that passeth by it, shalbe astonied, and shall hisse, and they shall say, * Why hath the Lord done thus vnto this land, and to this house?

Deut. 29 24. iere. 22. 8.

9 And they shall answere, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken holde vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the ende of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

2. Chron. 8. 1.

11 (For the which Hiram the King of ‖ Tyrus had brought to Salomon timber of cedar, and firre trees, and gold, and whatsoeuer hee desired) then King Salomon gaue to Hiram twentie cities in the land of ‖ Galil.

‖ Or, Tzor.

‖ Or, Galile.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore hee sayd, What cities are these which thou hast giuen me, my brother? And he called them the land of ‖ Cabul vnto this day.

‖ Or, dirtie, or barren.

14 And Hiram had sent the King d fiue score e talents of gold.

d For his tribute toward the building.

e The common talent was about threescore pound weight.

15 ¶ And this is the cause of the tribute why King Salomon raised tribute, to wit, to builde the house of the Lord, and his owne house, and f Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

f Millo was as the towne-house or place of assembly, which was open aboue.

16 Pharaoh King of Egypt had come vp, and taken Gezer, and burnt it with fire,

and slew the Canaanites that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath and Tamor in the wildernesse of the land,

g Cities for his munition of warre.

19 And all the cities g of store, that Salomon had, euen cities for charets, and cities for horsemen, and all that Salomon desired and would build in Ierusalem, and in Lebanon, and in all the land of his dominion.)

h These were as bondmen, and payed what was required either labour or money

20 All the people that were h left of the Amorites, Hittites, Perizzites, Hiuites, and Iebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributuaries vnto this day.

Leuit. 25. 39.

22 But of the children of Israel did Salomon * make no bondmen: but they were men of warre and his seruants, and his princes, and his captaines, and rulers of his charets, and his horsemen.

i The ouerseers of Salomons workes were diuided into three parts: the first contained 3300. the second 300. and the third 250. which were Israelites: so here are contained the two last parts, which make 550. looke more 2. Chron. 8. 10.

23 These were the princes of the officers, that were ouer Salomons worke: euen i fiue hundreth and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the city of Dauid vnto the house which Salomon had built for her: then did he build Millo.

25 And thrise a yeere did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lord: and hee burnt incense vpon the altar, that was before the Lord, when hee had finished the house.

k In the 2. Chro. 8. 18. is made mention of 30. more, which seeme to haue beene employed for their charges.

26 ¶ Also king Salomon made a nauie of ships in Ezeon-geber, which is beside Eloth, and the brink of the red Sea, in the land of Edom.

27 And Hiram sent with the nauie his seruants, that were mariners, and had knowledge of the Sea, with the seruants of Salomon.

28 And they came to Ophir, and fet from thence k foure hundreth and twentie talents of gold, and brought it to king Salomon.

CHAP. X.

1 The Queene of Saba commeth to heare the wisdome of Salomon. 18 His royall throne. 23 His power and magnificence.

2 Chron. 9. 1. matth. 12. 42. luke 11. 31.

AND the * Queene of a Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard questions.

a Iosephus saith that shee was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe, which is an yland of Nilus.

2 And shee came to Ierusalem with a very great traine, and Camels that bare sweet odours, and golde exceeding much, and precious stones: and shee came to Salomon, and commuued with him of all that was in her heart:

3 And Salomon declared vnto her all her questions: nothing was hidde from the king, which he expounded not vnto her.

4 Then the Queene of Sheba saw all Salomons wisedome, and the house that hee had built,

5 And the b meate of his table, and the sitting of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lord, and ‡ shee was greatly astonied.

b That is, the whole order, and trade of his house.

‡ Ebr. there was no more spirit in her.

6 And she said vnto the king, It was a true word that I heard in mine owne land of thy sayings, and of thy wisedome.

7 Howbeit I beleeued not this report, till I came, and had seene it with mine eyes: but loe, the one halfe was not told mee: for thou hast more wisedome and prosperitie, then I haue heard by report.

8 Happie are thy men, happie are these thy seruants, which stand euer before thee, and heare thy c wisedome.

c But much more happy are they which heare the wisedome of God reuealed in his word.

9 Blessed be the Lord thy God, which d loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, and made thee king, to do e equitie and righteousnesse.

d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice.

e This is the cause why kings are appointed. 2. Chron. 9. 10.

10 And shee gaue the king fiue score talents of gold, and of sweete odours exceeding much, and precious stones. There came no more such abundance of sweete odors as the Queene of Sheba gaue to king Salomon.

11 The nauy also of Hiram (that caried golde from Ophir) brought likewise great plentie of * Almuggim trees from Ophir, and precious stones.

12 And the king made of the Almuggim trees, pillars for the house of the Lord, and for the kings palace, and made harpes and psalteries for singers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And King Salomon gaue vnto the Queene of Sheba, whatsoeuer shee would aske besides that, which Salomon gaue her ‡ of his kingly liberalitie: so shee returned and went to her owne countrey, both she and her seruants.

‡ Ebr. by the hand of the king.

14 ¶ Also the weight of gold, that came to Salomon in one yeere, was fiue hundreth, threescore and fiue * talents of gold,

Exod. 25. 39.

15 Besides that he had of merchant men and of the merchandises of them that solde spices, and of all the kings of Arabia, and of the princes of the f countrey.

f To wit, of Arabia, which for the great abundance of all things was called happy. Chap. 7. 2.

16 And king Salomon made two hundreth targets of beaten golde, fiue hundreth shekels of gold went to a target.

17 And three hundreth shields of beaten gold, three pound of gold went to one shield: and the king put them in the * house of the wood of Lebanon.

18 ¶ Then the king made a great throne of Iuorie, and couered it with the best gold.

19 And the throne had six steps, & the top of the throne was round behind, & there were g staues on either side on the place of the throne, & two lyons standing by the staues.

g As the chiefe bowes, or places to leane vpon.

20 And there stood twelue lyons on the six steps on either side: there was not the like made in any kingdome.

21 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of siluer: for it was nothing

nothing esteemed in the dayes of Salomon.

22 For the King had on the sea the naute of Tharshish with the naute of Hiram: once in three yeere came the naute of h Tharshish, and brought golde and siluer, yuorie, and apes, and peacocks.

23 So King Salomon exceeded all the kings of the earth both in riches and wisedome.

24 And all the world sought to see Salomon, to heare his wisedome, which God had put in his heart.

25 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, and armour, and sweete odours, horses, and mules, from yeere to yeere.

26 Then Salomon gathered together * charets and horsemen: and he had a thousand and foure hundred charets, and twelue thousand horsemen, whom hee placed in the caret cities, and with the king at Ierusalem.

27 And the King ‖ gaue siluer in Ierusalem as stones, and gaue cedars as the wilde figge trees that grow aboundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linnen: ‖ the Kings merchants receiued the linnen for a price.

29 There came vp and went out of Egypt some caret worth fiue hundreth shekels of siluer: that is, one horse, an hundreth and fiftie, and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their ‡ meanes.

CHAP. XI.

1 Salomon hath a thousand wines and concubines, which bring him to idolatry. 14 Hiu God raiseth vp aduersaries against him. 43 He dieth.

BVt King Salomon loued * many a outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon, and Heth.

2 Of the nations, whereof the Lord had said vnto the children of Israel, * Goe not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods. To them, I say, did Salomon ioyne in loue.

3 And he had seuen hundred wiues, that were ‖ princesses, and three hundred b concubines, and his wiues turned away his heart.

4 For when Salomon was olde, his wiues turned his heart after other gods, so that his heart was not c perfect with the Lord his God, as was the heart of Dauid his father.

5 For Salomon followed * Ashtaroth the god of the Zidonians, and d Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomon build an hie place for Chemosh the e abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did hee for all his outlandish wiues, which burnt incense and offered vnto their gods.

9 Therefore the Lord was angrie with Salomon, because hee had turned his heart from the Lord God of Israel, * which had appeared vnto him twise, *Chap. 3.5. and 9.2.*

10 And had giuen him a charge * concerning this thing, that he should not follow other gods: but hee kept not that which the Lord had commanded him. *Chap. 6.12.*

11 ¶ Wherefore the Lord said vnto Salomon, Forasmuch as f this is done of thee, and thou hast not kept my Couenant, and my statutes (which I commaunded thee) * I will surely rent the kingdome from thee, and will giue it to thy seruant. *Chap. 12.15.*

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, but will giue one g tribe to thy sonne, because of Dauid my seruant, and because of Ierusalem which I haue chosen.

14 ¶ Then the Lord stirred vp an aduersarie vnto Salomon, euen Hadad the Edomite, of the kings h seede, which was in Edom.

15 * For when Dauid was in Edom, and Ioab the captaine of the hoste had smitten all the males in Edom, and was gone vp to burie the i slaine,

16 (For sixe moneths did Ioab remaine there, and all Israel, till he had destroyed all the males in Edom.)

17 Then this Hadad k fled and certaine other Edomites of his fathers seruants wit him, to goe into Egypt, Hadad being yet a little childe.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him victuals, and gaue him land.

19 So Hadad l found great fauour in the sight of Pharaoh, and hee gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Queene.

20 And the sister of Tahpenes bare him Genubath his sonne, whom Tahpenes wained in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Ioab the captaine of the hoste was dead, Hadad said to Pharaoh, Let me depart, that I may goe to mine owne countrey.

22 But Pharaoh sayd vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And hee answered, Nothing, but in any wise let me goe.

23 ¶ * And God stirred him vp another aduersarie, Rezon the sonne of Eliadah, which m fled from his lord Hadadezer king of Zobah. *2.Sam. 8.3.*

24 And hee gathered men vnto him, and had bene captaine ouer the company, when Dauid slew them. And they went to Damascus, and dwelt there, n and they made him king in Damascus.

h By Tharshish is meant Cilicia, which was abundant in varietie of precious things.

2.Chron. 1.14.

‖ Or, he made siluer as plenteous as stones.

‖ Or, for the company of the kings merchants did receiue a number at a price.

‡ Hebr. hands.

Deut. 17.17. eccles. 47.19, 20.

a Which were idolaters.

Exod. 34.16.

‖ Or, Queenes.

b To whom appertained no dowrie.

c He serued not God with a pure heart.

Iudg. 2.13.

d Who was also called Molech, verse 7. reade 2. King. 23.10.

e Thus the Scripture termeth whatsoeuer man doth reuerence and serue as God.

f That thou hast forsaken me and worshipped idoles.

g Because the tribes of Iudah and Beniamin had their possessions mixt, they are here taken as one tribe.

h Of the king of Edoms stocke. 2.Sam. 8.14.

i Of the Edomites.

k Thus God reserued this idolater to bee a scourge to punish his peoples sinnes.

l God brought him to honour, that his power might be more able to compasse his enterprises against Salomons house.

m When Dauid had discomfited Hadadezer and his armie.

n To wit, the men, whom he had gathered vnto him.

25 Therefore was hee an aduersary to Israel all the dayes of Salomon: beside the euill that Hadad did, he also abhorred Israel, and reigned ouer Aram.

2. Chron. 13. 6.

26 ¶ And Ieroboam the sonne of Nebat an Ephrathite of Zereda Salomons seruant (whose mother was called Zeruah a widow) lift vp his hand against the king.

27 And this was the cause that hee lift vp his hand against the king, When Salomon built Millo, hee repayred the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the young man was meete for the worke, he made him [o] ouerseer of all the labour of the house of Ioseph.

o He was ouerseer of Salomons workes for the tribe of Ephraim and Manasseh.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahiiah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

30 Then Ahiiah caught the new garment that was on him, [p] rent it in twelue pieces,

p By these visible signes the Prophets would more deepely print their message into their hearts, to whom they were sent.

31 And sayd to Ieroboam, Take vnto thee ten pieces: for thus sayth the Lord God of Israel, Behold, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But he shall haue one tribe for my seruant Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken mee, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (‖ to doe right in mine eyes, and my statutes, and my Lawes) as did Dauid his father.

‖ Or, to doe that that pleaseth me.

34 But I will not take the whole kingdome out of his hand: for I will make him Prince all his life long for Dauid my seruants sake, whom I haue chosen, and who kept my commandements and my statutes.

35 * But I will take the kingdome out of his sonnes hands, and will giue it vnto thee, euen the ten tribes.

Chap. 12. 15.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a [q] light alway before me in Ierusalem the citie which I haue chosen mee, to put my Name there.

q He hath respect vnto the Messiah, which should be the bright starre that should shine thorow all the world.

37 And I will take thee, and thou shalt reigne, ‡ euen as thine heart desireth, and shalt be king ouer Israel.

‡ Ebr. in all that thy soule.

38 And if thou hearken vnto all that I commaund thee, and wilt walke in my wayes, and doe right in my sight to keepe my statutes and my commaundements, as Dauid my seruant did, then will I bee with thee, and build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will for [r] this afflict the seed of Dauid, [f] but not for euer.

r For this idolatrie that Salomon hath committed.

f For the whole spirituall kingdome was restored in Messiah.

40 ¶ Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the words of Salomon, and all that hee did, and his wisedome, are they not written in the [t] booke of the actes of Salomon?

t Which booke as is thought, was lost in their captiuity. 2. Chron. 9. 30.

42 The time that Salomon reigned in Ierusalem ouer all Israel, was * fourty yeeres.

43 And Salomon slept with his fathers, and was buried in the citie of Dauid his father, and Rehoboam his sonne reigned in his stead.

CHAP. XII.

1 Rehoboam succeedeth Salomon. 8 Hee refuseth the counsell of the Ancient. 20 Ieroboam reigneth ouer Israel. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

AND * Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king.

2. Chron. 10. 1.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, * whither Ieroboam had fled from King Salomon, and ‖ dwelt in Egypt)

Chap. 11. 40. ‖ Or, returned from Egypt.

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came, ‡ spake vnto Rehoboam, saying,

‡ Ebr. spake.

4 Thy father made our * yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke which he put vpon vs, [a] lighter, and we will serue thee.

Chap. 4. 7.

a Oppresse vs not with so great charges, which we are not able to sustaine.

5 And he sayd vnto them, Depart yet for three dayes, then come againe to mee. And the people departed.

6 And King Rehoboam tooke counsell with the old men that ‖ had stood before Salomon his father, while hee yet liued, and said, What counsell giue yee, that I may make an answere to this people?

‖ Or, had been of his ancient counsellers.

7 And they spake vnto him, saying, If thou be a [b] seruant vnto this people this day, and serue them, and answere them, ‡ speake kinde words to them, they will be thy seruants for euer.

b They shewed him that there was no way to win the peoples hearts, but to grant them their iust petition.

8 But hee forsooke the counsell that the olde men had giuen him, and asked counsell of the yong men, that had been brought vp with him, and waited on him.

c There is nothing harder for them that are in authoritie, then to bridle their affections, and follow good counsell.

9 And he sayd vnto them, [c] What counsell giue yee, that we may answere this people, which haue spoken to mee, saying, Make the yoke, which thy father did put vpon vs, lighter?

‖ Or, little finger.

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayd, Thy father hath made our yoke heauy, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, My ‖ least part shall be [d] bigger then my fathers loynes.

d I am much more able to keepe you in subiection then my father was.

11 Now whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with ‖ scourges.

‖ Or, scorpions.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had [e] appointed, saying, Come to mee

e The people declare their obedience in this, that they would attempt nothing before the king had giuen them iust occasion.

againe

me againe the third day.

13 And the King answered the people sharpely, and left the old mens counsell that they gaue him,

14 And spake to them after the counsel of the yong men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with rods: but I wil correct you with scourges.

15 And the King hearkened not vnto the people: for ‖ it was the ordinance of the Lord, that hee might performe his saying, which the Lord had spoken by * Ahiiah the Shilonite vnto Ieroboam the sonne of Nebat.

‖ Or, the Lord was the cause. Chap. 11. 31.

16 So when all Israel saw that the King regarded them not, the people answered the King thus, saying. What portion haue we in [f] Dauid? wee haue none inheritance in the sonne of Ishai. To your tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.

f Though their cause were good, yet is it most hard for the people to bridle their affections, as these vile words declare.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then King Rehoboam ‡ made speede to get him vp to his charet, to flee to Ierusalem.

‡ Ebr. strengthened himselfe.

19 And Israel rebelled against the house [g] of Dauid vnto this day.

g By the iust iudgement of God for Salomons sinnes.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him vnto the assembly, and made him King ouer all Israel: none followed the house of Dauid, but the tribe of Iudah * onely.

Chap. 11. 13.

21 And when Rehoboam was come to Ierusalem, he [h] gathered all the house of Iudah with the tribe of Beniamin, an hundred and fourescore thousand of chosen men (which were good warriers) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

h For as yet he perceiued not that the Lord had so appointed it.

22 *But the word of God came vnto Shemaiah the [i] man of God, saying,

2. Chron. 11. 2.

i That is, the Prophet.

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of Iudah and Beniamin, and the remnant of the people, saying,

24 Thus saith the [k] Lord, Ye shall not go vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by me. They obeied therefore the word of the Lord, and returned, and departed, according to the word of the Lord.

k Who of his iust iudgement will punish the trespasser, and of his mercy spare the innocent people.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, & dwelt therein, and went from thence and built Penuel.

26 And Ieroboam thought in his heart, Now shal the kingdome returne to the house of Dauid.

27 If this people goe vp, and do sacrifice in the house of the Lord [l] at Ierusalem, then shal the heart of this people turne againe vnto their lord, euen to Rehoboam King of Iudah: so shall they kill me, and goe againe to Rehoboam King of Iudah.

l He feared lest his people should haue by this meanes bene entised to rebell against him.

28 Whereupon the King tooke counsell, and made two calues of golde, and said vnto them, [m] It is too much for you to goe vp to Ierusalem: behold, O Israel, thy gods, which brought thee vp out of the land of Egypt.

m So crafty are the carnall perswasions of princes when they will make a religion to serue to their appetite.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also he made an [n] house of hie places, and made priests of the lowest of the people, which were not of the sonnes of Leui.

n That is, a temple where altars were built for idolatry.

32 And Ieroboam made a feast the [o] fifteenth day of the eight moneth, like vnto the feast that is in Iudah, & offered on the altar. So did hee in Beth el, and offered vnto the calues that he had made: and hee placed in Beth-el the Priests of the hie places, which he had made.

o Because he would the more bind the peoples deuotion to his idolatry, he made a new holy day, beside those that the Lord had appointed in the Law.

33 And he offered vpon the Altar, which he had made in Beth-el, the fifteenth day of the eight moneth (euen in the moneth which hee had forged of his owne heart) and made a solemne feast vnto the children of Israel: and hee went vp to the Altar, to burne incense.

CHAP XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 15 The Prophet is seduced, 24 And is killed of a lion. 33 The obstinacie of Ieroboam.

AND behold, there came [a] a man of God out of Iudah (by the commandement of the Lord) vnto [b] Beth-el, and Ieroboam stood by the Altar to offer incense.

a That is, a Prophet.

b Not that that was called Luz in Beniamin, but another of that name.

2 And hee cryed against the altar by the commandement of the Lord, and said, O altar, altar, thus saieth the Lord, Behold, a child shalbe borne vnto the house of Dauid, * Iosiah by name, and vpon thee shall he sacrifice the Priestes of the high places that burne incense vpon thee, and they shal burne mens bones vpon thee.

2. King. 23. 17.

3 And he gaue a signe the same time, saying, This is the [c] signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall ‖ fall out.

c By this signe ye shall know that the Lord hath sent me.

‖ Or, be powred out.

4 And when the King had heard the saying of the man of God, which he had cried against ỳ altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, [d] Lay hold on him, but his hand which he put forth against him, dried vp, and he could not pull it in againe to him.

d The wicked rage against the Prophets of God when thy declare them Gods iudgements.

5 The altar also clane a sunder, and the ashes fel out from the altar, according to the signe which the man of God had giuen by the ‡ commandement of the Lord.

‡ Ebr. mouth.

6 Then the King answered and said vnto the man of God, I [e] beseech thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto me. And the man of God besought the Lord, and the Kings hand was restored, and became as it was afore.

e Though the wicked humble themselues for a time when they feele Gods iudgements, yet after they returne to their old malice, and declare that they are but vile hypocrites.

7 Then the King sayd vnto the man of God, Come home with me that thou mayest ‖ dine, and I will giue thee a reward.

‖ Or, take sustenance.

8 But the man of God sayd vnto the

King, If thou wouldest giue mee halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For ‖ so was it charged me by the word of the Lord, saying, [f] Eat no bread nor drink water, nor turne again by the same way that thou camest.

‖ *Or, he charged me: to wit, an Angel.*

f Seeing he had the expresse word of God, he ought not to haue declined therefrom neither for the perswasion of man nor Angel.

10 So hee went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an old Prophet dwelt in Beth-el, and his sonnes came, and tolde him all the workes that the man of God had done that day in Beth el, and the words which he had spoken vnto the King, tolde they their Father.

‡ *Ebr. looked.*

12 And their Father sayde vnto them, What way went he? and his sonnes ‡ shewed him what way the man of God went, which came from Iudah.

13 And he said vnto his sonnes, Saddle me the asse. Who sadled him the asse, and he rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and he said vnto him, Art thou the man of God, that camest from Iudah? And he said, ‡ Yea.

‡ *Ebr. I am.*

15 Then he said vnto him, [g] Come home with me, and eat bread.

g This he did of a simple mind, thinking it his duety to declare friendship to a Prophet.

16 But hee answered, I may not returne with thee, nor go in with thee, neither will I eat bread, nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eat no bread nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an [h] Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread, and drinke water: but he lied vnto him.

h His fault is here double, first in that that he suffereth not the Prophet to obey Gods expresse commandement: and next, that he faineth to haue a reuelation to the contrary.

19 So he went againe with him, and did eat bread in his house, and dranke water.

20 And as they sate at the table, the word of the Lord came vnto the Prophet that brought him againe.

21 And he cried vnto the man of God that came from Iudah, saying, Thus sayeth the Lord, [i] Because thou hast disobeyed the mouth of the Lord, and hast not kept the commaundement which the Lord thy God commaunded thee,

i God would reproue his folly by him who was the occasion to bring him into errour.

22 But camest backe againe, and hast eaten bread and drunke water in the place (whereof hee did say vnto thee, Thou shalt eate no bread, nor drinke any water) thy carkets shall not come vnto the sepulchre of thy Fathers.

23 ¶ And when he had eaten bread, and drunke, hee sadled him the asse, to wit, to the Prophet whom he had brought againe.

24 And when hee was gone, a [k] lyon met him by the way, and slew him, and his body was cast in the way, & the asse stood thereby: the lion stood by the corps also.

k By this fearefull example God teeth forth how dangerous a thing it is for men to behaue themselues coldly or deceitfully in their charge whereunto God hath called them.

25 And beholde, men that passed by, saw the carkes cast in the way, and the lion standing by the corps: and they came and told it in the towne where the old Prophet dwelt.

26 And when the Prophet, that brought him back againe from the way, heard thereof, he said, It is the man of God, who hath bene disobedient vnto the commandement of the Lord: therefore the Lord hath deliuered him vnto the lion which hath rent him and slain him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse: and they sadled him.

28 And he went and found his body cast in the way, and the asse and the lion stood by the corps, and the lion had [l] not eaten the body nor torne the asse.

l To declare that this was only the iudgmẽt of God: for if the Lyon had done it for hunger, he would also haue deuoured the body.

29 And the Prophet tooke vp the body of the man of God, and layed it vpon the Asse, and brought it againe, and the olde Prophet came to the city, to lament and bury him.

30 And hee layed his body in his [m] owne graue, and they lamented ouer him, saying, Alas, my brother.

m Which hee had prepared for himselfe.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, bury ye me also in the sepulchre, wherein the man of God is buryed: lay my bones beside his bones.

32 For that thing which hee cryed by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit, after this Ieroboam [n] conuerted not from his wicked way, but turned againe, and made of the lowest of the people, priests of the hie places. Who would, might ‡ consecrate himselfe, and be of the Priestes of the hie places.

n So the wicked profit not by Gods threatnings, but goe backward, and become worse and worse, 2. Tim. 3. 13.

‡ *Ebr. fill his hand.*

34 And this thing turned to sin vnto the house of Ieroboam, euen to rote it out, and destroy it from the face of the earth.

CHAP. XIIII.

2 Ieroboam sendeth his wife disguised to Ahiiah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

AT that time Abiiah the sonne of Ieroboam fell sicke.

2 And Ieroboam said vnto his wife, Vp, I pray thee, and [a] disguise thy selfe, that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahiiah the Prophet, which told mee * that I should be King ouer this people.

a His own conscience bare him witnes that the Prophet of God would not satisfie his affections which was a wicked man.

* *Chap. 11. 31.*

3 And take ‡ with [b] thee ten loaues and ‖ craknels, and a bottle of hony, and goe to him: hee shall tell thee what shall become of the yong man.

‡ *Ebr. in thine hand.*

b According to the custome when they went to aske counsell of Prophets, 1. Sam. 9. 7.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahiiah: but Ahiiah could not see, for his ‡ sight was decayed for his age.

‖ *Or, wafers.*

‡ *Ebr. eyes stood.*

5 Then the Lord said vnto Ahiiah, Behold, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when she commeth in, she shal faine her selfe to be [c] another.

c Then the wife of Ieroboam,

6 Therefore when Ahiiah heard the sound of

of her feete as shee came in at the dooze, hee said, Come in, thou [c]wife of Ieroboam: why fainest thou thy selfe to bee another? I am sent to thee with heauy tidings.

7 Goe, tell Ieroboam, Thus saith ỳ Lord God of Israel, Forasmuch as I haue exalted [e]thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not beene as my seruant Dauid, which kept my commaundements, and followed me with all his heart, and did onely that which was right in mine eyes,

9 But hast done euill aboue all that were before thee, (for thou hast gone & made thee other gods, and [f] molten images, to prouoke me, and hast cast me behind thy backe)

10 Therefore behold, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that [g] pisseth against the wall, as well him that [h] is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dung, till it be all gone.

11 The dogs shal eat him of Ieroboams stocke that dieth in the citie, and the foules of the ayre shall eate him that dieth in the field: [i] for the Lord hath said it.

12 Vp therefore, and get thee to thine house: for when thy feete enter into the citie, the child shall die.

13 And all Israel shall mourne for him, and bury him: for he only of Ieroboam shall come to the graue, because in him there is found [k] some goodnesse toward the Lord God of Israel in the house of Ieroboam.

14 Moreouer, the Lord shall stirre him vp a king ouer Israel, which shall destroy the house of Ieroboam in that day: [l] what? yea, euen now.

15 For the Lord shall smite Israel, as when a reed is shaken in the water, and hee shall weed Israel out of this good land, which he gaue to their fathers, and shal scatter them beyond the [m] Riuer, because they haue made them groues, prouoking the Lord to anger.

16 And he shall giue Israel vp, because of the sinnes of Ieroboam who did sinne, and [n] made Israel to sinne.

17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah, and when shee came to the threshold of the house, the young man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord which he spake by the hand of his seruant Ahiiah the Prophet.

19 And the rest of Ieroboams acts, how he warred, and how he reigned, behold, they are written in the booke of the Chronicles of the kings of Israel.

20 And the dayes which Ieroboam reigned, were two & twenty yeere: and he [o] slept with his fathers, and Nadab his sonne reigned in his stead.

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and forty yeere old, when he began to reigne and reigned seuenteene [p] yeere in Ierusalem the city which the Lord did chuse out of all the tribes of Israel to put his Name there: and his mothers Name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him more with their sinnes, which they had committed, ‖ then all that which their fathers had done.

23 For they also made them hie places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 There were also Sodomites [q] in the land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

25 ¶ And in the fift yeere of king Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the kings house, and tooke away all: also hee caried away all the shields of gold which [t] Salomon had made.

27 And king Rehoboam made for them braken shields, and committed them vnto the hands of the chiefe of the guard, which waited at the dooze of the Kings house.

28 And when the King went into the house of the Lord, the guard bare them, and brought them again into the gard chamber.

29 And the rest of the acts of Rehoboam, and all that he did, are they not written in [r] the booke of the Chronicles of the kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam [s] continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name was Naamah an [t] Ammonite. And Abiiam his sonne reigned in his stead.

c For God oft times discloseth vnto his the craft and subtiltie of the wicked.

e Which wast but a seruant.

f To wit, two calues.

Chap. 21. 21. 2. *kings* 9. 8.

g Euery male euen to the dogs, 1. Sam. 25. 22.

h As well him that is in the strong hold, as him that is abroad.

i They shall lacke the honour of buriall in token of Gods malediction.

k In the mids of the wicked, God hath some on whom he doth bestowe his mercies.

l The Lord will begin to destroy it out of hand.

m Meaning, Euphrates.

n The people shall not be excused, when they doe euill at the commandement of their gouernours.

o The Lord smote him that he died, 2. Chro. 13. 20.

p And died before Ieroboam, about foure yeeres.

‖ *Or, besides all that their fathers had done by their sinnes.*

q Where idolatrie reigneth, all horrible vices are committed, till at length Gods iust iudgement destroy them vtterly.

Chap. 10. 16.

r Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2. Chro. 12. 15.

s That is, all the dayes of Rehoboams life.

t Whose idolatrie Rehoboam her sonne followed.

CHAP. XV.

1 Abijam reigneth ouer Iudah. 9 Asa succeedeth in his rooms. 16 The battell betweene Asa and Baasha. 24 Iehoshaphat succeedeth Asa. 25 Nadab succeedeth Ieroboam. 28 Baasha killeth Nadab.

IN the eighteenth yeere of king [*] Ieroboam the sonne of Nebat, reigned Abiiam ouer Iudah.

2 Three yeere reigned he in Ierusalem, and his mothers name was Maachah the daughter of [a] Abishalom.

3 And he walked in all the sinnes of his father, which hee had done before him: and his heart was not perfit with the Lord his God as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a [b] light in Ierusalem, and set vp his sonne after him, and established Ierusalem,

5 Because Dauid did that, which was right in the sight of the Lord, and turned from nothing that hee commanded him, all the dayes of his life, * saue onely in the matter of Uriah the Hittite.

6 And there was warre betweene Rehoboam

2. Chron. 11. 22.

a Some thinke that this was Absalom Salomons sonne.

b Meaning, a sonne to reigne ouer Iudah.

2. Sam. 11. 4. *and* 12. 9.

boam and Ieroboam as long as he liued.

7 The rest also of the actes of Abiiam, and all that he did, are they not written in the * booke of the Chronicles of the kings of Iudah? there was also warre betweene Abiiam and Ieroboam.

2. Chron. 13. 3.

8 And Abiiam slept with his fathers, and they buried him in the citie of Dauid: and Asa his sonne raigned in his stead.

9 ¶ * And in the twentie yeere of Ieroboam King of Israel, raigned Asa ouer Iudah.

2. Chron. 14. 1.

10 He reigned in Ierusalem one and fortie yeere, and his [c] mothers name was Maachah, the daughter of Abishalom.

c That is, his grandmother, as Dauid is oft times called father of them, whose grandfather he was.

11 And Asa did right in the eyes of the Lord, as did Dauid his father.

12 And hee toke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee [d] put downe * Maachah his mother also from her estate, because she had made an idole in a groue: and Asa destroyed her idoles, and burnt them by the brooke Kidron.

d Neither kinred nor authoritie ought to be regarded, when they blaspheme God & become idolaters, but must be punished. 2. Chro. 15. 16.

14 But they put not downe the high places. Neuertheless, Asas heart was [e] vpright with the Lord all his daies.

e For in that that he suffered them to worship God in other places then he had appointed, it came of ignorance, and not of malice.

15 Also hee brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer, and gold, and vessels.

16 And there was warre betweene Asa and Baasha king of Israel all their dayes.

17 Then Baasha king of Israel went vp against Iudah, and built [f] Ramah, so that he would let none goe out or in to Asa king of Iudah.

f Of the same purpose that Ieroboam did, because the people should not goe vp to Ierusalem, lest they should follow Asa. 2. Chron. 16. 2.

18 Then Asa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the hands of his seruants, and King Asa sent them to * Ben-hadad the sonne of Tabrimon, the sonne of Hezion king of ‖ Aram that dwelt at Damascus, saying,

‖ Or, Syria.

19 There is a couenant betweene me and thee, and betweene my father and thy father: behold, I haue sent vnto thee a present of siluer and gold: come, breake thy couenant with Baasha king of Israel, that hee may [g] depart from me.

g And vexe me no longer.

20 So Ben-hadad hearkened vnto king Asa, and sent the captaines of the hostes, which hee had, against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth with all the land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Asa [h] assembled all Iudah, ‡ none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Asa built with them Geba of Beniamin and Mizpah.

‖ Or, made a proclamation. ‡ Ebr. none innocent.

23 And the rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the kings of Iudah? but in his olde age he was diseased in his [i] feete.

h He had the gout, and put his trust rather in Physitians then in the Lord, 2. Chron. 16. 12.

24 And Asa slept with his fathers, and was buried with his fathers in the citie of Dauid his [k] father. And Iehoshaphat his sonne reigned in his stead.

i His great grandfather.

25 And Nadab the sonne of Ieroboam began to raigne ouer Israel the second yeere of Asa king of Iudah, and reigned ouer Israel two yeere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith hee made Israel to sinne.

27 And Baasha the sonne of Ahiiah of the house of Issachar conspired against him, and Baasha slewe him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the third yeere of Asa King of Iudah did Baasha slay him, and reigned in his stead.

29 And when hee was King, hee [l] smote all the house of Ieroboam, he left none aliue to Ieroboam, vntill hee had destroyed him, according to the * word of the Lord which hee spake by his seruant Ahiiah the Shilonite,

k So God stirred vp one tyrant to punish the wickednesse of another.

30 Because of the sinnes of Ieroboam which hee committed, and wherewith hee made Israel to sinne, by his [m] prouocation, wherewith he prouoked the Lord God of Israel.

Chap. 14. 10.

l By causing the people to commit idolatrie with his calues, and so prouoking God to anger.

31 And the residue of the acts of Nadab, and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

32 And there was warre betweene Asa and Baasha king of Israel all their dayes.

33 In the third yeere of Asa king of Iudah, began Baasha the sonne of Ahiiah to reigne ouer all Israel in [n] Tirzah, and raigned foure and twenty yeeres.

m Which was the place where the kings of Israel remained.

34 And hee did euill in the sight of the Lord, walking in the way of Ieroboam and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 *Of Baasha,* 6 *Elah,* 9 *Zimri,* 16 *Omri,* 31 *Ahab marrieth Iezebel.* 34 *Iericho is built again.*

THen the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 [a] Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their sinnes,

a Thus spake Iehu to Baasha in the Name of the Lord.

3 Behold, I will take away the posteritie of Baasha, and the posteritie of his house, and will make [b] thine house like the * house of Ieroboam the sonne of Nebat.

b Meaning, the house of Baasha. Chap. 15. 29.

4 * Hee that dieth of Baashas stocke in the citie, him shall the dogges eat: and that man of him which dieth in the fieldes, shall the foules of the ayre eate.

Chap. 14. 11.

5 And the rest of the acts of Baasha and what he did, and his ‖ power, are they not written in the booke of the * Chronicles of the kings of Israel?

‖ Or, valiantnesse. 2. Chron. 16. 1.

6 So Baasha slept with his fathers, and was

was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And [c] also by the hand of Jehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that he should be like the house of Jeroboam, euen for all the wickednesse that hee did in the sight of the Lord, in prouoking him with the worke of his hands, and because hee killed [d] him.

8 ¶ In the sixe and twentie yeere of Asa king of Judah began Elah the son of Baasha to raigne ouer Israel in Tirzah, and reigned two yeere.

9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as hee was in Tirzah, [e] drinking till hee was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seuen and twentie yeere of Asa king of Judah, and reigned in his stead.

11 ¶ And when he was king, and sate on his throne, he slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinesfolkes, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by the hand of Jehu the [f] Prophet,

13 For all the sinnes of Baasha, and sins of Elah his sonne, which they sinned, and made Israel to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

15 ¶ In the seuen and twentie yeere of Asa king of Judah did Zimri reigne seuen dayes in Tirzah, and the people was then in campe against Gibbethon, which belonged to the Philistims.

16 And the people of the host heard say, Zimri hath conspired, and hath also slaine the king. Wherefore all Israel made Omri the captaine of the host, king ouer Israel that same day, euen in the host.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged [h] Tirzah.

18 And when Zimri saw that the citie was taken, he went into the palace of the Kings house, and ‡ burnt himselfe, and the Kings house with fire, and so died,

19 For his sinnes which he sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Jeroboam, and in his sinnes which hee did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his treason that hee wrought, are they not written in the booke of the Chronicles of the kings of Israel?

22 Then were ỳ people of Israel diuided into two parts: for [i] halfe the people followed Tibni the sonne of Ginath to make him king, and the other halfe followed Omri.

22 But the people that followed Omri, preuailed against the people that followed Tibni the sonne of Ginah: so Tibni dyed, and Omri reigned.

23 In the one and thirtie yeere of Asa king of Judah began Omri to reigne ouer Israel, and reigned twelue yeere. Sixe yeere reigned he in Tirzah.

24 And he bought the mountaine || Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the citie which he built, after the name of Shemer lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did [k] worse then all that were before him.

26 For he walked in all the way of Jeroboam the sonne of Nebat, and in his sinnes wherewith he made Israel to sinne, in prouoking the Lord God of Israel with their vanities.

27 And the rest of the acts of Omri that hee did, and the strength that he shewed, are they not written in the booke of the Chronicles of the kings of Israel?

28 And Omri slept with his fathers, and was buryed in [l] Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirty yeere of Asa king of Judah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twenty yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Jeroboam the sonne of Nebat, except hee tooke Jezebel also the daughter of Eth-baal king of the Zidonians to [m] wife, and went and serued Baal, and worshipped him?

32 Also he reared vp an altar to Baal in the house of Baal which he had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build [n] Jericho: hee layd the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according to the word of the Lord which he spake by Iothua the sonne of Nun.

c That is, the Prophet did his message.

d Meaning, Nadab Ieroboams sonne.

e The Chalde text hath thus, Drinking till he was drunken in the Temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept himselfe in hold.

‡ Ebr. burnt the kings house vpon him.

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

k For such is the nature of idolatry, that the superstition thereof doth daily increase, and the elder it is, the more abominable it is before God and his Church.

l He was the first king that was buried in Samaria, after that the kings house was burnt in Tirzah.

m By whose meanes he fell to all wicked and strange idolatry, and cruell persecution.

n Reade Ioth. 6. 26.

‡ Ebr. by the hand of Ioshua.

CHAP. XVII.

1 Elijah forewarneth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarephath, where he restoreth his hostesse sonne to life.

AND Elijah the Tishbite one of the inhabitants of Gilead sayd vnto Ahab, [a] As the Lord God of Israel liueth, before whom I stand, there shall be neither dewe nor raine these yeeres, but [b] according to my word.

2 ¶ And the word of the Lord came vnto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy selfe in the || riuer Cherith, that is ouer against Iorden,

4 And thou shalt drinke of the riuer: and I

Eccl. 48. 3. Iam. 5. 16, 17.

a That is, whom I serue.

b But as I shall declare it by Gods reuelation.

|| Or, brooke.

I haue commanded the [c] rauens to feed thee there.

5 So hee went and did according vnto the word of the Lord: for hee went, and remained by the riuer Cherith that is ouer against Iorden.

6 And the rauens brought him bread and flesh in the morning, and bread and flesh in the euening, and he dranke of the riuer.

7 And after a while the riuer dryed vp, because there fell no raine vpon the earth.

8 ¶ And the [d] word of the Lord came vnto him, saying,

9 [*] Vp, and get thee to Zarephath, which is in Zidon, and remaine there, beholde, I haue commanded a widow there to sustaine thee.

10 So hee arose, and went to Zarephath: and when hee came to the gate of the citie, beholde, the widow was there [e] gathering sticks: and hee called her, and sayd, Bring me, I pray thee, a little water in a vessell, that I may drinke.

11 And as shee was going to fet it, he called to her, and said, Bring me I pray thee, a morsell of bread in thine hand.

12 And she sayd, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrell, and a little oyle in a cruse: and beholde, I am gathering [‡] a fewe sticks for to goe in, and dresse it for me and my sonne, that wee may eate it, and [f] die.

13 And Eliiah said vnto her, Feare not, come, doe as thou hast sayd, but make mee thereof a little cake first of all, and bring it vnto mee, and afterward make for thee and thy sonne.

14 For thus saith the Lord God of Israel, [g] The meale in the barrell shall not bee wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

15 So she went, and did as Eliiah said, and she did eat: so did hee and her house [h] for a certaine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Eliiah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sickenesse was so sore, [‖] that there was no [i] breath left in him.

18 And she said vnto Eliiah, What haue I to doe with thee, O thou man of God? Art thou come vnto mee to call my sinne to remembrance, and to slay my sonne?

19 And hee sayd vnto her, Giue mee thy sonne: and hee tooke him out of her bosome, and caried him vp into a chamber, where hee abode, and layed him vpon his owne bed.

20 Then hee called vnto the Lord, and sayd, O Lord my God, hast thou [k] punished also this widow, with whom I sojourne, by killing her sonne?

21 And hee stretched himselfe vpon the childe three times, and called vnto the Lord, and sayd, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voyce of Eliiah, and the soule of the childe came into him againe, and he reuiued.

23 And Eliiah tooke the child, & brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Eliiah said, Behold, thy sonne liueth.

24 And the woman sayde vnto Eliiah, Now [l] I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

CHAP. XVIII.

1 Elijah is sent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Elijah killeth all Baals prophets. 45 He obteineth raine.

AFter many dayes, the word of the Lord came to Eliiah, in the [a] third yeere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

2 And Eliiah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah [b] feared God greatly:

4 And when Iezebel destroyed the Prophets of the Lord, Obadiah tooke an hundreth Prophets, and hid them by fiftie in a cane, and hee fed them with bread and water)

5 And Ahab said vnto Obadiah, Go into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that wee may finde grasse to saue the horses and the mules aliue, lest wee depriue the land of the beasts.

6 And so they diuided the land betweene them to walke thorow it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Eliiah [c] met him: and he knew him, and fell on his face, and sayd, Art not thou my lord Eliiah?

8 And he answered him, Yea, Go, tell thy lord, Behold, Eliiah is here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab to slay me?

10 As the Lord thy God liueth, there is no nation nor kingdome, whither my lord hath not sent to seeke thee: and when they said, Hee is not here, hee tooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Go, tell thy lord, Behold, Eliiah is here.

12 And when I am gone from thee, the Spirit of the Lord shall cary thee into some place that I doe not know: so when I come and tell Ahab, if hee cannot finde thee, then will he kill me: but I thy seruant [d] feare the Lord from my youth.

13 Was it not tolde my lord what I did when Iezebel slew the Prophets of the Lord, how I hid an hundreth men of the Lords Prophets by fifties in a cane, and fed them with bread and water?

14 And now thou sayest, Go, tel thy lord, Behold,

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c To strengthen his faith against persecution, God promiseth to feed him miraculously.

d As the troubles of the Saints of God are many, so his mercie is euer at hand to deliuer them. *Luke 4.25,26.*

e All this was to strengthen the faith of Elijah, to the intent that he should looke vpon nothing worldly, but only trust on Gods prouidence.

‡ *Ebr. two.*

f For there is no hope of any more sustenance.

g God receiueth no benefite for the vse of his, but he promiseth a most ample recompense for the same.

h That is, till he had raine and food on the earth.

‖ *Or, that he died.*

i God would try whether she had learned by his mercifull prouidence to make him her only stay and comfort.

k He was afraid lest Gods Name should haue bin blasphemed, and his ministers contemned, except he should haue continued his mercies as he had begun them, specially while he there remained.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

a After that he departed from the riuer Cherith.

b God had begun to worke his feare in his heart but had not yet brought him to that knowledge which is also requisite of the godly: that is, to professe his Name openly.

c God pitieth oft times the wicked for the godlies sake, and causeth Elijah to meet with Obadiah, that the benefit might be knowen to be graunted for Gods childrens sake.

d I am none of the wicked persecuters, that thou shouldest procure vnto me such displeasure, but serue God, and fauour his children.

Behold, Eliiah is here, that he may slay me.

15 And Eliiah said, As the Lord of hosts liueth, before whome I stand, I will surely shew e my selfe vnto him this day.

16 ¶ So Obadiah went to meet Ahab, and told him: & Ahab went to meet Eliiah.

17 And when Ahab saw Eliiah, Ahab sayd vnto him, Art thou hee that troubleth Israel?

18 And he answered, I haue not troubled Israel, but f thou, and thy Fathers house, in that yee haue forsaken the Commaundements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the Prophets of Baal foure hundreth & fifty, and the prophets of the groues foure hundred, which eate at Iezebels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the Prophets together vnto mount Carmel.

21 And Eliiah came vnto all the people, and said, How long g halt yee betweene two opinions? If the Lord be God, follow him: but if Baal be he, then go after him. And the people answered him not a word.

22 Then sayd Eliiah vnto the people, I onely remaine a Prophet of the Lord: but Baals Prophets are foure hundred and fifty men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in peeces, and lay him on the wood, but put no fire vnder, and I wil prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I wil call on the Name of the Lord: and then the God that answereth h by fire, let him be God. And all the people answered, and said, It is well spoken.

25 And Eliiah sayd vnto the Prophets of Baal, Chuse you a bullocke, & prepare him first (for yee are many) and call on the name your gods, but put no fire vnder.

26 So they toke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answere: and they i leapt vpon the altar that was made.

27 And at noone Eliiah mocked them, and said, Cry loud: for he is k god: either he talketh, or pursueth his enemies, or is in his iourney, or it may be that he sleepeth & must be l awaked.

28 And they cried loud, and cut themselues as the manner was, with kniues and launcers till the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the euening sacrifice, there was neither voyce, nor one to answere, nor any that regarded.

30 And Eliiah said vnto all the people, Come to me. And all the people came to him, and he repayred the altar of the Lord that was broken downe.

31 And Eliiah tooke twelue stones, according to the number of the tribes of the sonnes of Iaakob, (vnto whom the word of the Lord came, saying, * Israel shall bee thy name)

32 And with the stones he built an Altar in the name of the Lord: and he made a ditch round about the altar, as great as would conteine two ‡ measures of seed.

33 And hee put the wood in order, and hewed the bullocke in peeces, and laid him on the wood,

34 And said, Fill your barrels with water, and powre it on the burnt offering and on the wood. Againe he said, Doe so againe. And they did so the second time. And he said, Doe it the third time. And they did it ỳ third time.

35 And the water ran round about the altar: and m he filled the ditch with water also.

36 And when they should offer the euening sacrifice, Eliiah the Prophet came, and said, Lord God of Abraham, Izhak, and of Israel, let it be knowen this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandement.

37 Heare me, O Lord, heare me, & let this people know, that thou art the Lord God, and that thou hast turned their heart againe n at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, and said, The Lorde is God, the Lord is God.

40 And Eliiah sayd vnto them, Take the prophets of Baal, let not o a man of them escape. And they toke them, & Eliiah brought them to the brooke Kishon, and slew them there.

41 ¶ And Eliiah said vnto Ahab, Get thee vp, eate and drinke, for there is a sound of much raine.

42 So Ahab went vp to eate & to drinke, and Eliiah went vp to the top of Carmel: and he crouched vpon the earth, and put his face betweene his knees,

43 And sayd to his seruant, Goe vp now and looke toward the way of the Sea. And hee went vp, and looked, and said, There is nothing. Againe he said, Goe againe p seuen times.

44 And at the seuenth time hee said, Behold, there ariseth a little cloud out of the sea like a mans hand. Then he said, Vp and say vnto Ahab, Make ready thy charet, and get thee downe, that the raine stay thee not.

45 And || in the meane while the heauen was blacke with clouds & winde, and there was a great raine. Then Ahab went vp and came to Izreel.

46 And the hand of the Lord was on Eliiah, and he girded vp his loynes, and ranne q before Ahab till he came to Izreel.

CHAP. XIX.

5 Elijah fleeing from Iezebel, is nourished by the Angel of God. 15 Hee is commanded to anoynt Hazael, Iehu, and Elisha.

Now

e By my presence I will declare that thou hast told him the trueth.

f The true Ministers of God ought not only not to suffer the truth to be vniustly slandered, but to reproue; boldly the wicked slanderers without respect of person.

g Be constant in religion, & make it not as a thing indifferent whether yee follow God or Baal, or whether ye serue God wholy or in part, Zeph. 1.5.

h By sending downe fire from heauen to burne the sacrifice.

i As men rauished with some strange spirit.

k You esteeme him as a god.

l He mocketh their beastly madnes, which thinke that by any instance of sute, the dead and vile idoles can helpe their worshippers in their necessities.

Gen. 32.28. 2. kings 17.34.

‡ Ebr Sats, which some thinke containe about three pottels, and a third part a peece.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt that he is the onely God.

n Though God suffer his to run in blindnesse and error for a time, yet at the length he calleth them home to him by some notorious signe & worke.

o He commanded them that as they were truely perswaded to confesse the onely God: so they would serue him with all their power, and destroy the idolaters his enemies.

p As Gods Spirit moued him to pray, so was he strengthened by the same that hee did not faint, but continued still till he had obtained.

|| Or, here & there.

q He was so strengthened with Gods spirit, that he ran faster then the charet was able to run.

NOw Ahab tolde Iezebel all that Eliiah had done, and how he had slaine all the a Prophets with the sword.

a To wit, of Baal.

2 Then Iezebel sent a messenger vnto Eliiah, saying, b The gods doe so to me and more also, if I make not thy life like one of their liues by to morrow this time.

b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.

3 ¶ When hee saw that, hee arose, and went ‖ for his life, and came to Beer-sheba, which is in Iudah, & left his seruant there.

‖ *Or, whither his minde led him.*

4 But hee went a dayes iourney into the wildernes, and came and sate downe vnder a Iuniper tree, and desired that hee might die, and sayd, It is now ynough, O Lord, c take my soule, for I am no better then my Fathers.

c So hard a thing it is to bridle our impatiency in affliction, that the Saints could not ouercome the same.

5 And as he lay and slept vnder the Iuniper tree, beholde now, an Angel touched him, and said vnto him, Up and eate.

6 And when hee looked about, beholde, there was a cake baken on the coales, and a pot of water at his head: so hee did eate and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and sayd, Up and eate: for thou d hast a great iourney.

d Hee declareth that except God had nourished him miraculously, it had not bin possible for him to haue gone this iourney.

8 ¶ Then hee arose, and did eate and drinke, and walked in the strength of that meate fortie dayes, and fortie nights, vnto Horeb the mount of God.

9 And there hee entred into a caue, and lodged there: and behold, the Lord spake to him, and said vnto him, What doest thou here, Eliiah?

10 And he answered, I haue e beene very ielous for the Lord God of hostes: for the children of Israel haue forsaken thy couenant, broken downe thine altars, and slaine thy Prophets with the sword, * and I onely am left, and they seeke my life to take it away.

e He complaineth that the more zealous that he shewed himselfe to maintaine Gods glory, the more cruelly was he persecuted. *Rom.* 11. 3.

11 And he said, Come out, and stand vpon the mount before the Lord. And behold, the Lord went by, and a mightie strong winde rent the mountaines, and brake the rockes before the Lord: but the Lord was f not in the wind: and after the wind, came an earthquake: but the Lord was not in the earthquake:

f For the nature of man is not able to come neere vnto God, if he should appeare in his strength and full maiestie, and therefore of his mercy he submitteth himselfe to our capacitie.

12 And after the earthquake came fire: but the Lord was not in the fire: and after the fire, came a still and soft voyce.

13 And when Eliiah heard it, he couered his face with his mantell, and went out, and stood in the entring in of the caue: and behold, there came a voyce vnto him, and said, What doest thou here, Eliiah?

14 And hee answered, I haue beene very ielous for the Lord God of hosts, g because the children of Israel haue forsaken thy couenant, cast downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

g We ought not to depend on the multitude in maintaining Gods glory, but because our duty so requireth, wee ought to doe it.

15 And the Lord said vnto him, Goe, returne by the wildernes vnto Damascus, and when thou commest there, anoynt Hazael king ouer ‖ Aram.

‖ *Or, Syria.*

16 And Iehu the sonne of Nimshi shalt thou anoynt King ouer Israel: and Elisha the sonne of Shaphat of Abel Meholah shalt thou anoynt to be Prophet in thy roome.

17 And * him that escapeth from the sword of Hazael, shall Iehu slay: and him that escapeth from the sword of Iehu, shall Elisha slay.

2. King. 9. 1, 3. ecclus. 48. 8.

18 Yet will * I leaue seuen thousand in Israel, euen h all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.

Rom. 11. 4.

h He declareth that wicked dissemblers and idolaters are not his.

19 ¶ So he departed thence, and found Elisha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelfth: and Eliiah went towards him, and cast his mantell vpon him.

20 And he left the oxen, and ran after Eliiah, and said, i Let me, I pray thee, kisse my father & my mother, and then I will follow thee. Who answered him, Goe, returne: for what haue I done to thee?

i Though this naturall affection is not to be contemned, yet ought not to moue vs when God calleth vs to serue him.

21 And when he went back againe from him, he tooke a couple of oxen, & slewe them, and sod their flesh with the k instruments of the oxen, and gaue vnto the people, and they did eate: then he arose, and went after Eliiah, and ministred vnto him.

k He would not stay till wood was brought, so great was his desire to follow his vocation.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promiseth the victory to Ahab by a Prophet. 31 The king of Israel made peace with Benhadad, and is reproued therefore by the Prophet.

THen Ben-hadad the king of ‖ Aram assembled all his army, and two and thirty a kings with him, with horses and charets, and went vp and besieged ‖ Samaria, and fought against it.

‖ *Or, Syria.*

a That is, gouernours and rulers of prouinces.

‖ *Or, Shomron.*

2 And hee sent messengers to Ahab king of Israel into the citie,

3 And said vnto him, Thus saith Benhadad, Thy siluer and thy gold is mine: also thy women and thy faire children are mine.

4 And the king of Israel answered, and sayd, My lord king, according to thy saying, b I am thine, and all that I haue.

b I am content to obey and pay tribute.

5 And when the messengers came againe, they said, Thus commandeth Benhadad, and saith, When I shall send vnto thee, & command, thou shalt deliuer me thy siluer and thy gold, and thy women and thy children,

c He would not accept his answere, except he did out of hand deliuer whatsoeuer he should aske: for hee sought an occasion how to make warre against him.

6 c Yea els I will send my seruants vnto thee by to morrow this time: and they shall search thine house, and the houses of thy seruants: and whatsoeuer is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the king of Israel sent for all the Elders of the land, and said, Take heed, I pray you, and see how hee seeketh mischiefe: for he sent vnto me for my wiues, and for my children, and for my siluer, and for my golde, and I denied him not.

d They thought it their duties rather to venture their liues, then to grant to that thing which was not lawfull, only to satisfie the lust of a tyrant.

8 And all the Elders and all the people sayd vnto him, Hearken d not vnto him, nor consent.

9 Wherefore hee sayde vnto the messengers of Ben-hadad, Tell my lord the King,

All

All that thou didſt ſend for to thy ſeruant at the firſt time, that I will doe, but this thing I may not doe. And the meſſengers departed, and brought him an anſwere.

10 And Ben-hadad ſent vnto him, and ſaid, The gods doe ſo to me, and more alſo, if the [c] duſt of Samaria be enough to all the people that follow me, for euery man a handfull.

11 And the king of Iſrael anſwered, and ſaid, Tell him, Let not him that girdeth his harneſſe boaſt himſelfe, as he that [l] putteth it off.

12 And when hee heard that tidings, as hee was with the kings drinking in the pauilions, he ſaid vnto his ſeruants, ‖ Bring forth your engines, and they ſet them againſt the citie.

13 ¶ And behold, there came a Prophet vnto Ahab, king of Iſrael, ſaying, Thus ſaith the Lord, Haſt thou ſeene all this great multitude? behold, I will deliuer it into thine hand this day, that thou mayeſt know, [g] that I am the Lord.

14 And Ahab ſayd, By whom? And hee ſayd, Thus ſaith the Lord, By the ſeruants of the princes of the prouinces. Hee ſayd againe, Who ſhall order the battell? And hee anſwered, Thou.

15 ¶ Then hee numbred the ſeruants of the princes of the prouinces, and they were two hundreth two and thirtie: and after them he numbred the whole people of all the children of Iſrael, euen ſeuen thouſand.

16 And they went out at noone: but Ben-hadad did drinke till he was drunken in the tents, both he and the kings: for two and thirty kings helped him.

17 So the [h] ſeruants of the princes of the prouinces went out firſt, and Ben-hadad ſent out, and they ſhewed him, ſaying, There are men come out of Samaria.

18 And hee ſayd, Whether they be come out for peace, take them aliue: or whether they bee come out to fight, take them yet aliue.

19 So they came out of the citie, to wit, the ſeruants of the princes of the prouinces, and the hoſte which followed them.

20 And they ſlew euery one his ‡ enemie: and the ‖ Aramites fled, and Iſrael purſued them: but Ben-hadad the king of Aram eſcaped on an horſe with his [i] horſemen.

21 And the king of Iſrael went out and ſmote the horſes and charets, and with a great ſlaughter ſlew the Aramites.

22 (For there had come a Prophet to the king of Iſrael, and had ſaid vnto him, Goe, bee of good courage, and conſider and take heede what thou doeſt: for when the yeere is gone about, the king of Aram will come vp againſt thee.)

23 ¶ Then the ſeruants of the king of Aram ſaid vnto him, Their [k] gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight againſt them in the plaine, and doubtleſſe we ſhall ouercome them.

24 And this doe, Take the kings away, euery one out of [his] place, and place Captaines for them.

25 And number thy ſelfe an armie, like the armie that thou haſt loſt, with ſuch horſes, and ſuch charets, and wee will fight againſt them in the plaine, and doubtleſſe wee ſhal ouercome them: and he hearkened vnto their voyce, and did ſo.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Aphek to fight againſt Iſrael.

27 And the children of Iſrael were numbred, and were all [l] aſſembled and went againſt them, and the children of Iſrael pitched before them, like two little flockes of kids: but the Aramites filled the countrey.

28 And there came a man of God, and ſpake vnto the king of Iſrael, ſaying, Thus ſaith the Lord, Becauſe the Aramites haue ſayd, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and yee ſhall know that [m] I am the Lord.

29 And they pitched one ouer againſt the other ſeuen dayes, and in the ſeuenth day the battel was ioyned: and the children of Iſrael ſlew of the Aramites an hundreth thouſand footemen in one day.

30 But the reſt fled to Aphek into the citie: and there fell a wall vpon ſeuen and twenty thouſand men that were left: and Ben-hadad fled into the citie, and came ‡ into a ſecret chamber.

31 ¶ And his ſeruants ſaid vnto him, Behold now, we haue heard ſay, that the kings of the houſe of Iſrael are mercifull kings: we pray thee, let vs put ſackecloth about our [n] loynes, and ropes about our heads, and goe out to the King of Iſrael, it may be that hee will ſaue thy life.

32 Then they girded ſackecloth about their loines, and put ropes about their heads, and came to the King of Iſrael, and ſayd, Thy ſeruant Ben-hadad ſayth, I pray thee, let me liue: and he ſayd, Is he yet aliue? he is my brother.

33 Now the men tooke diligent hæd ‖ if they could catch any thing of him, and made haſte, and ſayd, Thy brother [o] Ben-hadad. And he ſayd, Goe, bring him. So Ben-hadad came out vnto him, and hee cauſed him to come vp vnto the charet.

34 And Ben-hadad ſaid vnto him, The cities which my father tooke from thy father, I will reſtore, and thou ſhalt make ſtreetes for thee in [p] Damaſcus, as my father did in Samaria. Then ſayd Ahab, I will let thee goe with this couenant. So hee made a couenant with him, and let him goe.

35 ¶ Then a certaine man of the ‖ children of the Prophets ſaid vnto his neighbour by the commaundement of the Lord, [q] Smite me, I pray thee. But the man refuſed to ſmite him.

36 Then ſaid he vnto him, Becauſe thou haſt not obeyed the voyce of the Lord, behold, aſſoone as thou art departed from me, a Lion ſhall [r] ſlay thee. So when hee was departed from him, a Lion found him and ſlew him.

37 Then

e Much leſſe ſhall there bee found any pray that is worth any thing, when they ſhall bee ſo many.

f Boaſt not before the victory be gotten.

‖ Or, put your ſelues in order.

g Before, God went about with ſignes and miracles to pul Ahab from his impietie, and now againe with wonderfull victories,

h That is, yong men trained in the ſeruice of Princes.

‡ Ebr. man.

‖ Or, Syrians.

i With them that were appointed for the preſeruation of his perſon.

k Thus the wicked blaſpheme God in their furie, whom notwithſtanding he ſuffereth not vnpuniſhed.

l All they which were in the battel of the former yeere, verſe 15.

m Who am of like power in the valley, as I am on the hils, and can aſwell deſtroy a multitude with few as with many.

‡ Ebr. from chamber to chamber.

n In ſigne of ſubmiſſion, and that we haue deſerued death, if he will puniſh vs with rigor.

‖ Or, and caught it of him.

o He is aliue.

p Thou ſhalt appoint in my chiefe citie what thou wilt, and I will obey thee.

‖ Or, of the diſciples.

q By this externall ſigne, hee would more liuely touch the kings heart.

r Becauſe thou haſt tranſgreſſed the commandement of the Lord.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the king by the way, and disguised himselfe with ashes vpon his face.

39 And when the King came by, he cried vnto the King, and said, [f] Thy seruant went into the mids of the battel: and behold, there went away a man, whome another man brought vnto me, and said, Keepe this man: if he be lost, and want, thy life shal go for his life, or else thou shalt pay a talent of siluer.

40 And as thy seruant had here and there to doe, he was gone: and the King of Israel said vnto him, So shall thy iudgement bee: thou hast giuen sentence.

41 And he hasted, and tooke the ashes away from his face: and the King of Israel knew him that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord, *Because thou hast let goe out of thine hands a man whom I appointed to die, thy life shall goe for his life, and thy people for his people.

43 And the King of Israel went to his house heauie and in displeasure, and came to ‖ Samaria.

f By this parable hee maketh Ahab condemne himselfe, who made a couenant with Gods enemie, and let him escape, whom God had appointed to be slaine.

*Chap. 22. 38.

‖ Or, Shomeron.

CHAP. XXI.

8 Iezebel commaundeth to kill Naboth, for the vineyard that he refused to sell to Ahab. 19 Eliah reproueth Ahab, and he repenteth.

AFter ‖ these things, Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab king of Samaria.

‖ Or, at this time.

2 And Ahab spake vnto Naboth, saying, [a] Giue mee thy vineyard, that I may make mee a garden of herbes thereof, because it is neere by mine house: and I will giue thee for it a better vineyard then it is: or if it please thee, I will giue thee the worth of it in money.

a Though Ahabs tyranny be condemned by the holy Spirit, yet he was not so rigorous that he would take from another man his right without ful recompense.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Izreelite had spoken vnto him, for he had said, I will not giue thee the inheritance of my fathers, and hee [b] lay vpon his bed and turned his face, and would eat no bread.

b Thus the wicked consider not what is iust and lawfull, but fret inwardly, when they cannot haue their inordinate appetites satisfied.

5 Then Iezebel his wife came to him, and said vnto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izreelite, and said vnto him, Giue mee thy vineyrd for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Iezebel his wife said vnto him, [c] Doest thou now gouerne the kingdome of Israel? vp, eate bread, and ‡ bee of good cheere. I will giue thee the vineyard of Naboth the Izreelite.

c As though she said, Thou knowest not what it is to reigne. Command, and intreat not.

‡ Ebr. let thine heart be merry.

8 ¶ So she wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, & to the nobles that were in his citie dwelling with Naboth.

9 And shee wrote in the letters, saying, Proclaime a [d] fast, and let Naboth among the chiefe of the people.

10 And set two wicked men before him, and let them witnesse against him, saying, Thou didst blaspheme God and the King: then carie him out, and stone him that hee may die.

11 And the [e] men of his city, euen the Elders and Gouernours, which dwelt in his citie, did as Iezebel had sent vnto them: as it was written in the letters which shee had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did ‡ blaspheme God and the King. Then they caried him away out of the citie, and stoned him with stones, that he died.

14 Then they sent to Iezebel, saying, Naboth is stoned and is dead.

15 ¶ And when Iezebel heard that Naboth was stoned and was dead, Iezebel said to Ahab, [f] Vp, and take possession of the vineyard of Naboth the Izreelite, which he refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he arose to goe downe to the vineyard of Naboth the Izreelite, to take possession of it.

17 ¶ And the word of the Lord came vnto Eliah the Tishbite, saying,

18 Arise, goe downe to meete Ahab king of Israel, which is in Samaria: loe, he is in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, [g] Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, [h] In the place where dogges licked the blood of Naboth, shall dogges licke euen thy blood also.

d For then they vsed to enquire of mens faults: for none could fast truely that were notorious sinners.

e Thus the worldlings contrary to Gods commandement, who willeth not to consent to the shedding of innocent blood, obey rather the wicked commandements of Princes, then the iust lawes of God.

‡ Ebr. blesse.

f This example of monstrous cruelty the holy Ghost leaueth to vs, to the intent that wee should abhorre all tyranny, and specially in them, whom nature and kind should moue to be pitiful and inclined to mercie.

g Doest thou thinke to haue any aduantage by murthering of an innocent?

h This was fulfilled in Ioram his sonne, as 2. King. 9. 25, 26.

20 And Ahab said to Eliah, Hast thou found me, O mine enemie? And he answered, I haue found thee: for thou hast sold thy selfe to worke wickednesse in the sight of the Lord.

21 *Behold, I will bring euil vpon thee, and will take away thy posteritie, and will cut off from Ahab him that * pisseth against the wall, aswell him that is * shut vp, as him that is left in Israel,

*Chap. 14. 10. 2 king. 9. 8. 1. Sam. 25. 22. Chap. 14. 10.

22 And I will make thine house like the house of * Ieroboam the sonne of Nebat, and like the house of * Baasha the sonne of Ahiah, for the prouocation wherewith thou hast prouoked, and made Israel to sinne.

*Chap. 15. 29. Chap. 16. 3.

23 And also of Iezebel spake the Lord, saying, *The dogs shall eate Iezebel by the ‖ wall of Izreel.

*2. King. 9. 33, 36.

‖ Or, fortresse, or possession.

24 The dogges shall eate him of Ahabs stocke, that dieth in the citie: and him that dieth in the fields, shall the foules of the ayre eate.

25 (But there was none like Ahab, who did i sell himselfe to worke wickednes in the sight of the Lord, whom Iezebel his wife prouoked.

26 For hee did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lord cast out before the children of Israel)

27 Now when Ahab heard those words, hee rent his clothes, and put sackcloth vpon ‡him, and fasted, and lay in sackcloth, and went k softly.

28 And the word of the Lord came to Eliah the Thishbite, saying,

29 Seest thou how Ahab is humbled before me? because he submitteth himselfe before mee, I will not bring that euill in his dayes, but in his l sonnes dayes will I bring euill vpon his house.

i By the wicked counsell of his wife he became a vile idolater and cruell murtherer, as one that gaue himselfe wholly to serue sinne.

‡ Ebr. his flesh.

k In token of mourning, or as some reade, bare footed.

l Meaning, in Ioram's time. 2. King. 9. 26.

CHAP. XXII.

2 Iehoshaphat and Ahab fight against the king of Syria. 15 Michaiah sheweth the king what shall be the successe of their enterprise. 24 Zidkiah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Iehoshaphat, 50 and Ioram his sonne.

2. Chron. 18. 1, 2

AND a they continued b three yeeres without warre betweene Aram and Israel.

a Ben-hadad the king of Syria and Ahab made a peace which endured three yeeres.

2 And in the third yeere did Iehoshaphat the king of Iudah b come downe to the king of Israel.

b To see and visit him.

3 (Then the king of Israel said vnto his seruants, Know yee not that c Ramoth Gilead was ours? and we stay, and take it not out of the hand of the king of Aram?)

c The kings of Syria kept Ramoth before this league was made by Ben-hadad, therefore hee thought not himselfe bound thereby to restore it.

4 And hee sayd vnto Iehoshaphat, Wilt thou goe with me to battell against Ramoth Gilead? And Iehoshaphat sayde vnto the king of Israel, d I am as thou art, my people as thy people, and mine horses as thine horses.

d I am ready to ioyne and goe with thee, and all mine is at thy commandement.

5 Then Iehoshaphat said vnto the king of Israel, e Aske counsell, I pray thee, of the Lord to day.

e Hee seemed that he would not goe to the warre, except God approued it, yet when Michaiah counselled the contrary, he would not obey.

6 Then the king of Israel gathered the f prophets vpon a foure hundreth men, and said vnto them, Shall I go against Ramoth Gilead to battell, or shall I let it alone? and they sayd, Goe vp: for the Lord shall deliuer it into the hands of the king.

f Meaning, the false prophets, which were flatterers, and serued for lucre, whom Iezebel had assembled and kept after the death of those whom Elias slew.

7 And Iehoshaphat said, Is there heere neuer a Prophet of the g Lord more, that we might enquire of him?

8 And the king of Israel said vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom wee may aske counsell of the Lorde, but I h hate him: for he doeth not prophecie good vnto mee, but euill. And Iehoshaphat sayd, Let not the king say so.

g Iehoshaphat did not acknowledge the false prophets to be Gods Ministers, but did contemne them.

h Wherebe wee see that the wicked cannot abide to heare the trueth, but hate the Prophets of God and molest them.

9 Then the king of Israel called an i Eunuch, and said, Call quickly Michaiah the sonne of Imlah.

i Reade Gene. 37. 36.

10 And the king of Israel and Iehoshaphat the king of Iudah sate either of them on his throne in their k apparell in the voide place at the entring in of the gate of Samaria, and all the prophets prophesied before them.

k In their kingly apparell.

11 And Zidkiah the sonne of Chenaanah made him l hornes of iron, & said, Thus saith the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

l The true Prophets of God were accustomed to vse signes for the confirmation of their doctrine, Ila. 20. 2. Ierc. 7. 2. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

12 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead and prosper: for the Lord shall deliuer it into the kings hand.

13 ¶ And the messenger that was gone to call Michaiah, spake vnto him, saying, Behold now, the wordes of the prophets declare good vnto the king with m one ‡ accord: let thy word therefore, I pray thee, bee like the worde of one of them, and speake thou good.

m This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approue it, be they neuer so vngodly.

‡ Ebr. mouth.

14 And Michaiah said, As the Lord liueth, whatsoeuer the Lord sayeth vnto mee, that will I speake.

15 ¶ So he came to the king, and the king said vnto him, Michaiah, Shall wee goe against Ramoth Gilead to battell, or shall we leaue off? And he answered him, n Goe vp, and prosper: and the Lord shall deliuer it into the hand of the king.

n He speaketh this in derision, because the king attributed so much to the false prophets, meaning that by experience hee should trie that they were but flatterers.

16 And the king said vnto him, How oft shall I charge thee, that thou tel me nothing but that which is true, in the Name of the Lord?

17 Then he said, I saw all Israel scattered vpon the mountaines, as sheepe that had no shepheard. And the Lord said, o These haue no master, let euery man returne vnto his house in peace.

o It is better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.

18 (And the king of Israel said vnto Iehoshaphat, Did not I tel thee, that he would prophesie no good vnto me, but euill?)

19 Againe he said, Heare thou therefore the word of the Lord. I saw the Lord sit on his throne, and all the p hoste of heauen stood about him on his right hand, and on his left hand.

p Meaning, his Angels.

20 And the Lord said, Who shall ‖ entise Ahab that hee may goe and fall at Ramoth Gilead? And one said on this manner, and another said on that manner.

‖ Or, perswade and deceiue?

21 Then there came forth a spirit, and q stood before the Lord, and said, I wil entise him. And the Lord said vnto him, Wherewith?

q Here we see that though the deuill be euer ready to bring vs to destruction, yet he hath no further power then God giueth him.

22 And he said, I will goe out, and be a r false spirit in the mouth of all his prophets. Then hee said, Thou shalt entise him, and shalt also preuaile: goe forth, and doe so.

r I will cause all his prophets to tell lies.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed euill against thee.

24 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and sayde, * ſ When went the Spirit of the Lord from me, to speake vnto thee?

25 And Michaiah said, Behold, thou shalt

2. Chron. 18. 23. ſ Thus the wicked would seeme that none were in the fauour of God, but they, and that God hath giuen his graces to none so much as to them.

see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the King of Israel said, Take Michaiah, and cary him vnto Amon the gouernor of the city, and vnto Joash the kings sonne,

27 And say, Thus saith the King, Put this man in the prison house, and feede him with [t] bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah said, If thou returne in peace, the Lord hath not spoken by mee. And he said, [u] Hearken all ye people.

29 So the king of Israel, and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel said to Iehoshaphat, I will change mine apparell and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commaunded his two and thirtie captaines ouer his charets, saying, Fight neither with small nor great, saue onely against the king of Israel.

32 And when the captaines of the charets saw Iehoshaphat, they said, Surely it is the king of Israel, & they turned to fight against him, and Iehoshaphat [x] cryed.

33 And when the captaines of the charets saw that he was not the king of Israel, they turned backe from him.

34 Then a certaine man drewe a bowe ‖ mightily, and smote the King of Israel betweene the ioynts ‡ of his brigandine. Wherefore hee said vnto his charet-man, Turne thine hand and cary mee out of the hoste: for I am ‡ hurt.

35 And the battell increased that day, and the [y] king stood stil in his charet against the Aramites, and died at euen, and the blood ranne out of the wound into the mids of the charet.

36 And there went a Proclamation throwout the [z] hoste about the going downe of the sunne, saying, Euery man to his citie, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charet in the poole of Samaria, and the dogs licked vp his blood (and ‖ they washed his armour) according * vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that hee did, and the yuorie house which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ¶ And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yeere of Ahab king of Israel. *2. Chron. 20. 31.*

42 Iehoshaphat was fiue and thirtie yere olde when he began to reigne, and reigned fiue and twentie yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheless [a] the high places were not taken away: for the people offered still and burnt incense in the high places.

44 And Iehoshaphat made peace with the King of Israel.

45 Concerning the rest of the actes of Iehoshaphat and his worthy deedes that hee did, and his battels which hee fought, are they not written in the Booke of the Chronicles of the Kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, he put cleane out of the land.

47 There was then no King in Edom: the [b] Deputie was King.

48 Iehoshaphat made shippes of [c] Tharshish to saile to [d] Ophir for golde, but they went not, for the ships were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants go with thy seruants in the ships. But Iehoshaphat would not.

50 And Iehoshaphat did slepe with his fathers, and was buried with his fathers in the city of Dauid his father, and Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuenteenth yeere of Iehoshaphat king of Iudah, and reigned two yeeres ouer Israel.

52 But hee did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal and worshipped him, and prouoked the Lord God of Israel vnto wrath, ‖ according vnto all that his father had done.

t Let him be pined away with hunger, and be fed with a small portion of bread and water.

u That when ye shall see these things come to passe, ye may giue God the glory, and know that I am his true Prophet.

x That is, to the Lord for helpe.

‖ *Or, in his simplicitie, or ignorantly.*

‡ *Ebr. and betweene the brigandine.*

‡ *Ebr. sicke.*

y To wit, Ahab king of Israel.

z Of the Israelites.

‖ *Or, the harlots washed it.*

Chap. 21. 19.

a Meaning that he was led with an errour, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

b In the time of this king Idumea was subiect to Iudah, and was gouerned by whom they of Iudah appointed.

c By Tharshish the Scripture meaneth Cilicia, and all the sea called Mediterraneum.

d Iosephus writeth that Ophir is in India, where the Egyptians and Arabians traffick for gold.

‖ *Or, in all points as his father did.*

¶ The second booke of the Kings.

THE ARGVMENT.

THis second booke conteineth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last king Hoshea, who was imprisoned by the King of Assyria, and his citie Samaria taken, and the tenne tribes by the iust plague of God for their idolatrie and disobedience to God, ledde into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lordes commaundement by his Prophets, and neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his Word Ierusalem was destroyed, the Temple burnt, and hee and all his

his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour toward thoſe rulers and people which obey his Prophets, and imbrace his word: and contrariwiſe, of his plagues toward thoſe common weales which neglect his miniſters, and doe not obey his commandements.

CHAP. I.

2 Ahaziah by a fall falleth ſicke, and conſulteth with Baal-zebub. 3 He is reproued by Elijah. 10 The captaines ouer fifties were ſent to Elijah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother ſucceedeth him.

THen Moab rebelled againſt Iſrael after the death of Ahab.

2 And [a] Ahaziah fell thorow the latteſſe windowe in his vpper chamber which was in Samaria, ſo hee was ſicke: then he ſent meſſengers, to whom hee ſayde, Goe, and enquire of [b] Baal zebub the god of Ekron, if I ſhall recouer of this my diſeaſe.

3 Then the Angel of the Lord ſaid to Eliiah the Tiſhbite, Ariſe, and goe vp to meete the meſſengers of the king of Samaria, and ſay vnto them, [c] Is it not becauſe there is no God in Iſrael, that ye go to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus ſaith the Lord, Thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death. So Eliiah departed.

5 And the meſſengers returned vnto him, to whom he ſayd, Why are ye now returned?

6 And they anſwered him, There came a man and met vs, and ſaid vnto vs, Go, and returne vnto the king which ſent you, and ſay vnto him, Thus ſaith the Lord, [d] Is it not becauſe there is no God in Iſrael, that thou ſendeſt to enquire of Baal-zebub the god of Ekron? Therefore thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death.

7 And hee ſaid vnto them, What maner of man was he which came and met you, and told you theſe words?

8 And they ſayde vnto him, Hee was an [e] hairy man, and girded with a girdle of leather about his loynes. Then ſaid hee, It is Eliiah the Tiſhbite.

9 Therefore the king ſent vnto him a captaine ouer fifties with his fifty men, who went vp vnto him, for behold, he ſate on the top [f] of a mountaine, and hee ſaid vnto him, O man of God, the king hath commanded that thou come downe.

10 But Eliiah anſwered, and ſaid to the captaine ouer the fifty, If that I be a man of God, let fire come downe from the heauen, and deuoure thee & thy fifty. [g] So fire came downe from the heauen, and deuoured him and his fifties.

11 Againe alſo he ſent vnto him another captaine ouer fifties, with his fifties. Who ſpake, and ſayd vnto him, [h] O man of God, thus the king commandeth, Come downe quickly.

12 But Eliiah anſwered, and ſaid vnto them, [i] If I bee a man of God, let fire come downe from the heauen, & deuoure thee and thy fifties. So fire came down from the heauen, and deuoured him and his fifties.

13 Yet againe he ſent the third captain ouer fifties, with his fifty. And the third captaine ouer fifties went vp & came, and fell on his knees before Eliiah, and beſought him, and ſayd vnto him, O man of God, I pray thee, let my [k] life and the life of theſe thy fifty ſeruants be [l] precious in thy ſight.

14 Behold, there came fire downe from the heauen, and deuoured the two former captaines ouer fifties with their fifties: therefore let my life now be precious in thy ſight.

15 And the Angel of the Lord ſayd vnto Eliiah, Go downe with him, be not [m] afraid of his preſence. So he aroſe, and went down with him vnto the king.

16 And he ſayd vnto him, Thus ſaith the Lord, Becauſe thou haſt ſent meſſengers to enquire of Baal zebub the god of Ekron, (was it not becauſe there was no God in Iſrael to enquire of his word?) therefore thou ſhalt not come downe off the bed, on which thou art gone vp, but ſhalt die the death.

17 So he died according to the word of the Lord, which Eliiah had ſpoken. And [n] Iehoram began to reigne in his ſtead, in the ſecond yeere of Iehoram the ſonne of Iehoſhaphat king of Iudah, becauſe he had no ſonne.

18 Concerning the reſt of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Iſrael?

ned in Iſrael, and in the fift yeere of this Iehoram, and the kingdome of Iudah was confirmed to his ſonne.

CHAP. II.

8 Elijah diuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Eliſha taketh his cloke and diuideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Elijah are rent in pieces with beares.

AND when the Lord would take vp Eliiah into heauen by a whirle wind, Eliiah went with Eliſha from [a] Gilgal.

2 Then Eliiah ſaid to Eliſha, Tary here I pray thee: for the Lord hath ſent mee to Beth-el. But Eliſha ſayd, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the [b] children of the Prophets that were at Beth-el, came out to Eliſha, and ſayd vnto him, Knoweſt thou that the Lord will take thy maſter from [c] thine head this day? And he ſaid, Yea, I [d] know it: hold ye your peace.

4 Againe Eliiah ſayd vnto him, Eliſha, tary here, I pray thee: for the Lord hath ſent me to Iericho. But he ſayd, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came to Iericho.

a So that he was punished for his idolatry after two ſorts: for the Moabites, which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his houſe to giue light beneath.

b The Philiſtims which dwelt at Ekron, worſhipped this idole, which ſignifieth the God of flies, thinking that he could preſerue them from the biting of flies: or els he was ſo called, becauſe flies were ingendred in great abundance of the blood of the ſacrifices that were offered to that Idole.

c He ſheweth that idolaters haue not the true God, for els they would ſeeke to none but him alone.

d Ignorance is the mother of errour and idolatry.

e Some thinke that this is meant of his garments which were rough and made of haire.

f To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his ſeruants, when they threaten Gods iudgements againſt the wicked.

h He ſpake this in mockery, and therefore prouoked Gods wrath ſo much the more.

i Meaning, that God would ſhew by effect whether hee was a true Prophet or not.

k Which humble my ſelfe before God and his ſeruant.

l That is, ſpare my life, and let me not die as the other two.

m Thus the Lord giueth boldneſſe to his, that they feare not the threatnings of tyrants, which otherwiſe of them ſelues are afraid to doe Gods meſſage.

n Iehoſhaphat going to battell againſt the Syrians, made his ſonne Iehoram king in the 17. yeere of his reigne: and in the 18. yeere which was the ſecond yeere of his ſonne Iehoram the ſonne of Ahab reigned Iehoſhaphat died.

a Which was the place where the children of Iſrael were circumciſed after they came ouer Iorden and had beene fourty yeres in the wildernes, as Ioſh. 5. 9.

b So called, becauſe they are begotten as it were anew by the heauenly doctrine.

c That is, from being any more thine head for to be as the head is to be the maſter, as to bee at the feete, is to bee a ſcholler.

d For the Lord had reuealed it vnto him.

5 And the children of the Prophets that were at [e] Iericho, came to Elisha, and sayd vnto him, Knowest thou that the Lord will take thy master from thine head this day? and he said, Yea, I know it: holde yee your peace.

6 Moreouer, Eliiah sayd vnto him, Tarie, I pray thee, here: for the Lord hath sent me to Iorden. But he said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fiftie men of the sonnes of the Prophets went, and stood on the other side afarre off, and they two stood by Iorden.

8 ¶ Then Eliiah tooke his cloake, and wrapt it together, & smote the [f] waters, and they were diuided hither and thither, and they twaine went ouer on the drie land.

9 Now when they were passed ouer, Eliiah said vnto Elisha, Aske what I shall doe for thee before I bee taken from thee. And Elisha sayd, I pray thee, let thy Spirit [g] bee double vpon me.

10 And he sayd, Thou hast asked an hard thing: yet if thou see mee when I am taken from thee, thou shalt haue it so; and if not, it shall not bee.

11 And as they went walking and talking, behold, there appeared a charet of fire, and horses of fire, and did separate them twaine. * So Eliiah went vp by a whirlewind into [h] heauen.

12 And Elisha saw it, and he cryed, My father, my father, the charet of Israel, and the horsemen thereof: and hee sawe him no more: and hee tooke his owne clothes, and rent them in two pieces.

13 ¶ He tooke vp also the cloke of Eliiah that fell from him, and returned, and stood by the banke of Iorden.

14 After he tooke the cloke of Eliiah, that fell from him, & smote the waters, and sayd, Where is the Lord God of Eliiah? And so he also, after hee had striken the waters, so that they were diuided this way and that way, went ouer, euen Elisha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they sayd, [i] The Spirit of Eliiah doeth rest on Elisha: and they came to meete him, and fell to the ground before him,

16 And said vnto him, Behold, now, there be with thy seruants fifty strong men: let them goe, we pray thee, and seeke thy [k] master, if so be the Spirit of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valley. But hee sayde, [l] Yee shall not send.

17 Yet they were instant vpon him, til he was ashamed: wherefore he sayd, Send. So they sent fifty men, which sought three dayes but found him not.

18 Therefore they returned to him, (for he taried at Iericho) and he said vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the citie sayd vnto Elisha, Behold, we pray thee: the situation of this citie is pleasant, as thou, my lord, seest, but the waters [m] is naught, & the ground || barren.

20 Then he sayd, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there [m] the salt, and said, Thus sayeth the Lord, I haue healed this water: death shall no more come thereof, neither barrennesse to the ground.

22 So the waters were healed vntil this day, according to the word of Elisha which he had spoken.

23 ¶ And he went vp from thence vnto Beth-el. And as he was going vp the way, little children came out of the citie, and mocked him, and sayd vnto him, Come vp thou bald head, come vp thou bald head.

24 And hee turned backe, and looked on them, and [n] cursed them in the name of the Lord. And two beares came out of the forrest, and tare in pieces two and fourtie children of them.

25 So hee went from thence to mount Carmel, and from thence hee returned to Samaria.

CHAP. III.

1 The reigne of Iehoram. 6 Hee and Iehoshaphat goe to warre against Moab, which rebelled. 13 Elisha reproueth him, 17 and giueth their host water. 24 The Moabites are ouercome. 27 Their King sacrificeth his sonne.

NOw Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the [a] eighteenth yeere of Iehoshaphat King of Iudah, and reigned twelue yeeres.

2 And hee wrought euill in the sight of the Lord, but not like his father nor like his mother: for hee tooke away the image of Baal that his father had made.

3 Neuertheless, hee cleaued vnto [b] the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then [c] Mesha king of Moab had store of sheepe, and rendred vnto the King of Israel an hundred thousand lambes, and an hundred thousand rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbred all Israel,

7 And went, & sent to Iehoshaphat King of Iudah, saying, The King of Moab hath rebelled against me: wilt thou go with me to battel against Moab? and he answered, I will goe vp: for [d] I am as thou art, my people, as thy people, & mine horses, as thine horses.

8 Then sayd he, Which way shall we goe vp? And he answered, The way of the wildernesse of Edom.

9 ¶ So went the king of Israel and the king of Iudah, and [e] the king of Edom, and when they had compassed the way seuen dayes, they had no water for the hoste, nor for the cattel that ‡followed them.

10 Therefore the King of Israel sayde, Alas, that the Lord hath called these three Kings, to giue them into the hand of Moab.

11 But

[e] Not onely at Bethel, but at Iericho & other places were there prophets which had schollers, whom they instructed, and brought vp in the true feare of God.

[f] To wit, of Iorden.

[g] Let thy spirit haue doubleforce in me, because of these dangerous times: or let me haue twise so much as the rest of the Prophets: or thy Spirit being diuided into three parts, let mee haue two. *Eccelus. 48. 9. 1. mac. 2. 58.*

[h] Thus God hath left a testimonie in all ages (both before the Law, in the Law, and in the time of the Gospel) of our resurrection.

[i] The spirit of propheſie is giuen to him as it was to Eliiah.

[k] Meaning, Eliiah: for they thought his body had been cast in some mountaine.

[l] Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken vp to God.

‖ *Or, killeth the inhabitants.*

[m] Thus God gaue him power euen contrary to nature, to make that water profitable for mans vse which before was hurtfull.

[n] Perceiuing their malicious heart against the Lord and his word, he desireth God to take vengeance of that iniury done vnto him.

[a] Reade the annotation in the 1. chap. and 17. verse.

[b] Hee sacrificed to the golden calues that Ieroboam had made.

[c] This was done after that Dauid had made the Moabites tributaries to his successors.

[d] Reade 1. King. 22. 4.

[e] Meaning, the viceroy or lieutenant of the king of Iudah, reade 1. king. 22. 47.

‡ *Ebr. that were at their feete.*

11 But Iehoshaphat said, Is there not here a Prophet of the Lord, that we may enquire of the Lord by him? and one of the King of Israels seruants answered, and said, Here is Elisha the sonne of Shaphat, which [f] powred water on the hands of Elijah.

12 Then Iehoshaphat said, [g] The word of the Lord is with him. Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 Then Elisha said vnto the king of Israel, [h] What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said vnto him, [i] Nay: for the Lord hath called these three Kings, to giue them into the hand of Moab.

14 Then Elisha sayd, As the Lord of hosts liueth, in whose sight I stand, if it were not that I regard the presence of Iehoshaphat the King of Iudah, I would [k] not haue looked toward thee, nor seene thee.

15 But now bring me a minstrell. And when the minstrell [l] played, the hand of the Lord came vpon him.

16 And he sayd, Thus sayth the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Ye shall neither see winde nor see raine, yet the valley shalbe filled with water, that ye may drinke, both ye and your cattell, and your beasts.

18 But this is a [m] smal thing in the sight of the Lord: for he wil giue Moab into your hand.

19 And ye shal smite euery strong towne and euery chiefe citie, and shall fell euery faire tree, and shall stop all the fountaines of water, and [n] marre euery good field with stones.

20 And in the morning when the meate offering was offered, beholde, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the Kings were come vp to fight against them, they gathered all that was able ‡ to put on harneſſe, and vpward, and stood in their border.

22 And they rose early in the morning, when the Sunne arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.

23 And they sayd, [o] This is blood: the kings are surely slaine, and one hath smitten another: now therefore, Moab, to the spoyle.

24 And when they came into the hoste of Israel, the Israelites rose vp, and smote the Moabites, so that they fled before them, but they inuaded them, and smote Moab.

25 And they destroyed the cities: and on all the good fields euery man cast his stone, and filled them, and they stopt all the fountaines of water, & felled all the good trees: onely in [q] Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too sore for him, hee tooke with him seuen hundreth men that drew the sword to breake through vnto the king of Edom: but they could not.

27 Then he tooke his eldest sonne, that should haue reigned in his stead, and [r] offered him for a burnt offering vpon the wall: so that Israel was sore grieued, and they departed from him, and returned to their countrey.

but rather it seemeth to be his owne sonne, whom he offered to his gods to pacifie them, which barbarous crueltie moued the Israelites hearts of pitie to depart.

f That is, who was his seruant.
g He is able to instruct vs what is Gods will in this point.
h He knew that this wicked king would haue but vsed his counsell to serue his turn, and therefore he disdained to answere him.
i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie and feare of the present danger.
k God suffereth his word to be declared to the wicked, because of the godly among them.
l He sang songs to Gods glory, & so stirred vp the Prophets heart to prophesie.
m He will not only miraculously giue you waters, but your enemies also into your hand.
n Though God bestow his benefits for a time vpō his enemies, yet he hath his seasons, when he will take them away, to the intent they might see his vēgeance, which is prepared against them.
‡ Ebr. to gird himself with a girdle.
o The sudden ioy of the wicked is but a preparation to their destruction, which is at hand.
p Meaning, they followed them into the townes.
q Which was one of the principall cities of the Moabites, wherein they left nothing but the walles.
r Some referre it to the king of Edoms sonne, whom they say he had taken in that skirmith:

CHAP. IIII.

4 God increaseth the oyle to the poore widow by Elisha. 12 Hee obtaineth for the Shunammite a sonne at Gods hand: 18 Who dying, 32 he raiseth him againe. 40 Hee maketh sweete the pottage, 42 and multiplieth the loaues.

AND one of the wiues [a] of the sonnes of the Prophets cryed vnto Elisha, saying, Thy seruant mine husband is dead, & thou knowest that thy seruant did [b] feare the Lord: and the creditor is come to take my two sonnes to be his [c] bondmen.

2 Then Elisha said vnto her, What shall I doe for thee? tell mee, what hast thou at home? And she said, Thine handmaid hath nothing at home, saue a [d] pitcher of oyle.

3 And he said, Goe and borrow thee vessels abroad of all thy neighbours, empty vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sons, and powre out into [e] all those vessels, and set aside all those that are full.

5 So shee departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, & she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessell. And hee said vnto her, There is no moe vessels. And the oyle [f] ceased.

7 Then she came & told the man of God. And he said, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the [g] rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eate bread: and as hee passed by, he turned in thither to eate bread.

9 And shee said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

10 Let vs make [h] him a little chamber, I pray thee, with walles, and let vs set him there a bed, and a table, and a stoole, and a candlestick, that hee may turne in thither when he commeth to vs.

11 ¶ And on a day he came thither, and turned into the chamber, and lay therein,

12 And said to Gehazi his seruant, Call this Shunammite: and when he called her, she stood before him.

13 Then he sayde vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, [i] what shall wee doe for thee? Is there any thing to bee spoken for thee to the King, or to the captaine

a Reade Chap. 2.3.
b And therefore fell not into debt by vnthriftinesse or prodigality, but by the hand of the Lord.
c Because I am poore and not able to pay.
d Thus God suffereth his many times to bee brought to extreme necessity, before he succour them, that afterward they may the more praise his mercy.
e The Prophet declareth hereby vnto her, that God neuer faileth to prouide for his seruants, their wiues and children, if they trust in him.
f To augment and increase in the vessels.
g God here did not onely prouide for his seruant, that his debt should be payd, and so kept his doctrine and profession without slander, but also for his wife and children.
h Which should be separate from the rest of the house, that he might more commodiously giue himselfe to

studie and prayer. i Thus the seruants of God are not vnthankefull for the benefits they receiue.

of the hoste? And she answered, I [k] dwell among mine owne people.

14 Againe he sayd, What is then to bee done for her? Then Gehazi answered, In deede she hath [l] no sonne, and her husband is olde.

15 Then said he, Call her. And he called her, and she stood in the dore.

16 And he said, * At this time appointed according to the time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, doe not lie vnto thine handmayde.

17 So the woman conceiued, and bare a sonne at that same season, according to the time of life that Elisha had said vnto her.

18 ¶ And when the childe was growen, it fell on a day, that he went out to his father, and to the reapers.

19 And he said to his father, [m] Mine head, mine head. Who said to his seruant, Beare him to his mother.

20 And hee tooke him, and brought him to his mother, and he sate on her knees till noone, and died.

21 Then she went vp, and laid him on the bed of the man of God, and shut the doore vpon him, and went out.

22 ¶ Then she called to her husband, and sayd, Send with me, I pray thee, one of the young men, and one of the asses: for I will haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou goe to him to day? it is neither [n] new Moone nor Sabbath day. And she answered, ‡ All shall be well.

24 Then shee sadled an asse, and sayd to her seruant, Driue, and goe forward: stay not for me to get vp, except I bid thee.

25 ¶ So shee went, and came vnto the man of God to mount Carmel. And when the man of God saw her ‖ ouer against him, hee said to Gehazi his seruant, Behold, the Shunammite.

26 Runne now, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? and is the child in health? And she answered, We are in health.

27 And when she came to the man of God vnto the mountaine, shee [o] caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is ‡ vexed within her, and the Lord hath hid it from mee, and hath not tolde it me.

28 Then she said, Did I desire a sonne of my lord? Did I not say, Deceiue me not?

29 Then hee sayd to Gehazi, Gird thy loynes, and take my staffe in thine hand, and goe thy way: [p] if thou meete any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the childe.

30 And the mother of the childe said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, and had layd the staffe vpon the face of the child, but hee neither spake nor heard: wherefore he returned to meete him, and told him, saying, The childe is not waken.

32 ¶ Then came Elisha into the house, and behold, the childe was dead, and layd vpon his bed.

33 Hee went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After, he went vp, and [q] lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and stretched himselfe vpon him, and the flesh of the childe waxed warme.

35 And he went from him, and walked vp and downe in the house, and went vp & ‖ stred himselfe vpon him: then the childe neesed [r] seuen times, and opened his eyes.

36 Then he called Gehazi, and said, Call this Shunammite. So he called her, which came in vnto him. And hee sayd vnto her, Take thy sonne.

37 And she came and fell at his feete, and bowed her selfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine was in the [s] land, and the children of the Prophets dwelt with him. And hee said vnto his seruant, Set on the great pot, and seethe pottage for the children of the Prophets.

39 And one went out into the field to gather herbs, and found, as it were, a wilde vine, and gathered thereof [t] wild gourds his garment full, and came and shred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out, and said, O thou man of God, [u] death is in the pot: and they could not eate thereof.

41 Then he said, Bring meale. And he cast it into the pot, and said, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal shalisha, and brought the man of God bread of the first fruites, euen twentie loaues of barley, and full eares of corne in the huske. And he said, Giue vnto the people, that they may eate.

43 And his seruant answered, How should I set this before an hundred men? he sayd againe, Giue it vnto the people, that they may eate: for thus saith the Lord, They shal eate, and there [x] shall remaine.

44 So he set it before them, and they did eate, and left ouer, according to the word of the Lord.

k I am content with that that God hath sent me, & can want nothing that one can doe for another.

l Which then was a reproch, and therefore he would that his master should pray to God for her that shee might be fruitfull. *Gen.* 18. 10.

m His head aked sore and therefore he cryed thus.

n For at such times the people were wont to resort to the Prophets for doctrine and consolations.

‖ *Or, peace.*

‡ *Ebr farre off.*

o In token of humility and ioy that she had met with him.

‡ *Ebr. her soule is in bitternesse.*

p Make such speede that nothing may let thee in the way, Luke 10. 4.

q The like did Elijah to the widowes sonne at Sarephta, 1. King. 17. 21. and Saint Paul, Acts 20. 10. signifying the care that ought to be in them, that beare the word of God, and are distributers of the spirituall life.

r Meaning, often times.

s That is, in the land of Israel.

t Which the Apothecaries call colloquintida, and is most vehemente and dangerous in purging.

u They feared that they were poysoned, because of the bitternesse.

x It is not the quãtitie of bread that satisfieth, but the blessing that God giueth.

CHAP. V.

1 *Naaman the Syrian is healed of his leprosie.* 16 *Elisha refuseth his gift.* 27 *Gehazi is stricken with leprosie, because hee tooke money and raiment of Naaman.*

NOw was there one Naaman captaine of the hoste of the king of Aram, a great man and honourable in the sight of his lord, because that by him the Lord had [a] deliuered the Aramites. Hee was also a mightie man and valiant, but a leper.

2 And the Aramites had gone out by bands,

a Heere appeareth that among the infidels God hath his, and also that the infidels haue them in estimation, which do good to their country.

hands, and had taken a little maide of the land of Israel, and shee ‡ serued Naamans wife.

‡ Ebr. stood before.

3 And she said vnto her mistresse, Would God my lord were with the [b] Prophet that is in Samaria, he would soone deliuer him of his leprosie.

b Meaning, Elisha.

4 And [c] hee went in, and told his lord, saying, Thus and thus saith the maid that is of the land of Israel.

c That is, Naaman told it to the king of Syria.

5 And the king of Aram said, Goe thy way thither, and I will send a letter vnto the King of Israel. And hee departed, and [d] tooke ‡ with him ten talents of siluer, and fiue thousand pieces of golde, and ten change of raiments,

d To giue this as a present to the Prophet.

‡ Ebr. in his hand.

6 And brought the letter to the King of Israel, to this effect, Now when this letter is come vnto thee, vnderstand that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

7 And when the King of Israel had read the letter, hee rent his clothes, and said, Am I God, to kill and giue life, that hee doeth send to me, that I should heale a man from his leprosie? Wherefore consider, I pray you, and see how he seeketh a quarell against me.

8 But when Elisha the man of God had heard that the King of Israel had rent his clothes, hee sent vnto the King, saying, [e] Wherefore hast thou rent thy clothes? Let him come now to me, and he shal know that there is a Prophet in Israel.

e The Prophet rebuketh the king, because he did not consider that God was true in his promise, and therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, and to whome other should haue recourse for comfort.

9 ¶ Then Naaman came with his horses, and with his charets, and stood at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe, and wash thee in Iorden seuen times, and thy flesh shall come againe to thee, and thou shalt be cleane.

11 But Naaman was [f] wroth, and went away, and said, Behold, I thought with my selfe, Hee will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprosie.

f Mans reason murmureth when it considereth onely the signes, and outward things, & hath not regard to the word of God, which is there conteined.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and said, [g] Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? how much rather then when he sayeth to thee, Wash and be cleane?

g This declareth that seruants ought to reuerence and loue their masters as children their fathers, and likewise masters toward their seruants must be affectioned as toward their children. *Luke* 4.27.

14 Then hee went downe and [h] washed himselfe seuen times in Iorden, according to the saying of the man of God, and his flesh came againe, like vnto the flesh of a little child, and he was cleane.

‡ Ebr. blessing.

15 ¶ And he turned againe to the man of God, he and all his company, and came and stood before him, and said, Behold, now I know that there is no God in all the world, but in Israel: now therefore, I pray thee, take a ‡ reward of thy seruant.

16 But he said, As the Lord liueth (before whom I stand) I will not receiue it. And he would haue constrained him to receiue it, [h] but he refused.

h So the Lord commandeth that they that receiue freely, should giue also freely.

17 Moreouer Naaman said, Shall there not be giuen to thy seruant two mules load of this earth? for thy seruant will henceforth offer neither burnt sacrifice nor offering vnto any other God, saue vnto the Lord.

18 Herein the Lord bee [i] mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bow my selfe in the house of Rimmon: when I doe bowe downe, I say, in the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

i He feeleth his conscience wounded in being present at idolatrous seruice, and therefore desireth God to forgiue him lest others by his example might fal to idolatrie: for as for his owne part he confesseth that he will neuer serue any but the true God.

19 Vnto whom hee said, [k] Goe in peace. So hee departed from him about halfe a dayes iourney of ground.

k The Prophet did not approue his acte, but after the common maner of speech he biddeth him farewell.

20 And Gehazi the seruant of Elisha the man of God said, Behold, my master hath spared this Aramite Naaman, receiuing not those things at his hand that he brought: as the Lord liueth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman saw him running after him, [l] hee light downe from the charet to meet him, and said, Is all well?

l Declaring thereby what honour and affection he bare to the Prophet his master.

22 And he answered, All is well: my master hath sent me, saying, Behold, there be come to me, euen now from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

23 And Naaman said, Yea, take two talents, and he compelled him, and bound two talents of siluer in two bagges, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when he came to ‖ the tower, hee tooke them out of their hands, and laid them in the house, and sent away the men: ‡ m they departed.

‖ Or, fortresse, or secret place.

m Naamans seruants.

25 ¶ Then hee went in, ‡ stood before his master. And Elisha sayde vnto him, Whence commest thou Gehazi? And hee said, Thy seruant went no whither.

n Was not I present with thee in spirit?

26 And hee sayd vnto him, [n] Went not mine heart with thee when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, [o] and oliues, and vineyards, and sheepe, and oxen, and men seruants, ‡ maid seruants?

o That is, money to buy possessions with: meaning, that it is detestable in the seruants of God to haue couetous mindes.

27 The leprosie therefore of Naaman shal cleaue vnto thee, ‡ p to thy seed for euer. And he went out from his presence a leper white as snow.

p To be an example to all such as by whole couetousnes Gods word might be slandered.

CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 He discloseth the King of Syrias counsell to the king of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged, and endureth extreme famine.

AND the children of the Prophets sayde vnto Elisha, Behold, wee pray thee, the place where we dwell with thee, it too little for vs.

a Or, a piece of wood fit to build with.
‖ Or, *the axe head.*
b God wrought this miraculously to consume the authority of Elisha, to whom he had giuen such abundance of his spirit.
c Meaning, that he would lie in ambush and take the Israelites at vnwares.
d The wicked conspire nothing so craftily, but God can reueile it to his seruants, and cause their counsell to be disclosed.
e There is nothing so secret that thou canst goe about, but he knoweth it, and discouereth it vnto his king.
f Though it had been nothing in mans iudgement to haue taken Elisha, yet the wicked euer doubt and thinke they are neuer able to prepare power enough, though it be but against one or a few.
g For he was assured of Gods helpe, and that millions of Angels camped about the godly. to deliuer them. 2 *Chron.* 32.7.
h That he may behold how thou hast prepared an armie to rescue vs.
i Meaning, the Syrians his enemies, which came down thinking themselues sure of him.
k Thus he did being led by the Spirit of God, & not because he sought his owne reuengeance, but onely to set forth the glory of God.

2 Let vs now goe to Iorden, that wee may take thence euery man a [a] beame, and make vs a place to dwell in. And he answered, Goe.
3 And one said, Vouchsafe, I pray thee, to goe with thy seruants: and he answered, I will goe.
4 So he went with them, and when they came to Iorden, they cut downe wood.
5 And as one was felling of a tree, the ‖ yron fell into the water: then he cryed, and said, Alas master, it was but borrowed.
6 And the man of God said, [c] Where fell it? And he shewed him the place. Then hee cut downe a piece of wood, & cast in thither, and he caused the yron to [b] swimme.
7 Then he said, Take it vp to thee. And he stretched out his hand, and tooke it.
8 ¶ Then the king of Aram warred against Israel, and tooke counsell with his seruants, and said, In [c] such and such a place shalbe my campe.
9 Therefore the man of God sent vnto the king of Israel, saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.
10 So the king of Israel sent to the place which the man of God told him, and warned him of, and [d] saued himselfe from thence, not once, nor twise.
11 And the heart of the king of Aram was troubled for this thing: therefore hee called his seruants, and said vnto them, [e] Will yee not shewe mee, which of vs bewrayeth our counsell to the king of Israel?
12 Then one of his seruants said, None, my Lord, O King, but Elisha the Prophet that is in Israel, telleth the king of Israel, euen the wordes that thou speakest in thy [e] priuie chamber.
13 And he said, Goe, and espie where he is, that I may send and fetch him. And one told him, saying, Behold, he is in Dothan.
14 ¶ So hee sent thither horses and charets, and a [f] mightie hoste: and they came by night, and compassed the citie.
15 And when the seruant of the man of God arose early to goe out, behold, an hoste compassed the citie with horses and charets. Then his seruant said vnto him, Alas, master, how shall we doe?
16 And he answered, [g] Feare not, * for they that be with vs, are moe then they that be with them.
17 Then Elisha prayed, and said, Lord, I beseech thee open his eyes, [h] that he may see. And the Lord opened the eyes of the seruant, and hee looked, and behold, the mountaine was full of horses and charets of fire round about Elisha.
18 So [i] they came downe to him: but Elisha prayed vnto the Lord, and said, Smite this people, I pray thee, with blindnesse. And he smote them with blindnesse, according to the word of Elisha.
19 And Elisha sayde vnto them, This is not the way, neither is this the citie: follow mee, and I will leade you to the man whome yee seeke. But hee [k] led them to Samaria.
20 And when they were come to Samaria, Elisha said, Lord, open their eyes, that they may see. And the Lord opened their eyes, and they saw, and behold, they were in the mids of Samaria.
21 And the king of Israel said vnto Elisha when he saw them, [l] My father, shall I smite them, shall I smite them?
22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sword, and with thy bowe? but set bread and water before them, that they may eate and drinke and go to their master.
23 And hee made great preparation for them: and when they had eaten and drunken, he sent them away: and they went to their master. So the bands of Aram came [m] no more into the land of Israel.
24 But afterward Ben hadad King of Aram gathered all his hoste, and went vp, and besieged Samaria.
25 So there was a great famine in Samaria: for loe, they besieged it, vntill an asses head was at fourescore pieces of siluer, and the fourth part of a cab of doues [n] dung at fiue pieces of siluer.
26 And as the king of Israel was going vpon the wall, there [o] cryed a woman vnto him, saying, Helpe, my lord, O king.
27 And he sayd, Seeing the Lord doth not succour thee, how should I helpe thee with the [o] barne, or with the wine presse?
28 Also the king said vnto her, [e] What aileth thee? And she answered, This woman said vnto me, Giue thy sonne, that wee may eate him to day, and we will eate my sonne to morrow.
29 * So we sodde my sonne, and did eate him: and I sayd to her the day after, Giue thy sonne, that we may eate him, but she hath hid her sonne.
30 And when the King had heard the words of the woman, hee rent his clothes, (and as hee went vpon the wall, the people looked, and behold, he had sackcloth ‖ within [p] vpon his flesh)
31 And hee said, God doe so to mee and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.
32 (Now Elisha sate in his house, and the Elders sate with him) And the king sent a man before him: but before the messenger came to him, hee sayd to the Elders, See yee not how this [q] murtherers sonne hath sent to take away mine head? take heede when the messenger commeth, and shut the doore, and hand it him roughly at the doore: is not the sound of his masters feete behinde him?
33 [e] While hee yet talked with them, behold, the messenger came downe vnto him, and said, Behold, this euill commeth of the Lord: [e] should I attend on the Lord any longer?

l The wicked vse reuerent and graue words towards the seruants of God, when they think to haue any commodity by them, though in their heart, they cannot abide them.
m For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietnes, then if they had been ouercome in battell: for they returned no more at that time to fight against Israel, or in that kings dayes.
n The Ebrewes write that they burned it in the siege for lacke of wood.
n Meaning, any kinde of vitaile, as corne and wine, &c. *Deut.* 28.53.57.
‖ Or, *vnder his clothes.*
p Thus hypocrites, when they feele Gods iudgements, thinke to please him with outward ceremonies, whom in prosperitie they will not know.
q Meaning, Iehoram Ahabs sonne, who killed the Prophets, & caused Naboth to be stoned.
r So the wicked fall into a rage and desperation, if they finde not sudden remedie against their afflictions.

CHAP. VII.

1 *Elisha propheseth plentie of vitaile and other things to Samaria.* 6 *The Syrians runne away, and haue no man following them.* 17 *The prince that would not beleeue the word of Elisha, is troden to death.*

Then

Then Elisha said, Heare yee the word of the Lord: thus saith the Lord, a To morrow this time a measure of fine floure shall be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince on whose hand the king b leaned, answered the man of God, and said, Though the Lord would make c windowes in the heauen, could this thing come to passe? and he said, Behold, thou shalt see it with thine eyes, but thou shalt not c eate thereof.

3 Now there were foure leprous men at the c entring in of the gate: and they said one to another, Why sit wee here vntill wee die?

4 If we say, We will enter into the citie, the famine is in the citie, and wee shall die there: and if we sit here, we die also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, wee shall liue: and if they kill vs, wee are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites, and when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a [1] noyse of charets, and a noyse of horses, and a noyse of a great army, so that they said one to another, Behold, the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents, and their horses, and their asses, euen the campe as it was, and d fled for their liues.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and gold, and raiment, and went and hid it: after they returned, and entred into another tent, and caried thence also, and went and hid it.

9 Then said one to another, We doe not well: this day is a day of good tidings, and we hold our peace. If we tarie til day light, some ‖ mischiefe will come vpon vs. Now therefore come, let vs goe, and tell the kings houshold.

10 So they came, and called vnto the porters of the citie, and told them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but horses tied, and asses tied: and the tents are as they were.

11 And the porters cried, and declared to the Kings house within.

12 Then the King arose in the night, and said vnto his seruants, [h] I will shew you now, what the Aramites haue done vnto vs. They know that wee are a-hungred, therefore they are gone out of the campe to hide themselues in the field, saying, When they come out of the citie, wee shall catch them aliue, and get into the city.

13 And one of his seruants answered, and said, Let men take now fiue of the horses that remaine and are left in the city, (behold, they are euen as all the [1] multitude of Israel, that are left therein: behold, I say, they are as the multitude of the Israelites that are consumed) and wee will send to see.

14 So they tooke ‖ two charets of horses, and the king sent after the hoste of the Aramites, saying, Goe, and see.

15 And they went after them vnto Jorden, and loe, all the way was full of clothes, and vessels, which the Aramites had cast from them in their haste: and the messengers returned, and told the king.

16 Then the people went out and spoyled the campe of the Aramites: so a measure of fine floure was at a shekell, and two measures of barley at a shekel, [k] according to the word of the Lord.

17 And the king gaue the Prince (on whose hand he leaned) the charge of the gate and the people [l] trode vpon him in the gate, and hee dyed, as the man of God had sayd, which spake it when the King came downe to him.

18 And it came to passe, as the man of God had spoken to the King, saying, Two measures of barley at a shekel, and a measure of fine floure shall bee at a shekel, to morrow about this time in the gate of Samaria.

19 But the prince had answered the man of God, and said, Though the Lord would make windowes in the heauen, could it come so to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

CHAP. VIII.

1 Elisha propheseth vnto the Shunammite the dearth of seuen yeere. 12 He propheseth to Hazael that he shall be king of Syria. 15 He reigneth after Ben-hadad. 16 Jehoram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Ahaziah succeedeth Iehoram.

Then spake Elisha vnto the woman * whose sonne he had restored to life, saying, Vp, and goe, thou and thine house, and soiourne where thou [a] canst soiourne: for the Lord hath called for a famine, and it commeth also vpon the land seuen yeeres.

2 And the woman arose, and did after the saying of the man of God, and went both shee and her houshold, and soiourned in the land of the Philistims seuen yeeres.

3 ¶ And at the seuen yeres end, the woman returned out of the land of the Philistims, and went out [b] to cal vpon the king for her house and for her land.

4 And the king talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, all the great actes that Elisha hath done.

5 And as hee tolde [c] the king, how hee restored one dead to life behold, the woman whose sonne hee had raised to life, called vpon the king for her house and for her land. Then Gehazi said, My lord, O king, this is the woman, and this is her sonne, whome Elisha restored to life.

a The godly are euer assured of Gods helpe in their necessities, but the times & houres are onely reuealed by Gods spirit.

b To whom the King gaue the charge & ouersight of things, as verse 17.

c He mocketh at the Prophets words, saying, that if God rained down corne from heauen, yet this could not come to passe.

d Thy infidelity shalbe punished herein, when thou shalt see this miracle, & yet not be partaker thereof.

e For it was commanded in the Law that they should dwell apart, and not among their brethren, Leuit. 13.46.

f Thus God needeth no great preparation to destroy the wicked, though they be neuer so many, for he can scatter them with a small noyse or shaking of a leafe.

g The wicked need no greater enemy then their owne conscience to pursue them.

‖ *Or, we shall be punished for our fault.*

h He mistrusted the Prophets words, and therfore could be leeue nothing, as they which are more politike then godly, euer cast more perils then needeth.

i There are no more left but they, or the rest are consumed with the famine as the rest of the people.

‖ *Or, two horses of the charet, which were accustomed to draw in the charet.*

k Which hee spake by the mouth of Elisha, verse 1.

l As the people preassed out of the gate to runne to the Syryans tents, where they had heard was meat, and great spoyle left.

* *chap. 4. 35.*

a Where thou canst finde a commodious place to dwell, wheras is plenty.

b That is, to complaine on them which had taken her possessions whiles shee was absent.

c Gods wonderfull prouidence appeareth in this that he caused the king to be desirous to heare of him, whom before he contemned, and also hereby prepared an entrance to the poore widowes suite.

6 And when the King asked the woman, shee told him: so the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the [a] fruits of her lands since the day shee left the land, euen vntill this time.

a The King caused that to bee iustly restored which was wrongfully holden from her.

7 ¶ Then Elisha came to Damascus, and Ben-hadad the king of Aram was sick, and one told him, saying, The man of God is come hither.

8 And the king said vnto Hazael, Take a present in thine hand, and goe meete the man of God, that thou mayest enquire of the Lord by him, saying, Shall I recouer of this disease?

9 ¶ So Hazael went to meete him, and tooke the present in his hand, and of euery [c] good thing of Damascus, euen the burden of fortie camels, and came and stood before him, and said, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shall I recouer of this disease?

c Of all the chiefest and precious things of the countrey.

10 And Elisha said to him, Goe, and say vnto him, Thou shalt [f] recouer: howbeit the Lord hath shewed mee, that he shall surely die.

f Meaning, that he should recouer of this disease: but he knew that this messenger Hazael should slay him to obtaine the kingdome.

11 And he looked vpon him stedfastly till Hazael was ashamed, and the man of God wept.

12 And Hazael said, Why weepeth my Lord? and hee answered, Because I know the euil that thou shalt doe vnto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, and shalt dash their infants against the stones, and rent in pieces their women with child.

13 Then Hazael said, What? is thy seruant a dogge, that I should doe this great thing? And Elisha answered, The Lord hath shewed mee, that thou shalt be King of Aram.

g That I should be without all humanitie and pitie.

14 ¶ So hee departed from Elisha, and came to his maister, who said to him, What said Elisha to thee? And hee answered, Hee told me that thou shouldest recouer.

15 And on the morrow he tooke a thicke cloth, and dipt it in water, and [h] spread it on his face, and he died: and Hazael reigned in his stead.

h Vnder pretence to refresh or ease him, he stifled him with this cloth.

16 ¶ [*] Now in the fift yeere of Iozam the sonne of Ahab king of Israel, and of Iehoshaphat king of Iudah, [i] Iehozam the sonne of Iehoshaphat king of Iudah began [k] to reigne.

2. Chron. 21.4.

i Reade Chap. 1. 17.

k He was confirmed in his kingdome after his fathers death.

17 Hee was two and thirtie yeere olde, when he began to reigne: and hee reigned eight yeere in Ierusalem.

18 And hee walked in the wayes of the kings of Israel, as did the house of Ahab: for the [l] daughter of Ahab was his wife, and he did euill in the sight of the Lord.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, [*] as he had promised him to giue him a light and to his children for euer.

2. Sam. 7. 13.

20 ¶ In those dayes Edom [m] rebelled from vnder the hand of Iudah, and made a King ouer themselues.

m Which had bin subiect from Dauids time vntil this time of Iehoram.

21 Therefore Iozam went to Zair, and all his charets with him, and hee arose by night, and smote the Edomites which were about him with the captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. Then [n] Libnah rebelled at that same time.

n This was a citie in Iudah giuen to the Leuites, Iosh. 21. 13 and after turned from king Iehoram, because of his idolatry. 2. Chron. 22. 1.

23 Concerning the rest of the acts of Ioram, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Iozam slept with his Fathers, and was buried with his Fathers in the citie of Dauid. And [*] Ahaziah his sonne reigned in his stead.

25 ¶ In the twelfth yeere of Iozam the sonne of Ahab king of Israel, did Ahaziah the sonne of Iehozam king of Iudah begin to reigne.

26 [o] Two and twentie yeere olde was Ahaziah when hee began to reigne, and hee reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

o Which is to be vnderstood, that he was made king, when is father raigned, but after his fathers death he was confirmed king, when he was fourtie two yeere old, 2. Chron. 22. 2.

27 And hee walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Iozam the sonne of Ahab to warre against Hazael king of Aram in [p] Ramoth Gilead, and the Aramites smote Iozam.

p Which was a citie in the tribe of Gad beyond Iorden.

29 And king Iozam returned to be healed in [q] Izreel of the wounds which the Aramites had giuen him at Ramah, when hee fought against Hazael king of Aram: and Ahaziah the sonne of Iehozam king of Iudah went downe to see Iozam the sonne of Ahab in Izreel, because he was sicke.

q This is a citie belonging to the tribe of Issachar.

CHAP. IX.

6 Iehu is made king of Israel, 24 And killeth Iehoram the king thereof, 27 and Ahoziah, otherwise called Ochosias the king of Iudah, 33 and causeth Iezebel to be cast downe out at a window, and the dogs did eate her.

THen Elisha the Prophet called one of the children of the Prophets, and said vnto him, [*] Gird thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

1. Kin. 19. 16, 17

a Prepare thy selfe to goe diligently about thy businesse: for in those countreys they vsed long garments which they tucked vp, when they went about earnest businesse.

2 And when thou commest thither, looke where is Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe and make him arise vp from among his brethren, and leade him ‡ to a secret chamber.

‡ Ebr. from chamber to chamber.

3 Then take the boxe of oyle, and powre it on his head, and say, Thus saith the Lord, I haue anointed thee for King ouer Israel: then open the doore and flee without any tarying.

4 So the seruant of the Prophet gat him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And hee said, I haue a message to thee, O captaine. And Iehu said, Vnto which of all vs? And he answered, To thee, O captaine.

6 And hee arose and went into the house, and hee powred the oyle on his head, and sayde vnto him, Thus sayeth the Lord God of Israel, I haue [b] anointed thee for

b This anointing was for Kings, Priests, and Prophets, which were all figures of Messiah, in whom these three offices were accomplished.

for King ouer the people of the Lord, euen ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophets, and the blood of all the seruants of the Lord * of the hand of Iezebel.

8 For the whole house of Ahab shall bee destroyed: and * I will cut off from Ahab, him that maketh water against the wall, as well hun that is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahiah.

10 And the dogs shall eate Iezebel in the field of Izreel, and there shall be none to burie her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the e seruants of his lord. And one sayd vnto him, Is all well? wherefore came this d mad fellow to thee? And hee sayd vnto them, Yee know the man, and what his talke was.

12 And they sayd, It is false, tell vs it now. Then hee said, Thus and thus spake he to mee, saying, Thus saith the Lord, I haue anoynted thee for king ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Iehu is king.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram. (Now Ioram kept Ramoth Gilead, hee and all Israel, because of Hazael king of Aram.

15 And * king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when hee fought with Hazael king of Aram) and Iehu said, If it be your mindes, let no man depart and escape out of the citie, to goe and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and e Ahaziah king of Iudah was come downe to see Ioram.

17 And the watchman that stood in the tower in Izreel, spyed the company of Iehu as he came, and sayd, I see a company. And Iehoram sayd, Take a horseman, and send to meete them, that he may say, Is it peace?

18 So there went one on horsebacke to meete him, and sayd, Thus sayth the king. Is it peace? And Iehu sayd, What hast thou to doe with peace? || turne behind mee. And the watchman told, saying, The messenger came to them, but hee commeth not againe.

19 Then hee sent out an other on horsebacke, which came to them, and sayd, Thus saith the king, Is it peace? And Iehu answered. What hast thou to doe with peace? turne behinde me.

20 And the watchman told, saying, Hee came to them also, but commeth not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for he marcheth f furiously.

21 ¶ Then Iehoram sayd, Make ready: and his charet was made ready. And Iehoram king of Israel, and Ahaziah king of Iudah went out either of them in his charet against Iehu and met him in the field of Naboth the Izreelite.

22 And when Iehoram saw Iehu, hee sayd, Is it peace, Iehu? and hee answered, What g peace, whiles the whoredomes of thy mother Iezabel, and her witchcrafts are yet in great number?

23 Then Iehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bow in his hand, and smote Iehoram betweene the shoulders, that the arrow went through his heart: and he fell downe in his charet.

25 Then sayd Iehu to Bidkar a captaine, Take and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord || laid this burden vpon him.

26 * Surely I haue seene yesterday the blood of Naboth, and the blood of his h sons, sayd the Lord, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the field, according to the word of the Lord.

27 But when Ahaziah the king of Iudah saw this, hee fled by the way of the garden house: and Iehu pursued after him, and said, Smite him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And he fled to i Megiddo, and there died.

28 And his seruants caried him in a charet to Ierusalem, & buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the k eleuenth yeere of Iozam the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tyred her head, and l looked out at a window.

31 And as Iehu entred at the gate, she sayd, Had m Zimri peace, which slew his master?

32 And he lift vp his eyes to the window and said, Who is on my side, who? Then two or three of her || Eunuches looked vnto him.

33 And hee sayd, Cast her downe: and they cast her downe, * and hee sprinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder foot.

34 And when he was come in, he did eate and drinke, and said, Visit now yonder cursed woman and bury her: for she is a o kings daughter.

35 And they went to bury her, but they found no more of her then the skull, and the feete, and the palmes of her hands.

36 Wherefore they came againe and told

1. King. 21. 15, 25.

1. King. 14. 10. and 21. 22.

1. King. 14. 10. and 21. 22. 1. King. 16. 3, 11.

c That is, the rest of the armie, whom he called before his brethren, vers. 2.

d In this estimation the world had the ministers of God: notwithstanding, forasmuch as the world hath euer slandered the children of God, (yea, they called the sonne of God a deceiuer, and said he had the deuill) therefore they ought not to be discouraged. Chap. 8. 29.

e God had thus ordeined as is read 2. Chro. 22. 7. that this wicked and idolatrous king who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose means he thought to haue bene stronger.

|| Or, follow me.

f As one that went earnestly about his enterprise.

g Meaning, that forasmuch as God is their enemie, because of their sinnes, that he will euer stirre vp some to reuenge his cause.

|| Or, spake this prophesie against him.

1. King. 21. 29.

h By this place it is euident, that Iezebel caused both Naboth and his sonnes to be put to death, that Ahab might enioy his vineyard more quietly: for else his children might haue claimed possession.

i After that he was wounded in Samaria, he fled to Megiddo, which was a citie of Iudah.

k That is, eleuen whole yeeres: for chap. 8. 25. before, when he said that he began to reigne the twelfth yeere of Ioram, he taketh part of the yeere for the whole.

l Being of an hauty and cruell nature, shee would still retaine her princely state and dignitie.

m As though she would say, Can any traytour or any that riseth against his superiour, haue good successe? read 1. King. 16. 10.

|| Or chiefe seruants.

n This hee did by the motion of the spirit of God, that her blood should bee shed, that had shed the blood of innocents, to bee a spectacle and example of Gods iudgments to all tyrants.

o To wit, of the king of Zidon, 1. Kings. 16. 31.

him:

him. And hee said, This is the word of the Lord, which he spake ‡ by his seruant Eliiah the Tishbite, saying, *In the field of Iezreel shall the dogs eate the flesh of Iezebel.

37 And the carkeis of Iezebel shall be as doung vpon the ground in the field of Iezreel, so that none shall say, p This is Iezebel.

‡ Ebr. by the hand of.

* 1. King. 21. 23.

p Thus Gods iudgements appeare euen in this world against them that suppresse his word and persecute his seruants.

CHAP. X.

6 Iehu causeth the seuenty sonnes of Ahab to bee slaine, 14 and after that fortie and two of Ahaziahs brethren. 25 Hee killeth also all the Priests of Baal. 35 After his death his sonne reigneth in his stead.

AHab had now seuentie a sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Iezreel, and to the Elders, and to the bringers vp of Ahabs children, to this effect,

2 Now when this letter commeth to you, (for yee haue with you your masters sonnes, yee haue with you both charets and horses, and a defenced citie, and armour.)

3 Consider therefore which of your masters sonnes is best, and most meete, and b set him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraid, and said, Behold, two kings could not stand before him, how shall we then stand?

5 And hee that was gouernour of Ahabs house, and hee that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, Wee are thy seruants, and will doe all that thou shalt bid vs: wee will make no king: doe what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If yee be mine, and will obey my voyce, c take the heads of the men that are your masters sonnes, and come to mee to Iezreel, by to morrow this time. (Now the Kings sonnes, euen seuentie persons, were with the great men of the citie, which brought them vp)

7 And when the letter came to them, they tooke the kings sonnes, and slew the seuentie persons, and layde their heads in baskets, and sent them to him to Iezreel.

8 ¶ Then there came a messenger, and tolde him, saying, They haue brought the heads of the kings sonnes. And he said, Let them lay them on two heapes at the entring in of the gate vntill the morning.

9 And when it was day, hee went out, and stood and said to all the people, Yee be d righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall vnto the earth, nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that hee spake ‡ by his seruant *Eliiah.

11 So Iehu slew all that remained of the house of Ahab in Iezreel, and all that were great with him, and his familiars, and his e priests, so that he let none of his remaine.

a The Scripture vseth to call them sonnes, which are either children, or nephewes.

b He wrote this to proue them whether they would take his part or no.

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

d Ye cannot iustly condemne me for the kings death, seeing ye haue done the like to his posterity: for the Lord commanded me, and mooued you to execute this his iudgement.

‡ Ebr. by the hand of.

* 1. King. 21. 29.

e Meaning, which were the idolatrous priests.

12 ¶ And hee arose, and departed, and came to Samaria. And as Iehu was in the way by an house where the shepheards did sheere,

13 Hee met with the brethren of Ahaziah King of Iudah, and said, Who are yee? And they answered, Wee are the brethren of Ahaziah, and we goe downe to salute the children of the King, and the children of the Queene.

14 And he said, Take them aliue. And they tooke them aliue, and slew them at the well beside the house, where the sheep are shorne, euen two and fortie men, and hee f left not one of them.

15 ¶ And when he was departed thence, hee met with Iehonadab the sonne of Rechab comming to meet him, and hee g || blessed him, and said to him, Is thine heart vpright, as mine heart is toward thine? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when he had giuen him his hand, he tooke him vp to him into the charet.

16 And he said, Come with mee, and see the zeale that I haue for the Lord: so they made him ride in his charet.

17 And when he came to Samaria, hee slew all that remained vnto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spake to Eliiah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued h Baal a little, but Iehu shall serue him much more.

19 Now therefore call vnto mee all the Prophets of Baal, all his seruants, and all his priests, and let not a man bee lacking: for I haue a great sacrifice for Baal: whosoeuer is lacking, he shall not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu said, ‡ Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then hee said vnto him that had the charge of the vestry, Bring forth vestments for all the seruants of Baal. And he brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee said vnto the seruants of Baal, Search diligently and looke, lest there bee heere with you any of the i seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed fourescore men without, and said, If any of the men whom I haue brought into your hands, escape, || his soule shall bee for his soule.

25 And when hee had made an ende of the burnt offering, Iehu said to the gard and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the guard,

f Thus Gods vengeance is vpon them that haue any part or familiarity with the wicked.

g For he feared God and lamented the wickednesse of those times: therefore Iehu was glad to ioyne with him: of Rechab, reade Ierem. 35. 2.

|| Or, prayed God for him.

h Here Baal is taken for Astaroth the idole of the Zidonians, which Iezebel caused to be worshipped, as it is also vsed, 1 King. 16. 32. and 22. 53.

‡ Ebr. sanctifie.

i Thus God would haue his seruants preserued, and idolaters destroyed: as in his law he giueth expresse commandement, Deut. 13.

|| Or, he shall die for him.

guard, and the captaines cast them out, and
k Which citie was neere to Samaria.
went vnto the k citie where was the Temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golden calues that were in Beth-el, and that were in Dan.

30 ¶ And the Lord sayd vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, therefore shall thy l sonnes vnto the fourth generation sit on the throne of Israel.
l Thus God approoueth and rewardeth his zeale, in executing Gods iudgement, albeit his wickednesse wrs afterward punished.

31 But Iehu regarded not to walke in the Lawe of the Lord God of Israel with all his heart: for hee departed not from the sinnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord began ‖ to lothe Israel, and Hazael smote them in all the coasts of Israel,
‖ Or, to cut them off.

33 From Iorden Eastward, euen all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the acts of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria, is eight & twenty yeeres.

CHAP. XI.

1 Athaliah putteth to death all the kings sonnes, except Ioash the sonne of Ahaziah. 4 Ioash is appointed king. 15 Iehoiada causeth Athaliah to be slaine. 17 Hee maketh a couenant betweene God and the people. 18 Baal and his Priests are destroyed.

2.Chron. 22 10.

WHen a Athaliah the mother of Ahaziah saw that her sonne was dead, she arose, and destroyed all the a kings seede.
a Meaning, all the posterity of Iehoshaphat, to whom the kingdome appertained: thus God vsed the cruelty of this woman to destroy the whole family of Ahab.

2 But Iehosheba the daughter of king Ioram, and sister to Ahaziah, b tooke Ioash the sonne of Ahaziah, and stole him from among the kings sonnes that should bee slaine, both him and his nourse, keeping them in the c bed chamber, and they hid him from Athaliah, so that he was not slaine.
b The Lord promised to maintaine the family of Dauid & not to quench the light thereof: therefore he moued the heart of Iehosheba to preserue him.
c Where the Priests did lie. 2.Chr. 23.11.

3 And hee was with her hid in the house of the Lord sixe yeere: and Athaliah did reigne ouer the land.

4 ¶ d And the seuenth yeere e Iehoiada sent and tooke the captaines ouer hundreds with other captains, and them of the guard, and caused them to come vnto him into the house of the Lord, and made a couenant with them, and tooke an oath of them in the house of the Lord, and shewed them the Kings sonne.
d The chiefe Priest Iehosheba husband.

5 And he commanded them, saying, This is it that ye must do, The third part of f you, that commeth on the Sabbath, shall g ward toward the kings house.
e Of the Leuites which had charge of the keeping of the Temple, & kept watch by course.

6 And another third part in the gate of h Sur: and another third part in the gate behind them of the guard: and ye shall keepe watch ‖ in the house of Mashah.
f That none should come vpon them, while they were crowning the king.
g Called the East gate of the Temple, 2.Chro. 23.5.
‖ Or, that none breake his order.

7 And two parts of you, that is, all that i goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the King.
h Whose charge is ended.
i Reade verse 5. and 7.

8 And ye shall compasse the King round about euery man with his weapon in his hand, and whosoeuer commeth within the ranges, let him bee slaine: bee you with the king as he goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Priest commanded, & they tooke euery man his men that entred in to their charge on the k Sabbath, with them that went out of it on the Sabbath, and came to Iehoiada the Priest.
k To wit, Iehoiada.

10 And the l Priest gaue to the captaines of hundreds the speares and the shields that were king Dauids, and were in the house of the Lord.

11 And the guard stood euery man with his weapon in his hand, from the right side of the house to the left side, about the Altar and about the house, round about the king.
l That is, Ioash, which had bene kept secret sixe yeeres.

12 Then he brought out the l kings son, and put the crowne vpon him, and gaue him m the testimonie, and they made him king: also they anoynted him, & clapt their hands, and said, God saue the king.
m Meaning, the Law of God, which is his chiefe charge, and whereby only his throne is established.

13 ¶ And when Athaliah heard the noise of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, behold, the king stood by a n pillar, as the manner was, and the Princes, and the Trumpetters by the King, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.
n Where the kings place was in the Temple.
‖ Or, out of the Temple.

15 But Iehoiada the Priest commanded the captaines of the hundreths that had the rule of the hoste, and said vnto them, Haue her ‖ forth of the ranges, and he that o followeth her, let him die by the sword: for the Priest had said, Let her not bee slaine in the house of the Lord.
o To take her part.

16 Then they layd hands on her, and she went by the way by the which the horses goe to the house of the King, and there was shee slaine.
p That both the King, and the people should maintaine the true worship of God, and destroy all idolatrie.

17 And Iehoiada made a couenant betweene the Lord, and the p King and the people, that they should bee the Lords people: likewise betweene the q King and the people.
q That he should gouerne, and they obey, in the feare of God.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, & his images brake they downe courageously, and slew Mattan the priest of Baal before the r altars: and the s Priest set a gard ouer the house of the Lord.
r Euen in the place where he had blasphemed God & thought to haue bin holpen by his idole, there God powred his vengeance vpon him.
s To wit, Iehoiada.

19 Then.

19 Then he tooke the captaines of hundreds, and the other captains, and the guard, and all the people of the land: and they brought the king from the house of the Lord, and came by the way of the gate of the guard to the kings house: and hee sate him downe on the throne of the kings.

20 And all the people of the land reioyced, and the citie was in quiet: [t] for they had slain Athaliah with the sword beside the Kings house.

21 Seuen yeere olde was Iehoash when he began to reigne.

t Which by her cruelty and persecution had vexed the whole land before.

CHAP XII.

6 Iehoash maketh prouision for the repairing of the Temple. 16 He stayeth the king of Syria by a present from comming against Ierusalem. 20 He is killed by two of his seruants.

2. Chron. 24. 1.

IN [*] the seuenth yeere of Iehu, Iehoash began to reigne, and reigned fourty yeeres in Ierusalem, & his mothers name was Zibiah of Beersheba.

a So long as rulers giue eare to the true ministers of God, they prosper.

2 And Iehoash did that which was good in the sight of the Lord, all his time that [a] Iehoiada the Priest taught him.

b So hard a thing it is for them that are in authoritie to be brought to the perfect obedience of God.

3 But [b] the high places were not taken away: for the people offered yet and burnt incense in the high places.

4 ¶ And Iehoash said to the Priests, All the siluer of dedicate things that be brought to the house of the Lord, that is, the money of them that are vnder the [c] count, the money that euery man is set at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

c That is, the money of redemption, Exod. 30. 12. also the money which the Priest valued the vowes at, Leuit. 27. 2. and their free liberalitie.

5 Let the Priests take it to them, euery man of his acquaintance: and they shall repaire the [d] broken places of the house, wheresoeuer any decay is found.

d For the Temple which was built an hundred fiftie and fiue yeeres before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickednesse of the idolaters.

6 ¶ Yet in the three and twentieth yeere of king Iehoash the Priests had not mended that which was decayed in the Temple.

7 Then King Iehoash called for Iehoiada the Priest, and the other Priests, and sayd vnto them, Why repaire yee not the ruines of the Temple? Now therefore [e] receiue no more money of your acquaintance, except ye deliuer it to repaire the ruines of the Temple.

e Hee taketh from them the ordering of the money, because of their negligence.

8 So the Priests consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest, and bored a hole in the lid of it, and set it beside the altar, on the [f] right side, as euery man commeth into the Temple of the Lord. And the Priests that kept the || doore, put therein all the money that was brought into the house of the Lord.

f That is, on the South side.

|| Or, vessel.

10 And when they saw there was much money in the chest, the kings secretary came vp, and the high Priest, and put it vp after that they had told the money that was found in the house of the Lord.

11 And they gaue the money made ready into the hands of them, [g] that vndertooke the worke, and that had the ouersight of the house of the Lord: and they payed it out to the carpenters, and builders that wrought vpon the house of the Lord,

g For the King had appointed other which were meet for that purpose, Chap. 22. 5.

12 And to the Masons and hewers of stone, to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was laide out for the reparation of the Temple.

13 Howbeit there was [h] not made for the house of the Lord bowles of siluer, instruments of musicke, basins, trumpets, nor any vessels of gold, or vessels of siluer, of the money that was brought into the house of the Lord.

h For these men had onely the charge of the preparation of the Temple, and the rest of the money was brought to the king, who caused these afterward to be made, 2. Chron. 24. 14.

14 But they gaue it to the workemen, which repaired therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose hands they deliuered that money to bee bestowed on workemen: for they dealt faithfully.

16 The money of the trespasse offering, and the money of the sinne offrings was not brought into the house of the Lord: for it was the Priests.

17 ¶ Then came vp Hazael king of Aram, and fought against Gath and tooke it, and Hazael set his face to goe vp to Ierusalem.

i After the death of Iehoiada, Ioash fel to idolatrie: therefore God reiecteth him, and stirreth vp his enemie against him, whom he pacified with the treasures of the temple: for God would not be serued with those gifts, seeing the kings heart was wicked.

18 And Iehoash king of Iudah tooke all the [i] hallowed things that Iehoshaphat, and Iehoram, and Ahaziah his fathers kings of Iudah had dedicated, and that he himselfe had dedicated, and all the golde that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the acts of Ioash, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And his seruants arose and wrought treason, and [k] slew Ioash in the house of [l] Millo, when he came downe to Silla:

k Because he had put Zacharie the sonne of Iehoiada to death, 2. Chron. 24. 25.

21 Euen || Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him, and hee died: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his stead.

l Reade 2. Sam. 5. 9.

|| Or, Iozabad.

CHAP. XIII.

3 Iehoahaz the sonne of Iehu is deliuered into the hands of the Syrians. 4 He prayeth vnto God and is deliuered 9 Ioash his sonne reigneth in his stead. 20 Elisha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuentene yeere.

2 And he did euill in the sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

a By worshiping the calues which Ieroboam did erect in Israel.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Benhadad the sonne of Hazael all [b] his dayes.

b While Iehoahaz liued.

4 And Iehoahaz besought the Lord, and the Lord heard him: for hee saw the trouble of Israel, wherwith the king of Aram troubled them.

5 (And the Lorde gaue Israel a [c] deliuerer, so that they came out from vnder the subiection of the Aramites. And the

c To wit, Ioash the sonne of Iehoahaz.

children

d Safely & without danger.
‡ Ebr. yesterday and before yesterday.
e Wherein they did commit their idolatry, and which the Lord had commanded to be destroyed, Deut. 16. 21.
f That is, Hazael, and Benhadad his sonne, as vers. 3. Reade of Hazael, chap. 8. 12.
g His chiefe purpose is to describe the kingdome of Iudah, and how God performed his promise made to the house of David: but by the way he sheweth how Israel was afflicted and punished for their great idolatry, whothough they had now degenerate, yet God both by sending them sundry Prophets and diuers punishments, did call them vnto him againe.
h Thus they vsed to call the Prophets and seruants of God, by whom God blessed his people, as chap. 2. 12. meaning, that by their praiers they did more prosper their countrey, then by force of armes.
i That is, toward Syria, so that he did not onely prophesie with words, but also confirmed him by these signes, that he should haue the victorie.
k Because hee seemed content to haue victory against the enemies of God for twise or thrise, and had not a zeale to ouercome them continually and destroy them vtterly.

children of Israel d dwelt in their tents as ‡ before time.
6 Neuertheless they departed not from the sinnes of the house of Ieroboam which made Israel sinne, but walked in them: euen the e grone remained still in Samaria.
7 For he had left of the people to Iehoahaz but fiftie horsemen and ten charets, and ten thousand footemen, because the king f of Aram had destroyed them, and made them like dust beaten to powder.
8 Concerning the rest of the acts of Iehoahaz, and all that hee did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?
9 And Iehoahaz slept with his fathers, and they buried him in Samaria, and Ioash his sonne reigned in his stead.
10 ¶ In the seuen and thirtieth yeere of Ioash king g of Iudah began Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, and reigned sixteene yeere,
11 And did euill in the sight of the Lord: for he departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.
12 Concerning the rest of the acts of Ioash, and all that he did, & his valiant deedes, and how he fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?
13 And Ioash slept with his fathers, and Ieroboam sate vpon his seate: and Ioash was buried in Samaria among the kings of Israel.
14 ¶ When Elisha fell sicke of his sickenesse whereof he died, Ioash the king of Israel came downe vnto him, and wept vpon his face, and said, h O my father, my father, the charet of Israel, and the horsemen of the same.
15 Then Elisha said vnto him, Take a bowe and arrowes. And he tooke vnto him bowe and arrowes.
16 And he said to the king of Israel, Put thine hand vpon the bowe. And he put his hand vpon it. And Elisha put his hands vpon the kings hands,
17 And sayd, Open the window i Eastward. And when hee had opened it, Elisha sayd, Shoote. And he shot. And he sayd, Behold the arrow of the Lords deliuerance, and the arrow of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.
18 Againe hee sayd, Take the arrowes. And hee tooke them. And hee sayd vnto the king of Israel, Smite the ground. And hee smote thrise, and ceased.
19 Then the man of God was k angry with him, and sayd, Thou shouldest haue smitten fiue or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrise.
20 ¶ So Elisha died, and they buried him. And certaine bands of the Moabites came into the land that yeere.
21 And as they were burying a man, behold, they saw the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, * l he reuiued and stood vp on his feet.
22 ¶ But Hazael king of Aram vexed Israel all the dayes of Iehoahaz.
23 Therefore ỳ Lord had mercy on them, and pitied them, and had respect vnto them because of his couenant with Abraham, Izhak, & Iaakob, and would not destroy them, neither cast he them from him as m yet.
24 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his stead.
25 Therefore Iehoash the sonne of Iehoahaz returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoahaz his father: for three times did Ioash beate him, and restored the cities vnto Israel.

Ecclus. 48. 14.
l By this miracle God confirmed the authority of Elisha, whose doctrine in his life they contemned, that at this sight they might returne and embrace the same doctrine.
m That is, vntill their sinnes were come to a full measure, & there was no more hope of amendment.

CHAP. XIIII.

1 Amaziah the king of Iudah putteth to death them that slewe his father, 7 And after, smiteth Edom. 15 Ioash dieth, and Ieroboam his sonne succeedeth him. 29 And after him reigneth Zachariah.

THe second yeere of Ioash sonne of Iehoahaz king of Israel reigned * Amaziah the sonne of Ioash king of Iudah.
2 Hee was fiue and twentie yeere olde when hee began to reigne, and reigned nine and twenty yeere in Ierusalem, and his mothers name was Iehoaddan of Ierusalem.
3 And hee did a vprightly in the sight of the Lord, yet not like Dauid his father, but did according to all that Ioash his father had done.
4 Notwithstanding the hie places were not taken away: for as yet the people did sacrifice and burne incense in the hie places.
5 ¶ And when the kingdome was confirmed in his hand, he slew his seruants which had * killed the king his father.
6 But the children of those that did slay him, he b slew not, according vnto that that is written in the booke of the Law of Moses, wherein the Lord commaunded, saying, * The fathers shall not bee put to death for the children, nor the children put to death for the fathers: but euery man shall be put to death for his owne sinne.
7 He slew also of c Edom in the valley of salt ten thousand, and tooke ‖ the city of Sela by warre, and called the name thereof Iokthéel vnto this day.
8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz, sonne of Iehu king of Israel, saying, Come, d let vs see one another in the face.
9 Then Iehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the c Cedar that is in Lebanon, saying, Giue thy daughter

2. Chron. 25. 1.
a In the beginning of his reigne hee seemed to haue an outward shew of godlines, but afterward he became an idolater, and worshipped the idoles of the Idumeans. *Chap. 12. 20.*
b Because they neither consented nor were partakers with their fathers in that acte. *Deut. 24. 16. ezek. 18. 20.*
c For the Idumeans, whom Dauid had brought to subiection, did rebel in the time of Iehoram sonne of Iehoshaphat.
‖ *Or, the tower or rocke, 2. Chron. 25. 12.*
d Let vs fight hand to hand & try it by battell, and not destroy one anothers cities.

e By this parable Iehoash compareth himselfe to a cedar tree, because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, and the wilde beasts are Iehoash his souldiers that spoiled the cities of Iudah.

daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proud: [f] bragge of glory, and tarie at home: why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

f Brag of thy victory, so that thou tarie at home and annoy me not.

11 But Amaziah would not heare: therefore Iehoash king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Iehoash king of Israel tooke Amaziah king of Iudah, the sonne of Iehoash the sonne of Ahaziah, at Beth-shemesh, and ‖ came to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim to the corner gate, foure hundreth cubites.

‖ Or, brought him.

14 And hee tooke all the gold and siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the Kings house, and the children that were in [g] hostage, and returned to Samaria.

g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

15 Concerning the rest of the acts of Iehoash which he did, and his valiant deedes, and how hee fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his stead.

17 ¶ And Amaziah the sonne of Ioash king of Iudah, liued after the death of Iehoash sonne of Iehoahaz king of Israel fiftéene yeere.

18 Concerning the rest of the actes of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

2. Chron. 25. 27.

19 But they [*] wrought treason against him in Ierusalem, and hee fled to [h] Lachish, but they sent after him to Lachish, and slew him there.

h Which citie Roboam built in Iudah for a fortresse, 2. Chr. 11. 19.

20 And they brought him on horses, and he was buried at Ierusalem with his fathers in the citie of Dauid.

21 Then all the people of Iudah tooke [i] Azariah which was sixteene yeere old, and made him king for his father Amaziah.

i Who is also called Vzziah, 2. Chron. 26. 1.

22 He built [k] Elath, and restored it to Iudah, after that [l] the king slept with his fathers.

k Which is also called Elanon or Eloth.

l Because this idolatry was so vile and almost incredible, that men should forsake the liuing God to worship calues, the work of mans hands, therefore the Scripture doeth oftimes repeate it in the reproch of all idolaters.

23 ¶ In the fiftéenth yeere of Amaziah the sonne of Ioash king of Iudah, was Ieroboam the sonne of Ioash made king ouer Israel in Samaria, and reigned one and fourty yeere.

24 And hee did euill in the sight of the Lord: for he departed not from all the [l] sins of Ieroboam the son of Nebat, which made Israel to sinne.

25 Hee restored the coast of Israel, from the entring of Hamath, vnto the Sea of the wildernesse, according to the word of the Lord God of Israel; which he spake ‡ by his seruaunt Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

‡ Ebr. by the hand of.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none [m] shut vp, nor any left, neither yet any that could helpe Israel.

m Reade 1. King. 14. 10.

27 Yet the Lord ‡ had not decreed to put out the name of Israel from vnder the heauen: therfore he preserued them by the hand of Ieroboam the sonne of Ioash.

‡ Ebr. had not spoken.

28 Concerning the rest of the acts of Ieroboam and all that he did, and his valiant deedes, and how hee fought, and how hee restored Damascus, and [n] Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

n Which was also called Antiochia of Syria, or Riblah.

29 So Ieroboam slept with his fathers, euen with the kings of Israel, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 *Azariah the king of Iudah becommeth a leper.* 5 *Of Iotham,* 10 *Shallum,* 14 *Menahem,* 23 *Pekahiah,* 30 *Vzziah,* 32 *Iotham,* 38 *and Ahaz.*

IN the ‡ seuen and twentieth yeere of Ieroboam king of Israel, began Azariah son of Amaziah king of Iudah to reigne.

‡ Ebr. in the twentieth yeere, and seuenth yere.

2 Sixteene yeere olde was hee when hee was made king, and hee reigned two and fiftie yeeres in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And he did [a] vprightly in the sight of the Lord, according to all that his father Amaziah did.

a So long as he gaue eare to Zachariah the Prophet.

4 But the hie places were not put away: for the people yet offered, and burnt incense in the high places.

b His father and grandfather were slaine by their subiects and seruants, and he, because he would vsurpe the Priests office contrary to Gods ordinance, was smitten immediatly by the hand of God with the leprosie, 2. Chron. 26. 21.

5 And the Lord [b] smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart, and Iotham the kings sonne gouerned the house, and [c] iudged the people of the land.

c As viceroy, or deputie to his father.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirty yeere of Azariah king of Iudah, did Zachariah the son of Ieroboam reigne ouer Israel in Samaria sixe [d] moneths,

d Hee was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.

9 And did euill in the sight of the Lord, as did his fathers: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and [e] killed him, and reigned in his stead.

e Zachariah was the last in Israel that had the kingdome by succession, saue only Pekahiah the sonne of Menahem, who reigned but two yeeres.

11 Concerning the rest of the acts of Zachariah, behold, they are written in the booke of the Chronicles of the kings of Israel.

12 This was the [*] word of the Lord, which hee spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

Chap. 10. 30.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah king of Iudah: and hee reigned

the

the space of a moneth in Samaria.

14 For Menahem the son of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Jabesh in Samaria, and slew him, & reigned in his stead.

15 Concerning the rest of the actes of Shallum, & the treason which he wrought, behold, they are written in the booke of the Chronicles of the kings of Israel.

16 ¶ Then Menahem destroyed [f] Tiphsaph, and al that were therein, and the coasts thereof from Tirzah, because they opened not to him, and he smote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah King of Judah, began Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten yeeres in Samaria.

18 And hee did euill in the sight of the Lord, and departed not all his dayes from the sinne of Jeroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the [g] land: and Menahem gaue Pul a thousand [h] talents of siluer, that his hand might be with him, and establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the King of Asshur fiftie shekels of siluer a piece: so the king of Asshur returned and taried not there in the land.

21 Concerning the rest the actes of Menahem, and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yere of Azariah king of Judah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yeere.

24 And hee did euill in the sight of the Lord: for hee departed not from the sinnes of Jeroboam the son of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the Kings palace with [i] Argob & Arieh, and with him fifty men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the Kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah king of Judah, began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twenty yeeres.

28 And hee did euill in the sight of the Lord: for he departed not from the sinnes of Jeroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah king of Israel [k] came Tilgath Pileser king of Asshur, and tooke Ijon, and Abel, Beth maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilah, and all the land of Naphtali, and caried them away to Asshur.

30 And Hoshea the son of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Uzziah.

31 Concerning the rest of the acts of Pekah, and all that hee did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ In the second yere of Pekah the son of Remaliah king of Israel, began Iotham sonne of ‖ Uzziah king of Judah to reigne. 2. Chron. 27. 1.

‖ Or, Azariah.

33 Five & twenty yeere old was he, when he began to reigne, and hee reigned sixteene yeere in Jerusalem: and his mothers name was Jerusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord: he did according [l] to all that his father Uzziah had done.

35 But the hie places were not put away: for the people yet offered and burnt incense in the high places: he built the highest gate of the house of the Lord.

36 Concerning the rest of the acts of Iotham, and all that he did, are they not written in the booke of the Chronicles of the kings of Judah?

37 In [m] those dayes the Lord began to send against Judah Rezin the king of Aram, and [n] Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz king of Iudah consecrateth his sonne in the fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slaine. 11 Idolatry. 19 The death of Ahaz. 20 Hezekiah succeedeth him.

THe seuenteenth yeere of Pekah the sonne of Remaliah, [a] Ahaz the sonne of Iotham king of Judah began to reigne.

2 Twenty yeere olde was Ahaz, when he began to reigne, and hee reigned sixteene yeere in Jerusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Israel, yea, and made his sonne to [b] goe thorow the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offered and burnt incense in the high places, and on the hils, and vnder euery greene tree.

5 * Then Rezin king of Aram, and Pekah sonne of Remaliah king of Israel came vp to Jerusalem to fight: and they besieged Ahaz, but could not ouercome [c] him.

6 At the same time Rezin king of Aram restored [d] Elath to Aram, and drone the Iewes to Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent [e] messengers vnto Tilgath Pileser king of Asshur, saying, *Isai. 7. 1.* I am thy seruaunt and thy sonne: come vp, and deliuer mee out of the hand of the

f Which was a citie of Israel that would not receiue him to be king.

g That is, of Israel.

h In stead of seeking helpe of God, he went about by money to purchase the fauour of this king being an infidell, & therefore God forsooke him, and Pul soone afterward brake promise, destroyed his countrey, and led his people away captine.

i Which were of the same conspiracie.

k For God stirred vp Pul and Tiglath Pileser against Israel for their sinnes, 1. Chron. 5. 26.

l He sheweth that his vprightnesse was not such, but that he had many and great faults.

m After the death of Iotham.

n Which slew of Judah in one day sixscore thousand fighting men, 2. Chr. 28. 6 because they had forsaken the true God.

a This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manasseh, saue that God in the end shewed him mercie. Thus we see how vncertaine it is to depend on the dignity of our fathers.

b That is, offred him to Molech, or made him to passe betweene two fires, as the maner of the Gentiles was, Leuit 18. 21. deut. 18. 10.

c For the Lord preserued the citie and his people for his promise sake made to Dauid.

d Which city Azariah had taken from the Aramites, & fortified it, Chap. 14. 22.

e Contrary to the admonition of the Prophet Isaiah, Isa. 7. 4.

king

f Thus he spared not to spoyle the Temple of God, to haue succour of men & would not once lift his heart toward God, to desire his helpe, nor yet heate his Prophets counsell.

g We see that there is no prince so wicked, but he shall finde flatterers, and false ministers to serue his turne.

h Either offrings for peace or prosperity, or of thanksgiving, as Leuit. 3. 1. or else meaning the morning & euening offering, Exod. 29. 38. num. 28. 3. and thus he contemned the meanes and the altar, which God had commanded by Salomon, to serue God after his owne fantasie.

i That is, at the right hand, as men went into the Temple.

k Here he establisheth by commandement his owne wicked proceedings, and doth abolish the commandement and ordinance of God.

l Or tent, wherin they lay on the Sabbath, which had serued their weeke in the Temple, and so departed home.

m Either to flatter the King of Assyria, when he should thus see him change the ordinance of God, or else that the temple might be a refuge for him, if the king should suddenly assaile his house.

king of Aram, and out of the hand of the king of Israel, which rise vp against me.

8 And Ahaz tooke the siluer and the gold that was found in the [i] house of the Lord, and in the treasures of the kings house, and sent a present to the king of Assur.

9 And the king of Assur consented vnto him: and the king of Assur went vp against Damascus, and when hee had taken it, he caried the people away to Kir, and slew Rezin.

10 And king Ahaz went vnto Damascus to meet Tilgath Pileser king of Assur: and when King Ahaz saw the altar that was at Damascus, hee sent to Uriiah the Priest the paterne of the altar, and the fashion of it, and all the workemanship thereof.

11 And Uriiah the Priest made an altar [g] in all points like to that which king Ahaz had sent from Damascus, so did Uriiah the Priest against king Ahaz came from Damascus.

12 So when the King was come from Damascus, the King saw the altar: and the King drewe neere to the altar, and offered [h] thereon.

13 And hee burnt his burnt offering, and his meat offering, and powred his drinke offering, and sprinkled the blood of his peace offerings beside the altar,

14 And set it by the brasen altar which was before the Lord, and brought it in further before the house betweene the altar and the house of the Lord, [k] set it on the [i] North side of the altar.

15 And king Ahaz commaunded Uriiah the Priest, and sayd, Upon the great altar set on fire in the morning the burnt offering, and in the euen the meate offering, and the Kings burnt offering and his meate offring, with the burnt offring of all the people of the land, and their meate offring, and their drinke offerings: and powre thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the [k] brasen altar shall be for me to enquire of God.

16 And Uriiah the Priest did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brasen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the [l] vaile of the Sabbath (that they had made in the house) and the Kings entry without turned he to the house of the Lord, [m] because of the king of Assur.

19 Concerning the rest of the actes of Ahaz, which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea the king of Israel is taken, 4 and he and all his realme brought to the Assyrians. 18 for their idolatry. 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Euery one worshippeth the god of his nation, 35 contrary to the commaundement of God.

IN the twelfth yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeeres.

2 And hee did euill in the sight of the Lord, [a] but not as the Kings of Israel that were before him.

3 And Shalmaneser King of Assur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the king of Assur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Assur, [b] as he had done yeerely: therefore the king of Assur shut him vp, and put him in prison.

5 Then the king of Assur came vp throwout all the land, and went against Samaria, and besieged it three yeeres.

6 ¶ [*] In the ninth yeere of Hoshea, the king of Assur tooke Samaria, and caried Israel away vnto Assur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the [c] Medes.

7 For when the children of Israel [d] sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the heathen, whom the Lord had cast out before the children of Israel, and after the maners of the kings of Israel, which they vsed,

9 And the children of Israel had done secretly things that were not vpright before the Lord their God, and thorowout all their cities had built high places, both from the tower [e] of the watch, to the defenced city,

10 And had made them images & groues vpon euery hie hill, and vnder euery greene tree,

11 And there burnt incense in all the high places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And serued idoles: whereof the Lord had sayd vnto them, * Yee shall doe no such thing,

13 Notwithstanding the Lord testified to Israel, and to Iudah ‡ by all the Prophets, and by all the Seers, saying, * Turne from your euill wayes, and keepe my commandements and my statutes, according to all the Law which I commaunded your fathers, and which I sent to you to my seruants the Prophets.

14 Neuertheless, they would not obey, * but hardened their necks, like to the necks of their [f] fathers, that did not beleeue in the Lord their God.

15 And they refused his statutes and his couenant, that hee made with their fathers, and his testimonies (wherewith hee witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whom, the Lord had charged them,

a Though he inuented no new idolatry or impiety, as others did, yet he sought for helpe at the Egyptians, which God had forbidden.

b For he had payd tribute for the space of eight yeeres.

*Chap. 18. 10.

c For at this time the Medes and Persians were subiect to the Assyrians.

d Hee setteth forth at length the cause of this great plague and perpetuall captiuitie, to admonish all people and nations to cleaue to the Lord God, and only to worship him for feare of like iudgement.

e Meaning, throwout all their borders.

*Deut. 4. 19.

‡ Ebr. by the hand of.

*Iere. 11. 11. and 25. 5. and 35 15.

*Deut. 31. 27.

f So that to alleage the authority of our fathers or great antiquity, except we can proue that they were godly, is but to declare that we are the children of the wicked.

them, that they should not doe like them.

16 Finally they left all the commaundements of the Lord their God, & made them molten images, * euen two calues, and made a grone, and worshipped all the g host of heauen, and serued Baal.

17 And they made their sonnes, and their daughters h passe thorow the fire, and vsed witchcraft and enchauntments, yea, i solde themselues to do euil in the sight of the Lord to anger him.

18 Therefore the Lorde was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Iudah k onely.

19 Yet Iudah kept not the commaundements of the Lord their God, but walked according to the fashion of Israel, which they vsed.

20 Therfore the Lord cast off all the seed of Israel, and afflicted them, and deliuered them into the hands of spoilers, vntil he had cast them out of his l sight.

21 m For he cut off Israel from the house of Dauid, and they made Ieroboam the son of Nebat king: And Ieroboam drew Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which he did, and departed not therefrom,

23 Until the Lord put Israel away out of his sight, as he had said by all his seruants the * Prophets, and caried Israel away out of their land to Assur vnto this day.

24 And the king of Assur brought folke from Babel, and from n Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they o feared not the Lord: therefore the Lord sent lions among them, which slew them.

26 Wherefore they spake to the King of Assur, saying, The nations which thou hast remoued, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assur commanded, saying, Cary thither one of the priests, whom ye brought thence, and let him go and dwell there, and teach them the maner of the God p of the countrey.

28 So one of the Priests, which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit, euery nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, euery nation in their cities wherein they dwelt.

30 For the men of Babel made Succoth-Benoth: & the men of Cuth made Nergal, and the men of Hamath made Ashima.

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lord, & appointed out priests ont of themselues for the hie places, who prepared for them sacrifices in the houses of the hie places.

33 * They r feared the Lord, but serued their gods after the manner of the nations whom they caried thence.

34 Unto this day they doe after the olde manner: they neither feare God, neither doe after their s ordinances, nor after their customes, nor after the law, nor after the commandement, which the Lord commaunded the children of Iaakob, whom hee named Israel,

35 And with whom the Lord had made couenant, and charged them, saying, * Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, and a stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes, and the Ordinances, and the Law, and the Commaundement, which he wrote for you, that yee doe them continually, and feare not other gods.

38 And forget not the couenant that I haue made with you, neither feare yee other gods.

39 But feare the Lord your God, and hee will deliuer you out of the hands of all your enemies.

40 Howbeit, they obeyed not, but did after their old custome.

41 So these t nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fathers, so doe they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth down the brasen serpent, and destroyeth the idoles, 7 and prospereth. 11 Israel is caryed away captiue. 30 The blasphemy of Sanherib.

NOw in the * third yeere of Hoshea sonne of Elah the king of Israel, Hezekiah the sonne of Ahaz King of Iudah beganne to reigne.

2 Hee was fiue and twentie yeere old when hee began to reigne, and reigned nine and twentie yeere in Ierusalem. His mothers name also was Abi the daughter of Zachariah.

3 And hee did a vprightly in the sight of the Lord according to all that Dauid his father had done.

4 He tooke away the high places, & brake the images, and cut downe the groues, and brake in pieces the * brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it b Nehushtan.

Exod. 32.8. *1.kin.* 12.28.
g That is, the sunne, the moone and starre, *Deut.* 4.19.
h Reade Chap. 16.3.
i Reade of this phrase. 1. King. 21.20,25.
k No whole tribe was left but Iudah: and they of Beniamin and Leui which remained, were counted with Iudah.
l Out of the land where he shewed the greatest tokens of his presence and fauor.
m That is, God cut off the ten tribes, 1. King. 12.16.20.
† *Ebr. by the hand of.*
Iere. 25.9.
n Of these people came the Samaritans, whereof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to doe, Iohn 4.9.
o That is, they serued him not: therefore, least they should blaspheme him as though there were no God, because he chastised the Israelites, he sheweth his mighty power among them by this strange punishment.
p That is, how to worship him: thus the wicked, rather then to loose their commodities, will change to all religions.
q Meaning, that euery countrey serued that idole which was most esteemed in that place whence they came.

Ezek. 20.39. *zeph.* 1.5.
r That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still idolaters, as doe the Papists, which worship both God and idoles: but this is not to feare God, as appeareth, verse 34.
s He meaneth this by the Israelites, to whom God had giuen his commandements.
Gene. 32.28. *1.king.* 18.31. *Iudg.* 6.10. *iere.* 10.2.
t That is, these strangers, which were sent into Samaria by the Assyrians.

2. Chron. 28.27. *and* 29.1.
a Although they of Iudah were giuen to idolatry and impiety, as they of Israel were, yet God for his promise sake, was merciful vnto the throne of Dauid: and yet by his iudgement toward the other, prouoked them to repentance *Num.* 21.8,9. b That is, a piece of brasse: thus he called the serpent by contempt, which notwithstanding was set vp by the word of God, & miracles were wrought by it, yet when it was abused to idolatry, this good king destroyed it, not thinking it worthy to be called a serpent, but a piece of brasse.

5 He trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For hee claue to the Lord, and departed not from him, but kept his commaundements, which the Lorde had commanded Moses.

7 So the Lorde was with him, and he prospered in all things, which he tooke in hand: also hee rebelled against the King of Ashur, and serued him not.

8 Hee smote the Philistims vnto Azzah, and the coasts therof, c from the watch tower vnto the defenced citie.

c Reade Chap. 17.9.

9 ¶ * And in the fourth yeere of King Hezekiah, (which was the seuenth yeere of Hoshea sonne of Elah king of Israel) Shalmaneser king of Ashur came vp against Samaria, and besieged it.

Chap. 17.3.

10 And after three yeeres they tooke it, euen in the first yeere of Hezekiah: that is, *the ninth yeere of Hoshea King of Israel was Samaria taken.

Chap. 17.6.

11 Then the King of Ashur did cary away Israel vnto Ashur, e put them in Halah, and in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Because they would not obey the voice of the Lord their God: but transgressed his couenant: that is, all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.

13 ¶ * Moreouer, in the fourteenth yere of king Hezekiah, Sanherib king of Ashur came vp against all the strong cities of Iudah, and tooke them.

2. Chron. 32 1. isa. 36. 1. eccles. 48. 18, 19.

14 Then Hezekiah King of Iudah sent vnto the King of Ashur to Lachish, saying, d I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the King of Ashur appointed vnto Hezekiah King of Iudah three hundred talents of siluer, and thirty talents of gold.

d As his zeale was before praised, so his weaknesse is here set foorth that none should glory in himselfe.

15 Therefore Hezekiah gaue all the siluer that was found in the house of the Lord, and in the treasures of the kings house.

16 At the same season did Hezekiah pull off the plates of the dores of the Temple of the Lord, and the pillars (which the said Hezekiah king of Iudah had couered ouer) and gaue them to the king of Ashur.

17 ¶ And the king of Ashur sent e Tartan and Rabaris, and Rabshakeh from Lachish to king Hezekiah with a great hoste against Ierusalem. And they went vp and came to Ierusalem, and when they were come vp, they stood by the conduit of the vpper pole, which is by the path of the fullers field,

e After certaine yeeres when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captaines and armie against him.

18 And called to the King. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebnah the chanceller, and Ioah the sonne of Asaph the ‖ Recorder.

‖Or, writer of Chronicles, or Secretary.

19 And Rabshakeh sayd vnto them, Tell yee Hezekiah, I pray you, Thus sayth the great King, euen the great King of Ashur, What confidence is this wherein thou trustest?

‡Ebr. talke of he lippes.

20 Thou thinkest, Surely I haue ‡ eloquence, f but counsell and strength are for the warre. On whom then doest thou trust, that thou rebellest against me?

f Thou thinkest that wordes well seruse to perswade the people: or to moue my master.

21 Loe thou trustest now in this broken staffe of reed, to wit, on g Egypt, on which if a man leane, it will goe into his hand, and pearce it: so is Pharaoh king of Egypt vnto all that trust on him.

g Egypt shal not only not be able to succour thee, but shall be an hurt vnto thee.

22 But if ye say vnto me, We trust in the Lord our God, is not that he whose hie places and whose altars Hezekiah hath h taken away, and hath said to Iudah and Ierusalem, Yee shall worship before this altar in Ierusalem?

h Thus the idolaters think that Gods religion is destroyed when superstition and idolatry are reformed.

23 Now therefore giue i hostages to my lord the king of Ashur, and I will giue thee two thousand horses, if thou be able to set riders vpon them.

i Meaning, that it was best for him to yeeld to the king of Assyria, because his power was so small that he had not men to furnish two thousand horses.

24 For how canst thou despise any captain of the least of my masters seruants, and put thy trust on Egypt for charets and horsmen?

25 Am I now come vp without the k Lord to this place, to destroy it? the Lord said to me, Goe vp against this land, and destroy it.

k The wicked alwayes in their prosperity flatter themselues that God doth fauor them. Thus he speaketh to feare Hezekiah thatby resisting him, hee should resist God

26 Then Eliakim the sonne of Hilkiah, and Shebnah, and Ioah sayd vnto Rabshakeh, Speake, I pray thee, to thy seruants in the ‖ Aramites language, for we vnderstand it, ‡ talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

‖Or, Syrians.

‡Ebr. the watry of their feet.

27 But Rabshakeh said vnto them, Hath my master sent me to thy master and to thee to speake these words, and not to the men which sit on the wall, that they may eat their owne doung, and drinke ‡ their owne pisse with you?

28 So Rabshakeh stood and cryed with a lowde voyce in the Iewes language, and spake, saying, Heare the wordes of the great king, of the king of Ashur.

29 Thus sayth the king. Let not Hezekiah deceiue you: for he shall not be able to deliuer you ‖ out of mine hand.

‖Or, by his hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this citie shall not be giuen ouer into the hand of the king of Ashur.

31 Hearken not vnto Hezekiah: for thus sayeth the king of Ashur, Make ‡ appointment with mee, and come out to mee, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well,

‡Eb. blessing, meaning the conditions of peace.

32 Till l I come, and bring you to a land like your owne land, euen a land of wheate and wine, a land of bread and vineyards, a land of oliues, oyle, and hony, that yee may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

l Hee maketh himselfe so sure, that he will not grant them ouer except they render themselues to him to be led away captiues.

33 Hath any of the gods of the nations deliuered his land out of the hand of the king of Ashur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena, and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the m Lord ſhould deliuer Ieruſalem out of mine hand?

36 But the people held their peace, and anſwered not him a word: for the Kings commandement was, ſaying, Anſwere yee him not.

37 Then Eliakim the ſonne of Hilkiah, which was ſteward of the houſe, and Shebnah the Chancellor, and Joah the ſonne of Aſaph the Recorder, came to Hezekiah with their clothes rent, and told him the wordes of Rabſhakeh.

m This is an execrable blaſphemie againſt the true God, to make him equall with the idoles of other nations, therefore God did moſt sharpely puniſh it.

CHAP. XIX.

6 God promiſeth by Iſaiah victorie to Hezekiah.
35 The Angell of the Lord killeth an hundreth and foureſcore and fiue thouſand men of the Aſſyrians.
37 Sancherib is killed of his owne ſonnes.

Iſai. 37. 1.

AND * when king Hezekiah heard it, hee rent his clothes, and put on ſackcloth, and came into the houſe of the Lord,

2 And ſent Eliakim which was the ſteward of the houſe, and Shebnah the Chancellor, and the Elders of the Prieſts clothed in ſackecloth, a to Iſaiah the Prophet, the ſonne of Amoz.

2 To heare ſome new propheſie, and to haue comfort of him.

3 And they ſayd vnto him, Thus ſayth Hezekiah, This day is a day of tribulation and of rebuke and blaſphemie: for the children are come to b the birth, and there is no ſtrength to bring forth.

b The dangers are ſo great, that we can neither auenge this blaſphemie, nor helpe our ſelues, no more then a woman in her trauaile.

4 If ſo bee the Lord thy God hath heard all the wordes of Rabſhakeh, whom the king of Aſſhur his maſter hath ſent to raile on the liuing God, and to reproch him with wordes which the Lord thy God hath heard, then lift thou vp thy prayer for the c remnant that are left.

c Meaning, for Ieruſalem, which onely remained of all the cities of Iudah.

5 ¶ So the ſeruants of king Hezekiah came to Iſaiah.

6 And Iſaiah ſayd vnto them, So ſhall ye ſay to your maſter, Thus ſaith the Lord, Be not afraid of the wordes which thou haſt heard, wherewith the ſeruants of the King of Aſſhur haue blaſphemed me.

7 Behold, I will ſend a blaſt d vpon him, and he ſhall heare a noyſe, and returne to his owne land: and I will cauſe him to fall by the ſword in his owne land.

d The Lord can with one blaſt blow away all the ſtrength of man, and turne it into duſt.

8 ¶ So Rabſhakeh returned, and found the king of Aſſhur fighting againſt Libnah: for he had heard that he was departed from Lachiſh.

9 e Hee heard alſo men ſay of Tirhakah king of ‖ Ethiopia, f Behold, he is come out to fight againſt thee: he therefore departed and ſent other meſſengers vnto Hezekiah, ſaying,

e That is, Sancherib.
‖ Or, blacke Moores.
f For the kings of Ethiopia, and Egypt ioyned together againſt the king of Aſſyria, becauſe of his oppreſſion of other countreyes.

10 Thus ſhal ye ſpeake to Hezekiah king of Iudah, and ſay, Let not thy g God deceiue thee in whom thou truſteſt, ſaying, Ieruſalem ſhall not bee deliuered into the hand of the king of Aſſhur.

g The more neere that the wicked are to their deſtruction, the more they blaſpheme.

11 Beholde, thou haſt heard what the kings of Aſſhur haue done to all lands, how they haue deſtroyed them: and ſhalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue deſtroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelaſar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the meſſengers, and read it: and Hezekiah went vp into the houſe of the Lorde, and Hezekiah ſpread it before the h Lord.

h Before ‖ Arke of the couenant.

15 And Hezekiah i prayed before the Lord, and ſayd, O Lord God of Iſrael, which dwelleſt betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou haſt made the heauen and the earth.

i He ſheweth what is the true refuge and ſuccour in all dangers, to wit, to flee to the Lord by earneſt prayer.

16 Lord, k bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the wordes of Sancherib, who hath ſent to blaſpheme the l liuing God.

k Shew by effect that thou wilt not ſuffer thy name to be blaſphemed.
l By this title he diſcerneth God from all idoles and falſe gods.

17 Trueth it is, Lord, that the kings of Aſſhur haue deſtroyed the nations and their lands,

18 And haue ſet fire on their gods: for they were no gods, but the worke of mans hands, euen wood and ſtone: therefore they deſtroyed them.

19 Now therefore, O Lord our God, I beſeech thee, ſaue thou vs out of his hand, that all the m kingdomes of the earth may know, that thou, O Lord, art onely God.

m He ſheweth for what end the faithfull deſire of God to be deliuered: to wit, that he may be glorified by their deliuerance.

20 ¶ Then Iſaiah the ſonne of Amoz ſent to Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, I haue heard that which thou haſt prayed me, concerning Sancherib king of Aſſhur.

21 This is the word that the Lord hath ſpoken againſt him, O n virgin, daughter of Zion, he hath deſpiſed thee, and laughed thee to ſcorne, O daughter of Ieruſalem, he hath ſhaken his head at thee.

n Becauſe as yet Ieruſalem had not bene taken by the enemy, therefore he calleth her virgin.

22 Whom haſt thou raiſed on? and whom haſt thou blaſphemed? and againſt whom haſt thou exalted thy voyce, and lifted vp thine eyes on high? euen o againſt the Holy one of Iſrael.

o God counteth that iniury done to him and will reuenge it, which is done to any of his Saints.

23 By thy meſſengers thou haſt raiſed on the Lord, and ſaid, By the multitude of my charets I am come vp to the toppe of the mountaines, by the ſides of Lebanon, and will cut downe the high cedars thereof, and the faire firre trees thereof, and I will goe into the p lodging of his borders, and into the forreſt of his ‖ Carmel.

p Meaning Ieruſalem, which Iſaiah calleth the height of his borders, to wit, of Iudah, Iſa. 37. 24.
‖ Or, pleaſant country.

24 I haue digged, and drunke the waters of others, and with the plant of my feet haue I dryed all the ‖ flouds cloſed in.

‖ Or, the waters of cities beſieged.

25 Haſt thou not heard how I haue of old time made it, and haue formed it long agoe? q and ſhould I now bring it, that it ſhould be deſtroyed, and layd on ruinous heapes, as cities defenced?

q He declareth that foraſmuch as he is the authour & beginning of his Church, he will neuer ſuffer it vterly to be deſtroyed as other cities and kingdomes.

26 Whoſe r inhabitants haue ſmall power, and are afraid, and confounded: they are like the graſſe of the field, and greene herbe, or graſſe on the houſe tops, or as corne blaſted before it be growen.

r Thus he deſcribeth the wicked, which for a time flouriſh, & afterward fade & decay like flowers.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy furie againſt me.

28 And because thou rageſt againſt me, and thy tumult is come vp to mine eares, I will put mine [f] hooke in thy noſtrils, and my bridle in thy lips, and will bring thee backe againe the ſame way that thou cameſt.

29 And this ſhalbe a [t] ſigne vnto thee, O Hezekiah, Thou ſhalt eate this yeere, ſuch things as grow of themſelues, and the next yeere ſuch as grow without ſowing, and the third yeere ſow ye and reape, and plant vineyards, and eate the fruits thereof.

30 And the remnant that is eſcaped of the houſe of Iudah, ſhall againe take [u] roote downeward, and beare fruit vpward.

31 For out of Ieruſalem ſhall goe a remnant, and ſome that ſhal eſcape out of mount Zion: the [x] zeale of the Lord of hoſts ſhal doe this.

32 Wherefore thus ſaith the Lord concerning the king of Aſſhur, Hee ſhall not enter into this citie, nor ſhoote an arrow there, nor come before it with ſhield, nor caſt a mount againſt it:

33 But he ſhall returne the way he came, and ſhall not come into this city, ſayeth the Lord.

34 For I will defend this city to ſaue it for mine owne ſake, and for Dauid my ſeruants ſake.

35 ¶ *And the ſame night the Angel of the Lord went out and ſmote in the campe of Aſſhur an hundreth foureſcore and fiue thouſand: ſo when they aroſe early in the morning, behold, they were all dead corpſes.

36 So Sanecherib king of Aſſhur departed, and went his way, and returned, and dwelt in Nineueh.

37 And as hee was in the temple worſhipping Niſroch his god, Adramelech, and Sharezer his ſonnes [y] ſlew him with the ſword: and they eſcaped into the land of Ararat, and Eſarhaddon his ſonne reigned in his ſtead.

f I will bridle thy rage, and turne thee to and fro, as pleaſeth me.

t God did not onely promiſe him the victory, but giueth him a ſigne to confirme his faith.

u The Lord will multiply in great number that ſmall remnant of Iudah that is eſcaped.

x The loue that God beareth toward his Church ſhall ouercome the counſels and enterpriſes of men.

*Iſa.37.36.tob.1.21.eccluſ.48.24.1.mac.7.41.2.mac 8.19.

y This was the iuſt iudgement of God for his blaſphemy that he ſhould bee ſlaine before that idole, whom he preferred to the liuing God, and by them, by whom he ought by nature to haue bene defended.

CHAP. XX.

1 Hezekiah is ſicke, and receiueth the ſigne of his health. 12 He receiueth rewards of Berodach, 13 ſheweth his treaſures, and is reprehended of Iſaiah. 22 He dyeth, and Manaſſeh his ſonne reigneth in his ſtead.

*2.Chron.32.24.iſa.38.1.

IN that time * was Hezekiah ſicke vnto death: and the Prophet Iſaiah the ſonne of Amoz came to him, and ſayd vnto him, Thus ſayth the Lord, Put thine houſe in order: for thou ſhalt die and not liue.

a That his mind might not be troubled.

2 Then he turned his face to the [a] wall, and prayed to the Lord, ſaying,

3 I beſeech thee, O Lord, remember now how I haue walked before thee in trueth, and with a [b] perfect heart, and haue done that which is good in thy ſight: and Hezekiah [c] wept ſore.

b Meaning, without all hypocriſie.

c Not ſo much for his owne death, as for feare that idolatry ſhould be reſtored, which hee had deſtroyed, & ſo Gods name be diſhonoured.

4 ¶ And afore Iſaiah was gone out into the middle of the court, the word of the Lord came to him, ſaying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus ſaith the Lord God of Dauid thy father, I haue heard thy [d] prayer, and ſeene thy teares: behold, I haue healed thee, and the third day thou ſhalt goe vp to the [e] houſe of the Lord.

d Because of his vnfained repentance & prayer, God turned away his wrath.

e To giue thanks for thy deliuerance.

6 And I will adde vnto thy dayes fifteene yeere, and will deliuer thee and this city out of the hand of the king of Aſſhur, and will defend this citie for mine owne ſake, and for Dauid my ſeruants ſake.

7 Then Iſaiah ſaid, Take a [f] lumpe of dry figs. And they tooke it, and laidit on the boyle, and he recouered.

f He declareth that albeit God can heale without other medicines, yet hee ſheweth that he will not haue theſe inferiour meanes contemned.

8 ¶ For Hezekiah had ſaid vnto Iſaiah, What ſhall bee the ſigne that the Lord will heale mee, and that I ſhall goe vp into the houſe of the Lord the third day?

9 And Iſaiah anſwered, This ſigne ſhalt thou haue of the Lord, that the Lord will doe that he hath ſpoken, Wilt thou that the ſhadow goe forward ten degrees, or * goe backe ten degrees?

*Eccluſ.48.24.

10 And Hezekiah anſwered, It is a light thing for the ſhadow to paſſe forward tenne degrees: not ſo then, but let the ſhadow [g] goe backe ten degrees.

g Let the Sunne goe ſo many degrees backe that the houres may be ſo many the fewer in the kings diall.

11 And Iſaiah the Prophet called vnto the Lord, and he brought againe the ſhadow ten degrees backe by the degrees whereby it had gone downe in the [h] diall of Ahaz.

h Which diall was ſet in the top of the ſtaires that Ahaz had made.

12 ¶ *The ſame ſeaſon Berodach Baladan the ſonne of Baladan king of Babel, ſent letters and a [i] preſent to Hezekiah: for he had heard how that Hezekiah was ſicke.

*Iſa.39.1.

i Mooued with the fauour that God ſhewed to Hezekiah, and alſo becauſe he had declared himſelf enemy to Saneherib his enemy, which was now deſtroyed.

13 And Hezekiah heard them, & ſhewed them all his treaſure houſe, to wit, the ſiluer and the golde, and the ſpices, and the precious oyntment, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, and in all his [k] realme, that Hezekiah ſhewed them not.

k Being moued with ambition and vaine glory, and alſo becauſe hee ſeemed to reioyce in the friendſhip of him that was Gods enemie and an infidell.

14 Then Iſaiah the Prophet came vnto king Hezekiah, and ſayd vnto him, What ſayd theſe men? and from whence came they to thee? And Hezekiah ſayd, They be come from a farre countrey, euen from Babel.

15 Then ſaid he, What haue they ſeene in thine houſe? And Hezekiah anſwered, All that is in mine houſe haue they ſeene: there is nothing among my treaſures, that I haue not ſhewed them.

16 And Iſaiah ſaid vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine houſe, and whatſoeuer thy fathers haue layd vp in ſtore vnto this day, * ſhalbe caried into Babel: Nothing ſhall bee left, ſaith the Lord.

*Chap.24.13. and 25.13. *ierem.27.19.*

18 And of thy ſonnes that ſhall proceede out of thee, and which thou ſhalt beget, ſhall they take away, and they ſhall be eunuches in the palace of the king of Babel.

19 Then Hezekiah ſaid vnto Iſaiah, The word of the Lord which thou haſt [l] ſpoken, is good: for ſaid he, Shall it not be good, if [m] peace and trueth be in my dayes?

l He acknowledgeth Iſaiah to be the true Prophet of God, and therefore humbleth himſelfe to his word.

m Seeing that God hath ſhewed me this fauor to grant me quietneſſe during my life: for he was afraid leſt the enemies ſhould haue had occaſion to reioyce if the Church had decayed in his time, becauſe he had reſtored religion.

20 Concerning the reſt of the acts of Hezekiah, and all his valiant deedes, and how he made a poole and a conduit, and brought

water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers, and Manasseh his sonne reigned in his stead.

CHAP. XXI.

3 King Manasseh restoreth idolatry, 16 And vseth great cruelty, 18 Hee dieth, and Amon his sonne succeedeth, 23 Who is killed of his owne seruants. 26 After him reigneth Iosiah.

2.Chron.33.1. MAnasseh * was twelue yeere old when he began to reigne: and reigned fiftie and fiue yeere in Ierusalem: his mothers name also was Hephzibah.

2 And he did euil in the sight of the Lord after the abomination of the heathen, whom the * Lord had cast out before the children of Israel. Deut.18.9.

3 For he went backe and built the high places, * which Hezekiah his father had destroyed: and he erected vp Altars for Baal, and made a groue, as did Ahab King of Israel, and worshipped all the hoste of heauen and serued them. Chap.18.4.

4 Also he * built altars in the house of the Lord, of the which the Lord sayd, * In Ierusalem will I put my Name. Iere.32.34. 2.Sam.7.13.

5 And he built Altars for all the hoste of the heauen in the two courts of the house of the Lord.

6 And hee caused his sonnes [a] to passe thorow the fire: and gaue himselfe to witchcraft and sorcery, and he vsed them that had familiar spirits, and were soothsayers, and did much euil in the sight of the Lord to anger him. a Reade Chap.16.3.

7 And he set the image of the groue, that he had made, in the house, whereof the Lord had sayd to Dauid & to Salomon his sonne, * In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer. 1.King.29.and 9. 3.chap.23.27.

8 Neither will I make the feete of Israel moue any more out of the land, which I gaue their Fathers: so that they wil [b] obserue and doe all that I haue commaunded them, and according to al the Law that my seruant Moses commanded them. b Therefore seeing they obeyed not the cõmandement of God, they were iustly cast forth of that land which they had but on condition.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel. Ierem.15.4.

10 Therefore the Lord spake by his seruants the Prophets, saying, 1.Sam.3.11.

11 * Because that Manasseh King of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idols. c Meaning that whosoeuer shall heare of this great plague, shal be astonished.

12 Therefore thus saith the Lord God of Israel: Behold, I wil bring an euil vpon Ierusalem and Iudah, that who so heareth of it, both his * eares shall [c] tingle. d As I haue destroyed Samaria, and the house of Ahab, so will I destroy Iudah.

13 And I will stretch ouer Ierusalem the line [d] of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish, which hee wipeth, and turneth it vpside downe. e Meaning, Iudah & Beniamin which were only left of the rest of the tribes.

14 And I will forsake the [e] remnant of mine inheritance, and deliuer them into the hand of their enemies, and they shall be robbed and spoyled of all their aduersaries,

15 Because they haue done euill in my sight, and haue prouoked me to anger since the time their Fathers came out of Egypt vntill this day.

16 Moreouer, Manasseh shed [f] innocent blood exceeding much, till he replenished Ierusalem from corner to corner, beside his sinne wherewith hee made Iudah to sinne, and to doe euill in the sight of the Lord. f The Hebrewes write that hee slew Isaiah the Prophet, who was his father in law.

17 Concerning the rest of the actes of Manasseh, and all that he did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, euen in the garden of Uzza: and Amon his sonne reigned in his stead.

19 ¶ * Amon was two and twenty yeere olde when he began to reigne, and hee reigned two yeere in Ierusalem, his mothers name also was Meshullemeth the daughter of Haruz of Iotbah. 2.Chron.33.20, 21.

20 And hee did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way, that his Father walked in, and serued the idoles that his Father serued, and worshipped them.

22 And hee forsooke the Lord God of his Fathers, and walked not in the way of the Lord. g That is, according to his commandements.

23 And the seruants of Amon conspired against him, and slew the King in his owne house.

24 And the people of the land slewe all them that had conspired against King Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And ‖ they buried him in his sepulchre in the garden of Uzza: and Iosiah his sonne reigned in his stead. ‖ Or, *he buried him, to wit, Iosiah his sonne.*

CHAP. XXII.

4 Iosiah repayreth the Temple. 8 Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah, 12 Who sendeth to Huldah the Propheteese to enquire the Lords will.

2.Chron.34.1. IOsiah was * eight yeere old when he began to reigne, and hee reigned one and thirtie yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozcath. a His zeale was prophesied of, & his name mentioned by Iaddo ỳ Prophet, more then 300. yeeres before. 1 Kin.13 2. and being but eight yere old he sought the God of his father Dauid, 2.Chr.34.3.

2 And hee did vprightly in the sight of the Lord, and [a] walked in all the wayes of Dauid his Father, and bowed neither to the right hand nor to the left. *Or, coyne, auer.* 9

3 ¶ And in the eighteenth yeere of King Iosiah, the king sent Shaphan the sonne of Azaliah, the sonne of Meshullam the chancellor, to the house of the Lord, saying, ‖ *Or, vessell.*

4 Goe vp to Hilkiah the hie Priest, that he may ‖ summe the siluer which is brought into the house of the Lord which the keepers of the [b] doore haue gathered of the people. b Certaine of the Priests were appointed to this office, as chap. 12.9.

From the time of Ioash for the ſpace of 224. yeres the Temple remained without reparation through the negligence of the prieſts. This declareth that they ỹ haue a charge & execute it not, ought to haue it taken from them.

d So God prouided him of faithfull ſeruants, ſeeing he went about ſo zealouſly to ſet forth the worke of God.

e This was the copie that Moſes left them, as appeareth, 2. Chro. 34. 14. which either by the negligence of the Prieſts had been loſt, or els by the wickedneſſe of idolatrous kings had been abolished.

4 *Ebr. melted.*

f Meaning, to ſome Prophet whō God reuealeth the knowledge of things vnto, as Ier. 21. 1. though at other times they inquired the Lord by Vrim and Thummim.

g Or, the houſe of doctrine, which was neere to the Temple, and where the learned aſſembled to intreate the Scriptures, and the doctrine of the Prophets.

h The workes of mans hand here ſignifie all that man inuenteth beſide the word of God, which are abominable in Gods ſeruice.

i Meaning, that he did repent, as they that do not repent, are ſaid to harde their heart, Pſal. 95. 8.

5 And let them c deliuer it into the hand of them that doe the worke, and haue the ouerſight of the houſe of the Lord: let them giue it to them that worke in the houſe of the Lord, to repayre the decayed places of the houſe:

6 To wit, vnto the artificers and carpenters and maſons, and to buy timber, and hewed ſtone to repaire the houſe.

7 Howbeit let no reckoning bee made with them of the money, that is deliuered vnto their hand: for they deale d faithfully.

8 And Hilkiah the hie Prieſt ſaid vnto Shaphan the chanceller, I haue found the e booke of the Law in the houſe of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chanceller came to the King, and brought him word againe, and ſaid, Thy ſeruants haue ‡ gathered the money, that was found in the houſe, and haue deliuered it vnto the hands of them that doe the work, and haue the ouerſight of the houſe of the Lord.

10 Alſo Shaphan the chanceller ſhewed the King, ſaying, Hilkiah the Prieſt hath deliuered mee a booke. And Shaphan read it before the King.

11 And when the King had heard the words of the booke of the Law, hee rent his clothes.

12 Therefore the King commanded Hilkiah the Prieſt, and Ahikam the ſonne of Shaphan, and Achbor the ſonne of Michaiah, and Shaphan the chanceller, and Aſahiah the Kings ſeruant, ſaying,

13 Go ye, and f enquire of the Lord for me, and for the people, and for all Iudah, concerning the words of this booke that is found: for great is the wrath of the Lord that is kindled againſt vs, becauſe our fathers haue not obeyed the words of this booke, to doe according to all that which is written therein for vs.

14 ¶ So Hilkiah the Prieſt, ‡ Ahikam, and Achbor, and Shaphan, and Aſahiah went vnto Huldah the Propheteſſe, the wife of Shallum, the ſonne of Tikuah, the ſonne of Harhas keeper of the wardrobe: (and ſhe dwelt in Ieruſalem in the ſ Colledge, and they communed with her.

15 And ſhe anſwered them, Thus ſaith the Lord God of Iſrael, Tell the man that ſent you to me,

16 Thus ſaith the Lord, Behold, I will bring euil vpon this place, and on the inhabitants thereof, euen all the words of the booke which the King of Iudah hath read,

17 Becauſe they haue forſaken mee, and haue burnt incenſe vnto other gods, to anger me with all the h workes of their hands: my wrath alſo ſhalbe kindled againſt this place, and ſhall not be quenched.

18 But to the King of Iudah, who ſent you to enquire of the Lord, to ſhall ye ſay vnto him, Thus ſayth the Lord God of Iſrael, The words that thou haſt heard, ſhall come to paſſe.

19 But becauſe thine heart did i melt, and thou haſt humbled thy ſelfe before the Lord, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants of the ſame, to wit, that it ſhould bee deſtroyed and accurſed, and haſt rent thy clothes, and wept before me, I haue alſo heard it, ſayeth the Lord.

20 Behold therefore, I will gather thee to thy Fathers, & thou ſhalt be put in thy graue in k peace, and thine eyes ſhall not ſee all the euill, which I will bring vpon this place. Thus they brought the King word againe.

k Whereupon we may gather that the anger of God is ready againſt the wicked, when God taketh his ſeruants out of this world.

CHAP. XXIII.

1 Ioſiah readeth the Law before the people. 3 He maketh a couenant with the Lord. 4 Hee putteth downe the idoles after hee had killed their Prieſtes. 22 Hee keepeth Paſſeouer. 24 Hee deſtroieth the coniurers. 29 Hee was killed in Megiddo, 30 And his ſonne Iehoahaz reigneth in his ſtead. 33 After hee was taken, his ſonne Iehoiakim was made King.

THen * the King a ſent, and there gathered vnto him all the Elders of Iudah and of Ieruſalem.

2 Chron. 34. 30.

a Becauſe he ſaw the great plagues of God that were threatned, he knew no more ſpeedy way to auoid them, then to turne to God by repentance, which cannot come but of faith, and faith by hearing of the word of God.

2 And the King went vp into the houſe of the Lord, with all the men of Iudah and all the inhabitants of Ieruſalem with him, and the Prieſts and Prophets, and all the people both ſmall and great: and he read in their eares all the wordes of the booke of the Couenant, which was found in the houſe of the Lord.

3 And the King ſtood by b the pillar, and made a c couenant before the Lord, that they ſhould walke after the Lord, and keepe his Commaundements, and his teſtimonies, and his ſtatutes with all their heart, & with all their ſoule, that they might accompliſh the wordes of this Couenant written in this booke. And all the people ſtood to the Couenant.

b Where the King had his place, Chap. 11. 14.

c As Ioſhua did, Ioſh. 24. 22, 25.

4 Then the King commaunded Hilkiah the hie Prieſt and the d Prieſtes of the ſecond order, and the keepers of the doore to bring out of the Temple of the Lord all the veſſels that were made for Baal, and for the groue, and for all the hoſte of heauen, and he burnt them without Ieruſalem in the fields of Kedron, and caried e the powder of them into Beth-el.

d Meaning the which were next in dignity to the hie Prieſt.

e In contempt of that altar which Ieroboam had there builte to ſacrifice to his calues.

5 And hee put downe the f Chemarims, whom the Kings of Iudah had founded to burne incenſe in the hie places, and in the cities of Iudah, and about Ieruſalem, * alſo them that burnt incenſe vnto Baal, to the Sunne and to the Moone & to the planets, and to all the hoſte of heauen.

f Meaning, the Prieſts of Baal, which were called Chemarims, either becauſe they were blacke garments, or els were ſmoked with burning incenſe to idoles.

6 And hee brought out the g groue from the Temple of the Lord without Ieruſalem vnto the valley Kedron, and burnt it in the valley Kedron, and ſtampt it to powder, and caſt the duſt thereof vpon the h graues of the children of the people.

g He remooued the groue which idolaters for deuotion had planted neere vnto the Temple, contrary to the commandement of the Lord, Deuteron. 16. 21. or as ſome reade, the ſimilitude of a groue which was hanged in the Temple.

7 And he brake downe the houſes of the Sodomites, that were in the houſe of the Lord, where the women woue hangings for the groue.

h Both in contempt of the idoles, and reproch of them which had worſhipped them in their liues.

8 Alſo he brought all the Prieſts out of

the cities of Iudah, & defiled the high places where the Priestes had burnt incense, euen from Geba to Beer-sheba, and destroyed the high places of the gates that were in the entring in of the gate of Iosua the gouernour of the citie, which was at the left hand of the gate of the citie.

i Because that those which had forsaken the Lord to serue idoles, were not meet to minister in the seruice of the Lord for the instruction of others.

9 Neuertheles the Priests of the high places i came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vnleauened bread among their brethren.

10 He defiled also k Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe thorow the fire to Molech.

k Which was a valley neere to Ierusalem, and signifieth a tabret, because they smote on the tabret, while their children were burning, ỳ their crie should not be heard, Leuit. 18.21. where after Iosiah commanded carions to be cast in contempt there t.

11 He put down also the l horses that the kings of Iudah had giuen to the sunne at the entring in of the house of the Lord, by the chamber of Nethan-melech ỳ eunuch, which was ruler of the suburbes, and burnt the charets of the sunne with fire.

l Theidolatrous kings had dedicated horses and charets to the sunne, either to cary the image thereof about as the heathen did, or else to sacrifice them, as a sacrifice most agreeable.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the Altars which Manasseh had made in the two courts of the house of the Lord, did the king breake down, and hasted thence, and cast the dust of them in the ||brooke Kedron.

||Or, valley.

13 Moreouer the king defiled the hie places that were before Ierusalem and on the right hand of the m mount of corruption (which * Salomon the king of Israel had built for Ashtoreth the idol of the Zidonians, and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

m That was the mount of oliues, so called, because it was full of idoles.

* 1. King. 11.7.

14 And he brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.

15 Furthermore, n the altar that was at Beth-el, and the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the high place brake hee downe, and burnt the high place, and stampt it to powder, and burnt the groue.

n Which Ieroboam had built in Israel, 1. King. 12.28, 29.

16 And as Iosiah turned himselfe, hee spied the graues that were in the mount, and sent and toke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lord that the o man of God proclaimed which cried the same words.

o According to the prophecie of Iaddo, 1. King. 13.2.

17 Then he said, What title is that which I see? And the men of the citie sayd vnto him, It is the sepulchre of the man of God, which came from Iudah, and tolde these things that thou hast done to the altar of Beth-el.

18 Then said he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the p Prophet that came from Samaria.

p Meaning, the Prophet which came after him, and caused him to eat contrary to the commandement of the Lord which were both two buried in one graue, 1. King. 13.31.

19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the facts that hee had done in Beth-el.

20 And he sacrificed all the priests of the hie places that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the king commanded all the people, saying, * Keepe the Passeouer vnto the Lord your God, * as it is written in the booke of this Couenant.

* 2. Chron. 35.1. 1. Esdr. 1.1. Exod. 12.3.

22 And there was no Passeouer holden q like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Iudah.

q For the multitude and zeale of the people with the great preparation.

23 And in the eighteenth yeere of king Iosiah was this Passeouer celebrated to the Lord in Ierusalem.

24 Iosiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were espied in the land of Iudah and in Ierusalem, to performe the words of the * Law, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

* Leuit. 20 27. deut. 18.11.

25 Like vnto him there was no king before him, that turned to the Lord with all his heart, and with all his soule, and with al his might, according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned not from the r fiercenesse of his great wrath wherewith hee was angrie against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

27 Therefore the Lord said, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, and the house whereof I said, * My Name shall bee there.

* 1. King. 8.29. & 9.3 chap. 21.7

28 Concerning the rest of the acts of Iosiah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

29 ¶ * In his dayes Pharaoh Nechoh king of Egypt went vp against the king of Ashur to the riuer Perath. And king Iosiah s went against him, whom when Pharaoh saw, he slew him at Megiddo.

* 2. Chron. 35.20.

s Because he passed thorow his countrey, he feared lest he would haue done him harme, and therfore would haue stayed him, yet he consulted not with the Lord, and therefore was slaine.

30 Then his seruants caried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land tooke Iehoahaz the sonne of Iosiah, and anoynted him, and made him King in his fathers stead.

31 * Iehoahaz was three and twenty yeere old when hee began to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

* 2. Chron. 36.1, 2.

32 And he did euil in the sight of the Lord, according to all that his t fathers had done.

t Meaning, the wicked kings before.

33 And Pharaoh Nechoh put him in bonds u at Riblath in the land of Hamath, ||while hee reigned in Ierusalem, and put the land to a tribute of an hundreth talents of siluer, and a talent of gold.

u Which was Antiochia in Syria called also Hamath.

||Or, that he should not reigne.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah King in stead of Iosiah his father, and turned his name to Iehoiakim, & tooke Iehoahaz away, which

when he came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the gold to Pharaoh, and tared the land to giue the money, according to the commaundement of Pharaoh: he leuied of euery man of the people of the land, according to his value, siluer and gold to giue vnto Pharaoh Necho.

36 Iehoiakim was fiue and twenty yeere old, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And he did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made subiect to Nebuchad-nezzar rebelleth. 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 Hee and his people are caried vnto Babylon. 17 Zedekiah is made King.

a In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan. 1.1.

IN his [a] dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seruant three yeere: afterward hee turned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and hee sent them against Iudah to destroy it, according to the word of the Lord, which hee spake by his seruants the Prophets.

Chap. 20.17. and 23.27.

b Though God vsed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

3 Surely by the [b] commandement of the Lord came this vpon Iudah, that hee might put them out of his sight for the sinnes of Manasseh, according to all that he did,

4 And for the innocent blood that hee shed, (for he filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the acts of Iehoiakim, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

c Not that he was buried with his fathers, but hee died in the way, as they led him prisoner toward Babylon, read Iere. 22.19.

6 So Iehoiakim [c] slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuer of Egypt, vnto the riuer Perath, all that pertained to the King of Egypt.

Or, Euphrates.

8 ¶ Iehoiachin was eighteene yeere old when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nehushta, the daughter of Elnathan of Ierusalem.

9 And he did euil in the sight of the Lord, according to all that his father had done.

Dan. 1.1.

10 * In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

d That is, yeelded himselfe vnto him by the counsel of Ieremie.

12 Then Iehoiachin the king of Iudah [d] came out against the king of Babel, hee and his mother, and his seruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere of his reigne.

e In the reigne of the king of Babylon. *Chap. 20.17. Isa 39.6.*

13 * And hee carried out thence all the treasures of the house of the Lord, and the treasures of the Kings house, and brake all the vessels of gold which Salomon king of Israel had made in the Temple of the Lord, as the Lord had said.

14 And hee caried away all Ierusalem, and all the Princes, and all the strong men of warre, euen ten thousand into captiuitie, and all the workemen, and cunning men: so none remained saue the poore people of the Land.

15 * And he caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mightie of the land caried he away into captiuity from Ierusalem to Babel,

2. Chron. 36.10. Ester 2.6.

16 And all the men of warre, euen seuen thousand, and carpenters, and locksmithes a thousand: all that were strong and apt for warre, did the King of Babel bring to Babel captiues.

17 ¶ * And the King of Babel made Mattaniah his vncle king in his stead, and changed his name to Zedekiah.

Iere. 37.1. and 52.1.

18 Zedekiah was one and twentie yeere old when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name was also Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem and Iudah vntill he cast them out of his [f] sight. And Zedekiah rebelled against the king of Babel.

f Out of Ierusalem and Iudah, into Babylon.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eies, and after are his owne eies put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

AND * in the [a] ninth yeere of his reigne, the [b] tenth moneth, and tenth day of the moneth, Nebuchad-nezzar king of Babel came, hee, and all his hoste against Ierusalem, and pitched against it, and they built ‖ forts against it round about it.

Iere. 39.1. and 52.4.

a That is, of Zedekiah.

b Which the Hebrewes call Tebet, and it conteineth part of December and part of Ianuary.

‖ Or, mount.

2 So the citie was besieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth day of the moneth, the famine was [c] sore in the citie, so that there was no bread for the people of the land.

c In so much that the mothers did eate their children, Lament. 4.10.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the [d] gate, which is betweene two walles that was by the Kings garden: now the Caldees were by the citie round about: and the King went by the way of the wildernesse.

d Which was a posterne doore or some secret gate to issue out at.

5 But the armie of the Caldees pursued after the King, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

6 Then they tooke the King, and caried him vp to the King of Babel to Riblah, where they [e] gaue iudgement vpon him.

e Or, condemned him for his periurie and treason, 2. Chron. 36.13.

7 And they slew the sonnes of Zedekiah before

before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and carried him to Babel.

f Ieremie writeth chap. 52.12. the tenth day, because the fire continued from the seuenth day to the tenth

8 ¶ And in the fift moneth, and f seuenth day of the moneth, which was the nineteenth yeere of King Nebuchad-nezzar King of Babel, came Nebuzar-adan || chiefe steward and seruant of the king of Babel, to Ierusalem,

|Or, captaine of the guard.

9 And burnt the house of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and fallen to the king of Babel with the remnant of the multitude, did Nebuzar-adan chiefe steward cary away captiue.

g While the siege endured.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

Cha 20.17. Ierc. 27.22.

13 * Also the pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caryed the brasse of them to Babel.

h Of these reade Exod. 23.3.

14 The pots h also and the besomes, and the instruments of musicke, and the incense dishes, and all the vessels of brasse that they ministred in, tooke they away.

15 And the i fire pannes, and the bases, and all that was of gold, and that was of siluer, tooke the chiefe steward away.

16 With the two pillars, one Sea, and the bases, which Salomon had made for the house of the Lord: the brasse of all these vessels was without weighe.

1. King 7.15. Ier. 52.21. 2. chro. 3.15.

17 * The height of the one pillar was eighteene cubites, and the chapiter thereon was brasse, and the height of the chapiter was with net worke three cubites, and pomegranates vpon the chapiter round about, all of brasse, and likewise was the second pillar with the net worke.

i That is, one appointed to succeede in the high Priestes roome if hee were sicke, or els otherwise letted.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefest.

19 And out of the citie hee tooke an Eunuch that had the ouersight of the men of warre, and * fiue men of them that were in the Kings presence, which were found in the citie, and Sopher captaine of the hoste, who mustered the people of the land, & three score men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, and slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 * Howbeit there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

Iere. 40.5.9.

23 Then when all the captaines of the hoste, and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iaazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah sware to them, and to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwell in the land, and serue the king of Babel, and ye shall be well.

l That is, he did exhort them in the Name of the Lord, according to Ieremies counsell, to submit themselues to Nebuchad-nezzar, seeing it was the reuealed will of the Lord.

25 * But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama of the kings seede came, and ten men with him, and smote Gedaliah, and he died, and so did hee the Iewes and the Caldees that were with him at Mizpah.

Iere. 41.1.

26 Then all the people both small and great, and the captaines of the armie arose, and came to m Egypt: for they were afraide of the Caldees.

m Contrary to Ieremies counsell, Iere. 40.41, 42 and 43. chapters.

27 Notwithstanding in the seuen and thirtieth yeere after Iehoiachin king of Iudah was caried away, in the twelfe moneth and the seuen and twentieth day of the moneth, Euil-merodach king of Babel in the yeere that he began to reigne, did lift vp the head of Iehoiachin king of Iudah out of the prison,

n Thus long was he, his wife and his children in Babylon, while Nebuchad-nezzars sonne after his father deceased preferred honour thus by Godsprouidence the seed of Dauid was referred euen vnto Christ.

28 And spake kindely vnto him, and set his throne aboue the throne of the Kings that were with him in Babel,

29 And changed his prison garments: and hee did continually eate bread before him, all the dayes of his life.

30 And his o portion was a continuall portion giuen him by the king, euery day a certaine, all the dayes of his life.

o Meaning that he had an ordinary in the Court.

¶ The first booke of the ‡ Chronicles, or || Paralipomenon.

‡ Ebr. words of dayes, |Or, of things omitted, to wit, in the bookes of the Kings.

THE ARGVMENT.

THe Iewes comprehend both these bookes in one, which the Grecians, because of the length diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles which are so often mentioned in the bookes of the kings of Iudah and Israel, which did at large set forth the histories of euery kingdome, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first

first booke containeth a briefe rehearsall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriarkes, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth foorth more amply his actes, both concerning ciuill gouernement, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thankes to the Lord.

CHAP. I.

1 *The genealogie of Adam and Noah vntil Abraham.* 27 *And from Abraham to Esau.* 35 *His children.* 43 *Kings and Dukes came of him.*

ADam, [a] Sheth, Enosh,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methushelah, Lamech,
4 Noah, [b] Shem, Ham, and Iapheth.
5 ¶ [*] The sonnes of Iapheth were Gomer, and Magog, & Madai, and Iauan, and Tubal, and Meshech, and Tiras.
6 And the sonnes of Gomer, Ashchenaz, and ‖ Iphath, and Togarmah.
7 Also the sonnes of Iauan, Elishah, and Tarshishah, Kittim, and ‖ Dodanim.
8 ¶ The sonnes of Ham were Cush and Mizraim, Put and Canaan.
9 And the sonnes of Cush, Seba, and Hauilah, and Sabta, and Raamah, & Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.
10 And Cush begate [c] Nimrod, who began to be mightie in the earth.
11 And Mizraim begate Ludim and Anamim, Lehabim, and Naphtuhim:
12 Pathrusim also, & Casluhim, of whom came the Philistims, and Capthorim.
13 Also Canaan begate Zidon his first borne, and Heth,
14 And the Iebusite, and the Amorite, and the Girgashite,
15 And the Hiuite, and the Arkite, and the Sinite,
16 And the Aruadite, and the Zemarite, and the Hamathite.
17 ¶ [*] The sonnes of Shem were Elam and Ashur, and Arpachshad, and Lud, and [d] Aram, and Uz, and Hul, and Gether, and Meshech.
18 Also Arpachshad begate Shelah, and Shelah begate [e] Eber.
19 Vnto Eber also were borne two sons: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Ioktan.
20 Then Ioktan begate Almodad and Sheleph, and Hazermaueth, and Iarah,
21 And Hadoram, & Uzal, and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Ioktan.
24 [f] Shem, Arpachshad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah,
27 [*] Abram, which is Abraham.
28 ¶ The sonnes of Abraham were Izhak, and Ishmael.
29 These are their generations. [*] The eldest sonne of Ishmael was Nebaioth, and Kedar, and Adbeel, and Mibsam,
30 Mishma, and Dumah, Massa, ‖ Hadad, and Tema,
31 Ietur, Naphish, and Kedemah: these are the sonnes of Ishmael.
32 ¶ And Keturah Abrahams [h] concubine bare sonnes, Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah: and the sonnes of Iokshan, Sheba, and Dedan.
33 And the sonnes of Midian were Ephah, and Epher, and Henoch, & Abida, and Eldaah: [*] all these are the sonnes of Keturah.
34 [*] And Abraham begate Izhak: the sonnes of Izhak, Esau and Israel.
35 ¶ The sonnes of Esau were [i] [*] Eliphaz, Reuel, and Ieush, and Iaalam, and Korah.
36 The sonnes of Eliphaz, Teman, and Omar, ‖ Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.
37 The sonnes of Reuel, Nahath, Zerah, Shammah, and Mizzah.
38 And the sonnes of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon and Ezer, and Dishan.
39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.
40 The sonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aiah, and Anah.
41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amran and Eshban, and Ithran, and Cheran.
42 The sonnes of Ezer, were Bilhan, and Zaauan, and Iaakan. The sonnes of Dishon, were Uz, and Aran.
43 ¶ And these were the [m] Kings that reigned in the land of Edom, before a King reigned ouer the children of Israel, to wit, Bela the sonne of Beor, and the name of his citie was Dinhabah.
44 Then Bela died, and Iobab the sonne of Zerah, [n] of Bozrah reigned in his stead.
45 And when Iobab was dead, Husham of the land of the Temanites reigned in his stead.
46 And when Husham was dead, Hadad the sonne of Bedad, which smote Midian in the field of Moab, reigned in his stead, and the name of his c[illegible]e was Auith.
47 So Hadad died, and Samlah of Masrecah reigned in his stead.
48 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his stead.
49 And when Shaul was dead, Baalhanan the sonne of Achbor reigned in his stead.
50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his citie was ‖ Pai, and his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.
51 Hadad died also: and there were dukes in Edom, Duke Timna, Duke ‖ Aliah, Duke

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.
b It had bene sufficient to haue named Shem, of whom came Abraham, and Dauid, but because the world was restored by these three, mention is also made of Ham & Iapheth.
[*] *Gen.* 10. 2.
‖ *Or, Riphath.*
Or, Rodanim.
c Who first did lift vp himselfe aboue others, *Gen.* 10. 8.
Gen. 10. 22. *and* 11. 10.
d Of whom came the Syrians, and therefore they are called Aramites throrowout all the Scriptures.
e Of him came the Hebrewes, which were afterward called Israelites of Israel, which was Iaakob: & Iewes of Iudah, because of the excellencie of that tribe.
f He repeateth Shem againe, because he would come to the stocke of Abraham.
g Who came of Shem, and of him Shelah.
Gen. 11. 26. *and* 17. 5. *and* 21. 2.
Gen. 25. 13.
h Reade Gen. 25 2.
Gene. 25. 4.
Gene. 21. 2.
i These were borne of three diuers mothers, read Gen 36. 4.
Gene. 36. 9.
‖ *Or, Zepho.*
k Which was Eliphas concubine, reade Gen. 36. 12.
l He is also called Seir the Horite, which inhabited mount Seir, Gene. 36. 20.
m He maketh mention of the Kings that came of Esau, according to Gods promise made to Abraham concerning him, that Kings should come of him. These eight kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey.
n Which was the principall citie of the Edomites.
‖ *Or, Pau.*
‖ *Or, Aluah.*

Duke Jetheth,
52 Duke Aholibamah, Duke Elah, Duke Pinon,
53 Duke Kenaz, Duke Teman, Duke Mibzar,
54 Duke Magdiel, Duke Iram: these were the Dukes of Edom.

CHAP. II.

1 *The genealogie of Iudah vnto Ishai the father of Dauid.*

Gen. 29. 32. and 30. 5. and 35. 18. Gen. 38. 3. & 46. 12. chap. 4. 1.

THese are the sonnes of Israel, * Reuben, Simeon, Leui, and Iudah, Issachar, and Zebulun,
2 Dan, Ioseph, and Beniamin, Naphtali, Gad, and Asher.
3 * The sonnes of [a] Iudah, Er, [z] Onan, and Shelah. These three were borne to him of the daughter of Shua [y] Canaanite: but Er the eldest sonne of Iudah, was euill in the sight of the Lord, and he slew him.
4 * And Thamar his daughter in law bare him Pharez, and Zerah: so all the sons of Iudah were fiue.
5 * The sonnes of Pharez, Hezron and Hamul.
6 The sonnes also of Zerah, were ‖ Zimri, and [b] Ethan, and Heman, and Calcol, and Dara, which were fiue in all.
7 And the sonne of Carmi, ‖* Achar that troubled Israel, transgressing in the thing excommunicate.
8 The sonne also of Ethan, Azariah.
9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and * Ram, and Chelubai.
10 And Ram begate Aminadab, and Aminadab begat Nahshon [c] prince of the children of Iudah,
11 And Nahshon begate Salma, [z] Salma begate Boaz,
12 And Boaz begate Obed, and Obed begate ‖ Ishai,
13 And Ishai begate his eldest sonne Eliab, and Abinadab the second, and ‖ Shimma the third,
14 Nathaneel the fourth, Raddai the fift,
15 Ozem the sixt, and Dauid the seuenth,
16 Whose sisters were Zeruiah, and Abigail. And the sonnes of Zeruiah, Abishai, and Ioab, and Asahel.
17 And Abigail bare Amasa: and the father of Amasa was Iether an Ishmeelite.
18 ¶ And [e] Caleb the sonne of Hezron begate Ierioth of Azubah his wife, and her sonnes are these, Iesher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.
20 * And Hur begate Uri, and Uri begate Bezaleel.
21 And afterward came Hezron to the daughter of Machir the father of [f] Gilead, and tooke her when hee was threescore yeere old, and she bare him Segub.
22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.
23 And Geshur with Aram tooke the townes of Iair from them, and Kenath and the townes thereof, euen threescore cities.

All these were the sonnes of Machir, the father of Gilead.
24 And after that Hezron was dead, at [h] Caleb Ephratah, then Abiah Hezrons wife bare him also Ashur the [i] father of Tekoa.
25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah, and Oren, and Ozem, and Ahiiah.
26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.
27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.
28 And the sonnes of Onam were Shammai, and Iada. And the sonnes of Shammai, Nadab, and Abishur.
29 And the name of the wife of Abishur was called Abihail, and she bare him Ahban and Molid.
30 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.
31 And the sonne of Appaim was Ishi, and the sonne of Ishi, Sheshan, and the sonne of Sheshan, [k] Ahlai.
32 And the sonnes of Iada the brother of Shammai were Iether, and Ionathan: but Iether died without children.
33 And the sonnes of Ionathan were Peleth and Zaza. These are the sonnes of Ierahmeel.
34 And Sheshan had no sons but daughters. And Sheshan had a seruant that was an Egyptian, named Iarha.
35 And Sheshan gaue his daughter to Iarha his seruant to wife, and she bare him Attai.
36 And Attai begate Nathan, and Nathan begat Zabad,
37 And Zabad begate Ephlal, [z] Ephlal begate Obed.
38 And Obed begate Iehu, and Iehu begate Azariah,
39 And Azariah begate Helez, and Helez begate Eleasah,
40 And Eleasah begate Sisamai, and Sisamai begate Shallum.
41 And Shallum begate Iekamiah, and Iekamiah begate Elishama.
42 Also the sonnes of Caleb, the brother of Ierahmeel were Mesha his eldest sonne, which was the [l] father of Ziph: and the sonnes of Mareshah the father of Hebron.
43 And the sonnes of Hebron were Korah, and Tappuah, and Rekem, [z] Shema.
44 And Shema begate Raham the father of Iorkoam: and Rekem begat Shammai.
45 The sonne also of Shammai was Maon: and Maon was the father of Beth-zur.
46 And Ephah a [m] concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.
47 The sonnes of Iahdai were Regem, and Iotham, and Geshan, and Pelet, and Ephah, and Shaaph.
48 Caleb's concubine Maachah bare Sheber,

a Though Iudah was not Iaakobs eldest sonne, yet hefirst beginneth at him, because he would come to the genealogie of Dauid, of whom came Christ.
Gen. 38. 29. matth. 1. 3. Ruth. 4. 18.
‖ Or, Zabdi.
b Of these reade 1. King. 4. 31.
‖ Or, Achan. Iosh. 7. 1.
c Whom Saint Matthew calleth Aram, Mat. 1. 3.
d That is, chiefe of the family.
‖ Or, Ieshe. 1. Sam. 16. 19. and 17. 12.
‖ Or, Shammah.
e Who was called Chelubai, the sonne of Hezron, Verse 9.
Exod. 31. 2.
f Who was prince of mount Gilead, reade Numb. 32 40.
g That is, the Geshurites, and Syrians tooke the townes from Iairs children.
h Which was a towne named of the husband and wife called also Beth-lehem Ephratah.
i Meaning, the chiefe & prince.
k Who dyed whiles his father was aliue, and therefore it is said verse 34. that Sheshan had no sonnes.
l That is, the chiefe gouernour or prince of the Ziphims, because the prince ought to haue a fatherly care and affection towards his people.
m This difference was betweene the wife and the concubine, that the wife was taken with certaine solemnities of mariage, and her children did inherite, the concubine had no solemnities in mariage, neither did her children inherite, but had a portion of goods or money giuen them.

Sheber,

Sheber, and Tirhanah.

49 Shee bare also Shaaph, the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibea. And Achsah was Calebs daughter.

50 ¶ These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephratah, Shobal the father of Kiriath-iearim.

51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had sonnes, and he ‖ was the ouerseer of halfe Hammenoth.

53 And the families of Kiriath-iearim were the Ithrites, and the Puthites, and the Shumathites, and the Mishraites: of them came the Zareathites, and the Eshtaulites.

54 The sonnes of Salma of Beth-lehem, and the Netophathite, the [m] crownes of the house of Ioab, and ‖ halfe the Manahthites and the Zorites.

55 And the families of the [o] Scribes dwelling at Iabez, the Tirathites, the Shimeathites, the Shuchathites, which are the [p] Kenites, that came of Hammath the father of the house of Rechab.

Iosh. 15. 17.

‖ Or, he that saw the halfe, because the prince ought to ouersee his subiects.

m Meaning the chiefe and principall.

‖ Or, the Zorites, the halfe of the Manahthites.

o Which were men learned and expert in the law.

p Reade Numb. 10. 29. and iudg. 4. 16.

CHAP. III.

1 *The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.*

THese also were the sonnes of [a] Dauid, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam the Izreelitesse: the second [b] Daniel of Abigail the Carmelitesse:

2 The third Absalom the sonne of Maachah daughter of Talmai king of Gehsur: the fourth Adonijah the sonne of Haggith:

3 The fifth Shephatiah of Abital: the sixt Ithream by Eglah his wife.

4 These sixe were borne vnto him in Hebron: and there hee reigned seuen yeere and sixe moneths: and in Ierusalem hee reigned three and thirty yeere.

5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon of [c] Bathshua the daughter of Ammiel:

6 Ibhar also, and [d] Elishama, and Eliphalet,

7 And Nogah, and Nepheg, and Iaphia,

8 And Elishama, and Eliada, and Eliphelet, nine in number.

9 These are all the sonnes of Dauid, beside the sonnes of the concubines, and Thamar their sister.

10 ¶ And Salomons sonne was Rehoboam, whose sonne was Abiah, and Asa his sonne, and Iehoshaphat his sonne,

11 And Ioram his sonne, and Ahaziah his sonne, and Ioash his sonne,

12 And Amaziah his sonne, and Azariah his sonne, and Iotham his sonne,

13 And Ahaz his sonne, and Hezekiah his sonne, and Manasseh his sonne,

14 And Amon his sonne, and Iosiah his sonne.

15 ¶ And of the sonnes of Iosiah, the [e] eldest was ‖ Iohanan, the second Iehoiakim, the third Zedekiah, and the fourth Shallum.

16 And the sonnes of Iehoiakim were Iechoniah his sonne, and Zedekiah his sonne.

17 And the sonnes of Iechoniah, Assir, and Shealtiel his sonne:

18 Malchiram also and Pedaiah, and Shenazar, Iecamiah, Hoshama, and Nedabiah.

19 And the sonnes of Pedaiah were [f] Zerubbabel and Shimei: and the sonnes of Zerubbabel were Meshullam, and Hananiah, and Shelomith their sister.

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, and Iushabhesed, fiue in number.

21 And the sonnes of Hananiah were Pelatiah, and Iesaiah: the sonnes of Rephaiah, the sonnes of Arnan, the sonnes of Obadiah the sonnes of Shechaniah.

22 And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, sixe.

23 And the sonnes of Neariah were Elioenai, Hezekiah, and Azrikam, three.

24 And the sonnes of Elioenai were Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Iohanna, and Delaiah, and Anani, seuen.

f Saint Matthew saith that Zorobabel was sonne of Salathiel, meaning that he was his nephew according to the Ebrew speach: for he was Pedaiahs sonne.

CHAP. IIII.

1 *The genealogie of the sonnes of Iudah,* 5 *Of Ashur,* 9 *Of Iabez, and his prayer,* 11 *Of Chelub,* 24 *And Simeons their habitations,* 34 *and conquests.*

THe [a] sonnes of Iudah were Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the sonne of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: these are the families of the Zoreathites.

3 And these were of the father of Etam, Izreel, and Ishma, and Idbash: the name of their sister was Hazelelponi.

4 And Penuel was the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the [b] eldest sonne of Ephratah, the father of Beth-lehem.

5 But Ashur the father of Tekoa had two wiues, Helah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari: these were the sonnes of Naarah.

7 And the sonnes of Helah were Zereth, Izhohar, and Ethnan.

8 Also Coz begate Anub, and Zobebah, and the families of Aharhel the sonne of Harum.

9 But Iabez was more honourable then his brethren: and his mother called his name [c] Iabez, saying, Because I bare him in sorrow.

10 And Iabez called on the God of Israel, saying, If thou wilt blesse me indeede, and enlarge my coastes, and [d] if thine hand bee with me, and thou wilt cause mee to bee deliuered from euill, that I be not hurt. And God granted the thing that he asked.

11 ¶ And Chelub the brother of Shuah begate Mehir, which was the father of Eshton.

a Meaning, they came of Iudah, as nephewes and kinsemen: for onely Pharez was his naturall sonne. *Gen. 38. 29. and 46. 12. chap. 2. 4.*

b The first borne of his mother, & not the eldest sonne of his father.

c Otherwise called Othniel, Iudg. 1. 13.

d It is to be vnderstood, that then he would accomplish his vow which he made.

12 And

12 And Elhton begate Beth-rapha, and Paseah, and Tehinnah, the father of the citie of Nahash: these are the men of Rechah.

13 ¶ And the sonnes of Kenaz were Othniel and Seraiah, and the sonne of Othniel, Hathath.

14 And Meonothai begat Ophrah. And Seraiah begate Joab the [e] father of the valley of craftesmen: for they were craftesmen.

15 ¶ And the sonnes of Caleb the sonne of [f] Jephunneh were Iru, Elah, and Naam. And the sonne of Elah was Kenaz,

16 And the sonnes of Jehaleel were Ziph, and Ziphah, Tiria, and Asareel.

17 And the sonnes of Ezrah were Jether and Mered, and Epher, and Jalon, and hee begat Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 Also his ‖ wife Jehudiah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah: and these are the sonnes of Bithiah the daughter of Pharaoh, ‖ which Mered tooke.

19 And the sonnes of the wife of Hodiah the sister of Naham the father of Keilah were the Garmites: and Eshtemoa the Maachathite.

20 And the sonnes of Shimon were Amnon and Rinnah, Ben-hanan and Tilon. And the sonnes of Ishi were Zoheth, and Ben-zoheth.

21 ¶ * The sonnes of Shelah, the sonne of Judah were Er the father of Lecah, and Laadah the father of Mareshah, and the families of ỳ housholds of them that wrought fine linnen in the house of Ashbea.

22 And Jokim and the men of Chozeba and Joash, and Saraph, which had the dominion in Moab and ‖ Jashubi Lehem. These also are ancient things.

23 These were potters, [g] dwelt among plants and hedges: [g] there they dwelt with the king for his worke.

24 ¶ * The sonnes of Simeon were Nemuel, and Jamin, Jarib, Zerah, and [h] Shaul.

25 Whose sonne was Shallum, and his son Mibsam, and his sonne Mishma.

26 And the sonnes of Mishma, Hamuel was his sonne, Zaccur his sonne, and Shimei his sonne.

27 And Shimei had sixteene sonnes, and five daughters, but his brethren had not many children, neither was all their familie like to the children of Judah in multitude.

28 And they dwelt at [i] Beer-sheba, and at Moladah, and at Hazar Shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar Susim, at Beth birei, and at Shaaraim: these were their cities vnto the reigne of [k] Dauid.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities.

33 And all their townes that were round about these cities vnto Baal, These are their habitations, and the declaration of their genealogie.

34 And Meshobab and Jamlech, and Joshah the sonne of Amaziah,

35 And Joel and Jehu the sonne of Joshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the sonne of Shiphei, the son of Allon, the sonne of Jedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous Princes in their families, and increased greatly their fathers houses.

39 And they [l] went to the entring in of Gedor, euen to the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Judah, and smote their tents, and the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roume, because there was pasture there for their sheepe.

42 And besides these, five hundreth men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Uzziel the sonnes of Ishi were their captaines,

43 And they smote the rest of Amalek that had [m] escaped, and they dwelt there vnto this day.

e The lord of that valley where the artificers worke.
f Called also Elion,
‖ Or, she bare, meaning the second wife of Ezra.
‖ Or, of whom he had Mered.
Gen. 38.1,3,5.
‖ Or, of the inhabitants of Lehem.
g They were king Dauids gardiners, and serued him in his works. Gen. 46.10. exod. 6.15.
h His sonne Obad is here omitted.
i These cities belonged to the tribe of Iudah, Iosh. 19.1. and were giuen to the tribe of Simeon.
k Then Dauid restored them to the tribe of Iudah.
l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwellings vnto Gedor, which is in the tribe of Dan.
m And were not slaine by Saul and Dauid.

CHAP. V.

1 The birthright taken from Reuben and giuen to the sonnes of Ioseph. 3 The genealogie of Reuben, 11 and Gad, 23 and of the halfe tribe of Manasseh.

THE sonnes also of Reuben the eldest sonne of Israel (for he was the eldest, * but had defiled his fathers bed, therefore his birthright was giuen vnto the [a] sonnes of Joseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

2 For Judah preuailed aboue his brethren, and of him came [b] the Prince, but the birthright was Josephs.)

3 * The sons of Reuben the eldest sonne of Israel, were Hanoch and Pallu, Hezron and Carmi.

4 The sonnes of Joel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne,

5 Micah his sonne, Reaiah his sonne, and Baal his sonne,

6 Beerah his sonne, whome Tilgath Pilneeser king of Assur [c] carried away: hee was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogies of their generations, Jeiel and Zachariah were the chiefe.

8 And Bela the sonne of Azaz, the sonne of Shema the sonne of Joel, which dwelt in [d] Aroer, euen vnto Nebo, and Baal-meon.

Gen. 35.22. and 49.4.
a Because they were made two tribes, they had a double portion.
b That is, he was the chiefest of all the tribes, according to Iaakobs proph cie, Gen. 49.8 & because Christ should come of him, *Gen. 46.9. exod. 6.14. numb. 26.5.*
c To wit, in the time of Vzziah king of Israel, 2. King. 15.29.
d These places were beyond Iorden toward the East in the land giuen to the Reubenites.

9 Also

9 Also eastward he inhabited vnto the entring in of the wilderneſſe from the riuer ‖ Perath: for they had much cattell in the land of Gilead.

‖ Or, Euphrates.

10 And in the dayes of Saul they warred with the [e] Hagarims, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

e The Ishmaelites that came of Hagar Abrahams concubine.

11 ¶ And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Ioel was the chiefest, and Shapham the second, but Iaani and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Iorai, and Iacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshishai, the sonne of Iahdo, the sonne of Buz.

15 Ahi, the sonne of Abdiel, the sonne of Guni was chiefe of the houshold of their fathers.

16 And they dwelt in Gilead in [f] Bashan, and in the townes thereof, and in all the suburbs of Sharon, by their borders.

f Both the whole countrey and one peculiar citie were called by this name Bashan.

17 All these were reckoned by genealogies, in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe of the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow, exercised in warre, were foure and fortie thousand seuen hundreth and threescore, that went out to the warres.

19 And they made warre with the Hagarims, with [g] Ietur, and Naphish, and Nodab.

g These twaine were the sonnes of Ishmael, Gen. 25. 15.

20 And they were [h] holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battell, and hee heard them, because they trusted in him.

h To wit, by the Lord, that gaue them the victorie.

21 And they led away their cattell, euen their camels fiftie thousand, and two hundreth and fiftie thousand sheepe, and two thousand asses, and of ‡persons an hundreth thousand.

‡ Ebr. soules of men.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntill the [i] captiuity.

i Meaning, the captiuity of the ten tribes vnder Tilgath Pilneeser.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto [k] Baal Hermon, and Senir, and vnto mount Hermon: for they increased.

k Otherwise called Baal-gad.

24 And these were the heads of the houses holds of their fathers, euen Epher and Ishi, and Eliel, and Azriel, and Ieremiah, and Hodauiah, and Iahdiel, strong men, valiant and famous, heads of the houholds of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land whom God had destroyed before them.

l Thus God stirred vp the wicked, and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

26 And the God of Israel [l] stirred vp the spirit of Pul king of Assur, and the spirit of Tilgath Pilneeser king of Assur, and hee caried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto *Halah, and Habor, and Hara, and to the riuer Gozan, vnto this day. 2. King. 18. 11.

CHAP. VI.

1 *The genealogie of the sonnes of Leui.* 31 *Their order in the ministerie of the Tabernacle.* 49 *Aaron and his sonnes Priests.* 54. 57 *Their habitations.*

THe sonnes of Leui were Gershon, Kohath, and Merari.

2 *And the sonnes of Kohath, Amram, Izhar, and Hebron, and Uzziel. Gen. 46. 11. exod. 6. 16. chap. 23. 12.

3 And the children of Amram, Aaron, and Moses, and Miriam. And the sonnes of Aaron, *Nadab, and Abihu, and *Eleazar, and Ithamar. Leuit. 10. 1. Num 20. 25.

4 Eleazar begate Phinehas, Phinehas begate Abishua,

5 And Abishua begate Bukki, and Bukki begate Uzzi,

6 And Uzzi begate Zerahiah, and Zerahiah begate Meraioth,

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate [a] Zadok, and Zadok begate Ahimaaz,

a Which was hie Priest after that Abiathar was deposed according to the prophecie of Eli the Priest, 1. Sam. 2. 31, 35.

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was he that was [b] Priest in the house that Salomon built in Ierusalem)

b And did valiantly resist king Vzziah, who would haue vsurped the Priests office, 2. Chron. 26. 17, 18.

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, & Hilkiah begate Azariah,

14 And Azariah begat Seraiah, and Seraiah begate Iehozadak,

15 And [c] Iehozadak departed, when the Lord caried away into captiuity Iudah and Ierusalem by the hand of Nebuchad-nezzar.

c That is, he was led into captiuitie with his father Seraiah the high Priest, 2. King. 25. 18.

16 ¶ The sonnes of Leui were Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Uzziel.

19 The sonnes of Merari, Mahli, and Mushi: and these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,

21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, [d] Aminadab his sonne, *Korah his sonne, Assir his sonne,

d Who seemeth to be called Izhar, Exod. 6. 21. Numb. 16. 1.

23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Uriel his sonne, Uzziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Ieroham his sonne, Elkanah his sonne,

28 And

28 And the ſonnes of Shemuel, the eldeſt
e Vaſhni, then Abiah.
29 ¶ The ſonnes of Merari were Mahli, Libni his ſonne, Shimei his ſonne, Uzzah his ſonne,
30 Shimea his ſon, Haggiah his ſonne, Aſaiah his ſonne.
31 And theſe be they whom Dauid ſet for to ſing in the houſe of the Lord, after that the arke had f reſt.
32 And they miniſtred before the Tabernacle, euen the Tabernacle of the Congregation with g ſinging, vntill Salomon had built the houſe of the Lord in Ieruſalem: then they continued in their office, according to their cuſtome.
33 And theſe miniſtred with their children: of the ſonnes of Kohath, Heman a ſinger, the ſonne of Ioel, the ſonne of Shemuel,
34 The ſonne of Elkanah, the ſonne of Ieroham, the ſonne of Eliel, the ſonne of Toah,
35 The ſonne of Zuph, the ſonne of Elkanah, the ſonne of Mahath, the ſonne of Amaſai,
36 The ſonne of Elkanah, the ſonne of Ioel, the ſonne of Azariah, the ſonne of Zephaniah,
37 The ſonne of Tahath, the ‖ ſonne of Aſſir, the ſonne of Ebiaſaph, the ſonne of Korah,
38 The ſonne of Izhar, the ſonne of Kohath, the ſonne of Leui, the ſonne of Iſrael.
39 And his ‖ brother h Aſaph ſtood on his right hand: and Aſaph was the ſonne of Berechia, the ſonne of Shimea,
40 The ſonne of Michael, the ſonne of Baaſeiah, the ſonne of Malchiah,
41 The ſonne of Ethni, the ſonne of Zerah, the ſonne of Adaiah,
42 The ſonne of Ethan, the ſonne of Zimmah, the ſonne of Shimei,
43 The ſonne of Iahath, the ſon of Gerſhom, the ſonne of Leui.
44 And their brethren the ſonnes of Merari were on the left hand, euen Ethan the ſonne of Kiſhi, the ſonne of Abdi, the ſonne of Malluch,
45 The ſonne of Hashabiah, the ſonne of Amaziah, the ſonne of Hilkiah,
46 The ſonne of Amzi, the ſonne of Bani, the ſonne of Shamer,
47 The ſonne of Mahli, the ſonne of Mushi, the ſonne of Merari, the ſonne of Leui.
48 ¶ And their i brethren the Leuites were k appointed vnto all the ſeruice of the Tabernacle of the houſe of God.
49 But Aaron and his ſonnes burnt incenſe vpon the Altar of burnt offering, and on the Altar of incenſe, for all that was to doe in the moſt holy place, and to make an atonement for Iſrael, according to all that Moſes the ſeruant of God had commaunded.
50 Theſe are alſo the ſonnes of Aaron, Eleazar his ſonne, Phinehas his ſonne, Abiſhua his ſonne,
51 Bukki his ſonne, Uzzi his ſonne, Zerahiah his ſonne,
52 Meraioth his ſon, Amariah his ſonne, Ahitub his ſonne,
53 Zadok his ſonne, and Ahimaaz his ſonne.
54 ¶ And theſe are the l dwelling places of them throughout their townes and coaſts, euen of the ſonnes of Aaron for the family of the Kohathites, for the m lot was theirs.
55 So they gaue them n Hebron in the land of Iudah, & the ſuburbs thereof round about it:
56 But the field of the city, and the villages thereof they gaue to Caleb the ſonne of Iephunneh.
57 And to the ſonnes of Aaron they gaue the cities of Iudah for o refuge, euen Hebron and Libna with their ſuburbes, and Iattir, and Eſhtemoa with their ſuburbes,
58 And p Hilen with her ſuburbes, and Debir with her ſuburbs,
59 And Aſhan & her ſuburbes, and Bethſhemeſh and her ſuburbs:
60 And of the tribe of Beniamin, Gebai and her ſuburbes, and q Alemeth with her ſuburbes, and Anathoth with her ſuburbes: all their cities were thirteene cities by their families.
61 And vnto the ſonnes of r Kohath the remnant of the family of the tribe, euen of the halfe tribe of the halfe of Manaſſeh, by lot, ten cities.
62 And to the ſonnes of Gerſhom, according to their families out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteene cities.
63 Unto the ſonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.
64 Thus the children of Iſrael gaue to the Leuites cities with their ſuburbs.
65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, theſe cities, which they called by their names.
66 And they of the families of the ſonnes of Kohath had cities, and their coaſts out of the tribe of Ephraim.
67 *And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her ſuburbs, and Gezer and her ſuburbs.
68 Jokmeam alſo and her ſuburbes, and Beth-horon with her ſuburbs,
69 And Aialon with her ſuburbs, and Gath-rimmon and her ſuburbs,
70 And out of the halfe tribe of Manaſſeh, ‖ Aner and her ſuburbs, and ‖ Bileam and her ſuburbs for the families of the remnant of the ſonnes of Kohath.
71 Unto the ſonnes t of Gerſhom out of the family of the halfe tribe of Manaſſeh Golan in Baſhan, and her ſuburbes, and ‖ Aſhtaroth with her ſuburbs.
72 And out of the tribe of Iſſachar, ‖ Kedeth and her ſuburbs, Daberath and her ſuburbs,
73 ‖ Ramoth alſo and her ſuburbes, and

‖ Anem

e Who is alſo called Ioel, 1. Sam. 8. 2. and the 33. verſe of this chapter.

f After it was brought to that place where the Temple ſhould be built, and was no more caried to and fro.

g Reade Exod. 27. 21.

‖ Or, nephew.

‖ Or, coſen.

h Meaning the couſin of Heman verſe 33.

i The Leuites called the ſingers brethren, becauſe they came of the ſame ſtocke.

k Reade Numb. 4. 4.

l Or, cities which were giuen to the Leuites.

m They were firſt appointed and prepared for.

n Which was alſo called Kiriath-arba, Gen. 23. 2. Ioſh. 21. 11

o That he that had killed a man might flee thereunto for ſuccour till his cauſe were tried, Deut. 19. 2.

p Which Ioſhua calleth Holon, Ioſh. 15. 51. and 21. 15.

q Or, Almon, Ioſh. 21. 18.

r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manaſſeh and out of Ephraim, Verſe 66.

*Ioſh. 21. 21.

‖ Or, Tanach, Ioſh. 21. 25.

‖ Or, Gath-rimmon.

t Who in the firſt verſe is called alſo Gerſhon.

‖ Or, Beeſhterah, Ioſh. 21. 27.

‖ Or, Kiſhon, Ioſh. 21. 21.

‖ Or, Iarmuth, Ioſh. 21. 29.

‖ Or, Enganim, Ioſh. 21.29.

‖ Anem with her ſuburbs.
74 And out of the tribe of Aſher, Maſhal and her ſuburbs, and Abdon with her ſuburbs,
75 And ‖ Hukok and her ſuburbs, and Rehob and her ſuburbs,
76 And out of the tribe of Naphtali, Kedeſh in Galilea and her ſuburbs, and ‖ Hammon and her ſuburbs, and ‖ Kiriathaim and her ſuburbs.
77 Unto the reſt of the children of Merari were giuen out of the tribe of Zebulun, ‖ Rimmon and her ſuburbs, ‖ Tabor and her ſuburbs,
78 And on the other ſide Iorden, by Iericho, euen on the Eaſt ſide of Iorden, out of the tribe of Reuben, * Bezer in the wildernes with her ſuburbs, and Iahzah with her ſuburbs.
79 And Kedemoth with her ſuburbs, and Mephaath with her ſuburbs.
80 And out of the tribe of Gad Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,
81 And Heſhbon with her ſuburbs, and Iaazar with her ſuburbs.

‖ Or, Helkiah, Ioſh. 21.31.

‖ Or, Ammothdor, Ioſh. 21.32.
‖ Or, Kartan, Ioſh. 21.32.
‖ Or, Iockneam.
‖ Or, Kartah, Ioſh. 21.34.

Ioſh. 20.8. and 21.36.

CHAP. VII.

1 *The genealogie of Iſſachar, 6 Beniamin, 13 Naphtali, 14 Manaſſeh, 20 Ephraim, 30 and Aſher.*

NOw the ſonnes of Iſſachar were Tola and ‖ Puah, [a] Iaſhub, and Shimron, foure,
2 And the ſonnes of Tola, Uzzi, and Rephaiah, and Ieriel, and Iahmai, and Ibſam, and Shemuel, heads in the houſholds of their fathers. Of Tola were valiant men of warre in their generations, [b] whoſe number was in the dayes of Dauid two & twentie thouſand and fiue hundred.
3 And the ſonne of Uzzi was Izrahaiah, and the ſonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Iſhiah, [c] fiue men all princes.
4 And with them in their generations after the houſhold of their fathers were bands of men of warre for battel, fiue and thirtie thouſand: for they had many wiues and children.
5 And their ‖ brethren among all the families of Iſſachar were valiant men of war, reckoned in all by their genealogies foureſcore and ſeuen thouſand.
6 ¶ The ſonnes of Beniamin were Bela, and Becher, and [d] Iediael, [e] three.
7 And the ſonnes of Bela, Ezbon, and Uzzi, and Uzziel, and Ierimoth, and Iri, fiue heads of the houſholds of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twenty thouſand and thirty and foure.
8 And the ſonnes of Becher, Zemirah, and Ioaſh, and Eliezer, and Elioenai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameth: all theſe were the ſons of Becher.
9 And they were numbred by their genealogies according to their generations, and the chiefe of the houſes of their fathers, valiant men of warre, twenty thouſand and two hundred.

‖ Or, Phuuah.
a Who alſo is called Iob, Gen. 46.13.

b That is, their number was found thus great when Dauid numbred the people, 2. Sam. 24.1.
c Meaning, the foure ſonnes and the father.

‖ Or, kinſmen.

d Called alſo Aſhbel, Gen. 46. 21. Num. 26.38.
e Which were the chiefe: for els there were ſeuen in all, as appeareth, Gen. 46.21.

10 And the ſonne of Iediael was Bilhan, and the ſonnes of Bilhan, Ieuſh, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.
11 All theſe were the ſonnes of Iediael, chiefe of the fathers, valiant men of warre, ſeuenteene thouſand and two hundred, marching in battell aray to the warre.
12 And Shuppim, and Huppim were the ſonnes of ‖ Ir, but Hushim was the ſonne [f] of ‖ another.
13 ¶ The ſonnes of Naphtali, Iaziel, and Guni, and Iezer, and ‖ Shallum [g] of the ſonnes of Bilhah.
14 The ſonne of Manaſſeh, was Aſhriel, whom ſhe bare vnto him, but his concubine of Aram bare Machir the * father of Gilead.
15 And Machir toke to wife the ſiſter of Huppim and Shuppim, and the name of their ſiſter was Maachah. And the name of the ſecond ſonne was Zelophehad, and Zelophehad had daughters.
16 And Maachah the wife of Machir bare a ſonne, and called his name ‖ Pereſh, and the name of his brother was Shereſh: and his ſonnes were Ulam and Rakem.
17 And the ſonne of Ulam was Bedan. Theſe were the ſonnes of Gilead, the ſonne of Machir, the ſonne of Manaſſeh.
18 And [h] his ſiſter Molecheth bare Iſhod, and Abiezer, and Mahalath.
19 And the ſonnes of Shemida were Ahian, and Shechem, and Likhi, and Aniam.
20 ¶ The ſonnes alſo of Ephraim were Shuthelah, and Bered his ſonne, and Tahath his ſonne, and his ſonne Eladah, and Tahath his ſonne,
21 And Zabad his ſonne, and Shuthelah his ſonne, and Ezer, and Elead: and the men of [i] Gath that were borne in the land, ſlew them, becauſe they came down to take away their cattell.
22 Therefore Ephraim their father mourned many dayes, and ‖ his brethren came to comfort him.
23 And when he went in to his wife, ſhee conceiued, and bare him a ſonne, and hee called his name Beriah, becauſe affliction was in his houſe.
24 And his ‖ daughter was Sherah, which built Beth-horon the nether, and the vpper, and Uzzen Sheerah.
25 And Rephah was his [k] ſonne, and Reſheph, and Telah his ſonne, and Tahan his ſonne,
26 Laadan his ſonne, Ammihud his ſon, Eliſhama his ſonne,
27 Non his ſonne, Ieſhua his ſonne.
28 And their poſſeſſions and their habitations were Beth-el and the villages thereof, and Eaſtward Naaran, and Weſtward Gezer with the villages thereof, Shechem alſo and the villages thereof, vnto ‖ Azzah, and the villages thereof.
29 And by the places of the children of Manaſſeh, Beth ſhean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In theſe dwelt the children of Ioſeph the ſonne of Iſrael.

f Meaning, that he was not the ſonne of Beniamin, but of Dan, Gen. 46.23.
g Theſe came of Dan and Naphtali, which were the ſonnes of Bilhah, Gen. 46. 23, 24, 25.

‖ Or, Iri.
‖ Or, of Aher.
‖ Or, of Shillem. Gen. 46.24.

Numb. 26.29, 31. Ioſh. 17.1.
‖ Or, Iezer. Num. 26.30.

h Meaning, the ſiſter of Gilead.

i Which was one of the fiue principall cities of the Philiſtims, ſlew the Ephraimites.

‖ Or, kinſfolke.

‖ Or, niece.

k To wit, of Ephraim.

‖ Or, Adaiah.

Gen. 46. 17

30 ¶ * The sonnes of Asher were Imnah, and Iſuah, and Iſhuai, and Beriah, and Serah their ſiſter.

31 And the ſonnes of Beriah, Heber, and Malchiel, which is the father of Birzauith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shuah their ſiſter.

33 And the ſonnes of Japhlet were Pasach, and ‖ Bimhal, and Aſhuath: theſe were the children of Japhlet.

‖ Or, Kimbal.

34 And the ſonnes of Shamer, Ahi, and Rohgah, and Iehubbah, and Aram.

35 And the ſonnes of his brother Helem were Zophah, and Imna, and Sheleſh, and Amal.

36 The ſonnes of Zophah, Shuah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſonnes of Iether, Iephunneh, and Pilpa, and Ara.

39 And the ſonnes of Ulla, Harah, and Haniel, and Rizia.

40 All theſe were the children of Aſher, the heads of their fathers houſes, noblemen, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell, to the number of ſixe and twentie thouſand men.

CHAP. VIII.

1 *The ſonnes of Beniamin.* 33 *and race of Saul.*

a He continueth in the deſcription of the tribe of Beniamin, becauſe his purpoſe is to ſet forth the genealogie of Saul.

BEniamin alſo a begate Bela his eldeſt ſonne, Aſhbel the ſecond, and Aharath the third,

2 Nohah the fourth, & Rapha the fifth.

3 And the ſonnes of Bela were Addar, and Gera, and Abihud,

4 And Abiſhua, & Naaman, and Ahoah,

5 And Gera, & Shephuphan, & Huram.

6 ¶ And theſe are the ſonnes of Ehud: theſe were the chiefe fathers of thoſe that inhabited Geba: and b they were caried away captiues to Manahath.

b Meaning, the inhabitants of the citie Geba.

7 And Naaman, and Ahiah, and Gera, he caried them away captiues: and c hee begate Uzza and Ahihud.

c To wit, Ehud.

8 And Shaharaim begate certaine in the countrey of Moab, after he had ſent d away Huſhim and Baara his wiues.

d After he had put away his two wiues.

9 He begat I ſay, of Hodeſh his wife, Iobab and Zibia, and Meſha, and Malcham,

10 And Ieuz, and Sachia, and Mirma: theſe were his ſonnes and chiefe fathers.

11 And of Huſhim he begate Abitub and Elpaal.

12 And the ſonnes of Elpaal were Eber, and Miſham, and Shamed (which built Ono, and Lod, and the villages thereof.)

12 And Beriah, and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath.)

14 And Ahio, Shaſhak, and Ierimoth,

15 Sebadiah, and Arad, and Ader,

16 And Michael, and Iſpah, & Ioha, the ſonnes of Beriah,

17 And Zebadiah, and Meſhullam, and Hizki, and Heber,

18 And Iſhmerai, and Izliah, and Iobab, the ſonnes of Elpaal.

19 Iakim alſo, and Zichri, and Sabdi.

20 And Elienai, and Zillethai, and Eliel,

21 And ‖ Adaiah, & Beraiah, and Shimrath the ſonnes of Shimei,

‖ Or, Araiah.

22 And Iſhpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothiah,

25 Iphedaiah and Penuel the ſonnes of Shaſhak,

26 And Shamſherai, & Sheheriah, and Athaliah,

27 And Iaareſhiah, & Eliah, and Zichri, the ſonnes of Ieroham.

28 Theſe were the chiefe c fathers according to their generations, euē princes which dwelt in Ieruſalem.

e The chiefe of the tribe of Beniamin that dwelt in Ieruſalem. *Chap. 9. 35.*

29 And at e Gibeon dwelt the father of Gibeon, and the name of his wife was Maachah,

30 And his eldeſt ſonne was Abdon, then Zur, and Kiſh, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begate Shimea: theſe alſo dwelt with their brethren in Ieruſalem, euen by theſe brethren.

33 And f Ner begate Kiſh, & Kiſh begate Saul, and Saul begate Ionathan, & Malchiſhua, and Abinadab, and g Eſhbaal.

f Who in the 1. Sam. 9. 1 is called Abiel.

g He is alſo named Iſhboſheth, 2. Sam. 2. 8.

34 And the ſonne of Ionathan was h Merib-baal, and Merib-baal begate Micah.

h He is likewiſe called, Mephibo-ſheth, 2. Sam. 9. 6.

35 And the ſonnes of Micah were Pithon and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Iehoadah, and Iehoadah begat Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza.

37 And Moza begate Bineah, whoſe ſon was Raphah, and his ſonne Eleaſah, and his ſonne Azel.

38 And Azel had ſix ſonnes, whoſe names are theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan: all theſe were the ſonnes of Azel.

39 And the ſonnes of Eſhek his brother were Ulam his eldeſt ſonne, Ieuſh the ſecond, and Eliphelet the third.

40 And the ſonnes of Ulam were valiant men of warre which ſhot with the bow, and had many ſonnes & nephewes, an hundred and fiftie: all theſe were of the ſonnes of Beniamin.

CHAP. IX.

1 *All Iſrael & Iudah numbred.* 10 *Of the Prieſts and Leuites.* 11. 18 *And of their offices.*

THus all Iſrael were numbred by their genealogies: & behold, they are written in the booke of the Kings of Iſrael and of Iudah, and they were a caried away to Babel for their tranſgreſſion.

a Hitherto he hath deſcribed their genealogies before they went into captiuitie, and now he deſcribeth their hiſtory after their returne.

2 ¶ And the chiefe inhabitants ‖ dwelt in their owne poſſeſſions, and in their owne cities, euen Iſrael, the Prieſtes, the Leuites, and the b Nethinims.

b Meaning, the Gibeonites, which ſerued in the Temple, read Ioſh. 9. 23.

3 And in Ieruſalem dwelt of the children of Iudah, & of the children of Beniamin, and of the children of Ephraim, and Manaſſeh.

4 Uthai the ſonne of Amihud, the ſon of Omri, the ſonne of Imri, the ſonne of Bani, of the children of Pharez, the ſon of Iudah.

5 And of Shiloni, Alaiah the eldeſt, and his ſonnes.

6 And of the ſonnes of Zerah, Ieuel, and their brethren ſixe hundred and ninetie.

7 And of the ſonnes of Beniamin, Sallu the ſonne of Meſhullam, the ſonne of Hodauiah, the ſonne of Haſennah,

8 And Ibneiah the ſonne of Ieroham, and Elah the ſonne of Uzzi, the ſonne of Michri, and Meſhullam the ſonne of Shephatiah, the ſonne of Reuel, the ſonne of Ibniiah.

9 And their brethren according to their generations nine hundred fiftie and ſixe, all theſe men were || chiefe fathers in the houſeholds of their fathers.

|| Or, *chiefs of the families.*

10 ¶ And of the Prieſts, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the ſonne of Hilkiah, the ſonne of Meſhullam, the ſonne of Zadok, the ſonne of Meraioth, the ſonne of Ahitub the

c That is, he was the hie Prieſt.

c chiefe of the houſe of God,

12 And Adaiah the ſonne of Ieroham, the ſonne of Pahshur, the ſon of Malchiiah, and Maaſai the ſonne of Adiel, the ſonne of Iahzerah, the ſonne of Meſhullam, the ſonne of Meſhellemith, the ſonne of Immer.

13 And their brethren the chiefe of the houſholds of their fathers, a thouſand ſeuen hundred and threeſcore valiant men, for the

d To ſerue in the Temple, euery one according to his office.

d worke of the ſeruice of the houſe of God.

14 ¶ And of the Leuites, Shemaiah the ſonne of Haſhub, the ſonne of Azrikam, the ſonne of Haſhabiah, of the ſonnes of Merari,

15 And Bakbakkar, Hereſh, and Galal, and Mattaniah the ſon of Micha, the ſonne of Zichri, the ſonne of Aſaph,

16 And Obadiah the ſonne of Shemaiah, the ſonne of Galal, the ſonne of Iedithum, and Berechiah the ſonne of Aſa, the ſonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, & Ahiman, and their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the

e So called, becauſe the King came into the Temple thereby, and not the common people

e kings gate Eaſtward.

19 And Shallum the ſonne of Kore, the ſonne of Ebiaſaph the ſonne of Korah, and his brethren the Korathites (of the houſe of their father) were ouer the worke & office to keepe the gates of the

f Their charge was, that none ſhould enter into thoſe places which were only appointed for the Prieſts to miniſter in.

f tabernacle: ſo their families were ouer the hoſte of the Lord, keeping the entry.

20 And Phinehas the ſonne of Eleazar was their guide, and the Lord was with him.

21 Zechariah the ſonne of Meſhelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All theſe were choſen for porters of the gates, two hundreth and twelue, which were numbred according to their genealogies by their townes. Dauid eſtabliſhed theſe and Samuel the Seer || in their perpetuall office.

|| Or, *for their fidelity.*

23 So they and their children had the ouerſight of the gates of the houſe of the Lord, euen of the houſe of the Tabernacle by wards.

24 The porters were in foure quarters, Eaſtward, Weſtward, Northward, and Southward.

25 And their brethren which were in their townes, came at ſ ſeuen dayes from time to time with them.

g They ſerued weekely, as Ezr. 4.10.

g

26 For theſe foure chiefe porters were in perpetuall office, & were of the Leuites, and had charge of the || chambers, & of the treaſures in the houſe of God.

|| Or, *opening of the doores.*

27 And they lay round about the houſe of God, becauſe the charge was theirs, and they cauſed it to be opened euery morning.

28 And certaine of them had the rule of the miniſtring veſſels: for they brought the in by tale, and brought them out by tale.

29 Some of them alſo were appointed ouer the inſtruments, and ouer all the veſſels of the Sanctuary, and of the h floure, and the wine, and the oyle, and the incenſe, and the ſweet odours.

h Whereof the meate offering was made, Leuit. 2.1.

30 And certaine of the ſons of the prieſts made ointments of ſweet odours.

31 And Mattithiah one of the Leuites which was the eldeſt ſonne of Shallum the Korhite, had the charge of the things that were made in the frying pan.

32 And other of their brethren the ſonnes of Kohath, had the ouerſight of the * ſhewbread to prepare it euery Sabbath.

* Exod. 25.30.

33 And theſe are the ſingers the chiefe fathers of the Leuites, which dwelt in ỳ chambers, i and had none other charge: for they had to doe in that buſineſſe day and night.

i But were continually occupied in ſinging praiſes to God.

34 Theſe were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ieruſalem.

35 * And in Gibeon dwelt || the father of Gibeon, Iehiel, and the name of his wife was Maachah.

* Chap. 8.29.
|| Or, *Abigibeon.*

36 And his eldeſt ſonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they alſo dwelt with their brethren at Ieruſalem euen by their brethren.

39 And * Ner begate Kish, and Kish begat Saul, and Saul begat Ionathan, and Malchishua, and Abinadab, and Eshbaal.

* 1. Sam. 14.51. chap. 8.33.

40 And the ſonne of Ionathan was Merib-baal: and Merib-baal begate Micah.

41 And the ſonnes of Micah were Pithon, and Melech, and Tahrea.

42 And Ahaz begat k Iarah, and Iarah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

k Who was alſo called Iehoadah, Chap. 8.36.

43 And Moza begate Binea, whoſe ſonne was Rephaiah, and his ſonne was Eleaſah, and his ſonne Azel.

44 And Azel had ſix ſonnes, whoſe names are theſe, Azrikam, Bocheru, & Ismael, and Sheariah, and Obadiah, and Hanan: theſe are the ſonnes of Azel.

CHAP. X.

1 *The battell of Saul againſt the Philiſtims,* 4 *In which he dieth,* 6 *and his ſonnes alſo,* 13 *The cauſe of Sauls death.*

THen * the Philiſtims fought againſt Iſrael: and the men of Iſrael fledde before the Philiſtims, and fell downe ſlaine

* 1. Sam. 31.1.

slaine in mount Gilboa.

2 And the Philistims pursued after Saul and after his sonnes, and the Philistims smote Jonathan and Abinadab, and Malchishua the sonnes of Saul.

3 And the battel was sore against Saul, and the archers ‡ hit him, and he was wounded of the archers.

‡ Ebr. found.

4 Then said Saul to his armour bearer, Draw out thy sword, and thrust me thorow therewith, lest these uncircumcised come and mocke at me: but his armour bearer would not, for hee was sore afraid: therefore Saul tooke the sword, and fell vpon it.

5 And when his armour bearer saw that Saul was dead, he fell likewise vpon the sword, and died.

6 So Saul died and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forsooke their cities, and fled away, and the Philistims came and dwelt in them.

8 And on the morrow when the Philistims came to spoile them that were slaine, they found Saul and his sonnes ‡ lying in mount Gilboa.

‡ Ebr. fallen.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idoles, and to the people.

10 And they layed vp his armour in the house of their god, and set vp his head in the house of [a] Dagon.

a Which was the idole of the Philistims, and from the belly downeward had the forme of a fish, and vp ward of a man.

11 ¶ When all they of Jabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Jabesh, and buried the bones of them vnder an Oke in Jabesh, and fasted seuen dayes.

13 So Saul died for his transgression, that he committed against the Lord, * euen against the word of the Lord, which he kept not, and in that he sought and asked counsell of a ‖ * familiar spirit,

1. Sam. 15. 23.

‖ Or, witch and sorceresse.

1. Sam. 28. 8.

14 And asked not of the Lord: therefore he slew him, and turned the kingdome vnto Dauid the sonne of Jshai.

CHAP. XI.

3 After the death of Saul is Dauid anoynted in Hebron. 5 The Iebusites rebell against Dauid, from whom he taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

THen * all Israel [a] gathered themselues to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

2. Sam. 5. 1.

a This was after the death of Ishbosheth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeeres, and sixe moneths in Hebron, 2. Sam. 5. 5.

2 And in time past, euen when Saul was king, thou ledst Israel out and in: and the Lord thy God said vnto thee, Thou shalt feed my people Israel, and thou shalt be captaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and Dauid made a couenant with them in Hebron before the Lord. And they anoynted Dauid king ouer Israel, * according to the word of the Lord by the hand of Samuel.

1. Sam. 16. 13.

4 ¶ And Dauid and all Israel went to Jerusalem, which is Jebus, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Jebus said to Dauid, Thou shalt not come in hither. Neuertheless Dauid tooke the tower of Zion, which is the citie of Dauid.

6 And Dauid said, * Whosoeuer smiteth the Iebusites first, shalbe the chiefe and captaine. So Joab the sonne of Zeruiah went first vp, and was captaine.

2. Sam. 5. 8.

7 And Dauid dwelt in the tower: therefore they called it the Citie of Dauid.

8 * And hee built the citie on euery side, from Millo euen round about: and Joab repaired the rest of the citie.

2. Sam. 5. 9.

9 And Dauid prospered, and grew: for the Lord of hosts was with him.

10 ¶ * These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with all Israel, to make him king ouer Israel, according to the word of the Lord.

2. Sam. 23. 8.

11 And this is the number of the valiant men whom Dauid had, Jashobeam the son of Hachmoni, the [b] chiefe among thirtie: he lift vp his speare against three hundreth, whom he slew at one time.

b Meaning, the most excellent and best esteemed for his valiantnesse: some reade, the chiefe of the Princes.

12 And after him was Eleazar the sonne of ‖ Dodo the Ahohite, which was one of the three valiant men.

‖ Or, his vncle.

13 Hee was with Dauid at Pas-dammim, and there the Philistims were gathered together to battel: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the middes of the field, and [c] saued it, and slew the Philistims: so the Lord gaue a great victory.

c This act is referred to Shammah, 2. Sam. 23. 11. which seemeth was the chiefest of these.

15 ¶ And three of the [d] thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

d That is, Eleazar and his two companions.

16 And when Dauid was in the hold, the Philistims garison was at Beth-lehem.

17 And Dauid longed, and said, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

2. Sam. 23. 15.

18 Then these three brake thorow the hoste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord,

19 And said, Let not my God suffer mee to do this: should I drinke the [e] blood of these mens liues? for they haue brought it with the ieopardie of their liues: therefore hee would not drinke it: these things did these three mighty men.

e That is, this water for the which they ventured their blood.

20 ¶ And Abishai the brother of Joab, he was chiefe of the three, and hee lift vp his speare against three hundred, and slew them, and had the name among the three.

21 Among the three he was more honourable then the two, and hee was their captaine: * but hee attained not vnto the first three.

2. Sam. 23. 19.

22 Benaiah the sonne of Jehoiada (the

ſonne of a valiant man) which had done many acts, and was of Kabzeel, he ſlew two ‖ ſtrong men of Moab: he went downe alſo and ſlew a Lion in the mids of a pit in time of ſnow.

‖ Or, Lions.

23 And hee ſlew an Egyptian, a man of great ſtature, euen fiue cubites long, and in the Egyptians hand was a ſpeare like a weauers beame: and hee went downe to him with a ſtaffe, and plucked the ſpeare out of the Egyptians hand, and ſlew him with his owne ſpeare.

24 Theſe things did Benaiah the ſonne of Iehoiada, and had the name among the three worthies.

25 Behold, hee was honourable among thirtie, but hee attained not vnto the [f] firſt three. And Dauid made him of his counſell.

f Meaning, thoſe three which brought the water to Dauid. 2. Sam. 23 23.

26 ¶ Theſe alſo were valiant men of warre, Aſahel the brother of Ioab, Elhanan the ſonne of Dodo of Beth-lehem,

27 [g] Shammoth the Harodite, Helez the Pelonite,

g Called alſo Shémo h. 2. Sam. 23 25.

28 Ira the ſonne of Ikkeſh the Tekoite, Abiezer the Antothite,

29 [h] Sibbecai the Huſathite, Ilai the Ahohite,

h He is alſo called Mebunnai, 2. Sam. 23. 27.

30 Maharai the Netophathite, Heled the ſonne of Baanah the Netophathite,

31 Ithai the ſonne of Ribai of Gibeah, of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaaſh, Abiel the Arbathite,

33 Azmaueth the Baharumite, Eliahba the Shaalbonite,

34 The ſonnes of Haſhem the Gizonite, Ionathan the ſonne of Shageh the Harite,

35 Ahiam the ſonne of Sacar the Hagarite, Eliphal the ſonne of Ur,

36 Hepher the Mecherathite, Ahiah the Pelonite,

37 Hezro the Carmelite, Naarai the ſon of Ezbai,

38 Ioel the brother of Nathan, Mibhar the ſonne of Haggeri,

39 Zelek the Ammonite, Nahzai the Berothite, the armour bearer of Ioab, the ſonne of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the ſonne of Ahlai,

42 Adina the ſonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanan the ſonne of Maachah, and Ioſhaphat the Mithnite,

44 Uzia the Aſhterathite, Shama and Ieiel the ſonnes of Hotham the Aroerite,

45 Iediael the ſonne of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahanite, and Ieribai and Ioſhauiah the ſonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Iaaſiel the Mezobaite.

CHAP. XII.

1 *Who they were that went with Dauid when hee fled from Saul,* 14 *Their valiantneſſe,* 23 *They that came vnto him vnto Hebron out of euery tribe to make him King.*

THeſe alſo are they that came to Dauid to [a] Ziglag, while he was yet kept cloſe, becauſe of Saul the ſonne of Kiſh: and they were among the valiant, and helpers of the battell.

a To take his part againſt Saul who perſecuted him.

2 They were weaponed with bowes, and could vſe the right and the left hand with ſtones and with arrowes and with bowes, and were of Sauls [b] brethren, euen of Beniamin.

b That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent throwers with ſlings, Iudges 20. 16.

3 The chiefe were Ahiezer, and Ioaſh the ſonnes of Shemaah a Gibeathite, and Ieziel, and Pelet the ſonnes of Azmaueth, Berachah and Iehu the Antothite,

4 And Iſhmaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Ieremiah, and Iehaziel, and Iohanan, and Ioſhabad the Gederathite,

5 Eluzai, and Ierimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Iſhiah, and Azareel, and Ioezer, Iaſhobeam of Hakorehim,

7 And Ioelah, and Zebadiah, the ſonnes of Ieroham of [‖] Gedor.

‖ Or, Gedna.

8 And of the Gadites there ſeparated themſelues, ſome vnto Dauid into the holde of the wildernelſe, valiant men of warre, and men of armes, & apt for battell, which could handle ‖ ſpeare and ſhield, and their faces were like the faces of [c] Lions, and were like the roes in the mountaines in ſwiftneſſe,

‖ Or, buckler.

c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the ſecond, Eliab the third,

10 ‖ Mishmanah the fourth, Ieremiah the fift,

‖ Or, Maſhmannah.

11 Attai the ſixt, Eliel the ſeuenth,

12 Iohanan the eighth, Elzabad the ninth,

13 Ieremiah the tenth, Machbannai the eleuenth.

14 Theſe were the ſonnes of Gad, captaines of the hoſte: one of the leaſt could reſiſt an hundreth, and the greateſt a thouſand.

15 Theſe are they that went ouer Iorden in the [d] firſt moneth when he had filled ouer all his bankes, and put to flight all them of the valley, toward the Eaſt and the Weſt.

d Which the Hebrewes called Niſan or Abib, conteining halfe March and halfe April, when Iorden was wont to ouerflow his bankes, reade Ioſh. 3. 15.

16 And there came of the children of Beniamin, and Iudah to the hold vnto Dauid.

17 And Dauid went out to meete them, and anſwered, and ſaid vnto them, If yee bee come peaceably vnto mee to helpe mee, mine heart ſhall be knit vnto you, but if you come to betray me to mine aduerſaries, ſeeing there is no wickednelſe in mine handes, the God of our fathers beholde it, and rebuke it.

18 And the [e] ſpirit came vpon Amaſai, which was the chiefe of thirtie, and he ſaid, Thine are wee, Dauid, and with thee, O ſonne of Iſhai. Peace, peace bee vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garilon.

e The ſpirit of boldneſſe and courage moued him to ſpeake thus.

19 ¶ And

19 ¶ And of Manasseh some fell to Dauid, when hee came with the Philistims against Saul to battel, but they [f] helped them not: for the princes of the Philistims [*] by aduisement sent him away, saying, We will fall to his master Saul || for our heads.

20 As he went to Ziklag, there fel to him of Manasseh, Adnah, and Iozabad, and Iediael, and Michael, and Iozabad, and Elihu, and Zilthai, heads of the thousands that were of Manasseh.

21 And they helped Dauid against that band: for they were all valiant men, and were captaines in the hoste.

22 For at that time day by day there came to Dauid to helpe him, vntill it was a great hoste, like the hoste of [h] God.

23 And these are the numbers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare shield and || speare, were sixe thousand and eight hundred armed to the warre.

25 Of the children of Simeon valiant men of warre, seuen thousand & an hundred.

26 Of the children of Leui foure thousand and sixe hundred.

27 And Iehoiada was the chiefe of them of [i] Aaron: and with him three thousand and seuen hundred.

28 And Zadok a yong man very valiant, and of his fathers household, came two and twentie captaines.

29 And of the children of Beniamin the brethren of Saul three thousand: for a great part of them vnto that time [k] kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, & eight hundred valiant men, and famous men in the household of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousand, which were appoynted by name to come and make Dauid king.

32 And of the children of Issachar, which were men that had vnderstanding of the [l] times, to know what Israel ought to doe: the heads of them were two hundred, and all their brethren were at their comandement.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand || which could set the battell in aray: they were not of a ‡ double heart.

34 And of Naphtali a thousand captains, and with them with shield and speare seuen and thirty thousand.

35 And of Dan expert in battell, eight and twenty thousand, and sixe hundred.

36 And of Asher that went out to the battell and were trained in the warres, fourtie thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the half tribe of Manasseh with al instruments of warre to fight with, an hundreth and twenty thousand.

38 [m] All these men of warre || that could leade an army, came with || vpright heart to Hebron to make Dauid king ouer all Israel: and all the rest of Israel was of one accord to make Dauid king:

39 And there they were with Dauid three dayes, eating and drinking: for their [n] brethren had prepared for them.

40 Moreouer they that were neere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules, and on oxen, euen meat, floure, figges, and raisins, and wine and oyle, and beeues, and sheepe abundantly: for there was ioy in Israel.

f They came only to helpe Dauid and not to succour the Philistims, which were enemies to their country. 1. Sam. 29. 4.

[*] Or, on the ieopardie of our heads.

g To wit, of the Amalekites which had burned the citie Ziklag, 1. Sam. 30. 1, 9.

h Meaning, mighty or strõg: for the Ebrewes say a thing is of God, when it is excellent.

|| Or, buckler.

i Of the Leuites which came by descent of Aaron.

k That is, the greatest number tooke Sauls part.

l Men of good experience, which knew at all times what was to be done.

|| Or, set themselues in aray.

‡ Ebr heart and heart.

m So that his whole hoste were three hundreth twentie and two thousand, two hundred, twentie and two.

|| Or, fight in their aray.

|| Or, with a good courage.

n The rest of the Israelites.

CHAP. XIII.

7 The Arke is brought againe from Kiriath-iearim to Ierusalem. 9 Vzza dieth because hee touched it.

AND Dauid counselled with the captaines of thousands, and of hundreds, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, wee will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Leuites in the cities and their suburbes) that they may assemble themselues vnto vs.

3 And we will bring againe the [a] Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶ [*] So Dauid gathered all Israel together from || Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from [b] Kiriath-iearim.

6 And Dauid went vp and all Israel to || Baalath, in Kiriath iearim, that was in Iudah, to bring vp from thence the Arke of God the Lorde that dwelleth betweene the Cherubims, where his Name is called on.

7 And they caried the Arke of God in a new cart out of the house of Abinadab: and Vzza and Ahio [c] guided the cart.

8 And Dauid and all Israel played before [d] God with all their might, both with songs and with harpes, and with violes, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came vnto the threshing flooze of [e] Chidon, Vzza put forth his hande to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he laid his hand vpon the Arke: so hee died there [f] before God.

11 And Dauid was angry, because the Lord had made a breach in Vzza, and he called the name of that place Perez Vzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to mee the Arke of God?

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but caused

a His first care was to restore Religion, which had in Sauls dayes beene corrupted and neglected. 2 Sam. 6. 2.

[*] Or, Nilus.

b That is, from Gibea, where the inhabitants of Kirith-iearim had placed it in the house of Abinadad, 2. Sam. 6. 3.

|| Or, Baale, reade 2. Sam. 6. 2.

c The sonnes of Abinadab.

d That is before the Arke, where God shewed himselfe: so the signe is taken for the thing signified, which is common to all Sacraments both in the olde and new Testamente.

e Called also Nachon, 2. Sam. 6. 6.

f Before the Arke for vsurping that which did not apptaine to his vocation: for this charge was giuen to the Priests, Num. 4. 15. so that here all good intentions are condemned, except they be commanded by the word of God.

it to turne into the house of ‖ Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, euen in his house three moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8 14 By the counsell of God he goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

THen * sent Hiram the king of ‡ Tyrus messengers vnto Dauid, and cedar trees, with masons, and carpenters to build him an house.

2 Therefore Dauid knew that the Lord had confirmed him king ouer Israel, and that his kingdom was lift vp on hie, because of his people [a] Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem, and Dauid begate moe sonnes and daughters.

4 And these are the names of the children which he had at Ierusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ibhar, ‖ Elishua, and [b] Elpalet,

6 And Nogah, ‖ Nepheg, and Japhia,

7 And Elishama, and ‖ Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anointed king ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, hee went out against them.

9 And the Philistims came and spread themselues in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shall I goe vp against the Philistims, and wilt thou deliuer them into mine hand? And the Lord sayd vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid smote them there: and Dauid sayd, God hath diuided mine enemies with mine hand, as waters are diuided, therefore they called the name of that place, [c] Baal-perazim

12 And there they had left their gods: and Dauid sayd, Let them euen bee burnt with fire.

13 Again the Philistims came and spred themselues in the valley.

14 And when Dauid asked againe counsell at God, God said to him, Thou shalt not goe vp after them, but turn away from them, that thou mayest come vpon them ouer against the mulbery trees.

15 And when thou hearest the noyse of one going in the tops of the mulbery trees, then goe out to battell: for God is gone forth before thee, to smite the host of the Philistims.

16 So Dauid did as God had commanded him: and they smote the host of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites 16 The singers are chosen out among them. 25 They bring againe the Arke with ioy 29 Dauid dancing before it, is despised of his wife Michal.

ANd Dauid made him houses in the [a] city of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, * None ought to carry the Arke of God but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 And Dauid gathered all Israel together to Ierusalem to bring vp the [b] Arke of the Lord vnto his place, which he had ordeined for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Uriel the chiefe, and his ‖ brethren fiue score.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundreth and twenty.

7 Of the sonnes of Gershom, Joel the chiefe, and his brethren an hundreth and thirtie.

8 Of the sons of [c] Elizaphan, Shemaiah the chiefe, & his brethren two hundreth.

9 Of the sonnes of [d] Hebron, Eliel the chiefe, and his brethren fourescore.

10 Of the sonnes of Uzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar, the Priests, and of the Leuites, Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab:

12 And he said vnto them, Yee are the chiefe fathers of the Leuites. [e] sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

13 For * because ye were not there at the first, the Lord our God made a breach among vs: for wee sought him not after due [f] order.

14 So the Priests and the Leuites sanctified themselues to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres, as Moses had commanded, * according to the word of the Lord.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint certaine of their brethren to sing with [g] instruments of musicke, with violes and harpes, and cymbals, that they might make a sound, and lift vp their voyce with ioy.

17 So the Leuites appointed Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechiah, & of the sons of Merari their brethren, Ethan the sonne of Kushaiah.

18 And with them their brethren in the [h] second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphaleh, and Mikneah, and Obed Edom, and Jeiel the porters.

19 So Heman, Asaph, and Ethan were singers to make a sound with cymbales of brasse.

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab,

---

Who was a Leuite, and called Gittite, because he had dwelt at Gath.

2. *Sam* 5.11. ‡ *Ebr. Zor.*

a Because of Gods promise made to the people of Israel.

b Elpalet and Nogah are not mentioned, 2. Sam 5 14. so there are but eleuen, and here thirteene. ‖ *Or, Eliada.*

c That is, the valley of diuisions, because the enemies were dispersed there like waters.

a That was in the place of the citie called Zion. 2 *Sam.* 5.7,9. *Numb* 4 2,20.

b From the house of Obed Edom, 2. Sam. 6. 10,12.

‖ *Or, kinsmen.*

c Who was the sonne of Vzziel the fourth sonne of Kohath, Exod. 6,18,22. and numb. 3.30.

d The third sonne of Kohath, Exod. 6.18.

e Prepare your selues and bee pure, abstaine from all things wherby ye might be polluted, and so not able to come to the Tabernacle. *Chap.* 13.10.

f According as he hath appointed in the Law. *Exod.* 25.14,15

g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the comming of Christ.

h Which were inferiour in dignitie.

Eliab, and Maaseiah, and Benaiah with violes on i Alamoth.

21 And Mattithiah, and Eliphelehu, and Mikneah, and Obed Edom, and Jeiel, and Azaziah, with harpes vpon k Sheminith Jenazzeah.

22 But Chenaniah the chiefe of the Leuites l had the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blow with trumpets before the Arke of God, and Obed Edom and Jeiah were porters m for the Arke.

25 * So Dauid and the Elders of Israel and ỏ captaines of thousands went to bring vp the Arke of the couenant of the Lorde from the house of Obed Edom with ioy.

26 And because that God n helped the Leuites that bare the Arke of the couenant of the Lord, they offered o seuen bullockes and seuen rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the singers, and Chenaniah that had the chiefe charge of the singers: and vpon Dauid was a linnen p Ephod.

28 Thus all Israel brought vp the Arke of the Lords couenant with shouting, and sound of cornet, and with trumpets, and with cymbales, making a sound with violes and with harpes.

29 And when the Arke of the q Couenant of the Lord came into the citie of Dauid, Michal the daughter of Saul looked out at a window, and saw king Dauid dancing and playing, and * she despised him in her heart.

CHAP. XVI.

1 *The Arke being placed, they offer sacrifices.* 4 *Dauid ordeineth Asaph and his brethren to minister before the Lord.* 8 *He appointeth a notable Psalme to be sung in prayse of the Lord.*

SO * they brought in the Arke of God, and set it in the mids of the Tabernacle that Dauid had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when Dauid had made an end of offering the burnt offering and the peace offerings, he a blessed the people in the Name of the Lord.

3 And hee dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And hee appointed certaine of the Leuites to minister before the Arke of the Lord, and to b rehearse and to thanke and prayse the Lord God of Israel,

5 Asaph the chiefe, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed Edom, euen Jeiel with instruments, violes and harpes, and Asaph to make a sound with cymbales,

6 And Benaiah and Jahaziel Priestes, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did c appoint at the beginning to giue thanks to the Lord by the hand of Asaph and his brethren.

8 * Praise ỏ Lord, & call vpon his Name: declare his d workes among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his e wonderfull workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord, reioyce.

11 Seeke the Lorde and his strength: seeke his face continually.

12 Remember his marueilous workes that he hath done, his wonders, and the f iudgements of his mouth,

13 O seede of Israel his seruant, O the children of Iaakob his g chosen.

14 Hee is the Lord our God: his iudgements are throughout all the earth.

15 Remember his couenant for euer, and the word, which he commanded to a thousand generations:

16 * Which he made with Abraham, and his oath to Izhak:

17 And hath confirmed it to Iaakob for a Law, and to Israel for an euerlasting couenant,

18 Saying, To thee wil I giue the land of Canaan, the ‡ lot of your inheritance,

19 When ye were h few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from one kingdome to another people,

21 Hee suffered no man to doe them wrong: but rebuked i kings for their sakes, saying,

22 Touch not mine k anoynted, and doe my l Prophets no harme.

23 * Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderfull workes among all people.

25 For the Lord is great and much to be prayed, and hee is to bee feared aboue all gods.

26 For all the gods of the people are m idoles, but the Lord made the heauens.

27 Praise and glory are before him: power and beauty are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lord the glory of his Name: bring an offering and come before him, and worship the Lord in the glorious Sanctuary.

30 n Tremble ye before him, all the earth: surely the world shall bee stable and not moue.

31 Let the * heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is: let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce

i This was an instrument of musicke, or a certaine tune, whervnto they accustomed to sing Psalmes.

k Which was the eight tune, ouer the which he that was most excellent had charge.

l To wit, to appoint Psalmes and songs to them that sung.

m With Berechiah and Elkanah, verse 23.

2. *Sam.* 6. 12.

n That is, gaue them strength to execute their office.

o Besides the bullocke and the fat beast, which Dauid offered at euery sixt pase, 2. Sam. 6. 13.

p Reade 2. Sam. 6. 14.

q It was so called because it put the Israelites in remembrance of the Lords couenant made with them.

2. *Sam.* 6. 16.

2. *Sam.* 6. 17.

a He called vpon the Name of God, desiring him to prosper the people, and giue good successe to their beginnings.

b To wit, Gods benefits toward his people.

c Dauid gaue them this Psalme to praise ỏ Lord, signifying that in all our enterprises the Name of God ought to be prayed and called vpon.

Psal. 105. 1. *isa.* 12. 4.

d Whereof this is the chiefest, that hee hath chosen himselfe a Church to call vpon his Name.

e Who of his wonderfull prouidence hath chosen a few of the stocke of Abraham to be his children.

f In ouercoming Pharaoh, which iudgements were declared by Gods mouth to Moses.

g Meaning hereby that the promise of adoption onely appertaineth to the Church.

Gen. 22. 16, 17, 18. *luke* 1. 73. *hebr.* 6. 17.

‡ *Ebr. coard, whereby parcels of land were measured.*

h Meaning, from the time that Abraham entred, vnto the time, that Iaakob went into Egypt for famine.

i As Pharaoh and Abimelech.

k Mine elect people, and them whom I haue sanctified.

l To whom God declared his word, and they declared it to their posterity.

Psal. 95. 1.

m His strong faith appeareth herein, that though all the world would follow idoles, yet he would cleaue to the liuing God.

n Humble your selues vnder the mighty hand of God.

o He exhorteth the dumme creatures to reioyce with him in considering the greatnesse of the grace of God.

at the presence of the Lord: for he commeth
p To restore all things to their estate.
to p iudge the earth.
34 Praise the Lord, for he is good, for his mercy endureth for euer.
35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may praise thine holy Name, and q glory in thy prayse.
q He esteemeth this to be the chiefest felicity of man.
36 Blessed be the Lord God of Israel for euer and euer: and let all people say, r So be it, and praise the Lord.
r He willeth all the people both in heart and mouth to consent to these prayses.
37 ¶ Then hee left there before the Arke of the Lords couenant Asaph and his brethren to minister continually before the Arke, that which was to be done euery day.
38 And Obed Edom and his brethren, threescore and eight: and Obed Edom the sonne of Iedithun, and Hosah were porters.
39 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the high place that was at Gibeon,
f With Zadok and the rest of the Priests.
40 To offer burnt offrings vnto the Lord, vpon the burnt offring altar continually, in the morning and in the euening, euen according vnto all that is written in the Law of the Lord, which he commanded Israel.
t Declaring that after our duetie to God we are chiefly bound to our owne house, for the which as for all other things, we ought to pray vnto God and instruct our families to praise his Name.
41 And with them t were Heman, and Iedithun, and the rest that were chosen (which were appointed by names) to praise the Lord, because his mercy endureth for euer.
42 Euen with them were Heman and Iedithun, to make a sound with the cornets and with the cymbals, with excellent instruments of musicke: and the sonnes of Iedithun were at the gate.
43 And all the people departed, euery man to his house: and Dauid returned to u bless his house.

CHAP. XVII.

3 Dauid is forbidden to build an house vnto the Lord. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thanks, 23 and prayeth vnto God.

2. *Sam.* 7. 2.
NOw * afterward when Dauid dwelt in his house, he said to Nathan the Prophet, Behold, I dwell in an house of a cedar trees, but the Arke of the Lords couenant remaineth vnder b curtaines.
a Well built and faire.
b That is, in tents couered w skins.
2 Then Nathan said to Dauid, Doe c all that is in thine heart: for God is with thee.
c As yet God had not reuciled to y Prophet, what he purposed concerning Dauid: therfore seeing God fauoured Dauid, he spake what he thought.
3 And the same d night euen the word of God came to Nathan, saying,
d After that Nathan had spoken to Dauid.
4 Goe, and tell Dauid my seruant, Thus saith the Lord, Thou shalt not build me an house to dwell in:
e That is, in a tent which remoued to & fro.
5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue beene from e tent to tent, and from habitation to habitation.
f Meaning, whersoeuer his Arke wēt, which was a signe of his presence.
6 Wheresoeuer I haue f walked with all Israel, spake I one word to any of the Iudges of Israel (whom I commanded to feede my people) saying, Why haue ye not built me an house of Cedar trees?
7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepecoate, g and from following the sheepe, that thou shouldest be a prince ouer my people Israel.
g Of a shepheard of sheepe I made thee a shepheard of men, so that thou camest not to this dignitie through thine owne merites, but by my pure grace.
8 And I haue bene with thee whithersoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue ‖ made thee a name, like the name of the great men that are in the earth.
‖ Or, gotten thee fame.
9 (Also I will appoint a place for my people Israel, and h will plant it, that they may dwel in their place, and moue no more: neither shall the ‡ wicked people ‖ vexe them any more, as at the beginning,
h Make them sure that they shal not remoue.
‡ Ebr. sonnes of iniquitie.
‖ Or, consume.
10 And since the time that I commaunded Iudges ouer my people Israel.) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will i build thee an house.
i Will giue thee great posterity.
11 And when thy dayes shall be fulfilled, to goe with thy fathers, then will I raise vp thy seede after thee, which shall bee of thy sonnes, and will stablish his kingdome.
12 He shall build me an house, and I will stablish his throne for k euer.
k That is, vnto the comming of Christ: for then these figures should cease.
13 I will be his father, and he shal be my sonne, and I will not take my mercy away from him, as I tooke it from him that was before l thee.
l Which was Saul.
14 But I wil establish him in mine house, and in my kingdome for euer, and his throne shalbe established for euer.
15 According to all these words, and according to all this vision. So Nathan spake to Dauid.
16 ¶ And Dauid the King m went in, and ‖ sate before the Lord, and said, Who am I, O Lorde God, and what is mine house, that thou hast brought mee n hitherto?
m He went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefits of the Lord.
‖ Or, remained.
n Meaning, to this kingly estate.
17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of o hie degree, O Lord God.
o Thou hast promised a kingdome that shall continue to me and my posteritie, and that Christ shall proceede of me.
18 What can Dauid desire more of thee for the honor of thy seruant? for thou knowest thy seruant.
19 O Lord, for thy seruants sake, euen according to thine p heart hast thou done all this great thing to declare all magnificence.
p Freely, and according to the purpose of thy will, without any deserving.
20 Lord, there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.
21 Moreouer, what one nation in the earth is like thy people Israel, whose God went to redeeme them to bee his people, and to make thy selfe a Name, and to doe great and terrible things by casting out nations from before thy people, whom thou hast deliuered out of Egypt?
22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.
23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant and concerning his house, be confirmed for euer, and doe as thou hast said,
24 And let thy Name bee stable and magnified for euer, that it may bee sayd, The Lord of hostes, God of Israel, is the God

God of q Israel, and let the house of Dauid thy seruant be established before thee.

25 For thou, O my God, hast r reuealed vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath ‡ bene bold to pray before thee.

26 Therefore now Lord, (for thou art s God, and hast spoken this goodnesse vnto thy seruant)

27 Now therefore it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shalbe blessed for euer.

q That is, hee sheweth himselfe indeede to bee their God, by deliuering them from dangers, and preseruing them.

r Thou hast declared vnto me by Nathan the Prophet.

‡ Ebr. hath found.

s And canst not breake promise.

CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 and against Moab, 3 Zobah, 5 Aram, 12 and Edom.

AND after this Dauid smote the Philistims, and subdued them, and tooke a Gath, and the villages thereof out of the hand of the Philistims.

2 And hee smote Moab, and the Moabites became Dauids seruants, & || brought gifts.

3 ¶ And Dauid smote || Hadarezer king of Zobah, vnto Hamath, as hee went to stablish his border by the riuer || Perath.

4 And Dauid tooke from him a thousand charets, and seuen thousand horsemen, and twenty thousand footmen, and *destroyed all the charets, but he reserued of them an hundreth charets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but Dauid slew of the Aramites two and twentie thousand.

6 And Dauid put a garison in Aram of || Damascus, and the Aramites became Dauids seruants, and brought gifts: and the Lord b preserued Dauid whersoeuer hee went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from c Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the *brasen Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou king of Hamath heard how Dauid had smitten all the hoste of Hadarezer king of Zobah:

10 Therefore hee sent d Hadoram his sonne to king Dauid to salute him, and to reioyce with him, because hee had fought againg Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of gold, and siluer, and brasse.

11 And King Dauid did dedicate them vnto the Lord, with the siluer and gold that hee brought from all the nations, from e Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley f eighteene thousand.

13 And he put a garison in Edom, and all the Edomites became Dauids seruaunts: and the Lord preserued Dauid whersoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud Recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and || Shausha the Scribe,

17 * And Benaiah the sonne of Iehoiada was ouer the g Cherethites and the Pelethites: and the sonnes of Dauid were chiefe about the King.

a Which 2. Sam. 8. 1. is called the bridle of bondage, because it was a strong towne, and kept the countrey round about in subiection.

|| Or, paide tribute.

|| Or, Hadadezer.

|| Or, Euphrates.

* 2. Sam. 8. 4.

|| Or, Darmesek.

b That is, in all things that he enterprised.

c Which 2. Sam. 8. 8. are called Betah and Berothai.

* 1. King. 7. 23. &c. 52. 20.

d Called also Ioram, 2. Sam. 8. 10

e Because the Edomites and the Syrians ioyned their power together, it is said, 2. Sam. 8. 12. that the Aramites were spoyled.

f Which is vnderstood that Ioab slew twelue thousand, as in the title of the 60. Psalme, and Abishai the rest.

|| Or, Seraiah.

* 2. Sam. 8. 17, 18.

g Reade 2. Sam. 8. 18.

CHAP. XIX.

4 Hanun king of the children of Ammon doeth great iniuries to the seruants of Dauid. 6 He prepareth an armie against Dauid, 15 and is ouercome.

AFter this also * Nahash the king of the children of Ammon died, and his sonne reigned in his stead.

* 2. Sam. 10. 2.

2 And Dauid said, I wil shew kindnesse vnto Hanun the sonne of Nahash, because his a father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that Dauid doth honour thy father, that he hath sent comforters vnto thee? Are not his seruants come to thee to b search, to seeke, and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and c shaued them, and cut off d their garments by the halfe vnto the buttockes, and sent them away.

5 And there went certaine and told Dauid concerning the men: and hee sent to meete them (for the men were exceedingly ashamed) and the King said, Tarie at Iericho vntill your beards be growen: then returne.

6 And when the children of Ammon saw that they || stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of siluer to hire them charets and horsemen out of * Aram Naharaim, and out of Aram Maachah, and out of e Zobah.

7 And they hired them two and thirtie thousand charets, and the king of Maachah and his people, which came and pitched before f Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battell

8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battel in aray at the gate of the citie. And the kings that were come, were by themselues in the field.

10 When Ioab saw that the front of the battell was against him before and behinde, then hee chose out of all the choise of Israel, and set himselfe in aray to meete the Aramites,

a Because Nahash receiued Dauid and his company, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

b Thus the malicious euer interprete the purpose of the godly in the worst sence.

c They shaued off the halfe of their beards, 2. Sam. 10. 4.

d To put them to shame and villeny, whereas the ambassadors ought to haue bene honored: and because the Iewes vied to weare side garments, and beards, they thus disfigured them, to make them odious to others.

|| Or, had made themselues to be abhorred of Dauid. 2. Sam. 10. 6, 8.

e Which were fiue in all.

f Which was a citie in the tribe of Reuben beyond Iorden.

11 And

11 And the reſt of the people he deliuered vnto the hand of Abiſhai his brother, and they put themſelues in aray againſt the childzen of Ammon.

12 And hee ſaid, If Aram be too ſtrong foz me, then thou ſhalt ſuccour me: and if the childzen of Ammon pzeuaile againſt thee, then I will ſuccour thee.

13 Be ſtrong, and let vs ſhew our ſelues valiant foz our g people, and foz the cities of our God, and let the Lozd doe that which is good in his owne ſight.

g He declareth that where the cauſe is euil, the courage cannot be valiant, and that in good cauſes men ought to be courageous, and commit the ſucceſſe to God.

14 So Ioab and the people that was with him, came neere befoze the Aramites vnto the battell, and they fled befoze him.

15 And when the childzen of Ammon ſaw that the Aramites fled, they fled alſo befoze Abiſhai his brother, and entred into the citie: ſo Ioab came to Ieruſalem.

16 And when the Aramites ſawe that they were diſcomfited befoze Iſrael, they ſent meſſengers & cauſed the Aramites to come foozth that were beyond the h riuer: and Shophach the captaine of the hoſte of Hadarezer went befoze them.

h That is, Euphrates.

17 And when it was ſhewed Dauid, hee gathered all Iſrael, and went ouer Iozden, and came vnto them, and put himſelfe in aray againſt them: and when Dauid had put himſelfe in battell aray to meete the Aramites, they fought with him.

i For this place reade 2. Sam. 10. 18.

18 But the Aarmites fled befoze Iſrael, and Dauid deſtroyed of the Aramites i ſeuen thouſand charets, and fourtie thouſand footmen, and killed Shophach the captaine of the hoſte.

19 And when the ſeruants of Hadarezer ſaw that they fell befoze Iſrael, they made peace with Dauid, and ſerued him. And the Aramites would no moze ſuccour the childzen of Ammon.

CHAP. XX.

1 Rabbah deſtroyed. 3 The Ammonites tormented. 4 The Philiſtims are thriſe ouercome with their gyants.

2. Sam. 11. 1.

AND * when the yeere was expired, in the time that kings goe out a warfare, Ioab caried out the ſtrength of the armie, and deſtroyed the countrey of the childzen of Ammon, and came and beſieged a Rabbah (but Dauid taried at Ieruſalem) and Ioab ſmote Rabbah and deſtroyed it.

a Which was the chiefe citie of the Ammonites.

2. Sam. 12. 29, 30

2 *Then Dauid tooke the crowne of their king from off his head, and found it the weight of a b talent of gold, with pzecious ſtones in it: and it was ſet on Dauids head, and hee bzought away the ſpoyle of the citie exceeding much.

b Which mounteth about the value of ſeuen thouſand and ſeuentie crownes, which is about threeſcore pound weight.

3 And hee caried away the people that were in it, and cut them with ſawes, and with harrowes of yzon, and with axes: euen thus did Dauid with all the cities of the childzen of Ammon. Then Dauid and all the people came againe to Ieruſalem.

2. Sam. 21. 18. ‖ Or, Gob, 2. Sam. 21. 18. ‖ Or, Saph. ‖ Or, Raphaim, or gyants.

4 ¶ *And after this alſo, there aroſe warre at ‖ Gezer with the Philiſtims: then Sibbechai the Hushathite ſlew ‖ Sippai, of the childzen of ‖ Haraphah, and they were ſubdued.

5 And there was yet another battel with the Philiſtims: and Elhanan the ſonne of Iair ſlew c Lahmi, the brother of Goliath the Gittite, whoſe ſpeare ſtaffe was like a weauers beame.

c Reade 2. Sam. 21. 19.

6 And yet againe there was a battell at Gath, where was a man of a great ſtature, and his fingers were by d ſixes, euen foure and twentie, and was alſo the ſonne of Haraphah.

d Meaning, that he had ſixe a piece on hands and feet.

7 And when hee reuiled Iſrael, Ionathan the ſonne of Shimea Dauids brother, did ſlay him.

8 Theſe were borne vnto Haraphah at Gath, and fell by the hand of Dauid and by the hands of his ſeruants.

CHAP. XXI.

1 Dauid cauſeth the people to bee numbred, 14 and there die ſeuentie thouſand men of the peſtilence.

AND a Satan ſtood vp againſt Iſrael, and pzouoked Dauid to number Iſrael.

a He tempted Dauid in ſetting before his eyes his excellencie and glory, his power and victories: reade 2. Sa. 24. 1.

2 Therefoze Dauid ſaid to Ioab, and to the rulers of the people, Goe, and number Iſrael from b Beerſheba euen to Dan, and bzing it to me, that I may know the number of them.

b That is, from South to North.

3 And Ioab anſwered, The Lozd increaſe his people an hundzeth times ſo many as they be, O my lozd the King: are they not all my lozds ſeruants? wherefoze doeth my lozd require this thing? why ſhould hee be a cauſe of c treſpaſſe to Iſrael?

c It was a thing indifferent and vſuall to number the people, but becauſe he did it of an ambitious mind, as though his ſtrength ſtood in his people, God puniſhed him.

4 Neuertheleſſe the kings word pzeuailed againſt Ioab. And Ioab departed and went thozow all Iſrael, and returned to Ieruſalem.

5 And Ioab gaue the number and ſumme of the people vnto Dauid: and all Iſrael were d eleuen hundzeth thouſand men that dzew ſwozd: and Iudah was e foure hundzeth and ſeuentie thouſand men that dzew ſwozd.

d Ioab partly for griefe, and partly through negligence, gathered not the whole ſumme as it is here declared.

e In Samuel is mention of thirtie thouſand more: which was either by ioyning to them ſome of the Beniamites, which were mixed with Iudah, or as the Ebrewes write, here the chiefe and princes are left out.

6 But the Leuites and Beniamin counted he not among them: foz the kings word was abominable to Ioab.

7 ¶ And God was diſpleaſed with this thing: therefoze he ſmote Iſrael.

8 Then Dauid ſaid vnto God, I haue ſinned greatly, becauſe I haue done this thing: but now I beſeech thee, remoue the iniquitie of thy ſeruant: foz I haue done very fooliſhly.

9 And the Lozd ſpake vnto Gad Dauids ‖ Seer, ſaying,

‖ Or, Prophet.

10 Goe and tell Dauid, ſaying, Thus ſaith the Lozd, I offer thee three things: chuſe thee one of them, that I may doe it vnto thee.

11 So Gad came to Dauid, and ſaid vnto him, Thus ſaith the Lozd, Take to thee

12 Either three yeeres famine, oz three moneths to bee deſtroyed befoze thine aduerſaries, and the ſwozde of thine enemies ‖ to take thee, oz elſe the ſwozd of the Lozde and peſtilence in the lande three dayes, that the Angel of the Lozd may deſtroy throughout all the coaſtes of Iſrael:

‖ Or, ſmite thee.

Israel: Nowe therefore aduise thee, what word I shall bring againe to him that sent mee.

13 And Dauid said vnto Gad, I am in a wonderfull strait: let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuenty thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroy it. And [f] as he was destroying, the Lord beheld, and [g] repented of the euil, and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of ‖ Ornan the Iebusite.

16 And Dauid lift vp his eyes, and saw the Angel of the Lord stand betweene the earth and the heauen with his sword drawen in his hand, and stretched out toward Ierusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid sayd vnto God, Is it not I that commaunded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe, what haue they done? O Lord my God, I beseech thee, let thine hand bee on mee, and on my fathers house, and not on [h] thy people for their destruction.

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should goe vp, and set vp an Altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which hee had spoken in the Name of the Lord.

20 And Ornan turned about, and saw the Angel, and his foure sonnes that were with him, [i] hid themselues, and Ornan threshed wheate.

21 And as Dauid came to Ornan, Ornan lowked and saw Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid said to Ornan, Giue mee the place of thy threshing floore, that I may build an [k] altar therein vnto the Lord: giue it mee for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said vnto Dauid, Take it to thee, and let my lord the king doe that which seemeth him good: loe, I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheate for meate offering. I giue it all.

24 And king Dauid said to Ornan, Not so: but I will buy it for sufficient [l] money: for I will not take that which is thine for the Lord, nor offer burnt offrings without cost.

25 So Dauid gaue to Ornan for that place [m] sixe hundreth shekels of golde by weight.

26 And Dauid built there an altar vnto the Lord, and offered burnt offrings & peace offerings, and called vpon the Lord, and hee [a] answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, he put vp his sword againe into his sheath.

28 At that time when Dauid saw that the Lord had heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the tabernacle of the Lord which Moses had made in the wildernesse, and the altar of burnt offering were at that season in the hie place at Gibeon.

30 And Dauid could not goe before it to aske counsell at God: for hee was afraid of the sword of the Angel of the Lord.)

f Reade 2. Sam. 24.16.

g When God draweth backe his plagues, hee seemeth to repent, reade Gen. 6.6.

‖ Or, *Araunah.*

h Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them and to punish him and his.

i If man hide himselfe at the sight of an Angel, which is a creature, how much lesse is a sinner able to appeare before the face of God?

k Thus he did by the commandement of God, as vers. 18. for els it had bene abominable except he had either Gods word or reuelation.

l That is, as much as it is worth: for hauing enough of his owne, and yet to haue take of another mans goods to offer vnto the Lord, it had bene theft, and not acceptable to God.

m Reade 2. Sam. 24.24.

n God declareth that he heard his request in that he sent downe fire from heauen: for else they might vse no fire in sacrifice, but of that which was reserued still vpon the altar, Leuit. 6.13. and came downe from heauen, Leuit. 9.24. as appeared by the punishment of Nadab and Abihu, Leuit. 10.1.

CHAP. XXII.

2 Dauid prepareth things necessary for the building of the Temple. 6 Hee commaundeth his sonne Salomon to build the Temple of the Lord, which thing he himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

AND Dauid said, This is the [a] house of the Lord God, and this is the Altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the [b] strangers that were in the land of Israel, and he let masons to hew and polish stones to build the house of God.

3 Dauid also prepared [c] much yron for the nailes of the dores and of the gates, and for the ioynings, and abundance of brasse passing weight,

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid said, Salomon my sonne is young and tender, and wee must build an house for the Lord, magnifical, excellent, and of great fame and dignitie throughout all countreys, I will therefore now prepare for him. So Dauid prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And Dauid said to Salomon, [d] My sonne, I purposed with my selfe to build an house to the Name of the Lord my God.

8 But the word of the Lord came to me, saying, [d] Thou hast shed much blood, and hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Behold, a sonne is borne vnto thee, which shall be a man of rest: for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

10 [e] He shal build an house for my Name, and he shall be my sonne, and I will be his Father, and I will establish the Throne of his kingdome vpon Israel for euer.

11 Now therefore my sonne, the Lord shal bee with thee, and thou shalt [e] prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

a That is, the place wherein he will be worshipped.

b Meaning, cunning men of other nations which dwelt among the Iewes.

c To wit, which weighed little shekels of gold, 2. Chron. 3.9.

2. *Sam.* 7.13. *Chap.* 28.3.

d This declareth how greatly God detesteth the shedding of blood, seeing Dauid for this cause is stayed to build the Temple of ‖ Lord, albeit he enterprised no warre, but by Gods commandement and against his enemies.

2. *Sam.* 7.13. 1. *king.* 5.5.

e He sheweth that there can be no prosperitie, but when the Lord is with vs.

12 Onely

f These are onely the meanes whereby kings gouerne their subiects aright, and whereby the realmes do prosper and flourish.

12 Onely the Lord giue thee [f] wisedome and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes and the iudgements which the Lord commanded Moses for Israel: bee strong and of good courage: feare not, neither be afraid.

g For Dauid was poore in respect of Salomon.

14 For behold, according to my [g] power tie haue I prepared for the house of the Lord an hundreth thousand talents of gold, and a thousand thousand talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou maiest prouide more thereto.

15 Moreouer, thou hast workemen with thee enow, ‖ hewers of stone, and workemen for timber, and all men expert in euery worke.

‖ Or, masons and carpenters.

16 Of gold, of siluer, and of brasse, and of yron, there is no number: [h] Up therefore, and be doing, and the Lord will be with thee.

h That is, goe about it quickly.

17 Dauid also commanded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for hee hath giuen the [i] inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

i The nations round about.

19 Now set [k] your hearts and your soules to seeke the Lord your God, and arise, and build the Sanctuary of the Lord God to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

k For el e hee knew that God would plague them, and not prosper their labours, except they sought with all their hearts to set foorth his glory.

CHAP. XXIII.

1 Dauid being olde, ordeineth Salomon king. 3 Hee causeth the Leuites to bee numbred, 4 and assigneth them to their offices. 13 Aaron and his sons are for the high Priest. 14 The sonnes of Moses.

SO when Dauid was olde, & full of dayes, [*] he made Salomon his sonne king ouer Israel.

*1. King. 1. 30.

2 And he gathered together all the princes of Israel with the Priests and the Leuites.

3 And the Leuites were numbred from the age of thirty yeere and aboue, and their number according to their summe was eight and thirty thousand men.

4 Of these foure and twentie thousand were set ‖ to aduance the worke of the house of the Lord, and sixe thousand were ouerseers and Iudges.

‖ Or, to haue care ouer.

5 And foure thousand were porters, and foure thousand praised the Lord with instruments which ‡ he made to praise the Lord.

‡ Eb. I made, meaning Dauid. Chap. 6. 1. Exod 6. 17.

6 [*] So Dauid diuided offices vnto them, to wit, to the sonnes of Leui, to [*] Gershon, Kohath, and Merari.

‖ Or, Libni, chap. 6. 17.

7 Of the Gershonites were ‖ Laadan and Shimei.

8 The sonnes of Laadan, the chiefe was Iehiel, and Zetham and Ioel, three.

9 The sonnes of Shimei, Shelomith and Haziel, and Haran, three: these were the chiefe fathers of Laadan.

10 Also the sonnes of Shimei were Iahath, Zina, Ieush, and Beriah: these foure were the sonnes of Shimei.

‖ Or, Zina.

11 And Iahath was the chiefe, and Izzah the second, but Ieush and Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sons of Kohath were Amram, Izhar, Hebron, and Vzziel, foure.

13 [*] The sonnes of Amram, Aaron and Moses: and Aaron was separated to [a] sanctifie the most holy place, he and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

Exod. 2. 2. and 6. 20. Heb. 5. 4, 5.

a That is, to serue in the most holy place, and to consecrate the holy things.

14 ¶ Moses also the man of God, and his children were named with the [b] tribe of Leui.

b They were but of the order of the Leuites, and not of the Priests, as Aarons sonnes.

15 The sonnes of Moses were Gershom, and Eliezer.

16 Of the sonnes of [*] Gershom was Shebuel the chiefe.

‖ Or, cousin.

17 And the sonne of Eliezer was Rehabiah the [c] chiefe: for Eliezer had none other sonnes: but the sonnes of Rahabiah were very many.

Exod. 2, 22. and 18. 3.

c The Scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Matth. 1. 25.

‡ Ebr. head.

18 The sonne of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron were Ieriah the first, Amariah the second, Iahaziel the third, and Iecamiam the fourth.

20 The sonnes of Vzziel were Michah the first, and Ishiah the second.

21 ¶ The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, & their [d] brethren the sonnes of Kish tooke them.

d Meaning, their cousins.

23 The sonnes of Mushi were Mahli, and Eder, and Ierimoth three.

24 These were the sonnes of Leui according to the house of their fathers: euen the chiefe fathers according to their offices, according to the number of names and their summe that did the worke for the seruice of the house of the Lord from the age of [e] twentie yeeres and aboue.

e Dauid did chuse the Leuites twise, first at the age of thirtie, as verse 3. and againe afterward at twentie, as the necessitie of the office did require: at the beginning they had no charge in the Temple, before they were fiue and twenty yere olde, and had none after fifty, Numb. 4. 3.

25 For Dauid saide, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle, and all the vessels for the seruice thereof.

27 Therefore according to the last words of Dauid, the Leuites were numbred from twenty yeere and aboue,

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, and in the [f] purifying of al holy things, and in the worke of the seruice of the house of God,

f In washing and cleansing all the holy vessels.

29 Both for the shewbread, and for the fine floure, for the meat offering, and for the vnleauened cakes, and for the fryed things, and for that which was rolled, and for all measures and size,

30 And for to stand euery morning to

giue

giue thanks and to praise the Lord, and likewise at euen,

31 And to offer all burnt offerings vnto the Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the number and according to their custome continually before the Lord.

32 And that they should keepe the charge of the Tabernacle of the Congregation, and the charge of the holy place, & the charge of the sonnes of Aaron their brethren in the seruice of the house of the Lord.

CHAP. XXIIII.

Dauid assigneth offices vnto the sonnes of Aaron.

Leuit. 10. 4, 6. numb. 3. 4 and 26. 60.

THese are also the [a] diuisions of the sonnes of Aaron. The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

a Whiles their father yet liued.

2 But Nadab and Abihu died [a] before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

3 And Dauid distributed them, euen Zadok of the ‖ sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

‖ Or, cousins.

4 And there were found moe of the sonnes of Eleazar by the ‡ number of men, then of the sonnes of Ithamar, and they diuided them, to wit, among the sonnes of Eleazar, sixteene heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

‡ Ebr. heads.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary, and the rulers of the house of God, were of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the Scribe of the Leuites, wrote them before the King and Princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, and before the chiefe fathers of the Priests & of the Leuites, one family being reserued for Eleazar, and another reserued for Ithamar.

7 And the first [b] lot fel to Iehoiarib, and the second to Iedaiah,

b This lot was ordeined to take away all occasion of enuie or grudging of one against another.

8 The third to Harim, the fourth to Seorim,

9 The fift to Malchiiah, the sixt to Miamin,

10 The seuenth to Hakkoz, the eight to [c] Abiiah,

c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1. 5.

11 The ninth to Ieshua, the tenth to Shecaniah,

12 The eleuenth to Eliashib, the twelfth to Iakim,

13 The thirteenth to Huppah, the foureteenth to Ieshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuenteenth to Hezer, the eighteenth to Happizzez,

16 The nineteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twentie to Iachin, the two and twenty to Gamul,

18 The three and twenty to Deliah, the foure and twenty to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder the [d] hand of Aaron their father, as the Lord God of Israel had commanded him.

d By the dignitie that God gaue to Aaron.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Iedeiah,

21 Of Rehabiah, euen of the sonnes of Rehabiah, the first Isshiiah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And his sonnes Ieriah the first, Amariah the second, Iahaziel the third, and Iekameam the fourth,

24 The sonne of Uzziel was Michah, the sonne of Michah was Shamir,

25 The brother of Michah was Isshiiah, the sonne of Isshiiah, Zechariah,

26 The sonnes of Merari were Mahli, and Mushi, the sonne of Iaaziah was Beno,

27 The sonnes of Merari, of Iahaziah were Beno, and Shoham, and Zaccur, and Ibri,

28 Of Mahli came Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish was Ierahmeel,

30 And the sonnes of [e] Mushi were Mahli, and Eder, and Ierimoth: these were sonnes of the Leuites after the household of their fathers.

e Which was the second sonne of Merari,

31 And these also cast [f] lots with their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priests, and of the Leuites, euen the chiefe of the families against their yonger brethren.

f That is, euery one had that dignitie, which fell vnto him by lot.

CHAP. XXV.

The singers are appointed, with their places and lots.

MOreouer Dauid and the captaines of the army [a] separated for the ministery the sonnes of Asaph, and Heman, and Ieduthun, who should sing prophesies with harpes, with viols, and with cymbals, and their number was euen of the men for the office of their ministery, to wit,

a The singers were diuided into 24. courses, so that euery course or order contained twelue, and in all there were 288. as verse 7.

2 Of the sonnes of Asaph, Zaccur, and Ioseph, and Nethaniah, and Asharelah the sonnes of Asaph were vnder the hand of Asaph, which sang prophesies by the ‡ commission of the King.

‡ Ebr. hands.

3 Of Ieduthun, the sonnes of Ieduthun, Gedaliah, and Zeri, and Iesaiah, Shabiah, and Mattithiah, [b] sixe, vnder the handes of their father: Ieduthun sang [c] prophesies with an harpe, for to giue thankes and to praise the Lord.

b Whereof one is not here numbred.

c Meaning, Psalmes & songs to praise God.

4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Iosbekashah, Mallothi, Hother and Mahazioth.

5 All these were the sonnes of Heman the Kings ‖ Seer in the words of God to lift vp the ‖ horne: and God gaue to Heman foureteene sonnes and three daughters.

‖ Or, Prophet.

‖ Or, power meaning of the king.

6 All these were vnder the ‖ hand of their father,

‖ Or, gouernment.

father, singing in the house of the Lord with cymbals, violes and harpes, for the seruice of the house of God, and Asaph, and Iedithun, and Heman were at the Kings ‡ commandement.

‡ Ebr. hand.

7 So was their number with their brethren that were instructed in the songs of the Lord, euen of all that were cunning, two hundreth fourescore and eight.

8 And they cast lots, [d] charge against charge, aswell [e] small as great, the cunning man as the scholler.

d Who should be in euery company, and course.
e Without respect to age or cunning.

9 And the first lot fell to [f] Ioseph, which was of Asaph, the second to Gedaliah, who with his brethren, & his sonnes were twelue.

f So that he serued in the first turne, and the rest euery one as his turne followed orderly.

10 The third to Zaccur, hee, his sonnes, and his brethren, were twelue.

11 The fourth to ‖ Izri, he, his sonnes, and his brethren twelue.

‖ Or, the Zerites.

12 The fift to Nethaniah, he, his sonnes, and his brethren twelue.

13 The sixt to Bukkiah, he, his sonnes, and his brethren twelue.

14 The seuenth to Iesharelah, hee, his sonnes, and his brethren twelue.

15 The eight to Ieshaiah, he, his sonnes, and his brethren twelue.

16 The ninth to Mattaniah, hee, his sonnes, and his brethren twelue.

17 The tenth to Shemei, he, his sonnes, and his brethren twelue.

18 The eleuenth to Azareel, he, his sons, and his brethren twelue.

19 The twelfth to Hashabiah, he, his sons, and his breehren twelue.

20 The thirteenth to Shubael, he, his sonnes, and his brethren twelue.

21 The fourteenth to Mattithiah, hee, his sonnes, and his brethren twelue.

22 The fifteenth to Ierimoth, hee, his sonnes, and his brethren twelue.

23 The sixteenth to Hananiah, hee, his sonnes, and his brethren twelue.

24 The seuenteenth to Ioshbekashah, he, his sonnes, and his brethren twelue.

25 The eightéenth to Hanani, hee, his sonnes, and his brethren twelue.

26 The nineteenth to Mallothi, hee, his sonnes, and his brethren twelue.

27 The twentieth to Eliathah, he, his sonnes, and his brethren twelue.

28 The one and twentieth to Hothir, he, his sonnes, and his brethren twelue.

29 The two and twentieth to Giddalti, he, his sonnes, and his brethren twelue.

30 The three and twentieth to Mahazioth, he, his sonnes, and his brethren twelue.

31 The foure and twentieth to Romamti-ezer, he, his sonnes, & his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple are ordained euery man to the gate, which he should keepe, 20 And ouer the treasure.

‖ Or, courses and turnes.

COncerning the ‖ diuisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of [a] Asaph.

a This Asaph was not the notable Musitian, but another of that name called also Ebiasaph, Chap. 6. 23, 37. and 9. 19. and also Iasaph.

2 And the sonnes of Meshelemiah, Zechariah the eldest, Iediael the second, Zebadiah the third, Iathniel the fourth,

3 Elam the fift, Iehohanan the sixt, and Elihoenai the seuenth.

4 And of the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, and Sacar the fourth, and Nethaneel the fift,

5 Ammiel the sixt, Issachar the seuenth, Peulthai [b] eight: for God had blessed him.

b In giuing him many children.

6 And to Shemaiah his sonne, were sonnes borne that [c] ruled in the house of their father: for they were men of might.

c Or, like their fathers house, meaning, worthy men and valiant.

7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad and his brethren strong men: Elihu also, and Semachiah.

8 All these were of the ‖ sonnes of Obed Edom, they and their sonnes and their brethren mighty [d] strong to serue, euen three score and two of Obed Edom.

‖ Or, nephews.
d And meete to serue in the office of the portership.

9 And of Meshelemiah sonnes and brethren, eighteene mighty men.

10 And of Hosah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)

11 Helkiah the second, Tebaliah the third, and Zechariah the fourth: al the ‖ sonnes and the brethren of Hosah were thirteene.

‖ Or, cousins,

12 Of these were the ‖ diuisions of the porters of the chiefe men, hauing the charge [e] against their brethren, to serue in the house of the Lord

‖ Or, courses.
e According to their turnes, aswell the one as the other.

13 And they cast lots both small and great for the house of their fathers, for euery gate.

14 And the lot on the East side fell to ‖ Shelemiah: then they cast lots for Zechariah his sonne, [f] a wise counseller, and his lot came out Northward:

‖ Or, Meshelemiah.
f One expert and meete to keepe that gate.

15 To Obed Edom Southward, and to his sonnes the house of [g] Asuppim:

g This was an house where they vsed to resort to consult of things concerning the Temple, as a Conuocation house.

16 To Shuppim, and to Hosah Westward with the gate [h] of Shallecheth by the paued streete that goeth vpward, ward ouer against ward.

h Whereat they vsed to cast out the filth of the Citie.

17 Eastward were sixe Leuites, and Northward foure a day, and Southward foure a day, and toward Asuppim, [i] two and two.

i Meaning, two one day, and two another.

18 In [k] Parbar toward the West were foure by the paued streete, and two in Parbar.

k Which was an house wherein they kept the instruments of the Temple.

19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.

20 ¶ And of the Leuites Ahiiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunnites descending of Laadan, the chiefe fathers of Laadan were Gershunni and Iehieli.

22 The sonnes of Iehieli were Zethan and Ioel his brother appointed ouer the treasures of the house of the Lord.

23 Of the [l] Amramites, of the Izharites, of the Hebronites, and of the Dzielites.

l These also had charge ouer the treasures.

24 And Shebuel the son of Gershom the sonne of Moses, a ruler ouer the treasures.

25 And of his ‖ brethren, which came of Eliezer, was Rehabiah his sonne, and Ieshaiah

‖ Or, cousins.

Iehatah his sonne, and Iozam his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the King, & the chiefe fathers, the captaines ouer thousands, and hundreds, and the captains of the army had [m] dedicated.

27 (For of the battels and of the spoyles they did dedicate to maintaine the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, and whosoeuer had dedicate any thing, it was vnder the hand of Shelomith and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse [n] without ouer Israel for officers and for iudges.

30 Of the Hebronites, Hashabiah and his brethren, men of actiuity, a thousand & seuen hundred were officers for Israel beyond Iorden westward, in all the busines of the Lord, and for the seruice [o] of the king.

31 Among the Hebronites was Ieriiah the chiefest, euen the Hebronites, by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid they were sought for: and there were found among them men of actiuity at Iazer in Gilead.

32 And his [p] brethren men of actiuity, two thousand and seuen hundred chiefe fathers, whome King Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter pertey-ning to [q] God, and for the kings busines.

m According as the Lord commanded, Num. 31.28.

n Meaning, of things that were out of the city.

o That is, for the kings house.

p To wit, the cousins of Ieriiah.

q Both in spirituall and temporall things.

CHAP. XXVII.

Of the Princes and Rulers that ministred vnto the King.

THE children of Israel also after their number, euen the chiefe fathers and captaines of thousands and of hundreds, and their officers that serued the king by diuers ‡ courses, [a] which came in and went out moneth by moneth, throughout all the moneths of the yeere: in euery course were foure and twenty thousand.

2 Ouer the first course for the first moneth was Iashobeam the sonne of Zabdiel: and in his course were foure & twenty thousand.

3 Of the sonnes of Perez was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dodai an Ahohite, and this was his course, and Mikloth was [b] a captaine, and in his course were foure & twenty thousand.

5 The captaine of the third hoste for the third moneth was Benaiah the sonne of Iehoiada the chiefe Priest, & in his course were foure and twenty thousand.

6 This Benaiah was mighty among * thirty & aboue the thirty, and in his course was Ammizabad his sonne.

‡ Or, diuisions, or bands.

a Which executed their charge & office, which is meant by comming in and going out.

b That is, Dodais Lieutenant.

2. Sam. 23.20, 21, 13.

7 The fourth for the fourth moneth was Asahel the brother of Ioab, & Zebadiah his sonne after him: and in his course were foure and twentie thousand.

8 The fift for the fift moneth was prince Shamhuth the Izrahite: and in his course foure and twenty thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkesh the Tekoite: and in his course foure and twenty thousand.

10 The seuenth for the seuenth moneth was Helez the Pelonite, of the sonnes of Ephraim, and in his course foure and twentie thousand.

11 The eight for the eight moneth was Sibbecai the Hushathite of the Zarhites: and in his course foure and twentie thousand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of ‖ Iemini: and in his course foure & twentie thouland.

‖ Or, Beniamin.

13 The tenth for the tenth moneth was Maharai the Netophathite of the Zarhites: and in his course foure and twentie thouland.

14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twenty thousand.

15 The twelfe for the twelfe moneth was Heldai the Netophathite, of Othniel, and in his course foure and twentie thousand.

16 ¶ Moreouer [c] the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

c Meaning, besides these twelue captaines.

17 Ouer the Leuites, Hashabiah the son of Kemuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Ieremoth the son of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:

21 Ouer the [d] other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Iaasiel the sonne of Abner:

d Which is beyond Iorden in respect of Iudah: also one captain was ouer the Reubenites and the Gadites. *Chap.* 21.7.

22 Ouer Dan, Azarel the sonne of Ieroham: these are the Princes of the tribes of Israel.

23 ¶ But Dauid tooke not the number of them from twentie yeere olde and vnder, because the Lord had said that hee would increase Israel like vnto the starres of the heauens.

e And the commandement of the King was abominable to Ioab, chap. 21.6.

24 And * Ioab the sonne of Zeruiah began to number: but he finished it not, [e] because there came wrath for it against Israel, neither was the number put into the [f] Chronicles of king Dauid.

f The Ebrewes make both these bookes of Chronicles but one, and at this verse make the mids of the book, as touching the number of verses.

25 And ouer the Kings treasures was Azmaueth the sonne of Adiel: and ouer the treasures in the fieldes, in the cities and in the villages and in the towres was

Iehо-

Iehonathan the sonne of Uzziah:
26 And ouer the workemen in the fielde that tilled the ground, was Ezri the sonne of Chelub:
27 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, for the store of the wine was Sabdi the Shiphmite:
28 And ouer the olive trees and mulbery trees that were in the valleys, was Baal Hanan the Gederite: and ouer the store of the oyle was Joash:
29 And ouer the oxen that fed in Sharon, was Shetrai the Sharonite: and ouer the oxen in the valleys was Shaphat the son of Adlai:
30 And ouer the camels, was Obil the Ishmaelite: and ouer the asses was Jehdeiah the Meronothite:
31 And ouer the sheepe was Jaziz the Hagarite: all these were the rulers of the substance that was king Dauids.
32 And Iehonathan Dauids vncle, a man of counsel and of vnderstanding (for he was a scribe) and Iehiel the sonne of Hachmoni were with the Kings sonnes.
33 And Ahitophel was the Kings counseller, and Hushai the Archite the Kings friend
34 And after Ahitophel was Iehoiada the son of Benaiah, and Abiathar: and captaine ouer the Kings armie was Joab.

g That is, a man learned in the word of God.
h To be their schoolemasters and teachers.
i After that Ahitophel had hanged himselfe, 2. Sam 17.23. Iehoiada was made counsellour.

CHAP. XXVIII.

3 Because Dauid was forbidden to build the Temple, he willeth Salomon and the people to performe it, 9 exhorting him to feare the Lord.

NOw Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the king, and the captaines of thousands, and the captaines of hundreds, and the rulers of all the substance and possession of the king, and of his sonnes, with the ‖ eunuches, & the mightie, & all the men of power, vnto Ierusalem.
2 And king Dauid stood vp vpon his feet, and said, Heare me, my brethren, & my people: I purposed to haue built an house of a rest for the Arke of the Couenant of the Lord, and for a * footstoole of our God, and haue made ready for the building,
3 But God said vnto me, * Thou shalt not build an house for my Name, because thou hast bene a man of warre, and hast shed blood.
4 Yet as the Lord God of Israel chose me before all the house of my father, to bee king ouer Israel for euer (for in Iudah would he chuse a prince, and of the house of b Iudah is the house of my father, & among the sonnes of my father he delighted in me to make me king ouer all Israel)
5 * So of all my sonnes (for the Lorde hath giuen me many sonnes) hee hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.
6 And he sayd vnto mee, Salomon thy sonne, he shall build mine house & my courts: for I haue chosen him to be my sonne, and I will be his father.
7 I will stablish therefore his kingdome for euer, if hee endeuour himselfe to doe my Commandements, and my Iudgements, as c this day.
8 Now therefore in the sight of all Israel the Congregation of the Lorde, and in the audience of our God, keepe and seeke for all the Commaundements of the Lord your God, that yee may possesse this d good land, and leaue it for an inheritance for your children after you e for euer.
9 And thou, Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart, and with a willing minde. * For the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts: if thou seeke him, hee will bee found of thee: but if thou forsake him, he will cast thee off for euer.
10 Take heede now, for the Lorde hath chosen thee to f build the house of the Sanctuary: be strong therefore and g doe it.
11 ¶ Then Dauid gaue to Salomon his sonne the patterne of the porch, and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the Mercy seat,
12 And the patterne of all that ‡ he had in his mind for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,
13 And for the courses of the Priests, and of the Leuites, and for all the worke of the seruice of the house of the Lorde, and for all the vessels of the ministerie of the house of the Lord.
14 He gaue of gold by weight, for the vessels of gold for all the vessels of all maner of seruice, & all the vessels of siluer by weight, for all maner of vessels of all maner of seruice.
15 The weight also of gold for the h candlesticks, and gold for their lamps, with the weight for euery candlesticke, and for the lampes thereof, and for the candlestickes of siluer by the weight of the candlesticke, and the lampes thereof, according to the vse of euery candlesticke,
16 And the weight of the gold for the tables of shewbread, for euery table, and siluer for the tables of siluer,
17 And pure gold for the fleshhookes, and the bowles, and ‖ plates, and for basins, gold in weight for euery basin, and for siluer basins, by weight for euery basin,
18 And for the altar of incense pure gold by weight, and gold for the patterne of i the charet of the Cherubs that spread themselues, and couered the Arke of the couenant of the Lord:
19 All, said he, by writing sent to mee k by the hand of the Lord which made mee vnderstand all the workemanship of the patterne.
20 And Dauid saide to Salomon his sonne, Be strong & of a valiant courage, and doe it: feare not, nor be afraid: for the Lord God, euen my God is with thee: he will not leaue thee nor forsake thee, till thou hast finished all the worke for the seruice of the house

c If he continue to keep my Law, and depart not therefrom, as he doth hitherto.
d To wit, of Canaan.
e He declareth that nothing can separate the from the commodity of this land, both for themselues and their posterity, but their sinnes and iniquity. 1. Sam. 16.7. psal. 7.9, 10. verse. 11, 20. and 17.10. and 20.12.
f Meaning, for his Arke.
g Put it in execution.
‡ Ebr. that were in his spirit with him
h That is, ten Candlesticks, 1. King. 7.49.
‖ Or, couering.
i Meaning of the Mercyseat which couered the Ark which was called the charet, because the Lord declared himself there.
k For al this was left in writing in the booke of the Law, Exo. 25.40 which booke the king was bound to put in execution, Deut. 17.19.

‖ Or, chiefe seruants. Gen. 37.36.
a Where the Arke should remaine and remoue no more to and fro. Psal. 99.5. 2. Sam. 7.5, 13. chap 22.8.
b According to the prophesie of Iaakob, Gen. 49.8. Wisd 9.7.

house of the Lord.

21 Behold also, the companies of the Priests and the Leuites for all the seruice of the house of God, euen they shall be with thee for the whole worke, [1] with euery free heart that is skilfull in any maner of seruice. The princes also and all the people will be ‡wholy at thy commandement.

[1] That is, every one wil be ready to help thee with those gifts that God hath giuen him.
‡ *Ebr. at all thy words.*

CHAP. XXIX.

2 The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thankes to the Lord. 20 He exhorteth the people to do the same. 22 Salomon is created King. 28 Dauid dieth, and Salomon his sonne reigneth in his stead.

MOreouer Dauid the King sayd vnto all the Congregation, God hath chosen Salomon mine only sonne yong and tender, and the worke is great: for this house is not for man, but for the [a] Lord God.

2 Nowe I haue prepared with all my power for the house of my God, gold for vessels of golde, and siluer for them of siluer, and brasse for things of brasse, yron for things of yron, and wood for things of wood, and Onix stones, and stones to be set, and carbuncle stones, and of diuers colours, and all precious stones, and marble stones in abundance.

3 Moreouer, because I haue [b] delight in the house of my God, I haue of mine owne golde and siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuary,

4 Euen [c] three thousand talents of gold of the golde of Ophir, and seuen thousand talents of fined siluer to ouerlay the wals of the houses.

5 The gold for the things of gold, and the siluer for things of siluer, and for all the worke by the hands of artificers: and who is [d] willing ‖ to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands, and of hundreds, with the rulers of the Kings worke, offered willingly.

7 And they gaue for the seruice of the house of God fiue thousand talents of gold, and ten thousand pieces, and ten thousand talents of siluer, and eighteene thousand talents of brasse, and one hundred thousand talents of yron.

8 And they with whome precious stones were [e] found, gaue them to the treasure of the house of the Lord, by the hand of Iehiel the Gershunnite.

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord with a [f] perfect heart. And Dauid the King also [g] reioyced with great ioy.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid sayd, Blessed be thou, O Lord God of [g] Israel our Father for euer and euer.

11 Thine, O Lord, is greatnesse, and power, and glory, and victory, and prayse: for all that is in heauen and in earth is thine: thine is the kingdome, O Lord, and thou exceldest as head ouer all.

12 Both riches and honour come of thee, and thou raignest ouer all, and in thine hand is power and strength, & in thine hand it is to make great, & to giue strength vnto all.

13 Now therefore our God wee thanke thee, and prayse thy glorious Name.

14 But who am I, and what is my people, that we should be able to offer willingly after this sort? for all things [h] come of thee: and of thine owne hand wee haue giuen thee.

15 For we are [i] strangers before thee, and sojourners, like all our Fathers: our dayes are like the shadow vpon the earth, & there is none [i] abiding.

16 O Lord our God, all this abundance that we haue prepared to build thee an house for thine holy Name, is of thine hand, & all is thine.

17 I know also my God, that thou *triest the heart, and hast pleasure in righteousnes: I haue offered willingly in the vprightnes of mine heart all these things: now also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Izhak and Israel our Fathers, keepe this for euer in the [k] purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfite heart to keepe thy commandements, thy testimonies and thy statutes, and to doe all things, & to build the house which I haue prepared.

20 ¶ And Dauid said to all the Congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their Fathers, and bowed downe their heads, & worshipped the Lord, and the [l] King.

21 And they offered sacrifices vnto the Lord, & on the morrow after that day, they offered burnt offerings vnto the Lord, euen a thousand yong bullockes, a thousand rams and a thousand sheepe, with their [m] drink offrings, and sacrifices in abundance for all Israel.

22 And they did eate and drinke before the Lord the same day with great ioy, and they made Salomon the sonne of Dauid King the second time, and anoynted him Prince before the Lord, & Zadok for the hie Priest.

23 So Salomon sate on the [n] throne of the Lord as King in stead of Dauid his Father, and prospered: and all Israel obeyed him.

24 And all the Princes & men of power, & all the sonnes of King Dauid ‡ submitted themselues vnder King Salomon.

25 And the Lord magnified Salomon in dignity, in the sight of all Israel, & gaue him so glorious a Kingdome, as no King had before him in Israel.

26 ¶ *This Dauid the sonne of Ishai reigned ouer all Israel.

27 And the space that hee reigned ouer Israel, was forty yeere: seuen yeere reigned hee in Hebron, and three and thirty yeere

a And therefore it ought to be excellent in all points.

b His great zeale toward the furtherance of the Temple made him to spare no expences, but to bestow his owne peculiar treasure.

c He sheweth what he had of his owne store for the Lords house.

d He was notonly liberall himselfe, but prouoked others to set forth the worke of God.
‖ *Or, to offer.*

e Meaning, them that had any.

f That is, with a good courage, and without hypocrisie.
Psal. 122.1.

g Which didst reueile thy selfe to our father Iaakob.

h We giue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporal or spirituall, we receiue them all of God, & therfore must giue him the glory.

i And therefore haue this land but lent to vs for a time.
‡ *Ebr. waiting for them to returne.*
1. Sam. 16.7. chap. 28.9.

k Continue them in this good mind, that they may serue thee willingly.

l That is, did reuerence to the King.

m Meaning, all kind of liquor which they mingled with their sacrifices, as wine oyle, &c.

n This declareth that the Kings of Iudah were figures of Christ, who was the true anoynted, and to whom God gaue the chiefe gouernment of all things.
‡ *Ebr. gaue the hand.*

*1. King. 2.11.

reigned he in Ierusalem:

28 And hee died in a good age, full of dayes, riches, and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the King, first and last, behold, they are written in the booke of Samuel the Seer, and in the booke of [o] Nathan the Prophet, and in the booke of Gad the Seer,

30 With all his reigne & his power, and [p] times that went ouer him, and ouer Israel, and ouer all the kingdoms of the earth.

o The bookes of Nathan & Gad, are thought to haue been lost in the captiuity.

p Meaning, the troubles and griefes.

The second booke of Chronicles.

THE ARGVMENT.

THis second booke conteineth briefly in effect that, which is comprehended in the two books of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this story are certaine things declared & set forth more copiously then in the books of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the godly Kings, when they saw the plagues of God prepared against their countrey for sin, had recourse to the Lord, and by earnest prayer were heard and the plagues remoued. The second, how it is a thing that greatly offendeth God, that such as feare him & professe his religion should ioyne in amity with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, & were very zealous to set forth his Religion throughout all their dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true religion and word of God, set vp idolatry, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe acts from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, & conteine in the whole, three thousand fiue hundred threescore and eighteene yeeres and sixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 He prayeth vnto God to giue him wisedome: 11 Which he giueth him & more 14 The number of his charets and horsemen, 15 And of his riches.

THen Salomon the sonne of Dauid was ‖ confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

‖ Or *established and strong, reade* 1. *King.* 2. 46.

2 And Salomon [a] spake vnto all Israel, to the captaines of thousands, and of hundreths, and to the Iudges and to all the gouernours in all Israel, euen the chiefe Fathers.

a That is, he proclaimed a solemne sacrifice, and commanded that all should be at the same.

3 So Salomon and all the Congregation with him went to the high place that was at [b] Gibeon: for there was the Tabernacle [c] of the Congregation of God which Moses the seruant of the Lord had made in the wildernesse.

b Reade 1. King. 3. 4.

c So called, because that God thereby shewed certaine signes to the Congregation of his presence.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for hee had pitched a tent for it in Ierusalem.

5 Moreouer the [d] brasen Altar *that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

d Which was for the burnt offerings, Exo. 27. 1. *Exod.* 38. 1, 2.

6 And Salomon offered there before the Lord vpon the brasen Altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offerings offered he vpon it.

1. *King.* 3. 4.

7 ¶ The same night did God appeare vnto Salomon, and said vnto him, Aske what I shall giue thee.

8 And Salomon sayd vnto God, Thou hast shewed great mercie vnto Dauid my father, and hast made mee to reigne in his stead.

e Performe thy promise made to my father concerning me.

9 Now therefore, O Lord God, let thy promise vnto Dauid my father bee [e] true: for thou hast made me king ouer a great people, like to the dust of the earth.

10 Giue mee now wisedome and knowledge, that I may [f] goe out and goe in before this people: for who can iudge this thy great people?

f That I may gouerne this people, reade 1. Chron 27. 1 and 1. King 3. 7.

11 And God said to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures, nor honour, nor the liues of thine enemies, neither yet hast asked long life, but hast asked for thee wisedome and knowledge, that thou mightest iudge my people, ouer whom I haue made thee King.

g That is, to be reuenged on thine enemies.

12 Wisedome and knowledge is granted vnto thee, and I will giue thee riches, and treasures and honour, so that there hath not beene the like among the Kings which were before thee, neither after thee shall there bee the like.

13 Then Salomon came from the high place that was at Gibeon, to Ierusalem from before the Tabernacle of the congregation, and reigned ouer Israel.

14 * And Salomon gathered the charets and horsemen: and he had a thousand and foure hundred charets, and twelue thousand horsemen whom hee placed in the [h] charet cities, and with the king at Ierusalem.

1. *King.* 10. 26.

h Which were cities appointed to keepe and maintaine the charets.

15 And the King gaue siluer and gold at Ierusalem as [i] stones, and gaue cedar trees as the wilde figge trees, that are abundantly in the playne.

i He caused so great plenty, that it was no more esteemed then stones. *Isa.* 19. 9. *ezek.* 27. 7.

16 Also Salomon had horses brought out of Egypt, and * fine linnen: [k] the kings merchants receiued the fine linnen for a price.

k Reade 1. King. 10. 28.

17 They came vp also and brought out of Egypt some charet, worth fiue hundreth shekels of siluer, that is, an horse for an hundred and fifty: and thus they brought horses to all the Kings of the Hittites, and to the kings of Aram by their ‡ meanes.

‡ *Ebr. hands.*

CHAP.

CHAP. II.

2 The number of Salomons workemen to build the Temple. 3 Salomon sendeth to Huram the king of Tyrus for wood and workemen.

THen Salomon determined to build an house for the Name of the Lord, and an ‖ house for his kingdome.

2 And Salomon told out seuenty thousand that bare burdens, & fourescore thousand men to hew stones in the mountaine, and three thousand and [a] fiue hundred to ouersee them.

3 And Salomon sent to ‖ Huram the King of Tyrus, saying, As thou hast done to Dauid my father, & diddest send him Cedar trees to build him an house to dwell in, so doe to me.

4 Beholde, I build an house vnto the Name of the Lord my God to sanctifie it vnto him, & to burne sweete incense before him, and for the continuall shew bread, and for the burnt offerings of the morning, and euening, on the Sabbath dayes, and in the new moneths, & in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God aboue all gods.

6 Who is hee then that can bee able to build him an house, when the heauen, and the heauen of heauens cannot conteine him? who am I then that I should build him an house? but I doe it to burne [b] incense before him.

7 Send mee now therefore a cunning man that can worke in golde, in siluer, & in brasse, and in yron, & in purple, & ‖ crimosin, and blue silke, and that can graue in grauen work with the cunning mẽ that are with me in Iudah & in Ierusalem, whom Dauid my Father hath prepared.

8 Send mee also cedar trees, firre trees and [c] ‖ Algummim trees from Lebanon: for I know that thy seruants can skill to hew timber in Lebanon: and behold my seruants shalbe with thine,

9 That they may prepare mee timber in abundance: for the house which I doe build, is great and wonderfull.

10 And beholde, I will giue to thy seruants the hewers and the cutters of timber, twentie thousand ‡ measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twentie [d] thousand baths of oyle.

11 Then Huram king of Tyrus answered in writing which hee sent to Salomon, Because the Lord hath loued his people, hee hath made thee King ouer them.

12 Huram said moreouer, Blessed be the Lord God of Israel, which made the heauen, and the earth, and that hath giuen vnto Dauid the King a [e] wise sonne, that hath discretion, prudence and vnderstanding, to build an house for the Lord, and a palace for his Kingdome.

13 Now therefore I haue sent a wise man, and of vnderstanding of my father Hurams,

14 The sonne of a woman of the [f] daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in gold, in siluer, in brasse, in yron, in stone, and in timber, in purple, in blue silke, and in fine linnen, and in crimosin, and can graue in all grauen workes, and broyder in all broydered worke that shall be giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And wee will cut wood in Lebanon as much as thou shalt need, & will bring it to thee in ‖ rafts by the sea to ‖ Iapho, & thou mayest cary them to Ierusalem.

17 ¶ And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father Dauid had numbred them: and they were found an hundreth and three and fiftie thousand, and fiue hundreth,

18 And he set seuenty thousand of them to the burden, and fourescore thousand to hew stones in the mountaine, and three thousand and fiue hundred ouerseers to cause the people to worke.

CHAP. III.

1 The Temple of the Lord, and the porch are builded, with other things thereto belonging.

THen [a] Salomon began to build the house of the Lord in Ierusalem, in mount [a] Moriah, which had beene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of [b] Ornan the Iebusite.

2 And hee began to build in the second moneth & the second day, in the fourth yeere of his reigne.

3 And these are the measures, whereon Salomon grounded to build the house of God: the length of cubites after the first [b] measure, was threescore cubites, and the breadth twenty cubites:

4 And the porch, that was before the length in the front [c] of the breadth was twentie cubites, and the height was an [d] hundreth and twenty, and he ouerlaid it within with pure gold.

5 And the greater house hee ceiled with firre tree, which hee ouerlayde with good gold, and grauen thereon palme trees and chaines.

6 And hee ouerlayd the house with precious stone for beautie: and the gold was gold of [d] Parnaim.

7 The house, I say, the beames, postes, and walles thereof, and the doores thereof ouer layd hee with gold, and grauen Cherubims vpon the walles.

8 ¶ Hee made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twentie cubites, and the breadth thereof twentie cubites: and he ouerlayd it with the best gold, of fiue hundreth talents.

9 And the weight of the nailes was fiftie shekels of gold, and he ouerlayd the chambers with gold:

[a] Which is to be vnderstood of all sorts of officers & ouerseers: for els the chiefe officers were but 3300. as 1. King 5. 16.

‖ Or, Hiram.

2. Sam 5. 11.

[b] That is, to do the seruice which hee hath commanded, signifying that none is able to honour and serue God in that perfection as his maiesty deserueth.

‖ Or, skarlet.

[c] Some take it for brasil, or the wood called Ebenum, others for corall.

‖ Or, Almuggim.

‡ Ebr. corim.

[d] Of bath reade 1. Kin. 7. 26. it is called also Epha: but Epha is to measure drie things, as Bath is a measure for liquors.

[e] The very heathen confessed that it was a singular gift of God, when he gaue to any nation a King that was wise and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God,

[f] It is also written that shee was of the tribe of Naphtali. 1. Kin. 7. 14. which may be vnderstood that by reason of the confusion of the tribes which then began to be, they maried in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphtali.

‖ Or, Shippes.

‖ Or, Ioppe.

1. King 6. 1.

[a] Which is the mountain where Abraham thought to haue sacrificed his son, Gen. 22. 2. 2. Sam 24. 16, 21

[b] According to the whole length of the Temple, comprehending the most holy place with the rest.

[c] It conteined as much as did the breadth of the Temple, 1. King 6. 3.

[d] From the foundation to the top for in the booke of Kings mention is made from the foundation to the first stage.

[e] Some thinke it is that place which is called Peru.

10 ¶ And in the house of the most holy place hee made two Cherubims wrought like children, and ouerlaid them with gold.

11 * And the wings of the Cherubims were twenty cubites long: the one wing was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, ioyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twentie cubites: they stood on their feete, and their faces were toward the house.

14 ¶ He made also the f vaile of blue silke, and purple, and crimosin, and fine linnen, and wrought Cherubims thereon.

15 ¶ And hee made before the house two pillars g of fiue and thirty cubites high: and the chapiter that was vpon the top of each of them, was fiue cubites.

16 Hee made also chaines for the Oracle, and put them on the heads of the pillars, and made an h hundred pomegranates, and put them among the chaines.

17 And hee set vp the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand, Iachin, and that on the left hand, Boaz.

CHAP. IIII.

1 The Altar of brasse. 2 The molten sea. 6 The caldron. 7 The candlesticks, &c.

AND hee made an Altar of brasse twenty cubites long, and twenty cubites broad, and ten cubites high.

2 And hee made a molten a Sea of ten cubites from brim to brim, round in compasse, & fiue cubites high: and a line of thirty cubites did compasse it about.

3 And vnder b it was the fashion of oxen, which did compasse it round about, c ten in a cubite compassing the Sea about: two rowes of oxen were cast when it was molten.

4 It stoode vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, & three looked toward the East, and the Sea stood aboue vpon them, and all their hinder parts were inward.

5 And the thicknesse thereof was an hand breadth, and the brimme thereof was like the worke of the brimme of a cup, with flowres of || Lilies: it conteined d three thousand baths.

6 ¶ He made also ten caldrons, and put fiue on the right hand, and fiue on the left, to wash in them, and to cleanse in them that which appertained to the burnt offerings: but the Sea was for the Priests to wash in.

7 ¶ And hee made ten candlesticks of gold, according to e their forme) and put them in the Temple, fiue on the right hand, and fiue on the left.

8 ¶ And hee made ten tables and put them in the Temple, fiue on the right hand, and fiue on the left: and hee made an hundred basens of gold.

9 And he made the court of the Priests, and the f great Court, and doores for the Court, and ouerlaid the doores thereof with brasse.

10 And hee set the Sea on the right side Eastward toward the South.

11 And Huram made ||pots, and besoms, and basens, and Huram finished the worke that he should make for King Salomon for the house of God:

12 To wit, two pillars, and the bowles, and the chapiters on the top of the two pillars, & two grates to couer the two bowles of the chapiters, which were vpon the top of the pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars.

14 Hee made also bases, and made caldrons vpon the bases:

15 And a Sea and twelue buls vnder it:

16 Pots also and besoms, and fleshhookes, and all these vessels made Huram his i father to King Salomon for the house of the Lord, of shining brasse.

17 In the plaine of Iorden did the king cast them in clay, betweene Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also, & the tables whereon the h shewbread stood.

20 Moreouer the candlesticks, with their lamps to burne them after the maner, before the Oracle of pure gold:

21 And the flowres, and the lampes, and the snuffers of gold, which was fine gold:

22 And the || hookes, and the basens, and the spoones, and the ashpans of pure gold: the entry also of the house and doores thereof within, euen of the most holy place: and the doores of the house, to wit, of the Temple, were i of gold.

CHAP. V.

1 The things dedicated by Dauid, are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They sing praise to the Lord.

SO * was all the worke finished that Salomon made for the house of the Lorde: and Salomon brought in the things that Dauid his father had dedicated, with the siluer and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem, to bring vp the Arke of the Couenant of the Lord from the a citie of Dauid, which is Zion.

3 And all the men of Israel assembled vnto the King at the b feast: it was in the seuenth

1. *King.6.24.*

f Which separated the Temple from the most holy place.

g Euery one was eighteene cubits long: but the halfe cubite could not be seene: for it was hid in the roundnes of the chapiter, and therefore he giueth to euery one but seuenteene and an halfe.

h For euery pillar an hundred, reade 1. King. 7. 20.

a A great vessel of brasse so called because of ỹ great quantitie of water which it conteined, 2. King. 7. 23.

b Meaning, vnder the brim of the vessell, as 1. King. 7. 24.

c In the length of euery cubite were ten heads or knops which in all are 300.

||*Or, flowre delices.*

d In the first booke of Kings, chap. 7. 26. mention is onely made of two thousand: but the lesse number was taken there, and here according as the measures prooued afterward, is declared.

e Euen as they should be made.

f Called also the porch of Salomon, Acts 3. 11. It is also taken for the Temple where Christ preached, Mat. 21. 23.

||*Or, caldron.*

g Whom Salomon reuerenced for the gifts that God had giuen him, as a father: he had the same name also that Huram the king of Tyrus had: his mother was a Ieweesse, and his father a Tyrian. Some read for his father, the authour of this worke

h In Ebrew, the bread of the faces, because they were set before the Arke where the Lord shewed his presence.

||*Or, instruments of musicke.*

i That is, couered with plates of gold.

a Read 2. Sam. 6. 12.

b When the things were dedicate and brought into the Temple.

c Called in Ebrew Ethanim, conteining part of September, & part of October, 1. King. 8. 2. which moneth the Iewes called the first moneth, because they say that the world was created in that moneth, and after they came from Egypt, they began at March: but because this opinion is vncertaine, wee make March euer the first as best writers doe.

seuenth c moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke, and the Tabernacle of the Congregation: ‡ all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And king Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke offering sheepe and bullockes, which could not be told nor numbred for multitude.

7 So the Priestes brought the Arke of the Couenant of the Lord vnto his place, into the Oracle of the house, into the most holy place, euen vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

9 And they drewe out the barres, that the endes of the barres might be seene out of the Arke before the Oracle, but they were not seene ‖ without: and there they are vnto this day.

10 Nothing was in the Arke, saue d the two Tables, which Moses gaue at Horeb, where the Lord made a Couenant with the children of Israel, when they came out of Egypt.

11 And when the Priests were come out of the Sanctuary (for all the Priestes that were present, were e sanctified and did not waite by course.

12 And the Leuites the singers of al sorts, as of Asaph, of Heman, of Iedithun, and of their sonnes and of their brethren, being clad in fine linnen, stood with cymbals, and with viols and harpes at the East ende of the altar, and with them an hundred and twenty Priests blowing with trumpets:

13 And they were f as one, blowing trumpets, and singing, and made one sound to be heard in praising and thanking the Lord, and when they lift vp their voyce with trumpets and with cymbals, and with instruments of musicke, and when they praysed the Lorde, singing, g For he is good, because his mercy lasteth for euer) then the house, euen the house of the Lord was filled with a cloud.

14 So that the Priestes could not stand to minister, because of the cloud: for the glorie of the Lord had filled the house of God.

‖ *Or, without the Oracle.*

d For Aarons rod and Manna were taken thence before it was brought to this place.

e Were prepared to serue the Lord.

f They agreed all in one tune.

g This was the effect of their songs, as Psal. 118. 1. and psal. 136. 1.

CHAP. VI.

3 Salomon blesseth the people. 4 He prayseth the Lord. 14 Hee prayeth vnto God for those that shall pray in the Temple.

1. *King.* 8. 12. a After that he had seene the glory of the Lord in the cloude.

THen * Salomon a sayd, The Lord hath sayd, that hee would dwell in the darke cloude:

2 And I haue built thee an house to dwel in, an habitation for thee to dwel in for euer.

3 And the king turned his face, and blessed all the Congregation of Israel, (for all the Congregation of Israel stood there)

4 And he sayd, Blessed bee the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his ‖ hand fulfilled it, saying,

‖ *Or, power.*

5 Since the day that I brought my people out of the land of Egypt, I chose no city of all the tribes of Israel to build an ‖ house, that my Name might be there, neither chose I any man to bee a ruler ouer my people Israel.

‖ *Or, Temple.*

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 * And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel,

2. *Sam.* 7 3.

8 But the Lord said to Dauid my father, ‡ Whereas it was in thine heart to build an house vnto my Name, thou diddest well that ‡ thou wast so minded.

‡ *Ebr. that it was in thine heart.*

9 Notwithstanding thou shalt not build the house, but thy sonne which shall come out of thy loines, he shall build an house vnto my Name.

10 And the Lord hath performed his word that hee spake: ‡ I am risen vp in the roume of Dauid my father, and am set on the throne of Israel, as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the b Couenant of the Lord, that hee made with the children of Israel.

b Meaning, the two Tables wherein is conteined the effect of the Couenant that God made with our fathers.

12 ‡ And the king c stood before the altar of the Lord in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brasen scaffold and set it in the mids of the court, of fiue cubits long, and fiue cubits broad, and three cubits of height, and vpon it he stood ‡ kneeled downe vpon his knees before all the Congregation of Israel, and d stretched out his hands towards heauen)

c On a scaffold that was made for that purpose, that he praying for the whole people might be heard of all, as 1. king. 8. 22.

14 And said, O Lord God of Israel, * there is no God like thee in heauen nor in earth, which keepest couenant, and mercy vnto thy seruants, that walke before thee with al their heart,

d Both to giue thanks for the great benefits of God bestowed vpon him, and also to pray for the perseuerance and prosperitie of his people. 2. *Mac* 2. 8.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hath fulfilled it with thine ‖ hand, as appeareth this day.

‖ *Or, in effect, or by thy power.*

16 Therefore now Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou ‡ shalt not want a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take heed to their waies, to walke in my Lawe, as thou hast walked before mee.

‡ *Ebr. a man shall not be cut off.*

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true indeed that God will dwel with man on earth? Behold, the * heauens, and the heauens of heauens are not able to conteine thee, how much more vnable is this house, which I haue built?)

1. *King.* 8. 27.

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crie and prayer

which thy ſeruant prayeth before thee,

20 That thine [e] eyes may be open toward this houſe, day and night, euen toward the place wherof thou haſt ſaid, that thou wouldeſt put thy Name there: that thou mayeſt hearken vnto the prayer which thy ſeruaunt prayeth in this place.

21 Heare thou therefore the ſupplication of thy ſeruaut, & of thy people Iſrael, which they pray in this place, and heare thou in the place of thine habitation, euen in heauen, and when thou heareſt, be mercifull.

22 ¶ * When a man ſhall ſinne againſt his [f] neighbour, and he lay vpon him an oath to cauſe him to ſweare, and the ‡ ſwearer ſhal come before thine altar in this houſe,

23 Then heare thou in heauen, and doe, and iudge thy ſeruants, in recompenſing the wicked to bring his way vpon his head, and in iuſtifying the righteous, to giue him according to his righteouſneſſe.

24 ¶ And when thy people Iſrael ſhall be ouerthrowen before the enemie, becauſe they haue ſinned againſt thee, and turne againe and ‖ confeſſe thy Name, and pray, and make ſupplication before thee in this houſe,

25 Then heare thou in heauen, and bee merciful vnto the ſinne of thy people Iſrael, and bring them againe vnto the land, which thou gaueſt to them and to their fathers.

26 When heauen ſhalbe ſhut vp, and there ſhall be no raine, becauſe they haue ſinned againſt thee, and ſhall pray in this place, and confeſſe thy Name & ‖ turne from their ſinne when thou doeſt afflict them,

27 Then heare thou in heauen, and pardon the ſinne of thy ſeruants and of thy people Iſrael, (when thou haſt taught them the good way wherin they may walke) and giue raine vpon thy land which thou haſt giuen vnto thy people to inherite.

28 ¶ * When there ſhall be famine in the land, when there ſhall be peſtilence, blaſting, or mildew, when there ſhall be graſſhopper, or caterpillar, when their enemie ſhal beſiege them in the ‡ cities of their land, or any plague, or any ſickeneſſe,

29 Then what prayer and ſupplication ſoeuer ſhall be made of any man or of all thy people Iſrael, when euery one ſhall know his owne plague and his owne diſeaſe, and ſhall ſtretch forth his hand toward this houſe,

30 Heare thou then in heauen, thy dwelling place, and bee mercifull, and giue euery man according vnto all his wayes, as thou doeſt know his [h] heart (for thou only knoweſt the hearts of all the children of men)

31 That they may feare thee, and walke in thy wayes as long as they liue in the land, which thou gaueſt vnto our fathers.

32 ¶ Moreouer, as touching the ſtranger which is not of thy people Iſrael, who ſhall come out of a farre countrey for thy great Names ſake, and thy mighty hand, and thy ſtretched out arme: when they ſhall come and [i] pray in this houſe,

33 Heare thou in heauen thy dwelling place, and do according to all that the ſtranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, like thy people Iſrael: and that they may know that thy Name is called vpon in this houſe which I haue built.

34 ¶ * When thy people ſhall goe out to battell againſt their enemies by the way that [k] thou ſhalt ſend them, and they pray to thee, ‖ in the way toward this citie, which thou haſt choſen, euen toward the houſe which I haue built to thy Name,

35 Then heare thou in heauen their praier and their ſupplication, and iudge their cauſe.

36 If they ſinne againſt thee (* for there is no man that ſinneth not) and thou be angry with them, and deliuer them vnto the enemies, and they take them and cary them away captiue vnto a land farre or neere,

37 If they ‖ turne againe to their heart in the land whither they bee caried in captiues, and turne and pray vnto thee in the land of their captiuitie, ſaying, We haue ſinned, wee haue tranſgreſſed, and haue done wickedly,

38 If they turne againe vnto thee with all their heart, and with all their ſoule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land which thou gaueſt vnto their fathers, and toward the citie which thou haſt choſen, and toward the houſe which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation, their prayer and their ſupplication, and ‖ iudge their cauſe, and be mercifull vnto thy people which haue ſinned againſt thee.

40 Now my God, I beſeech thee, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place.

41 * Now therefore ariſe, O Lord God, to come into thy [l] reſt, thou and the Arke of thy ſtrength: O Lord God, let thy Prieſts bee clothed with [m] ſaluation, and let thy Saints reioyce in goodneſſe.

42 O Lord God, refuſe not the face of [n] thine anoynted: remember the mercies promiſed to Dauid thy ſeruant.

CHAP. VII.

1 *The fire conſumeth the ſacrifice.* 2 *The glorie of the Lorde filleth the Temple.* 12 *He heareth his prayer,* 17 *And promiſeth to exalt him and his throne.*

AND * when Salomon had made an ende of praying, [a] fire came downe from heauen, and conſumed the burnt offring and the ſacrifices: and the glory of the Lord filled the houſe,

2 So that the Prieſts could not enter into the houſe of the Lord, becauſe the glory of the Lord had filled the Lords houſe.

3 And when all the children of Iſrael ſaw the fire, and the glory of the Lord come downe vpon the houſe, they bowed themſelues with their faces to the earth vpon the pauement, and worſhipped, and prayſed the Lord, ſaying, For he is good, becauſe his mercie laſteth for euer.

4 * Then the king & all the people offred ſacri-

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e That thou mayeſt declare in effect, that thou haſt a continuall care ouer this place.

1. *King* 8 31.

f By retaining any thing from him, or els by denying that which he had left him to keep, or doe him any wrong.

‡ *Ebr. othe.*

g Meaning, to giue him that which he hath deſerued.

‖ *Or, praiſe.*

‖ *Or, toward this place.*

Chap. 20. 9.

‡ *Ebr. in the land of their gates.*

h He declareth that the prayers of hypocrites can not be heard, nor of any but of them which pray vnto God with an vnfained faith and in true repentance.

i He ſheweth that before God there is no acception of perſon, but all people that feareth him, and worketh righteouſneſſe is accepted, Act. 10. 35.

k Meaning, that none ought to enterpriſe any warre, but at the Lords commandement, that is, which is lawfull by his word.

‖ *Or, according to the maner of this citie*

1. *King.* 8 46. *eccles.* 7. 27. 1. *Iohn* 1. 8.

‖ *Or, repent.*

‖ *Or, maintaine their right.*

Pſal. 132. 8.

l That is, into thy Temple.

m Let them be preſerued by thy power and made vertuous & holy.

n Heare my praier, which am thy anoynted king.

2. *Macca.* 2. 10.

a Herby God declared that he was pleaſed with Salomons prayer.

1. *King.* 8. 62, 63.

sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twenty thousand bullocks, and an hundred and twenty thousand sheepe. So the King and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Leuites with the instruments of musicke of the Lord, which King Dauid had made to praise the Lord, Because his mercy lasteth for euer: when Dauid praysed God ‡ by them, the Priests also blew trumpets ouer against them: and all they of Israel stood by.

‡ Ebr. by their hands.

7 Moreouer Salomon halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fat of the peace offerings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering, and the meate offering, and the fat.

8 And Salomon made [b] a feast at that time of seuen dayes, and all Israel with him, a very great congregation, from the entring in of Hamath, vnto the riuer of Egypt.

b The feast of the Tabernacles which was kept in the seuenth moneth.

9 And in the eight day they [c] made a solemne assembly: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

c They assembled to heare the word of God after that they had remained seuen dayes in the boothes or tabernacles.

10 And the [d] three and twentieth day of the seuenth moneth, he sent the people away into their tents, ioyous and with glad heart because of the goodnesse that the Lord had done for Dauid and for Salomon, and for Israel his people.

d They had leaue to depart the two and twentieth day, 1. King. 8. 66. but they went not away till the next day. 1. King. 9. 1. Numb. 12. 6.

11 *So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart, to make in the house of the Lord: and he prospered in his house.

12 ¶ And the Lord *appeared to Salomon by night, and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be a house of sacrifice.

13 If I shut the heauen that there be no raine, or if I commaund the grashopper to deuoure the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselues and pray, and seeke my presence, and turne from their wicked wayes, then will I heare in heauen, and be mercifull to their sinne, and will [e] heale their land:

e I will cause the pestilence to cease, & destroy the beasts that hurt the fruits of the earth, and send raine in due season.

15 Then mine eyes shalbe open, and mine eares attent vnto the prayer made in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdome, according as I made the couenant with Dauid thy father, saying, *Thou shalt not want a man to be ruler in Israel.

Chap. 6. 16.

19 But if ye turne away, and forsake my statutes and my commandements which I haue set before you, and shall goe and serue other gods, and worship them,

20 Then will I plucke them out of my land which I haue giuen them, and this house which I haue [f] sanctified for my name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glory: and whereas men abuse those things which God hath appointed to set forth his praise, he doeth withdraw his graces thence.

21 And this house which is most hie, shall be an astonishment to euery one that passeth by it, so that hee shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answere, Because they forsooke the Lorde God of their fathers, which brought them out of the land of Egypt, and haue taken hold of other gods, and haue worshipped them, and serued them, therefore hath hee brought all this euill vpon them.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributarie vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

AND * after [a] twentie yeere, when Salomon had built the house of the Lord, and his owne house,

1. King. 9. 10.

a Signifying, that hee was twenty yeere in building them.

2 Then Salomon built the cities that Huram [b] gaue to Salomon, and caused the children of Israel to dwell there.

b That is, which Hiram gaue again to Salomon because they pleased him not: and therefor called them Cabul, that is, dirt or filth, 1. Kin. 9. 13.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wildernesse, and repaired all [c] the cities of store which he built in Hamath.

c Meaning, of munitions and treasures for the warre.

5 And he built [d] Beth-horon the vpper, and Beth horon the nether, cities defenced with walles, gates and barres:

d That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1. Chron. 6. 68. and 7. 24.

6 Also Baalath, and all the cities of store that Salomon had, and all the charet cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to build in Ierusalem, and in [e] Lebanon, and throughout all the land of his dominion,

e Reade 1. King. 7. 2.

7 And all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hiuites, and the Iebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make ‡ tributaries vntill this day.

‡ Ebr to come vp to tribute.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, euen [f] two hundreth and fiftie that bare rule ouer the people.

f For in all there were 3300. but here he meaneth of them that had the principall charge, reade 1. King. 9. 23.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the house that he had built for her: for hee sayd, My wife shall not dwell in the house of Dauid king of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomō offred burnt offrings

vnto the Lord, on the * altar of the Lorde which he had built before the porch,

Chap. 4. 1.

13 To * offer according to the commandement of Moses ‖ euery day, in the Sabbaths, and in the new moones, and in the solemne feastes, ꝑ three tymes in the yeare, that is, in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacles.

Exod. 29. 39. ‖ Or, after the maner of euery day. g Reade Leuit. 23.

14 And he set the courses of the Priests to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to prayse and minister before the Priests euery day, and the porters by * their courses, at euery gate: for so was the commandement of Dauid the man of God.

1. Chron. 24. 1.

15 And they declined not from the commaundement of the King, concerning the Priests & the Leuites, touching all things, and touching the treasures.

16 ¶ Now Salomon had made prouision for all the h worke, from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perfit.

h Both for the matter, and also for the workemanship.

17 Then went Salomon to Ezion geber, and to Eloth by the i sea side in the land of Edom.

i Meaning, the red sea.

18 And Huram sent him by the hands of his seruants, ships, and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence k foure hundreth and fiftie talents of gold, and brought them to King Salomon.

k Which summe is thought to mount to three millions and sixe hundreth thousand crowns: for here is mention made of thirtie moe, then are spoken of, 1. King. 9. 28.

CHAP. IX.

1. 9 *The Queene of Sheba commeth to see Salomon, and bringeth gifts.* 13 *His yeerely reuenues.* 30 *The time of his reigne.* 31 *His death.*

1. King. 10. 1. matth. 12. 42. luke 11. 31.

AND * when the Queene of Sheba heard of the fame of Salomon, shee came to ª proue Salomon with hard questions at Ierusalem with a very great traine, and camels that bare sweete odours, and much golde, and precious stones: and when shee came to Salomon, she communed with him of all that was in her heart.

a To know whether his wisdom were so great as the report was.

2 And Salomon declared her all her questions, and there was b nothing hid from Salomon, which he declared not vnto her.

b There was no question so hard that he did not solue.

3 Then the Queene of Sheba saw the wisedome of Salomon, and the house that he had built,

4 And the meate of his table, and the sitting of his seruants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his ‖ burnt offrings, which hee offered in the house of the Lord, and she was ‡ greatly astonied.

‖ Or, galleries whereby he went vp. ‡ Ebr. there was no more spirit in her.

5 And she said to the King, It was a true word which I heard in mine owne land of thy ‖ sayings, and of thy wisedome:

‖ Or, actes.

6 Howbeit I beleeued not their report, vntill I came, and mine eyes had seene it: and behold, the one halfe of thy great wisedome was not tolde mee: for thou exceedest the fame that I heard.

7 Happie are thy men, and happie are these thy seruants, which stand before thee alway and heare thy wisedome.

8 Blessed bee the Lord thy God, which loued thee, to set thee on his c throne as King, in the stead of the Lord thy God: because thy God loueth Israel, to establish it for euer, therefore hath hee made thee King ouer them, to execute iudgement and iustice.

c Meaning, that the Israelites were Gods peculiar people, and that kings are the lieutenants of God, which ought to graunt vnto him the superiority, and minister iustice to all.

9 Then she gaue the King sixescore talents of gold, and of sweet odours exceeding much, & precious stones: neither was there such sweete odours since, as the Queene of Sheba gaue vnto king Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought golde from Ophir, brought d Algummim wood and precious stones.

d Reade Chap. 2. 8. and 1. King. 10. 11.

11 And the king made of the Algummim wood e staires in the house of the Lord, and in the Kings house, and harpes and violes for singers, and there was no such seene before in the land of Iudah.

e Or, pillars: meaning, the garnishing and trimming of the staires or pillars.

12 And King Salomon gaue to the Queene of Sheba, euery pleasant thing that she asked, f besides for that which shee had brought vnto the King: so she returned and went to her owne countrey, both she, and her seruants.

f That is, which the king gaue her for recompence of that treasure which she brought.

13 ¶ Also the weight of golde that came to Salomon in one yeere, was sixe hundred, threescore and sixe talents of gold,

14 Besides that which chapmen & merchants brought: and all the kings of Arabia, and the princes of the countrey brought gold and siluer to Salomon.

15 And King Salomon made two hundreth targets of beaten gold, and g sixe hundreth shekels of beaten gold went to one target.

g Which summe mounteth to 2400. crownes of the sunne, *Budæus de asse.*

16 And three hundreth shields of beaten gold: three hundreth h shekels of gold went to one shield, and the King put them in the house of the wood of Lebanon.

h Or, pounds, called *mina*, whereof euery one seemed to make an hundreth shekels.

17 And the King made a great throne of yuorie, and ouerlayd it with pure gold.

18 And the throne had sixe steppes, with a footestoole of gold i fastened to the throne, and stayes on either side on the place of the seate, and two Lyons standing by the k stayes.

i That is, the steps and the footstoole were fastened to the throne.

k Vpon the pommels, or knops.

19 And twelue Lyons stood there on the sixe steppes on either side: there was not the like made in any kingdome.

20 And all King Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold: for siluer was nothing esteemed in the dayes of Salomon.

21 For the Kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of l Tarshish, and brought golde, and siluer, yuorie, and apes, and peacocks.

l Which countrey of the best writers, is thought to be Cilicia, reade 1. King. 10. 22.

22 So King Salomon excelled all the kings of the earth in riches and wisedome.

23 And all the kings of the earth sought the presence of Salomon to heare his wisedome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, armour, and sweete odours, horses, and mules from yeere to yeere.

25 And

25 And Salomon had [m] foure thousand stalles of horses and charets, and twelue thousand horsemen, whom he bestowed in the charet cities, and with the king at Ierusalem.

26 And hee reigned ouer all the kings from the ‖ Riuer euen vnto the land of the Philistims, and to the border of Egypt.

27 And the King gaue siluer in Ierusalem, [n] as stones, and gaue cedar trees as the wilde figge trees that are aboundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the acts of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophecie of Ahiah the Shilonite, and in the visions of ‖ Ieedo the Seer, [o] against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fortie yeeres.

31 And Salomon * slept with his fathers, and they buried him in the city of Dauid his father: and Roboboam his sonne reigned in his stead.

m That is, ten horses in euery stable, which in all mount to fortie thousand, as 1. King. 4. 26.

‖ Or, Euphrates.

n The abundance of these temporall treasures in Salomons kingdome, is a figure of the spirituall treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ.

‖ Or, Iddo.

o That is, which propheſied against him.

1. King. 11. 42, 43.

CHAP. X.

4. 14 The rigor of Roboboam. 13 Hee followeth lewd counsell. 19 The people rebell.

THen * Roboboam [a] went to Shechem: for to Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither hee had fled from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Roboboam, saying,

4 Thy father [b] made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke that hee put vpon vs, lighter, and we will serue thee.

5 And hee sayd to them, Depart yet three dayes, then come againe vnto me. And the people departed.

6 And king Roboboam tooke counsell with the old men that had stood before Salomon his father, while he yet liued, saying, What counsell giue ye that I may answere this people?

7 And they spake vnto him, saying, If thou be kind to this people, and please them and speake louing words to them, they will be thy seruants for euer.

8 But he left the counsell of the ancient men that they had giuen him, and tooke counsell of the yong men that were brought vp with him, and [c] waited on him.

9 And he said vnto them, What counsell giue yee, that we may answere this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answere the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My [d] least part shal be bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increase your yoke: my father hath chastised you with roddes, but I will correct you with ‖ scourges.

12 ¶ Then Ieroboam and all the people came to Roboboam the third day, as the King had appointed, saying, Come againe to me the third day.

13 And the king answered them sharply: and king Roboboam left the counsell of the ancient men,

14 And spake to them after the counsel of the yong men, saying, My father made your yoke grieuous, but I will increase it: my father chastised you with rods, but I will correct you with scourges.

15 So the king hearkened not vnto the people: for it was the [e] ordinance of God, that the Lord might performe his saying, which he had spoken ‡ by Ahiah the Shilonite to Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king would not heare them, the people answered the king, saying, * What portion haue we in Dauid? for wee haue no inheritance in the sonne of Iishai. O Israel, euery man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

17 Howbeit Roboboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then king Roboboam sent Hadoram that was ‖ ouer the tribute, and the children of Israel stoned him with stones, that he died: then king Roboboam ‡ made speed to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house of Dauid vnto this day.

a After the death of Salomon.

b That is, handled vs rudely. It seemeth that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancy of the people.

c Or, that stood by him, that is, which were of his counsel and secrets.

d Or, litle finger, meaning that he was of far greater power then was his father.

e Gods will imposeth such a necessitie to the second causes, that nothing can be done but according to the same, and yet mans will worketh as of it selfe, so that it cannot be excused in doing euil, by alleaging that it is Gods ordinance.

‡ Ebr. by the hand of.

1. King. 12. 16.

‖ Or, receiuer.

‡ Ebr. strengthened himselfe.

CHAP. XI.

4 Roboboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 He hath eighteene wiues, and threescore concubines, and by them eight and twenty sonnes, and threescore daughters.

AND * when Roboboam was come to Ierusalem, he gathered of the house of Iudah and [a] Beniamin nine score thousand chosen men of warre to fight against [b] Israel, and to bring the kingdome againe to Roboboam.

2 But the word of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Roboboam the sonne of Salomon king of Iudah, and to all Israel, that are in Iudah, and Beniamin, saying,

4 Thus saith the Lord, Ye shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, & returned from going against Ieroboam.

5 And Roboboam dwelt in Ierusalem, and [c] built strong cities in Iudah.

6 He built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

1. King. 12. 20, 21.

a That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

b Meaning, the ten tribes which rebelled.

c Or, repaired them, and made them strong, to be more able to resist Ieroboam.

8 And

8 And Gath, and Mareshah, and Ziph,
9 And Adoraim, and Lachish, & Azekah,
10 And Zorah, and Aialon, and Hebron, which were in Iudah and Beniamin, strong cities.
‖Or, strengthened. 11 And he ‖ repaired the strong holds, and put captaines in them, and store of vitaile, and oyle and wine.
12 And in all cities hee put shields and speares, and made them exceeding strong: so Iudah and Beniamin were his.
‡Ebr. stood. 13 ¶ And the Priests & the Leuites that were in all Israel, ‡ resorted vnto him out of all their coasts.
14 For the Leuites left their suburbes, and their possession, and came to Iudah and to Ierusalem: * for Ieroboam and his sons had cast them out from ministring in the Priests office vnto the Lord.
Chap. 13. 9.
1. King. 12. 31. d Meaning, idoles, reade Isa. 44. 15.
15 * And he ordained him priests for the high places, and for the d deuils, and for the calues which he had made.
e Which were zealous of true religion, and feared God.
16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their e hearts to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.
17 So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mighty, three yeere long: for three yeere they f walked in the way of Dauid and Salomon.
f So long as they feared God, and set foorth his word, they prospered.
18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, and Abihail the daughter of Eliab the sonne of Ishai,
19 Which bare him sonnes, Ieush, and Shemariah, and Zaham.
20 And after her hee tooke Maakah the daughter of Absalom, which bare him Abiiah, and Atthai, and Ziza, and Shelomith.
21 And Rehoboam loued Maakah the daughter of Absalom aboue all his wiues and his concubines: for hee tooke eighteene wiues, and three score concubines, and begat eight and twentie sonnes, and three score daughters.
g Called also Abijam, who reigned three yeere, 1. King. 15. 2.
22 And Rehoboam made g Abiiah the sonne of Maakah the chiefe ruler among his brethren: for he thought to make him king.
h He gaue himselfe to haue many wiues.
23 And he taught him, and dispersed all his sonnes throughout all the countreyes of Iudah and Beniamin, vnto euery strong citie: and he gaue them abundance of vitaile, and h desired many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord, and is punished by Shishak. 5 Shemaiah reproueth him. 6 He humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abiiah his sonne succeedeth him.

‖Or, when the Lord had established Rehoboams kingdome. AND when ‖ Rehoboam had established the kingdome, and made it strong, hee forsooke the Law of the Lord, and a all Israel with him.
a For such is the incōstancy of the people, & for the most part they follow & vices of their gouernors,
2 Therefore in the fift yeere of king Rehoboam, Shishak the king of Egypt came vp against Ierusalem (because they had transgressed against the Lord)
3 With twelue hundreth charets, and three score thousand horsemen, and the people were without number, that came with him from Egypt, euen the Lubims, b Sukkiims, and the ‖ Ethiopians.
b Which were a people of Africa called the Troglodites, because they dwelt in holes.
‖Or, blacke Moores.
4 And he tooke the strong cities which were of Iudah, and came vnto Ierusalem.
5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ierusalem, because of Shishak, and sayd vnto them, Thus saith the Lord, Ye haue forsaken me, c therefore also haue I left you in the hands of Shishak.
c Signifying that no calamitie can come vnto vs except we forsake God, and that he neuer leaueth vs, till we haue cast him off.
6 Then the princes of Israel, and the King humbled themselues, and sayd, The Lord is d iust.
d And therefore doeth iustly punish you for your sinnes.
7 And when the Lord sawe that they humbled themselues, the word of the Lord came to Shemaiah, saying, They haue humbled themselues, therefore I will not destroy them, but I will send them deliuerance shortly, and my wrath shall not ‡ bee powred out vpon Ierusalem by the hand of Shishak.
‡Ebr. drop down.
8 Neuertheless they shalbe his seruants: so shall they know my e seruice, and the seruice of the kingdomes of the earth.
e He sheweth that Gods punishments are not to destroy his vtterly, but to chastise them, to bring them to the knowledge of themselues, & to know how much better it is to serue God then tyrants.
9 ¶ Then Shishak king of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the kings house: hee tooke euen all, and hee caried away the shields of golde, * which Salomon had made.
Chap. 9. 15.
10 In stead whereof king Rehoboam made shields of braſſe, and committed them to the hands of the chiefe of the guard, that waited at the doore of the kings house.
11 And when the king entred into the house of the Lord, the guard came and bare them & brought them againe vnto the guard chamber.
12 And because he f humbled himselfe, the wrath of the Lord turned from him, that he would not destroy all together. And also in Iudah the things prospered.
f Which declareth that God seeketh not the death of a sinner, but his conuersion, Ezek. 18. 32. and 33. 11.
13 * So king Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one and fortie yeere old, when hee began to reigne, and reigned g seuentene yeeres in Ierusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitesse.
1. King. 14. 21.
g That is, twelue yeeres after that he had bene ouercome by Shishak, verse 2.
14 And he did euill: for he prepared not his heart to seeke the Lord.
15 The actes also of Rehoboam first and last, are they not written in the ‡ booke of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogie? and there was warre alway betweene Rehoboam and Ieroboam.
‡Ebr. sayings.
16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and ‖ Abiiah his sonne reigned in his stead.
‖Or, Abijam.

CHAP. XIII.

1 Abijah maketh warre against Ieroboam. 4 He sheweth the occasion. 12 Hee trusteth in the Lord, and ouercommeth Ieroboam. 21 Of his wiues and children.

In

IN the eightenth yeere of king Ieroboam, began Abiiah to reigne ouer [a] Iudah.

2 Hee reigned three yeere in Ierusalem: (his mothers name also was [b] Michaiah the daughter of [c] Uriel of Gibea) and there was warre betweene Abiiah and Ieroboam.

3 And Abiiah set the battel in aray with the army of valiant men of warre, euen foure hundreth thousand chosen men. Ieroboam also set the battell in aray against him with eight hundreth thousand chosen men, which were strong and valiant.

4 And Abiiah stood vp vpon mount [d] Zemeraim, which is in mount Ephraim, & said, O Ieroboam, and all Israel, heare you mee,

5 Ought you not to know that the Lord God of Israel hath giuen the kingdom ouer Israel to [e] Dauid for euer, euen to him and to his sonnes by a couenant of [f] salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath *rebelled against his lord:

7 And there are gathered to him vaine men & ‡wicked, & made themselues strong against Rehoboam the sonne of Salomon: for Rehoboam was [h] but a child and * ‖tender hearted, and could not resist them.

8 Now therefore ye thinke that ye bee able to resist against the kingdom of the Lord which is in the hands of the sons of Dauid, and ye be a great multitude, and the golden calues are with you which Ieroboam made you for gods.

9 * Haue ye not driuen away the Priests of the Lord the sonnes of Aaron and the Leuites, and haue made you priests like the people of other countreyes? whosoeuer commeth to ‡ consecrate with a [i] young bullocke and seuen rammes, the same may bee a priest of them that are no gods.

10 But wee belong vnto the Lord our God, and haue not forsaken him, and the Priestes the sonnes of Aaron minister vnto the Lord, and the Leuites in their office.

11 And they burne vnto the Lord euery [k] morning and euery euening burnt offrings and sweet incense, and the bread is set in order vpon the pure table, and the candlestick of golde with the lampes thereof, to burne euery euening: for wee keepe the watch of the Lord our God: but yee haue forsaken him.

12 And behold, this God [l] is with vs as a captaine, and his Priests with the sounding trumpets, to cry an alarme against you. O yee children of Israel, fight not against the Lord God of your fathers: for yee shall not prosper.

13 ¶ But Ieroboam caused an ambushment [m] to compasse, and come behinde them, when they were before Iudah, and the ambushment behinde them.

14 Then Iudah looked, and behold, the battell was before and behind them, and they cryed vnto the Lord, and the Priests blew with the trumpets,

15 And the men of Iudah gaue a shout: and euen as the men of Iudah shouted, God ‖ smote Ieroboam and all Israel before Abiiah and Iudah.

16 And the children of Israel fled before Iudah, & God deliuered them into their hand.

17 And Abiiah & his people slew a great slaughter of them, so that there fell downe wounded of Israel fiue hundred thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah preuailed, [n] because they stayed vpon the Lord God of their fathers.

19 And Abiiah pursued after Ierobsam, and tooke cities from him, euen Beth-el, and the ‡villages thereof, and Ieshanah with her villages, and Ephron with her villages.

20 And Ieroboam recouered no strength againe in the dayes of Abiiah, but the Lord plagued him, and he died.

21 So Abiiah waxed mighty, and married foureteene wiues, and begate two and twentie sonnes, and sixteene daughters.

22 The rest of the acts of Abiiah, and his manners and his sayings are written in the story of the Prophet Iddo.

CHAP. XIIII.

3 *Asa destroyeth idolatry and commaundeth his people to serue the true God.* 11 *Hee prayeth vnto God when he should goe to fight.* 12 *Hee obtaineth the victory.*

SO * Abiiah slept with his fathers, and they buried him in the city of Dauid, and Asa his sonne reigned in his stead: in whose dayes the land was quiet ten yeere.

2 And Asa did that was good and right in the eyes of the Lord his God.

3 For he tooke away the altars of the strange gods & the hie places, & brake downe the images, and cut downe the [a] groues,

4 And commaunded Iudah to seeke the Lord God of their fathers, and to doe according to the Law and the commandement.

5 And he tooke away out of all the cities of Iudah the hie places, & the images: therefore the kingdome was [b] quiet before him.

6 Hee built also strong cities in Iudah, because the land was in rest, and he had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore hee sayd to Iudah, Let vs build these cities & make walles about, and towres, gates, and barres, whiles the land is [c] before vs: because wee haue sought the Lord our God, we haue sought him, and he hath giuen vs rest on euery side: so they built and prospered.

8 And Asa had an armie of Iudah that bare shields and speares three hundred thousand, and of Beniamin that bare shields and drew bowes, two hundred & fourescore thousand: all these were valiant men.

9 ¶ And there came out against them [d] Zerah [d] of Ethiopia with an host of ten hundred thousand, and three hundred charets, and came vnto [e] Mareshah.

10 Then Asa went out before him, and they set the battell in aray in the valley of Zephathah beside Mareshah.

11 And Asa cried vnto the Lord his God, and

a He meaneth Iodah and Beniamin.
b Or, Maacha, 1.King.15.2.
c Called also Abshalom, for Abshalom was her grandfather, 1.King.15.2.
d Which was one of the tops of mount Ephraim.
e And therefore whosoeuer doeth vsurp it, or take it from that stocke, transgresseth the ordinance of the Lord: thus like an hypocrite he alleageth the word of God for his aduantage.
f That is, perpetuall, because the thing which is salted is preserued from corruption: he meaneth also that it was made solemnly, and confirmed by offering of sacrifices, whereas they vsed salt, according as was ordained, Num. 18.19. 2.Chron.13.5.
g This word in the Chaldee tongue is Racha, which our Sauiour vseth, Mat. 5.22.
‡ Heb children of Belial.
h Meaning, in heart & courage.
‖ Or, faint hearted. Leuit.26.36. 1.King.12.31. chap.11.14.
‡ Heb fill his hand.
i He sheweth the nature of idolaters, which take no triall of the vocation, life and doctrine of their ministers, but thinke the most vilest and greatest beasts sufficient to serue their turne.
k As was appointed in the Law, Exod.28.39.
l Because their cause was good and approued by the Lord, they doubted not of the successe and victory.
m Contemning the good counsell which came of the Spirit of God, he thought to haue ouercome by deceit.

‖ Or, gaue him the ouerthrow.

n He sheweth that the stay of all kingdomes and assurance of victories depend vpon our trust and confidence in the Lord.

‡ Ebr. daughters.

1.King.15.8.

a Which were planted contrary to the Law, Deu. 16.21.

b He sheweth that the rest and quietnes of kingdomes standeth in abolishing idolatry, and aduancing true Religion.

c Whiles wee haue the full gouernment thereof.

d The king of Ethiopia or Egypt.

e Which was a citie in Iudah, Iosh.15.44. where Michaiah the Prophet was borne.

and said, Lord, * it is nothing with thee to helpe || with many, or with no power: helpe vs, O Lord our God: for wee rest on thee, and in thy Name are wee come against this multitude: O Lord thou art our God, f let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Asa, and before Judah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians host was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord, and before his host: and they caried away a mighty great spoyle.

14 And they smote all the cities round about Gerar: for the g feare of the Lorde came vpon them: and they spoyled all the cities, for there was exceeding much spoyle in them.

15 Yea, and they smote the tents of cattell, and caried away plentie of sheepe and camels, and returned to Jerusalem.

CHAP. XV.

1 The exhortation of Azariah. 8 Asa purgeth his countrey of idolatry. 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16 He deposeth his mother for her idolatrie.

THen the Spirit of God came vpon a Azariah the sonne of Obed.

2 And he went out to meet Asa, and said vnto him, O Asa, and all Judah and Beniamin, heare ye mee. The Lord is with you, while yee be with him: and if yee seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bene without the b true God, and without Priest to teach, and without the Law.

4 But whosoeuer returned in his affliction to the Lord God of Israel, and sought him, he c was found of them.

5 And in that time there was no peace to him that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be ye strong therefore, and let not your hands be weake: for your d worke shall haue a reward.

8 ¶ And when Asa heard these words, and the prophecie of Obed the Prophet, hee was encouraged, and toke away the abominations out of all the land of Judah, and Beniamin, and out of the cities which he had taken of mount Ephraim, and he renewed the altar of the Lord that was before the porch of the Lord.

9 And he gathered all Judah and Beniamin, and the strangers with them out of Ephraim & Manasseh, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God was w him.

10 So they assembled to Jerusalem in the e third moneth, in the fifteenth yeere of the reigne of Asa.

11 And they offered vnto the Lord the same time of the f spoyle, which they had brought, euen leuen hundred bullockes, and leuen thousand sheepe.

12 And they made a couenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And h whosoeuer will not seeke the Lord God of Israel, shall be slaine, whether he were small or great, man or woman.

14 And they sware vnto the Lord with a lowde voyce, and with shouting and with trumpets, and with cornets.

15 And all Judah reioyced at the oth: for they had sworne vnto the Lord with all their heart, and sought him with a whole desire, and he was i found of them. And the Lord gaue them rest round about.

16 ¶ And king Asa deposed * Maachah his k mother from her regencie, because shee had made an idole in a groue: and Asa brake downe her idole, and stamped it, and burnt it at the brooke Kidron.

17 But the hie places were not l taken away out of m Israel: yet the heart of Asa was n perfit all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that hee had dedicate, siluer, and gold, and vessels.

19 And there was no warre vnto the fiue and thirtieth yeere of the reigne of Asa.

a Who was called Obed as his father was, ver. 8.
b For the space of twelue yeeres vnder Rehoboam, and three yeeres vnder Abijah, religion was neglected, and idolatry planted.
c He sheweth that notwithstanding the wickednes of tyrants and their rage, yet God hath his whom hee heareth in their tribulation, as he deliuered his from Zerah king of the Ethiopians, Chap. 14.9, 12. and out of all other dangers, when they called vpon the Lord.
d Your confidence and trust in God shall not be frustrate.
e Called Shiuan, conteining part of May, and part of Iune.
f Which they had taken of the Ethiopians.
g These were the words of their couenant, which commanded all idolaters to be put to death according to the Law of God, Deut. 13.5,9,15.
h So long as they serued him aright, so long did he preserue & prosper them. 1. King. 15.13.
i Or, grandmother: and herein he shewed that he lacked zeale, for she ought to haue died, both by the couenant, as verse 13. and by the Law of God: but he gaue place to foolish pitie, and would also seeme after a sort to satisfie the Law.
k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.
l Because that God was called the God of Israel by reason of his promise to Iaakob: therefore Israel is sometimes taken for Iudah, because Iudah was his chiefe people.
m In respect of his predecessors.

CHAP. XVI.

2 Asa for feare of Baasha king of Israel, maketh a couenant with Benhadad king of Aram. 7 He is reproued by the Prophet, 10 Whom he putteth in prison. 12 Hee putteth his trust in the Physicians, 13 His death.

IN the sixe and thirtieth yeere of the reigne of Asa came a * Baasha king of Israel vp against Judah, and built b Ramah to let none to passe out or go in to Asa king of Iudah.

2 Then Asa brought out siluer and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Ben-hadad king of Aram, that dwelt at || Damascus, saying,

3 There is a couenant betweene me and thee, and betweene my father, and thy father: behold, I haue sent thee siluer and gold: come, c breake thy league with Baasha king of Israel, that hee may depart from mee.

4 And Ben hadad hearkened vnto king Asa, and sent the captaines of the armies which hee had, against the cities of Israel. And they smote Iion, and Dan, and Abelmaim, and all the store cities of Naphtali.

5 And when Baasha heard it, hee left building of Ramah, and let his worke cease.

6 Then Asa the king toke all Judah and caryed away the stones of Ramah, and

a Who reigned after Nadab the sonne of Ieroboam. 1. King. 15.17.
b He fortifieth it with walles and ditches: it was a city in Beniamin neere to Gibeon.
|| Or, Darmesek.
c He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turkes amitie, thinking thereby to make themselues more strong.

and

and the timber thereof, wherewith Baasha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the ‖ Seer came to Asa king of Judah, and said vnto him, Because thou hast rested vpon the King of Aram, and not rested in the Lord thy God, therefore is the hoste of the king of Aram escaped out of thine hand.

8 * The Ethiopians and the Lubims, were they not a great hoste with charets and horsemen, exceeding many? yet because thou diddest rest vpon the Lord, hee deliuered them into thine hand.

9 * For the eyes of the Lord behold all the earth to shew himselfe strong with them that are of perfite heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a ‡prison: for hee was [a] displeased with him, because of this thing. And Asa oppressed certaine of the people at the same time.

11 And behold, the actes of Asa first and last, loe, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Asa in the nine and thirtieth yeere of his reigne was ‖ * diseased in his feete, and his disease was ‖ [c] extreme: yet he sought not the Lord in his disease, but to the [f] Physicians.

13 So Asa slept with his fathers, and dyed in the one and fourtieth yeere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the citie of Dauid, and layd him in the bed, which they had filled with sweete odours and diuers kindes of spices, made by the art of the Apothecary: and they burnt odours for him with an exceeding great fire.

‖ Or, Prophet. Chap. 14. 9. 2. Macca. 9. 5. and 12. 22.
‡ Ebr. prison house.
d Thus in stead of turning to God by repentance, he disdeined the admonition of the Prophet, and punished him, as the wicked do, when they be rolde of their faults.
‖ Or, gowtie, or swollen.
1. King. 15. 23.
[a] Or, to the top of his head.
e God plagued his rebellion, and hereby declareth that it is nothing to begin wel, except we so continue to the end, that is, zealous of Gods glorie, and put our whole trust in him.
f He sheweth that it is in vaine to seeke to the Physitians, except first wee seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after vse the helpe of the Physician, as a meane by whom God worketh.

CAHP. XVII.

3 Iehoshaphat trusting in the Lord, prospereth in riches and honour. 6 He aboliseth idolatrie, 7 and causeth the people to bee taught. 11 Hee receiueth tribute of strangers. 13 His munitions, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And hee put garisons in all the strong cities of Iudah, and set bands in the land of Iudah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat, because hee walked in the [a] first wayes of his father Dauid, and sought not [b] Baalim,

4 But sought the Lord God of his father, and walked in his commaundements, and not after the ‡ trade of Israel.

5 Therefore the Lord stablished the kingdome in his hand, and all Iudah brought presents to Iehoshaphat, so that hee had of riches and honour in abundance.

6 And hee [c] lift vp his heart vnto the wayes of the Lorde, and hee tooke away moreouer the hie places and the groues out of Iudah.

7 ¶ And in the third yeere of his reigne he sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should [d] teach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Ionathan, and Adoniah, and Tobiiah, ‡ Tob-adoniah, Leuites, and with them Elishama and Iehoram Priestes.

9 And they taught in Iudah, and had the booke of the law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the lands that were round about Iudah, and they [e] fought not against Iehoshaphat.

11 And some of the Philistims brought Iehoshaphat gifts, and tribute siluer, & the Arabians brought him flockes, seuen thousand and seuen hundred rammes, and seuen thousand and seuen hundred hee goates.

12 So Iehoshaphat prospered and grew vp on hie: and he built in Iudah palaces and cities of store.

13 And he had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers. In Iudah were captains of thousands, Adnah the captaine, and ‡ with him of valiant men three hundred thousand.

15 And ‖ at his hand Iehohanan a captaine, and with him two hundreth & fourescore thousand.

16 And at his hand Amasiah the sonne of Zichri, which [f] willingly offred himselfe vnto the Lord, and with him two hundred thousand valiant men.

17 And of Beniamin, Eliada a valiant man, and with him armed men with bow and shield two hundred thousand.

18 And at his hand Iehozabad, and with him an hundred and fourescore thousand armed to the warre.

19 These [g] waited on the King, besides those which the King put in the strong cities throughout all Iudah.

d He knew it was in vaine to professe religion, except such were appointed which could instruct the people in the same, and had authoritie to put away all idolatry.
e Thus God prospereth all such that with a pure heart seeke his glory, and keepeth their enemies in feare that they cannot be able to execute their rage against them.
‡ Ebr. in his hand.
‖ Or, next to him.
f Meaning, which was a Nazarite, Num. 6.
g That is, they were as his ordinary guard.

CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundred prophets counsell Ahab to goe to warre. 16 Michaiah is against them. 23 Zidkiah smiteth him. 25 The king putteth him in prison. 29 The effect of his propheste.

AND * Iehoshaphat had riches and honour in abundance, but hee was ioyned in [a] affinitie with Ahab.

2 And after certaine [b] yeeres hee went downe to Ahab to Samaria: & Ahab slew sheepe & oxen for him in great number, and for the people that he had with him, and entised him to goe vp vnto [c] Ramoth Gilead.

3 And Ahab king of Israel sayd vnto Iehoshaphat king of Iudah, Wilt thou goe with mee to Ramoth Gilead? And hee answered him, I am as thou art, and my people

1. King. 22. 3.
a For Ioram Iehoshaphats sonne maried Ahabs daughter.
b That is, the third yeere, 1 King. 22. 2.
c To recouer it out of the hands of the Assyrians.

a That is, his vertues: meaning, before he had committed with Bath-sheba, and against Vriah.
b Sought not helpe at strange gods.
‡ Ebr. worke.
c He gaue himselfe wholy to serue the Lord.

people as thy people, and we will ioyne with thee in the warre.

4 And Iehoshaphat sayd vnto the king of Israel, Aske counsell, I pray thee, at the [d] word of the Lord this day.

5 Therefore the king of Israel gathered of [e] Prophets foure hundred men, and sayd vnto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they sayd, Goe vp: for God shall deliuer it into the kings hand.

6 But Iehoshaphat sayd, Is there here neuer a Prophet more of the Lord that wee might inquire of him?

7 And the king of Israel sayd vnto Iehoshaphat, There is yet one man, by whom wee may aske counsell of the Lord, but I [f] hate him: for hee doth not prophesie good vnto me, but alway euil: it is Michaiah the sonne of Imla. Then Iehoshaphat sayd, Let not the king say so.

8 And the king of Israel called an Eunuch and sayd, Call quickly Michaiah the sonne of Imla.

9 ¶ And the king of Israel, and Iehoshaphat king of Iudah sate either of them on his throne clothed in their [h] apparel: they sate euen in the threshing floore at the entring in of the gate of Samaria: and all the prophets prophesied before them.

10 And Zidkiah the sonne of Chenaanah made him [i] hornes of yron, and sayd, Thus sayth the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

11 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the king.

12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Behold, the words of the Prophets declare good to the king with one [k] accord: let thy word therefore, I pray thee, bee like one of theirs, and speake thou good.

13 And Michaiah sayd, As the Lord liueth, whatsoeuer my God sayth, that will I speake.

14 ¶ So hee came to the King, and the King said vnto him, Michaiah, shall wee goe to Ramoth Gilead to battell, or shall I leaue off? And hee sayd, [l] Goe yee vp, and prosper, and they shall be deliuered into your hand.

15 And the king sayd to him, How oft shall I charge thee, that thou tell me nothing but the trueth in the Name of the Lord?

16 Then hee said, I saw all Israel [m] scattered in the mountaines, as sheepe that haue no shepheard: And the Lord sayd, [m] These haue no master: let them returne euery man to his house in peace.

17 And the King of Israel sayd to Iehoshaphat, Did I not tell thee that he would not prophesie good vnto me, but euill?

18 Againe he said, Therefore heare ye the word of the Lord: I saw the Lord sit vpon his throne, and all the [n] hoste of heauen standing at his right hand, and at his left.

19 And the Lord sayd, Who shall ‖ perswade Ahab king of Israel, that hee may goe vp and fall at Ramoth Gilead? And one spake and sayd thus, and another said that.

20 Then there came forth a spirit, and stood before the Lord, and sayd, I will perswade him. And the Lord said vnto him, Wherein?

21 And he sayd, I will goe out, and bee a false spirit in the mouth of all his prophets. And [o] hee said, Thou shalt perswade, and shalt also preuaile: goe forth and doe so.

22 Now therefore behold, the Lord hath put a [p] false spirit in the mouth of these thy prophets, and the Lord hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah vpon the [q] cheeke, and sayd, By what way went the spirit of the Lord from mee, to speake with thee?

24 And Michaiah sayd, Behold, thou shalt see that day, when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel sayd, Take yee Michaiah, and cary him to Amon the gouernour of the citie, and to Ioash the kings sonne,

26 And say, Thus sayth the king, Put this man in the prison house, and feede him with bread of [r] affliction, and with water of affliction, vntill I returne in peace.

27 And Michaiah said, If thou returne in peace, the Lord hath not spoken by mee. And ‖ he said, Heare all ye people.

28 So the king of Israel, and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Israel said vnto Iehoshaphat, I will [s] change my selfe, and enter into the battell: but put thou on thine apparell. So the King of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charets saw Iehoshaphat, they sayd, It is the king of Israel: and they compassed about him to fight. But Iehoshaphat [t] cryed, and the Lord helped him, and moued them to depart from him.

32 For when the captaines of the charets saw that he was not the king of Israel, they turned backe from him.

33 Then a certaine man drewe a bowe ‡ vnwittily, and smote the king of Israel betweene the ioynts ‖ of his brigandine: therefore hee sayd to his charetman, Turne thine hand, and cary me out of the hoste: for I am hurt.

34 And the battell increased that day: and the king of Israel [u] stood still in his charet against the Aramites vntill euen, and died at the time of the sunne going downe.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, hee called againe the people to the honouring of the Lord. 5 Hee appointeth iudges and ministers, 9 and exhorteth them to feare God.

And

d Heare the aduice of some Prophet, to know whether it be Gods will.

e Which were the prophets of Baal, signifying that the wicked esteeme of none but flatterers and such as wil beare with their inordinate affections.

f Yet the true ministers of God ought not to cease to do their dutie, though the wicked magistrates cannot abide them to speake the truth.

g Meaning, that he ought not to refuse to heare any that was of God.

h That is, in their maiestie and royall apparell.

1. Reade 1. King. 22. 11.

k Thinking, that whereas foure hundred prophets had agreed in one thing, that he being but one man, and in least estimation, durst not gainesay it.

l He spake this in derision of the false prophets, as the king well perceiued.

m He propheseieth how the people should be dispersed, and Ahab slaine.

n Meaning, his Angels.

‖ Or deceiue.

o That is, the Lord.

p To them that will not beleeue the trueth. God sendeth strong delusion, that they should beleeue lies, 2. Thes. 2. 10.

q By this cruelty his ambition & hypocrisie was discouered: thus the hypocrites boast of the spirit which they haue not, and declare their malice against them in whom the true spirit is.

r Keepe him streitly in prison, and let him feele hunger & thirst.

‖ Or Michaiah.

s Thus the wicked thinke by their owne subtiltie to escape Gods iudgements, which he threatneth by his word.

t He cryed to the Lord by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercy for the same.

‡ Ebr in his simplicity, or ignorantly.

‖ Or, betweene the habergine.

u He dissembled his hurt, that his souldiers might fight more courageously.

‡ *Ebr. in peace.*

a He declareth that the wrath & iudgement of God is ouer all ſuch that ſupport the wicked, and rather ſhew not indeed that they are enemies to all ſuch as hate the Lord.

‡ *Ebr. wrath from the Lord.*

b He viſited all his countrey, and brought his people from idolatry to ỹ knowledge of the true God.

c Both to preſerue you, if you doe iuſtly, or to puniſh you, if you do the contrary.

d He wil declare by the ſharpneſſe of the puniſhment, that he hateth all iniquity, *Deut.* 10. 17. *Iob* 34 19 *acts* 10. 34 *rom* 2. 11. *gal.* 2. 6. *epheſ.* 6. 9. *col.* 3. 25. 1 *pet.* 1. 17.

e The Prieſts & Leuites which ſhould iudge matters according to the word of the Lord.

f That is, to try whether the murther was done at vnwares, or els on ſet purpoſe, Numb. 35. 11. deut. 4 41.

g Meaning, that God would puniſh them moſt ſharpely, if they would not execute iuſtice aright.

h Shalbe chiefe ouerſeers of the publike affaires of the realme.

i They ſhall haue the handling of inferiour cauſes.

k God will aſſiſt them that doe iuſtice.

AND Iehoſhaphat the king of Iudah returned ‡ ſafe to his houſe in Ieruſalem.

2 And Iehu the ſonne of Hanani the Seer went out to meet him, and ſaid to king Iehoſhaphat, [a] Wouldeſt thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the ‡ wrath of the Lord is vpon thee.

3 Neuertheleſſe, good things are found in thee, becauſe thou haſt taken away the groues out of the land, & haſt prepared thine heart to ſeeke God.

4 ¶ So Iehoſhaphat dwelt at Ieruſalem, and returned and went [b] thorow the people from Beer-ſheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And hee ſet iudges in the land thorowout all the ſtrong cities of Iudah, citie by citie,

6 And ſayd to the Iudges, Take heede what yee doe: for yee execute not the iudgements of man, but of the Lord, and hee will be [c] with you in the cauſe and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heed, and doe it: for there is no [d] iniquitie with the Lord our God, neither * reſpect of perſons, nor receiuing of reward.

8 Moreouer, in Ieruſalem did Iehoſhaphat ſet of the Leuites, and of the Prieſts, and of the chiefe of the families of Iſrael, for the iudgement and cauſe of the Lord: and they [e] returned to Ieruſalem.

9 And hee charged them, ſaying, Thus ſhall ye do in the feare of the Lord faithfully, and with a perfit heart.

10 And in euery cauſe that ſhall come to you of your brethren that dwell in their cities, betweene [f] blood and blood, betweene law and precept, ſtatutes and iudgements, ye ſhall iudge them, and admoniſh them that they treſpaſſe not againſt the Lord, that [g] wrath come not vpon you and vpon your brethren. Thus ſhall yee doe and treſpaſſe not.

11 And behold, Amariah the Prieſt ſhall be the chiefe ouer you in all matters of the Lord, and Zebadiah the ſonne of Iſhmael, a ruler of the houſe of Iudah, ſhall be for all the [h] Kings affaires, and the Leuites ſhal be officers [i] before you. Bee of good courage, and doe it, and the Lord ſhall be with the [k] good.

CHAP. XX.

3 *Iehoſhaphat and the people pray vnto the Lord.* 22 *The marueilous victory that the Lord gaue him againſt his enemies* 30 *His reigne and actes.*

AFter this alſo came the children of Moab and the children of Ammon, and with them of the [a] Ammonites againſt Iehoſhaphat to battell.

a That is, which counterfeited the Ammonites in language and apparell. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verſe, they were the Idumeans of mount Seir.

2 Then there came that told Iehoſhaphat, ſaying, There commeth a great multitude againſt thee from beyond the [b] ſea, out of Aram: and behold, they be in Hazzon Tamar, which is En-gedi.

3 And Iehoſhaphat feared, and let himſelfe to [c] ſeeke the Lord, and proclaimed a faſt thorowout all Iudah.

4 And Iudah gathered themſelues together to aske counſell of the Lord: they came euen out of all the cities of Iudah to enquire of the Lord.

5 And Iehoſhaphat ſtood in the congregation of Iudah and Ieruſalem in the houſe of the Lord before the new court,

6 And ſaid, O Lord God of our fathers, art not thou God in heauen? and reigneſt not thou on all the kingdoms of the heathen? and in thine hands is power and might, and none is able to withſtand thee.

7 Diddeſt not thou, our God, caſt out the inhabitants of this land before thy people Iſrael, and [d] gaueſt it to the ſeed of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuarie therein for thy Name, ſaying,

9 * If euill come vpon vs, as the [e] ſword of iudgement, or peſtilence, or famine, wee will ſtand before this houſe, and in thy preſence, (for thy Name [f] is in this houſe) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now behold, the children of Ammon and Moab, and mount Seir, by whom thou wouldeſt not let Iſrael goe, when they came out of the land of Egypt: but they turned aſide from them, and deſtroyed them not.

11 Behold, I ſay, they rewarded vs, in comming to caſt vs out of thine inheritance, which thou haſt cauſed vs to inherit.

12 O our God, wilt thou not iudge them? for there is no ſtrength in vs to ſtand before this great multitude that commeth againſt vs, neither do we know what to do: but our eyes [g] are toward thee.

13 And all Iudah ſtood [h] before the Lord with their yong ones, their wiues, and their children.

14 And Iahaziel the ſonne of Zechariah the ſonne of Benaiah, the ſonne of Ieiel, the ſonne of Mattaniah, a Leuite of the ſonnes of Aſaph was there, vpon whom came [i] the Spirit of the Lord, in the mids of the Congregation.

15 And he ſayd, Hearken yee, all Iudah, and ye inhabitants of Ieruſalem, and thou king Iehoſhaphat: thus ſayth the Lord vnto you, Feare you not, neither be afraid for this great multitude, for the battell is not yours, but Gods.

16 To morrow goe yee downe againſt them: beholde, they come vp by the cleft of Ziz, and yee ſhall finde them at the ende of the brooke before the wildernes of Ieruell.

17 Ye ſhal not need to fight in this battell * ſtand ſtill, mone not, and beholde the ſaluation of the Lord toward you: O Iudah and Ieruſalem, feare yee not, neither bee afraid: to morrow go out againſt them, and the Lord will be with you.

b Called ỹ dead ſea, where God deſtroied the fiue cities for ſinne.

c This declareth what the feare of the godly is, which is as a pricke to ſtirre them to prayer, and to depend on the Lord, whereas it moueth the wicked either to ſeeke after worldly meanes and policies, or els to fall into deſpaire.

d He groundeth his prayer vpon Gods power, whereby he is able to helpe, and alſo on his mercy, which he wil continue toward his, forasmuch as he hath once choſen them and begun to ſhew his graces towards them: 1. *King.* 8. 37. *chap.* 6. 21.

e Meaning, warre, which commeth by Gods iuſt iudgement for our ſinnes.

f That is, it is here called vpon and thou declareſt thy preſence and fauour. *Deut.* 2. 9. *nehem.* 13 2.

g We onely put our truſt in thee, and wait for our deliuerance from heauen.

h That is, before the Arke of the couenant.

i Which was mooued by the Spirit of God to prophecie.

k They fight not againſt God, and not againſt you: therefore he will fight for you.

* *Exod.* 14 13, 14. [*Or, deliuerance.*

18 ¶ Then

k Declaring his faith and obedience to the word of the Lord, and giuing thankes for the deliuerance promised.

18 ¶ Then Iehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites, and of the children of the Corhites stood vp to praise the Lord God of Israel with a loud voice on high.

20 And when they arose early in the morning, they went foorth to the wildernesse of Tekoa: and as they departed, Iehoshaphat stood and said, Heare yee mee, O Iudah, and yee inhabitants of Ierusalem: put your trust in the Lord your God, and yee shall be assured: beleeue his [m] Prophets, and yee shall prosper.

m Giue credite to their words and doctrine.

21 And when hee had consulted with the people, and appointed singers vnto the Lord, and them that should praise him that is in the beautifull Sanctuary, in going foorth before the men of armes, and saying, [n] Praise ye the Lord, for his mercie lasteth for euer.

n This was a Psalm of thanksgiuing which they vsed commonly to sing when they praysed the Lord for his benefits, and was made by Dauid, Psal. 136.

22 And when they began to shout and to praise, the Lord layd ambushments against the children of Ammon, Moab, and [o] mount Seir, which were come against Iudah, and they slew one another.

o Meaning the Idumeans, which dwelt in mount Seir.

23 For the children of Ammon, and Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, euery one helped [p] to destroy one another.

p Thus the Lord according to Iehoshaphats praier declared his power, when he deliuered his by causing their enemies to kill one another.

24 And when Iudah came toward Mizpah in the wildernesse, they looked vnto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoyle of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselues, till they could cary no more: they were three dayes in gathering of the spoyle: for it was much.

26 And in the fourth day they [q] assembled themselues in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

q To giue thanks to the Lord for the victory, and therfore the valley was called Berachah, that is, blessing, or thankesgiuing, which was also called the valley of Iehoshaphat, Ioel 3.2,12 because the Lord iudged the enemies according to Iehoshaphats prayer.

27 Then euery man of Iudah and Ierusalem, returned with Iehoshaphat their head, to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with violes, and with harps, and with trumpets, euen vnto the house of the Lord.

29 And the [r] feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

r He declareth hereby, that the workes of God bring euer comfort or deliuerance to his, and feare or destruction to his enemies.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And * Iehoshaphat reigned ouer Iudah, and was fiue and thirtie yeere olde, when hee began to reigne: and reigned fiue and twenty yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

* 1. King. 22.42.

32 And he walked in the [s] way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

s Meaning, in his vertues and those wayes wherin he followed God.

33 Howbeit the high places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the acts of Iehoshaphat first and last, behold, they are written in the Booke of Iehu the sonne of Hanani, which is * mentioned in the booke of the kings of Israel.

35 ¶ Yet after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen to doe euill.

36 And hee ioyned with him to * make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Mareshah prophesied against Iehoshaphat, saying, Because thou hast [u] ioyned thy selfe with Ahaziah, the Lord hath broken thy workes: and the ships were broken, that they were not able to goe to Tarshish.

t If the great care and diligence of this good king was not able vtterly to abolish all superstition and idolatry out of this people, but that they would stil retaine their filth and idolatry, how much lesse are they able to reforme euill, which either haue a litle zeale, or not such as he had, though herein he was not to be excused? 1. King. 16,1. 2. King. 22.48,49.

u Thus God would not haue his to ioyne in society with idolaters and wicked men.

CHAP. XXI.

1 Iehoshaphat dieth. 3 Iehoram succeedeth him, 4 which killeth his brethren. 6 Hee was brought to idolatry, 11 and seduceth the people. 16 He is oppressed of the Philistims. 18 His miserable end.

IEhoshaphat then slept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of [a] Israel.

a Reade cha. 15. 17. how by Israel is meant Iudah. 2. King. 8.16.

3 And their father gaue them great gifts of siluer and of gold, and of precious things, with strong cities in Iudah, but the kingdome gaue hee to Iehoram: for hee was the eldest.

b Because the wicked liue euer in feare, and also are ambitious, they become cruell, and spare not to murther them, whom by nature they ought most to cherish and defend.

4 *And Iehoram rose vp vpon the kingdom of his father, and made himselfe strong, and [b] slew all his brethren with the sword, and also of the princes of [c] Israel.

c Meaning, of Iudah and Beniamin.

5 Iehoram was two and thirty yeere old when hee began to reigne, and hee reigned eight yeere in Ierusalem.

6 And hee walked in the way of the kings of Israel, as the house of Ahab had done: for hee had the daughter of Ahab to [d] wife, and he wrought euil in the eyes of the Lord.

d So that we see how it cannot be that we should ioyne with the wicked and serue God. 2. Sam 7.12,16. 1. king 2.4. & 9. 5. 2. king. 8.19. chap. 6.16.

7 Howbeit the Lord would not destroy the house of Dauid, because of the * couenant that he had made with Dauid, and because hee had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went foorth with his princes, and all his charets with him: and he rose

rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. Then did [c] Libnah rebell at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 Moreouer, he made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit [f] fornication, and compelled Iudah thereto.

12 And there came a writing to him from [g] Eliah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa king of Iudah,

13 But hast walked in the way of the Kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring: and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance,

15 And thou shalt bee in great diseases in the disease of thy bowels vntill [h] thy bowels fall out for the disease, day by day.

16 So the Lord stirred vp against Iehoram the spirit of the Philistims, and the Arabians that were beside the [i] Ethiopians.

17 And they came vp into Iudah, and brake into it, and caried away all the substance that was found in the kings house, and his sonnes also, and his wiues, so that there was not a sonne left him saue [k] Iehoahaz, the yongest of his sonnes.

18 And after all this the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the end of two yeeres, his guts fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirty yeere old, and reigned in Ierusalem eight yere, [l] and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

e Reade 2. King. 8.22.

f Meaning, idolatry, because that the idolater breaketh promise with God, as doth the adulteresse to her husband.

g Some thinke that this was Elisha, so called, because he had the Spirit in abundance, as had Eliah.

h We see this example daily practised vpon them that fall away from God, & become idolaters, and murtherers of their brethren.

i There were other Arabians in Africa Southward toward Egypt.

k Called also Ahaziah, as Chap. 22.1. or Azariah, ver. 6. following.

l That is, as some write he was not regarded, but deposed for his wickednesse and idolatrie: so that his son reigned 22. yeres (his father yet liuing) without honour, and after his fathers death, he was confirmed to reigne still, as Chap. 22.2.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the kings linage. 11 Ioash escapeth.

AND [*] the inhabitants of Ierusalem made Ahaziah his yongest sonne king in his stead: for the armie that came with [a] the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram king of Iudah reigned.

2 Two and [b] forty yeere olde was Ahaziah when he began to reigne, and hee reigned [c] one yeere in Ierusalem: and his mothers name was Athaliah the daughter [d] of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

2. Kin 8.24.

a Meaning, the Philistims.

b Reade Chap. 22.10.

c That is, after the death of his father.

d She was Ahabs daughter, who was the sonne of Omri.

4 Wherefore he did euill in the sight of the Lord, like the house of Ahab: for they were his [e] counsellers after the death of his father to his destruction.

5 And he walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 And he returned to bee healed in Izreel, because of the wounds wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izreel, because he was diseased.

7 And the destruction of Ahaziah [f] came of God in that he went to Ioram: for when he was come, hee went forth with Iehoram against Iehu the sonne of Nimshi, * whom the Lord had anointed to destroy the house of Ahab.

8 Therefore when Iehu [‖] executed iudgement vpon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And hee sought Ahaziah, and they caught him where hee was hid in Samaria, and brought him to Iehu, and slewe him, and buried him, because, sayd they, hee is the sonne of [g] Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to reteine the kingdome.

10 [*] Therefore when Athaliah the mother of Ahaziah sawe that her sonne was dead, she arose and [h] destroyed all the kings seede of the house of Iudah.

11 But Iehoshabeath the daughter of the King tooke Ioash the sonne of Ahaziah, and stale him from among the Kings sonnes, that should be slaine, and put him and his nurse in the bed chamber: so Iehoshabeath the daughter of King Iehoram the wife of Iehoiada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

12 And hee was with them hidde in the [i] house of God sixe yeeres, whiles Athaliah reigned ouer the [k] land.

e He sheweth that it must needs follow that the rulers are such as their counsellers be, and that there cannot be a good king that suffreth wicked counsellers.

f Hereby we see how nothing can come to any but by Gods prouidence and as he hath appointed, and therefore hee causeth al means to serue to his will.

2. king. 9 7.

‖ Or, tooke vengeance.

g This was the iust plague of God, because he ioyned himselfe with Gods enemies: yet God to declare the worthinesse of Iehoshaphat his grandfather, moued them to giue him the honour of buriall.

2. King. 11.1.

h To the intent that there should be none to make title to the crowne, and so she might vsurpe the gouernment.

i Meaning, in the chamber where the Priests & Leuites slept, which kept their courses weekely in the Temple.

k To wit, of Iudah.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made King. 15 Athalia is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

AND [*] in the seuenth yeere Iehoiada waxed bolde, and tooke the captaines of hundreths, to wit, Azariah the sonne of Ieroham, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe Fathers [b] of Israel: and they came to Ierusalem.

3 And all the Congregation made a couenant with the King in the house of God: and

2. King. 11.4.

a Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Iudah and Beniamin: read why they are called Israel, Chap. 15. 17.

and he said vnto them, Behold, the Kings sonne must reigne, * as the Lord hath said of the sonnes of Dauid.

4 This is it that ye shall doe, The third part of you that come on the Sabbath of the Priestes and the Leuites, shall be porters of the doores.

5 And another third part toward the Kings house, and another third part at * the gate of the c foundation, and all the people shalbe in the courts of the house of the Lord.

6 But let none come into the house of the Lord saue the Priestes and the Leuites that minister: they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compasse the King round about, and euery man with his weapon in his hand, and he that entreth d into the house shall be slaine, and bee you with the King, when hee commeth in, and when he goeth out.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commaunded, and tooke euery man his men that came on the Sabbath, with them that e went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest deliuered to the captaines of hundreths, speares, and shields, and bucklers which had bene King Dauids, and were in the house of God.

10 And he caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the Altar & by the f house round about the King.

11 Then they brought out the Kings son, and put vpon him the crowne, and gaue him the g Testimonie, and made him King. And Iehoiada and his sonnes anointed him, and said, God saue the King.

12 ¶ But when Athaliah heard the noise of the people running and praising the king, shee came to the people into the house of the Lord.

13 And when she ‖ looked, behold, the king stood by his pillar at the entring in, and the princes and the trumpets by the king, and all the people of the land reioyced, and blew the trumpets, and the singers were with instruments of musicke, and they that could sing praise: then Athaliah rent her clothes, and said, h Treason, treason.

14 Then Iehoiada the Priest brought out the Captaines of hundreths that were gouernours of the hoste, and said vnto them, Haue her forth of the ranges, and hee that i followeth her, let him die by the sword: for the Priest had said, Slay her not in the house of the Lord.

15 So they laid hands on her: and when she was come to the entring of the horse gate by the Kings house, they slew her there.

16 ¶ And Iehoiada made a k couenant betweene him, and all the people, and the king, that they would be the Lords people.

17 And all the people went to the house of Baal, and l destroyed it, and brake his altars and his images, and slewe Mattan the Priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of the Lord, vnder the ‖ hands of the Priests, and Leuites, whom Dauid had distributed for the house of the Lord, to offer burnt offrings vnto the Lord, * as it is written in the Lawe of Moses, with reioycing and singing by the appointment of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was vncleane in any thing, should enter in.

20 And hee tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the king to come downe out of the house of the Lord, and they went through m the high gate of the Kings house, and set the king vpon the throne of the kingdome.

21 Then all the people of the land reioyced, and the citie was quiet, o after that they had slaine Athaliah with the sword.

CHAP. XXIIII.

1 Ioash repaireth the house of the Lord. 17 After the death of Iehoiada hee falleth to idolatrie. 21 Hee stoneth to death Zechariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.

IOash * was seuen yeere olde, when he began to reigne, and hee reigned fourtie yeere in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Ioash did vprightly in the sight of the Lord, all the dayes of a Iehoiada the Priest.

3 And Iehoiada ‖ tooke him two wiues, and he begate sonnes and daughters.

4 ¶ And afterward it came into Ioash minde to renew the house of the Lord.

5 And hee assembled the Priest and the Leuites, and said to them, Goe out vnto the cities of Iudah, and gather of all b Israel money to repaire the house of your God, from yeere to yeere, and haste the thing: but the Leuites hasted not.

6 Therefore the King called Iehoiada the c chiefe, and sayd vnto him, Why hast thou not required of the Leuites, to bring in out of Iudah and Ierusalem, * the taxe of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the Testimonie?

7 For d wicked Athaliah, and her children brake vp the house of God: and all the things that were dedicated for the house of the Lord, did they bestow vpon Baalim.

8 Therefore the king commanded, * and they made a chest, and set it at the gate of the house of the Lord without.

9 And they made proclamation through Iudah and Ierusalem, to bring vnto the Lord * the taxe of Moses the seruant of God, laid vpon Israel in the wildernesse.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, e they brought the chest vnto the Kings officer by the hand of the Leuites: and when they sawe that there was much siluer, then the

‖ Or, charge.

Numb. 28. 3.

n Which was the principall gate, that the King might be seene of all the people.

o For where a tyrant and an idolater reigneth, there can be no quietnesse: for the plagues of God are cast among such people.

2. King. 12. 1.

a Who was a faithfull counseller, and gouerned him by the word of God.

‖ Or, gaue him two wiues.

b He meaneth not the tenne tribes, but only the two tribes of Iudah and Beniamin.

c For hee was the hie Priest.

Exod. 30. 13.

d The Scripture doeth terme her thus, because she was a cruell murderer, and a blasphemous idolatresse.

2. King. 12. 9.

Exod 30. 13.

e Such as were faithfull men, whom the king had appointed for that matter.

2. Sam. 7. 12, 16. 1. King 2. 4. chap. 21. 7.

2. King. 11. 6.

c Which was the chiefe gate of the Temple toward the East.

d Meaning to make any tumult, or to hinder their enterprise.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

f Meaning, the most holy place where the Arke stood.

g That is, the booke of the Law, or as some reade, they put vpon him his royall apparell.

‖ Or, saw the king standing.

h Declaring her vile impudencie, which hauing vniustly, and by murther vsurped the Crowne, would still haue defeated the true possessour, and therefore called, true obedience treason.

i To ioyne with her partie and to maintaine her authoritie.

k That they would only serue him & renounce all idolatry.

l According to their couenant made to ye Lord.

m As the Lord commanded in his Law both for the person and also the citie, Deut. 13. 9 & 15.

Kings Scribe (and one appoynted by the high Priest) came and emptied the chest, and tooke it, and caried it to his place againe: thus did they day by day, and gathered siluer in abundance.

12 And the King and [f] Iehoiada gaue it to such as did the labour and worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: they gaue it also to workers of yron and brasse, to repaire the house of the Lord.

13 So the workemen wrought, and the worke [g] amended through their hands: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the siluer before the king and Iehoiada, and he made thereof [h] vessels for the house of the Lord, euen vessels to minister, both morters and incense cups, and vessels of gold and siluer: and they offered burnt offerings in the house of the Lord continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed old, and was full of dayes, and died. An hundreth and thirtie yeere olde was he when he died.

16 And they buried him in the city of Dauid [i] with the [k] kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Iehoiada, came the [l] princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespasse.

19 And God sent Prophets among them, to bring them againe to the Lord: and they [k] made protestation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the sonne of Iehoiada the Priest, which stood [l] aboue the people, and said vnto them, Thus saith God, Why transgresse ye the commandements of the Lord, surely yee shall not prosper: because yee haue forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him, and stoned him with stones at the [m] commandement of the king, in the court of the house of the Lord.

22 Thus Ioash the king remembred not the kindnesse which Iehoiada his father had done to him, but slew his sonne. And when hee died, he said, The Lord [n] looke vpon it, and require it.

23 ¶ And when the yeere was out, the host of Aram came vp against him, and they came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24 Though the armie of Aram came with a small company of men, yet the Lord deliuered a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they [o] gaue sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the [p] children of Iehoiada the Priest, and slew him on his bed, and he died, and they buried him in the citie of Dauid: but they buried him not in the sepulchres of the Kings.

26 And these are they that conspired against him, Zabad the sonne of Shimeath an Ammonitesse, and Iehozabad the sonne of Shimrith a Moabitesse.

27 But his [q] sonnes, and the summe of the taxe gathered by him, and the [r] foundation of the house of God, behold, they are written in the storie of the booke of the Kings. And Amaziah his sonne reigned in his stead.

f Signifying, that this thing was done by aduise and counsell, and not by any one mans affection.

g *Hebr. a medicine was vpon the worke, meaning, it was repaired.*

h For the wicked kings his predecessors and Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idols.

i Signifying, that they could not honour him too much, who had so excellently serued in the worke of the Lord, and in the affaires of the common wealth.

k Which were flatterers, and knew now that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatry.

l They tooke beauen and earth and all creatures to witnesse, that except they returned to the Lord, he would most grieuously punish their infidelity and rebellion, Nehe. 9 26.

m There is no rage so cruel and beastly, as of them whose hearts God hath hardened, and which delight more in superstition and idolatry, then in the true seruice of God, and pure simplicity of his word.

n Reuenge my death, and require my blood at your hands: or he speaketh this by prophecie, because he knew that God would doe it. This Zacharie is also called the sonne of Barachie, Matth. 23. 35. because his progenitors were Iddo, Barachiah, Iehoiada, &c.

o That is, reproued and checked him, and handled him rigorously.

p Meaning, Zacharie, which was one of Iehoiadas sonnes, and a Prophet of the Lord.

q That is, concerning his sonnes, &c.

r That is, the reparation.

CHAP. XXV.

3 Amaziah putteth them to death which slew his father. 10 He sendeth backe them of Israel. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioash king of Israel ouercommeth Amaziah. 27 He is slaine by a conspiracie.

AMaziah was fiue and twentie yeere old, when he began to reigne, and he reigned nine and twentie yeere in [a] Ierusalem: and his mothers name was Iehoaddan of Ierusalem.

2 And hee did [a] vprightly in the eyes of the Lord, but not with a perfit heart.

3 And when the kingdome was established vnto him, he slew his seruants that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying, [b] The fathers shall not die for the children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

5 ¶ And Amaziah assembled Iudah, and made them captaines ouer thousands, and captaines ouer hundreds, according to the house of their fathers, throughout all Iudah and Beniamin: and he numbred them from [c] twentie yeere olde and aboue, and found among them three hundred thousand chosen men to goe forth to the warre, and to handle speare and shield.

6 Hee hired also an hundred thousand valiant men [d] out of Israel for an hundred talents of siluer.

7 But a man of God came to him, saying, O king, let not the armie of Israel goe with thee: for the Lord is not with [e] Israel, neither with all the house of Ephraim.

8 If [f] not, goe thou on, doe it, make thy selfe strong to the battell, but God shal make thee fall before the enemie: for God hath power to helpe, and to cast downe.

9 And Amaziah said to the man of God, What shall wee doe then for the hundreth talents, which I haue giuen to the hoste

2. *King.* 14 2.

a Meaning, in respect of his predecessors, albeit he had his imperfections. *Deut.* 24. 16. 2. *king.* 14. 6. *Iere.* 31. 30. *Ezek.* 18. 20.

b That is, for that fault, wherfore the childe is punished, except he be culpable of the same.

c So many as were able men to beare weapons, and goe to the warre.

d That is, out of the ten tribes, which had separated themselues before both from God and their true king.

e And therefore to thinke to haue helpe of them, whom the Lord fauoureth not, is to cast off the helpe of the Lord.

f If thou wilt not giue credit to my words.

of Israel? Then the man of God answered, The Lord is able to g giue thee more then this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led foorth his people, and went to the salt valley, and smote of the children of h Seir, ten thousand.

12 And other ten thousand did the children of Iudah take aliue, and caried them to the top of a i rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

13 But the men of the k armie, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and set them vp to be his gods, and l worshipped them, and burnt incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to m deliuer their owne people out of thine hand?

16 And as hee talked with him, n he said vnto him, Haue they made thee the Kings counseller? cease thou: why should they o smite thee? And the Prophet ceased, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 Then Amaziah king of Iudah tooke counsell, and sent to Ioash the sonne of Iehoahaz, the sonne of Iehu King of Israel, saying, Come, p let vs see one another in the face.

18 But Ioash king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, * Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide now at home: why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for q it was of God, that he might deliuer them into his hand, because they had sought the gods of Edom.

21 So Ioash the king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Bethshemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euery man to his tents.

23 But Ioash the king of Israel tooke Amaziah king of Iudah, the sonne of Ioash, the sonne of Iehoahaz in Bethshemesh, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundreth cubites.

24 And he tooke all the gold and the siluer, and all the vessels that were found in the house of God with r Obed Edom, and in the treasures of the Kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash king of Iudah liued after the death of Ioash sonne of Iehoahaz king of Israel, fifteene yeere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Now after the time that Amaziah did turne away from the Lord, * they wrought treason against him in Ierusalem: and when he was fled to Lachish, they sent to Lachish after him, and slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the citie of Iudah.

CHAP. XXVI.

1. 5 Vzziah obeying the Lord prospereth in his enterprises. 16 He waxeth proud, and vsurpeth the Priests office. 19 The Lord plageth him. 20 The Priests drive him out of the Temple, and exclude him out of the Lords house. 23 His buriall, and his successour.

Then * all the people of Iudah tooke a Vzziah which was sixteene yeere olde, and made him king in the stead of his father Amaziah.

2 Hee built b Eloth, and restored it to Iudah, after that the king slept with his fathers.

3 * Sixteene yeere old was Vzziah, when he began to reigne, and he reigned two and fiftie yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee sought God in the dayes of c Zechariah (which vnderstood the visions of God) and when as he d sought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistims, and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, e against the Arabians that dwelt in Gur-baal and Hammeunim.

8 And the Ammonites gaue e giftes to Vzziah, and his name spread to the entring in of Egypt: for he did most valiantly.

9 More-

g He sheweth that if we depend onely vpon God, we shall not neede to be troubled with these worldly respects: for he wil giue at all times that which shall be necessary, if we obey his word.

h For the Idumeans whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.

i In the 2. King. 14.7. this rocke is called the city Sela.

k That is, the hundred thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefits and great victory, he fell from God, and did most vilely dishonour him.

m He prooueth that whatsoeuer cannot saue himselfe nor his worshippers, is no God, but an idole.

n Meaning, the king.

o So hard it is for the carnall man to be admonished of his fault, that hee contemneth, mocketh, and threatneth him that warneth him: yea, imprisoneth him and putteth him to death, as Chap. 16.10. and 18. 26. and 24.21.

p That is, let vs try the matter hand to hand: for he was offended, that the armie of the Israelites, whom he had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah. 2. King. 14.9.

q Thus God oftimes plageth by those meanes wherein men most trust, to teach them to haue their recourse onely to him: and to shew his iudgements, mooueth their hearts to follow that which shalbe their destruction.

r Meaning, the successours of Obed Edom: for the house bare the name of the chiefe father.

2. King. 14.19.

2. King. 14.21.

a Called also Azariah.

b He fortified it, and made it strong: this city was also called Elath and Elanon neere to the red sea.

2. King. 15.2.

c This was not that Zechariah which was the sonne of Iehoiada, but some other Prophet of that name.

d For God neuer forsaketh any that seeketh vnto him, and therefore man is the cause of his owne destruction.

e That is, they payed tribute in signe of subiection.

9 Moreouer Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the *f turning, and made them strong.

10 And hee built towers in the wildernesse, and digged many ‖cisterns: for he had much cattel both in the valleys and plaines, plowmen, and dressers of vines in the mountaines, and in g Carmel: for hee loued husbandry.

11 Uzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Jeiel the scribe, and Maaseiah the ruler, and vnder the hand of Hananiah, one of the kings captaines.

12 The whole h number of the chiefe of the families of the valiant men were two thousand and fiue hundred.

13 And vnder their hand was the army of warre, three hundred and seuen thousand, and fiue hundreth that fought valiantly to helpe the king against the enemie.

14 And Uzziah prepared them throughout all the hoste, shieldes and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very ‡ artificiall engins in Jerusalem to be vpon the towers and vpon the corners, to shoote arrowes and great stones: and his name spred farre abroad, because God did helpe him meruellously, till he was mightie.

16 ¶ i But when he was strong, his heart was lift vp to his destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him fourescore Priests of the Lord, valiant men.

18 And they withstood Uzziah the King, and sayd vnto him, *It pertaineth not to thee, Uzziah, to burne incense vnto the Lord, but to the Priests, the sonnes of Aaron, that are consecrated for to offer incense: k go forth of the sanctuary: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Then Uzziah was wroth, and had incense in his hand to burne it: and while hee was wroth with the Priestes, the leprosie rose vp in his forehead before the Priestes in the house of the Lord beside the incense Altar.

20 And when Azariah the chiefe Priest with all the Priests looked vpon him, behold he was leprous in his forehead, and they caused him hastily to depart thence: and he was euen compelled to goe out, because the Lord had smitten him.

21 *And Uzziah the king was a leper vnto the day of his death, ‡ dwelt as a leper in an l house apart, because he was cut off from the house of the Lord: and Iotham his sonne ruled ouer the Kings house, and iudged the people of the land.

22 Concerning the rest of the acts of Uzziah, first and last, did Iesaiah the Prophet the sonne of Amoz write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the buriall, which pertained to the Kings: for they said, Hee m is a leper. And Iotham his sonne reigned in his stead.

Nehe 3.19,24.

f Whereas the wall or tower turneth.

‖Or, pits.

g That is, in mount Carmel, or as the word signifieth, in the fruitfull field: it is also taken for a greene eare of corne, when it is full, as Leu. 2. 14.

h Of the chiefe officers of the kings house, or of the captaines and sergeants for warre.

‡*Ebr. engins by the inuention of an inuentiue man.*

i Thus prosperity causeth men to trust in themselues & by forgetting him which is the author therof, procure their owne perdition.

Num. 18.7.

k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the word of God he did wickedly, and was therefore both iustly resisted and also punished.

2. *Kin.* 15.5.

l According to the commandement of the Lord, Leuit. 13. 46.

m And therefore was buried apart in the same field, but not in the same sepulchres with his predecessors.

CHAP. XXVII.

1 *Iotham reigneth, and ouercommeth the Ammonites.* 8 *His reigne and death.* 9 *Ahaz his sonne reigneth in his stead.*

IOtham * was fiue and twentie yeere olde when he began to reigne, and reigned sixteene yeere in Jerusalem, and his mothers name was Jerushah the daughter of Zadok.

2. *King.* 15 33.

2 And he did vprightly in the sight of the Lord according to all that his father Uzziah did, saue that he entred not into the a Temple of the Lord, and the people did yet b corrupt their wayes.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatry.

3 He built the high c gate of the house of the Lord, and he built very much on the wall of the castle.

c Which was sixe score cubits hie, and was for the height called Ophel: it was at the East gate, and mention is made of it, Chap. 3. 4.

4 Moreouer he built cities in the mountaines of Judah, and in the forrests he built palaces and towres.

5 And hee fought with the king of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundreth talents of siluer, and ten thousand ‡ measures of wheate, and ten thousand of barley: this did the children of Ammon giue him ‖both in the second yeere and the third.

‡*Ebr. Corim.*

‖ *Or, yeerely.*

6 So Iotham became mightie, d because hee directed his way before the Lord his God.

d He sheweth that all posterity commeth of God, who neuer faileth when we put our trust in him.

7 Concerning the rest of the acts of Iotham, and all his warres and his wayes, loe, they are written in the booke of the kings of Israel and Judah.

8 He was fiue and twenty yere old when he began to reigne, and reigned sixteene yere in Jerusalem.

9 And Iotham slept with his fathers, and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 *Ahaz, an idolater is giuen into the hands of the Syrians and the king of Israel.* 9 *The Prophet reproueth the Israelites cruelty.* 18 *Iudah is molested with enemies.* 23 *Ahaz increaseth his idolatry.* 26 *His death and successor.*

AHaz * was twentie yeere olde when hee began to reigne, and reigned sixteene yeere in Jerusalem, and did not vprightly in the sight of the Lord, like Dauid his ‖ father.

2. *King.* 15 33.

‖ *Or, Predecessour.*

2 But a he walked in the wayes of the kings of Israel, and made euen molten images for b Baalim.

a He was an idolater like them.

b As the idolaters haue certain chiefe idoles, who are as patrons: (as were these Baalim) so haue they others which are inferiour, and doe represent the great idoles.

3 Moreouer, he burnt incense in the valley of Ben-hinnom, and ‖ burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

‖ *Or, made them passe thorow the fire as chap. 33. 6. Leuit. 18. 21.*

4 He sacrificed also and burnt incense in the high places, and on hils, and vnder euery greene tree.

5 Wherefore the Lord his God deliuered him into the hand of the King of the Aramites, and they smote him, and tooke of

his, ‡ many prisoners, and brought them to Damascus: and hee was also deliuered into the hand of the king of Israel, which smote him with a great slaughter.

6 For [c] Pekah the son of Remaliah slew in Iudah fiue score thousand in one day, all ‡ valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a ‖ mightie man of Ephraim slew Maaseiah the Kings son, and Azrikam the gouernour of the house, and Elkanah the second after the king.

8 And the children of Israel tooke prisoners of their brethren, [d] two hundred thousand of women, sonnes, and daughters, and caried away much spoyle of them, & brought the spoyle to Samaria.

9 ¶ But there was a Prophet of the Lord, (whose name was Oded) and he went out before the hoste that came to Samaria, and said vnto them, Beholde, [e] because the Lord God of your fathers is wroth with Iudah, hee hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

10 And now ye purpose to keepe vnder the children of Iudah and Ierusalem as seruants and handmaids vnto you: but are not you such, that [f] sinnes are with you before the Lord your God?

11 Now therefore heare me, and deliuer the captiues againe, which ye haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 ¶ Wherefore certaine of the chiefest of the children of [g] Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stood vp against them that came from the warre,

13 And said vnto them, Bring not in the captiues hither: for this shalbe [h] a sinne vpon vs against the Lord: yee intend to adde more to our sinnes and to our trespasse, though our trespasse be great, and the fierce wrath of God is against Israel.

14 So the armie left the captiues and the spoile before the princes and all the Congregation.

15 And the men that were [i] named by name, rose vp and tooke the prisoners, and with the spoyle clothed all that were naked among them, and arayed them, and shodde them, and gaue them meate and gaue them drinke, and [k] anointed them, and caryed all that were feeble of them vpon asses, and brought them to Iericho the citie of palme trees to their [l] brethren: so they returned to Samaria.

16 ¶ At that time did king Ahaz send vnto the [m] kings of Assur to helpe him.

17 (For the Edomites came moreouer, and slew of Iudah, & caryed away captiues.

18 The Philistims also inuaded the cities in the low countrey, and toward the South of Iudah, and tooke Bethshemesh, and Aialon, and Gederoth, and Shocho, with the villages thereof, and Timnah, with her villages, and Ginzo with her villages: and they dwelt there.

19 For the Lord had humbled Iudah, because of Ahaz King of ‖ Israel: for he had brought vengeance vpon Iudah, and had grieuously transgressed against the Lord)

20 And Tilgath Pilneeser king of Assur came vnto him, who troubled him, and did not strengthen him.

21 For Ahaz ‡ tooke a portion *out of the house of the Lord, and out of the kings house and of the princes, and gaue vnto the king of Assur: yet it helped him not.

22 And in the time of his tribulation did he yet trespasse more against the Lord, (this is king Ahaz)

23 For he sacrificed vnto the gods of Damascus, which [o] plagued him, and hee said, Because the gods of the kings of Aram helped them, I will sacrifice vnto them, & they will [p] helpe me: yet they were his ruine, and of all ‖ Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah hee made hie places to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, beholde they are written in the bookes of the kings of Iudah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the citie ‖ of Ierusalem, but brought him not vnto the [q] sepulchres of the kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

3.5. Hezekiah repaireth the Temple, and aduertiseth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The king and his princes sacrifice in the Temple. 23 The Leuites sing praises. 32 The oblation of the people.

HEzekiah* began to reigne, when he was fiue and twentie yere olde, and reigned nine and twenty in Ierusalem: and his mothers name was ‖ Abiiah the daughter of Zechariah. *2.King.18.1. ‖Or, Abi.

2 And hee did vprightly in the sight of the Lord, according to all that Dauid his father had done.

3 Hee opened the [a] doores of the house of the Lord in the first yeere, & in the first [b] moneth of his reigne, and repaired them.

4 And he brought in the Priestes and the Leuites, and gathered them into the East streete,

5 And sayd vnto them, Heare me, yee Leuites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and cary forth the [c] filthines out of the sanctuary.

6 For our fathers haue trespassed, and done euill in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord and turned their backes.

7 They haue also shut the doores of the porche, and quenched the lampes, and haue neither burnt incense, nor offered burnt

[Ebr. a great captiuitie.]

c Who was king of Israel.
‡ Ebr. sonnes of strength.
‖ Or, tyrant.

d Thus by the iust iudgement of God Israel destroyed Iudah.

e For they thought they had ouercome them by their own valiantnes, and did not consider that God had deliuered them into their hands, because Iudah had offended him.

f May not God aswel punish you for your sins, as he hath done these men for theirs, seeing yours are greater?

g Which tribe was now greatest, & had most authoritie.

h God will not suffer this sinne, which we commit against him, to be vnpunished.

i Whose names were rehearsed before, vers. 12.

k Either for their wounds or wearinesse.

l To them of the tribe of Iudah.

m To Tilgath Pilneeser, and those Kings that were vnder his dominion, 2. king 16.7.

n He meaneth Iudah, because Ahaz forlooke the Lord and sought helpe of the infidels: read of Israel taken for Iudah, chap. 15.17.

‡ Ebr. diuided.

2. King. 16 8.

o As he falsly supposed

p Thus the wicked measure Gods fauour by prosperity and aduersity: for if idolaters prosper they make their idols gods, not considering that God punisheth them oftimes whom hee loueth, and giueth his enemies good successe for a time, whom afterward he will destroy.

‖ Or, Iudah and Beniamin.

‖ Or, in Ierusalem.

q They buried him not in the citie of Dauid where were the sepulchres of the kings.

a Which Ahaz had shut vp, Chap. 28.24.

b This is a notable example for all princes first to establish the pure religion of God, and to procure that the Lord may be honoured and serued aright.

c Meaning, all the idols, altars, groues, & whatsoeuer was occupied in their seruice, and wherewith the Temple was polluted.

burnt offerings in the Sanctuary vnto the God of Israel.

8 [d] Wherefore the wrath of the Lorde hath bene on Iudah and Ierusalem: and he hath made them a ‖ scattering, a desolation, and an hissing, as you see with your eyes.

9 For loe, our fathers are fallen by the sword, and our sonnes, and our daughters, and our wiues are in captiuity for the same cause.

10 Now ‡ I purpose to make a couenant with the Lord God of Israel, that hee may [e] turne away his fierce wrath from vs.

11 Now my sonnes, be not deceiued: for the Lord hath * chosen you to stand before him, to serue him, and to bee his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Mahath the sonne of Amashai, and Ioel the sonne of Azariah of the sonnes of the Kohathites: and of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Iehalelel: and of the Gershonites, Ioah the sonne of Zimmah, and Eden the sone of Ioah:

13 And of the sonnes of Elizaphan, Shimri, and Iehiel: and of the sonnes of Asaph, Zechariah, and Mattaniah:

14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Iedithun, Shemaiah, and Vzziel.

15 And they gathered their brethren, and sanctified themselues, and came according to the commandement of the King, and ‖ by the words of the Lord, for to clense the house of the Lord.

16 And the Priestes went into the inner parts of the house of the Lord, to [f] clense it, and brought out all the vncleanesse that they found in the Temple of the Lord, into the court of the house of the Lord: and the Leuites tooke it, to carrie it out vnto the brooke Kidron.

17 They began the first day of the [g] first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lord in eight dayes, and in the fiftenth day of the first moneth they made an end.

18 ¶ Then they went in to Hezekiah the King, and said, Wee haue cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the ‖ shewbread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when hee reigned, and transgressed, haue wee prepared and sanctified: and behold, they are before the Altar of the Lord.

20 ¶ And Hezekiah the King [h] rose early, and gathered the Princes of the citie, and went vp to the house of the Lord.

21 And they brought seuen bullocks, and seuen rammes, and seuen lambes, and seuen hee goats, for a * sinne offering for the kingdome, and for the Sanctuary, and for Iudah. And hee commaunded the Priests the sonnes of Aaron, to offer them on the Altar of the Lord.

22 So they slew the bullockes, and the Priestes receiued the blood, and [i] sprinkled it vpon the altar: they slew also the rammes, and sprinkled the blood vpon the altar, and they slew the lambes, and they sprinkled the blood vpon the Altar.

23 Then they brought the hee goates for the sinne offering before the King and the Congregation, [k] and they layd their hands vpon them,

24 And the Priests slew them, and with the blood of them they cleansed the altar, to reconcile all Israel: for the King had commanded for all Israel the burnt offering and the sinne offering.

25 He appointed also the Leuites in the house of the Lord with cymbals, with viols, and with harpes, * according to the commaundement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the [l] commaundement was by the hand of the Lord, and by the hand of his Prophets.

26 And the Leuites stood with the instruments of Dauid, and the Priestes with the trumpets.

27 And Hezekiah commaunded to offer the burnt offering vpon the Altar: and when the burnt offering began, the song of the [m] Lorde beganne with the trumpets, and the instruments [n] of Dauid King of Israel.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an ende of offering, the King and all that were present with him, bowed themselues, and worshipped.

30 ¶ Then Hezekiah the King and the Princes commaunded the Leuites to praise the Lord with the [o] words of Dauid, and of Asaph the Seer: so they praised with ioy, and they bowed themselues and worshipped.

31 And Hezekiah spake, and said, Now yee haue ‡ consecrate your selues to the Lord: come neere and bring the sacrifices and offerings of praise into the house of the Lord. And the Congregation brought sacrifices, and offerings of praises, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offrings, which the Congregation brought, was seuentie bullockes, an hundreth rammes, and two hundreth Lambes, all these were for a burnt offering to the Lord:

33 And for [p] sanctification, sixe hundreth bullocks, and three thousand sheepe.

34 But the Priests were too few, and were not able to slay all the burnt offerings, therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntill other Priests were sanctified: for the Leuites were [q] more vpright in heart to sanctifie themselues, then the Priests.

35 And also the burnt offrings were many with the * fat of the peace offerings, and the drinke offerings for the burnt offering: so the seruice of the house of the Lord was set in order.

d He sheweth that the contempt of religion is the cause of all Gods plagues.
‖ *Or, a nodding of the head and mockerie.*
‡ *Ebr. it is in mine heart.*
e He prooueth by the iudgments of God vpon those that haue contemned his word, that there is no way to auoyde his plagues, but by conforming themselues to his will. *Num.* 18.6.
‖ *Or, concerning the things of the Lord.*
f From the pollutions and filth that Ahaz had brought in.
g Which contained part of March and part of April.
‖ *Or, table where the bread was set in order.*
h By this maner of speach the Ebrewes meant a certain diligence and speed to do a thing, and when there is no delay. *Leuit.* 4.14.
i For without sprinkling of blood nothing could be sanctified, Heb. 9.21. Exod. 24.8.
k That is, the King and the Elders, as Leuit. 4. 15. for they that offered a sinne offring, must lay their hands vpon it, to signifie that they had deserued that death, & also that they did consecrate it to God to be thereby sanctified, Exod. 29.10. 1. *Chron* 16.4.
l This thing was not appointed of man, but it was the commandement of God.
m The Psalme which Dauid had appointed to bee sung for thanksgiuing.
n Which Dauid had appointed to praise the Lord with.
o Whith that Psalme whereof mention ismade, 1. Chron. 16 8.
‡ *Ebr. filled your hands.*
p That *is*, for the holy offerings.
q Meaning, were more zealous to set forward the religion. *Leuit.* 3.2,3.

36 Then Hezekiah reioyced, and all the people, that God had made the people so r ready: for the thing was done suddenly.

r He sheweth that religion can not proceed, except God touch the heart of the people.

CHAP. XXX.

1. 13. *The keeping of the Passeouer by the Kings commandement.* 6 *He exhorteth Israel to turne to the Lord.* 18 *Hee prayeth for the people.* 24 *His oblation and the princes.* 27 *The Leuites blesse the people.*

AND Hezekiah sent to all Israel, and Iudah, and also wrote letters to a Ephraim and Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Passeouer vnto the Lord God of Israel.

a Meaning, all Israel whom Tilgath Pilneser had not taken away into the captiuity, 2. King. 15. 29

2 And the King and his princes, and all the Congregation had taken counsell in Ierusalem to keepe the Passeouer in the b second moneth.

b Though they ought to haue done it in ỹ first moneth, as Exod. 12. 18. numb. 9. 3. yet if any were not cleane, or els had a long iourney, they might deferre it vnto the second moneth, as Num. 9. 10, 11.

3 For they could not keepe it at this time, because there were not Priests enow sanctified, neither was the people gathered to Ierusalem.

4 And the thing pleased the King, and all the Congregation.

5 And they decreed to make proclamation throwout all Israel from c Beersheba euen to Dan, that they should come to keepe the Passeouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, d as it was written.

c From one end of the land to the other, North and South.

d In such sort & perfectiõ as God had appointed.

6 ¶ So the postes went with letters by the commission of the King and his princes, throwout all Israel and Iudah, and with the commandement of the king, saying, Yee children of Israel, turne againe vnto the Lord God of Abraham, Izhak, and Israel, and e he will turne to the remnant that are escaped of you out of the hands of the kings of Ashur.

e He will haue compassion on them and preserue them.

7 And be not ye like your Fathers, & like your brethren, which trespassed against the Lord God of their fathers: and therefore hee made them desolate as ye see.

f Submit your selues to the Lord, and rebel no more.

8 Be not yee now stiffenecked like your fathers, but f giue the hand to the Lord, and come into his Sanctuary, which hee hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

g God will not onely preserue you, but through your repentance restore your brethren, which for their sinnes he gaue into the hands of the enemies.

9 For if yee returne vnto the Lord, your brethren and your children shall finde mercie before them that led them captiues, and they shall g returne vnto this land, for the Lord your God is gracious and merciful, and will not turne away his face from you, if ye conuert vnto him.

h Though the wicked mocke at the seruants of God by whom he calleth them to repentance, as Gen 19. 14 yet ỹ word ceaseth not to fructifie in the hearts of Gods elect.

10 ¶ So the posts went from city to city throw the land of Ephraim & Manasseh, euen vnto Zebulun: but they h laughed them to scorne, and mocked them.

i He sheweth the cause why some obey, and some mocke at Gods calling, to wit, because his Spirit is with the one sort, and moueth their heart, and the other are left to themselues.

11 Neuertheless, diuers of Asher, and Manasseh, and of Zebulun submitted themselues, and came to Ierusalem.

12 And the hand of God was in Iudah, so that hee gaue them one i heart to doe the commandement of the King, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleauened bread in the second moneth, a very great assembly.

14 ¶ And they arose, and tooke away the k Altars that were in Ierusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.

k Which declareth that wee must put away those things wherewith God is offended, before we can serue him aright.

15 Afterward they slew the Passeouer the fourteenth day of the second moneth: and the Priestes and Leuites were l ashamed, and sanctified themselues, and brought the burnt offerings into the house of the Lord.

l Seeing their own negligence (who should haue been most prompt) and the readines of the people, Chap. 29. 36.

16 And they stoode in their place after their manner, according to the Law of Moses the man of God: and the Priests sprinkled the m blood, receiued of the hands of the Leuites.

m To wit, of the Lambe of the Passeouer.

17 Because there were many in the Congregation that were not sanctified, therfore the Leuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraim, and Manasseh, Issachar and Zabulun had not cleansed themselues, yet did eate the Passeouer, but not as it was written: wherefore Hezekiah prayed for them, saying, The n good Lord be mercifull toward him,

n He knew that faith and sincerity of heart was more agreeable to God, then the obseruation of these ceremonies, and therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice, but of ignorance.

19 That prepareth his whole heart to seeke the Lord God, the God of his Fathers, though hee be not cleansed, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and o healed the people.

o That is, did accept them as purified.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleauened bread, seuen dayes with great ioy, and the Leuites and the Priests praised the Lord day by day, singing with lowd instruments vnto the Lord.

22 And Hezekiah ‡ spake comfortably vnto all the Leuites that had good knowledge to sing vnto the Lord: and they did eat in that feast seuen dayes, and offered peace offerings, and praised the Lord God of their fathers.

‡ *Ebr spake to the heart.*

23 And the whole assembly toke counsel to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah King of Iudah had giuen to the Congregation a p thousand bullocks, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullocks, and ten thousand sheepe: and many Priests were sanctified.

p This great liberalitie declareth how Kings, Princes, and all they to whom God hath giuen wherwith, ought to be most ready to bestow it in setting forth of Gods glory.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of Dauid King of Israel, there was not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and q blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

q According to that which is written, Num. 6. 23. when they should dismisse the people.

CHAP.

CHAP. XXXI.

1 The people destroy idolatry. 2 Hezekiah appointeth Priests and Leuites, 4 and prouideth for their liuing. 13 He ordaineth ouerseers to distribute to euery one his portion.

AND when all these things were finished, all Israel that were found in the cities of Iudah, went out and [a] brake the Images, and cut downe the groues, and brake downe the hie places, and the altars throughout all Iudah and Beniamin, in Ephraim also and Manasseh, vntill they had made an end: afterward all the [b] children of Israel returned euery man to his possession, into their owne cities.

a According to the commandement of the Lord, Deut. 7.25. iosh. 7.1. 2. mac. 12.40.

b That is, all they which came to the Passeouer.

2 And Hezekiah appointed the courses of the Priests and Leuites, by their turnes euery man according to his office, both Priests and Leuites, for the burnt offering and peace offerings, to minister and to giue thankes, and to praise in the gates of the [c] tents of the Lord.

c That is, in the Temple where they assembled as in a tent.

3 (And the Kings portion was of his owne substance for the burnt offerings, euen for the burnt offerings of the morning and of the euening, and the burnt offerings for the Sabbaths, and for the new moones, and for the solemne feastes, * as it is written in the Law of the Lord)

*Numb. 28 3,9.

4 Hee commanded also the people that dwelt in Hierusalem, to giue a [d] part to the Priests, and Leuites, that they might bee [e] incouraged in the Law of the Lord.

d The tithes and first fruits for the maintenance of the Priests and Leuites.

e That their minds might not be entangled with prouision of worldly things, but that they might wholly and chearefully serue the Lord.

5 ¶ And when the commandement was ||spred, the children of Israel brought abundance of first fruits of corne, wine, and oyle, and hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

||Or, published.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe and the holy tithes [f] which were consecrate vnto the Lord their God, and laid them on [g] many heapes.

f Which they had dedicate to the Lord by a vow.

g For the relieue of the Priests, Leuites, widowes, pupils, fatherles, strangers, and such as were in necessitie.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the Princes came and saw the heapes, they [h] blessed the Lord and his people Israel.

h They praised the Lord, and prayed for all prosperitie to his people.

9 And Hezekiah questioned with the Priestes and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and sayd, Since the people began to bring the offrings into the house of the Lord, wee haue [i] eaten and haue beene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

i He sheweth that this plenteous liberalitie is expedient for the maintenance of the ministers, & that God therefore prospereth his people, and increaseth by his blessing that which is giuen.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And carted in the first fruites, and the tithes, and the dedicate things faithfully: and ouer them was Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah, and Nahath, and Asahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah were ouerseers ‡ by the appointment of Conaniah, and Shimei his brother, and by the commandement of Hezekiah the King, and of Azariah the chiefe of the house of God.

‡ Ebr. by the hand.

14 And Kore the sonne of Imnah the Leuite, porter toward the East, was ouer the things that were willingly offred vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamin, and Ieshua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses both to the great and small,

16 Their daily portion: beside their generation being males [k] from three yeere olde and aboue, euen to all that entred into the house of the Lorde to their office in their charge, according to their courses:

k Who had also a portion and allowance in this distribution.

17 Both to the generation of the Priests after the house of their fathers, and to the Leuits, from twentie yeere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes and their daughters throughout all the Congregation: for by their [l] fidelitie are they partakers of the holy things.

l Meaning, that either by the faithfull distributions of the officers, euery one had their part in the things that were offered, or else that their wiues and children were relieued, because the Leuites were faithfull in their office, and so depended on them.

19 Also to the sonnes of Aaron, the Priests, which were in the fields and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throwout all Iudah, and did well and vprightly, and truely before the Lord his God.

21 And in all the workes that hee began for the seruice of the house of God, both in the Law and in the Commandements, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Sancherib inuadeth Iudah 3 Hezekiah preparth for the warre. 7 Hee exhorteth the people to put their trust in the Lord. 9 Sancherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians, and the king is slaine. 25 Hezekiah is not thankefull toward the Lord. 33 His death.

AFter these things faithfully described, * Sancherib King of Assur came and entred into Iudah, and besieged the strong cities, and thought to ‡winne them for himselfe.

*2. King. 18.13. isa. 30.1. eccles. 48.18.

‡ Ebr. breake them vp.

2 When Hezekiah saw that Sancherib was come, and that his ‡purpose was to fight against Ierusalem,

‡ Ebr. face.

3 Then hee tooke counsell with his princes and his nobles, to stop the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled themselues, and stopt all the fountaines, and the

the riuer that ranne through the middes of the countrey, saying, Why should the Kings of Asshur come, and finde much water?

5 And ‡ he tooke courage, and built all the broken wall, and made vp the towres, and another wall without, and repayred [a] Sillo in the [b] citie of Dauid, and made many [c] darts and shields.

6 And [d] set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and ‡ spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, neither bee afraid for the King of Asshur, neither for all the multitude that is with him: [e] for there be moe with vs, then is with him.

8 [f] With him is an [d] arme of flesh, but with vs is the [e] Lord our God for to help vs, and to fight our battels. Then the people were confirmed by the words of Hezekiah king of Iudah.

9 *After this did Sanecherib king of Asshur send his seruants to Hierusalem (while he was [t] against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah, and vnto all Iudah that were at Ierusalem, saying,

10 Thus saieth Sanecherib the king of Asshur, Wherein doe ye trust, that yee will remaine in Ierusalem, during the siege?

11 Doth not Hezekiah entise you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Asshur?

12 Hath not the same Hezekiah taken away his high places & his [g] altars, and commanded Iudah and Ierusalem, saying, Yee shall worship before one altar, and burne incense vpon it?

13 Know yee not what I and my fathers haue done vnto all the people of other countreys? Were the gods of the nations of other lands able to deliuer their land out of mine hand?

14 Who is hee of all the [h] gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand, that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleeue yee him: for none of all the gods of any nation or kingdome was able to deliuer his people out of [i] mine hand, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And his seruants spake yet more against the Lord God, and against his [k] seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations of other countreys could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they [l] cried with a loud voyce in the Iewes speach vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, euen the [m] workes of mans hands.

20 But Hezekiah the king, and the Prophet Isaiah the sonne of Amoz [n] prayed against this, and cryed to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and [o] captaines of the hoste of the King of Asshur: so he returned ‡ with shame to his owne land. And when hee was come into the house of his god, they that came forth of his [p] owne bowels, slew him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Ierusalem from the hand of Sanecherib King of Asshur, and from the hand of all other, and ‖ maintained them on euery side.

23 And many brought offerings vnto the Lord of Ierusalem, and presents to Hezekiah king of Iudah, so that he was [q] magnified in the sight of all nations from thencefoorth.

24 *In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him [r] a signe.

25 But Hezekiah did not render according to the reward bestowed vpon him: for his heart [s] was lifted vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) hee and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of siluer and golde, and of precious stones, and of sweet odours, and of shields, and of all pleasant vessels:

28 And of store houses for the increase of wheat and wine, and oyle, and stalles for all beasts, and ‖ rowes for the stables.

29 And he made him cities, and had possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water spring of [t] Gihon, and ledde them streight vnderneath toward the citie of Dauid Westward. So Hezekiah prospered in all his workes.

31 But because of the embassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to [u] trie him, and to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Isaiah the Prophet

Ebr. he was strengthened.
a He made a double wall.
b Read 2. Sam. 5.9.
c Some read, swords or daggers.
‡ *Ebr. he spake to their heart.*
2. *King.* 6. 16.
d That is, the power of man.
e This declareth that Hezekiah did euer put his trust in God, and yet made himselfe strong and vsed lawfull meanes, lest he should seeme to tempt God.
2. *King.* 18. 17.
f While he besieged Lachish.
g Thus the wicked put no difference betweene true religion and false, God and idoles: for Hezekiah onely destroyed idolatry, and placed true religion: thus the Papists slander the seruants of God: for when they destroy idolatrie, they say that they abolish religion.
h This is his blasphemie, that he will compare the liuing God to vile idoles.
i When man hath prosperitie, he swelleth in pride, and thinketh himselfe able to resist and ouercome euen God himselfe.
k Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God, they would loue his seruants.
l These words are written, 2. King. 18. 19.

m Which were inuented, made, and authorised by man.
n This sheweth what is the best refuge in all troubles and dangers.
o To the number of an hundred fourscore & fiue thousand, as 2. Kin. 19 35. 36
‡ *Ebr with frame of face.*
p Meaning, Adramelech, and Sharezer his sonnes.
‖ *Or, gouerned.*
q Thus after trouble God sendeth comfort to all them that patiently waite on him, & constantly put their trust in his mercies.
2. *King* 20. 1.
Isa 38. 1.
r To confirme his faith in Gods promise, who declared to him by his Prophet that his life should be prolonged fiftene yeare.
(He was lifted vp with the pride of his victory and treasures, and shewed them for an ostentation to the ambassadors of Babylon.
‖ *Or, yanges, and partitions.*
‖ *Or, yackets.*
t Which also was called Siloe, whereof mention is made, Isa. 8. 6. Iohn 9. 7.
u Here we see the cause, why the faithfull are tempted, which is to trie whether they haue faith or no, and that they may feele the presence of God, who suffereth them not to be ouercome by tentations, but in their weakenesse ministreth strength.

Prophet the sonne of Amoz in the booke of the Kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honor at his death: and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

2 Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 He prayeth to the Lord and is deliuered. 14 Hee aboliſheth idolatry. 16 and setteth vp true religion. 20 He dieth, and Amon his sonne succeedeth, 24 whom his owne seruants slay.

2.King.21.1. MAnasseh was twelue yeere old, *when he began to reigne, and he reigned fiue and fifty yeere in Ierusalem:

2 And he did euill in the sight of the Lord, like the abominations of the heathen, *whom the Lord had cast out before the children of Israel.

Deut.18.9.

3 For he went backe and built the high places, *which Hezekiah his father had broken down: *and he set vp altars for Baalim, and made groues, & worshipped all the host of the heauen, and serued them.

2.King.18.4. Ier.32.34.2.kin. 17.10.

4 Also he built altars in the house of the Lord, whereof the Lord had said, *In Ierusalem shall my Name be for euer.

2.King.21.4.

5 And he built altars for all the hoste of the heauen, in the two courts of the house of the Lord.

6 [a] And he caused his sonnes to passe thorow the fire in the valley of Ben-hinnom: hee gaue himselfe to witchcraft, and to charming, and to sorcerie, and vsed them that had familiar spirits, and soothsayers: he did very much euil in the sight of the Lord to anger him.

a Reade 2.King 16.3.

7 He put also the carued image, which he had made, in the house of God, whereof God had said to Dauid, & to Salomon his sonne, *In this house, and in Ierusalem which I haue chosen before all the tribes of Israel, will I put my Name for euer.

1.King.8.29.and 9.3.2.kin.21.7. and 23.27. 2.Sam.7.10.

8 Neither will *I make the foote of Israel to remoue any more out of the land which I haue appointed for your fathers, so that they take heed, and doe all that I haue commaunded them, according to the Lawe and statutes, and iudgements by the [b] hand of Moses.

b By the charge giuen to Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

10 ¶ And the Lord spake [c] to Manasseh and to his people, but they would not regard.

c Meaning, by his Prophets, but their hearts were not touched to beleeue and repent, without the which the preaching of the word taketh no place.

11 Wherefore the Lord brought vpon them the captaines of the hoste of the King of Asshur, which tooke Manasseh, and put him in fetters, and bound him in chaines, and caried him to Babel.

12 And when he was in tribulation, hee prayed to the Lord his God, & humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was [d] entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knew that the Lord was God.

d Thus affliction giueth vnderstanding: for he that hateth God in his prosperity, now in his misery seeketh vnto him.

14 Now after this hee built a wall without the citie of Dauid, on the West side of [e] Gihon in the valley, euen at the entry of the fish gate, and compassed about [f] Ophel, and raised it very hie, and put captaines of warre in all the strong cities of Iudah.

e Read Chap. 32.30.

f Reade Chap. 27.3.

15 And he tooke away the strange gods and the image out of the house of the Lord, and all the altars that hee had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the city.

16 Also hee prepared the [g] altar of the Lord, and sacrificed thereon peace offerings and of thankes, and commanded Iudah to serue the Lord God of Israel.

g Which Salomon had caused to be made.

17 Neuertheless, the people did sacrifice still in the high places, but vnto the [h] Lord their God.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the Altars, so that they worshipped God, but it is idolatry to worship God any otherwise then he hath appointed.

18 ¶ Concerning the rest of the actes of Manasseh, and his [i] prayer vnto his God, and the wordes of the Seers, that spake to him in the Name of the Lord God of Israel, behold, they are written in the booke of the Kings of Israel.

i Which albeit that it is not conteined in the Ebrew, yet because it is here mentioned, and is written in the Greeke, we haue placed it in the ende of this booke.

19 And his prayer, and how God was intreated of him, and al his sinne, and his trespasse, and the places wherein he built hie places, and set groues & images (before he was humbled) behold, they are written in the booke of the || Seers.

|| Or, Hozai.

20 So Manasseh slept with his fathers, and they buried him in his owne [k] house, and Amon his sonne reigned in his stead.

k Because hee had so horribly offended against the Lord, they did not bury him in the sepulchres of the kings, but in the garden of the kings house. 2 *King.*21.23.

21 ¶ Amon was two and twenty yeere old when hee began to reigne, and reigned two yeere in Ierusalem.

22 But he did euil in ỹ sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them.

23 And he humbled not himselfe before the Lord, as Manasseh his father had humbled himself: but this Amon trespassed more and more.

24 And his seruants *conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against king Amon: and the people of the land made Iosiah his sonne King in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the Idoles, 8 and reſoreth the Temple. 14 The booke of the Law is found. 21 He sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 He maketh a couenant with God.

2.King.22.1. IOsiah *was eight yeere old when he began to reigne, and he reigned in Ierusalem one and thirty yeere.

2 And he did vprightly in the sight of the Lord, and walked in the waies of [a] Dauid his Father, and bowed neither to the right hand nor to the left.

a He followed Dauid in all points that he followed the Lord.

3 And in the eight yeere of his reigne (when

(when he was yet a [b] childe) hee begamne to seeke after the God of Dauid his father, and in the twelfth yere he began to purge Iudah and Ierusalem from the high places and the groues, and the carued images and molten images:

4 And they brake downe [c] in his sight the Altars of Baalim, and hee caused to cut downe the images that were on high vpon them: he brake also the groues, and the carued images, and the molten images, and stampt them to powder, and strawed it vpon the graues of them that had sacrificed vnto them.

5 Also he burnt the [d] bones of the priests vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their mattocks they brake all round about.

7 And when he had [e] destroyed the altars and the groues, and had broken & stamped to powder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 ¶ *Then in the eighteenth yeere of his reigne, when he had purged the land and the Temple, hee sent Shaphan the sonne of Azaliah, and Maaseiah the Gouernour of the citie, and Ioah the sonne of Ioahaz the Recorder, to repaire the house of the Lord his God.

9 And when they came to Hilkiah the high Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doore had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah and Beniamin, and ‖ of the inhabitants of Ierusalem.

10 And they put it in the handes of them that should doe the worke, and had the ouersight in the house of the Lord: and they gaue it to the workmen that wrought in the house of the Lord, to repaire and amend the house.

11 Euen to the workmen and to the builders gaue they it, to buy hewed stone and timber for couples and for beames of the [f] houses, which the Kings of Iudah had destroyed.

12 And the men did the worke faithfully, and the ouerseers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musicke.

13 And they were ouer the bearers of burdens, and them that set forward all ỹ workmen in euery worke: and of the Leuites were scribes and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the [h] booke of the Law of the Lord giuen by the hand of Moses.

15 Therefore Hilkiah answered, and said to Shaphan the chancellour, I haue found the booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to the king, and brought the king word againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouerseers, and to the hands of the workemen.

18 Also Shaphan the chancellor declared to the King, saying, Hilkiah the Priest hath giuen me a booke: and Shaphan read it before the king.

19 And when the King had heard the words of the law, he [k] tare his clothes.

20 And the King commaunded Hilkiah and Ahikam the sonne of Shaphan, and Abdon the sonne of Micha, and Saphan the chancellour, and Asaiah the kings seruant, saying,

21 Go and enquire of the Lord for me, and for the rest in Israel and Iudah, concerning the words of this Booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our [l] fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the king had appointed, went to Huldah the Prophetesse the wife of Shallum, the son of ‖ Tokhath, the sonne of ‖ Hasrah keeper of the [m] wardrobe (and shee dwelt in Ierusalem within the [n] colledge) and they communed hereof with her.

23 And she answered them, Thus saith the Lord God of Israel, Tell ye the [o] man that sent you to me,

24 Thus saith the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, euen all the curses that are written in the booke which they haue read before the King of Iudah:

25 Because they haue forsaken mee, and burnt incense vnto other gods, to anger mee with all the works of their [p] hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the King of Iudah, who sent you to inquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The words which thou hast heard, shal come to passe.

27 [q] But because thine heart did melt, and thou didst humble thy selfe before God, when thou heardest his words against this place, and against the inhabitants thereof, & humbledst thy selfe before mee, and tarest thy clothes, and weptest before me, I haue also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euil which I will bring vpon this [r] place, and vpon the inhabitants of the same. Thus they brought the king word againe.

29 Then the king sent and gathered all the elders of Iudah and Ierusalem.

30 And the King went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priests

b When he was but sixteen yeare old, he shewed himselfe zealous of Gods glory, and at twentie yere old he abolished idolatry, and restored the true religion.

c Which sheweth that he would see the reformation with his owne eyes.

d Read 2. King. 23.16.

e This great zeale of this godly King the holy Ghost setteth foorth as an example and patterne to other kings and rulers, to teach them what God requireth of them. 2. King. 22.3.

* Or, they returned to Ierusalem, meaning, Shaphan, &c.

f For there were many portions and pieces annexed to the Temple.

g Meaning, that they were in such credit for their fidelitie, that they made none accounts of that which they receiued, 2. King. 22.7.9.

h Read 2. Kings 22.8.

i For the king was commanded to haue continually a coppy of this booke, and to read therein day and night, Deut. 17.18.

k For sorrow that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses contained therein against the transgressors.

l Thus the godly doe not only lament their owne sinnes, but also that their fathers and predecessors haue offended God.

‖ Or, Tikuah.

‖ Or, Harhas.

m Meaning either of the priests apparel, or of the kings.

n Reade hereof, 2. King. 22.15.

o That is, to the King.

p This she speakethin contempt of the idolaters, who contrary to reason & nature make that a god, which they haue made & framed with their owne hands.

q This declareth what is the end of Gods threatnings, to call his to repentance, & to assure the vnrepentant of their destruction.

r It may appeare that very few were touched with true repentance, seeing that God spared them for a time onely for the Kings sake.

Priests and the Leuites, and all the people from the greatest to the smallest, and hee read in their eares all the wordes of the booke of the couenant that was found in the house of the Lord.

31 And the king stood by his pillar, and made a couenant before the Lord, to walke after the Lord, and to keepe his commandements, and his testimonies, & his statutes, with all his heart, and with all his soule, and that hee would accomplish the wordes of the couenant written in the same booke.

32 And hee caused all that were found in Jerusalem and Beniamin to stand to it: and the inhabitants of Jerusalem did according to the couenant of God, euen the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all [t] that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Iosiah keepeth the Passeouer. 2 He setteth forth Gods seruice. 20 He fighteth against the king of Egypt, and dieth. 24 The people bewaile him.

MOreouer * Iosiah kept a Passeouer vnto the Lord in Jerusalem, and they slew the [a] Passeouer in the fourteenth day of the first moneth.

2 And hee appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord.

3 And hee sayd vnto the Leuites that [b] taught all Israel, and were sanctified vnto the Lord, Put the holy Arke in the house which Salomon the sonne of Dauid king of Israel did build: it shall be no more a [c] burden vpon your shoulders: serue now the Lord your God, and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as * Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren || the children of the people, and after the diuision of the family of the Leuites:

6 So kill the Passeouer, and sanctifie your selues, and [d] prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Iosiah also gaue to the ‡people sheepe, lambes, and kids, all for the Passeouer, euen to all that were present, to the number of thirtie thousand, and three thousand bullocks: these were of the kings substance.

8 And his Princes offred willingly vnto the people, to the Priests, and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Passeouer, euen two thousand and fiue hundred sheepe, and three hundred bullocks.

9 [e] Conaniah also and Shemaiah and Nethanel his brethren, and Hashabiah and Ieiel, and Iozabad, chiefe of the Leuites gaue vnto the Leuites for the Passeouer, fiue thousand sheepe, and fiue hundreth bullocks.

10 Thus the seruice was prepared, and the Priests stood in their places, also the Leuites in their orders, according to the kings commandement:

11 And they slew the Passeouer, and the Priestes [f] sprinckled the blood with their hands, and the Leuites flayed them.

12 And they tooke away from the [g] burnt offering to giue it according to the diuisions of the families of the children of the people to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullocks.

13 And * they rosted the Passeouer with fire, according to the customs, but the sanctified things they sod in pots, pans, and caldrons, and distributed them quickely to all the people.

14 Afterward also they prepared for themselues and for the Priests: for the Priestes the sonnes of Aaron were occupied in offering of burnt offerings, and the fat vntill night: therefore the Leuites prepared for themselues, and for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph stood in their standing * according to the commandement of Dauid & Asaph, and Heman, and Iedithun the Kings [h] Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day to keepe the Passeouer, and to offer burnt offerings vpon the altar of the Lord, according to the commaundement of king Iosiah.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that in Israel, from the dayes of Samuel the Prophet: neither did all the Kings of Israel keep such a Passeouer as Iosiah kept, and the Priests and the Leuites, and all Iudah and Israel that were ‡present, and the inhabitants of Jerusalem.

19 This Passeouer was kept in [i] the eighteenth yeere of the reigne of Iosiah.

20 ¶ * After all this, when Iosiah had prepared the Temple, Necho king of Egypt came vp to fight against [k] Carchemish by || Perath, and Iosiah went out against him.

21 But hee sent messengers to him, saying, What haue I to doe with thee, thou king of Iudah? I come not against thee this day, but against the house ‡ of mine enemie, and God commaunded mee to make haste: leaue off to come against God, which is with me, lest he destroy thee.

22 But Iosiah would not turne his face from him, but [l] changed his apparell to fight with him, and hearkened not to the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And

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2. *King.* 23. 21.

a The Scripture vseth in sundry places to call the lambe the Passeouer, which was but the signe of the Passeouer, because in all sacraments the signes haue the names of the things which are signified.

b So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in the word of God.

c As it was before the Temple was built: therefore your office onely is now to teach the people, and to praise God.

1. *Chr.* 23. 24. 25. 26. *chapters, &c.*

‡ *Or, the people.*

d Exhort euery one to examine themselues, that they be not vnmeet to eate of the Passeouer.

‡ *Ebr sonnes of the people.*

e So that euery one, and of all sorts, gaue of that they had, a liberall portion to the seruice of God.

f Meaning, of the lambe which was called the Passeouer: for onely the Priests might sprinckle, and in necessitie the Leuites might kil the sacrifice.

g They reserued for the people that which was not expedient to be offered, that euery man might offer peace offerings, and so haue his portion. *Exod.* 12. 8.

1. *Chron.* 25. 1.

h Meaning hereby his Prophets, because he appointed the Psalmes and prophesies which were to be sung.

‡ *Ebr. found.*

i Which was in the sixe and twentieth yeere of his age 2. *King.* 25. 29.

k Which was a city of the Assyrians, and Iosiah fearing lest the passing thorow Iudah, would haue taken his kingdome, made warre against him, and consulted not with the Lord.

‖ *Or, Euphrates.*

‡ *Ebr of my battell.*

l That is, armed himselfe, or disguised himselfe, because he might not be knowen.

23 And the shooters shot at king Iosiah: then the king said vnto his seruants, Carie me away, for I am very sicke.

24 So his seruants tooke him out of that charet, and put him in the second charet which hee had, and when they had brought him to Ierusalem, he died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem [m] mourned for Iosiah.

25 And Ieremiah lamented and Iosiah, all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and behold, they are written in the [n] Lamentations.

26 Concerning the rest of the acts of Iosiah and his godnesse, doing as it was written in the Law of the Lord,

27 And his deedes, first and last, behold, they are written in the booke of the Kings of Israel and Iudah.

CHAP. XXXVI.

1 After Iosiah reigneth Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah, 14. 17 in whose time all the people were caried away to Babel, for contemning the admonitions of the Prophets, 22 and were restored againe the seuententh yeere after by King Cyrus.

2.*King*.23.30. THen * the people of the land tooke Iehoahaz the sonne of Iosiah, and made him king in his fathers stead in Ierusalem.

2 Iehoahaz was three and twenty yeere old when he began to reigne, and he reigned three [a] moneths in Ierusalem.

3 And the king of Egypt tooke him away at Ierusalem, and condemned the land in an [b] hundred talents of siluer, and a talent of gold.

4 ¶ And the king of Egypt made Eliakim his brother king ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim was fiue and twenty yeere old when he began to reigne, and he reigned eleuen yeere in Ierusalem, and did [c] euill in the sight of the Lord his God.

6 Against him came vp Nebuchad-nezzar king of Babel, and bound him with chaines to cary him to Babel.

7 Nebuchad-nezzar also * caried of the vessels of the house of the Lord to Babel, and put them in his temple at Babel.

8 Concerning the rest of the acts of Iehoiakim, and his abominations which hee did, and [d] that which was found vpon him, behold, they are written in the booke of the kings of Israel and Iudah: and Iehoiachin his sonne reigned in his stead.

9 ¶ Iehoiachin was [e] eight yeere olde, when hee began to reigne, and hee reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yeere was out, king Nebuchad-nezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his ‖ brother king ouer Iudah and Ierusalem.

‖ Or, vncle.

2.*King*.24.17.*Ierem*.37.1.

11 Zedekiah was one and twentie yeere olde when hee began to reigne, and reigned eleuen yeere in Ierusalem.

12 * And hee did euill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commandement of the Lord.

13 But he rebelled moreouer against Nebuchad-nezzar, which had caused him to sweare by God: and he hardened his necke and made his heart obstinate that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also, and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them ‡ by his messengers, [f] rising early and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his words, and misused his Prophets, vntil the wrath of the Lord arose against his people, and till there was no [g] remedy.

17 For hee brought vpon them the king of the Caldeans, who slew their young men with the sword [h] in the house of their Sanctuarie, and spared neither young men, nor virgin, ancient, nor aged: God [i] gaue all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these caried hee to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, & burnt all the palaces thereof with fire, and all the precious vessels thereof to destroy all.

20 And they that were left by the sword, caried he away to Babel, and they were seruants to him and to his sonnes, vntill the kingdome of the [k] Persians had rule.

21 To fulfill the word of the Lord by the [l] mouth of Ieremiah, vntill the land had her fill of her Sabbaths: for all the dayes that she lay desolate, she kept Sabbath, to fulfill seuentie yeeres.

22 ¶ * But in the [m] first yeere of Cyrus king of Persia (when the word of the Lord spoken by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of Cyrus king of Persia, and hee made a proclamation throw all his kingdom, and also by writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath [n] commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him goe vp.

m The people so much lamented the losse of this good King, that after when there was any great lamentation, this was spoken of as a prouerbe, reade Zech.12.11.

n Which some thinke Ieremie made, wherein hee lamenteth the state of the Church, after this kings death.

a For three moneths after the death of Iosiah, came Necho to Ierusalem, & so the plagues began, which Huldah and the Prophets forewarned should come vpon Ierusalem.

b To pay this as a yeerely tribute.

c Because he and the people turned not to God by his first plague, hee brought a new vpon him, and at length rooted them out. 2.*King*.24.13.

d He meaneth superstitious markes, which were found vpon his body when he was dead: which thing declared how deeply idolatry was rooted in his heart, seeing hee bare the markes in his flesh.

e That is, he began his reigne at eight yeere old, and reigned ten yeeres when his father was aliue, and after his fathers death, which was the eighteenth yeere of his age, he reigned alone three moneths and ten dayes.

* By this phrase the Scripture meaneth oftentimes, and diligently, as Ieremie 11.7. & 25.3. and 26.5. and 32.33.

f Til God could no longer suffer their sinnes, but must needes punish them.

g Whither they fled, thinking to haue beene saued for the holines thereof.

h Which is not because God approoueth him, which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this king was led with ambition and vaine glory, whereunto were ioyned furie and cruelty: therefore this worke was condemnable, notwithstanding it was iust & holy on Gods part, who vsed this wicked instrument to declare his iustice.

i Who threatned the vengeance of God, and seuentie yeeres captiuitie, which he called the Sabbaths, or rest of the land, Iere.25.11. *Ier*.25.13.& 29.10. 1.*esdr*.1.1.

k When Cyrus king of Persia had made the Babylonians subiect.

l Who threatned the vengeance of God, and seuentie yeeres captiuitie, which he called the Sabbaths, or rest of the land, Iere.25.11. *Ier*.25.13.& 29.10. 1.*esdr*.1.1.

m In the first yeere that hee reigned ouer the Caldeans, Ezra 1.1.

n God had so forewarned by his Prophet aboue an hundred yeeres before Cyrus was borne, Isai.44.28. that Ierusalem and the Temple should be built againe by Cyrus his anointed: so called because God vsed his seruice for a time to deliuer his Church.

¶ THE

The prayer of Manasseh king of the Iewes.

This prayer is not in the Hebrew, but is translated out of the Greeke.

O Lord Almighty, God of our fathers Abraham, Isaak, and Iaakob, and of their righteous seede, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the deepe, and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the maiestie of thy glory cannot be borne, and thine angrie threatning toward sinners is importable, but thy merciful prouidence is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised [a] repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners, that they may bee saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaak, and Iaakob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto me, that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens, for the multitude of mine vnrighteousnesse. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy commandements. I haue set vp abhominations, and haue multiplyed offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lord, forgiue me, and destroy me not with my transgressions. Bee not angry with me for euer by reserving euill for me, neither condemne me into the lower parts of the earth. For thou art the God, euen the God of them that repent: and in me thou wilt shew all thy goodnesse: for thou wilt saue me that am vnworthy, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life. For all the power of the heauens praise thee, and thine is the glory for euer and euer. Amen.

a Thou hast promised that repentance shalbe the way for them to returne to thee.

b He speaketh this in comparison of himselfe, and those holy fathers which haue their commendation in the Scripture, so that in respect of himselfe he calleth their sinnes nothing, but attributeth vnto them righteousnesse.

Ezra.

THE ARGVMENT.

AS the Lord is euer mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauens: so after that he had visited the Iewes & kept them now in bondage seuentie yeeres in a strange countrey, among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a Deliuerer, and mooued both the heart of the chiefe Ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding lest they should grow into a contempt of Gods great benefit, he keepeth them still in exercise, and raiseth domesticall enemies, which endeuour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by litle and litle till their worke was finished. The author of this booke was Ezra, who was Priest and Scribe of the Law, as Chap. 7. 6. Hee returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. He brought with him a great company, and much treasures, with letters to the kings officers for all such things as should be necessary for the Temple: and at his comming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1 Cyrus sendeth againe the people that was in captiuitie, 8 and restoreth them their holy vessels.

2 Chron. 36. 22. Esdr. 2. 1. Ierem. 25. 12. and 29. 10.

NOw [a] in the first yeere of Cyrus king of Persia (that the word of the Lord, spoken by the mouth of Ieremiah, might bee accomplished) the Lord stirred vp the [c] spirit of Cyrus king of Persia, and hee made a proclamation throgow all his kingdome, and also by writting, saying,

2 Thus sayeth Cyrus king of Persia, The Lord God of heauen hath giuen me [d] all the kingdomes of the earth, and hee hath commanded me to build him an house in Ierusalem, which is in Iudah.

3 Who is he among you of all his people with whom his God is? let him goe vp to Ierusalem, which is in Iudah, and build the house of the Lord God of Israel: hee is the God which is in Ierusalem.

4 And euery one that remaineth in any place (where he soiourneth) [e] let the men of his place relieue him with siluer and with golde, and with substance, and with cattell, [f] and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Beniamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to goe vp to build the house of the Lord which is in Ierusalem.

a After that he and Darius had wonne Babylon.

b Who promised them deliuerance after that seuentie yeeres were past, Ierem. 25. 11.

c That is, moued him, and gaue him heart.

d For he was chiefe Monarch, and had many nations vnder his dominion, which this heathen king confesseth to haue receiued of the liuing God.

e If any through pouerty were not able to returne, the kings commission was that he should be furnished with necessaries.

f Which they themselues should send toward the reparation of the Temple.

6 And all a they that were about them, strengthened their hands with vessels of siluer, with gold, with substance, and with cattel, and with precious things, besides all that was willing offered.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, which Nebuchad-nezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen them did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto b Sheshbazzar the prince of Iudah.

9 And this is the number of them, thirtie basins of gold, a thousand basins of siluer, nine and twenty i kniues,

10 Thirty bowles of gold, and of siluer bowles of the second sort, foure hundred and ten, and of other vessels, a thousand.

11 All the vessels of golde and siluer were fiue thousand and foure hundreth. Sheshbazzar brought vp all k with them of the captiuitie that came vp from Babel to Ierusalem.

a The Babylonians & Caldeans gaue them these presents: thus rather then the children of God should want for their necessities, he would stirre vp the heart of the very infidels to helpe them. 2. *King.* 25. 13. 2. *Chron.* 36 7. *iere.* 27. 19, 20. *dan.* 1. 2.

b So the Caldeans called Zerubbabel, who was the chiefe gouernour, so that the preeminence still remained in the house of Dauid.

i Which serued to kill the beasts that were offred in sacrifice.

k With the Iewes that had bene kept captiues in Babylon.

CHAP. II.

The number of them that returned from the captiuitie.

Nehem. 7. 6. 1. esd. 5. 7.

THese *also are the sonnes a of the prouince that went vp out of the captiuity (whom Nebuchad-nezzar king of Babel had caried away into Babel) and returned to Ierusalem, and to Iudah, euery one vnto his citie,

2 Which came b with Zerubbabel, to wit, Ieshua, Nehemiah, Seraiah, Reelaiah, c Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men d of the people of Israel was,

3 The sonnes of Parosh two thousand, an hundred seuenty and two.

4 The sonnes of Shephatiah, three hundred seuenty and two:

5 The sonnes of Arah, seuen hundred, and seuenty and fiue:

6 The sonnes of ‖ Pahath Moab, of the sonnes of Ieshua and Ioab, two thousand eight hundred and twelue:

7 The sonnes of Elam, a thousand, two hundred and foure and fiftie:

8 The sonnes of Zattu, nine hundred and fiue and foztie:

9 The sonnes of Zaccai, seuen hundred and threescore:

10 The sonnes of Bani, fiue hundred and two and foztie:

11 The sonnes of Bebai, six hundred and three and twenty:

12 The sonnes of Azgad, a thousand, two hundred and two and twenty:

13 The sonnes of Adonicam, six hundred threescore and fiue:

14 The sonnes of Biguai, two thousand and fiue and fiftie:

15 The sonnes of Adin, foure hundred and foure and fiftie:

16 The sonnes of Ater of e Hizkiah, nine and eight:

17 The sonnes of Bezai, three hundred and three and twentie:

18 The sonnes of Iorah, an hundreth and twelue:

19 The sons of Hashum, two hundreth and three and twenty:

20 The sonnes of Gibbar, ninetie & fiue:

21 f The sonnes of Beth-lehem, an hundreth and three and twenty:

22 The men of Netophah, fiue and fifty:

23 The men of Anathoth, an hundreth and eight and twentie:

24 The sonnes of Azmaueth, two and foztie:

25 The sonnes of Kiriath-arim, of Chephirah, and Beeroth, seuen hundreth and three and foztie:

26 The sonnes of Haramah and Gaba, fiue hundreth, and one and twentie:

27 The men of Michmas, an hundreth, and two and twenty:

28 The sonnes of Beth-el and Ai, two hundreth, and three and twenty:

29 The sonnes of Nebo, two and fiftie:

30 The sonnes of Magbish, an hundreth and fiue and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundred, and foure and fifty:

32 The sonnes of Harim, three hundred and twenty:

33 The sonnes of Lod-hadid, and Ono, seuen hundred and fiue and twenty:

34 The sonnes of Iericho, three hundred and fiue and foztie:

35 The sonnes of Senaah, three thousand fiue hundred and thirty:

36 ¶ The g Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundred seuenty and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand two hundred and seuen and foztie:

39 The sonnes of Harim, a thousand and seuentene.

40 ¶ The †Leuites: the sonnes of Ieshua, and Kadmiel, of the sonnes of Hodauiah, seuenty and foure.

41 ¶ The †Singers: the sonnes of Asah, an hundred and eight and twenty.

42 ¶ † The sonnes of the Porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, all were an hundred and nine and thirty.

43 ¶ The h Nethinims: the sonnes of Ziha, the sonnes of Hashupha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Uzza, the sonnes of Paseah, the sonnes of Besai,

50 The sonnes of Asnah, the sonnes of Meunim,

e Which were of the posterity of Hezekiah.

f That is, inhabitants: (for so this word (lont) signifieth, when it is ioyned with the names of places.

g Before, he hath declared the two tribes of Iudah and Beniamin, and now commeth to the tribe of Leui, and beginneth at the Priests.

† The Leuites.

† The Singers

† The Porters.

h So called, because they were giuen to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites, which were appointed to this vse by Ioshua, Iosh. 9 23.

Meunim, the sonnes of Nephusim,

51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,

52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Hartha,

53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thamah,

54 The sonnes of Nezia, the sonnes of Hatipha,

55 The sonnes of Salomons [i] seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda,

56 The sonnes of Iaalah, the sonnes of Darkon, the sonnes of Giddel,

57 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami.

58 All the Nethinims, and the sonnes of Salomons seruants were three hundreth ninetie and two.

59 ¶ And these went vp from Telmelah, and from Telharsha, Cherub, Addan, and Immer, but they could not discerne their fathers house, & their seede, whether they were of Israel.

60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, sixe hundreth and two and fiftie.

61 And of the sonnes of the Priests, the sonnes of Habaiah, the sonnes of Coz, the sonnes of [k] Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62 These sought their writing of the genealogies, but they were not found: therfore were they put from the Priesthood.

63 And [l] Tirshatha sayd vnto them, that they should not eate of the most holy thing, till there rose vp a Priest with [m] Urim and Thummim.

64 The whole Congregation together was two and fortie thousand, three hundreth and threescore,

65 Besides their seruants & their maids: of whom were seuen thousand, three hundred and seuen and thirtie: and among them were two hundreth singing men and singing women.

66 Their horses were seuen hundreth and sixe and thirtie: their mules two hundreth and fiue and fourtie:

67 Their camels foure hundreth and fiue and thirtie: their asses, sixe thousand seuen hundreth and twentie.

68 And certaine of the chiefe fathers, when they came to the house of the Lord, which was in Ierusalem, they offered willingly for the house of God, to set it vp vpon his foundation.

69 They gaue after their abilitie vnto the treasure of the worke, euen one and threescore thousand [n] drammes of golde, and fiue thousand [o] pieces of siluer, and an hundreth Priests garments.

70 So the Priests and the Leuites, and a certaine of the people, and the singers and the porters, & the Nethinims dwelt in their cities, and all Israel in their cities.

i Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention, 2. Sam. 17.27. & 19.31. and because the Priests office was had in contempt, these would haue changed their estate by their name, and so by Gods iust iudgement lost both the estimation of the world, and the dignitie of their office.

l This is a Chalde name and signifieth him that hath an horitie ouer others.

m Reade Exod. 28. 30.

n Which mount to of our money, 24826. lib. 13. shil. 4 d esteeming the French crowne at 6 shil. 4.d. for the dram is the eight part of an ounce, and the ounce the eight part of a marke.

o Which are called *Mina*, and containe a piece two markes: so 5000. *Minæ*, make 550000. frankes, which mount to of our mony 69666. li. 13. shil. 4. d so that the whole summe was 9449 3. li. 6. shil. 8. d.

the Lord. 7 *They prepare for the Temple,* 11 *and sing vnto the Lord.*

AND * when the [a] seuenth moneth was come, and the children of Israel were in their cities, the people assembled themselues as one man vnto Ierusalem.

1. *Esdras* 5.47.

a Called Tisri, which answereth to part of September, and part of October.

2 Then stood vp Iehua the sonne of Iozadak, and his brethren the Priests, and Zerubbabel the [b] sonne of Shealtiel, and his brethren, & builded the Altar of the God of Israel, to offer burnt offerings thereon, as it is written in the Law of Moses, the man of God,

b Meaning, nephew: for hee was the sonne of Pedaiah, reade 1. Chron. 3. 19.

3 And they set the Altar vpon [c] his bases (for feare was among them, because of the people of those countreys) therefore they offered burnt offrings thereon vnto the Lord, euen burnt offerings in the morning, and at euen.

c In the place where Salomon had placed it.

4 They kept also the feast of the Tabernacles, as it is written, & the burnt offering * dayly, by number according to the custome day by day.

*Exod. 23. 16.

5 And afterward [d] the continuall burnt offering, both in the new moneths and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.

d That is, after the feast of Tabernacles.

6 From the first day of the seuenth moneth began they to offer burnt offrings vnto the Lord: but the foundation of the Temple of the Lord was not laid.

7 They gaue money also vnto the masons, and to the workemen, and meate and drinke and oyle vnto them of Zidon and of Tyrus, to bring them Cedar wood from Libanon to the sea vnto ‖ Japho, according to the grant that they had of Cyrus king of Persia.

‖ *Or, Ioppe.*

8 ¶ And in the second yeere of their coming vnto the house of God in Ierusalem in the [e] second moneth, began Zerubbabel the sonne of Shealtiel, and Iesua the sonne of Iozadak, & the remnant of their brethren the Priests and the Leuites, & all they that were come out of the captiuity vnto Ierusalem, & appointed the Leuites from twentie yeere olde and aboue, to set forward the worke of the house of the Lord.

e Which moneth conteined part of April, & part of May: for in the meane season they had prouided for things necessary for the worke.

9 And Iesua [f] stood with his sonnes, and his brethren, and Kadmiel with his sonnes, and the sonnes of Iudah together to set forward the workemen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.

f They gaue them exhortations, and encouraged euery man forward in the worke.

10 And when the builders laid the foundation of the Temple of the Lord, they appointed the Priestes in their apparell with Trumpets, and the Leuites the sonnes of Asaph with Cymbals, to prayse the Lord, * after the ordinance of Dauid king of Israel.

1. *Chro.* 16. 7, 8.

11 Thus they sang when they gaue praise, and when they gaue thankes vnto the Lord, For he is good, for his mercie endureth for euer toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

12 Many also of the Priests and the Leuites and the chiefe of the Fathers, ancient

men, which had seene the first house (when the foundation of this house was laid before their eyes) wept with a loude voyce, and many shouted aloud for ioy.

13 So that the people could not discerne the sound of the shout for ioy, from the noyse of the weeping of the people: for the people shouted with a loud cry, and the noyse was heard farre off.

g Because they saw that it was nothing so glorious as the temple, which Salomon had built, notwithstanding Aggeus comforteth them, and prophesieth that it shall be more beautifull then the first: meaning, the spirituall Temple, which are the members of Christes body.

CHAP. IIII.

2 *The building of the Temple is hindered: and how.* 11 *Letters to Artaxerxes, and the answere.*

BUt a the aduersaries of Iudah and Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lorde God of Israel.

2 And they came to Zerubbabel, & to the chiefe fathers, and said vnto them, Let vs will build with you: for we seeke the Lord your God, as ye doe, and we haue sacrificed vnto him, since the time of Esar Haddon king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel, said vnto them, It is not for you, but for vs to builde the house vnto our God: b for wee our selues together will build it vnto the Lord God of Israel, as King Cyrus the king of Persia hath commanded vs.

4 Wherefore the people of the land ‡ discouraged the people of Iudah, and troubled them in building,

5 And they c hired counsellers against them, to hinder their deuice, all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of d Ahashuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of e Artahshashte, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahshashte King of Persia, & the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the ‖ chanceller, and Shimshai the Scribe wrote a letter against Ierusalem to Artahshashte the king in this sort.

9 Then wrote Rehum the chanceller, and Shimshai the Scribe, and their companions, f Dinaie, and Apharsathcaie, Tarpelaie, Apharsaie, Archeuaie, Bablaie, Shushanchaie, Dehaue, Elmaie,

10 And the rest of the people whome the great & noble g Asnappar brought ouer and set in the cities of Samaria, & other that are beyond the h River and i Cheeneth.

11 ¶ This is the copie of the Letter that they sent vnto King Artahshashte, THY SERVANTS the men beyond the River and Cheeneth, salute thee.

12 Be it knowen vnto the King, that the Iewes which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen now vnto the king, that if this citie be built, and the foundations of the walles laid, they will not giue toll, tribute, nor k custome: so shalt thou hinder the Kings tribute.

14 Now therefore because ‡ we haue been brought vp in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause haue we sent & certified the king.

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt find in the booke of the Chronicles, and perceiue that this citie is rebellious & noisome vnto Kings & prouinces, and that they haue mooued sedition of olde time, for the which cause this citie was destroyed.

16 We certifie the King therefore, that if this citie be builded, and the foundation of the walles laid, by this meanes the portion beyond the Riuer shall not be thine.

17 ¶ The King sent an answere vnto Rehum the Chancellour, and Shimshai the Scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer, l Shelam, and m Cheeth.

18 ¶ The letter which you sent vnto vs, hath been openly read before me.

19 And I haue commanded and they haue searched, and found, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath beene committed therein.

20 There haue beene mightie Kings also ouer Ierusalem, which haue ruled ouer all beyond the Riuer, and toll, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the citie be not built till I haue giuen another commandement.

22 Take heede now that yee faile not to doe this: why should damage grow to hurt the King?

23 When the copie of king Artahshashtes letter was read before Rehum and Shimshai the Scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then n ceased the worke of the house of God which was in Ierusalem, and did stay vnto the second yeere of Darius king of Persia.

a Meaning, the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes, 2. King. 17. 24. and 19. 37. these professed God but worshipped idols also, and therefore were the greatest enemies to the true seruants of God.

b For they perceiued what their pretence was, to wit, to erect idolatrie in stead of true Religion.

‖ *Ebr. made their hands weake.*

c They bribed the gouernours vnder the King to hinder their work. Thus they that halt, cannot abide that God should be purely serued.

d He was also called Artaxerxes, which is a Persian name. Some thinke it was Cambises Cyrus sonne, or Darius, as verse 5.

e Called Artaxerxes, which signifieth in the Persian tongue, an excellent warriour.

‖ *Or, counsellour.*

f These were certaine people, which the Assyrians placed in Samaria in stead of the ten tribes.

g Some thinke it was Sanecherib, but rather Salmanasar.

h To wit, Euphrates, and hee meaneth in respect of Babel, that they dwelt beyond it.

i Which were a certaine people that enuied the Iewes.

CHAP V.

1 *Haggai and Zechariah doe prophecie.* 3 *The worke of the Temple goeth forward contrary to the minde of Tatnai.* 6 *His letters to Darius.*

THen ‖ *Haggai a Prophet, and Zechariah the sonne of Iddo a Prophet prophecied vnto the Iewes that were in Iudah, & Ierusalem, in the Name of the God of Israel, euen vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak arose,

k Meaning, the gifts that are wont to begiuen to Kings when they passe by any countrey.

‡ *Ebr. in the Chalde, We haue tasted the salt of the palace.*

l Some read, for Shelam, salutation, or greeting.

m Called also Cheeneth, as verse 10.

n Not altogether for the prophets exhorted them to continue, but they vsed lesse diligence because of the troubles.

‖ *Or, Haggeus. Hagge. 1. 1. 1. Esdras 6. 1.*

arose, and began to build the house of God at Ierusalem, & with them were the Prophets of God, which [a] helped them.

a Which encouraged the to goe forward and accused them that they were more carefull to build their owne houses, then zealous to build the Temple of God.

3 ¶ At the same time came to them Tatnai, which was captaine beyond the riuer, and Shether-boznai and their companions, and said thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundations of these wals?

4 [b] Then said wee vnto them after this maner, What are the names of the men that build this building?

b That is, the enemies asked this, as verse 10.

5 But the [c] eye of their God was vpon the Elders of the Iewes, that they could not cause them to ceale, till the matter came to Darius: and then they answered by letters thereunto.

c His fauour and the spirit of strength.

6 The copie of the letter, that Tatnai captaine beyond the Riuer, and Shetherboznai and his companions, Apharsechaie, (which were beyond the Riuer) sent vnto king Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIVS the King all peace.

8 Be it knowen vnto the King, that wee went into the prouince of Iudea, to the house of the great God, which is builded with ‖ great stones, and beames are laide in the walles, and this worke is wrought speedily, and prospereth in their hands.

‖ Or, marble.

9 Then asked we those Elders, and said vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these wals?

10 Wee asked their names also, that we might certifie thee, and that we might write the Names of the men that were their rulers.

11 But they answered vs thus, and said, Wee are the seruants of the God of heauen and earth, and build the house that was built of olde and many yeeres agoe, which a [d] great king of Israel [e] builded, and founded it.

d To wit, Salomon.
1. King. 6. 2.
2. Chron. 3. 2.
e 2. King. 24. 12. and 25. 9.

12 But after that our fathers had prouoked the God of heauen vnto wrath, [e] he gaue them ouer into the hand of Nebuchadnezzar king of Babel the Caldean, and he destroyed this house, and caried the people away captiue vnto Babel.

e Reade Chap. 1, 1, 2.

13 But in the [e] first yeere of Cyrus king of Babel, king Cyrus made a decree to build this house of God.

14 And the vessels of gold and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, & they gaue them vnto one [f] Sheshbazzar by his name, whom he had made captaine.

f Reade Chap. 1, 8.

15 And he said vnto him, Take these vessels and goe thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar, and laid the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now, hath it beene in building, yet is it not finished.

17 Now therefore if it please the king, let there bee search made in the house of the kings treasures, which is there in Babel, whether a decree hath beene made by king Cyrus, to build this house of God in Ierusalem, and let the king send his minde concerning this.

g Meaning, in the librarie, or places, where lay the Registers, or Records of times.

CHAP VI.

At the commandement of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vnleauened bread.

THen [a] king Darius gaue commaundement, and they made search in the ‡ librarie of the treasures, which were there laid vp in Babel.

a 1. Esd. 6. 21.
‡ Ebr. house of bookes.

2 And there was found in a [a] coffer (in the palace that was in the Prouince of the Medes) a volume, and therein was it thus written as a memoriall,

a Wherein were the actes of the kings of Medes and Persians.

3 IN THIS FIRST yeere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house be built, euen the place where they offered sacrifices, and let the walles thereof bee ioyned together: let the height thereof be threescore cubites, and the breadth thereof threescore cubites,

Kzlkiccan Asatherinqt

4 Three ‖ orders of ‖ great stones, and one order of timber, and let the expenses bee giuen of the kings house.

‖ Or, rowes, or courses.
‖ Or, marble.

5 And also let them render the vessels of the house of God, (of gold and siluer, which Nebuchadnezzar tooke out of the Temple which was in Ierusalem, and brought vnto Babel) and let [b] him goe into the Temple that is in Ierusalem to his place, and put them in the house of God.

b Meaning, Zerubbabel, to whom he giueth charge.

6 Therefore Tatnai captaine beyond the riuer, and Shethar-boznai, (and their companions Arpharsecaie, which are beyond the riuer) be ye farre [c] from thence.

c Meddle not with them, neither hinder them.

7 Suffer yee the worke of this house of God, that the captaine of the Iewes and the Elders of the Iewes may build this house of God in his place.

8 For I haue giuen a commaundement what yee shall doe to the Elders of these Iewes for the building of this house of God, that of the reuenues of the king, which is of the tribute beyond the riuer, there bee incontinently expenses giuen vnto these men that they [d] cease not.

d For lacke of money.

9 And that which they shall haue neede of, let it bee giuen vnto them day by day, whether it bee young bullockes, or rammes, or lambes for the burnt offrings of the God of heauen, wheate, salt, wine and oyle, according to the appointment of the Priestes that are in Ierusalem, that there bee no fault,

10 That they may haue to offer sweete odours vnto the God of heauen, and pray for the kings life, and for his sonnes.

11 And I haue made a decree, that whosoeuer shall alter this sentence, the wood shall bee pulled downe from his house, and shall bee set vp, and hee shall bee hanged thereon,

and his house shall bee made a dunghill for this.

12 And the God ᵖ hath caused his Name to dwell there, destroy all Kings and people that put to their hand to alter, and to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speed.

13 ¶ Then Tatnai the captaine beyond the riuer, and Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Iewes builded, & they prospered by ᵖ prophecying of ᵗ Haggai the Prophet, & Zechariah the sonne of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commaundement of Cyrus and Darius, and Artahshashte king of Persia.

15 And this house was finished the third day of the moneth ᵍ Adar, which was ʰ the sixt yeere of the reigne of king Darius.

16 ¶ And the children of Israel, the Priests and the Leuites, and the residue of the children of the captiuitie, kept the dedication of this house of God with ioy,

17 And offered at the dedication of this house of God an hundreth bullockes, two hundreth rammes, foure hundreth lambes, and twelue goates, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses ouer the seruice of God in Ierusalem, as it is written in the * booke of Moses.

19 And the children of the captiuitie kept the Passeouer on the fourteenth day of the first moneth.

20 (For the Priests and the Leuites were purified all together) and they killed the Passeouer for all the children of the captiuitie, and for their brethren the Priests, and for themselues.

21 So the children of Israel which were come againe out of captiuitie, and all such as had ⁱ separated themselues vnto them from the filthinesse of the heathen of the land, to seeke the Lord God of Israel, did eat,

22 And they kept the feast of vnleauened bread seuen dayes with ioy: for the Lord had made them glad, and turned the heart of the King of ᵏ Ashur vnto them, to ‡ encourage them in the worke of the house of God, euen the God of Israel.

CHAP. VII.

1 *By the commaundement of the King, Ezra and his companions come to Ierusalem.* 27 *He giueth thankes to God.*

NOw after these things in the reigne of ᵃ Artahshashte king of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zerahiah, the sonne of Uzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of ᵇ Aaron the chiefe Priest.

6 This Ezra came vp from Babel, and was a ᶜ Scribe prompt in the law of Moses, which the Lord God of Israel had giuen, and the king gaue him all his request according to the hand of the Lord his God which was vpon him.

7 And there went vp certaine of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims, vnto Ierusalem, in the seuenth yeere of king Artahshashte.

8 And he came to Ierusalem in the ᵈ fift moneth, which was in the seuenth yeere ᵉ of the king.

9 For vpon the first day of the first moneth began he to goe vp from Babel, and on the first day of the fift moneth, came he to Ierusalem, according to the good hand of his God, that was vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copie of the Letter that king Artahshashte gaue vnto Ezra the Priest and scribe, euen a writer of the words of the commandements of the Lord, and of his statutes ouer Israel.

12 ARTAHSHASHTE king of kings, to Ezra the Priest and perfite Scribe of the Law of the God of heauen, and to ᶠ Cheneth.

13 I haue giuen commaundement, that euery one that is willing in my kingdome of the people of Israel and of the Priests, and Leuites ᵍ to goe to Ierusalem with thee, shall goe.

14 Therefore art thou sent of the king and his seuen counsellers, to ʰ enquire in Iudah and Ierusalem, according to the Law of thy God, which is in ⁱ thine hand,

15 And to carie the siluer and the gold, which the king and his counsellers willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the siluer and gold that thou canst finde in all the prouince of of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest buy speedily with this siluer bullocks, rammes, lambes, with their meate offerings, and their drinke offerings, and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.

18 And whatsoeuer it pleaseth thee and thy brethren to doe with the rest of the siluer and gold, doe yee it according to the will of your ᵏ God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalem.

20 And the residue that shalt bee needfull for the house of thy God, which shall be meet for thee to bestow, thou shalt bestow it out of the kings treasure house.

21 And I king Artahshashte haue giuen com-

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* Who hath appointed that place to haue his Name called vpon there. 1. *Esdr.* 7. 1.

f Whom God stirred vp to assure them that he would giue their worke good successe.

g This is the twelfth moneth and conteineth part of Februarie & part of March.

h And the two and fourtieth after their first returne.

Num. 3. 6. & 8. 9.

i Which were of the heathen, and forsaked their idolatrie to worship the true God.

k Meaning, Darius, who was King of the Medes, Persians, and Assyrians

‡ *Ebr to strengthen their hands.*

a The Ebrewes write that diuers of the Kings of Persia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Cæsar to the Emperours Romane.

b Ezra deduceth his kinred, till he commeth to Aaron, to proue that he came of him.

c. He sheweth here what a Scribe is, who hath charge to write the Law, and to expound it: whom Marke calleth a Scribe, Marke 12. 28, Matthew and Luke call him a Lawyer, or Doctor of the Law, Matth. 22. 35. Luke 10. 25.

d That conteined part of July, and part of August.

e Of king Darius.

f Some take this for the name of a people, some for time or continuance, meaning, that the king wished him long life.

g Which remained as yet in Babylon, and had not returned with Zerubbabel.

h To examine who lived according to the law.

i Whereof thou art expert.

k As ye know best may serue to Gods glory.

commandement to all the treasurers which
1 Which was the river Euphrates, and they were beyond it in respect of Babylon.
are beyond the 1 River, that whatsoeuer Ezra the Priest and Scribe of ỳ Law of the God of heauen shall require of you, that it be done incontinently,

22 Unto an hundreth talents of siluer, vnto an hundreth * measures of wheate, and vnto an hundreth baths of wine, and vnto an hundreth [m] baths of oyle, and salt without writing.

*Ebr. Corus.
m Reade 1. Kin. 7.26. & 2. Chro. 2,10.

23 Whatsoeuer is by the commandement of the God of heauen, let it bee done spedily for the house of the God of heauen: for why should bee be wroth [n] against the Realme of the king and his children?

n This declareth that the feare of Gods iudgement caused him to vse this liberalitie, and not the loue that he bare to Gods glory, or affection to his people.

24 And we certifie you, that vpon any of the Priestes, Leuites, singers, porters, Nethinims, or ministers in this house of God, there shall no gouernour lay vpon them toll, tribute nor custome.

25 And thou Ezra (after the wisedome of thy God, that is in thine hand) [o] set iudges and arbiters, which may iudge all the people that is beyond the Riuer, euen all that know the Lawe of thy God, and teach yee them that know it not.

o He gaue Ezra full authoritie to restore all things according to the word of God, & to punish them that resisted and would not obey.

26 And whosoeuer will not doe the Law of thy God, and the kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 [p] Blessed bee the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem,

p Thus Ezra gaue God thākes for that hee gaue him so good successe in his affaires by reason of the King.

28 And hath enclined mercy toward mee, before the King and his counsellors, and before all the Kings mighty Princes, and I was comforted by the hand of the Lord my God, which was vpon me, and I gathered the chiefe of Israel to goe vp with me.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 Hee causeth them to fast. 24 Hee admonsheth the Priestes of their duetie. 31 What they did when they came to Ierusalem.

1.Esdr.8.29.

THese * are now the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reigne of king [a] Artahshashte.

a Reade Chap. 7.1.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechania, of the sonnes of Pharosh, Zechariah, and with him the count of the males, an hundreth and fifty.

4 Of the sonnes of ‖ Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundreth males.

‖ Or, captaine of Moab.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him, three hundreth males.

6 And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fiftie males.

7 And of the sonnes of Elam, Iesaiah, the sonne of Athaliah, and with him seuenty males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

9 Of the sonnes of Ioab, Obadiah the sonne of Iehiel, and with him two hundreth and eightene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundreth and threescore males.

11 And of the sonnes of Bebai, Zechariah, the sonne of Bebai, and with him eight and twenty males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakkatan, and with him an hundreth and ten males.

13 And of the sons of Adonikam, that were the [b] last, whose names are these: Eliphelet, Iehiel and Shemaiah, and with them threescore males.

b That came to goe with Ezra.

14 And of the sonnes of Biguai, Uthai, and Zabbud, and with them seuenty males.

15 And I gathered them to the [c] Riuer that goeth toward Ahaua, and there abode wee three dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Leui.

c To that place of Euphrates, where Ahaua the Riuer entreth into it, looke 1. Esdras 8.41.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Iocharib, and to Elnathan, men of vnderstanding,

17 And I gaue them commandement, to Iddo the [d] chiefest at the place of Casiphia, and I * told them the words that they should speake to Iddo, and to his brethren the Nethinims at the place of Casiphia, that they should cause the ministers of the house of our God to come vnto vs.

d He was the chiefest that taught there the Law of God vnto the Leuites.
*Ebr. put words in their mouth.

18 So by the good hand of our God, which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Israel, and Sherebia with his sonnes and his brethren, euen eightene.

19 Also Hashabiah, and with him Iesaiah of the sonnes of Merari, with his brethren and their sonnes twentie.

20 And of the [e] Nethinims, whom Dauid had set, and the Princes for the seruice of the Leuites, two hundreth and twentie of the Nethinims, which all were named by name.

e Reade Chap. 2.43.

21 And there at the Riuer, by Ahaua, I proclaimed a fast, that wee might humble [f] our selues before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

f Hee sheweth that the ende of fasting is to humble the body to the spirit, which must proceed of the heart liuely touched, or else it is but hypocrisie.

22 For I was [g] ashamed to require of the king an army and horsemen, to helpe vs against the enemie in the way, because wee had spoken to the king, saying, The hand of our God is vpon all them that seeke him in goodnesse, but his power and his wrath is against all them that forsake him.

g He thought it better to commit himselfe to the protection of God, then by seeking these ordinary meanes to giue an occasion to other to thinke that hee did doubt of Gods power.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, and Hashabia, and ten of their brethren with them,

25 And weighed them the siluer and the golde, and the vessels, euen the offering of

the house of our God, which the king and his counsellers, and his princes, and all Israel that were present had offered.

26 And I weighed vnto their hand fiue hundreth and fiftie [h] talents of siluer, and in siluer vessel, an hundreth talents, and in gold an hundreth talents:

h Reade 1. King. 9.14.

27 And twenty basins of gold, of a thousand [i] drammes, and two vessels of shining brasse very good, and precious as gold.

i Reade Chap. 8.69.

28 ¶ And I sayd vnto them, Ye are consecrate vnto the Lord, and the vessels are consecrate, and the golde and the siluer are freely offered vnto the Lord God of your fathers.

29 Watch yee, and keepe them vntill yee weigh them before the chiefe Priests and the Leuites, and the chiefe fathers of Israel in Jerusalem in the chambers of the house of the Lord.

30 So the Priests and the Leuites receiued the weight of the siluer and of the gold, and of the vessels to bring them to Jerusalem, vnto the house of our God.

31 ¶ Then we departed from the Riuer of Ahaua on the twelfth day of the first moneth, to goe vnto Jerusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of such as

k This declared that their iourney was full of danger, and yet God deliuered them according to their praier.

layd [k] wait by the way.

32 And we came to Jerusalem, and abode there three dayes.

33 And on the fourth day was the siluer weighed, and the golde and the vessell in the house of our God by the hand of Meremoth the sonne of Uriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Iosabad the sonne of Jeshua, and Noadiah the sonne of Binnui the [l] Leuites,

l This was a token of a good conscience, and of his integritie, that he would haue witnesses of his fidelitie.

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of ỹ captiuity, which were come out of captiuity, offered burnt offerings vnto the God of Israel, twelue bullockes for all Israel, ninety and fiue rams, seuenty and seuen lambes, and twelue hee goates for sinne: all was a burnt offering of the Lord.

36 And they deliuered the kings commission vnto the kings officers, and to the captaines beyond the Riuer: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselues from God, and maried with the Gentiles. 5 He prayeth vnto God.

1. *Esdras* 8.67.

a From the time they came home vnder Zerubbabel, vntil the cõming of Ezra, they had degenerate contrary to the Law of God, & maried where it was not lawful, Deut. 7.3.

WHen * as these things were done, the rulers came to me, saying, The people of Israel, and the Priests & the Leuites are not [a] separated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themselues, and to their sonnes, and they haue mixed the holy seede with the people of the lands, and the hand of the [b] princes and rulers haue bene chiefe in this trespasse.

b That is, the gouernours are the chiefe beginners thereof.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt off the haire of mine head, and of my beard, and sate downe [c] astonied.

c As one doubting whether God would continue his benefits toward vs, or else destroy this which he had begun.

4 And there assembled vnto mee all that feared the wordes of the God of Israel, because of the transgression of them of the captiuitie. And I sate downe astonied vntil the * euening sacrifice.

*Exod. 29.39. num. 28.3,4.

5 And at the euening sacrifice I rose vp from mine heauinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spread out mine hands vnto the Lord my God,

6 And sayd, O my God, I am confounded and ashamed to lift vp mine eyes vnto thee, my God: for our iniquities are increased ouer [d] our head, & our trespasse is grown vp vnto [e] the heauen.

d That is, we are drowned in sinne

e They so exceed that they cannot grow greater.

7 From the dayes of our fathers haue we beene in a great trespasse vnto this day, and for our iniquities haue wee, our kings, and our Priests bene deliuered into the hand of the kings of the lands, vnto the sword, into captiuitie, into a spoyle, and into confusion of face, as appeareth this day.

8 And now for a little space, grace hath bene shewed from the Lord our God, in casting a remnant to escape, and in giuing vs a [f] naile in his Holy place, that our God may light our eyes, and giue vs a little reuiuing in our seruitude.

f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpon, Isa. 22.23.

9 For though we were bondmen, yet our God hath not forsaken vs in our bondage, but hath inclined mercy vnto vs in the sight of the Kings of Persia, to giue vs life, and to erect the house of our God, and to repaire the desolate places thereof, and to giue vs a wall in Judah and in Jerusalem.

10 And now, our God, what shall we say after this? for wee haue forsaken thy commandements,

11 ¶ Which thou hast commanded by thy seruants the Prophets, saying, * The land whereunto yee goe to possesse it, is an vncleane land, because of the filthinesse of the people of the lands, which by their abominations, and by their vncleannesse haue filled it from corner to corner.

*Exod. 23.32. and 34.12,15, 16. deut. 7.23.

12 Now therefore shall ye not giue your daughters vnto their sonnes, neither shal ye take their daughters vnto your sonnes, nor seeke their * peace nor wealth for euer, that ye may be strong and eate the goodnesse of the land, and leaue it for an inheritance to your sonnes for euer.

*Deut. 23.6.

13 And after al that is come vpon vs for our euill deeds, and for our great trespasses, (seeing that thou our God hast staied vs from being beneath [g] for our iniquities, and hast giuen vs such deliuerance)

g Hast not vterly cast vs downe, and destroyed vs for our sins, Deu. 28, 13.

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abominations? wouldest not thou bee angry toward vs till thou hadst consumed vs, so that there should be no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for we

we haue beene h reſerued to eſcape, as appeareth this day: behold, wee are before thee in our treſpaſſe: therefore we cannot ſtand before thee becauſe of it.

h He ſheweth that God is iuſt in puniſhing his people, and yet mercifull in reſeruing a reſidue to whom he ſheweth fauour.

CHAP. X.

1 The people repent and turne, and put away their ſtrange wiues

1. Eſdr. 8. 90.

WHiles * Ezra prayed thus, and a confeſſed himſelfe weeping, and falling downe before the houſe of God, there aſſembled vnto him of Iſrael a very great Congregation of men and women, and children: for the people wept with a great lamentation.

a He confeſſed his ſinnes and the ſinnes of the people.

2 Then Shechaniah the ſonne of Iehiel one of the ſonnes of Elam, anſwered, and ſayd to Ezra, Wee haue treſpaſſed againſt our God, and haue taken ſtrange wiues of the people of the land, yet now there is b hope in Iſrael concerning this.

b Meaning, that God would receiue them to mercy.

3 Now therefore let vs make a couenant with our God, to put away c all the wiues, (and ſuch as are borne of them) according to the counſell of the Lord, and of thoſe that feare the commandements of our God, and let it be done according to the Law.

c Which are ſtrangers & maried contrary to the law of God.

4 Ariſe: for the matter d belongeth vnto thee: wee alſo will bee with thee: bee of comfort, and doe it.

d Becauſe God hath giuen thee authoritie, and learning to perſwade the people herein, and to command them.

5 ¶ Then aroſe Ezra, and cauſed the chiefe Prieſts, the Leuites, and all Iſrael to ſweare, that they would doe according to this word. So they ſware.

1. Eſdr. 9. 1.

6 *And Ezra roſe vp from before † houſe of God, and went into the chamber of Iohanan the ſonne of Eliaſhib: hee went euen thither, but hee did eate neither bread, nor drinke water: for hee mourned becauſe of the tranſgreſſion of them of the captiuity.

† Ebr. ſonnes of the captiuitie.

7 And they cauſed a proclamation to goe throughout Iuda and Ieruſalem, vnto † all them of the captiuitie, that they ſhould aſſemble themſelues vnto Ieruſalem.

8 And whoſoeuer would not come within three dayes according to the counſell of the Princes and Elders, all his ſubſtance ſhould be ‖ forfeit, and hee ſhould be ſeparate from the Congregation of them of the captiuitie.

‖ Or, condemned.

9 ¶ Then all the men of Iudah & Beniamin aſſembled themſelues vnto Ieruſalem within three dayes, which was the twentieth day of the e ninth moneth, and all the people ſate in the ſtreete of the houſe of God, trembling for this matter, and for the f raine.

e Which contained part of Nouember and part of December.

f For the ſeaſon was giuen to raine, and ſo the weather was more ſharpe and colde, and alſo their conſcience touched them.

10 And Ezra the Prieſt ſtood vp and ſayd vnto them, Ye haue tranſgreſſed, and haue taken ſtrange wiues, to g increaſe the treſpaſſe of Iſrael.

g Ye haue laid one ſinne vpon another.

11 Now therefore h giue praiſe vnto the Lord God of your fathers, and doe his will, and ſeparate your ſelues from the people of the land, and from the ſtrange wiues.

h Reade Ioſh. 7. 19.

12 And all the Congregation anſwered, and ſayd with a loud voyce, So will we doe according to thy words vnto vs.

13 But the people are many, and it is a rainy weather, and we are not able to ſtand without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers ſtand therefore i before all the Congregation, & let all them which haue taken ſtrange wiues in our cities, come at the time appointed, and with them the Elders of euery citie, and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

i Let them be appointed to examine this matter.

15 Then were appointed Ionathan the ſonne of Aſahel, and Iahaziah the ſonne of Tikuah ouer this matter, and Meſhullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did ſo, and k departed, euen Ezra the Prieſt, and the men that were chiefe fathers to the familie of their fathers by name, & ſate downe in the firſt day of the tenth moneth to examine the matter.

k They went to the chiefe cities to ſit on this matter, which was three moneths in finiſhing.

17 And vntill the firſt day of the firſt moneth they were finiſhing the buſineſſe with all the men that had taken ſtrange wiues.

18 And of the ſonnes of the Prieſts there were men found, that had taken ſtrange wiues, to wit, of the ſonnes of Ieſhua, the ſonne of Iozadak, and of his brethren, Maaſeiah, Aeliezer, and Iarib, and Gedaliah.

19 And they gaue l their handes that they would put away their wiues, and they that had treſpaſſed, gaue a ramme for their treſpaſſe.

l As a token that they would keepe promiſe and doe it.

20 And of the ſonnes of Immer, Hanani, and Zebadiah.

21 And of the ſonnes of Harim, Maaſeiah, and Eliiah, and Shemaiah, and Iehiel and Vzziah.

22 And of the ſonnes of Paſhur, Elioenai, Maaſeiah, Iſhmael, Nethaneel, Iozabad, and Elaſah.

23 And of the Leuites, Iozabad, & Shimei, and Kelaiah (which is Kelitah) Pethahiah, Iudah, and Eliezer.

24 And of the ſingers, Eliaſhib. And of the porters, Shallum, and Telem, and Vri.

25 And of m Iſrael: of the ſonnes of Paroſh, Ramiah, and Ieſiah, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

m Meaning, of the common people: for before he ſpake of the Prieſts and Leuites.

26 And of the ſonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the ſonnes of Zattu, Elioenai, Eliaſhib, Mattaniah, and Ieremoth, and Zabad, and Aziza.

28 And of the ſonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the ſonnes of Bani, Meſhullam, Malluch, & Adaiah, Iaſhub, and Sheal, Ieramoth.

30 And of the ſonnes of ‖ Pahath Moab, Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

‖ Or, the captaine of Moab.

31 And of the ſonnes of Harim, Eliezer, Iſhiiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the ſonnes of Haſhum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Manaſſeh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Uel,
35 Banaiah, Bediah, Chelluh,
36 Uaniah, Meremoth, Eliashib,
37 Mattaniah, Mattenai, and Iaasai,
38 And Banni, and Bennui, Shimei,
39 And Shelemiah, and Nathan, and Adaiah,
40 Machnadebai, Shashai, Sharai,
41 Azareel, and Shelemiah, Shemariah.
42 Shallum, Amariah, Ioseph.
43 Of the sonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.
44 All these had taken strange wiues: and among them were women that had [n] children.

n Which also were made illegitimate, because the mariage was vnlawfull.

Nehemiah.

THE ARGVMENT.

GOd doeth in all ages and at all times set vp worthy persons for the commoditie and profit of his Church, as now within the compasse of seuentie yeeres he raised vp diuers excellent men for the preseruation of his people, after their returne from Babylon: as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and prouided that the Temple was builded: the second reformed their maners, and planted religion: and the third builded vp the walles, deliuered the people from oppression, and prouided that the Law of God was put in execution among them. He was a godly man and in great authoritie with the King, so that the King fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which hee could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

4 Nehemiah bewaileth the calamitie of Ierusalem. 5 Hee confesseth the sinnes of the people, and prayeth God for them.

THe wordes of Nehemiah, the sonne of Hachaliah. In the moneth [a] Chisleu, in the twentieth yeere, as I was in the palace of Shushan,

a Which conteineth part of November and part of December, and was their ninth moneth.

2 Came Hanani one of my [b] brethren, he and the men of Iudah: and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

b A Iew as I was.

3 And they sayd vnto mee, The residue that are left of the captiuitie there in the [c] prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

c Meaning, in Iudea.

4 And when I heard these wordes, I sate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen,

5 And said, * O Lord God of heauen, the great and terrible God, that keepeth couenant and mercy for them that loue him, and obserue his commandements,

Dan. 9. 4.

6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee dayly, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which wee haue sinned against thee, both I and my fathers house haue sinned:

7 Wee haue ‡ grieuously sinned against thee, & haue not kept the commandements, nor the statutes, nor the iudgements which thou commandedst thy seruant Moses,

‡ Ebr. corrupted.

8 I beseech thee remember the word that thou commandedst thy seruant Moses, saying, * Ye will transgresse, and I will scatter you abroad among the people.

Deut. 29. 21, 28.

9 But if ye turne vnto me, and keepe my commandements, and doe them, * though your scattering were to the vttermost part of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen to place my Name there.

Deut. 30. 4.

10 Now these are thy seruants and thy people, whom thou hast redeemed by thy great power, and by thy mighty hand.

11 O Lord, I beseech thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to [d] feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of [e] this man: for I was the kings butler.

d That is, to worship thee.
e To wit, the King Artahshashte.

CHAP. II.

1 After Nehemiah had obteined letters of Artaxerxes, 11 Hee came to Ierusalem, 17 And builded the walles.

NOw in the moneth [a] Nisan, in the twentieth yeere of king [b] Artahshashte, the wine stood before him, and I tooke vp the wine, and gaue it vnto the king. Now I was not beforetime sad in his presence.

a Which was the first moneth of the yeere, and conteineth part of March and part of April.
b Who is also called Darius: reade Ezra 7. 1. and was the sonne of Hystaspis.

2 And the king said vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing but sorow of heart. Then was I sore afraid.

3 And I sayd to the king, God saue the King for euer: why should not my countenance be sad, when the city and house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the King sayd vnto me, For what thing doest thou require? Then I prayed [c] to the God of heauen,

c I desired God in mine heart to prosper mine enterprise.

5 And sayd vnto the King, If it please the King, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may build it.

6 And the king said vnto me, (the Queene also sitting by him) How long shall thy iourney bee? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.

7 After, I said vnto the king, If it please the king, let them giue me letters to the captaines beyond the ‖ River, that they may conuey me ouer, till I come into Iudah,

‖ Or, Euphrates.

8 And

8 And letters vnto Asaph the keeper of the ‖ Kings parke, that he may giue me timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the house that I shall enter into. And the King gaue mee according to [d] the good hand of my God vpon me.

9 ¶ Then came I to the captaines beyond the riuer, and gaue them the Kings letters. And the King had sent captaines of the armie and horsemen with me.

10 But [e] Sanballat the Horonite, and Tobiah a seruaunt an Ammonite heard it, and it grieued them sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Jerusalem, and was there three dayes.

12 And I arose in the night, I, and a few men with mee: for I told no man what God had put in mine heart to doe at Jerusalem, and there was not a beast with me, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the Dragon well, and to the dung port, and viewed the walles of Jerusalem, how they were broken downe, and the ports thereof deuoured with the fire.

14 Then I went foorth vnto the gate of the ‖ fountaine, vnto the Kings fishpoole, and there was no roume for the beast that was vnder me, to passe.

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Ye see the miserie that we are in, how Jerusalem lieth waste, and the gates thereof are burnt with fire: come and let vs build the wall of Jerusalem, that we be no more a [f] reproch.

18 Then I told them of the hand of my God (which was good ouer mee) and also of the Kings words, that he had spoken vnto mee. And they sayd, Let vs rise, and build. So they [g] strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and [h] Geshem the Arabian heard it, they mocked vs, and despised vs, and said, What a thing is this that ye doe? Will ye rebell against the King?

20 Then answered I them, and said to them, The God of heauen, he will prosper vs, and we his seruaunts will rise vp and build: but as for you, ye haue no portion nor right, nor [k] memorial in Jerusalem.

‖ Or, *Paradise.*

[d] As God moued me to aske, and as hee gaue me good successe therein.

[e] These were great enemies to the Iewes, and laboured alwayes both by force and subtilty to ouercome them, and Tobiah, because his wife was a Ieweesse, had aduertisement euer of their affaires, and so wrought them great trouble.

‖ Or, *conduit.*

[f] That is, contemned of other nations, as though God had forsaken vs.

[g] They were encouraged, and gaue themselues to doe well, and to trauell in this worthy enterprise.

[h] These were three chiefe gouernours vnder the king of Persia beyond Euphrates.

[i] Thus the wicked when they will burden the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of Princes most against them.

[k] Neither ye are of the number of the children of God (to whom he hath appointed this city onely) neither did any of your predecessors euer feare God.

CHAP. III.

The number of them that builded the walles.

THen arose Eliashib the high Priest with his brethren the Priests, and they built the sheepegate: they [a] repaired it, and set vp the doores thereof: euen vnto the towre of Meah repaired they it, and vnto the towre of Hananeel.

2 And next vnto him builded the men of Jericho, and beside him Zaccur the sonne of Imri.

3 But the fish port did the sonnes of Senaah build, which also layd the beames thereof, and set on the doores thereof, the locks thereof, and the barres thereof.

4 And next vnto them fortified Meremoth, the sonne of Urijah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them [b] put not their necks to the worke of their lords.

6 And the gate of the [*] old fishpoole fortified Jehoiada the sonne of Paseah, and Meshullam the sonne of Besodeiah: they layde the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Jadon the Meronothite, men of Gibeon, and of Mispah, vnto the [c] throne of the Duke, which was beyond the Riuer.

8 Next vnto him fortified Uzziel the sonne of Harhoiah ‖ of the goldsmithes: next vnto him also fortified Hananiah, the sonne of ‖ Harakkaim, and they repaired Jerusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Jerusalem.

10 And next vnto him fortified Jedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchijah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second ‖ portion, and the towre of the foornaces.

12 Next vnto him also fortified Shallum the sonne of Hallohesh, the ruler of the halfe part of Jerusalem, he, and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanuah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 But the dung port fortified Malchijah, the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: hee built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum, the sonne of Col-hozeh, the ruler of the fourth part of Mispah: he builded it, and couered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoole of ‖ Shelah by the kings garden, and vnto the steps that goe downe from the city of Dauid.

16 After him fortified Nehemiah, the sonne of Azbuk, the ruler of the halfe part of Beth-zur vntill the other side ouer against the

[a] In Ebrewe, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer in desiring him to maintaine it.

[b] The rich and mighty would not obey them, which were appointed officers in this worke, neither would they helpe thereunto. *Isa.* 22. 11.

[c] Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

‖ Or, *of Zorephim.*

‖ Or, *of the Apothecaries.*

‖ Or, *measure.*

‖ Or, *Silo.*

the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mighty.

17 After him fortified the Leuites, Rehum the sonne of Bani, and next vnto him fortified Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Banai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sonne of Jeshua the ruler of Mizpah, the other portion ouer against the going vp to the [d] corner of the armour.

20 After him was earnest Baruch the sonne of Zacchai, and fortified another portion from the corner vnto the doore of the house of Eliashib the high Priest.

21 After him fortified Meremoth, the sonne of Uriiah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priestes, the men of [e] the plaine.

23 After them fortified Beniamin, and Hashub ouer against their house: after him fortified Azariah the sonne of Maaseiah, the sonne of Ananiah, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Uzai, from ouer against the corner, and the high tower that lieth out from the Kings house, which is beside the court of the prison. After him Pedaiah, the sonne of Parosh.

26 And the [f] Nethinims they dwelt in the fortresse vnto the place ouer against the water gate, Eastward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion ouer against the great tower, that lieth out, euen vnto the wall of the fortresse.

28 From aboue the horsegate foorth fortified the Priests, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah, the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Shelemiah, and Hanun, the [g] sixt sonne of Zalaph, another portion: after him fortified Meshullam, the sonne of Berechiah ouer against his chamber.

31 After him fortified Malchiah the goldsmiths sonne, vntill the house of the Nethinims, and of the merchants ouer against the gate [h] Miphkad, and to the chamber in the corner.

32 And betweene the chamber of the corner vnto the sheepegate, fortified the goldsmiths and the merchants.

d Where the weapons and armour of the citie lay.

e Which dwelt in the plaine countrey by Iorden and Iericho.

f Reade Ezra Chap 2.43.

g Meaning, the sixt of his sons.

h Which was the place of iudgement, or execution.

CHAP. IIII.

7 The building of Ierusalem is hindered. 15 But God breaketh their enterprise. 17 The Iewes build with one hand, and hold their weapons in the other.

BUt when Sanballat heard that we builded the wall, then was he wroth and sore grieued, and mocked the Iewes,

2 And said before his [a] brethren and the army of Samaria, thus he said, What doe these [b] weake Iewes? will they fortifie themselues? wil they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and said, Although they build, yet if a fore goe vp, he shall euen breake downe their stony wall.

4 [c] Heare, O our God, (for we are despised) and turne their shame vpon their owne head, and giue them vnto a pray [d] in the land of their captiuity,

5 And couer not their [e] iniquity, neither let their sinne be put out in thy presence: for they haue prouoked vs before the builders.

6 So we built the wall, and all the wall was ioyned vnto the ‖ halfe thereof, and the heart of the people was to worke.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walles of Ierusalem were repaired, (for the breaches began to bee stopped) then they were very wroth,

8 And conspired all together to come and to fight against Ierusalem, and to ‡ hinder them.

9 Then wee prayed vnto our God, and set watchmen by them day & night, because of them.

10 And Iudah said, The strength of the bearers is weakened, and there is much earth, so that wee are not able to build the wall.

11 Also our aduersaries had said, They shall not know, neither see, till we come into the middes of them, and slay them, and cause the worke to ceale.

12 But when the Iewes (which dwelt beside them) came, they told vs [f] ten times, [g] From all places whence yee shall returne, they will be vpon vs.

13 Therefore set I [h] in the lower places behind the wall vpon the tops of the stones, and placed the people by their families with their swordes, their speares and their bowes.

14 Then I beheld, and rose vp, and said vnto the Princes, and to the rulers, and to the rest of the people, Be not afraid of them: [i] remember the great Lord and fearefull, and fight for your brethren, your sonnes, and your daughters, your wiues, and your houses.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counsell to nought, and wee turned all againe to the wall, euery one vnto his worke.

16 And from that day, halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergins: and the rulers stood [i] behind all the house of Iudah:

17 They that builded on the wall, & they that

a Of his companions that dwelt in Samaria.

b Thus the wicked, that consider not that Gods power is euer in a readines for the defence of his, mocke them as though they were weake and feeble.

c This is the remedie that the children of God haue against the derision and threatnings of their enemies: to flee to God by prayer

d Let them be spoyled and led away captiue.

e Let thy plagues declare to the world, that they set themselues against thee, and against thy Church: thus he praieth, only hauing respect to Gods glory, and not for any priuate affection or grudge.

‖ *Or, halfe height.*

‡ *Ebr, make to slay, meaning, the people.*

f That is, oftentimes.

g They which brought the tidings, said thus, When you leaue your worke, and goe either to eat or to rest, your enemies will assaile you.

h Who is euer at hand to deliuer his out of danger, and therefore seeing they should fight for the maintenance of Gods glory and for the preseruation of their owne liues and of theirs, he encourageth them to play the valiant men.

i To ouersee them and to encourage them to their worke.

that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

18 For euery one of the builders had his sword girt on his loynes, and so builded: and he that blew the trumpet was beside me.

19 Then sayd I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and we are separated vpon the wall, one farre from another.

20 In what place therefore yee heare the sound of the trumpet, [k] resort ye thither vnto vs: our God shall fight for vs.

21 So wee laboured in the worke, and halfe of them held the speares from the appearing of the morning, till the starres came foorth.

22 And at the same time sayd I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of [y] ward, (which followed mee) none of vs did put off our clothes, saue euery one put them off [l] for washing.

k Meaning to resist their enemies, if need required.

l That is, when they purified themselues, or else when they washed their clothes.

CHAP. V.

1 The people are oppressed and in necessitie 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, lest hee should grieue the people.

NOw there was a great crie of the people and of their wiues [a] against their brethren the Iewes.

a Against the rich which oppressed them.

2 For there were that said, We, our sons and our daughters are many, therefore we take vp [b] corne, that wee may eate and liue.

b This is the complaint of the people, shewing to what extremitie they were brought vnto.

3 And there were that sayd, Wee must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that sayd, We haue borowed money for the kings [c] tribute vpon our lands and our vineyards.

c To pay our tribute to the King of the Persians, which was exacted yeerely of vs.

5 And now our flesh is as [d] the flesh of our brethren, and our sonnes as their sonnes: and loe, we bring into subiection our sonnes, and our daughters, as seruants, and there be of our daughters now in subiection, and there is no power [e] in our hands: for other men haue our lands and our vineyards.

d By nature the rich is no better then the poore.

e Weare not able to redeeme them, but for pouertie are constrained to hire them to others.

6 Then was I very angry when I heard their cry and these words.

7 And I thought in my minde, and I rebuked the Princes, and the rulers, and sayd vnto them, You lay [f] burdens euery one vpon his brethren: and I set a great [g] assembly against them,

f You presse them with vsurie, and seeke how to bring all things into your hands.

8 And I sayd vnto them, We (according to our ability) haue redeemed our brethren the Iewes, which were solde vnto the heathen: and will you sell your brethren againe, or shall they [h] bee solde vnto vs? Then held they their peace, and could not answere.

g Both because they should be moued with pitie, seeing how many were by them oppressed, and also heare the iudgement of others, which should be as it were witnesses of their dealing toward their brethren.

h Seeing God hath once deliuered them from the bondage of the heathen, shall wee make them our slaues?

9 I [i] sayd also, That which yee doe, is not good. Ought ye not to walke in the feare of our God, for the [k] reproch of the heathen our enemies?

i Meaning, Nehemiah.

k Who by this occasion will blaspheme the Name of God, seeing that our actes are no better then theirs.

10 For euen I, my brethren, and my seruants doe lend them money and corne: I pray you, let vs leaue off this ‖ burden.

‖ Or, vsurie.

11 Restore, I pray you, vnto them this day their landes, their vineyardes, their olines and their houses, and remit the hundreth part of the siluer and of the corne, of the wine, and of the oyle [l] that yee exact of them.

l Which ye take of them for the lone.

12 Then said they, We wil restore it, and will not require it of them: wee will doe as thou hast sayd. Then I called the Priests, and caused them to sweare that they should doe according to this promise.

13 So I shooke my lap, and said, So let God shake out euery man that will not performe this promise, from his house, and from his labour: euen thus let him be shaken out and emptied. And all the congregation said, Amen, and praised the Lord: and the people did according to this promise.

14 And from the time that the king gaue mee charge to be gouernour in the land of Iudah from the twentieth yeere, euen vnto the two and thirtieth yeere of king Artahshashte, that is, twelue yeere, I, and my brethren haue not eaten the [m] bread of the gouernour.

m I receiued not that portion and diet, which the gouernours that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, then his owne commoditie.

15 For the former gouernours that were before mee, had beene chargeable vnto the people, and had taken of them bread and wine, beside fourtie shekels of siluer: yea, and their seruaunts bare rule ouer the people, but so did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of this wall, and wee bought no land, and all my seruaunts came thither together vnto the worke.

17 Moreouer, there were at my table an hundred and fiftie of the Iewes, and rulers which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an ore and sixe chosen sheepe, and birds were prepared for me, and ‖ within ten dayes wine for all [n] in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

‖ Or, once in ten dayes.

n Whereas at other times they had by measure, at this time they had most liberally.

19 Remember mee, O my God, in goodnesse, according vnto all that I haue done for this people.

CHAP. VI.

8 Nehemiah answereth with great wisedome and zeale to his aduersaries. 11 Hee is not discouraged by the false prophets.

AND when Sanballat and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no more [a] breaches therein (though at that time I had not set vp the dores vpon the gates,)

a That is, that they were ioyned together, as Chap. 4. 6

2 Then sent Sanballat and Geshem vnto me, saying, Come thou that wee may meete together in the villages in the plaine of

of Ono: and they thought to doe mee euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I cannot come downe: [b] why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto mee foure times after this sort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ||Gashmu hath said it, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt bee their king according to these [c] words.

7 Thou hast also ordeined [d] the Prophets to preach of thee at Ierusalem, saying, There is a King in Iudah: and now according to these words it shal come to the Kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these words that thou sayest: for thou fainest them of thine owne heart.

9 For all they afrayed vs, saying, Their hands shall bee weakened from the worke, and it shall not bee done: now therefore ‡encourage thou me.

10 ¶ And I came to the house of Shemaiah, the sonne of Delaiah the sonne of Mehetabeel, and hee was [e] shut vp, and he sayd, Let vs come together into the House of God in the middes of the Temple, and shut the dores of the Temple: for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I said, [f] Should such a man as I, flee? Who is hee, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And loe, I perceiued, that God had not sent him, but that hee pronounced this prophecie against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might bee afraid, and doe thus, and sinne, and that they might haue an euill report that they might reproch me.

14 My God, remember thou Tobiah and Sanballat according vnto these their works, and Noadiah the [g] Prophetesse also, and the rest of the prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fine and twentieth day of [h] Elul in two and [i] fiftie dayes.

16 And when all our enemies heard thereof, euen all the heathen that were about vs, they were afraid, and their courage failed them: for they knew that this worke was wrought by our God.

17 And in these dayes were there many of the Princes of Iudah, whose [k] letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworne vnto him: for he was the sonne in law of Shechaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam the sonne of Berechiah.

19 Yea, they spake in his praise before me, and tolde him my wordes, and Tobiah sent letters to put me in feare.

b Meaning, that if he should obey their request, the work which God had appointed, should cease: shewing hereby that we should not commit our selues to the hands of the wicked.

|| Or, Geshem.

c As the same goeth.

d Thou hast bribed, and set vp false prophets to make thy selfe King, and so to defraud the King of Persia of that subiection, which you owe vnto him.

‡ Ebr. strengthen thou mine hand.

e As though he would be secret, to the intent that he might pray vnto God with greater libertie, and receiue some reuelation which in him was but hypocrisie.

f He doubted not but God was able to preserue him and knew that if he had obeyed this counsell, hee should haue discouraged all the people: thus God giueth power to his to resist false prophesies, though they seeme to haue neuer so great probability.

g Very griefe caused him to pray against such which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrow his Church, declaring also hereby, that where there is one true minister of God, the deuill hath a great sort of hirelings.

h Which was the sixt moneth, and conteined part of August, and part of September.

i After that I had sent Sanballat his answere.

k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous, then the outward & professed enemie.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captiuitie are numbered.

NOw * when the wall was builded, and I had set vp the dores, and the porters and the singers and the Leuites were appointed, *Eccl. 49 13.*

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Ierusalem (for he was doubtlesse a faithfull man, and feared God aboue many.)

3 And I sayd vnto them, Let not the gates of Ierusalem bee opened, vntill the heate of the sunne: and while [a] they stand by, let them shut the dores, and ‡ make them fast: and I appointed wards of the inhabitants of Ierusalem, euery one in his ward, and euery one ouer against his house.

4 Now the city was large and great, but the people were few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people to count their genealogies: and I found a booke of the genealogie of them, * which came vp at the first, and found written therein, *Ezra 2. 3.*

6 These are the [b] sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah euery one vnto his city.

7 They which came with Zerubbabel Iehua, Nehemia, [c] Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. This is the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand, an hundreth seuentie and two.

9 The sonnes of Shephatiah, three hundreth seuentie and two.

10 The sonnes of Arah, fiue hundreth fiftie and two.

11 The sonnes of || Pahath Moab of the sonnes of Iehua, and Ioab, two thousand, eight hundreth and eightene.

12 The sonnes of Elam, a thousand, two hundreth fifty and foure.

13 The sonnes of Zattu, eight hundreth, and fiue and fourty.

14 The sonnes of Zacchai, seuen hundred and threescore.

15 The sonnes of Binnui, fiue hundreth and eight and fourty.

16 The sonnes of Bebai, six hundred and eight

a To wit, they that are mentioned, verse 2.

† Ebr. hold them, meaning, till the barres were put in.

a For the two cities name.

b That is, the inhabitants of Iudah.

c Azariah in Ezra is called Seraiah: and Raamiah, Reeliah, and Chap. 2. 2.

|| Or, the captaine of Moab.

eight and twentie.
17 The sonnes of Azgad, two thousand three hundreth and two and twentie.
18 The sonnes of Adonikam, sixe hundred threescore and seuen.
19 The sonnes of Biguai, two thousand threescore and seuen.
20 The sonnes of Adin, sixe hundred and fiue and fiftie.
21 The sonnes of Ater of Hizkiah, ninety and eight.
22 The sonnes of Hashum, three hundred and eight and twentie.
23 The sonnes of Bezai, three hundreth and foure and twentie.
24 The sonnes of Hariph, an hundreth and twelue.
25 The [d] sonnes of Gibeon, ninetie and fiue.
26 The men of Beth-lehem & Netophah, an hundred fourescore and eight.
27 The men of Anathoth, an hundred and eight and twentie.
28 The men of Beth-asmaueth, two and foortie.
29 The men of Kiriath-iearim, Chephirah, and Beeroth, seuen hundred and three and foortie.
30 The men of Ramah and Gaba, sixe hundreth and one and twentie.
31 The men of Michmas, an hundred and two and twentie.
32 The men of Beth-el and Ai, an hundred and three and twentie.
33 The men [e] of the other Nebo, two and fiftie.
34 The sonnes of the other Elam, a thousand two hundreth and foure and fiftie.
35 The sonnes of Harim, three hundreth and twentie.
36 The sonnes of Jericho, three hundreth and fiue and foortie.
37 The sonnes of Lod, Hadid and Ono, seuen hundred and one and twentie.
38 The sonnes of Senaah, three thousand nine hundred and thirtie.
39 The Priests: the sonnes of Jedaiah of the house of Jeshua, nine hundred seuentie and three.
40 The sons of Immer, a thousand and two and fiftie.
41 The sonnes of Pashur, a thousand two hundred and seuen and foortie.
42 The sonnes of Harim, a thousand and seuenteene.
43 ¶ The Leuites: the sonnes of Jeshua of Kadmiel, and of the sonnes of ‖ Hodiuah, seuentie and foure.
44 ¶ The singers: the children of Asaph, an hundred and eight and foortie.
45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundreth and eight and thirtie.
46 ¶ The [f] Nethinims: the sonnes of Ziha, the sonnes of Hashupha, the sonnes of Tabaoth,
47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,
48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,
49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,
50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,
51 The sonnes of Gazzam, the sonnes of Uzza, the sonnes of Paseah,
52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephishesim,
53 The sonnes of Bakbuk, the sonnes of Hacupha, the sonnes of Harhur,
54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,
55 The sonnes of Barkos, the sonnes of Sisera, the sonnes of Tamah,
56 The sonnes of Neziah, the sonnes of Hatipha,
57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,
58 The sonnes of Jaala, the sonnes of Darkon, the sonnes of Giddel,
59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.
60 All the Nethinims, and the sonnes of Salomons seruants were three hundreth ninetie and two.
61 ¶ And these came vp from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seede, or if they were of Israel.
62 The sonnes of Delaiah: the sonnes of Tobiah, the sons of Nekoda, sixe hundreth and two and foortie.
63 And of the Priests, the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which toke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.
64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.
65 And [g] the Tirshatha said vnto them, that they should not eate of the most holy, till there rose vp a Priest with * Urim and Thummim.
66 All the Congregation together, was two and foortie thousand three hundreth and threescore,
67 Besides their seruants and their maides, which were seuen thousand, three hundred and seuen and thirtie: and they had two hundred and fiue and foorty singing men and singing women.
68 Their horses were seuen hundreth and sixe and thirtie, and their mules two hundred and fiue and foortie.
69 The Camels foure hundred and fiue and thirtie, and sixe thousand seuen hundred and twentie asses.
70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand [h] drammes of gold, fifty basins, fiue hundred and thirty Priests garments.
71 And some of the chiefe fathers gaue vnto the treasure of the worke, twentie thousand drammes of gold, and two thousand and two hundred ‖ pieces of siluer.
72 And

d That is, the inhabitants of Gibeon.
e For there were two cities of this name.
‖ Or, Hodaiah.
f Reade Ezra 2.43.
g Meaning, Nehemiah: for Tirshatha in the Chalde tongue signifieth a butler. Exod. 28.30.
h Reade Ezra 2.69.
‖ Or, minaes.

72 And the reſt of the people gaue twenty thouſand drammes of golde, and two thouſand pieces of ſiluer, and threeſcore and ſeuen Prieſts garments.

73 And the Prieſts and Leuites, and the porters and the ſingers and the reſt of the people, and the Nethinims, and all Iſrael dwelt in their cities: and when the i ſeuenth moneth came, the children of Iſrael were in their cities.

i Which conteined part of September, and part of October.

CHAP. VIII.

1 Ezra gathereth together the people, and readeth to them the Law. 12 They reioyce in Iſrael for the knowledge of the word of God. 15 They keepe the feaſt of Tabernacles or boothes.

AND all the people aſſembled themſelues ‡ together in the ſtreet that was before the water gate, and they ſpake vnto Ezra the a Scribe, that he would bring the booke of the Law of Moſes, which the Lord had commanded to Iſrael.

‡ Ebr. as one man.

a Read Ezra 7.6.

2 And Ezra the Prieſt brought the Law before the Congregation both of men and women, and of all that b could heare and vnderſtand it, in the firſt day of the ſeuenth moneth.

b Which had age and diſcretion to vnderſtand.

3 And he read therein in the ſtreete that was before the watergate (from the morning vntill the c midday) before men and women, and them that vnderſtood it, and the eares of all the people hearkened vnto the booke of the Law.

c This declareth the great zeale that the people had to heare the word of God.

4 And Ezra the Scribe ſtoode vpon a pulpit of wood, which hee had made for the preaching, and beſide him ſtood Mattithiah, and Shema, and Ananiah, and Vrijah, and Hilkiah, and Maaſeiah on his right hand, and on his left hand Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, and Meſhullam.

5 And Ezra opened the booke before all the people: for hee was d aboue all the people: and when hee opened it, all the people ſtood vp.

d To the intent that his voyce might be the better heard.

6 And Ezra prayſed the Lord the great God, and all the people anſwered, Amen, Amen, with lifting vp their hands: and they bowed themſelues, and worſhipped the Lord with their faces toward the ground.

7 Alſo Jeſhua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiiah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Leuites cauſed the people to vnderſtand the Law, and the people ſtood in their place.

e In conſidering their offences againſt the Law. Therefore the Leuites doe not reproue them for mourning, but aſſure them of Gods mercies, forasmuch as they are repentant.

8 And they read in the booke of the Law of God diſtinctly, and gaue the ſenſe, and cauſed them to vnderſtand the reading.

9 Then Nehemiah (which is Tirſhatha) and Ezra the Prieſt and Scribe, and the Leuites that inſtructed the people, ſaid vnto all the people This day is holy vnto the Lord your God, mourne not, neither weepe: for all the people e wept, when they heard the words of the Law.

f That is remember the poore.

10 Hee ſaid alſo vnto them, Goe, and eate of the fat, and drinke the ſweete, and ſend part vnto them, for whom none is f prepared: for this day is holy vnto our Lord: be ye not ſorie therefore: for the g ioy of the Lord is your ſtrength.

g Reioyce in the Lord, and he will giue you ſtrength.

11 And the Leuites made ſilence throughout all the people, ſaying, Hold your peace: for the day is holy, be not ſad therefore.

12 Then all the people went to eat and to drinke, and to ſend away part, and to make great ioy, becauſe they had vnderſtood the words that they had taught them.

13 And on the ſecond day, the chiefe fathers of all the people, the Prieſts and the Leuites were gathered vnto Ezra h Scribe, that hee alſo might inſtruct them in the words of the Law.

14 And they found written in the Law (that the Lord had commanded by Moſes) that the children of Iſrael ſhould dwell in *boothes in the feaſt of the ſeuenth moneth,

*Leuit. 23.34.

15 And that they ſhould cauſe it to be declared and proclaimed in all their cities, and in Jeruſalem, ſaying, Goe forth vnto the mount, and bring oliue branches, and pine branches, and branches of ‖ Myrtus, and palme branches, and branches of thicke trees to make boothes, as it is written.

‖ Or, goodly branches, as Leuit. 23.40.

16 So the people went forth and brought them, and made them boothes, euery one vpon the h roofe of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreet by the water gate, and in the ſtreet of the gate of Ephraim.

h For their houſes were made flat aboue, read Deut. 22.8.

17 And all the congregation of them that were come againe out of the captiuitie, made boothes, and ſate vnder the boothes: for ſince the i time of Jeſhua the ſonne of Nun vnto this day, had not the children of Iſrael done ſo, and there was very great ioy.

i Which was almoſt a thouſand yeeres.

18 And hee read in the booke of the Law of God euery day, from the firſt day vnto the laſt day. And they kept the feaſt ſeuen dayes, and on the eight day a ſolemne aſſembly, according vnto the maner.

CHAP. IX.

1 The people repent, & forſake their ſtrange wiues. 5 The Leuites exhort them to praiſe God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

IN the foure and twentieth day of this a moneth, the children of Iſrael were aſſembled with * faſting, and with ſackcloth, and earth vpon them.

a Meaning, the ſeuenth. 1. Eſdr. 9.4.

2 (And they that were of the ſeed of Iſrael were ſeparated from all the ‡ ſtrangers) and they ſtood and confeſſed their ſinnes and the iniquities of their fathers.

‡ Ebr. ſtrange children.

3 And they ſtood vp in their place and read in the booke of the law of the Lord their God foure times on the day, and they b confeſſed and worſhipped the Lord their God foure times.

b They made confeſſion of their ſinnes and vſed prayers.

4 Then ſtood vp vpon the ſtaires of the Leuites Jeſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cryed with a loude voyce vnto the Lord their God.

5 And the Leuites ſayd, euen Jeſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodiiah, Shebaniah and Pethahiah, Stand vp, and praiſe the Lord your God, for

for euer and euer, and let them praise thy glorious Name, O God, which excelleth aboue all thankesgiuing and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou preseruest them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God that hast chosen Abram, and broughtest him out of * Ur in Caldea, * and madest his name Abraham,

Gen 11.31. Gen.17.5.

8 And foundest his heart faithfull before thee, * and madest a couenant with him, to giue vnto his seede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast performed thy words, because thou art iust.

Gen.15.18.

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their crie by the red sea,

Exod.3.7. and 14.10.

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a name, as appeareth this day.

11 * For thou didst breake vp the Sea before them, and they went thorow the middes of the sea on drie land, and those that pursued them, hast thou cast into the bottomes as a stone in the mighty waters:

Exod.14.22.

12 And * leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire, to giue them light in the way that they went.

Exod.13.21.

13 * Thou camest down also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements and true lawes, ordinances, and good commaundements,

Exod.19.18, 20. and 20.1.

14 And declaredst vnto them thine holy Sabbath, and commaundest them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 * And gauest them bread from heauen for their hunger, * and broughtest forth water for them out of the rocke for their thirst: and * promisedst them that they should goe in, and take possession of the land, for the which thou hadst lift vp thine hand for to giue them.

Exod.16.15. Exod.17.6. Deut.1.8.

16 But they e our fathers behaued themselues proudly, and hardened their necke, so that they hearkened not vnto thy commaundements,

17 But refused to obey, and would not remember thy marueilous workes that thou hadst done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering, and of great mercy, yet forsookest them not.

18 Moreouer, when they made them a molten calfe (and said, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wildernesse: * the pillar of the cloud departed not from them by day to leade them the way, neither the pillar of fire by night, to shew them light, and the way whereby they should goe.

Exod.13.22. numb.14. 1.cor.10. Deut.8.4

20 Thou gauest also thy good Spirit to instruct them, and withheldest not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou diddest also feede them fourtie yeeres in the wildernesse: they lacked nothing: * their clothes waxed not olde, and their feet c swelled not.

22 And thou gauest them kingdoms and people, and d scatteredst them into corners: so they possessed * the land of Sihon and the land of the king of Heshbon, and the land of Og king of Bashan.

23 And thou diddest multiply their children like the starres of the heauen, & broughtest them into the land, whereof thou hadst spoken vnto their fathers, that they should goe and possesse it.

24 So the children went in, and possessed the lande, and thou subduedst before them the inhabitants of the land, euen the Canaanites, and gauest them into their handes, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses full of all goods, cisternes digged out, vineyards and oliues, and trees for foode in abundance, and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behinde their backes, and slew thy Prophets (which e protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauiours, who saued them out of the hand of their aduersaries.

28 But when they had f rest, they returned to doe euill before thee; therefore leftest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted and cryed vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times,

29 And protestedst among them that thou mightest bring them againe vnto thy Law: but they behaued themselues proudly, and hearkened not vnto thy commandements, but sinned against thy iudgements (* which a man should do and liue in them) and g pulled away the shoulder, and were stiffenecked, and would not h heare.

30 Yet thou ‡ diddest forbeare them many yeeres, and protestedst among them by

c Though the way was tedious and long.

d Meaning, the heathen whom he drove out. Numb.21.26.

e Taking heauen and earth to witnesse, that God would destroy them, except they returned, as 2.Chron.24.19.

f He declareth how Gods mercies euer contended with the wickednesse of the people, who euer in their prosperitie forgate God. Leuit.18.5. ezek. 20.11. rom.10.5. galat.3.12.

g Which is a similitude taken of oxen, that shrink at the yoke or burden, as Zec. 7.11.

h When thou diddest admonish them by thy Prophets. ‡ Ebr. thou diddest prolong vpon them many yeeres.

thy Spirit, euen by the hand of the Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

Exod. 35.6,7.

32 Now therefore our God, *thou great God mighty and terrible, that keepest couenant and *mercie, let not all the affliction that hath come vnto vs, seeme a little before thee, that is, to our Kings, to our Princes, and to our Priests, and to our Prophets, and to our Fathers, and to all thy people, since the time of the Kings of i Assur vnto this day.

Psal. 143.1,2.

i By whom we were led away into captiuity, and haue been appointed to be slaine, as Ester 3. 13.

33 Surely thou art iust in all that is come vpon vs: for thou k hast dealt truely, but wee haue done wickedly.

k He confesseth that all these things came to them iustly for their sins, but he appealeth from Gods iustice to his mercies.

34 And our Kings and our Princes, our Priests and our Fathers haue not done thy Lawe: nor regarded thy commandements nor thy protestations, wherewith thou hast l protested among them.

l That thou wouldest destroy them, except they would returne to thee, as verse 26.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and fat land which thou diddest set before them, and haue not conuerted from their euill workes.

m That is, to be the Lords therof.

36 Behold, we are seruants this day, and the land that thou gauest vnto our fathers, to eate the m fruit thereof, and the goodnesse thereof, behold, we are seruants therein.

n Thus by affliction they promise to keepe Gods commandements, whereunto they could not be brought by Gods great benefits.

37 And it yeeldeth much fruit vnto the kings whom thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies, and ouer our cattell at their pleasure, and we are in great affliction.

38 Now because of all this wee make n a sure couenant, and write it, and our princes, our Leuites and our Priests seale vnto it.

CHAP. X.

1 The names of them that sealed the couenant betweene God and the people.

NOw they that sealed were Nehemiah the ‖ Tirshatha the sonne of Hachaliah, and Zidkiah,

‖ Or, butler.

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are a the Priests.

a Which subscribed to keepe the promise.

9 ¶ And the Leuites: Jeshua the sonne of Azaniah, Binnui, of the sonnes of Henadad, Kadmiel,
10 And their brethren, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 ¶ The chiefe of the people were Parosh, ‖ Pahath-Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Biguai, Adin,
17 Ater, Hizkiah, Azzur,

‖ Or, captaine of Moab.

18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pilcha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahiah, Hanan, Anan,
27 Malluch, Harim, Baanah.
28 And the rest of the people, the Priests, the Leuites, the Porters, the Singers, the b Nethinims, and all that were c separated from the people of the lands vnto the Lawe of God, their wiues, their sonnes, and their daughters, all that could vnderstand.

b Reade Ezra 2.43.

c Which being idolaters, forsooke their wickednesse, and gaue themselues to serue God.

29 The chiefe of them d receiued it for their brethren, e they came to the f curse and to the othe to walke in Gods Lawe, which was giuen by Moses the seruant of God, to obserue and doe all the commandements of the Lord our God, and his iudgements, and his statutes:

d They made the othe in the name of the whole multitude.

e Whereunto they gaue themselues, if they brake the Law, as Deut. 28.15.

30 And that wee would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

f Which notwithstanding they brake soone after, as Chap. 13.15.

31 And if the people of the land brought ware on the Sabbath, or any victuals to sell, g that wee should not take it of them on the Sabbath, and on the holy dayes: *and that wee should let the seuenth yeere be free, and the debts of euery ‡ person.

*Leuit. 25.4. *Deut. 15.1.

‡ Ebr. hand.

32 And we made statutes for our selues to giue by the yeere, the third part of a shekel for the seruice of the house of our God.

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exod. 30.13.

33 For the h shewbread, and for the dayly offring, and for the daily burnt offering, the Sabbaths, the new moones, for the solemne feasts, and for the things that were sanctified, and for the sinne offerings to make an atonement for Israel, and for all the worke of the house of our God.

‖ Or, into the house of.

34 Wee cast also lots for the offering of the wood, euen the Priests, the Leuites and the people, to bring it into the house of our God, ‖ by the house of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Law,

35 And to bring the first fruites of our land, and the first of all the fruits of all trees, yeere by yeere, into the house of the Lord,

h By this rehearsall is meant that there was no part nor ceremonie in the Law, whereunto they did not binde themselues by couenant.

36 And the first borne of our sonnes and of our cattell, as it is i written in the Law, and the first borne of our bullockes and of our sheepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

i Where soeuer we laboured, or trauailed, there the tithes were due vnto the Lord both by the Law, and according to the oath and couenant that we made. Numb. 18.26.

37 And that wee should bring the first fruit of our dough, and our offerings, and the fruit of euery tree, of wine, and of oyle, vnto the Priests, to the chambers of the house of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our k trauaile.

k Or, of our great worke.

38 And the Priest, the sonne of Aaron, shall bee with the Leuites, when the Leuites take tithes, and the Leuites shall *bring vp the tenth part of the tithes vnto the House of our God vnto the chambers of the

*Numb. 18.26.

the

the treasure house.

39 For the children of Israel, & the children of Leui shall bring vp the offerings of the corne, of the wine, and of the oyle, vnto the chambers: and there shalbe the vessels of the Sanctuary, and the Priests that minister, and the porters, and the singers, and k we will not forsake the house of our God.

k We will not leaue it destitute of that, that shall be necessary for it.

CHAP. XI.

1 *Who dwelled in Ierusalem after it was builded,* 31 *And who in the cities of Iudah.*

AND the rulers of the people dwelt in Ierusalem: the other people also cast lots, a to bring one out of tenne, to dwell in Ierusalem the holy citie, and nine parts to be in the cities.

a Because their enemies dwelt round about them, they prouided that it might be replenished with men, and vsed this policie, because there were few that offered themselues willingly.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priests and the Leuites and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt certaine of the children of Iudah, & of the children of Beniamin. Of the sonnes of Iudah, Athaiah, the sonne of Uziiah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel of the sonnes of b Perez.

b Which came of Perez the sonne of Iudah.

5 And Maaseiah the sonne of Barnch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zechariah, the sonne || of Shiloni.

|| *Or, of a Shilonite,*

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundreth threescore and eight valiant men.

7 These also are the sonnes of Beniamin, Sallu the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Iesaiah.

8 And after him Gabai, Sallai, nine hundred and twenty and eight.

9 And Ioel the sonne of Zichri was gouernour ouer them: and Iudah the sonne of Senuah, was the second ouer the citie.

10 Of the Priests, Iedaiah, the sonne of Ioiarib, Iachin.

11 Seraiah the sonne of Helkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub c was chiefe of the house of God.

c That is, was the hie Priest.

12 And their brethren d that did the worke in the Temple, were eight hundreth twentie and two: and Adaiah the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zechariah the sonne of Pashur, the sonne of Malchiah:

d That serued and ministred in the Temple.

13 And his brethren, chiefe of the fathers two hundreth and two and fourtie: and Amashsai, the sonne of Azareel, the sonne of Ahazai, the sonne of Meshillemoth, the sonne of Immer:

14 And their brethren, valiant men, an hundreth & eight and twenty: and their ouerseer was Zabdiel the sonne of || Hagedolim.

|| *Or, of one of the great men.*

15 And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites were ouer the workes of the house of God without.

17 And Mattaniah the sonne of Micha, the sonne of Zabdi, the son of Asaph was the chiefe to e begin the thankesgiuing and prayer: and Backbukiah the second of his brethren and Abda the sonne of Shammua, the sonne of Galal, the sonne of Ieduthun.

e That is, he began the Psalme, and was the Chaunter.

18 All the Leuites in the holy citie were two hundreth fourescore and foure.

19 And the porters Akkub, Talmon and their brethren that kept the f gates, were an hundreth twenty and two.

f Meaning, of the Temple.

20 And the g residue of Israel of the Priests, and of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.

g Of them which dwelt not in Ierusalem.

21 And the Nethinims dwelt in the || fortresse, and Ziha, and Gispa was ouer the Nethinims.

|| *Or, Ophel.*

22 And the ouerseer of the Leuites in Ierusalem was Uzzi the sonne of Bani, the son of Asabiah, the sonne of Mattaniah, the son of Micha: of the sonnes of Asaph singers were ouer the worke of the house of God.

23 For it was the kings commaundement concerning them, that faithfull prouision should be for the singers euery day.

24 And Pethahiah the sonne of Meshezabeel, of the sonnes of Zerah, the sonne of Iudah h was at the kings hand in all matters concerning the people.

h Was chiefe about the king for all his affaires.

25 And in the villages in their lands, some of the children of Iudah dwelt in Kiriath arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, and in the villages thereof.

26 And in Ieshua, and in Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, & in their villages, in Lachish, & in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beersheba vnto the valley of Hinnom.

31 And the sonnes of Beniamin from Geba, in Michmash, and Aija, and Beth-el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebalat,

35 Lod, & Ono in the Carpenters valley.

36 And of the Leuites were diuisions in Iudah and in Beniamin.

CHAP. XII.

1 *The Priests and Leuites which came with Zerubbabel vnto Ierusalem, are numbred,* 27 *And the wall is dedicated.*

THese also are the Priests and the Leuites that a went vp with Zerubbabel, the son of Shealtiel, and Ieshua: to wit, Seraiah, Ieremiah, Ezra,

a From Babylon to Ierusalem.

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abiiah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiiah, Iedaiah: these were the [b] chiefe of the Priests, and of their brethren in the dayes of Ieshua.

b Next in dignitie to the hie Priests, & which were of the stock of Aaron.

8 And the Leuites, Iesbua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, [c] were ouer the thankesgiuings, hee, and his brethren.

c Had charge of them that sang the Psalmes.

9 And Bakbukiah, and Unni, and their brethren were about them in the [d] watches.

d They kept their wards and watches according to their turnes, as 1. Chron. 23 6

10 And Iesbua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.
11 And Ioiada begat Ionathan, and Ionathan begate Iaddua.
12 And in the dayes of Ioiakim were these, the chiefe fathers of the Priestes: Under [e] Seraiah was Meraiah, vnder Ieremiah Hananiah,
13 Under Ezra, Meshullam, vnder Amariah, Iehohanan,
14 Under Melicu, Ionathan, vnder Shebaniah, Ioseph,
15 Under Harim, Adna, vnder Meraioth, Helkai,
16 Under Iddo, Zechariah, vnder Ginnithon, Meshullam,
17 Under [f] Abiiah, Zichri, Under Miniamin, and vnder Moadiah, Piltai,
18 Under Bilgah, Shammua, vnder Shemaiah, Iehonathan,
19 Under Ioiarib, Mattenai, vnder Iedaiah, Uzzi.
20 Under Sallai, Kallai, vnder Amok, Eber,
21 Under Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.
22 In the dayes of Eliashib, Ioiada, and Iohanan, Iaddua were the chiefe fathers of the Leuites written, and the Priestes in the reigne of Darius the Persian.
23 The sonnes of Leui the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.
24 And the chiefe of the Leuites were Hashabiah, Sherebiah, and Iesbua the sonne of Kadmiel, and their brethren about them to giue praise and thankes, according to the ordinance of Dauid the man of God, ward ouer [g] against ward.
25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub were porters keeping the ward at the thresholds of the gates.
26 These were in the dayes of Ioiakim the sonne of Iesbua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.
27 And in the dedication of the wall at Ierusalem they sought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnes, both with thankesgiuings and with songs, cymbals viols, and with harpes.
28 Then the ‡ singers gathered themselues together both from the plaine countrey about Ierusalem, and from the villages of [h] Netophathi,

e That is, next to Seraiah, or rather of that order, which was called after the name of Seraiah.

f Whereof was Zacharie, Iohn Baptists father.

g That is, one after another, and euery one in his course.

‡ *Sonnes of the singers.*

h Which were a certaine family, and had their possessions in the fields, 1. Chron. 2. 54.

29 And from the house of Gilgal, and out of the countreyes of Geba, & Azmaueth: for the singers had built them villages round about Ierusalem.
30 And the Priests and Leuites were purified, and clensed the people, and the gates, and the wall,
31 And [i] I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, and the one went on the right hand of the wall toward the dung gate.
32 And after them went Hoshaiah, and halfe of the princes of Iudah,
33 And Azariah, Ezra, and Meshullam,
34 Iudah, Beniamin, and Shemaiah, and Ieremiah,
35 And of the Priests sonnes with trumpets, Zechariah the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph,
36 And [k] his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, & Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the Scribe went before them.
37 And to the gate of the fountaine, euen ouer against them went they vp by [l] þ staires of the citie of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water gate Eastward.
38 And the second company of them that gaue thankes went on the other side, and I after them, & the halfe of the people was vpon the wall, and vpon the towre of the fornaces euen vnto the broad wall.
39 And vpon the gate of Ephraim, and vpon the old gate, and vpon the fish gate, and the tower of Hananeel, and the tower of Meah, euen vnto the sheepe gate: and they stood in the gate of the ward.
40 So stood the two companies of them that gaue thanks in the house of God, and I and the halfe of the rulers with me.
41 The Priests also, Eliakim, Maaseiah, Miniamin Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,
42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Iehohanan, and Malchiiah, and Elam, and Ezer, and the singers ‡ sang loud, hauing Izrahiah which was the ouerseer.
43 And the same day they offered great sacrifices and reioyced: for God had giuen them great ioy, so that both the women and the children were ioyfull: and the ioy of Ierusalem was heard farre off.
44 Also at the same time were men appointed [m] ouer the chambers of the store for the offerings, for the first fruites, and for the tithes, to gather into them out of the fieldes of the cities the portions of the Law, for the Priests and the Leuites: for Iudah reioyced for the Priests and for the Leuites, that serued.
45 And both the singers and the Porters kept the ward of their God, and the ward of the purification, according to the commaundement of Dauid, and Salomon his sonne.
46 * For in the dayes of Dauid, & Asaph, of

i Meaning Nehemiah.

k That is, the brethren of Zaccur.

l Which was the going vp to the mount Zion, which is called the citie of Dauid.

‡ *Ebr. caused to heare.*

m Which were chambers appointed by Hezekiah to put in the tithes, and such things, 2. Chron. 31, 11, and now were repaired againe for the same vse.

1. *Chron.* 25. 1. 6.

of old were chiefe singers, and songs of prayse and thankesgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue portions vnto the singers and porters, euery day his portion, & they haue the holy things vnto the Leuites, and the Leuites [n] gaue the holy things vnto the sonnes of Aaron.

n That is, the tenth part of the tithes.

CHAP. XIII.

1 The Law is read. 3 They separate from them all strangers. 15 Nehemiah reproueth them that breake the Sabbath. 30 An ordinance to serue God.

ON that day did they reade in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite & the Moabite* should not enter into the Congregation of God,

Deut.23.3.

2 Because they met not the children of Israel with bread and with water, * but hired Balaam against them, that hee should curse them: and our God turned the curse into a blessing.

Num.22.5,6.

3 Now when they had heard the Law, they separated from Israel [a] all those that were mixed.

a That is, all such which had ioyned in vnlawfull mariage, and also those with whom God had forbidden them to haue societie.

4 ¶ And before [b] this had the Priest Eliashib the ouerlight of the chamber of the house of our God, being [c] kinsman to Tobiah:

b That the separation was made.

c He was ioyned in affinitie with Tobiah the Ammonite and enemie of the Iewes.

5 And hee had made him a great chamber, and there had they afore time laid the offerings, the incense, and the vessels, and the tithes of corne, of wine and of oyle (appointed for the Leuites, and the singers, and the porters) and the offerings of the Priests.

6 But in all this time was not I in Jerusalem: for in the two and thirtieth yeere [d] of Artahshashte king of Babel, came I vnto the king, and [e] after certaine dayes I obtained of the king.

d Called also Darius, Ezra 7.1.

e Or, at the yeeres end.

7 And when I was come to Jerusalem, I vnderstood the [f] euill that Eliashab had done for Tobiah, in that he had made him a chamber in the court of the house of God,

f Thus we see to what inconueniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernour was but awhile absent, and yet they fel into such great absurdities: as appeareth also Exod.32.1.

8 And it grieued me sore: therefore I cast foorth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers: and thither brought I againe the vessels of the house of God, with the meat offring and the incense.

10 And I perceiued that the portions of the Leuites had not bene giuen, and that euery one was fled to his land, euen the Leuites and singers that executed the worke.

11 Then reproued I the rulers, and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tithes of corne, and of wine, and of oyle into the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadok the Scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember mee, O my God, herein, and wipe not out my [g] kindnesse that I haue shewed on the house of my God, and on the offices thereof.

g I declared vnto them, that God would not suffer such transgressours of his law to be vnpunished.

15 In those dayes saw I in Iudah, them that trode wine presses on the Sabbath, and that brought in sheaues, and which laded asses also with wine, grapes and figges, and all burdens, and brought them into Jerusalem vpon the Sabbath day: and & I protested to them in the day that they solde victuals.

16 There dwelt men of Tyrus also therein, which brought fish & all wares, and solde on the Sabbath vnto the children of Iudah euen in Jerusalem.

17 Then reproued I the rulers of Iudah, and layd vnto them, What euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers [h] thus, and our God brought all this plague vpon vs, & vpon this citie? yet ye increase the wrath vpon Israel, in breaking the Sabbath.

h Was not this a great cause why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater.

19 And when the gates of Jerusalem began to be [i] darke before the Sabbath, I commanded to shut the gates, and charged that they should not be opened till after the Sabbath, & some of my seruants set I at ỳ gates, that there should no burden be brought in on the Sabbath day.

i About the time that the Sunne went downe: for the Sabbath lasted from the sunne going downe of the one day, to the sunne setting of the other.

20 So the chapmen and merchants of all merchandize remained once or twise all night without Jerusalem.

21 And I protested among them, & said vnto them, Why tary ye all night about the wall? If yee doe it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I said vnto the Leuites that they should cleanse themselues, and that they should come and keepe the [k] gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me, according to thy great mercy.

k Meaning, of the Temple, that none that was vncleane, should enter.

23 In those dayes also I saw Iewes, that married wiues of [l] Ashdod, of Ammon, and of Moab.

l Which was a citie of the Philistims, and they had maried wiues thereof, and so had corrupted their speech and religion.

24 And their children spake halfe in the speach of Ashdod, and could not speake in the Iewes language, and according to the language of the one people, and of the other people.

25 Then I reproued them, and [m] cursed them, and smote certaine of them, and pulled off their haire, and tooke an othe of them by God. Ye shall not giue your daughters vnto their sonnes, neither shall yee take of their daughters vnto your sonnes, nor for your selues.

m That is, I did excommunicate them, and driue them out of the Congregation.

26 *Did not Salomon the king of Israel sinne by these things? yet among many nations was there no king like him: for he was *beloued of his God, and God had made him king ouer Israel: *yet strange women caused him to sinne.

1.King.3.7,12.

2.Sa.12.24,25. 1.Kin.11.1,4. Eccius.47.19,20.

27 Shall we then obey vnto you, to do all this great euill, and to transgresse against our God, euen to marry strange wiues?

28 And one of the sonnes of Joiada the sonne of Eliashib the high Priest was the sonne in law of Sanballat the Horonite: but I chased him from me.

29 Remember them, O my God, ỳ [n] defile

n Punish them according to their fault & euil example which they haue giuen to the rest of thy people contrary to their vocation

the Priesthood, and the Couenant of the Priesthood and of the Leuites.

30 Then cleansed I them from al strangers, & appointed the wards of the Priests and of the Leuites, euery one in his office,

31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God, o in goodnesse.

o That is, to shew mercie vnto me.

Esther.

THE ARGVMENT.

BEcause of the diuersitie of names, whereby they vsed to name their kings, and the supputation of yeeres wherein the Ebrewes and the Grecians doe varie, diuers authours write diuersly as touching this Ahashuerosh, but it seemeth, Dan. 6. 1. & 9. 1. that he was Darius king of the Medes, and sonne of Astyages, called also Ahashuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church, who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, hee euer stirreth vp some by whom he sendeth comfort and deliuerance. Herein also is described the ambition, pride, and crueltie of the wicked when they come to honour, and their sudden fall when they are at highest: and how God preserueth and preferreth them which are zealous of his glorie, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahashuerosh maketh a royall feast, 12 Whereunto the Queene Vashti will not come, 19 For which cause shee is diuorced. 20 The Kings decree touching the preeminence of Man.

NOw the dayes of a Ahashuerosh (this is Ahashuerosh that reigned from India euen vnto Ethiopia, ouer an b hundreth and seuen and twenty prouinces)

2 In those dayes when the king Ahashuerosh c sate on his throne, which was in the palace of *Shushan,

3 In the third yeere of his reigne he made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the captaines and gouernours of the prouinces which were before him,

4 That he might shew the riches & glorie of his kingdome, and the honour of his great maiesty many dayes, euen an hundreth and fourescore dayes.

5 And when these dayes were expired the king made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the Kings palace,

6 Vnder an hanging of white, greene, and blew clothes, fastened with cords of fine linnen and purple, in siluer rings, and pillars of marble: the d beds were of gold, and of siluer vpon a pauement of Porphyre, and marble, and alabaster, and blue colour.

7 And they gaue them drinke in vessels of gold, and changed vessell after vessell, and royall wine in abundance according to the e power of the King.

8 And the drinking was by an order, none might f compell: for so the king had appointed vnto all the officers of his house, that they should do according to euery mans pleasure.

9 ¶ The Queene Vashti made a feast also for the women in the royal house of king Ahashuerosh.

10 Vpon the g seuenth day, when the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen Eunuches, (that serued in the presence of king Ahashuerosh)

11 To bring Queene Vashti before the king with the crowne royall, that he might shew the people and the princes her beautie: for she was faire to looke vpon.

12 But the Queene Vashti refused to come at the kings word ‡ which he had giuen in charge to the Eunuches: therefore the king was very angry, and his wrath kindled in him.

13 Then the king said to the wise men, h that knew the times (for so was the kings manner towards all that knew the law and the iudgement:

14 And the next vnto him was Carshena, Shetar, Admatha, Tarshish, Meres, Marsena & Memucan the seuen princes of Persia and Media, which saw the i kings face, and sate the first in the kingdome)

15 What shall wee doe vnto the Queene Vashti, according to the law, because she did not according to the word of the king Ahashuerosh by the commission of the Eunuches?

16 Then Memucan answered before the king and the princes, The Queene Vashti hath not onely done euill k against the king, but against all the princes, and against all the people that are in all the prouinces of king Ahashuerosh.

17 For the l act of the Queene shall come abroad vnto all women, so that they shal despise their husbands in their owne eyes, and shall say, The king Ahashuerosh commanded Vashti the Queene to be brought in before him, but she came not.

18 So shal the m princesses of Persia and Media this day say vnto all the kings princes, when they heare of the act of the queene: thus shall there be much dispitefulnesse and wrath.

19 If it please the king, let a royal decree proceed from him, & let it be written among the statutes of Persia and Media (and let it not bee transgressed) that Vashti come n no more before king Ahashuerosh: and let the king giue her royall estate vnto her companion that is better then she.

20 And when the decree of the king which shall be made, shall be published throughout all his kingdome (though it be o great) all the women shall giue their husbands honor both great and small.

21 And this saying pleased the king and the

a Called also Darius, who was now the soueraine Monarch, and had the gouernment of the Medes, Persians and Caldeans. Some thinke he was Darius Hystaspis sonne, called also Artaxerxes.

b Daniel chap. 6. 1. maketh mention but of sixe score, leauing out the number that is vnperfit as the Scripture in diuers places vseth.

c That is, had rest and quietnesse. *Nehem. 1. 1.*

d Which they vsed in those countreyes in stead of tables.

e As was beseeming for so magnificall a king.

f None might be compelled to drinke more then it pleased him.

g Which was the last day of the feast that the king made for the people, as verse 5.

‡ *Ebr. which was in the hand of the Eunuches.*

h That had experience of things as they had learned by diligent marking in continuance of time.

i Which were his chiefe counsellers, that might haue alwayes access vnto him.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands.

l That is, her disobedience.

m Meaning, that they would take first occasion hereof to do the like, and that the rest of women would by continuance doe the same.

n Let her be diuorced, and an other made queene.

o For he had vnder him an hundred twentie and seuen countreys.

the princes, and the King did according to the word of Memucan.

22 For he sent letters vnto all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people, after their language, that euery man should p beare rule in his owne house, and that he should publish it in the language of that same people.

p That is, that the wife should be subiect to the husband, and at his commandement.

CHAP. II.

1 After the Queene is put away, certaine young maids are brought to the king. 17 Ester pleaseth the King, and is made Queene. 22 Mordecai discloseth vnto the king those that would betray him.

AFter these things, when the wrath of king Ahashuerosh was appeased, he a remembred Vashti, and what shee had done, and what was decreed b against her.

a That is, he called the matter againe into communication.

b By the seuen wise men of his counsell.

2 And the kings seruants that ministred vnto him, sayd, Let them seeke for the king beautifull yong virgins.

3 And let the King appoint officers through all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hege the kings Eunuch c keeper of the women, to giue them their things for d purification.

c The abuse of these countreys was so great, that they inuented many meanes to serue the lustes of Princes, and therefore, as they ordained wicked lawes, that the King might haue whose daughters he would, so they had diuers houses appointed, as one for them whiles they were virgins, another when they were concubines, and for the Queene another.

d Reade what this purification was, verse 12. 2. King 24. 15.

4 And the mayde that shall please the King, let her reigne in the stead of Vashti. And this pleased the King, and he did so.

5 ¶ In the citie of Shushan, there was a certaine Iew, whose name was Mordecai, the sonne of Iair, the sonne of Shimei, the sonne of Kish, a man of Iemini,

6 Which had beene carried away from Ierusalem * with the captiuitie that was caried away with Ieconiah King of Iudah (whom Nebuchad-nezzar King of Babel had caried away)

7 And hee nourished Hadassah, that is Ester, his vncles daughter: for she had neither father nor mother, and the maide was faire, and beautifull to looke on: and after the death of her father e her mother, Mordecai tooke her for his owne daughter.

8 And when the Kings commandement and his decree was published, and many maides were brought together to the place of Shushan vnder the hand of Hege, Ester was brought also vnto the Kings house vnder the hand of Hege the keeper of ỹ women.

9 And the maide pleased him, and shee found fauour in his sight: therefore hee caused her things for purification to bee giuen her speedily, and her ‡ state, and seuen comely maides to bee giuen her out of the Kings house, and hee gaue change to her and to her maydes of the best in the house of the women.

‡ Ebr. portions.

10 But Ester shewed not her people and her kinred: for Mordecai had charged her, that she should not tell it.

e For though she was taken away by a cruell law, yet he ceased not to haue a fatherly care ouer her and therefore did resort oftimes to heare of her.

11 And Mordecai walked * euery day before the court of the womens house, to know if Ester did well, and what should bee done with her.

12 And when the course of euery maide came, to goe in to King Ahasuerosh, after that she had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, sixe moneths with oyle of myrrhe, and sixe moneths with sweet odours, and in the purifying of the women:

13 And thus went the maydes vnto the King) whatsoeuer she required, was f giuen her, to go with her out of the womens house vnto the Kings house.

f What apparell she asked of the eunuch, that was he bound to giue her.

14 In the euening she went, and on the morrow she returned into the second house of the women, vnder the hand of Shaashgaz, the Kings Eunuch, which kept the concubines: shee came in to the king no more, except she pleased the King, and that shee were called by name.

15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his own daughter) came, that she should goe in to the king, shee desired nothing, but what ‖ Hege the kings Eunuch the keeper of the women said, and Ester found fauour in the sight of all them that loked vpon her.

‖ Or, Hegai.

g Wherein her modesty appeared, because she sought not apparell to commend her beautie, but stood to the Eunuches appointment.

16 ¶ So Ester was taken vnto King Ahasuerosh into his house royall in the tenth moneth, which is the h moneth Tebeth, in the seuenth yeere of his reigne.

h Which conteined part of December and part of Ianuary.

17 And the King loued Ester aboue all the women, and shee found grace and fauour in his sight more then all the virgines: so that he set the crowne of the kingdome vpon her head, and made her Queene in stead of Vashti.

18 Then the King made a great feast vnto all his princes, and his seruants, which was i the feast of Ester, and gaue rest k vnto the prouinces, and gaue gifts according to l the power of a King.

i That is, made for her sake.

k He released their tribute.

l That is, great and magnificall.

19 And when the virgins were gathered the m second time, then Mordecai sate in the Kings gate.

m That is, at the mariage of Ester, which was the second mariage of the king.

20 Ester had not yet shewed her kinred, nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when she was nourished with him.

21 ¶ In those dayes when Mordecai sate in the Kings gate, two of the Kings Eunuches, Bigthan and Teresh, which kept the dore, were wroth, and sought to lay n hand on the King Ahasuerosh.

n Meaning, to kill him.

22 And the thing was knowen to Mordecai, & he told it vnto Queen Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the o Chronicles before the King.

o In the Chronicles of the Medes and Persians, as Chap. 10. 2.

CHAP. III.

Haman after he was exalted, obtained of the king that al the Iewes should be put to death, because Mordecai had not done him worship as other had.

AFter these things did King Ahasuerosh promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seat aboue al the princes that were with him

2 And all the Kings seruants that were at the Kings gate, bowed their knees, and

reuerenced Haman: for the king had so commaunded concerning him: but Mordecai [a] bowed not the knee, neither did reuerence.

3 Then the kings seruants which were at the Kings gate, sayde vnto Mordecai, Why transgressest thou the kings commandement?

4 And albeit they spake daily vnto him, yet he would not heare them: therefore they [b] told Haman, that they might see how Mordecais matters would stand: for he had told them that he was a Iew.

5 And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now hee ‡thought it too little to lay hands only on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes, that were throughout the whole kingdome of Ahashuerosh, euen the people of Mordecai.

7 In the first moneth (that is the moneth [c] Nisan) in the twelfth yeere of King Ahashuerosh, they cast Pur (that is a lot) [d] before Haman from day to day, and from moneth to moneth, vnto the twelfth moneth, that is the moneth [e] Adar.

8 Then Haman sayd vnto King Ahashuerosh, There is a people scattered and dispersed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they doe not obserue the Kings lawes: therefore it is not the kings profit to suffer them.

9 If it please the king, let it bee written that they may be destroyed, and I will ‡pay ten thousand talents of siluer by the hands of them that haue the charge of this businesse to bring it into the Kings treasury.

10 Then the King toke his ring from his hand, and gaue it vnto Haman the sonne of Hammedatha the Agagite, the Iewes aduersary.

11 And the King sayd vnto Haman, Let the siluer be thine, and the people to do with them as it pleaseth thee.

12 Then were the Kings ‖Scribes called on the thirteenth day of the first moneth, and there was written (according to all that Haman commaunded) vnto the kings officers, and to the Captaines that were ouer euery prouince, and to the rulers of euery people, & to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of King Ahashuerosh was it written, and sealed with the Kings ring.

13 And the letters were sent by ‡postes, into all the Kings prouinces, to root out, to kill and to destroy all the Iewes, both yong and old, children and women, in one day vpon the thirteenth day of the twelfth moneth (which is the moneth Adar) and to spoyle them as a pray.

14 The contents of the writing was, that there should bee giuen a commandement in all prouinces, and published vnto all people, that they should bee ready against the same day.

15 And the posts compelled by the kings commandement went forth, and the commandement was giuen in the palace at Shushan: and the King and Haman sate drinking, but the [g] citie of Shushan was in perplexitie.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the King against the Iewes. 16 She willeth that they pray for her.

NOw when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on sackecloth and ashes, & went out into the middes of the citie, and cried with a great cry and a bitter.

2 And hee came euen before the Kings [a] gate, but hee might not enter within the kings gate, being clothed with sackcloth.

3 And in euery prouince, and place, whither the Kings charge and his Commission came, there was great sorrow among the Iewes, and fasting, and weeping, and mourning, and ‡many lay in sackcloth & in ashes.

4 ¶ Then Esters maids & her eunuches came and told it her: therefore the Queene was very heauy, & shee sent raiment to clothe Mordecai, and to take away his sackecloth from him, but he receiued it not.

5 Then called Hester Hatach one of the kings Eunuches, whom he ‡had appointed to serue her, and gaue him a commandement vnto Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai, vnto the street of the citie which was before the kings gate.

7 And Mordecai tolde him of all that which had come vnto him, & of the ‡summe of the siluer that Haman had promised to pay vnto the Kings treasures, because of the Iewes for to destroy them.

8 Also he gaue him the ‖ copy of the writing & commission that was giuen at Shushan to destroy them, that hee might shew it vnto Ester, and declare it vnto her, and to charge her, that she should go in to the king, and make petition and supplication before him for her people.

9 ¶ So when Hatach came, hee told Ester the words of Mordecai.

10 Then Ester sayd vnto Hatach, and commanded him to say vnto Mordecai,

11 All the kings seruants and the people of the kings prouinces doe know, that whosoeuer, man or woman, that commeth to the king into the inner court, which is not called, there is a law of his, that he shall die, except him to whom the King holdeth out the golden rod, that hee may liue. Now I haue not been called to come vnto the King these thirty dayes.

12 And they certified Mordecai of Esters words.

13 And Mordecai said, that they should answere Ester thus, Thinke not with thy selfe, that thou shalt escape in the Kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, ‡comfort and deliuerance [b] shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and

[a] The Persians maner was to kneele downe and reuerence their kings and such as hee appointed in chiefe authority, which Mordecai would not doe to this ambitious and proud man.

[b] Thus we see that there is none so wicked, but they haue their flatterers to accuse the godly.

‡*Ebr. despised in his eyes.*

[c] Which answereth to part of March and part of April.

[d] To know what moneth and day should be good to enterprise this thing, that it might haue good successe: but God disappointed their lots and expectation.

[e] Conteining part of February and part of March.

[f] These be the two arguments which commonly the worldlings and the wicked vse toward princes against the godly, that is, the contempt of their lawes and diminishing of their profit without respect how God is either pleased or displeased.

‡*Ebr. weigh.*

‖*Or, secretaries.*

‡ *Ebr. the hands of posts.*

[g] To wit, the Iewes that were in Shushan.

[a] Because hee would aduertise Ester of this cruel proclamation.

†*Ebr sackecloth, and ashes were spread for many.*

‡*Ebr. had caused to stand before her.*

‖*Or, contents.*

‡*Ebr. breathing.*

[b] Thus Mordecai spake in the confidence of that faith, which al Gods children ought to haue: which is, that God will deliuer them, though all worldly meanes faile.

and

and who knoweth whether thou art come to the kingdome for such a time?

15 Then Ester commaunded to answere Mordecai,

16 Goe, and assemble all the Iewes that are found in Shuthan, and fast yee for mee, and eate not, nor drinke in three dayes, day nor night, I also and my maides will fast likewise, and so wil goe in to the king, which is not according to the law: and if I perish, [d] I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

c For to deliuer Gods Church out of these present dangers.

d I will put my life in danger, and referre the successe to God, seeing it is for his glory, & the deliuerance of his Church.

CHAP. V.

1 Ester entreth in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a gallowes for Mordecai.

AND on the third [a] day Ester put on her royall apparell, and stood in the court of the kings palace within, ouer against the kings house: and the king sate vpon his royal throne in the kings palace ouer against the gate of the house.

2 And when the King saw Ester the Queene standing in the court, shee found fauour in his sight: and the King [b] held out the golden scepter that was in his hand: so Ester drew neere, and touched the top of the scepter.

3 Then sayd the King vnto her, What wilt thou Queene Ester? and what is thy request? it shall bee euen giuen [c] thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the King and Haman come this day vnto the banket, that I haue prepared for him.

5 And the King said, Cause Haman to make haste that hee may doe as Ester hath sayd. So the King and Haman came to the banket, that Ester had prepared.

6 And the king said vnto Ester, at the banket of [d] wine, What is thy petition, that it may bee giuen thee? and what is thy request? it shall euen bee performed vnto the halfe of the kingdome.

7 Then answered Ester, and sayd, My petition and my request is,

8 If I haue found fauour in the sight of the King, and if it please the King to giue mee my petition, and to performe my request, let the King and Haman come to the banket that I shall prepare for them, and I will doe to morrow according to the kings [e] saying.

9 ¶ Then went Haman foorth the same day ioyful and with a glad heart. But when Haman saw Mordecai in the kings gate, that hee stood not vp, nor mooued for him, then was Haman full of indignation at Mordecai.

10 Neuertheless Haman refrained himselfe: and when hee came home, hee sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had [f] promoted him, & how that hee had set him aboue the princes and seruants of the king.

12 Haman said moreouer, Yea, Ester the Queene did let no man come in with the King to the banket that shee had prepared, saue me: and to morrow am I bidden vnto her also with the king.

13 But all this doeth nothing auaile me, as long as I see Mordecai the Iew sitting at the kings gate.

14 Then said Zeresh his wife and all his friends vnto him, Let them make a tree of fiftie [g] cubites hie, and to morow speake thou vnto the king, that Mordecai may be hanged thereon: then shalt thou goe ioyfully with the king vnto the banquet. And the thing pleased Haman, and hee caused to make the tree.

a To wit, after that the Iewes had begun to fast.

b Which was a signe that her comming was agreeable vnto him, as Chap. 4 11.

c Meaning hereby, that whatsoeuer she asked, should be granted; as Mar. 6. 23

d Because they vsed to drinke excessiuely in their bankets, they called the banket by the name of that which was most in vse or esteemed.

e I will declare what thing I demaund.

f Thus the wicked when they are promoted, in stead of acknowledging their charge and bumbling themselues, waxe ambitious, disdainefull and cruell.

g Meaning, the highest that could be found.

CHAP. VI.

1 The king turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 And commandeth Haman to cause Mordecai to be had in honour.

THe same night ‡ the king slept not, and he commanded to bring the booke of the Records and the Chronicles: and they were read before the king.

‡ Ebr. the kings sleepe departed.

2 Then it was found written that Mordecai [a] had told of Bigtana, and Teresh two of the kings eunuches, keepers of the doore, who sought to lay hands on the king Ahashuerosh.

a Chap. 2. 22.

3 Then the king said, What honour and dignitie hath beene giuen to Mordecai [a] for this? And the kings seruants that ministred vnto him, sayd, There is nothing done for him.

a For he thought it vnworthy his estate to receiue a benefite, and not reward it.

4 And the king said, Who is in the court? (Now Haman was come into the inner court of the kings house, that hee might speake vnto the king to [b] hang Mordecai on the tree that he had prepared for him.)

b Thus while the wicked imagine the destruction of others, they themselues fall into the same pit.

5 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the king said vnto him, What shall be done vnto the man, whom the king will honour? Then Haman thought in his heart, To whom would the king do honour more then to me?

7 And Haman answered the king, The man whom the king would honour,

8 Let them bring for him royall apparell, which the king vseth to weare, and the [c] horse that the king rideth vpon, and that the crowne royall may be set vpon his head.

c Meaning hereby, that the king should make him next vnto himselfe, as Ioseph hereby was knowen to be next to Pharaoh, Gen. 41. 42.

9 And let the rayment and the horse bee deliuered by the hand of one of the kings most noble princes, and let them apparell the man (whom the king will honour) and cause him to ride vpon the horse through the streete of the citie, and proclaime before him, Thus shall it be done vnto the man whom the king will honour.

10 Then the king said to Haman, Make haste, take the rayment and the horse as thou hast said, and do so vnto Mordecai the Iew, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

11 So Haman tooke the rayment and the horse, and arayed Mordecai, and brought him on horseback through the streete of the citie, and proclaimed before him, Thus shall it be done to the man whom the King will honour.

12 And Mordecai came againe to the kings gate, but Haman hasted home mourning, and his head couered.

13 And Haman told Zeresh his wife, and all his friendes all that had befallen him. Then said his wisemen, and Zeresh his wife vnto him, If Mordecai be of the seede of the Iewes, before whom thou hast begun to fall, thou shalt not preuaile against him, d but thalt surely fall before him.

14 And while they were yet talking with him, came the Kings eunuches, and hasted to bring Haman vnto the banket that Ester had prepared.

d Thus God sometime putteth in ỹ mouth of the very wicked, to speake that thing which he hath decreed shall come to passe.

CHAP. VII.

3 The Queene biddeth the King and Haman againe, and prayeth for her selfe and her people. 6 She accuseth Haman, and hee is hanged on the gallowes which he had prepared for Mordecai.

SO the King and Haman came to banket with the Queene Ester.

2 And the King sayd againe vnto Ester on the second day at the banket of a wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shall be euen performed vnto the halfe of the kingdome.

3 And Ester the Queene answered, and said, If I haue found fauour in thy sight, O King, and if it please the King, let my life be giuen me at my petition, and my people at my request.

4 For wee are solde, I, and my people to be destroyed, to be slaine and to perish: but if wee were solde for seruants, and for handmaides, I would haue held my tongue: although the aduersary could not b recompense the Kings losse.

5 Then King Ahashuerosh answered and sayd vnto the Queene Ester, Who is he? and where is he that ✠ presumeth to doe thus?

6 And Ester said, The aduersary and enemie is this wicked Haman. Then Haman was afrayd before the King and the Queene.

7 And the King arose from the banket of wine in his wrath, and went into the palace garden: But Haman stood vp to make request for his life to the Queene Ester: for he saw that there was a c mischefe prepared for him of the King.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Haman was d fallen vpon the bed whereon Ester sate: therefore the King said, Will he force the Queene also before mee in the house? as the word went out of the Kings mouth, they e couered Hamans face.

9 And Harbonah one of the eunuches sayd in the presence of the King, Beholde, there standeth yet the tree in Hamans house fifty cubites high, which Haman had prepared for Mordecai, that spake f good for the King. Then the King said, Hang him thereon.

10 So they hanged Haman on the tree that hee had prepared for Mordecai: then was the Kings wrath pacified.

a Reade Chap. 5.6.

b Haman could not so much profit the king by this his malice, as he should hinder him by the losse of the Iewes, and the tribute which he hath of them.

✠ *Ebr. filleth his heart.*

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same.

d He fell downe at the beds feete or couch whereupon she sate, & made request for his life.

e This was the manner of the Persians when one was out of the kings fauor.

f Which discouered the conspiracie against the king, Chap. 2. 21, 22.

CHAP. VIII.

1 After the death of Haman, was Mordecai exalted. 14 Comfortable letters are sent vnto the Iewes.

THe same day did king Ahashuerosh giue the house of Haman the aduersary of the Iewes vnto the Queene Ester. And Mordecai a came before the King: for Ester told what he was b vnto her.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feete weeping, and besought him that hee would put away the c wickednesse of Haman the Agagite, and his deuice that hee had imagined against the Iewes.

4 And the King held out the golden d scepter toward Ester. Then arose Ester, and stood before the king,

5 And said, If it please the king, and if I haue found fauour in his sight, and the thing bee acceptable before the king, and I please him, let it be written, that the letters of the deuice of Haman the sonne of Ammedatha the Agagite, may be called againe, which he wrote to destroy the Iewes, that are in all the kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? or how can I suffer and see the destruction of my kinred?

7 And the king Ahashuerosh said vnto the Queene Ester, ‡ to Mordecai the Iew, Behold, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree, because he ‖ laid hand vpon the Iewes.

8 Write yee also for the Iewes, as it liketh you in the kings name, and seale it with the kings ring (for the writings written in the kings name, and sealed with the kings ring, may no e man reuoke.)

9 Then were the kings scribes called at the same time, euen the third moneth, that is the moneth f Siuan, on the three and twentieth day therof: and it was written, according to all as Mordecai commaunded vnto the Iewes, and to the princes, and captaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth and seuen and twentie prouinces, vnto euery prouince, according to the g writing therof, and to euery people after their speach, and to the Iewes, according to their writing, and according to their language.

10 And he wrote in the king Ahashuerosh name, and sealed it with the kings ring: and hee sent letters by postes on horsebacke, and that rode on beasts of price, as dromedaries, and ‖ colts of mares.

11 Wherein the king granted the Iewes (in what cities soeuer they were) to gather themselues together, and to stand for h their life, and to roote out, to slay, and to destroy all the power of the people and of the prouince that vexed them, both children and women, and to spoile their goods:

12 Vpon one day in all the prouinces of king Ahashuerosh, euen in the thirteenth day

a That is, was receiued into the kings fauour and presence.

b That he was her vncle, and had brought her vp.

c Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Iewes.

d Reade Chap. 5.2.

‖ *Or, went about to slay the Iewes.*

e This was the law of the Medes and Persians, as Dan. 6.15. notwithstanding the king reuoked the former decree graunted to Haman, for Esters sake.

f Which conteineth part of May and part of Iune.

g That is, in such letters and language, as was vsuall in euery prouince.

‖ *Or, mules.*

h That is, to defend themselues against all that would assaile them.

day of the twelft moneth, which is the moneth [i] Adar.

13 The copy of the writing was, how there should be a commandement giuen in all and euery prouince, published among all the people, and that the Iewes should bee ready against that day to [k] auenge themselues on their enemies.

14 So the posts rode vpon beastes of price and dromedaries, and went forth with speed, to execute the kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the king in royall apparell of blue and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the city of Shushan reioyced and was glad.

16 And vnto the Iewes was come [l] light and ioy and gladnesse, and honour.

17 And in all and euery prouince, and in all and euery city and place, where the kings commandement and his decree came, there was ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land [m] became Iewes: for the feare of the Iewes fell vpon them.

i Which hath part of Februarie, and part of March.

k The king gaue them liberty to kill all that did oppresse them.

l He sheweth by these words that folow, what this light was.

m Conformed themselues to the Iewes religion.

CHAP. IX.

1 At the commandement of the King the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes keepe a feast in remembrance of their deliuerance.

NOw in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the kings commaundement and his decree came neere to bee put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrary: for the Iewes had rule ouer them that hated them.)

2 The Iewes gathered themselues together into their cities, throughout all the prouinces of the king Ahasuerosh, to lay hand on such as sought their hurt, and no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the king [b] exalted the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings house, and the report of him went throughout all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their [c] enemies with strokes of the sword and slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shushan the palace slew the Iewes and destroyed [d] fiue hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaizatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersary of the Iewes slew they: but they laid not their hands [e] on the spoile.

a This was by Gods great prouidence, who turneth the ioy of the wicked into sorow, and the teares of the godly into gladnesse.

b Did them honour, and shewed them friendship.

c Which had conspired their death by the permission of the wicked Haman.

d Beside those three hundreth that they slew the second day, as verse 15.

e Whereby they declared, that this was Gods iust iudgement vpon the enemies of his Church, forasmuch as they sought not their owne gaine, but to execute his vengeance.

11 On the same day came the number of those that were slaine, vnto the palace of Shushan before the king.

12 And the King said vnto the Queene Ester, The Iewes haue slaine in Shushan the palace and destroyed fiue hundred men, and the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may bee giuen thee? or what is thy request moreouer, that it may bee performed?

13 Then sayd Ester, If it please the king, let it be granted also to morrow to the Iewes that are in Shushan, to doe according [f] vnto this dayes decree, that they may hang vpon the tree Hamans tenne sonnes.

14 And the king charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushan assembled themselues vpon the foureteenth day of the moneth Adar, and slew three hundred men in Shushan, but on the spoile they laid not their hand.

16 And the rest of the Iewes that were in the kings prouinces, assembled themselues and stood for their lines, and had rest from their enemies, and slew of them that [g] hated them, seuentie and fiue thousand: but they laid not their hand on the spoile.

17 Thus they did on the [i] thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselues on the thirteenth day and on the fourteenth thereof, and they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, [k] kept the foureteenth day of the moneth Adar with ioy and feasting, euen a ioyfull day, and euery one sent presents vnto his neighbour.

20 ¶ And Mordecai [l] wrote these words, and sent letters vnto all the Iewes that were throughout all the prouinces of the King Ahasuerosh, both neere and farre,

21 Inioyning them that they should keepe the fourteenth day of the moneth Adar, and the fifteenth of the same, euery yeere,

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth, which was turned vnto them from sorow vnto ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting and ioy, and [m] to send presents euery man to his neighbour, and gifts to the poore.

23 And the Iewes promised to do as they had begun, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Iewes aduersary, had imagined against the Iewes, to destroy them, and had [n] cast Pur (that is, a lot) to consume and destroy them.

f This she requireth, not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies.

g Reade Chap. 8. 11.

h Meaning, that they laid hands on none, that were not the enemies of God.

i Meaning, in all places saue in Shushan.

k As the Iewes doe vse to this day, calling it in the Persians language, Purim, that is, the day of lots.

l The Iewes gather hereof that Mordecai wrote this storie, but it seemeth that he wrote but onely these letters, and decrees that folow.

m He setteth before our eyes the vse of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutuall friendship, and releefe of the poore.

n Reade Chap. 3. 7.

25 And

* That is, Ester.

25 And when * she came before the king, he commaunded by letters, Let his wicked p deuice (which hee imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

p These are the wordes of the kings commandement to disanull Hamans wicked enterprise.

26 Therefore they called those dayes Purim, by the name of Pur, and because of all the words of this letter, and of that which they had seene besides this, and of that which had come vnto them,

27 The Iewes also ordeined and promised for them and for their seede, and for all that ioyned vnto them, that they would not ‖ faile to obserue those q two dayes euery yeere, according to their writing, and according to their season,

‖ *Or, transgresse.*

q Meaning, the fourteenth and the fifteenth day of the moneth Adar.

28 And that these dayes should bee remembred and kept throughout euery generation, and euery family, and euery prouince, and euery citie: euen these dayes of Purim should not faile among the Iewes, and the memorial of them should not perish from their seed.

29 And the Queene Ester the daughter of Abihail and Mordecai the Iew, wrote with all ‖ authority (to confirme this letter of Purim the second time)

‖ *Or, strength, or efficacie.*

30 And he sent letters vnto all the Iewes to the hundreth and seuen and twentie prouinces of the kingdom of Ahasuerosh, with * words of peace and trueth,

31 To confirme these dayes of Purim, according to their seasons, as Mordecai the Iew and Ester the Queene had appointed them, and as they had promised for ‡ themselues, and for their seede with † fasting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

r Which were letters declaring vnto them quietnesse, and assurance, and putting them out of doubt and feare.

‡ *Ebr. soules.*

† That they would obserue this feast with fasting and earnest prayer, which in Ebrew is signified by this word (their cry.)

CHAP X.

The estimation and authoritie of Mordecai.

AND the king Ahasuerosh layd a tribute vpon the land, and vpon the Iles of the sea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

a These three points are here set foorth as commendable, and necessary for him that is in authority: to haue the fauour of the people, to procure their wealth, and to be gentle & louing toward them,

3 For Mordecai the Iewe was the second vnto king Ahasuerosh, and great among the Iewes, and a accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seed.

Iob.

THE ARGVMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his body, but also in his minde and conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehement words, and subtill disputations brought him almost to despaire: for they set foorth God as a seuere iudge, and mortal enemie vnto him which had cast him off, therfore in vaine he should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding hee did constantly resist them, and at length had good successe. In this story wee haue to marke that Iob maintaineth a good cause, but handleth it euill: againe, his aduersaries haue an euill matter, but they defend it craftily. For Iob held that God did not alway punish men according to their sinnes, but that he had secret iudgements, whereof man knew not the cause, and therefore man could not reason against God therein, but he should be conuicted. Moreouer, he was assured that God had not reiected him, yet through his great torments and affliction, hee burseth forth into many inconueniences both of words and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which he doeth not handle well. Againe, the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespasse, grounding vpon Gods prouidence, his iustice, and mans sinnes: yet their intention is euill: for they labour to bring Iob into despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 14. and Iames setteth out his patience for an example, Iames 5. 11.

CHAP. I.

1 The holinesse, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance and his children. 20 His faith and patience.

THere was a man in the lande of [a] Uz, called Iob, and this man was [b] an vpright and iust man, [c] one that feared God, and eschewed euill.

a That is, of the countrey of Idumea, as Lamen. 4. 21. or bordering thereupon: for the land was called by the name of Uz the sonne of Dishan the sonne of Seir, Gen. 46. 28.

b For asmuch as he was a Gentile and not a Iew, and yet is pronounced vpright, and without hypocrisie, it declareth, that among the heathen GOD hath his.

c Hereby is declared what is meant by an vpright and iust man.

2 And hee had seuen sonnes, and three daughters.

3 His [d] substance also was seuen thousand sheepe, and three thousand camels, and fiue hundreth yoke of oxen, and fiue hundreth shee asses, and his familie was very great, so that this man was the greatest of all the ‡ men of the [e] East.

d His children and riches are declared, to commend his vertue in his prosperity, & his patience, and constancy, when God had taken them from him.

‡ *Ebr. children.*

e Meaning the Arabians, Chaldeans, Idumeans, &c.

4 And his sonnes went and banqueted in their houses, euery one his day, and sent and called their three sisters to eate and to drinke with them.

5 And when the dates of their banqueting were

were gone about, Iob sent, and [f] sanctified them, and rose vp early in the morning, and offred burnt offrings according to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and [g] blaspheme God in their hearts: thus did Iob euery day.

6 Now on a day, when the [k] children of God came and stood before the Lord, Satan [m] came also among them.

7 Then the Lord sayde vnto Satan, Whence [n] commest thou? And Satan answered the Lord, saying, [o] From compassing the earth to and fro, and from walking in it.

8 And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth, an vpright and iust man, one that feareth God, and eschweth euill?

9 Then Satan answered the Lord, and said, Doth Iob feare God for [p] nought?

10 Hast thou not made an [q] hedge about him, and about his house, and about all that he hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretch out now thine hand, and [r] touch all that hee hath, [s] to see if hee will not blaspheme thee to thy [t] face.

12 Then the Lord said vnto Satan, Loe, all that he hath is in [u] thine hand: only vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the [x] presence of the Lord.

13 ¶ And on a day when his sonnes and his daughters were eating, and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and sayd, The oxen were plowing, and the asses feeding in their places,

15 And the [y] Shabeans came violently, and tooke them, yea they haue slaine the seruants with the edge of the sword: but I only am escaped alone to tell thee.

16 And whiles he was yet speaking, another came, and said, The [z] fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

17 And whiles he was yet speaking, another came, and said, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking, came another, and sayd, Thy [z] sonnes and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great winde from beyond the wildernesse, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and [a] rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And sayd, [*] Naked came I out of my mothers wombe, and naked shall I returne [b] thither: the Lord hath giuen, and the Lord hath taken it: [c] blessed be the Name of the Lord.

22 In all this did not Iob sin, nor charge God [d] foolishly.

[f] That is, commanded them to bee sanctified: meaning, that they should consider the faults that they had committed, and reconcile themselues for the same.

[g] That is, hee offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had towards his children.

[h] In Ebrew it is, and blessed God, which is sometime taken for blaspheming, and cursing, as heere, and 1. King. 21. 10. and 13. &c.

[i] While the feast lasted.

[k] Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will.

[l] Because our infirmitie cannot comprehend God in his maiestie, he is set forth vnto vs as a king, that our capacitie may be able to vnderstand that which is spoken of him.

[m] This declareth, that although Satan bee aduersary to God, yet he is compelled to obey him, and to doe him all homage, without whose permission and appointment he can doe nothing. [n] This question is asked for our infirmity: for God knew whence he came. [o] Herein is described the nature of Satan, which is euer ranging for his pray, 1. Pet. 5. 8. [p] Hee feareth thee not for thine owne sake, but for the commodity that hee receiueth by thee. [q] Meaning, the grace of God, which serued Iob as a rampart against all temptations. [r] This signifieth, that Satan is not able to touch vs, but it is God that must doe it. [s] Satan noteth the vice wherevnto men are commonly subiect: that is, to hide their rebellion, and to bee content with God in the time of prosperity, which vice is disclosed in the time of their aduersity. [t] God giueth not Satan power ouer man to gratifie him, but to declare that he hath no power ouer man, but that which God giueth him. [u] That is, went to execute that which God had permitted him to doe: for els he can neuer goe out of Gods presence. [x] That is, the Arabians. [y] Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, forasmuch as he might see that not onely men were his enemies, but that God made warre against him.

[z] The last plague declareth, that when one plague is past, which seemeth hard to be borne, God can send vs another farre more grieuous, to trie his, and teach them obedience.

[a] Which came not of impatiencie, but declareth that the children of God are not insensible like blocks, but that in their patience they feele affliction and griefe of minde: yet they keepe a meane herein, and rebel not against God as the wicked doe. *Eccles* 5. 14. 1. *tim.* 6. 7.

[b] That is, into the belly of the earth, which is the mother of all. [c] Hereby he confesseth that God is iust and good, although his hand be sore vpon him. [d] But declared that God did all things according to iustice and equity.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visit him.

AND on a day the [a] children of God came and stood before the Lord, and [b] Satan came also among them, and stood before the Lord.

2 Then the Lord said vnto Satan, Whence commest thou? And Satan answered the Lord, and said, From compassing the earth to and fro, and from walking in it.

3 And the Lord said vnto Satan, Hast thou not considered my seruaunt Iob, how none is like him in the earth, [*] an vpright and iust man, one that feareth God, and eschweth euill? for yet he continueth in his vprightnes, [c] although thou mouedst me against him, to destroy him [d] without cause.

4 And Satan answered the Lord, and said, [e] Skinne for skinne, and all that euer a man hath, he will giue for his life.

5 But stretch out now thine hand, and touch his [f] bones, and his flesh, to see if hee will not blaspheme thee to thy face.

6 Then the Lord said vnto Satan, Loe, he is in thine hand, but [g] saue his life.

7 ¶ So Satan departed from the presence of the Lord, and smote Iob with sore [h] boyles,

[a] That is, the Angels, as Chap. 1. 6.

[b] Reade Chap. 1. 6. *Ezek.* 14. 14. *chap.* 1. 1.

[c] He prooueth Iobs integrity, by this, that he ceaseth not to feare God, when his plagues were grieuously vpon him.

[d] That is, when thou haddest nought against him, or when thou wast not able to bring thy purpose to passe.

[e] Hereby hee meant that a mans owne skin is deerer vnto him then ano her mans. [f] Meaning his own person. [g] Thus Satan can goe no further in punishing, then God hath limited him. [h] This sore was most vehement, where with also God plagued the Egyptians, Exod. 9. 9. and threatned to punish the rebellious people, Deu. 28. 27. So that this tentation was most grieuous: for if Iob had measured Gods fauor by the vehemency of his disease, he might haue thought that God cast him off.

from the sole of his foote vnto his crowne.

8 And hee tooke a i pot sheard to scrape him, and he sate downe among the ashes.

9 Then said his k wife vnto him, Doest thou l continue yet in thine vprightnesse? m Blaspheme God, and die.

10 But he sayd vnto her, Thou speakest like a foolish woman: what? shall we receiue good at the hand of God, and not n receiue euill? In all this did not Job sinne with his o lips.

11 Now when Iobs three p friendes heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes afarre off, they knew him not: therefore they lift vp their voyces and wept, and euery one of them rent his garment, and sprinkled q dust vpon their heads toward the heauen.

13 So they sate by him vpon the ground seuen dates, and seuen nights, and none spake a word vnto him: for they saw that the griefe was very r great.

i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorrow of his disease.

k Satan vseth the same instrument against Iob, as he did against Adam.

l Meaning, what gainest thou to serue God, seeing he thus plagueth thee, as though hee were thine enemie?

This is the most grieuous tentation of the faithfull, when their faith is assayled, and when Satan goeth about to perswade them, that they trust in God in vaine.

m For death was appointed to the blasphemer, and so she meant that he should be soone rid out of his paine. n That is, to be patient in aduersitie, as we reioyce when he sendeth prosperitie, and so to acknowledge him to be both merciful and iust. o He so bridled his affections, that his tongue thorow impatiency did not murmure against God. p Which were men of authoritie, wise and learned, and as the Septuagint write, kings, and came to comfort him, but when they saw how he was visited, they conceiued an euill opinion of him, as though he had bin but an hypocrite, and so iustly plagued of God for his sinnes. q This was also a ceremonie which they vsed in those countreys, as the renting of their clothes in signe of sorrow, &c. r And therefore thought that he would not haue hearkened to their counsell.

CHAP. III.

1 Job complaineth, and curseth the day of his birth. 11 He desireth to die, as though death were the end of all mans miserie.

AFterward s Job opened his mouth, and t cursed his day.

2 And Job cryed out, and sayd,

3 Let the day u perish wherein I was borne, & the night when it was sayd, There is a man childe conceiued.

4 Let that day be darknesse, let not God x regard it from aboue, neither let the light shine vpon it.

5 But let darknes & the y shadow of death staine it: let the cloud remaine vpon it, and let them make it fearefull as a bitter day.

6 Let darknesse possesse that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, and let no ioy be in it.

s The seuen dayes ended, Chap. 2. 13.

t Here Iob beginneth to feele his great imperfection in this battel betweene the spirit and the flesh, Rom. 7. 18. and after a manner yeeldeth, yet in the end hee getteth victory, though he was in the meane time greatly wounded.

u Men ought not to be weary of their life, and curse it, because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God. x Let it be put out of the number of dayes, and let it not haue the light of the sunne to separate it from the night. y That is, most obscure darkenesse, which maketh them afraid of death that are in it.

8 Let them that curse the day (being z ready to renew their mourning) curse it.

9 Let the stars of that twilight be dimme thorough darknesse of it: let it looke for light, but haue none: neither let it a see the dawning of the day,

10 Because it shut not vp the doores of my mothers wombe: nor hid sorrow from mine eyes.

11 b Why died not I in the birth? or why died not I when I came out of the wombe?

12 Why did the knees preuent me? and why did I sucke the breasts?

13 For so should I now haue c lien and bene quiet, I should haue slept then, and bene at rest,

14 With the kings and counsellers of the earth, which haue builded themselues d desolate places:

15 Or with the princes that had gold, and haue filled their houses with siluer.

16 Or why was I not hid, as an vntimely birth, either as infants, which haue not seene the light?

17 The wicked e haue there ceased from their tyrannie, and there they that laboured valiantly, are at rest.

18 The f prisoners rest together, and heare not the voice of the oppressour.

19 There are small and great, and the seruant is free from his master.

20 Wherefore is the light giuen to him that is in misery? and g life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they would euen search it more then treasures:

22 Which ioy for gladnesse, and reioyce when they can find the graue.

23 Why is the light giuen to the man whose way is h hid, and whom God hath hedged in?

24 For my sighing commeth before I eate, and my roarings are powred out like the water.

25 For the thing I i feared, is come vpon me, and the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnes, neither had I rest, & yet trouble is come

z Which curse the day of their birth, let them lay that curse vpon this night.

a Let it be alwayes night, and neuer let day. ‡ Ebr. the eye lids of the morning.

b This and that which followeth, declareth that when man giueth place to his passions, he is not able to stay nor keepe measure, but runeth headlong into all euill, except God call him backe.

c The vehemencie of his afflictions made him to vtter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to braste out into this error of the wicked.

d He noteth the ambition of them, which for their pleasure as it were, change the order of nature, and build in most barren places, because they would hereby make their names immortall.

e That is, by death the cruelty of tyrants haue ceased. f All they that susteine any kind of calamity and miserie in this world which he speaketh after the iudgement of the flesh. g He sheweth that the benefits of God are not comfortable, except the heart be ioyful and the conscience quieted. h That seeth not how to come out of his miseries, because hee dependeth not on Gods prouidence.

i In my prosperity I euer looked for a fall, as is come now to passe.

k The feare of troubles that should ensue, caused my prosperity to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impatiencie, 7 and vniustice, 17 and of the presumption of his owne righteousnesse.

THen Eliphaz the Temanite answered, and said,

2 If we assay to commune with thee, wilt thou bee grieued? but l who can withhold himselfe from speaking?

3 Behold, thou hast taught many, and m hast

a Seeing this thine impatience.

b haſt ſtrengthened the weary hands.

4 Thy words haue confirmed him that was fallen, and thou haſt ſtrengthened the weake knees.

5 But now it is come vpon thee, and thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy c feare, thy confidence, thy patience, and the vprightneſſe of thy wayes?

7 Remember, I pray thee, who euer periſhed being an d innocent? or where were the vpright deſtroyed?

8 As I haue ſeene, they that e plow iniquitie, and ſow wickednes, reape the ſame.

9 With the f blaſt of God they periſh, and with the breath of his noſtrils are they conſumed.

10 The roaring of the g Lion, and the voice of the Lionelle, and the teeth of the Lions whelps are broken.

11 The Lion periſheth for lacke of pray, and the Lions whelps are ſcattered abroad.

12 But a thing was brought to me h ſecretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the viſions of the night, when ſleepe falleth on men,

14 Feare came vpon me, and dread, which made all my bones to i tremble.

15 And the winde paſſed before me, and made the haires of my fleſh to ſtand vp.

16 Then ſtood one, & I knew not his face: an image was before mine eyes, & in k ſilence heard I a voyce, ſaying,

17 Shall man be more l iuſt then God? or ſhall a man be more pure then his maker?

18 Behold, he found no ſtedfaſtnes in his ſeruants, and laid folly vpon his m Angels.

19 How much more in them that dwell in houſes of n clay, whoſe foundation is in the duſt, which ſhall be deſtroyed before the moth?

20 They be deſtroyed from the o morning vnto the euening: they periſh for euer p without regard.

21 Doth not their dignity go away with them? doe they not die, and that without q wiſedome?

b Thou haſt comforted others in their afflictions, & canſt not now comfort thy ſelfe.

c This he concludeth that Iob was but an hypocrite, and had no true feare nor truſt in God.

d He concludeth that Iob was reproued, ſeeing that God handleth him ſo extremely, which is the argument that the carnall men make againſt the children of God.

e They that doe euill, cannot but receiue euill.

f He ſheweth that God needeth no great preparation to deſtroy his enemies: for he can doe it with the blaſt of his mouth.

g Though men according to their office doe not puniſh tyrants (whom for their cruelty he compareth to lions, and their children to their whelps) yet God both is able, and his iuſtice will puniſh them.

h A thing that I knew not before, was declared vnto mee by viſion: that is, that whoſoeuer thinketh himſelfe iuſt, ſhall be found a ſinner, when he commeth before God.

i In theſe viſions which God ſheweth to his creatures, there is euer a certaine feare ioyned, that the authority thereof might be had in greater reuerence.

k When all things were quiet, or when the feare was ſomewhat aſſwaged, as God appeared to Elijah, 1.Kin 19 12.

l He proueth that if God did puniſh the innocent, the creature ſhould be more iuſt then the Creator, which were a blaſphemie.

m If God find imperfection in his Angels, when they are not maintained by his power, how much more ſhall hee lay folly to mans charge, when he would iuſtifie himſelfe before God?

n That is, in this mortall body, ſubiect to corruption, 2.Cor. 5.1.

o They ſee death continually before their eyes, and dayly approching toward them.

p No man for all this doeth conſider it.

q That is, before that any of them were ſo wiſe as to thinke on death.

CHAP. V.

1. 2 Eliphaz ſheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power, who deſtroyeth the wicked, and deliuereth his.

CAll now, if my wil a anſwere thee, and to which of the ſaints wilt thou turne?

2 Doubtleſſe b anger killeth the fooliſh, and enuie ſlayeth the idiot.

3 I haue ſeene the c fooliſh wel rooted, and ſuddenly I d curſed his habitation, ſaying,

4 His e children ſhall be farre from ſaluation, and they ſhall be deſtroyed in the f gate, and none ſhall deliuer them.

5 The hungry ſhall eate vp his harueſt: yea, they ſhall take it from among ỹ s thorns, and the thirſtie ſhall drinke vp their ſubſtance.

6 For miſery commeth not forth of the duſt, h neither doeth affliction ſpring out of the earth.

7 But man is borne vnto i trauaile, as the ſparks flie vpward.

8 But I would enquire k at God, & turne my talke vnto God:

9 Which l doeth great things and vnſearchable, and marueilous things without number.

10 He m giueth raine vpon the earth, and powreth water vpon the ſtreets,

11 And ſetteth vp on high them that bee low, that the ſorrowfull may bee exalted to ſaluation.

12 He ſcattereth the deuices of the crafty: ſo that their hands cannot accompliſh that which they doe enterpriſe.

13 * He taketh the wiſe in their craftines, & the counſell of the wicked is made fooliſh.

14 They meete with n darkneſſe in the day time, and n grope at noone day, as in the night.

15 But hee ſaueth the p poore from the ſword, from their q mouth, and from the hand of the violent man.

16 So that the poore hath his hope, but iniquity ſhall r ſtop her mouth.

17 Behold, bleſſed is the man whom God correcteth: therefore refuſe not thou the chaſtiſing of the Almighty.

18 For he maketh the wound, and bindeth it vp: hee ſmiteth, and his hands make whole.

19 He ſhall deliuer thee ſ in fiue troubles, and in the ſeuenth the euill ſhall not touch thee.

20 In famine he ſhall deliuer thee from death: and in battell from the power of the ſword.

21 Thou ſhalt be hid from the ſcourge of

a He willeth Iob to conſider the example of all them that haue liued or doe liue godly, whether any of them be like vnto him in raging againſt God as he doeth.

b Murmuring againſt God in afflictions, increaſeth the paine, and vexeth mans follie.

c That is, the ſinner that hath not the feare of God.

d I was not moued with his proſperity, but knew that God had curſed him and his.

e Though God ſometime ſuffer the fathers to paſſe in this world, yet his iudgements will light vpon their wicked children.

f By publique iudgement they ſhalbe condemned, and none ſhall pitie them.

g Though there be but two or three eares left in the hedges, yet theſe ſhalbe taken from him.

h That is, the earth is not the cauſe of barrennes, and mans miſery, but his owne ſinne.

i Which declareth that ſinne is euer in our corrupt nature: for before ſinne it was not ſubiect to paine and affliction.

k If I ſuffered as thou doeſt, I would ſeeke vnto God.

l He counſelleth Iob to humble himſelfe to God to whom all creatures are ſubiect, and whoſe works declare that man is inexcuſable, except hee glorifie God in all his workes.

m He ſheweth by particular examples what the works of God are. 1.Cor. 3. 19.

n In things plaine and euident they ſhew themſelues fooles in ſtead of wiſe men.

o This declareth that God puniſheth the worldly wiſe as he threatned, Deu. 28. 29.

p That is, he that humbleth himſelfe before God.

q He compareth the ſlander of the wicked to ſharp ſwords.

r If the wicked be compelled at Gods workes to ſtop their mouthes, much more they that profeſſe God.

ſ He will ſend trouble after trouble, that his children may not for one time, but continually truſt in him: but they ſhall haue a comfortable iſſue, euen in the greateſt and the laſt, which is here called the ſeuenth.

the

the tongue, and thou shalt not bee afraid of destruction when it commeth.

22 But thou shalt t laugh at destruction and dearth, and shalt not bee afrayd of the beast of the earth.

23 For the stones of the field u shall be in league with thee, and the beasts of the field shalbe at peace with thee.

24 And thou shalt know that peace shalbe in thy tabernacle, and thou shalt visit thine habitation, and shalt not x sinne.

25 Thou shalt perceine also, that thy seed shalbe great, and thy posterity as the grasse of the earth.

26 Thou shalt goe to thy graue in y a full age, as a ricke of corne commeth in due season into the barne.

27 Lo, z thus haue we enquired of it, and so it is: heare this, and know it for thy selfe.

t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.

u When we are in Gods fauour, all creatures shall serue vs.

x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended.

y Though the children of God haue not alwaies this promise performed, yet God doeth recompense it otherwise to their aduantage.

z We haue learned these points by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shal not long prosper, and that the affliction which man susteineth, commeth for his owne sinne.

CHAP. VI.

1 *Iob answere h, that his paine is more grieuous then his fault.* 8 *He wisheth death.* 14 *He complaineth of his friends.*

BUt Iob answered, and said,

2 O that my griefe were well weighed, and my miseries were laid together in the a balance!

3 For it would bee now heauier then the sand of the sea: therfore my words are b swallowed vp.

4 For the arrowes of the Almighty are in me, the venim whereof doth drinke vp my spirit, and the terrors of God c fight against mee.

5 Doeth the d wilde asse bray when hee hath grasse? or loweth the oxe when he hath fodder?

6 That which is e vnsauory, shal it be eaten without salt? or is there any taste in the white of an egge?

7 Such things as my soule refused to touch, as were sorrowes, are my meat.

8 Oh that I might haue my f desire, and that God would graunt me the thing that I long for!

9 That is, that God would destroy mee: that he would let his hand goe, and cut mee off.

10 Then should I yet haue comfort, (though I burne with sorrow, let him not spare) g because I haue not denied the words of the Holy one.

11 What power haue I that I should endure? or what is mine h end, if I should prolong my life?

12 Is my strength the strength of stones? or is my flesh of brasse?

13 Is it not so, ye there is in me no i helpe? and that || strength is taken from me?

14 He that is in misery, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almighty.

15 My brethren haue deceiued mee as a k brooke, and as the riuers they passe away.

16 Which are blackish with yce, & wherein the snow is hid.

17 But in time they are dried vp with heat, and are consumed: and when it is hote, they faile out of their places,

18 Or they depart from their way and course, yea, they vanish and perish.

19 They that goe to Tema, l considered them, and they that go to Sheba, waited for them.

20 But they were confounded: when they hoped, they came thither and were ashamed.

21 Surely now are yee like m vnto it: ye haue seene my fearefull plague, and are afraid.

22 Was it because I said, Bring vnto mee? or giue a reward to mee of your n substance?

23 And deliuer me frō the enemies hand, or ransome me out of the hand of tyrants?

24 Teach me, & I wil o hold my tongue: and cause me to vnderstand wherein I haue erred.

25 How p stedfast are the words of righteousnesse? and what can any of you iustly reproue?

26 Doe ye imagine to reproue q words, that the talke of the afflicted should bee as the wind?

27 Ye make your wrath to fall vpon the fatherlesse, and dig a pit for your friend.

28 Now therfore be content r to looke vpon me: for I will not lie before your face.

29 Turne, I pray you, let there bee none iniquitie: returne, I say, and ye shall see yet my righteousnesse in that behalfe. Is there iniquity in my tongue? doeth not my mouth feele sorrowes?

a To know whether I complaine without iust cause.

b My griefe is so great that I lacke words to expresse it.

c Which declareth that he was not only afflicted in body, but wounded in conscience, which is the greatest battel that the faithfull can haue.

d Thinke you that I cry without cause, seeing the bruit beasts doe not complaine when they haue what they would?

e Can a mans taste delight in that that hath no sauour? meaning, that none take pleasure in affliction, seeing they cannot away with things that are vnsauorie to the mouth.

f Herein hee sinneth double, both in wishing thorow impatiencie to die, and also in desiring of God a thing which was not agreeable to his will.

g That is, let me die at once before I come to distrust in Gods promise through mine impatiencie.

h Hee feareth lest he should be brought to inconueniences, if his sorowes should continue.

i Haue I not sought to helpe my selfe as much as was possible?

|| *Or, wisedome, or law.*

k He compareth those friends which comfort vs not in misery, to a brooke which in summer when we need waters, is dry, in winter is hard frozen, & in the time of raine, when we haue no need, ouerfloweth with water.

l They that passe thereby to goe into the hote countreys of Arabia, thinke to find water there to quench their thirst, but they are deceiued.

m That is, like to this brooke, which deceiueth them that thinke to haue water there in their need, as I looked for consolation at your hands.

n He toucheth the worldlings, which for no necessitie wil giue part of their goods, and much more these men, which would not giue him cōfortable words.

o Shew me wherein I haue erred, and I wil confesse my fault.

p Hee that hath a good conscience, doeth not shrinke at the sharpe words or reasonings of others, except they be able to perswade him by reason.

q Doe you cauill at my words, because I should be thought to speake foolishly, which am now in misery?

r Consider whether I speake as one that is driuen to this impatiencie through very sorow, or as an hypocrite as you condemne me.

CHAP. VII.

1 *Iob sheweth the shortnes and misery of mans life.*

IS there not an appointed time to man vpon earth? and are not his dayes as the dayes of an a hireling?

2 As a seruant longeth for the shadow, and as an hireling looketh for the end of his worke,

3 So haue I had as an inheritance the b moneths of vanitie, and painefull nights haue bene appointed vnto me.

4 If I layd mee downe, I said, When shall I arise, and the night be gone? and I am full of tossings to and fro vnto the dawning of the day.

a Hath not an hired seruant some rest & ease? then in this my continuall torment I am worse then an hireling.

b My sorrow hath continued from moneth to moneth, and I haue looked for hope in vaine.

shall I arise? and measuring the euening, I am euen ful with tossing to and fro vnto the dawning of the day.

5 My flesh is [c] clothed with wormes and filthinesse of the dust, my skinne is rent, and become horrible.

6 My dayes are swifter then a [d] weauers shittle, and they are spent without hope.

7 Remember that my life is but a wind, and that mine eye shal not returne to see pleasure.

8 The eye that hath seene me, shal see me no more: thine eyes are vpon me, and I shall be no longer.

9 [e] As the cloud vanisheth and goeth away, so hee that goeth downe to the graue shall [f] come vp no more.

10 He shall returne no more to his house, neither shall his place know him any more.

11 Therefore I will not spare my mouth, but wil speake in the trouble of my spirit, and mule in the bitternesse of my minde.

12 Am I a sea [h] or a whale fish, that thou keepest me in ward?

13 When I say, My couch shall relieue me, and my bed shall bring comfort in my meditation,

14 Then fearest thou me [i] with dreames, and astonishest me with visions.

15 Therefore my soule [k] chuseth rather to bee strangled and to die, then to bee in my bones.

16 I abhorre it, I shall not liue alway: spare me then, for my dayes are but vanity.

17 What is man that thou [m] doest magnifie him, and that thou settest thine heart vpon him?

18 And doest visite him euery morning, and triest him euery moment?

19 How long will it bee yer thou depart from me? thou wilt not let me alone whiles I may swallow my spittle.

20 I haue [n] sinned, what shall I do vnto thee? O thou preseruer of men, why hast thou set me as a marke against thee, so that I am a burden vnto my selfe?

21 And why doest thou not pardon my trespasse? and take away mine iniquitie? for now shal I sleepe in the dust, and if thou seekest me in the morning, I shal [o] not be found.

e This signifieth that his disease was rare and most horrible.

d Thus he speaketh in respect of the brenitie of mans life, which passeth without hope of returning: in consideration whereof, he desireth God to haue compassion on him.

e If thou behold me in thine anger, I shall not be able to stand in thy presence.

f Shall no more enioy this mortall life.

g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by words, and thus he speaketh as one ouercome with griefe of minde.

h Am not I a poore wretch? what needest thou then to lay so much paine on me?

i So that I can haue no rest night nor day.

k He speaketh as one ouercome with sorrow and not of iudgement, or of the examination of his faith.

l Seeing my terme of life is so short, let me haue some rest and ease.

m Seeing that man of himselfe is so vile, why doest thou giue him that honor to contend against him?

n After all temptations, faith bursteth foorth, and leadeth Iob to repentance: yet it was not in such perfection, that hee could bridle himselfe from reasoning with God, because that he still tried his faith.

o That is, I shalbe dead.

CHAP. VIII.

2 Bildad sheweth that Iob is a sinner because God punisheth the wicked, and preserueth the good.

1 He declareth what their words which should diminish any thing from the iustice of God, is but as a peece of wind y vanisheth away.

THen answered Bildad the Shuhite, and sayd,

2 How long wilt thou talke of these things? and how long shall the words of thy mouth [a] be as a mightie wind?

3 Doth God peruert iudgement? or doth the Almightie subuert iustice?

4 If thy sonnes haue sinned against him, and he hath sent them into the place of their [b] iniquitie,

5 Yet if thou [c] wilt early seeke vnto God, and pray to the Almightie,

6 If thou be pure and vpright, then surely hee will awake vp vnto thee, and he will make the habitation of thy righteousnesse prosperous.

7 And though thy beginning [d] be small, yet thy latter end shall greatly increase.

8 [e] Enquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For we are but [f] of yesterday, and are ignorant: for our dayes vpon earth are but a shadow.)

10 Shall not they teach thee and tell thee, and vtter the words of their heart?

11 Can a [g] rush grow without mire? or can the grasse grow without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

13 So are the paths of al that forget God, and the hypocrites hope shall perish.

14 His confidence also shalbe cut off, and his trust shalbe as the house of a [h] spider.

15 Hee shall leane vpon his house, but it shall not stand: hee shall hold him fast by it, yet shall he not endure.

16 The [i] tree is greene before the sunne, and the braunches spread ouer the garden thereof.

17 The roots thereof are wrapped about the fountaine, and are folden about the house of stones.

18 If any plucke it from his place, and it [k] deny, saying, I haue not seene thee,

19 Behold, it wil reioyce [l] by this meanes, that it may grow in another mold.

20 Behold, God wil not cast away an vpright man, neither wil he take the wicked by the hand,

21 Till hee haue filled thy mouth with [m] laughter, and thy lips with ioy.

22 They that hate thee, shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to bee warned by the example of his children, that he offend not God.

c That is, if thou turne betime, while God calleth thee to repentance.

d Though the beginnings be not so pleasant as thou wouldest desire, yet in the end thou shalt haue sufficient occasion to content thy selfe.

e He willeth Iob to examine all antiquity, and he shall find it true which he here saith.

f Meaning that it is not enough to haue the experience of our selues, but to be confirmed by the examples of them that went before vs.

g As a rush cannot grow without moysture, so cannot the hypocrite, because he hath not faith which is moystened with Gods Spirit.

h Which is to day, and to morow is swept away.

i He compareth the iust to a tree, which although it bee remooued out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profit.

k That is, so that there remaine nothing there to proue whether the tree had growen there or no.

l To be planted in another place, where it may grow at pleasure.

m If thou be godly, he will giue thee occasion to reioyce, and if not, thine affliction shall increase.

CHAP. IX.

1 Iob declareth the mighty power of God, and that mans righteousnesse is nothing.

THen Iob answered, and said,

2 I know verely that it is so: for how should man compared vnto God, be [a] iustified?

3 If he would dispute with him, he could not answere him one thing of a [b] thousand.

a Iob here answereth to that point of Eliphaz & Bildads oration touching the iustice of God and his innocencie, confessing God to be infinite in iustice, and man to be nothing in respect.

b Of a thousand things which God could lay to his charge, man cannot answere him one.

4 He

4 Hee is wise in heart, and mightie in strength: who hath beene fierce against him and hath prospered?

5 Hee remooueth the mountaines, and they feele not when he ouerthroweth them in his wrath.

6 Hee [c] remooueth the earth out of her place, that the pillars thereof doe shake.

7 Hee commandeth the sunne, and it riseth not: he closeth vp the starres as vnder a signet.

8 Hee himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh the starres [d] Arcturus, Orion, and Pleiades, and the climates of the South.

10 Hee doeth great things and vnsearchable: yea, maruellous things without number.

11 Loe, when he goeth [e] by me, I see him not: and when he passeth by, I perceiue him not.

12 Behold, when he taketh a pray, [f] who can make him to restore it? who shall say vnto him, What doest thou?

13 God [g] will not withdraw his anger, and the most mightie helpes [h] doe stoupe vnder him.

14 How much lesse shall I answere him? or how should I finde out my [i] wordes with him?

15 For though I were iust, yet could I [k] not answere, but I would make supplication to my Iudge.

16 If I [l] crie, and hee answere me, yet would I not beleeue that he heard my voyce.

17 For he destroyeth mee with a tempest, and woundeth me [m] without cause.

18 Hee will not suffer mee to take my breath, but filleth me with bitternesse.

19 If we speake of strength, behold, he is [n] strong: if we speake of iudgement, who shal bring me in to plead?

20 If I would iustifie my selfe, mine own mouth shall condemne me: [o] if I would bee perfit, he shall iudge me wicked.

21 Though I were perfect, yet I know not my soule: therefore abhorre I my life.

22 This is one point: therefore I said, He destroyeth the [p] perfect and the wicked.

23 If the scourge should suddenly [q] slay, should God [r] laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: hee [s] couereth the faces of the Iudges thereof: if not, where [t] is he? or who is he?

25 My dayes haue bene more swift then a poste: they haue fled, and haue seene no good thing.

26 They are passed as with the most swift shippes, and as the Eagle that flieth to the pray.

27 If [u] I say, I will forget my complaint, I will cease from my wrath and comfort mee,

28 Then I am afraid of all my sorrowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why [x] labour I thus in vaine?

30 If I [y] wash my selfe with snow water, and purge my hands most cleane,

31 Yet shalt thou plunge mee in the pit, and mine owne [z] clothes shall make mee filthie.

32 For hee is not a man as I am, that I should answere him, if wee come together to iudgement.

33 Neither is there any vmpire [a] that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare astonish me:

35 Then will I speake, and feare him not: [b] but because I am not so, I hold me still.

c He declareth what is the infirmitie of man by the mightie and incomprehensible power that is in God, shewing what he could doe if he would set forth his power.

d These are the names of certain starres, whereby he meaneth, that all starres both knowen and vnknowē are at his appointment.

e I am not able to comprehend his works, which are common, and daily before mine eyes, much lesse in those things which are hid and secret.

f He sheweth that when God doth execute his power he doeth it iustly, forasmuch as none can controule him.

g God will not be appeased for ought that man can lay for himselfe for his iustification.

h That is, all the reasons that men can lay to approue their cause.

i How should I be able to answer him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talke yet they felt not in heart that which they spake. k Meaning in his owne opinion: signifying that man will sometimes flatter himselfe to bee righteous, which before God is abomination. l Whiles I am in my pangs, I cannot but burst forth into many inconueniences, although I know still that God is iust. m I am not able to feele my sinnes so great, as I feele the weight of his plagues: and this hee speaketh to condemne his dulnes, and to iustifie God. n After he hath accused his own weaknes, he continueth to iustifie God and his power. o If I would stand in mine owne defences, yet God hath iust cause to condemne me, if he examine mine heart and conscience. p If God punish according to his iustice, he wil destroy as well them that are counted perfect, as them that are wicked. q To wit, the wicked. r This is spoken according to our apprehension, as though hee would say, If God destroyed but the wicked, as Chap. 5.3. why should he suffer the innocents to be so long tormented by them?

f That they cannot see to doe iustice.

t That can shew the contrarie?

u I thinke not to fall into these affections, but my sorrowes bring me to these manifold infirmities, and my conscience condemneth me.

x Why doth not God destroy me at once? thus he speaketh according to the infirmitie of the flesh

y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.

z Whatsoeuer I would vse to couer my filthines with, shall disclose me so much more. a Which might make an accord betweene God and me, speaking of impatiency, and yet confessing God to be iust in punishing him. b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Iob is weary of his life, and setteth out his fragilitie before God. 20 Hee desireth him to stay his hand. 22 A description of death.

MY soule is cut off [a] though I liue: I will leaue my [b] complaint vpon my selfe, and will speake in the bitternesse of my soule.

2 I will say vnto God, [c] Condemne me not: shew me wherefore thou contendest with me.

3 Thinkest thou it [d] good to oppresse me, and to cast off the labour of thine hands, and to fauour the [e] counsell of the wicked?

4 Hast thou [f] carnall eyes? or doest thou see as man seeth?

5 Are thy dayes as mans [h] dayes? or thy yeres as the time of man,

6 That thou inquirest of mine iniquity, and searchest out my sinne?

7 Thou knowest that I cannot do [i] wickedly: for none can deliuer mee out of thine hand.

8 Thine [k] hands haue made me, and fashioned me wholly round about, and wilt

a I am more like to a dead man, then to one that liueth.

b I wil make an ample declaration of my torments, accusing my selfe, and not God.

c He would not that God should proceed against him by his secret iustice, but by the ordinary meanes that he punisheth others.

d Is it agreeable to thy iustice to do me wrong?

e Wilt thou be without compassion? f Wilt thou gratifie the wicked, and condemne me? g Doest thou this of ignorance?

h Art thou inconstant and changeable, as the times, to day a friend, to morow an enemy? i By affliction thou keepest me as in a prison, and restraineſt me from doing euill, neither can any set me at liberty. k In these eight verses following he describeth the mercy of God in the wonderfull creation of man: and thereon groundeth that God should not shew himselfe rigorous against him.

thou

thou destroy me?

l As brittle as a pot of clay.

9 Remember I pray thee, that thou hast made me, as the l clay, and wilt thou bring me into dust againe?

m That is, reason and vnderstanding, and many other gifts wherby man excelleth all earthly creatures.

10 Hast thou not powred me out as milke? and turned me to curds like cheese?

11 Thou hast clothed mee with skin, and flesh, and ioined me together with bones and sinewes.

n That is, thy fatherly care and prouidēce wherby thou preseruest me, & without the which I should perish straightway.

12 Thou hast giuen me life, and m grace: and thy n visitation hath preserued my spirit.

13 Though thou hast hidde these things in thine heart, yet I know o that it is so with thee.

o Though I be not fully able to comprehēd these things, yet I must needs confesse that it is so.

14 If I haue sinned, then thou wilt straitly looke vnto me, and wilt not hold me guiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto mee: if haue done righteously, I will not p lift vp mine head, being full of confusion, because I see mine affliction.

p I will alway walke in feare and humilitie, knowing that none is iust before thee.

16 But let it increase: hunt thou me as a lion, returne and shewe thy selfe q marueilous vpon me.

q Iob being sore assaulted in this battell betweene the flesh and the spirit, brasteth out into these affections, wishing rather short dayes then long paine.

17 Thou renuest thy plagues against me, and thou increasest thy wrath against me: r changes and armies of sorrowes are against mee.

r That is, diuersity of diseases, and in great abundance, shewing that God hath infinite meanes to punish man.

18 Wherfore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!

19 And that I were as I had not been, but brought from the wombe to the graue!

20 Are not my dayes few? let him s cease, and leaue off from me, that I may take a litle comfort,

s He speaketh thus in the person of a sinner, that is ouercome with passions and with the feeling of Gods iudgments, and therfore cannot apprehend in that state the mercies of God and comfort of the resurrection.

21 Before I goe and shall not t returne, euen to the land of darkenesse, and shadow of death:

t No distinction betweene light and darknesse, but where all is very darknesse it selfe.

22 Into a land, I say, darke as darknes it selfe, and into the shadow of death, where is none u order, but the light is there as darknes.

u That is, diuersity of diseases, and in great abundance, shewing that God hath infinite meanes to punish man.

CHAP. XI.

1 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 He is mercifull to the repentant. 18 Their assurance that liue godly.

a Should he perswade by his great talke that he is iust?

b He chargeth Iob with this, that he should say, that the thing which he spake was true, and that he was without sinne in the sight of God.

c Which is, not to stand in iustifying of thy selfe: he signifieth that man will neuer be ouercome, whiles he reasoneth with another, and therefore God must breake off the controuersie, and stop mans mouth.

THen answered Zophar the Naamathite, and sayd,

2 Should not the multitude of words be answered? or should a great a talker be iustified?

3 Should men hold their peace at thy lies? and when thou mockest others, shall none make thee ashamed?

4 For thou hast sayd, b My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God would speake and open his lips against thee!

6 That he might shew thee the c secrets of wisedome, how thou hast deserued double, according to right: know therfore that God hath forgotten thee for thine iniquity.

7 Canst thou by seaching find out God? canst thou find out the Almighty to his perfection?

8 The heauens are hie, what canst thou doe? d it is deeper then the hell, how canst thou know it?

d That is, this perfection of God: and if man be not able to comprehend the height of the heauen, the depth of hel, the length of the earth, the breadth of the sea, which are but creatures: how can he attaine to the perfection of the Creator?

9 The measure therof is longer then the earth, and it is broader then the sea.

10 If he cut off, and e shut vp, or gather together, who can turne him backe?

e If God should turne the state of things, and establish a new order in nature, who could controll him?

11 For he knoweth vaine men, and seeth iniquity, and him that vnderstandeth not thing.

f That is, without vnderstanding, so that whatsoeuer gifts he hath afterward come of God, and not of nature.

12 Yet vaine man would be wise, though man new borne is like a wild asse f colt.

13 If thou g prepare thine heart, & stretch out thine hands toward him:

g If thou repent pray vnto him.

14 If iniquity be in thine h hand, put it farre away, and let no wickednesse dwell in thy tabernacle.

h Renounce thine owne euill workes, and see that they offend not God, ouer whom thou hast charge.

15 Then truly shalt thou lift vp thy face without spot, and shalt i be stable, and shalt not feare.

i Hee declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance. *Leuit.* 26, 5, 6.

16 But thou shalt forget thy misery, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt be bold, because there is hope: and thou shalt dig pits, and shalt lie downe safely.

k He sheweth that contrary things shall come vnto them that doe not repent.

19 * For when thou takest thy rest, none shall make thee afraid: yea, many shall make suit vnto thee.

20 But the eyes of the k wicked shal faile, and their refuge shall perish, and their hope shall be sorrow of mind.

CHAP. XII.

2 Iob accuseth his friends of ignorance. 7 Hee declareth the might and power of God, 17 and how he changeth the course of things.

THen Iob answered and said,

2 In deede because that yee are the people onely, a wisedome must die with you.

a Because you feele not that which you speak you thinke the whole standeth in words, and so flatter your selues as though none knew any thing, or could know but you.

3 But I haue vnderstanding as well as you, and am not inferiour vnto you: yea, who knoweth not such things?

4 * I am b as one mocked of his neighbour, who calleth vpon God, and hee c heareth him: the iust and the vpright is laughed to scorne.

b He reproueth these his friends of two faults, the one, that they thought they had better knowledge then in deede they had, and the other, that in stead of true consolation, they did deride and despise their friend in his aduersitie.

c The which neighbour being a mocker, & a wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that bee desireth.

5 d Hee that is ready to fall, is as a lampe despised in the opinion of the rich.

d As the rich esteeme not a light or torch, that goeth out, so is he despised that falleth from prosperitie to aduersitie.

6 The tabernacles of robbers doe prosper, and they are in safetie, that prouoke God, ‡ whome God hath enriched with his hand.

7 Aske now the beastes, e and they shall teach thee, and the fowles of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shall shew thee: or the fishes of the Sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of euery liuing thing and the breath of all ‖ mankind.

11 Doeth not the eares f discerne the words? and the mouth taste meat for it selfe?

12 Among the g ancient is wisedome, and in the length of dayes is vnderstanding.

13 With him is wisedome and strength: he hath counsel and vnderstanding.

14 Behold, he will breake downe, and it cannot be built: he shutteth a man vp, and he cannot be lowsed.

15 Behold, hee withholdeth the waters and they drie vp: but when he sendeth them out, they destroy the earth.

16 With him is strength and wisedome, hee that is deceiued, and that h deceiueth, are his.

17 He causeth the counsellers to go as spoiled, and maketh the iudges fooles.

18 i He looseth the * collar of kings, and girdeth their loynes with a girdle.

19 He leadeth away the princes, as a pray, and ouerthroweth the mighty.

20 Hee taketh away the speech from the l faithfull counsellers, and taketh away the iudgement of the ancient.

21 He powreth contempt vpon princes, & maketh the strength of the mighty weake.

22 Hee discouereth the deepe places from their darkenesse, and bringeth foorth the shadow of death to light.

23 Hee m increaseth the people, and destroyeth them: he enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernesse out the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

‡ *Ebr. to whom God hath brought in with his hand.*

e He declareth to them that did dispute against him, that their wisdom is common to all, and such as the very brute beasts doe dayly teach.

‖ *Or, flesh.*

f He exhorteth them to be wise in iudging, & as well to knowe the right vse why God hath giuen them eares, as he hath done a mouth.

g Though men by age and continuance of time attaine to wisedome, yet it is not comparable to Gods wisedome, nor able to comprehend his iudgements, wherein he answereth to that, which was alleaged, Chap. 8. 8.

h He sheweth that there is nothing done in this world without Gods will & ordinance: for else he should not be almighty.

i He taketh wisdome from them.

k He abateth the honour of Princes, and bringeth them into the subiection of others.

l He causeth that their words haue no credit, which is, when he will punish sinne.

m In this discourse of Gods wonderfull works, Iob sheweth that whatsoeuer is done in this world, both in the order, and change of things, is by Gods will and appointment, wherein he declareth that he thinketh well of God, and is able to set foorth his power in words, as they that reasoned against, were.

CHAP. XIII.

1 *Iob compareth his knowledge with the experience of his friends.* 16 *The penitent shalbe saued and the hypocrite condemned* 20 *He prayeth vnto God that he would not handle him rigorously.*

LOe mine eye hath seene all this: mine eare hath heard and vnderstood it.

2 I know also as much as you know: I am not inferiour vnto you.

3 But I will speake to the Almightie, and I desire a to dispute with God.

4 For in deed ye forge lies, and all you are b physicians of no value.

5 O that you would hold your tongue, that it might be imputed vnto you for wisedome!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake c wickedly for Gods defence, and talke deceitfully for his cause?

8 Will yee accept his person? or will yee contend for God?

9 Is it well that hee should seeke of you? will you make a lie for him, as one lieth for a man?

10 He will surely reproue you, if ye doe secretly accept any person.

11 Shall not his excellencie make you afraid? and his feare fall vpon you?

12 Your d memories may bee compared vnto ashes, and your bodies to bodies of clay.

13 Holde your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore doe e I take my flesh in my teeth, and put my soule in my hand?

15 Loe, though he slay me, yet will I trust in him, and I will reproue my wayes in his sight.

16 Hee shall be my saluation also: for the f hypocrite shall not come before him.

17 Heare diligently my words, & marke my talke.

18 Beholde now: if I prepare mee to iudgement, I know that I shall bee g iustified.

19 Who is he that will plead h with me? for if I now hold my tongue, I i die.

20 But do not these two things vnto me: then will I not hide my selfe from thee:

21 k Withdraw thine hand from me, and let not thy feare make me afraid.

22 Then call thou, and I will answere: or let me speake, and answere thou me.

23 How many are l mine iniquities and sinnes? shew me my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemy?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against mee, and makest mee to possesse m the iniquities of my youth.

27 Thou puttest my feete also in the * stockes, and lookest narrowly vnto all my pathes, and makest the print thereof in the ‡ heeles of my feet.

28 Such one consumeth like a rotten thing, and as a garment that is moth eaten.

a For although hee knew that God had a iustice which was manifest in his ordinary working, & another in his secret counsell, yet would he vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.

b You doe not well apply your medicine to the disease.

c He condemneth their zeale which had not knowledge, neither regarded they to comfort him, but alwaygrated on Gods iustice, as though it was not euidently seene in Iob, except they had vndertaken the probation thereof.

d Your fame shall come to nothing.

e Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?

f Whereby he declareth that he is not an hypocrite as they charged him.

g That is, cleared, and not cast off for my sinnes, as you reason.

h To proue that God doeth thus punish mee for my sinnes.

i If I defend not my cause, euery man will condemne me.

k He sheweth what these two things are.

l His pangs thus moue him to reason with God: not denying but that he had sinned: but he desired to vnderstand what were his great sinnes, that had deserued such rigor, wherein he offended, that hee would know a cause of God why he did punish him.

m Thou punishest mee now for the faults that I committed in my youth.

n Thou makest me thy prisoner, and doest so presse me that I cannot stirre hand nor foote.

‡ *Ebr. rootes.*

CHAP.

CHAP. XIIII.

1 Iob describeth the shortnesse and miserie of the life of man. 14 Hope susteineth the godly. 22 The condition of mans life.

1 * Taking occasion of his aduersaries words, he describeth the state of mans life from his birth to his death.

MAn * that is borne of woman, is of short continuance, and full of trouble.

2 He sheweth forth as a flower, and is cut downe: he vanisheth also as * a shadow, and continueth not.

3 And yet thou openest thine eyes vpon such b one, and causest me to enter into iudgement with thee.

4 * Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds, which he cannot passe.

6 Turne from him that he may cease vntill his desired day, c as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet sprout, and the branches thereof will not cease.

8 Though the root of it ware old in the earth, and the stocke thereof be dead in the ground,

9 Yet by the sent of water it will bud, and bring forth boughes like a plant.

10 d But man is sicke, and dieth, and man perisheth, and where is he?

11 As the waters passe from the sea, and as the flood decayeth and driethvp,

12 So man sleepeth and riseth not: for he shall not wake againe, nor be raised from his sleepe, till the heauen be no more.

13 Oh that thou wouldest hide me in the graue, e keepe mee secret, vntill thy c wrath were past, and wouldest giue mee terme, and f remember me!

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I wait, till my g changing shall come.

15 Thou shalt call mee, and I shall b answere thee: thou louest the worke of thine owne hands.

16 But now thou * numbrest my steps, and dost not delay my sinnes.

17 Mine iniquitie is sealed vp, as in a h bagge, and thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth, commeth to nought, and the k rocke that is remoued from his place:

19 As the water breaketh the stones, when thou ouerflowest the things which grow in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that he passeth away: he changeth his face when thou castest him away.

21 And he knoweth not if his sonnes shal be honourable, neither shall he vnderstand concerning them, whether they shall be of low degree,

22 But while his l flesh is vpon him, hee shall be sorowfull, and while his soule is in him, it shall mourne.

1 Yet while he liueth, hee shall be in paine and misere.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he ascribeth wisedome and pureness to himselfe. 16 Hee describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

THen answered Eliphaz the Temanite, and sayd,

2 Shall a wise man speake words of the a winde, and fill his belly b with the East wind?

3 Shal he dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off c feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen d the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou e the first man that was borne? and wast thou made before the hils?

8 Hast thou heard the secret counsell of God? and dost thou restraine wisedom f to thee?

9 What knowest thou that wee know not? and vnderstandest, that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of God s small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart h take thee away, and what doe thine eyes meane,

13 That thou answerest to God ‡ at thy pleasure, and bringest such words out of thy mouth?

14 What is man that he should be cleane? and he that is borne of woman, that he should be i iust?

15 Behold, hee found no stedfastnesse in his Saints: yea, the heauens are not cleane in his sight.

16 How much more is man abhominable, and filthy, which k drinketh iniquitie like water?

17 I will tell thee: heare me, and I will declare that which I haue seene:

18 Which wise men haue told, as they haue heard of their fathers, and haue not kept it secret:

19 To whom alone the land was l giuen, and no stranger passed thorow them.

20 The wicked man is continually as one that trauaileth of child, and the number of m yeeres is hid from the tyrant.

21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 Hee beleeueth not to returne out of n darknes: for he seeth the sword before him.

23 Hee wandreth o to and fro for bread

a That is, vaine words, and without consolation?

b Meaning, with matters that are of none importance, which are forgotten assoon as they are vttered, as the East wind drieth vp the moisture assoone as it falleth.

c He chargeth Iob as though his talke caused men to cast off the feare of God and prayer.

d Thou speakest as doe the mockers & contemners of God.

e That is, the most ancient, & so by reason the most wise?

f Art thou onely wise?

g He accuseth Iobs pride, and ingratitude, that will not be comforted by God nor by their counsell.

h Why doest thou stand in thine owne conceit?

‡ *Ebr. in thy spirit.*

i His purpose is to prooue that Iob as an vniust man and an hypocrite is punished for his sinnes, like as he did before, Chap. 4.18.

k Which hath a desire to sinne, as hee that is

thirstie, to drinke. l Who by their wisedome so gouerned, that no stranger inuaded them, and so the land seemed to be giuen to them alone. m The cruell man is euer in danger of death, and is neuer quiet in conscience. n Out of that misery whereinto he once falleth. o God doth not onely impouerish the wicked oft times, but euen in their prosperitie he punisheth them with a greedinesse euermore to gather: which is as a beggerie.

where hee may: hee knoweth that the day of darknesse is prepared at hand.

24 Affliction and p anguish shal make him afraid: they shall prevaile against him as a King ready to the battell.

25 For he hath stretched out his hand against God, & made himselfe strong against the Almighty.

26 Therefore God shall runne vpon him, euen vpon his necke, and against the most thicke part of his shield,

27 Because he hath couered his face with q his fatnesse, and hath collops in his flanke.

28 Though he dwell r in desolate cities, and in houses which no man inhabiteth, but are become heapes,

29 Hee shall not be rich, neither shall his substance continue, neither shall hee prolong the s perfection thereof in the earth.

30 He shall neuer depart out of darknes, the flame shall drie vp his branches, & he shal goe away with the breath of his mouth.

31 He t beleeueth not that he erreth in vanitie: therefore vanitie shalbe his change.

32 His branch shal not be greene, but shal be cut off before his day.

33 God shall destroy him as the vine her sowre u grape, and shall cast him off, as the oliue doeth her flower.

34 For the congregation of the hypocrite shall bee desolate, and fire shall deuoure the houses of x bribes.

35 For they y conceiue mischiefe, and bring forth vanitie, and their belly hath prepared deceit.

p He sheweth what weapons God vseth against the wicked which lift vp themselues against him, to wit, terrour of conscience and outward afflictions.

q That is, he was so puft vp with great prosperity and abundance of all things, that he forgate God: noting that Iob in his felicitie had not the true feare of God.

r Though he build & repaire ruinous places to get him fame, yet God shall bring all to nought, & turne his great prosperitie into extreme miserie.

s Meaning, that his sumptuous buildings should neuer come to perfection.

t He standeth so in his owne conceit, that he wil giue no place to good counsell, therefore his owne pride shall bring him to destruction.

u As one that gathereth grapes before they bee ripe.

x Which were built or maintained by powling and ribery.

y And therefore all their vaine deuises shall turne to their owne destruction.

CHAP. XVI.

1 Iob moued by the importunitie of his friends, 7 counteth in what extremitie hee is, 19 and taketh God to witnesse of his innocencie.

BVt Iob answered, and said,

2 I haue oft times heard such things: miserable comforters are ye all.

3 Shall there bee none end of words of a winde? or what maketh thee bolde so to b answere?

4 I could also speake as you doe. (but would God your c soule were in my soules stead) I could keepe you company in speaking, and could d shake mine head at you.

5 But I would strengthen you e with my mouth, and the comfort of my lips should asswage your sorow.

6 Though I speake, my sorrow f cannot be asswaged: though I cease, what release haue I?

7 But now g hee maketh mee wearie: O God, thou hast made all my h congregation desolate,

a Which serue for vain ostentation, and for no true comfort.

b For Eliphaz did replie against Iobs answere.

c I would you felt that which I doe.

d That is, mocke at your miserie, as you doe at mine.

e If this were in my power, yet would I comfort you, and not do as ye do to me.

f If they would say, Why doest thou not then comfort thy selfe? he answereth, that the iudgements of God are more heauie, then he is able to asswage either by words or silence,

g Meaning, God.

h That is, destroyed most of my family.

8 And hast made mee full of i wrinkles which is a witnesse thereof, and my leannesse riseth vp in mee, testifying the same in my face.

9 k His wrath hath torne mee, and he hateth mee, and l gnasheth vpon mee with his teeth: mine enemie hath sharpened his eyes against me.

10 They haue opened their mouthes vpon mee, and smitten mee on the l cheeke in reproch: they gather themselues together against me.

11 God hath deliuered mee to the vniust, and hath made mee to turne out of the way by the m hands of the wicked.

12 I was in wealth, but he hath brought me to nought: he hath taken me by the neck, and beaten mee, and set mee as a marke for himselfe.

13 His n archers compasse mee round about: he cutteth my reines, and doeth not spare, and powreth my gall o vpon the ground.

14 He hath broken me with one breaking vpon another, and runneth vpon me like a giant.

15 I haue sowed a sackcloth vpon my skinne, and haue abased mine p horne vnto the dust.

16 My face is withered with weeping, and the shadow of death is vpon mine eyes,

17 Though there bee no wickednesse in q mine hands, and my prayer be r pure.

18 O earth, couer not thou my s blood, and let my crying finde no place.

19 For loe, now my t witnesse is in the heauen, and my record is on high.

20 My friendes u speake eloquently against me: but mine eye powreth out teares vnto God.

21 Oh that a man might x pleade with God, as man with his neighbour!

22 For the yeares accounted come, and I shall goe the way whence I shal not returne.

i In token of sorow and griefe.

k That is, God by his wrath and in this diuersitie of words and his stile, he expresseth how grieuous the hand of God was vpon him.

l That is, hath handled me most contemptuously: for so smiting on the cheeke signifieth, 1. King. 22. 24. mat. 14. 65.

m They haue led me whither they would.

n His manifold afflictions.

o I am wounded to the heart.

p Meaning, his glory was brought low.

q Signifying, that he is not able to comprehend the cause of this his grieuous punishment.

r That is, vnfained and without hypocrisie.

s Let my sinne be knowen, if I be such a sinner as mine aduersaries accuse me, and let me finde no fauour.

t Though man condemne mee, yet God is witnesse of my cause.

u Vse painted words in stead of true consolation.

x Thus by his great torments he is caryed away & brasteth out into passions, and speaketh vnaduisedly, as though God should intreat man more gently, seeing hee hath but a short time here to liue.

CHAP. XVII.

1 Iob saith that he consumeth away, and yet doeth patiently abide it. 10 Hee exhorteth his friends to repentance, 13 shewing that he looketh but for death.

MY breath is corrupt: my dayes are cut off, and the graue is ready for me.

2 There are none but a mockers with mee, and mine eye continueth in b their bitternesse.

3 c Lay downe now and put me in suretie for thee: who is hee, that will d touch mine hand?

4 For thou hast hid their heart from e vnderstanding: therefore shalt thou not set them vp on high.

a In stead of comfort, being now at deaths doore, he had but them that mocked at him, and discouraged him.

b I see stil that they seeke but to vexe me.

c He reasoneth with God as a man besides himselfe, to the intent that his cause might bee brought to light.

d An answere for thee?

e That these mine afflictions are thy iust iudgements, though man know not the cause.

f He that flattereth a man, and onely iudgeth him happie in his prosperitie, shal not himselfe only, but in his posteritie be punished.
g God hath made all the world to speake of me, because of mine afflictions.
h That is, as a continuall sound in their eares.
i To wit, when they see the godly punished: but in the end they shall come to vnderstanding, and know what shall be the reward of the hypocrite.
k That is, will not be discouraged, considering that the godly are punished as well as the wicked.

5 f For the eyes of his children shal faile, that speaketh flatterie to his friends.
6 Hee hath also made me a g by-word of the people, and I am as a tabret h before them.
7 Mine eye therefore is dimme for grief, and all my strength is like a shadow.
8 The righteous shall bee astonied at i this, and the innocent shall bee mooued against the hypocrite.
9 But the righteous will hold his k way, and hee whose hands are pure, shall increase his strength.
10 All l you therefore turne you, and come now, and I shall not finde one wise among you.
11 My dayes are past, mine enterprises are broken, and the thoughts of mine heart
12 Haue changed the m night for the day, and the light that approched for darkenesse.
13 Though I hope, n yet the graue shall be mine house, and I shal make my bed in the darke.
14 I shal say to corruption, Thou art my o father, and to the worme, Thou art my mother and my sister.
15 Where is then now my hope? or who shall consider the thing that I hoped for?
16 p They shall goe downe into the bottome of the pit: surely it shall lie together in the dust.

l Iob speaketh to them three, that came to comfort him. m That is, haue brought me sorow in stead of comfort. n Though I should hope to come from aduersitie to prosperitie, as your discourse pretendeth. o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in stead of them. p All worldly hope and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set my hope in God, and in the life euerlasting.

CHAP. XVIII.

1 Bildad rehearseth the paines of the vnfaithfull and wicked.

THen answered Bildad the Shuhite, and sayd,
2 When will q yee make an end of your words? r cause vs to vnderstand, and then we will speake.
3 Wherefore are we counted as beastes, and are vile in your sight?
4 Thou art s as one that teareth his soule in his anger. Shall the t earth be forsaken for thy sake? or the rocke remoued out of his place?
5 Yea, the light of the wicked shall bee u quenched, and the sparke of his fire shall not shine.
6 The light shall bee darke in his dwelling, and his candle shalbe put out with him.
7 The steps of his strength shall bee restrained, and his owne counsell shall cast him downe.
8 For hee is taken in the net by his feete, and he x walketh vpon the snares.
9 The gren shall take him by the hœle, and the theefe shall come vpon him.
10 A snare is laid for him in the ground, and a trap for him in the way.
11 Fearefulnesse shall make him afraid on euery side, and shall driue him to his feet.
12 His strength shalbe y famine: and destruction shalbe ready at his side.
13 It shall deuoure the inner parts of his skinne, and the z first borne of death shall deuoure his strength.
14 His hope shalbe rooted out of his dwelling, and shall cause him to goe to the a king of feare.
15 Feare shall dwel in his house (because it is not b his) c and brimstone shalbe scattered vpon his habitation.
16 His rootes shall bee dryed vp beneath, and aboue shall his branch be cut downe.
17 His remembrance shall perish from the earth, and he shall haue no name in the streete.
18 They shall driue him out of the d light vnto darkenesse, and chase him out of the world.
19 Hee shall neither haue sonne nor nephew among his people, nor any posteritie in his dwellings.
20 The posteritie shall be astonied at his e day, and feare shall come vpon the ancient.
21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

q Which count your selues iust, as Chap. 12.4.
r Who you take to be but beasts, as Chap. 12.7.
s That is, like a mad man.
t Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doeth with all men?
u When the wicked is in his prosperitie, then God changeth his state: and this is his ordinary working for their sinnes.
x Meaning, that the wicked are in continual danger.
y That which should nourish him, shalbe consumed by famine
z That is, some strong & violent death shall consume his strength, or as the Ebrew word signifieth, his members or parts.
a That is, with most great feare.
b Meaning, not truely come by.
c Though all the world would fauour him, yet God would destroy him & his.
d He shall fall from prosperitie to aduersitie.
e When they shall see what came vnto him.

CHAP. XIX.

2 Iob reproueth his friends, 15 and reciteth his miseries and grieuous paines. 25 He assureth himselfe of the generall resurrection.

BVt Iob answered, and sayd,
2 How long will ye vexe my soule, and torment me with words?
3 Yee haue now a tenne times reproched me, and are not ashamed: yee are impudent toward me.
4 And though I had in deed erred, mine b errour remaineth with me.
5 But indeed if you will aduance your selues against me, and rebuke me for my reproch,
6 Know now, that God hath c ouerthrowen mee, and hath compassed mee with his net.
7 Behold, I cry out of violence, but I haue none answere: I crie, but there is no iudgement.
8 Hee hath hedged vp my way that I cannot d passe, and hee hath set darkenesse in my paths.
9 Hee hath spoyled mee of mine honour, and taken the e crowne away from mine head.
10 Hee hath destroyed mee on euery side, and I am gone: and he hath remoued mine hope like a f tree.
11 And he hath kindled his wrath against me, and counted me as one of his enemies.
12 His armies came together, and made their way vpon mee, and camped about my tabernacle.
13 Hee hath remooued my brethren farre from mee, and also mine acquaintance were strangers vnto me.
14 My neighbours haue forsaken me, and my familiars haue forgotten me.
15 g They that dwell in mine house, and my maydes tooke mee for a stranger: for I was a stranger in their sight.
16 I called my seruant, but he would not

a That is, many times, as Nehe. 4.12.
b That is, my selfe shall be punished for it, or you haue not yet confuted it.
c He brasteth out againe into his passions, and declareth still, that his affliction commeth of God, though he be not able to feele the cause in himselfe.
d Meaning, out of his afflictions.
e Meaning, his children, and whatsoeuer was deare vnto him in this world.
f Which is pluckt vp & hath no more hope to grow.
g His manifold afflictions.
h Mine household seruants: By all these losses Iob sheweth, that touching the flesh he had great occasion to bee mooued.

i Which were hers and mine.
k Besides these great losses and most cruell vnkindnesse, he was touched in his owne person as followeth.
l All my flesh was consumed.
m Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, especially ye which should comfort me.
n Is it not enough that God doth punish me, except yonby reproches increase my sorrow?
o To see my body punished, except ye trouble my minde?
p He protesteth that notwithstanding his sore passions, his religiō is perfit, and that he is not a blasphemer, as they iudged him.

answere, though I prayed him with my mouth.
17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne [i] body.
18 The wicked also despised me, & when I rose, they spake against me.
19 All my secret friends abhorred mee, and they whom I loued, are turned against mee.
20 My [k] bone cleaueth to my skinne, and to my flesh, and I haue escaped with the [l] skinne of my teeth.
21 Haue pitie vpon me: haue [m] pitie vpon me, (O ye my friends) for the hand of God hath touched mee.
22 [n] Why doe ye persecute mee as [o] God? and are not satisfied with my [o] flesh?
23 Oh that my wordes were now written? Oh that they were written euen in a booke,
24 And grauen with [p] an yron pen in lead, or in stone for euer!
25 For I am sure that my [q] Redeemer liueth, and he shall stand the last on the earth.
26 And though after my skinne wormes destroy this body, yet shall I see God [r] in my flesh.
27 Whom I my selfe shall see, and mine eyes shall behold, and none other for mee, though my reines are consumed within mee.
28 But ye sayd, [s] Why is hee persecuted? And there was [s] a deepe matter in me.
29 Be yee afrayd of the sword: for the sword will be [t] auenged of wickednesse, that ye may know that there is a iudgement.

q I do not so iustifie my selfe before the world, but I know that I shall come before the great Iudge, who shall be my deliuerer and Sauiour. r Herein Iob declareth plainely that he had a ful hope, that both the soule and body should enioy the presence of God in the last resurrection. s Though his friends thought that hee was but persecuted of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the triall of his faith and patience, and so to be an example for others. t God will bee reuenged of this hastie iudgement, whereby ye condemne me.

CHAP. XX.

1 Zophar sheweth that the wicked and the couetous shall haue a short end, 22 Though for a time they flourish.

a He declareth that two things mooued him to speake: to wit, because Iob seemed to touch him, & because he thought he had knowledge sufficient to confute him.
b His purpose is to proone Iob to be a wicked man, & an hypocrite, because God punished him, and changed his prosperitie into aduersitie.

Then answered Zophar the Naamathite, and said,
2 Doubtlesse my thoughtes cause mee to answere, and therefore I make haste.
3 I haue heard the [a] correction of my reproch: therefore the spirit of mine vnderstanding causeth mee to answere.
4 Knowest thou not this of olde? and since God placed man vpon the earth,
5 That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment?
6 Though [b] his excellencie mount vp to the heauen, and his head reach vnto the clouds,
7 Yet shall hee perish for euer, like his dounge, and they which haue seene him shall say, Where is he?
8 Hee shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night.
9 So that the eye which had seene him, shall doe so no more, and his place shall see him no more.
10 His children shall [c] flatter the poore, and his hands shall [d] restore his substance.
11 His bones are full of the sinne of his youth, and [e] it shall lie downe with him in the dust.
12 When wickednesse [f] was sweet in his mouth, and he hid it vnder his tongue,
13 And fauoured it, and would not forsake it, but kept it close in his mouth,
14 Then his meat in his bowels was turned: the gall of Aspes was in the middes of him.
15 Hee hath deuoured substance, and hee shall vomite it: for God shall draw it out of his belly.
16 Hee shall sucke the [g] gall of Aspes, and the vipers tongue shall slay him.
17 Hee shall not see the [h] riuers, nor the floods and streames of honie and butter.
18 Hee shall restore the labour, and shall deuoure no more: euen according to the substance shalbe his exchange, [i] and he shall enioy it no more.
19 For hee hath vndone many: hee hath forsaken the poore, and hath spoiled houses which he builded not.
20 Surely hee shall feele no quietnesse in his body, neither shal he returne of that which hee desired.
21 There shall none of his [k] meat be left: therefore none shall hope for his goods.
22 When hee shalbe filled with his abundance, he shall be in paine, and the hand [l] of all the wicked shall assaile him.
23 Hee shall bee about to fill his belly, but God shall send vpon him his fierce wrath, [m] and shall cause to raine vpon him, euen vpon his meate.
24 He shall flee from the yron weapons, and the bow of steele shal strike him through
25 The arrow is drawen out, and commeth forth of the [n] body, and shineth of his gall, so feare commeth vpon him.
26 [o] All darkenesse shall be hid in his secret places: the fire that is not [p] blowen, shal deuoure him, & that which remaineth in his tabernacle, shall be destroyed.
27 The heauen shall declare his wickednes, and the earth shall arise vp against him.
28 The [q] increase of his house shall goe away: it shall flow away in the day of his wrath.
29 This is the portion of the wicked man from [r] God, and the heritage that hee shall haue of God for his [r] words.

c Whereas the father through ambition and tyranny oppressed the poore, the childrē through pouertie and miserie shall seeke fauour at the poore.
d So that the thing which hee hath taken away by violence shall be restored againe by force.
e Meaning, that he shall cary nothing away with him but his sin.
f As poison that is sweet in the mouth, bringeth destructiō, when it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.
g He compareth euil gotte goods to the venime of Aspes, which serpent is most dangerous: noting that Iobs great riches were not truely come by, and therefore God did plague him iustly for the same.
h Though God giue to all other abundance of his blessings, yet he shall haue no part thereof.
i That is, these raueners and spoylers of the poore shal enioy their theft but for a time: for after, God will take it from them, and cause them to make restitution, so that it is but an exchange. k Hee shall leaue nothing to his posteritie. l The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another. m Some read, vpon his flesh, alluding to Iob, whose flesh was smitten with a scab. n Some reade of the quiuer. o All feare and sorrow shall light vpon him, when hee thinketh to escape. p That is, fire from heauen, or the fire of Gods wrath. q Meaning the children of the wicked shall flow away like riuers, and bee dispersed in diuers places. r That God will plague the wicked. s Against God, thinking to excuse himselfe, and to escape Gods hand.

CHAP.

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proud: 15 Insomuch that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperity.

BVt Iob answered, and said,
2 Heare diligently my wordes, and this [a] shalbe in stead of your consolations.
3 Suffer mee that I may speake, and when I haue spoken, mocke on.
4 Doe I direct my talke to man? If it [b] were so, how should not my spirit be troubled?
5 Marke mee, and bee abashed, and lay your hand vpon your [c] mouth.
6 Euen when I remember, I am afraid, and feare taketh hold on my flesh.
7 Wherefore doe the wicked [d] liue, and waxe old, and grow in wealth?
8 Their seede is established in their sight with them, and their generation before their eyes.
9 Their houses are peaceable without feare, and the rod of God is not vpon them.
10 Their bullocke gendreth, and faileth not: their cow calueth, and casteth not her calfe.
11 They send forth their children [e] like sheepe, and their sonnes daunce.
12 They take the tabret and harpe, and reioyce in the sound of the Organs.
13 They spend their dayes in wealth, and suddenly [f] they goe downe to the graue.
14 They say also vnto God, Depart from vs: for we desire not the [g] knowledge of thy wayes.
15 Who is the Almighty, that we should serue him? and what profit should wee haue, if we should pray vnto him?
16 Loe, their wealth is not in their [h] hand, therefore let the counsell of the wicked [i] bee farre from me.
17 How oft shall the candle of the wicked bee put out? and their destruction come vpon them? hee will diuide their liues in his wrath.
18 They shall bee as stubble before the winde, and as chaffe that the storme carieth away.
19 God will lay vp the sorow of the father for his children: when he rewardeth him, he shall know it.
20 [k] his eyes shall see his destruction, and hee shall drinke of the wrath of the Almighty.
21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?
22 Shall any teach [l] God knowledge, who iudgeth the highest things?
23 One dieth in his [m] full strength, being in all ease and prosperity.
24 His breasts are full of milke, and his bones runne full of marrow.
25 And another [n] dieth in the bitternesse of his soule, and neuer eateth with pleasure.
26 They shall sleepe both in the [o] dust, and the wormes shall couer them.
27 Behold, I know your thoughts, and the enterprises, where with ye doe me wrong.
28 For yee say, Where is the Princes [p] house? and where is the Tabernacle of the wickeds dwelling?
29 May yee not [q] aske them that goe by the way? and ye cannot denie their signes.
30 But the wicked is kept vnto the day of [r] destruction, and they shall bee brought forth to the day of wrath.
31 Who shal declare his way [s] to his face, and who shall reward him for that he hath done?
32 Yet shall he be brought to the graue, and remaine in the heape.
33 The [t] slimie valley shalbe sweete vnto him, and euery man shall draw after him, as before him there were innumerable.
34 How then comfort [u] ye me in vaine, seeing in your answeres there remaine but lies?

a Your diligent marking of my words, shalbe to me a great consolation.
b As though he would say, I doe not talke with man, but with God, who will not answere me, and therefore my mind must needs be troubled.
c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence.
d Iob proueth against his aduersaries, that God punisheth not straightway the wicked, but oft times giueth them long life and prosperity, so that we must not iudge God iust or vniust by the things that appeare to our eye.
e They haue store of children, lusty, and healthfull: and in these points he answereth to that which Zophar alleaged before.
f Not being tormented with long sicknesse.
g They desire nothing more then to be exempt from all subiection that they should beare to God: this Iob sheweth his aduersaries, that if they reason onely by that which is seene by common experience, the wicked that hate God, are better dealt withall, then they that loue him.
h It is not their owne, but God onely lendeth it vnto them.
i God keepe me from their prosperitie
k When God recompenseth his wickednes, he shall know that his prosperity was but vanitie.
l Who sendeth to the wicked prosperity, and punisheth the godly.
m Meaning, the wicked.
n To wit, the godly.
o As concerning their bodies: and this he speaketh according to the common iudgement.
p Thus they called Iobs house in derision, concluding that it was destroyed because hee was wicked.
q Which through long trauelling haue experience and tokens hereof, to wit, that the wicked do prosper, and the godly liue in affliction.
r Though the wicked flourish heere, yet God will punish him in the last day.
s Though men doe flatter him, and none dare reproue him in this world, yet death is a token, that God will bring him to an account.
t He shall be glad to lie in a slimie pit, which before could not bee content with a royall palace.
u Saying, that the iust in this world haue prosperity, and the wicked aduersity.

CHAP. XXII.

2 Eliphaz affirmeth that Iob is punished for his sinnes. 6 Hee accuseth him of vnmercifulnesse, 13 And that he denied Gods prouidence, 21 He exhorteth him to repentance.

THen Eliphaz the Temanite answered, and said,
2 May a man be [a] profitable vnto God, as he that is wise, may be profitable to himselfe?
3 [*] Is it any thing to the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes vpright?
4 Is it for feare [b] of thee that he will accuse thee? or goe with thee into iudgement?
5 Is not thy wickednes great, and thine iniquities innumerable?
6 For thou hast taken the [c] pledge from thy brother for nought, & spoiled the clothes of the naked.
7 To such as were wearie, thou hast not giuen water to drinke, and hast withdrawen bread from the hungry.
8 But the mighty man [d] had the earth, and he that was in authority dwelt in it.
9 Thou hast cast out widowes empty, and the armes of the [e] fatherlesse were broken.
10 Therefore snares are round about thee, and feare shall suddenly trouble thee:
11 Or darknes that thou shouldest not see, and [f] abundance of waters shall couer thee.
12 Is not God on [g] hie in the heauen? and

a Though man were iust, yet God could haue no profit of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne. *Chap.35.7.*
b Lest thou shouldest reproue or hurt him?
c Thou hast bin cruell and without charitie, and wouldest do nothing for the poore, but for thine owne aduantage.
d When thou wast in power & authoritie, thou didst not iustice, but oppressed them.
e Thou hast not onely not shewed pitie, but oppressed them.
f That is, manifold afflictions.
g Hee accuseth Iob of impietie and contempt of God, as though he would say, Iob, if thou passe not for men, yet consider the height of Gods maiestie, but wrong.

beholde the height of the [h] starres how high they are.

13 But thou sayest, How should God [i] know? can hee iudge thorough the darke cloude?

14 The cloudes hide him that he cannot see, and he walketh in the circle of heauen.

15 Hast thou marked the way of [k] the world, where in wicked men haue walked?

16 Which were [l] cut downe before the time, whose foundation was as a riuer that ouerflowed:

17 Which said vnto God, Depart from vs, and asked what the Almighty could doe for them.

18 Yet he [m] filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shal see them, and shall reioyce, [n] and the innocent shall laugh them to scorne.

20 Surely [o] our substance is hid: but the fire hath deuoured the remnant of [p] them.

21 Therefore acquaint thy selfe, I pray thee, [q] with him, and make peace: thereby thou shalt haue prosperity.

22 Receiue, I pray thee, the Law of his mouth, and lay vp his words in thine heart.

23 If thou returne to the Almighty, thou shalt be [r] built vp, and thou shalt put iniquity farre from thy Tabernacle.

24 Thou shalt lay vp golde for [s] dust, and the golde of Ophir, as the flints of the riuers.

25 Yea, the Almighty shalbe thy defence, and thou shalt haue plenty of siluer.

26 And thou shalt then delight in the Almighty, and lift vp thy voyce vnto God.

27 Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shal establish it vnto thee, and the [t] light shal shine vpon thy wayes.

29 [u] When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.

30 The innocent shal deliuer the [x] Iland, and it shall be preserued in the pureness of thine hands.

h That so much the more by that excellent worke thou mayest feare God, and reuerence him.
i He reproueth Iob as though he denied Gods prouidence, and that he could not see the things that were done in this world.
k How God hath punished them from the beginning?
l He prooueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.
m He answereth to that which Iob had sayd, Chap. 21.7. that the wicked haue prosperity in this world: desiring that he might not be partaker of the like.
n The iust reioyce at the destruction of the wicked for two causes: first because God sheweth himselfe Iudge of the world, and by this meanes continueth his honour and glory: secondly, because God sheweth that he hath care ouer his, in that he punisheth their enemies.
o That is, the state and preseruation of the godly is hid vnder Gods wings.
p Meaning, of the wicked.
q Hee exhorteth Iob to repentance and to returne to God.
r God will restore vnto thee all thy substance.
s Which shall be in abundance like dust.
t That is, the fauour of God.
u God will deliuer his, when the wicked are destroyed round about them, as in the flood, and in Sodome.
x God will deliuer a whole countrey from perill, euen for the iust mans sake.

CHAP. XXIII.

2 Iob affirmeth that he both knoweth and feareth the power and sentence of the Iudge, 10 And that he is not punished onely for his sinnes.

BVt Iob answered, and sayd,

2 Though my talke bee this day in [a] bitternesse, and my plague greater then my groning,

3 Would God yet I knew how to finde him, I would enter into his place.

4 I would pleade the cause before him, and fill my mouth with arguments.

5 I would know the wordes that hee would answere mee, and would vnderstand what he would say vnto me.

6 Would he [b] pleade against me with his great power? No, but he would [c] put strength in me.

7 [d] There the righteous might reason with him, so I should bee deliuered for euer from my iudge.

8 [e] Behold, if I goe to the East, he is not there: if to the West, yet I cannot perceiue him:

9 If to the North where hee worketh, yet I cannot see him: he will hide himselfe in the South, and I cannot behold him.

10 But hee knoweth my [f] way, and trieth me, and I shall come forth like the gold.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lips, & I haue [g] esteemed the words of his mouth more then mine appointed foode.

13 Yet hee is in one minde, and who can [h] turne him? yea, hee doeth what his minde desireth.

14 For he will performe that which is decreed of me, and [i] many such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For God [k] hath softened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in [l] darknesse, but he hath hid the darknesse from my face.

a He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God as Chap. 22.21. he declareth that he desireth nothing more: but it seemeth that God would not be found of him.
b Vsing his absolute power, and saying, Because I am God, I may doe what I will.
c Of his mercy he would giue me power to answere him.
d When he of his mercy hath giuen strength to maintaine their cause.
e Meaning, that if he consider Gods iustice, he is not able to comprehend his iudgements, on what side or part soeuer he turneth himselfe.
f God hath this preeminence aboue me that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his works: he sheweth also his confidence, that God doth visite him for his profit.
g His word is more precious vnto me, then the meate wherewith the body is sustained.
h Iob confesseth that at this present he felt not Gods fauour, and yet was assured that he had appointed him to a good end.
i In many points man is not able to attaine to Gods iudgements.
k That I should not be without feare.
l He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

CHAP. XXIIII.

2 Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked. 12 How all things are gouerned by Gods prouidence, 17 And the destruction of the wicked.

HOw should not the times be [a] hid from the Almightie, seeing that they which know him, see not his [b] dayes?

2 Some remoone the land markes, that rob the flockes, and feede thereof.

3 They leade away the asse of the fatherlesse, and take the widowes ore to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselues [c] together.

5 Beholde, others as wilde asses in the wildernesse, goe forth to their businesse, and [d] rise early for a pray: the wilderneesse

a Thus Iob speaketh in his passions and after the iudgement of the flesh, that is, that he seeth not these things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, nor rewardeth the godly.
b When hee punisheth the wicked, and rewardeth the good.
c And for cruelty and oppression dare not shew their faces.
d That is, spare no diligence.

c giueth him and his children food.

6 They reape [f] his prouision in the field, but they gather the late [g] vintage of the wicked.

7 They cause the naked to lodge without garment, and without couering in the cold.

8 They are wet with the showres of the mountaines, [h] and they embrace the rocke for want of a couering.

9 They plucke the fatherlesse [i] from the breast, and take the pledge [k] of the poore.

10 They cause him to goe naked without clothing, and take the gleaning from the hungry.

11 They that make oyle [l] betweene their walles, and tread their wine presses, suffer thirst.

12 Men [m] cry out of the city, & the soules of the slaine [n] crie out: yet God doeth [o] not charge them with folly.

13 These are they that abhorre the [p] light: they know not the wayes thereof, nor continue in the paths thereof.

14 The murderer riseth early, & killeth the poore and the needy, and in the night he is as a thiefe.

15 The eye also of the [q] adulterer waiteth for the twilight, and saith, None eye shall see me, and disguiseth his face.

16 They dig through houses in the dark, which they [r] marked for themselues in the day: they know not the light.

17 But the morning is euen to them as the shadow of death: if one know them, they are in the terrours of the shadow of death.

18 Hee is swift vpon the [s] waters: their [t] portion shall be cursed in the earth: he will not behold the way of the vineyards.

19 As the dry ground and heate consume the snow waters, so shall the graue the [u] sinners.

20 [n] The pitifull man shall forget him: the worme shall feele his sweetnesse: he shalbe no more remembred, and the wicked shall be broken like a tree.

21 He [x] doth euill intreat the barren, that doeth not beare, neither doeth he good to the widow.

22 Hee draweth also the [y] mighty by his power, and when he riseth vp, none is sure of life.

23 Though men giue him assurance to be in safetie, yet his eyes are vpon their wayes.

24 They are exalted for a little, but they are gone, and are brought low as all others: they are destroyed, and cut off as the top of an eare of corne.

e He and his liue by robbing and murthering. f Meaning, the poore mans. g Signifying, that one wicked man will not spoile another, but for necessity. h The poore are driuen by the wicked into rocks and holes, where they can not lie dry for the raine. i That is, they so powle and pill the poore widow, that she cannot haue to sustaine her selfe, that she may be able to giue her child sucke. k That is, his garment wherewith he should be couered or clad. l In such places, which are appointed for that purpose: meaning, that those that labour for the wicked, are pined for hunger. m For the great oppression and extortion. n Cry out and call for vengeance. o God doth not condemne the wicked, but seemeth to passe ouer it by his long silence. p That is, Gods word, because they are reproued thereby. q By these particular vices and the licence thereunto, he would proone, that God punisheth not the wicked, and rewardeth the iust. r He fleeth to the waters for his succour. s They thinke that all the world is bent against them, and dare not goe by the high way. t As the drie ground is neuer full of waters, so will they neuer cease sinning, till they come to the graue. u Though God suffer the wicked for a time, yet their end shalbe most vile destruction, and in this point Iob commeth to him selfe, and sheweth his confidence. x He sheweth why the wicked shall not be lamented, because hee did not pity others. y Hee declareth that after that the wicked haue destroyed the weakest, they will doe like to the stronger, and therefore are iustly preuented by Gods iudgements.

25 But if it be not [z] so, where is he? or who will proue me a liar, and make my words of no value?

z That is, that contrary to your reasoning no man can giue a perfect reason of Gods iudgements, let mee be reproued.

CHAP XXV.

Bildad proueth that no man is cleane nor without sinne before God.

THen answered Bildad the Shuhite, and said,

2 [a] Power and feare is with him, that maketh peace in his hie places.

3 Is there any number in his armies? and vpon whom [b] shall not his light arise?

4 And how may a man be [c] iustified with God? or how can he be cleane, that is borne of woman?

5 Behold, hee will giue no light to the moone, [d] and the starres are vncleane in his sight.

6 How much more man, a worme, euen the sonne of man, which is but a worme?

a His purpose is to proue that albeit God trie and afflict the iust, yet some after hee sendeth prosperity, and because he did not so to Iob, he concludeth that he is wicked. b Who can hide him from his presence? c That is, be iust in respect of God? his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and proueth it by his miracles.

BUt Iob answered, and said,

2 [a] Whom helpest thou? him that hath no power? sauest thou the arme that hath no strength?

3 Whom counsellest thou? him that hath no wisedome? thou [b] shewest right well as the thing is.

4 To whom doest thou declare these words? or whose spirit [c] commeth out of thee?

5 The [d] dead things are formed vnder the waters, and neere vnto them.

6 The graue is [e] naked before him, and there is no couering for [f] destruction.

7 He stretcheth out the [g] North ouer the empty place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his cloudes, and the cloud is not broken vnder them.

9 He holdeth backe the face of his throne: [h] and spreadeth his cloud vpon it.

10 He hath set bounds about the waters, vntill the [i] day and night come to an end.

11 The [k] pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding hee smiteth the pride thereof.

13 His Spirit hath garnished the heauens, and his hand hath formed the crooked [l] serpent.

14 Loe, these are part of his wayes: but [m] how little a portion heare wee of him? and

a Thou concludest nothing: for neither thou helpest me, which am destitute of all help, neither yet speakest sufficiently on Gods behalfe, who hath no neede of thy defence. b But thou doest not apply it to the purpose. c That is, moueth thee to speake this? d Iob beginneth to declare the force of Gods power and prouidence in the mines and metals in the deepe places of the earth. e There is nothing hid in the bottome of the earth, but he seeth it. f Meaning, the graue wherein things putrifie. g Hee causeth the whole heauen to turne about the North pole. h That is, he hideth the heauens, which are called his throne. i So long as this world endureth. k Not that heauen hath pillars to vphold it, but he speaketh by a similitude, as though he would say, The heauen it self is not able to abide his reproch. l Which is a figure of stars fashioned like a serpent, because of the crookednesse. m If these few things, which we see dayly with our eyes, declare his great power & prouidence, how much more would they appeare, if we were able to comprehend all his works?

who

who can vnderstand his fearefull power?

CHAP. XXVII.

3 The constancie and perfectneſſe of Iob. 13 The reward of the wicked and of the tyrants.

MOreouer Iob proceeded and continued his parable, saying,

2 The liuing God hath taken away my [a] iudgement: for the Almighty hath put my soule in bitternesse.

3 Yet so long as my breath is in me, and the Spirit of God in my nostrels,

4 My lippes surely shall speake no wickednesse, [b] and my tongue shall vtter no deceit.

5 God forbid, that I should [c] iustifie you: vntill I die, I will neuer take away mine [d] innocencie from my selfe.

6 I will keepe my righteousnesse, and will not forsake it: mine heart shall not reproue me of my [e] dayes.

7 Mine enemie shall bee as the wicked, and he that riseth against me, as the vnrighteous.

8 For what [f] hope hath the hypocrite when he hath heaped vp riches, if God take away his soule?

9 Will God heare his cry, when trouble commeth vpon him?

10 Will he set his delight on the Almightie? will he call vpon God at all times?

11 I will teach you what is in the hand of [g] God, and I will not conceale that which is with the Almighty.

12 Behold, all ye your [h] selues haue seene it: why then doe you thus vanish [i] in vanitie?

13 This is the [k] portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almightie.

14 If his children bee in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widowes [l] shall not weepe.

16 Though hee should heape vp siluer as the dust, and prepare raiment as the clay,

17 Hee may prepare it, but the iust shall put it on, and the innocent shall diuide the siluer.

18 Hee buildeth his house as the [m] moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, [n] he shal not bee gathered to his fathers: they opened their eyes, and he was gone.

20 Terrours shall take him as waters, and a tempest shall cary him away by night.

21 The East wind shall take him away, and he shall depart: and it shall hurle him out of his place.

22 And God shall cast vpon him and not spare, though hee would faine flee out of his hand.

23 Euery man shall clap their hands at him, and hisse at him out of their place.

a Hee hath so sore afflicted me, that men cannot iudge of mine vprightnesse: for they iudge onely by outward signes.
b Howsoeuer men iudge of me, yet will I not speake contrary to that which I haue said, and so doe wickedly in betraying the truth.
c Which condemne me as a wicked man, because the hand of God is vpon me.
d I will not confesse that God doth thus punish me for my sinnes.
e Of my life past.
f What aduantage hath the dissembler to gaine neuer so much, seeing he shall lose his owne soule?
g That is, what God reserueth to himselfe, and whereof he giueth not the knowledge to all.
h That is, these secret iudgements of God, and yet doe not vnderstand them.
i Why maintaine you then this errour?
k Thus wil God order the wicked, and punish him euen vnto his posterity.
l None shall lament him.
m Which breedeth in another mans possession or garment, but is soone shaken out.
n He meaneth that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

CHAP. XXVIII.

Iob sheweth that the wisdome of God is vnsearchable.

THe siluer surely hath his veine, [a] and the gold his place, where they take it.

2 Iron is taken out of the dust, and brasse is molten out of the stone.

3 God putteth an end to darknesse, [b] and he trieth the perfection of all things: he setteth a bond of darknesse, and of the shadow of death.

4 The flood breaketh out against the [c] inhabitant, and the waters [d] forgotten of the foote, being higher then man, are gone away.

5 Out of the same earth commeth [e] bread, and vnder it, as it were fire is turned vp.

6 The stones thereof are a place [f] of saphirs, and the dust of it is gold.

7 There is a path which no fowle hath knowen, neither hath the kites eye seene it.

8 The lions whelps haue not walked it, nor the lion passed thereby.

9 He putteth his hand vpon the [g] rocks, & ouerthroweth the mountaines by the rootes.

10 Hee breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 He bindeth the floods that they do not ouerflow, and the thing that is hid, bringeth he to light.

12 But where is wisedome found? [h] and where is the place of vnderstanding?

13 Man knoweth not [i] the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in me: the sea also saith, It is not with me.

15 [k] Gold shall not be giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, nor with the precious onix, nor the saphir.

17 The gold nor the christal shalbe equal vnto it, nor the exchange shall be for plate of fine gold.

18 No mention shalbe made of coral, nor of the [l] gabish: for wisdome is more precious then pearles.

19 The topaz of Ethiopia shall not bee equall vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then commeth wisdome? and where is the place of vnderstanding,

21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m] foules of the heauen?

22 Destruction and death say, We haue heard the fame thereof with our eares.

23 But God vnderstandeth the [n] way thereof, and he knoweth the place thereof.

24 For hee beholdeth the endes of the world, and seeth all that is vnder heauen,

25 To make the weight of the winds, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did he see it, and counted it: he prepared it and also considered it.

a His purpole is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisdom of God.
b There is nothing but it is compassed within certain limits, and hath an end, but Gods wisedome.
c Meaning, him that dwelleth thereby.
d Which a man cannot wade thorow.
e That is, corne, and vndemeath is brimstone, or cole, which easily conceiueth fire.
f He alludeth to the mines and secrets of nature which are vnder the earth, whereinto neither foules nor beasts can enter.
g After that he hath declared the wisedom of God in the secrets of nature, he describeth his power.
h Though Gods power and wisedome may be vnderstood in earthly things, yet his heauenly wisdome cannot be attained vnto.
i It is too high a thing for man to attaine vnto in this world.
k It can neither be bought for gold nor precious stones, but is onely the gift of God.
l Which is thought to be a kind of precious stone.
m Meaning, that there is no naturall meanes, whereby man might attaine to the heauenly wisdome, which he meaneth by the foules that flie hie.
n He maketh God onely the authour of this wisedome, and the giuer thereof.

28 And

28 And vnto man hee said, Behold, * the o feare of the Lord is wisedom, and to depart from euill is vnderstanding.

Prouerb. 1. 7. o He declareth that man hath so much of this heauenly wisedome, as he sheweth by fearing God and departing from euill.

CHAP. XXIX.

1 Iob complaineth of the prosperitie of the time past. 7. 21 His authoritie, 12 iustice and equitie.

MOreouer Iob proceeded and continued his parable, saying,

2 Oh that I were as ‡ in times past, when God preserued me!

3 When his a light shined vpon mine head: and when by his light I walked thorow the b darkenesse,

4 As I was in the dayes of my youth, when c Gods prouidence was vpon my tabernacle:

5 When the Almighty was yet with me, and my children round about me:

6 When I washed my paths d with butter, and when the rocke powred me out riuers of oyle:

7 When I went out to the gate, euen to the iudgement seat, and when I caused them to prepare my seat in the street.

8 The yong men saw me, and e hid themselues, and the aged arose, and stood vp.

9 The princes stayed talke, and laid their hand on their f mouth.

10 The voyce of princes was hid, & their tongue cleaued to the roofe of their mouth.

11 And when the g eare heard me, it blessed me: and when the eye sawe mee, it gaue witnesse to h mee.

12 For I deliuered the i poore that cryed, and the fatherlesse, and him that had none to helpe him.

13 k The blessing of him that was ready to perish, came vpon me, and I caused the widowes heart to reioyce.

14 I put l on iustice, and it couered me, my iudgement was as a robe, and a crowne.

15 I was the eyes to the blind, and I was the feet to the lame.

16 I was a father vnto the poore, and when I knew not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous man, and pluckt the pray out of his teeth.

18 Then I said, I shall die in my m nest, and I shall multiply my dayes as the sand.

19 For my roote is n spread out by the water, and the dew shall lie vpon my branch.

20 My glory shall renew toward me, and my bow shalbe restored in mine hand.

21 Vnto mee men gaue care, and waited, and held their tongue at my counsell.

22 After my words they replied not, and my talke o dropped vpon them.

23 And they waited for mee, as for the raine, and they opened their mouth p as for the latter raine.

24 If I q laughed on them, they beleeued it not: neither did they cause the light of my countenance r to fall.

25 I appointed out r their way, and did sit as chiefe, & dwelt as a king in the armie, and like him that comforteth the mourners.

‡ Ebr. moneths before.

a When I felt his fauour.

b I was free from affliction

c That is, seemed by euident tokens to bee more present with me.

d By these similitudes he declareth the great prosperitie that he was in, so that he had none occasion to be such a sinner as they accused him.

e Being ashamed of their lightnes, and afraid of my grauitie.

f Acknowledging my wisedome.

g All that heard me, praised me.

h Testifying, ‖ I did good iustice.

i Because his aduersaries did so much charge him with wickednes, he is cõpelled to render accoũt of his life

k That is, I did succour him that was in distresse, & so he had cause to prayse me.

l I delited to do iustice, as other did to weare costly apparell.

m That is, at home in my bed without all trouble and vnquietnes.

n My felicitie doth increase.

o That is, was pleasant vnto them.

p As the drie ground thirsteth for the raine.

q That is, they thought it not to be iest, or they thought not that I would condescend vnto them.

r They were afraid to offend me, and cause me to be angry.

r I had them at commandement.

CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible, 11. 21 because of his aduersitie and affliction. 23 Death is the house of all flesh.

BVt now they that are younger then I, a mocke mee: yea, they whose fathers I haue refused to set with the b dogges of my flocks.

a That is, mine estate is changed, and whereas before the ancient men were glad to doe me reuerence, the yong men now contemne me.

2 For whereto should the strength of their hand haue serued me, seeing age c perished in them?

b Meaning, to be my shepheards, or to keepe my dogs.

3 For pouertie and famine they were solitary, fleeing into the wildernesse, which is darke, desolate and waste.

c That is, their fathers died for famine before they came to age.

4 They cut vp ‖ nettles by the bushes, and the iuniper rootes was their meate.

5 They were d chased forth from among men: they shouted at them, as at a thiefe.

‖ *Or, mallowes.*

6 Therefore they dwelt in the clifres of riuers, in the holes of the earth and rockes.

7 They roared among the bushes, and vnder the thistles they gathered themselues.

d Iob sheweth that these that mocked him in his affliction, were like to their fathers wicked and lewde fellowes, such as he here describeth.

8 They were the children of fooles, and the children of villaines, which were more vile then the earth.

9 And now I am their e song, and I am their talke,

10 They abhorre me, and flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my f cord and humbled mee, & they haue loosed the bridle before me.

e They make songs of me, and mocke at my misery.

12 The youth rise vp at my right hand: they haue pusht my feete, and haue troden on me as on the h paths of their destruction.

f God hath taken from me the force, credit, and authority, wherwith I kept them in subiection.

13 They haue destroyed my paths: they tooke pleasure at my calamity, they had none i helpe.

g He said that the yong men when they saw him, hid themselues, as Chap. 29. 8. and now in his misery they were impudent and licentious.

14 They came as a great breach of waters, and k vnder this calamitie they come on heapes.

15 Feare is turned vpon me: and they pursue my soule as the winde, and mine health passeth away as a cloud.

h That is, they sought by all meanes how they might destroy me.

16 Therefore my soule is now l powred out vpon me, and the dayes of affliction haue taken hold on me.

i They need none to helpe them.

17 m It pierceth my bones in the night, and my sinewes take no rest.

k By my calamitie they tooke an occasion against me.

18 For the great vehemencie is my garment changed, which compasseth me about as the collar of my coat.

19 n He hath cast me into the mire, and I am became like ashes and dust.

l My life faileth me, and I am as halfe dead.

m Meaning, for-row.

20 When I cry vnto thee, thou doest not heare mee, neither regardest mee, when I stand vp.

n That is, God hath brought mee into contempt.

21 Thou turnest thy selfe o cruelly against me, & art enemie vnto me with the strength of thine hand.

o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was caried beside himselfe.

22 Thou takest mee vp and causest mee to ride vpon the p winde, and makest my

p He compareth his afflictions to a tempest or whirlewind.

‖ strength

‖Or, wisedome, or law.

‖strength to faile.

23 Surely I know that thou wilt bring me to death, and to the house appointed for all the liuing.

24 Doubtlesse none can stretch his hand [q] vnto the graue, though they cry in his [r] destruction.

25 Did not I weepe with him that was in trouble? was not my soule in heauinesse for the poore?

26 Yet when I looked for good, [r] euill came vnto me: and when I waited for light, there came darkenesse.

27 My bowels did boile without rest: for the dayes of affliction are come vpon me.

28 I went mourning without [t] sunne: I stood vp in the congregation, and [t] cryed.

29 I am a brother to the [u] dragons, and a companion to the ostriches.

30 My skinne is blacke vpon me, and my bones are burnt with [x] heat.

31 Therefore mine harpe is turned to mourning, and mine organes into the voyce of them that weepe.

q None can deliuer me thence, though they lament army death

r Instead of comforting, they mocked at me.

f Not delighting in any worldly thing, no not to much as in the vse of the Sunne.

t Lamenting them that were in affliction, and mouing others to pitie them.

u I am like the wild beasts that desire most solitary places.

x With the heat of affliction.

CHAP. XXXI.

1 Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faithfull.

I Made a couenant with mine [a] eyes: why then should I thinke on [b] a mayd?

2 For what portion should I haue of God from aboue? and what inheritance of the Almightie from on high?

3 Is not destruction to the wicked, and strange punishment to [c] the workers of iniquitie?

4 Doeth not hee behold my wayes, and tell all my steps?

5 If I haue walked in vanitie, or if my foote hath made haste to deceit,

6 Let God weigh me in the iust balance, and he shall know mine [d] vprightnesse.

7 If my step hath turned out of the way, or mine heart hath [e] walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let me sow, and let another [f] eat: yea, let my plants be rooted out.

9 If mine heart haue beene deceiued by a woman, or if I haue laid waite at the doore of my neighbour,

10 Let my wife [g] grind vnto another man, and let other men bow downe vpon her:

11 For this is a wickednesse, and iniquitie to be condemned:

12 Yea, this is a fire that shall deuoure [h] to destruction, and which shall roote out all mine increase.

13 If I did contemne the iudgement of my seruant, and of my mayde when they [i] did contend with me,

14 What then shall I doe when [k] God standeth vp? and when he shall visite mee, what shall I answere?

15 Hee that hath made me in the wombe, hath he not made [l] him? hath not he alone fashioned vs in the wombe?

16 If I restrained the poore of their desire, or haue caused the eyes of the widow to [m] faile,

17 Or haue eaten my morsels alone, and the fatherlesse hath not eaten thereof,

18 (For from my youth he hath growen vp with me [n] as with a father, and from my mothers wombe I haue beene a guide vnto her)

19 If I haue seene any perish for want of clothing, or any poore without couering,

20 If his loynes haue not blessed mee, because hee was warmed with the fleece of my sheepe,

21 If I haue lift [o] vp mine hand against the fatherlesse, when I saw that I might helpe him in the gate,

22 Let mine [p] arme fall from my shoulder, and mine arme be broken from the bone.

23 For Gods punishment was [q] fearefull vnto mee, and I could not be deliuered from his highnesse.

24 If I made gold mine hope, or haue said to the wedge of gold, Thou art my confidence,

25 If I reioyced because my substance was great, or because mine hand had gotten much,

26 If I did behold the [r] Sunne, when it shined, or the moone walking in her brightnesse,

27 If mine heart did flatter me in secret, or if my mouth did kisse mine [t] hand,

28 (This also had beene an iniquitie to bee condemned: for I had denied the God [t] aboue)

29 If I reioyced at his destruction that hated mee, or was moued to ioy when euill came vpon him,

30 Neither haue I suffered my mouth to sinne by wishing a curse vnto his soule.

31 Did not the men of my [u] Tabernacle say, Who can giue vs of his flesh? wee cannot be satisfied.

32 The stranger did not lodge in the streete, but I opened my doores vnto him that went by the way.

33 If I haue hid [x] my sinne, as Adam, concealing mine iniquitie in my bosome,

34 Though I could haue made afraid a great multitude, yet the most contemptible of the families did [y] feare me: so I kept [z] silence, and went not out of the doore.

35 Oh, that I had some to heare me! behold my [a] signe that the Almighty will answere for me: though mine aduersary should write a booke against me.

36 Would not I take it vpon my shoulder, and binde it as [b] a crowne vnto me?

37 I will tell him the number of my goings, and goe to him as to a [c] prince.

38 If my land [d] cry against mee, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof

a I kept mine eyes from all wanton lookes.

b Would not God then haue punished me?

c Iob declareth that the feare of God was a bridle to stay him from all wickednesse.

d He sheweth wherein his vprightnesse standeth, that is, in as much as he was blameles before men, and sinned not against the second Table.

e That is, hath accomplished the lust of mine eye.

f According to the curse of the Law, Deu. 28.33.

g Let her bee made a slaue.

h He sheweth that albeit man neglect the punishment of aduoutery, yet the wrath of God will neuer cease till such be destroyed.

i When they thought themselues euill intreated by mee.

k If I had oppressed others, how should I haue escaped Gods iudgement?

l He was moued to shew pitie vnto seruants, because they were Gods creatures, as he was.

m By long waiting for her request.

n He nourished the fatherlesse, and maintained the widowes cause.

o To oppresse him and doe him iniurie.

p Let me rot in pieces.

q I refrained not from sinning for feare of men, but because I feared God.

r If I was proud of my worldly prosperity, and felicity, which is meant by the shining of the Sunne, and brightnes of the Moone.

s If mine owne doings delighted me.

t By putting confidence in any thing, but in him alone.

u My seruants mooued me to be reuenged of mine enemie, yet did I neuer with him hurt.

x And not confesse it freely: whereby it is euident that he iustified himselfe before men and not before God.

y That is, I reuerenced the most weake and contemned, and was afraid to offend them.

z I suffered them to speake euill of me, and went not out of my house to reuenge it.

a This is a sufficient token of my righteousnesse, that God is my witnesse and will iustifie my cause.

b Should not this booke of his accusations be a praise and commendation to mee?

c I will make him account of all my life without feare.

d As though I had withholden their wages that laboured in it.

e Meaning, that he was no briber nor extortioner.
f That is, the talke which he had with his three friends.

without sluer: or if I haue grieued e the soules of the masters thereof,
40 Let thistles grow in stead of wheate, and cockle in the stead of barley.
THE f WORDES OF IOB ARE ENDED.

CHAP. XXXII.

2 Elihu reproueth them of folly. 8 Age maketh not a man wise, but the Spirit of God.

SO these three men ceased to answert Iob, because he *esteemed himselfe iust.
2 Then the wrath of Elihu the sonne of Barachel the a Buzite of the family of Ram, was kindled: his wrath, I say, was kindled against Iob, because hee iustified himselfe b more then God.
3 Also his anger was kindled against his three friends, because they could not finde an answere, and yet condemned Iob.
4 (Now Elihu had waited till Iob had spoken: for d they were more ancient in yeres then he)
5 So when Elihu saw that there was none answere in the mouth of the three men, his wrath was kindled.
6 Therefore Elihu the sonne of Barachel the Buzite, answered and said, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afraid to shew you mine opinion.
7 For I sayd, The e dayes shall speake, and the multitude of yeeres shall teach wisedome.
8 Surely there is a Spirit in man, f but the inspiration of the Almightie giueth vnderstanding.
9 Great men are not alway wise, neither doe the aged alway vnderstand iudgement.
10 Therefore I say, Heare me, and I will shew also mine opinion.
11 Behold, I did waite vpon your words, and hearkened vnto your knowledge, whiles you sought out g reasons.
12 Yea, when I had considered you, loe, there was none of you that reproued Iob, nor answered his words:
13 Lest ye should say, We haue h found wisedome: God hath cast him downe, and no man.
14 Yet hath i hee not directed his wordes to me, neither will I answere k him by your words.
15 Then they feared, answered no more, but left off their talke.
16 When I had waited (for they spake not but stood still, and answered no more)
17 Then answered I in my turne, and I shewed mine opinion.
18 For I am full of l matter, and the spirit within me, compelleth me.
19 Behold, my belly is as the wine, which hath no vent, and like the new bottles that breast.
20 Therefore will I speake that I may take breath: I will open my lips, and will answere.
21 I will not now accept the person of man, m neither will I giue titles to man.
22 For I may not giue n titles, lest my Maker should take me away suddenly.

*Ebr. was iust in his owne eyes.
a Which came of Buz the sonne of Nahor Abrahams brother.
b Or, as the Chalde paraphrast readeth, Abram.
c By making himselfe innocent, and by charging God of rigour.
d That is, the three mentioned before.
e Meaning, the auncient which haue experience.
f It is a speciall gift of God that man hath vnderstanding, and commeth neither of nature nor by age.
g To proue that Iobs affliction came for his sinnes.
h And flatter your selues, as though you had ouercome him.
i To wit, Iob.
k He vseth almost the like arguments, but without tanting and reproches.
l I haue conceiued in my minde great store of reasons.
m I will neither haue regard to riches, credite, nor authoritie, but will speake the very trueth.
n The Ebrew word signifieth, to change the name, as to call a foole a wise man: meaning, that he would not cloke the trueth to flatter men.

CHAP. XXXIII.

5 Elihu accuseth Iob of ignorance. 14 Hee sheweth that God hath diuers meanes to instruct man, and to draw him from sinne. 19 29 He afflicteth man, and suddenly deliuereth him. 26 Man being deliuered, giueth thankes to God.

VVHerefore, Iob, I pray thee, heare my talke, and hearken vnto all my words.
2 Behold, now I haue opened my mouth: my tongue hath spoken in my mouth.
3 My wordes are in the vprightnesse of mine heart, and my lips shall speake pure knowledge.
4 The a Spirit of God hath made mee, and the breath of the Almightie hath giuen me life.
5 If thou canst giue me answere, prepare thy selfe, and stand before me.
6 Behold, I am according to thy wish in b Gods stead: I am also formed of the clay.
7 Behold, my terrour shall not feare thee, neither shall my hand c bee heauy vpon thee.
8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of thy words:
9 I am d cleane, without sinne: I am innocent, and there is none iniquitie in me.
10 Loe, hee hath found occasions against me, and counted me for his enemie.
11 He hath put my feete in the stocks, and obserueth narrowly vnto all my pathes.
12 Behold, in this hast thou not done right: I will answere thee, that God is greater then man.
13 Why doest thou striue against him? for hee doeth not e giue account of all his matters.
14 For God speaketh f once or twice, and one regardeth it not.
15 In dreames and g visions of the night, when sleepe falleth vpon men, & they sleepe vpon their beds,
16 Then hee openeth the eares of men, euen by their corrections, which hee h had sealed,
17 That he might cause man to turne away from his enterprise, and that he might hide the i pride of man,
18 And keepe backe his soule from the pit, and that his life should not passe by the sword.
19 Hee is also stricken with sorrow vpon his bed, and the griefe of his bones is sore,
20 So that his k life causeth him to abhorre bread, and his soule daintie meat.
21 His flesh faileth that it cannot bee seene, and his bones which were not seene, clatter.
22 So his soule draweth to the graue, and his life l to the buriers.
23 If there be a m messenger with him, or

a I confesse the power of God, and am one of his, therefore thou oughtest to heare me.
b Because Iob had wished to dispute his cause with God, Chap. 16.21. so that he might doe it without feare, Elihu saith he will reason in Gods stead whom he needeth not to feare because he is a man made of the same matter that he is.
c I will not handle thee so roughly, as the e others haue done.
d He repeateth Iobs words, whereby he protesteth his innocencie in diuers places, but specially in the 13.16. and 30. chapters.
e The cause of his iudgements is not alwayes declared to man.
f Though God by sundry examples of his iudgements speak vnto man, yet the reason thereof is not knowen: yea, and though God should speake, yet he is not vnderstood.
g God saith he, speaketh commonly either by visions to teach vs the cause of his iudgements, or els by afflictions, or by his messenger.
h That is, determined to send vpon them.
i He sheweth for what end God sendeth afflictions: to beat downe mans pride, and to turne from euill.
k That is, his painefull and miserable life.
l To them that shall bury him.
m A man sent of God to declare his will.

an

n A singular man and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousnes standeth which is through the iustice of Iesus Christ and faith therein.

o He sheweth that it is a sure token of Gods mercie toward sinners, when he causeth his word to be preached vnto them.

p That is, the minister shall by the preaching of the word pronounce vnto him the forgiuenesse of his sinnes.

q He shall feele Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithfull: and that God will restore him to health of body, which is a token of his blessing.

r God will forgiue his sinnes, and accept him as iust.

s That is, done wickedly.

t But my sinne hath bin the cause of Gods wrath toward me.

u God will forgiue the penitent sinner.

x Meaning, oft times, euen as oft as a sinner doeth repent.

y If thou doubt of any thing, or see occasion to speake against it.

z That is, to shew thee wherein mans iustification consisteth.

an interpreter, one of a thousand, a to declare vnto man his righteousnesse,

24 Then will he haue b mercy vpon him, and will say, c Deliuer him that hee goe not downe into the pit: for I haue receiued a reconciliation.

25 Then shall his flesh bee d as fresh as a childes, and shall returne as in the dayes of his youth.

26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy: for hee will render e vnto man his f righteousnesse.

27 He looketh vpon men, and if one say, I haue sinned, and g perverted righteousnes, and it did not profit h me,

28 * Hee will deliuer his soule from going into the pit, and his life shall see the light.

29 Loe, all these things will God worke x twise or thrise with a man,

30 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, and heare mee: keepe silence, and I will speake.

32 If there be y matter, answere me, and speake: for I desire to z iustifie thee.

33 If thou hast not, heare mee: hold thy tongue, and I will teach thee wisedome.

CHAP. XXXIIII.

5 Elihu chargeth Iob that he calleth himselfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

a Which are esteemed wise of the world.

b Let vs examine the matter vprightly.

c That is, hath afflicted mee without measure.

d Should I say, I am wicked, being an innocent?

e I am sorer punished then my sinne deserueth.

f Which is compelled to receiue the reproch and scornes of many for his foolish words.

MOreouer Elihu answered, and said,

2 Heare my wordes, yee a wise men, and hearken vnto mee, ye that haue knowledge.

3 For the eare tryeth the wordes, as the mouth tasteth meate.

4 Let vs seeke b iudgement among vs, & let vs know among our selues what is good.

5 For Iob hath said, I am righteous, and God hath taken c away my iudgement.

6 Should I lie in my d right? my wound of the arrowe is e grieuous without my sinne.

7 What man is like Iob, that drinketh f scornefulnesse like water?

8 Which goeth in the scompany of them that worke iniquitie, and walketh with wicked men?

9 For he hath sayd, h It profiteth a man nothing, that he should i walke with God.

10 Therefore hearken vnto me, yee men of wisedome, God forbid that wickednesse should bee in God, and iniquitie in the Almightie.

11 For he will render vnto man according to his worke, and cause euery one to finde according to his way.

12 And certainely God will not doe wickedly, neither will the Almighty peruert iudgement.

13 Whom * hath hee appointed ouer the earth beside himselfe? or who hath placed the whole world?

14 If k hee set his heart vpon man, and gather vnto himselfe his spirit l and his breath,

15 All flesh shall perish together, and man shall returne vnto dust.

16 And if thou hast vnderstanding, heare this, and hearken to the voyce of my words.

17 Shall he that hateth iudgement, m gouerne? and wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a King, Thou art n wicked? or to princes, Yee are vngodly?

19 How much lesse to him that accepteth not the persons, of princes, & regardeth not the rich, more then the poore? for they be all the worke of his hands.

20 They shall die suddenly, o and the people shall be troubled at midnight, p and they shall passe foorth, and take away the mighty without hand.

21 For his eyes are vpon the wayes of man, and he seeth all his goings.

22 There is no darkenesse nor shadow of death, that the workers of iniquitie might be hid therein.

23 For hee will not lay on man so much, that hee should q enter into iudgement with God.

24 Hee shall breake the mighty without r seeking, and shall set vp other in their stead.

25 Therefore shal he declare their s works, he shall turne the t night, and they shall bee destroyed.

26 Hee striketh them as wicked men in the places of the u Seers,

27 Because they haue turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voyce of the poore to x come vnto him, and hee hath heard the cry of the afflicted.

29 And when hee giueth quietnesse, who can make trouble? and when hee hideth his face, who can behold him, whether it be vpon nations, or vpon a man onely?

30 Because the y hypocrite doeth reigne, and because the people are snared.

31 Surely, it appereineth vnto God, z to say, I haue pardoned, I will not destroy.

32 a But if I see not, teach thou me: if I haue done wickedly, I will doe no more.

33 Will hee perfourme the thing through b thee? for thou hast reproued c it, because

g Meaning that Iob was like to the wicked, because he seemed not to glorifie God, and submit himselfe to his iudgements.

h He wresteth Iobs words, who said that Gods children are oft times punished in this world, and the wicked goe free.

i That is, liue godly, as Gene. 5.22.

Chap. 36.23.

k To destroy them.

l The breath of life which hee gaue man.

m If God were not iust, how could he gouerne the world?

n If man of nature feare to speake euill of such as haue power, then much more ought they to be afraid to speake euill of God.

o When they looke not for it.

p The messengers or visitation that God shall send.

q God doth not afflict man aboue measure, so that he should haue occasion to contend with him.

r For al his creatures are at hand to serue him, so that he needeth not to seeke for any other armie.

s Make them manifest that they are wicked.

t Declare the things that were hid.

u Meaning, openly in the sight of all men.

x By their cruelty and extortion.

y When tyrants sit in the throne of iustice, which vnder pretence of executing iustice are but hypocrites, and oppresse the people, it is a signe that God hath drawen backe his countenance and fauour from that place.

z Onely it belongeth to God to moderate his corrections, and not vnto man.

Thus Elihu speaketh in the person of God, as it were mocking Iob, because hee would be wiser then God.

a Will God vse thy counsell in doing his workes?

b Will God vse thy counsell in doing?

c Thus he speaketh in the person of God, as though Iob should chuse and refuse affliction at his pleasure.

that

d That he may speake as much as he can, that we may answere him and all the wicked that shal vse such arguments.
e He standeth stubbornely in the maintenance of his cause.

that thou hast chosen, and not I: now speake what thou knowest.
34 Let men of understanding tell me, and let a wise man hearken vnto me.
35 Iob hath not spoken of knowledge, neither were his wordes according to wisedome.
36 I desire that Iob may be [d] tryed vnto the ende, touching the answeres for wicked men.
37 For he [e] addeth rebellion vnto his sin: he clapperth his hands among vs, and multiplieth his wordes against God.

CHAP. XXXV.

6 Neither doeth godlinesse profit, or vngodlinesse hurt God, but man. 13 The wicked cry vnto God, and are not heard.

ELihu spake moreouer, and said,
2 Thinkest thou this right that thou hast said, I am [a] more righteous then God?
3 For thou hast said, What profiteth it thee, and what auaileth it me, to purge mee from my sinne?
4 Therefore will I answere thee, and thy [b] companions with thee.
5 Looke vnto the heauen, and see, and behold the [c] clouds, which are higher then thou.
6 If thou sinnest, what doest thou [d] against him, yea, when thy sinnes be many, what doest thou vnto him?
7 If thou be righteous, what giuest thou vnto him? or what receiueth hee at thine hand?
8 Thy wickednesse may hurt a man as thou art: and thy righteousnesse may profite the sonne of man.
9 They cause many that are oppressed to [e] crie, which crie out for the violence of the mighty.
10 But none sayth, Where is God that made me, which giueth songs in the night?
11 Which teacheth vs more then the beasts of the earth, and giueth vs more wisedome then the fowles of the heauen.
12 Then they crie because of the violence of the wicked, but [f] he answereth not.
13 Surely God will not heare vanity, neither will the Almighty regard it.
14 Although thou sayest to God, Thou wilt not regard it, [g] yet iudgement is before him: trust thou in him.
15 But now because his anger hath not visited, nor called to count the euil with great extremitie,
16 Therefore Iob [h] openeth his mouth in vaine, and multiplieth words without knowledge.

a Iob neuer spake these words: but because he maintained his innocencie, it seemed as though hee would say, that God tormented him without iust cause.
b Such as are in the like errour.
c If thou canst not controll the clouds, wilt thou presume to instruct God?
d Neither doeth thy sin hurt God, nor thy iustice profit him: for he will be glorified without thee.
e The wicked may hurt man, & cause him to cry, who if he sought to God, which setteth comfort, should be deliuered.
f Because they pray not in faith as feeling Gods mercies.
g God is iust, howsoeuer thou iudgest of him.
h For if he did punish thee as thou deseruest, thou shouldest not be able to open thy mouth.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 and his iustice, 9 and wherefore hee punisheth. 13 The propertie of the wicked.

ELihu also proceeded and sayd,
2 Suffer me a little, and I will instruct thee: for I haue yet to speake on Gods behalfe.
3 I will fetch [a] my knowledge afarre off, and will attribute righteousnesse vnto my Maker.
4 For truely my words shall not be false,

a He sheweth that when we speake of God, we must lift our spirits more hie then our naturall sense is able to reach.

[illegible] perfit in knowledge, speaketh [illegible]
5 [illegible] the mighty God casteth away [illegible] [e] mightie and valiant of courage.
6 [d] [illegible]ntaineth not the wicked, but he giueth iudgement to the afflicted.
7 He withdraweth not his eyes from the righteous, but they are with [e] kings in the throne, where he placeth them for euer: thus they are exalted.
8 And if they be bound in fetters and tied with the cords of affliction,
9 Then will he shew them their [f] worke and their sinnes, because they haue beene proud.
10 He openeth also their eare to discipline, and commaundeth them that they returne from iniquitie.
11 * If they obey and serue him, they shall end their dayes in prosperity, and their yeres in pleasures.
12 But if they will not obey, they shal passe by the sword, and perish [g] without knowledge.
13 But the hypocrites [h] of heart increase the wrath: for they [i] call not when he bindeth them.
14 Their soule dieth in [k] youth, and their life among the whoremongers.
15 He deliuereth the poore in his affliction, and openeth their eare in trouble.
16 Euen so would he haue taken thee out of the strait place into a broad place and not shut vp beneath: and [l] that which resteth vpon thy table, had bene full of fat.
17 But thou art full of the [m] iudgement of the wicked, though iudgement and equity maintaine all things.
18 [n] For Gods wrath is, lest he should take thee away in thine abundance: for no multitude of gifts can deliuer thee.
19 Will he regard thy riches? hee regardeth not golde, nor all them that excell in strength.
20 [o] Be not carefull in the night, how he destroyeth the people out of their place.
21 Take thou heede, looke not to [p] iniquitie: for thou hast chosen it rather then affliction.
22 Behold, God exalteth by his power: what teacher is like him?
23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?
24 Remember that thou magnifie his worke, which men behold.
25 All men see it, and men behold it [q] afarre off.
26 Behold, God is excellent, [r] and wee know him not, neither can the number of his yeeres be searched out.

b Thou shalt perceiue that I am a faithful instructer, and that I speake to thee in the Name of God.
c Strong & constant, and of vnderstanding: for these are the gifts of God, and hee loueth them in man: but forasmuch as God punished now Iob, it is a signe that these are not in him.
d Therefore he will not preserue the wicked: but to the humble & afflicted heart he wil shew grace.
e He preferreth the godly to honour.
f He will moue their hearts to feele their sinne, that they may come to him by repentance, as he did Manasseh. *Esa.* 1. 19.
g That is, in their folly or obstination, and so shall be cause of their own destruction.
h Which are maliciously bent against God, and flatter themselues in their vices.
i When they are in affliction they seeke not to God for succour, as Asa, 2. Chro. 16. 12. Ezechiel. 16. 11.
k They die of some vile death, and that before they come to age.
l If thou hadst bene obedient to God, he would haue brought thee to liberty and wealth.
m Thou art altogether after the maner of the wicked: for thou doest murmure against the iustice of God.
n God doeth punish thee, lest thou shouldest forget God in thy wealth, and so perish.
o Be not thou curious in seeking the cause of Gods iudgements, when he destroyeth any.
p And so murmure against God through impaciencie.
q The workes of God are so manifest, that a man may see them afarre off, and know God by the same.
r Our infirmitie hindreth vs so, that we cannot attaine to the perfect knowledge of God.

27 When

27 When he restraineth the drops of water, the raine [f] powreth down by the vapour thereof,

28 Which raine the clouds do drop and let fall abundantly vpon man.

29 Who can knowe the diuisions of the cloudes, and the thunders of his [t] Tabernacle?

30 Behold, he spreadeth his light vpon [u] it, and coureth the [x] bottome of the sea.

31 For thereby he iudgeth [y] the people, and giueth meate abundantly.

32 He coureth the light with the clouds, and commandeth them to goe [z] against it.

33 [a] His companion sheweth him thereof, and there is anger in rising vp.

f That is, the raine commeth of those drops of water, which hee keepeth in the clouds.

t Meaning, of the clouds, which he calleth the Tabernacle of God.

u Vpon the cloud.

x That men can not come to the knowledge of the springs thereof.

y He sheweth that the raine hath double vse: the one that it declareth Gods iudgements, when it doeth ouerflow any places, and the other that it maketh the land fruitfull.

z That is, one cloude to dash against another.

a The cold vapour sheweth him: that is, the cloude of the hote exhalation, which being taken in the colde cloud mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noise and thunder claps.

CHAP. XXXVII.

Elihu proueth that the vnsearchable wisedome of God is manifest by his workes, 4 as by the thunders, 6 the snow, 9 the whirlewind, 11 & the raine.

[a] At this also my heart is [a] astonied, and is moued out of his place.

2 Heare the [b] sound of his voice, and the noyse that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it, a noise soundeth: he thundreth with the noise of his maiestie, and he will not stay [c] them when his voice is heard.

5 God thundreth marueilously with his voice: hee worketh great things, which wee know not.

6 For he saith to the snow, Be thou vpon the earth: [d] likewise to the small raine and to the great raine of his power.

7 With the force thereof he [e] shutteth vp euery man, that all men may knowe his worke.

8 Then the beasts goe into the den, and remaine in their places.

9 The whirlewind commeth out of the South, and the cold from the [f] Northwind.

10 At the breath of God the frost is giuen, and the breadth of the waters [g] is made narrow.

11 He maketh also the clouds to [h] labour, to water the earth, and [i] scattereth the cloud of his light.

12 And it is turned about by his gouernment, that they may doe whatsoeuer he commandeth them vpon the whole world:

13 Whether it be for [k] punishment, or for his land, or of mercy, he causeth it to come.

14 Hearken vnto this, O Iob: stand and consider the wondrous works of God.

a At the marueiling of the thunder and lightnings: whereby he declareth that the faithfull are liuely touched with the maiestie of God, when they behold his workes.

b That is, the thunder, wherby he speaketh to men to waken their dulnes, and to bring them to the consideration of his works.

c Meaning, the raines and thunders.

d So that neither small raine, nor great snow, nor any thing else commeth without Gods appointment.

e By raines and thunders God causeth men to keepe themselues within their houses.

f In Ebrew it is called the scattering wind, because it driueth away the clouds, and purgeth the ayre.

g That is, is frozen vp and dried.

h Gather the vapours, and moue to and fro to water the earth.

i That is, the cloud that hath lightning in it.

k Raine, cold, heate, tempests and such like, are sent of God, either to punish man, or to profit the earth, or to declare his fauour toward man, as Chap. 36. 31.

15 Didst thou know when God disposed them? and caused the [l] light of his cloud to shine?

16 Hast thou knowen the [m] variety of the cloud, and the wonderous works of him that is perfit in knowledge?

17 Or how thy clothes are [n] warme, when he maketh the earth quiet through the South wind?

18 Hast thou stretched out the heauens which are strong, and as a molten [o] glasse?

19 Tell vs what we shall say vnto him: for wee cannot dispose our matter because of [p] darknesse.

20 Shall it be [q] told him when I speake? or shall man speake when hee shall bee [r] destroyed?

21 And now men see not the light, [s] which shineth in the cloudes, but the wind passeth and cleanseth them.

22 The [t] brightnesse commeth out of the North: the praise thereof is to God, which is terrible.

23 It is the Almighty: we cannot find him out: hee is excellent in power and iudgement, and abundant in iustice: he [u] afflicteth not.

24 Let men therefore feare him: for hee will not regard any that are wise in their owne conceit.

l That is, the lightening to breake forth in the clouds?

m Which is sometime changed into raine or snow, or haile, or such like.

n Why thy clothes should keepe thee warme, when the South winde bloweth, rather then when any other winde bloweth?

o For their cleerenesse,

p That is, our ignorance, signifying, that Iob was so presumptuous, that hee would controll the works of God.

q Hath God need that any should tel him when man murmureth against him?

r If God would destroy a man, should he repine?

s The cloude stoppeth the shining of the Sun, that man cannot see it til the wind haue chased away the cloud and if man be not able to attaine to the knowledge of these things, how much lesse of Gods iudgements?

t In Ebrew, gold: meaning faire weather and cleare as gold.

u Meaning, without cause,

CHAP. XXXVIII.

God speaketh to Iob, and declareth the weaknesse of man in the consideration of his creatures, by whose excellencie the power, iustice, and prouidence of the Creator is knowen.

Then answered the Lord vnto Iob out of the [a] whirlewind, and said,

2 Who is this that [b] darkneth the counsell by words without knowledge?

3 Gird vp now thy loynes like a man: I [c] will demand of thee, and declare thou vnto me.

4 Where wast thou when I laid the [d] foundations of the earth? declare, if thou hast vnderstanding,

5 Who hath laid the measures thereof, if thou knowest, or who hath stretched the line ouer it?

6 Whereupon are the foundations thereof set: or who laid the corner stone thereof:

7 When the starres of the morning [e] praised me together, and all the [f] children of God reioyced:

8 Or who hath shut vp the sea with doores, when it issued and came forth as out of the wombe:

9 When I made the clouds as a couering

a That his words might haue greater maiestie, and that Iob might know with whom hee had to doe.

b Which by seeking out the secret counsell of God by mans reason, maketh it more obscure, and sheweth his owne folly.

c Because he had wished to dispute with God, Chap. 13. 3. God reasoneth with him to declare his rashnesse.

d Seeing hee could not iudge of those things which were done so long before he was borne, he was not able to comprehend all Gods workes: much lesse the secret causes of his iudgements.

e The starres and dumbe creatures are said to praise God, because his power, wisedome and goodnes is manifest and knowen therein.

f Meaning, the Angels, there-

thereof, and darknes as the swadling bands thereof:

10 When I stablished my commaundement vpon it, and set barres and dores,

11 And said, Hitherto shalt thou come, but no farther, and here h shall it stay thy proude waues.

12 Hast thou commanded the i morning since thy dayes? hast thou caused the morning to know his place?

13 That it might take hold of the corners of the earth, and that the wicked might bee k shaken out of it?

14 It is turned as clay to fashion, l and all stand vp as a garment.

15 And from the wicked their light shall be taken away, & the hie arme shalbe broken.

16 Hast thou entred into the bottomes of the sea? or hast thou walked to seeke out the m depth?

17 Haue the gates of death beene opened vnto thee, or hast thou seene the gates of the shadow of death?

18 Hast thou perceiued the breadth of the earth? tell if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darkenes,

20 That thou n shouldest receiue it in the bounds thereof, & that thou shouldest know the paths to the house thereof?

21 Knowest thou it, because thou wast then borne, & because the number of thy daies is great?

22 Hast thou entred into the treasures of the snow? or hast thou seene the treasures of the haile,

23 Which I haue o hid against the time of trouble, against the day of war and battell?

24 By what way is ỹ light parted, which scattereth the East wind vpon the earth?

25 Who hath diuided the spowts for the raine? or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no man is, and in the wildernes where there is no man?

27 To fulfill the wilde and waste place, and to cause the budde of the herbe to spring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whose wombe came the yce? who hath ingendred the frost of the heauen?

30 The waters are hid p as with a stone: and the face of the depth is frozen.

31 Canst thou restraine the sweete influences of q the Pleiades, or loose the bands of r Orion?

32 Canst thou bring forth s Mazzaroth in their time? canst thou also guide t Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou set u the rule thereof in the earth?

34 Canst thou lift vp thy voyce to the clouds, that the abundance of water may couer thee?

35 Canst thou send the lightnings ỹ they may walke, & say vnto thee, Loe, here we are?

36 Who hath put wisedome in ỹ x reines? or who hath giuen the heart vnderstanding?

37 Who can number cloudes by wisedome? or who can cause to cease the y bottels of heauen,

38 When the earth groweth into hardnesse, z and the clots are fast together?

g As though the great Sea were but as a little babe in the hands of God to turne to and fro.

h That is, Gods decree and commandement, as verse 10.

i To wit, to rise since thou wast borne?

k Who hating in the night bene giuen to wickednes, cannot abide the light, but hide themselues.

l The earth which seemed in the night to haue no forme, by the rising of the Sun is as it were created a new, and all things therein clad with new beauty.

m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsell of God?

n That thou mightest appoint it his way and limites.

o To punish mine enemies with them, as Exod. 9. 18. Ioth. 10. 11.

p The yce couereth it, as though it were paued with stone.

q Which starres arise when the sunne is in Taurus, which is the spring time, and bring flowers.

r Which starre bringeth in winter.

s Certaine starres so called: some thinke they were ỹ twelue signes.

t The North star, with those that are about him.

u Canst thou cause the heauenly bodies to haue any power ouer the earthly bodies? x In the secrets parts of man?

y That is, the clouds wherein the water is conteined as in bottels.

z For when God doeth not inconuenience.

CHAP. XXXIX.

1 The bounty and prouidence of God, which extendeth euen to the yong rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

WIlt a thou hunt the pray for the Lyon? or fill the appetite of the Lyons whelpes,

2 When they couch in their places, and remaine in the couert to lie in waite?

3 Who prepareth for the rauen his meat, when his birds b cry vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wilde goates bring forth young? or doest thou marke when the c hindes doe calue?

5 Canst thou number the moneths that they d fulfill? or knowest thou the time when they bring forth?

6 They bow themselues: they e bruise their young, and cast out their sorrowes.

7 Yet their young ware fat, and grow vp with corne: they goe forth and returne not vnto them.

8 Who hath set the wild asse at liberty? or who hath loosed the bonds of the wilde asse?

9 Ir is I which haue made the wildernesse his house, & the f salt places his dwellings.

10 He deriderh the multitude of the citie: he heareth not the cry of the driuer.

11 Hee seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the Vnicorne g serue thee? or will he tary by thy crib?

13 Canst thou binde the Vnicorne with his band to labour in the furrow? or will hee plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him.

15 Wilt thou beleeue him, ỹ he will bring home thy seed, and gather it vnto thy barne?

16 Hast thou giuen the pleasant wings vnto the peacockes? or wings and feathers vnto the ostrich?

17 Which leaueth his egges in the earth, and maketh h them hote in the dust,

18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.

19 Hee sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare, as if he trauailed i in vaine.

20 For God hath depriued him of k wisedome, and hath giuen him no part of vnderstanding.

21 When l time is, hee mounteth on hie: he mocketh the horse and his rider.

22 Hast thou giuen the horse strength? or

a After he had declared Gods workes in the heauens, hee sheweth his marueilous prouidence in earth, euen toward the brute beastes.

b Reade Psalme 147. 9.

c He chiefly maketh mention of wild goates and hindes, because they bring forth their yong with most difficultie.

d That is, how long they goe with yong?

e They bring forth with great difficulty.

f That is, the barren ground where no good fruits grow.

g Is it possible to make the Vnicorne tame? signifying, that if man cannot rule a creature, that it is much more vnpossible ỹ he should appoint the wisdome of God, whereby he gouerneth all the world.

h They write that the ostrich couereth her egges in the sand and because the countrey is hote, and the Sun still keepeth them warme, they are hatched.

i If he should take care for them.

k That is, to haue a care and

naturall affection toward his yong. l When the young ostrich is growen vp, he outrunneth the horse.

m That is, giuen him courage? which is meant by neying, and shaking his mane: for with his breath he couereth his necke.
n He beateth with his hoofe.
o He so ridderh the ground, that it seemeth nothing vnder him.

p That is, when cold commeth to flie into the warme countryes.

q Is this the way for a man that will learne, to striue with God? which thing he reprooueth in Iob.
r Whereby he sheweth that he repented, and desired pardon for his faults.

Chap. 38. 1.
a Signifying, that they that iustifie themselues, condemne God as vniust.
b Meaning, that these were proper vnto God, and belonged to no man.
c Cause them to die if thou canst.
d Proouing hereby, that whosoeuer attributeth to himselfe power and abilitie to saue himselfe, maketh himselfe God.
e This beast is thought to be the elephant, or some other, which is vnknowen.

conered his necke with m neying?
23 Hast thou made him afraide as the grashopper? his strong neying is fearefull.
24 He n diggeth in the valley, and reioyceth in his strength: he goeth forth to meete the harnessed man.
25 He mocketh at feare, & is not afraide, and turneth not backe from the sword,
26 Though the quiuer rattle against him, the glittering speare and the shield
27 He o swalloweth the ground for fiercenesse and rage, and heeleeueth not that it is the noyse of the trumpet.
28 Heesayeth among the trumpets, Ha, ha: he smelleth the battell a farre off, and the noyse of the captaines, and the shouting.
29 Shall the hauke flie by thy wisedome, stretching out his wings toward p South?
30 Doth the eagle mount vp at thy commandement, or make his nest on hie?
31 She abideth & remaineth in the rocke, euen vpon the top of the rocke and the tower.
32 From thence she spieth for meate, and her eyes behold afarre off.
33 His young ones also sucke vp blood: and where the slaine are, there is she.
34 Moreouer the Lord spake vnto Iob, and said,
35 Is this to q learne to striue with the Almighty? hee that reproueth God, let him answere to it.
36 ¶ Then Iob answered the Lord, saying,
37 Behold, I am r vile: what shall I answere thee? I will lay mine hand vpon my mouth.
38 Once haue I spoken, but I will answere no more, yea twise, but I will proceede no further.

CHAP. XL.

1 How weake mans power is, being compared to the workes of God. 10 Whose power appeareth in the creation, and gouerning of the great beasts.

AGaine, the Lord answered Iob out of the * whirlewind, and said,
2 Gird vp now thy loynes like a man: I will demand of thee, & declare thou vnto me.
3 Wilt thou disanul a my iudgement, or wilt thou condemne me that thou mayest be iustified?
4 Hast thou an arme like God? or dost thou thunder with a voyce like him?
5 Decke thy selfe now with b Maiestie and excellencie, and aray thy selfe with beautie and glory.
6 Cast abroade the indignation of thy wrath, and behold euery one that is proude, and abase him.
7 Looke on euery one that is arrogant, and bring him lowe: and destroy the wicked in their place.
8 Hide them in the dust together, and binde c their faces in a secret place.
9 Then will I confesse vnto thee also, that thy right hand can d saue thee.
10 ¶ Behold now e Behemoth, (whom I made f with thee) which eateth g grasse as an oxe.
11 Behold now, his strength is in his loynes, and his force is in the nauill of his bellie.
12 When hee taketh pleasure, his taile is like a Cedar: the sinewes of his stones are wrapt together.
13 His bones are like staues of brasse, and his small bones like staues of yron.
14 h He is the chiefe of the wayes of God: i hee that made him, will make his sword to approch vnto him.
15 Surely the mountains bring him forth grasse, where all the beasts of the field play.
16 Lieth hee vnder the trees in the couert of the reede and fennes?
17 Can the trees couer him with their shadow? or can the willowes of the riuer compasse him about?
18 Behold, hee spoileth the riuer, k and hasteth not: he trusteth that he can draw vp Iorden into his mouth.
19 He taketh in with his eyes, & thrusteth his nose through whatsoeuer meeteth him.
20 ¶ Canst thou draw out l Liuiathan with an hooke, & with a line which thou shalt cast downe vnto his tongue?
21 Canst thou cast an hooke into his nose? canst thou pierce his tawes with an angle?
22 Will hee make many m prayers vnto thee, or speake thee faire?
23 Will hee make a conenant with thee, & wilt thou take n him as a seruant for euer?
24 Wilt thou play with him as with a bird? or wilt thou binde him for thy maides?
25 Shall the companions banquet with him? shall they diuide him among the merchants?
26 Canst thou fill the basket with his skinne? or the fish panier with his head?
27 Lay thine hand vpon him: remember o the battell, and doe no more so.
28 Behold, p his hope is in vaine, for shal not one perish euen at the sight of him?

CHAP. XLI.

1 By the greatnes of this monster Liuiathan, God sheweth his greatnesse, and his power, which nothing can resist.

NOne is so fierce that dare stirre him vp. Who is hee then that can stand a before mee?
2 Who hath preuented mee that I should b make an end? All vnder heauen is mine.
3 I will not keepe silence concerning c his parts, nor his power, nor his comely proportion.
4 Who can discouer the face d of his garment? or who shall come to him with a double e bridle?
5 Who shall f open the doores of his face? his teeth are fearefull round about.
6 The maiestie of his scales is like strong shields, and are sure sealed.
7 One is set to another, that no winde can come betweene them.
8 One is ioyned to another: they sticke together that they cannot be sundred.
9 His neesings g make the light to shine, & his eies are like the eye lids of the morning.
10 Out of his mouth goe lampes, and sparkes of fire leape out.
11 Out of his nostrils commeth out smoke,

f Whom I made as well as thee. g This commendeth the prouidence of God toward man: for if he were giuen to deuoure as a lyon, nothing were able to resist him or coūtermin.

h He is one of the chiefest workes of God among the beasts.
i Though man dare not come neere him, yet God can kill him.
k He drinketh at leisure & feareth no body,
l Meaning the whale.

m Because hee feareth lest thou shouldest take him.
n To doe thy businesse, and be at thy commandement?
o If thou once consider the danger, thou wilt not meddle with him.
p To wit, that trusteth to take him.

a If none dare stand against a whale which is but a creature, who is able to compare with God the Creator?
b Who hath taught me to accomplish my worke?
c The parts and members of the whale.
d That is, who dare pull off his skinne?
e Who dare put a bridle in his mouth?
f Who dare looke in his mouth?
g That is, casteth out flames of fire,

as out of a boyling pot or caldron.

12 His breath maketh the coales burne: for a flame goeth out of his mouth.

13 In his necke remaineth ſtrength, and [b] labour is reiected before his face.

14 The members of his body are ioyned: they are ſtrong in themſelues, and cannot bee mooued.

15 His heart is as ſtrong as a ſtone, and as hard as the nether mil ſtone.

16 The mighty are afraid of his maieſty, and for feare they faint in themſelues.

17 When the ſword doth touch him, hee will not riſe vp, nor for the ſpeare, dart not habergion.

18 He eſteemeth yron as ſtraw, and braſſe as rotten wood.

19 The archer cannot make him flee: the ſtones of the ſling are turned into ſtubble vnto him.

20 The darts are counted as ſtraw: and he laugheth at the ſhaking of the ſpeare.

21 Sharpe ſtones are [i] vnder him, and he ſpreadeth ſharpe things vpon the mire.

22 Hee maketh the depth to [k] boyle like a pot, & maketh the ſea like a pot of ointment.

23 He maketh a path to [l] ſhine after him: one would think the depth as an hoare head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth [m] all high things: hee is a king ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob 9 Hee prayeth for his friends. 12 His goods are reſtored double vnto him. 13 His children, age and death.

THen Iob anſwered the Lord, and ſayd,

2 I know that thou canſt doe all things, and that there is no [a] thought hid from thee.

3 Who is he that hideth counſel without [b] knowledge? therefore haue I ſpoken that I vnderſtood not, euen things too wonderful for me, [c] and which I knew not.

4 Heare, I beſeech thee, and I will ſpeake: I will demaund of thee, and [d] declare thou vnto me.

5 I haue [e] heard of thee by the hearing of the eare, but now mine eye ſeeth thee.

6 Therefore I abhorre my ſelfe, and repent in duſt and aſhes.

7 ¶ Now after that the Lord had ſpoken theſe wordes vnto Iob, the Lord alſo ſayde vnto Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for yee haue not ſpoken of mee the thing that is [f] right, like my ſeruant [g] Iob.

8 Therefore take vnto you now ſeuen bullokes, and ſeuen rammes, and goe to my ſeruant Iob, and offer vp for your ſelues a burnt offering, and my ſeruant Iob ſhall [h] pray for you: for I will accept him, leſt I ſhould put you to ſhame, becauſe ye haue not ſpoken of me the thing which is right, like my ſeruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lorde had ſayd vnto them, and the Lord accepted Iob.

10 ¶ Then the Lord turned the [i] captiuitie of Iob, when hee prayed for his friends, alſo the Lord gaue Iob twiſe ſo much as hee had before.

11 Then came vnto him all his [k] brethren, and all his ſiſters, and all they that had bene of his aquaintance before, and did eat bread with him in his houſe, and had compaſſion of him, and comforted him for all the euill, that the Lord had brought vpon him, and euery man gaue him a [l] piece of money, and euery one an earring of gold.

12 So the Lord bleſſed the laſt dayes of Iob more then the firſt: for hee had [l] fourteene thouſand ſheepe, and ſixe thouſand camels, and a thouſand yoke of oxen, & a thouſand ſhee aſſes.

13 Hee had alſo ſeuen ſonnes, and three daughters.

14 And he called the name of one [m] Iemimah, and the name of the ſecond [n] Keziah, and the name of the third [o] Kerenhappuch.

15 In all the land were no women found ſo faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundreth and fortie yeres, and ſaw his ſonnes, and his ſonnes ſonnes, euen foure generations.

17 So Iob dyed, being olde and full of dayes.

a No thought ſo ſecret, but thou doeſt ſee it, nor any thing that thou thinkeſt, but thou canſt bring it to paſſe.

b Is there any but I? for this God laid to his charge, cha. 38. 2.

c I confeſſe herein mine ignorance, and that I ſpake I wiſt not what.

d Hee ſheweth that hee will be Gods ſcholler to learne of him.

e I knew thee only before by hearſay: but now thou haſt cauſed me to feele what thou art to me: that I may reſigne my ſelfe ouer vnto thee.

f You tooke in hand an euill cauſe, in that you condemned him by his outward afflictions, & not comforted him with my mercies.

g Who had a good cauſe, but handled it euill.

h When you haue reconciled your ſelues to him for the faults that you haue committed againſt him, he ſhall pray for you, and I will heare him.

i He deliuered him out of the affliction, wherein he was.

k That is, all his kinred, reade Chap. 19. 13.

‖ *Or, lambe, or money ſo marked.*

l God made him twiſe ſo rich in cattell as he was afore, and gaue him as many children as hee had taken from him.

m That is, of long life, or beautifull as the day.

n As pleaſant as Caſſia or ſweet ſpice.

o That is, the horne of beautie.

h Nothing is painefull or hard vnto him.

i His skin ſo hard that he lieth with as great eaſe on the ſtones, as in the mire.

k Either he maketh the ſea to ſeeme as it boiled by his wallowing, or elſe he ſpouteth water in ſuch abundance, as it wold ſeeme that the ſea boiled.

l That is, a white froth and ſhining ſtreame before him.

m He deſpiſeth all other beaſts and monſters, & is the proudeſt of all others.

The * Pſalmes of Dauid.

* Or, praiſes, according to the Hebrewes: and were chiefly inſtituted to praiſe and giue thankes to God for his benefits. They are called the pſalmes or ſongs of Dauid, becauſe the moſt part were made by him.

THE ARGVMENT.

THis booke of Pſalmes is ſet forth vnto vs by the holy Ghoſt, to be eſteemed as a moſt precious treaſure: wherein all things are conteined that appertaine to true felicitie, aſwell in this life preſent as in the life to come. For the riches of true knowledge and heauenly wiſedome are here ſet open for vs to take thereof moſt aboundantly. If we would know the great and hie maieſty of God, here we may ſee the brightneſſe thereof ſhine moſt clearly. If we would ſeeke his incomprehenſible wiſdome, here is the ſchoole of the ſame profeſſion. If we would comprehend his ineſtimable bounty, and approch neere thereunto, and fill our hands with that treaſure, here may we haue a moſt liuely and comfortable taſte thereof. If we would know wherin ſtandeth our ſaluation, & how to attaine to liſe euerlaſting, here is Chriſt our onely Redeemer and Mediatour moſt euidently deſcribed. The rich man may learne the true vſe of his riches. The poore man may find full contentation. He that wil reioyce, ſhal know the true ioy, and how to keepe meaſure therein. They that are afflicted & oppreſſed,

pressed, shal see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliuerance. The wicked and the persecuters of the children of God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, insomuch as they cannot touch a haire of ones head, except he permit them, and how in the end their destruction is most miserable. Briefly, here we may haue most present remedy against all temptations and troubles of minde and conscience, so that being well practised herein, we may be assured against all dangers in this life, liue in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is laid vp for all them that loue the comming of our Lord Iesus Christ.

PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth hee did set this Psalme first in manner of a preface, to exhort all godly men to studie and meditate the heauenly wisedome. For the effect hereof is, 1 That they be blessed, which giue themselues wholly all their life to the holy Scriptures. 4 And that the wicked contemners of God though they seeme for a while happie, yet at length shall come to miserable destruction.

BLessed is the man that doeth not walke in the [a] counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull.

2 But his delight is in the *Law of the Lord, and in his [b] Law doeth he meditate day and night.

3 For he shall be like a *tree planted by the riuers of waters, that will bring foorth her fruit in due season: whose leafe shall not fade, so [c] whatsoeuer he shall do, shal prosper.

4 [d] The wicked are not so, but as the chaffe, which the winde driueth away.

5 Therefore the wicked shall not stand in the [e] iudgement, nor sinners in the assemble of the righteous,

6 For the Lord [f] knoweth the way of the righteous, and the way of the wicked shall perish.

a When a man hath giuen once place to euill councel, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seat of the scorners *Deut.6.6. Iosh.1. 8 prou.6.20.*

b In the holy Scriptures. *Iere.17.8.*

c Gods children are so moistened euer with his grace, that whatsoeuer commeth vnto them, tendeth to their saluation. d Though the wicked seeme to beare the swinge in this world, yet the Lord driueth them down, that they shall not rise nor stand in the company of the righteous. e But tremble when they feele Gods wrath. f Doeth approue and prosper, like as not to know, is to reprone and reiect.

PSAL. II.

1 The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God will continue his kingdome for euer, and aduance it euen to the ende of the world, 10 and therefore exhorteth kings and rulers, that they would humbly submit themselues vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdome.

WHy doe the [a] Heathen * rage, and the people murmure in vaine?

2 The Kings of the earth band themselues, and the princes are assembled together against the Lord, and against his ‖Christ.

3 [b] Let vs breake their bandes, and cast their cords from vs.

4 *But he that dwelleth in the heauen shal laugh: the Lord shall haue them in derision.

5 [c] Then shall he speake vnto them in his wrath, and vexe them in his sore displeasure, saying,

9 Euen I haue set my King vpon Zion mine holy mountaine.

7 I will declare the [d] decree: that is, the Lord hath said vnto mee, *Thou art my Sonne: this [e] day haue I begotten thee.

8 Aske of mee, and I shall giue thee the heathen for thine inheritance, and the [f] ends of the earth for thy possession.

9 *Thou shalt crush them with a scepter of yron, and breake them in pieces like a potters vessel.

10 [g] Be wise now therefore yee Kings: be learned ye iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 [h] Kisse the Sonne, lest he be angry, & ye [i] perish in the way, when his wrath shall suddenly burne: blessed are all that trust in him.

a This was a token of his slable faith, that for all his troubles he had his recourse to God.

b Selah here signifieth a listing vp of the voice, to cause vs to consider the sentence as a thing of great importance.

c When he considered the truth of Gods promise, and tryed the same, his faith increased marueilously. d Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

a The conspiracy of the Gentiles, the murmuring of the Iewes, and power of Kings cannot preuaile against Christ. *Act.4.25.*

‖ *Or, anoynted.*

b Thus the wicked say, that they will cast off the yoke of God, & of his Christ.

c Gods plagues will declare, that in resisting his Christ, they fought against him.

d To shew that my vocation to the kingdome is of God. *Act.13.33,33. hebr 1.5.*

e That is to say, as touching mans knowledge, because it was the first time that Dauid appeared to be elected of God. So is it applied to Christ in his first comming.

and manifestation to the world. f Not onely the Iewes, but the Gentiles also *Reuel.2.27.* g He exhorteth all rulers to repent in time. h In signe of homage. i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes then shall destruction suddenly come, *1. Thess.5.3.*

PSAL. III.

1 Dauid driuen forth of his kingdome, was greatly tormented in minde for his sinnes against God 4 And therefore calleth vpon God, and waxeth bold through his promises, against the great railings and terrours of his enemies, yea against death it selfe, which he saw present before his eyes. 7 Finally, he reioyceth for the good successe that God gaue him, and all the Church.

A Psalme of Dauid, when he fled from his sonne Absalom.

LOrd, how are mine aduersaries [a] increased? how many rise against me?

2 Many say to my soule, There is no helpe for him in God. [b] Selah.

3 But thou Lord art a buckler for mee: my glory and the lifter vp of mine head.

4 I did call vnto the Lord with my voice, and he heard mee out of his holy mountaine. Selah.

5 I laid mee downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for [c] ten thousand of the people y should beset me round about.

7 O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

8 [d] Saluation belongeth vnto the Lord, and thy blessing is vpon thy people. Selah.

a Among them that were appointed to ſing the Pſalmes, and to play on the inſtruments, one was appoynted chiefe to ſet the tune, and to begin: who had the charge becauſe he was moſt excellent, & he began this Pſalme on the inſtrument called Neginoth, or in a tune ſo called.

b Thou that art the defender of my iuſt cauſe.

c Both of mind and body.

d Ye that thinke your ſelues noble in this world.

e Though your enterpriſes pleaſe you neuer ſo much, yet God will bring them to nought. f A King that walketh in his vocation. g For feare of Gods iudgement. h Ceaſe your rage. i Serue God purely and not with outward ceremonies. k The multitude ſeek worldly wealth, but Dauid ſetteth his felicitie in Gods fauour. l This word in Ebrew may be referred to God, as it is here tranſlated, or to Dauid, ſignifying, that he ſhould dwell as ioyfully alone, as if hee had many about him, becauſe the Lord is with him.

PSAL. V.

1 Dauid oppreſſed with the cruelty of his enemies, and fearing greater dangers, calleth to God for ſuccour, ſhewing how requiſite it is that God ſhould puniſh the malice of his aduerſaries. 7 After being aſſured of proſperous ſucceſſe, hee conceiueth comfort, 12 Concluding that when God ſhall deliuer him, others alſo ſhalbe partakers of the ſame mercies.

¶ To him that excelleth vpon ‖ Nehiloth. A Pſalme of Dauid.

‖ *Or, a muſicall inſtrument or tune.*

a That is, my vehement prayer & ſecret complaint and ſighings.

b With patience and truſt till I be heard.

c Seeing that God of nature hateth wickedneſſe, hee muſt needs puniſh the wicked and ſaue the godly.

d Which runne moſt rageingly after their carnal affections.

e In the deepeſt of his tentations hee putteth his full confidence in God.

f Becauſe thou art iuſt, therefore leade me out of the dangers of mine enemies.

PSAL. VI.

1 When Dauid by his ſinnes had prouoked Gods wrath and now felt not onely his hand againſt him, but alſo conceiued the horrours of death euerlaſting, hee deſireth forgiueneſſe, 6 Bewailing that if God tooke him away in his indignation, he ſhould lacke occaſion to praiſe him as he was wont to doe, while he was among men. 9 Then ſuddenly feeling Gods mercy hee ſharpely rebuketh his enemies, which reioyced in his affliction.

¶ To him that excelleth on Neginoth vpon the eight tune. A Pſalme of Dauid.

*Iere. 10. 24.

a Though I deſerue deſtruction, yet let thy mercy pitie my frailtie.

b For my whole ſtrength is abated.

c His conſcience is alſo touched with the feare of Gods iudgement

d He lamenteth that occaſion ſhould be taken from him to praiſe God in the congregation.

‖ *Or, mine eye waxeth as it were wilde worſtes.*

e God ſendeth comfort and boldneſſe in affliction, that we may triumph ouer our enemies. f When the wicked thinke that the godly ſhall periſh, God deliuereth them ſuddenly, and deſtroyeth their enemies.

PSAL. VII.

1 Being falſly accuſed by Chuſh one of Sauls kinſmen, he calleth to God to be his defender: 3 To whom hee commendeth his innocency, 9 Firſt ſhewing that his conſcience did not accuſe him of any euill towards Saul: 10 Next that it touched Gods glory to award ſentence againſt the wicked. 12 And ſo entring into the conſideration of Gods mercies & promiſe, he waxed bold, and deſpiſeth the vaine enterpriſes of his enemies, 16 threatning that that ſhal fall on their owne necke which they haue purpoſed for others.

¶ ‖ Shigaion of Dauid, which he ſang vnto the Lord, concerning the ‖ words of *Chuſh the ſonne of Iemini.

‖ *Or, kind of tune.*

‖ *Or, accuſation.*

*2. Sam. 16. 7.

O Lord my God, in thee I put my trust, saue mee from al that persecute me, and deliuer mee.

2 Lest [a] he deuoure my soule like a lyon, and teare it in pieces, while there is none to helpe.

3 O Lord my God if I haue done [b] this thing, if there bee any wickednesse in mine hands,

4 [c] If I haue rewarded euill vnto him that had peace with me (yea, I haue deliuered him that vexed me without cause)

5 Then let the enemy persecute my soule and take it: yea, let him tread my life downe vpon the earth, and lay mine [d] honour in the dust. Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for mee according to the [e] iudgement that thou hast appointed.

7 So shall the congregation of the people compasse thee about: for their sakes therefore [f] returne on high.

8 The Lord shall iudge the people: iudge thou me, O Lord, according to my [g] righteousnes, and according to mine innocencie, that is in me.

9 O let the malice of the wicked come to an end, but guide thou the iust: for the righteous God trieth the [h] hearts and reines.

10 My defence is in God, who preserueth the vpright in heart.

11 God iudgeth the righteous, and him that contemneth God [i] euery day.

12 Except [k] hee turne, he hath whet his sword: hee hath bent his bow and made it ready.

13 Hee hath also prepared him deadly weapons: hee will ordeine his arrowes for them that persecute me.

14 * Behold, he shall trauel with wickednesse: for he hath conceiued mischiefe, but he shall bring forth a lie.

15 He hath made a pit, and digged it, and is fallen into the pit that he made.

16 His mischiefe shall returne vpon his owne head, and his cruelty shal fall vpon his owne pate.

17 I will praise the Lord according to his [l] righteousnesse, and will sing praise to the Name of the Lord most High.

a He desireth God to deliuer him from the rage of cruell Saul.
b Wherewith Chush chargeth me.
c If I reuerenced not Saul for affinities sake & preserued his life, 1. Sam. 26. 8, 9.
d Let mee not only die, but be dishonoured for euer.
e In promising me the kingdom.
f Not onely for mine, but for thy Church sake declare thy power.
g As touching my behauiour towards Saul & mine enemies.
h Though they pretend a iust cause against me, yet God shall iudge their hypocrisie.
i He doeth continually call the wicked to repentance by some signes of his iudgements.
k Except Saul turne his mind, I die: for he hath both men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.
Isa. 59. 4.
Iob. 15. 35.

l In keeping faithfully his promise with me,

PSAL. VIII.

1 The Prophet considering the excellent liberality and fatherly prouidence of God towards man, whom he made as it were a god ouer all his workes, doth not onely giue great thankes, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

To him that excelleth on ‖ Gittith. A Psalme of Dauid.

O Lord our Lord, how ‖ excellent is thy Name in all the world! which hast set thy glory aboue the heauens.

2 Out of the [a] mouth of babes and sucklings hast thou ‖ ordeined strength, because of thine enemies, that thou mightest ‖ still the enemie and the auenger.

‖ *Or, kind of instrument or tune.*
‖ *Or, noble, or marueilous*
a Though the wicked would hide Gods praises, yet the very babes are sufficient witnesses of the same.

3 When I behold thine heauens, euen the workes of thy fingers, the moone and the starres which thou hast ordained,

4 What is [b] man, say I, that thou art mindfull of him? and the sonne of man, that thou visitest him?

5 For thou hast made him a little lower then [c] God, and crowned him with glory and worship.

6 Thou hast made him to haue dominion in the workes of thine hands: thou hast put all things vnder his feet:

7 All [a] sheepe and oxen: yea, and the beasts of the field:

8 The foules of the ayre, and the fish of the sea, and that which passeth thorow the pathes of the seas.

9 O Lord our Lord, how excellent is thy Name in all the world!

b It had bin sufficient for him to haue set forth his glory by the heauens, though he had not come so low as to man, which is but dust
c Touching his first creation.
d By the Temporall gifts of mans creation, he is led to consider the benefits which he hath by his regeneration through Christ.

PSAL. IX.

1 After he had giuen thanks to God for the sundry victories that he had sent him against his enemies, and also proued by manifold experience how ready God was at hand in all his troubles: 14 He being now likewise in danger of new enemies, desireth God to helpe him according to his wont, 17 And to destroy the malicious arrogancie of his aduersaries.

To him that excelleth vpon ‖ Muth Labben. A Psalme of Dauid.

I Will praise the Lord with my [a] whole heart: I will speake of all thy marueilous workes.

2 I will be glad, and reioyce in thee: I will sing praise to thy Name, O most High,

3 For [b] mine enemies are turned backe: they shall fall, and perish at thy presence.

4 For [b] thou hast maintained my right and my cause: thou art set in the throne, and iudgest right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 [c] O enemie, destructions are come to a perpetuall ende, and thou hast destroyed the cities: their memoriall is perished with them.

7 But the Lord shal ‖ sit for euer: he hath prepared his throne for iudgement.

8 For hee shall iudge the world in righteousnesse, and shall iudge the people with equitie.

9 The Lord also will be a refuge for the [d] poore, a refuge in due time, euen in affliction.

10 And they that know thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

11 Sing praises to the Lord, which dwelleth in Zion, shew the people his workes.

12 For [e] when he maketh inquisition for blood, he remembreth it, and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord, consider my trouble, which I suffer of them that hate me, thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the [f] gates of the daughter of Zion, and reioyce in thy saluation.

‖ *Or, kind of instrument, or tune: or for the death of Labben or Goliah*
a God is not praised, except the whole glory be giuen to him alone
b Howsoeuer the enemie seeme for a time to preuaile, yet God preserueth the iust.
c A derision of the enemie that mindeth nothing but destruction: but the Lord wil deliuer his, and bring him into iudgement.
‖ *Or, reigne as iudge.*
d Our miseries are meanes to cause vs to feele Gods present care ouer vs.
e Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked vnpunished.
f In the open assembly of the Church.

15 The

15 The heathen are [g] sunken downe in the pit, that they made: in the net that they hid, is their foote taken.

16 [h] The Lorde is knowen by executing iudgement: the wicked is snared in the worke of his owne hands. ‖ Higgaion. Selah.

17 The wicked shall turne into hell, and all nations that forget God.

18 For the poore shall not be alway forgotten: the hope [i] of the afflicted shall not perish for euer.

19 Vp Lord: let not man preuaile: let the heathen be iudged in thy sight.

20 Put them in feare, O Lord, that the heathen may know that they are but [k] men. Selah.

g For God ouerthroweth the wicked in their enterprises.
h The mercy of God toward his Saints must be declared, and the fal of the wicked must alwayes be considered.
‖Or, this is worthy to be noted.
i God promiseth not to helpe vs before we haue felt the crosse.
k Which they cannot learne without the feare of thy iudgement.

PSAL. X.

1 He complaineth of the fraude, rapine, tyrannie, and all kindes of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reuerence towards God, thinke they may doe all things without controlling. 15 Therefore he calleth vpon God to send some remedie against these desperate euils, 16 and at length comforteth himselfe with hope of deliuerance.

[a] Why standest thou farre off, O Lord, and hidest thee in [a] due time, euen in affliction?

2 The wicked with pride doth persecute the poore: let them bee taken in the crafts that they haue imagined.

3 For the wicked hath [b] made boast of his owne hearts desire, and the couetous blesseth himselfe: he contemneth the Lord.

4 The wicked is so proud, that he seeketh not for God: he thinketh alwayes, There is no God.

5 His wayes alway prosper: thy iudgements are high aboue his sight: therefore ‖ defieth he all his enemies.

6 He saith in his heart, I shall ‖ neuer be moued, [c] nor be in danger.

7 His mouth is full of cursing and deceite and fraude: vnder his tongue is mischiefe and iniquity.

8 [d] Hee lieth in waite in the villages: in the secret places doeth hee murder the innocent: his eyes are bent against the poore.

9 He lieth in wait secretly, euen as a lion in his denne: hee lieth in wait to spoyle the poore: hee doeth spoyle the poore, when hee draweth him into his net.

10 Hee croucheth and boweth: therefore heapes of the [e] poore doe fall by his might.

11 Hee hath said in his heart, God hath forgotten, he hideth away his face, and will neuer see.

12 [f] Arise, O Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doth the wicked contemne God? he sayth in his heart, Thou wilt not [g] regard.

a So soone as we enter into affliction, we thinke God should help vs, but that is not alwayes his due time.
b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: he braggeth of his wit and wealth and blesseth himselfe, and thus blaspheme the Lord.
‖Or, snuffeth at.
‖Or, not be moued, because he was neuer in euill.
c The euill shall not touch me, Isa. 28 15. or els he speaketh thus, because he neuer felt euill.
d He sheweth that the wicked haue many meanes to hide their cruelty, and therefore ought more to be feared.
e By the hypocrisie of them that haue authoritie, the poore are deuoured.
f He calleth to God for helpe, because wickednes is so far ouergrowen, that God must now helpe, or neuer.
g Therefore thou must needs punish this their blasphemy.

14 Yet thou hast seene it: for thou beholdest mischiefe and wrong, that thou mayest [h] take it into thine hands, the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.

15 Breake thou the arme of the wicked and malicious: search his wickednesse, and thou shalt finde [i] none.

16 The Lord is King for euer and euer: the [k] Heathen are destroyed fro out of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou bendest thine eare to them,

18 [l] To iudge the fatherlesse and poore, that earthly man [l] cause to feare no more.

h To iudge betweene the right and the wrong.
i For thou hast vtterly destroyed him.
k The hypocrites or such as liue not after Gods Law, shall be destroyed.
l God helpeth when mans help ceaseth.
‖Or, destroy no more man vpon the earth.

PSAL. XI.

1 This Psalme conteineth two parts: In the first Dauid sheweth how hard assaults of temptations hee sustained, and in how great anguish of minde hee was when Saul did persecute him. 4 Then next hee reioyceth that God sent him succour in his necessitie, declaring his iustice as well in gouerning the good, and the wicked men, as the whole world.

¶ To him that excelleth. A Psalme of Dauid.

IN the Lord put I my trust: how say yee then to my soule, [a] Flee to your mountaine as a bird?

2 For loe, the wicked bend their bow, and make ready their arrowes vpon the string, that they may secretly shoote at them, which are vpright in heart.

3 For the [b] foundations are cast downe: what hath the [c] righteous done?

4 The Lord is in his holy palace: the Lords throne is in the heauen: his eyes [d] will consider: his eye lids will try the children of men.

5 The Lord will try the righteous: but the wicked and him that loueth iniquitie, doeth his soule hate.

6 Vpon the wicked he shall raine snares, [e] fire, and brimstone, and stormie tempest: this is [f] the portion of their cup.

7 For the righteous Lord loueth righteousnesse: his countenance doeth behold the iust.

a This is the wicked counsel of his enemies to him & his companions, to driue him from the hope of Gods promise.
b All hope of succour is taken away.
c Yet am I innocent, and my cause good.
d Though all things in earth be out of order, yet God will execute iudgement from heauen.
e As in the destruction of Sodome and Gomortha.
f Which they shall drinke euen to the dregs, Ezek. 23. 34.

PSAL. XII.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, hee commendeth the constant veritie that God obserueth in keeping his promises.

¶ To him that excelleth vpon the eight tune. A Psalme of Dauid.

HElpe Lord, for there is not a [a] godly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully euery one with his neighbour, [b] flattering with their lips, and speake with a double heart.

3 The Lord cut off all flattering lips, and the tongue that speaketh proud things:

a Which dare defend the trueth, and shew mercy to the oppressed.
b He meaneth the flatterers of the court, which hurt him more with their tongues then with their weapons.

4 Which haue ſaid, c With our tongue will wee preuaile: our lips are our owne: who is Lord ouer vs?

5 d Now for the oppreſſion of the needie, and for the ſighes of the poore, I wil vp, ſaith the Lord, and will c ſet at liberty him, whom the wicked hath ſnared.

6 The words of the Lord are pure words, as the ſiluer, tried in a fornace of earth, fined ſeuen fold.

7 Thou wilt keepe f them, O Lord: thou wilt preſerue him from this generation for euer.

8 The wicked walke on euery ſide: when they are exalted, g it is a ſhame for the ſonnes of men.

c They thinke themſelues able to perſwade whatſoeuer they take in hand.

d The Lord is moued with the complaints of his, & deliuereth in the end from all dangers.

e Becauſe the Lords word and promiſe is true & vnchangeable, he will performe it, and preſerue the poore from this wicked generation.

f That is, thine, though he were but one man.

g For they ſuppreſſe the godly, and maintaine the wicked.

PSAL. XIII.

1 Dauid as it were ouercome with ſundry and new afflictions, fleeth to God as his onely refuge, 3 and ſo at the length being encouraged through Gods promiſes, hee conceiueth moſt ſure confidence againſt the extreme horrors of death

¶ To him that excelleth. A Pſalme of Dauid.

HOw long wilt thou forget me, O Lord, a for euer? how long wilt thou hide thy face from me?

2 How long ſhall I take b counſel within my ſelfe, hauing wearineſſe dayly in mine heart? how long ſhall mine enemie be exalted aboue me?

3 Behold, and heare mee, O Lord my God: lighten mine eyes, that I ſleepe not in death:

4 Leſt mine enemy ſay, I haue c preuailed againſt him: and they that afflict me, reioyce when I ſlide.

5 But I truſt in thy d mercy: mine heart ſhall reioyce in thy ſaluation: I will ſing to the Lord, becauſe hee hath e dealt louingly with me.

a He declareth that his afflictions laſted a long time, and that his faith fainted not.

b Changing my purpoſe as the wicke man doeth his place.

c Which might be to Gods dishonour, if he did not defend him.

d The mercy of God is the cauſe of our ſaluation.

e Both by the benefits paſt, & by others to come.

PSAL. XIIII.

He deſcribeth the peruerſe nature of men, which were ſo growen to licentiouſnes, that God was brought to vtter contempt. 7 For the which thing although he was greatly grieued, yet being perſwaded that God would ſend ſome preſent remedie, he comforteth himſelfe and others.

¶ To him that excelleth. A Pſalme of Dauid.

THe * foole hath ſayd in his heart, a There is no God: They haue b corrupted, and done an abominable worke: there is none that doeth good.

2 The Lord looked downe from heauen vpon the children of men, to ſee if there were any that would vnderſtand and ſeeke God.

3 c All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquitie know that they eate vp my people, as they eate bread? they call not vpon the Lord.

5 d There they ſhall be taken with feare becauſe God is in the generation of the iuſt.

6 You haue made e a mocke at the counſell of the poore, becauſe the Lord is his truſt.

7 Oh giue ſaluation vnto f Iſrael out of Zion: when the Lord turneth the captiuitie of his people, then Iaakob ſhall reioyce, and Iſrael ſhalbe glad.

Pſal. 53.1.

a He ſheweth that the cauſe of all wickednes is to forget God.

b There is nothing but diſorder and wickedneſſe among them.

c Dauid here maketh compariſon betweene the faithfull and the reprobate: but Saint Paul ſpeaketh the ſame of all men naturally, Rom. 3.10.

d Where they thinke themſelues moſt ſure.

e You mocke them for put their truſt in God.

f He prayeth for the whole Church, whō he is aſſured God wil deliuer: for none but hee onely can doe it.

¶ Note that of the 4. Pſalme, the 5. 6. and 7. verſes which are put into the common tranſlation, and may ſeeme vnto ſome to be left out in this, are not in the ſame Pſalme in the Hebrew text, but are rather put in, more fully to expreſſe the maners of the wicked: and are gathered out of the 5. 140. and 10 Pſalmes, the 59. of the Prophet Iſaiah, and the 36. Pſalme, and are alleaged by S. Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

1 This Pſalme teacheth on what condition God did chuſe the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witneſſe that they were his ſpeciall and holy people.

¶ A Pſalme of Dauid.

LOrd, who ſhall dwell in thy Tabernacle? who ſhall reſt in thine holy mountaine?

2 Hee that a walketh vprightly, and worketh righteouſneſſe, and ſpeaketh the trueth in his heart.

3 Hee that ſlaundereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a falſe report againſt his neighbour.

4 b In whoſe eyes a vile perſon is contemned, but hee honoureth them that feare the Lord: he that ſweareth to his owne hinderance and changeth not.

5 Hee that c giueth not his money vnto vſurie, nor taketh reward againſt the innocent: hee that doeth theſe things, d ſhall neuer be moued.

a First God requireth vprightneſſe of life, next doing well to others, & thirdly truth & ſimplicitie in our words.

b He that ſlandereth not the vngodly in their wickedneſſe.

c To the hinderance of his neighbour.

d That is, ſhall not be caſt forth of the Church as hypocrites.

PSAL. XVI

1 Dauid prayeth vnto God for ſuccour, not for his workes, but for his faiths ſake, 4 Proteſting that he hateth all idolatrie, taking God onely for his comfort and felicitie, 8 Who ſuffereth him to lacke nothing.

¶ Michtam of Dauid.

PReſerue mee, O God: for in thee doe I a truſt.

2 O my ſoule thou haſt ſaid vnto the Lord, Thou art my Lord: my b well doing extendeth not to thee,

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The c ſorowes of them, that offer to another God, ſhall be multiplied: d their offerings of blood will I not offer, neither make * mention of their names with my lips.

5 The Lord is the portion of mine inheritance, and of my cup: thou ſhalt maintaine my lot.

6 The e lines are fallen vnto me in pleaſant places, yea, I haue a faire heritage.

7 I will praiſe the Lord, who hath giuen

Or, a certaine tune.

a He ſheweth that we cannot call vpon God, except we truſt in him.

b Though wee cannot enrich God, yet we muſt beſtow Gods gifts to the vſe of his children.

c As griefe of conſcience and miſerable deſtruction.

d He would neither by outward profeſſion, nor in heart, nor in mouth conſent to their idolatries. *Exod.* 23.13.

e Wherewith my portion is meaſured.

me counsell: my [f] reines also teach me in the nights.

8 I haue set the Lord alwayes before me: for he is at my right hand: therefore I [g] shall not slide.

9 Wherefore [h] mine heart is glad, and my tongue reioyceth: my flesh also doth rest in hope.

10 For thou [i] wilt not leaue my soule in the graue: neither wilt thou suffer thine Holy one to see corruption.

11 Thou wilt shew me the path of life: in thy [k] presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.

f God teacheth me continually by secret inspiration.
g The faithfull are sure to persuere to the end.
h That is, I reioice both in body and in soule.
i This is chiefly meant of Christ, by whose resurrection all his members haue immortality.
k Where God fauoureth, there is perfect felicitie.

PSAL. XVII.

1 Here hee complaineth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus raged without any cause giuen on his part. 6 Therefore hee desireth God to reuenge his innocencie, and deliuer him.

¶ The prayer of Dauid.

HEare [a] the right, O Lord, consider my cry: hearken vnto my prayer of lips vnfained.

2 Let my [b] sentence come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast [c] proued and visited mine heart in the night: thou hast tryed me, and foundest nothing: for I was purposed that my [d] mouth should not offend.

4 Concerning the works of men, by the [e] words of thy lips I kept me from the paths of the cruell man.

5 Stay my steps in thy paths, that my feet doe not slide.

6 I haue called vpon thee: [f] surely thou wilt heare me, O God: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous mercies, thou that art the Sauiour of them that trust in thee, from such as [g] resist thy right hand.

8 Keepe mee as the apple of the eye: hide me vnder the shadow of thy wings,

9 From the wicked that oppresse mee, from mine enemies, which compasse me round about for [h] my soule.

10 They are inclosed in their owne [i] fat, and they haue spoken proudly with their mouth.

11 They haue compassed vs now in our steps: they haue set their eyes to bring down to the ground:

12 Like as a Lion that is greedy of praye, and as it were a Lions whelpe lurking in secret places.

13 Vp Lord, [k] disappoint him: cast him downe: deliuer my soule from the wicked || with thy sword.

14 From men by thine [l] hand, O Lord, from men ‖ of the world, who haue their [m] portion in this life, whose bellies thou fillest with thine hid treasure: their children haue enough, and leaue the rest of their substance for their children.

a My righteous cause.
b The vengeance that thou shalt shew against mine enemies.
c When thy spirit examined my conscience.
d I was innocent toward mine enemie both in deed and thought.
e Though the wicked prouoked me to doe euill for euill, yet thy word kept me backe.
f He was assured that God would not refuse his request.
g For all rebell against thee, which trouble thy Church.
h For their cruelty cannot be satisfied but with my death.
i They are puffe vp with pride, as the stomacke that is choked with fat.
k Stoppe his rage.
‖ Or, which is thy sword.
l By thine heauenly power.
‖ Or, whose tyrannie hath too long endured.
m That that Gods children oft times doe.

15 But I will behold [n] thy face in righteousnesse, and when I [o] awake, I shall be satisfied with thine image.

n This is the full felicity, comforting against all assaults, to haue the face of God and fauourable countenance opened vnto vs.
o And am deliuered out of my great troubles.

PSAL. XVIII.

1 This Psalme is the first beginning of his gratulation and thanksgiuing in the entring into his kingdome, wherein he extolleth and prayseth most highly the marueilous mercies and grace of God, who hath thus preserued & defended him. 32 Also he setteth forth the image of Christs kingdome, that the faithfull may be assured that Christ shal alwayes conquere and ouercome by the vnspeakeable power of his Father, though all the whole world should striue thereagainst.

¶ To him that excelleth. A Psalme of Dauid the seruaunt of the Lord, which spake vnto the Lord the wordes of this song (in the day that the Lord deliuered him from the hand of al his enemies, and from the hand of Saul) and said.

I WIll loue thee dearely, O Lorde my strength.

2 [*a] The Lord is my rocke, and my fortresse, and hee that deliuereth mee, my God and my strength: in him will I trust, my shield, the horne also of my saluation, and my refuge.

3 I will call vpon the Lord, which is worthy to be [b] praised: so shal I be safe from mine enemies.

4 The [c] sorowes of death compassed me, and the flouds of wickednesse made mee afraid.

5 The ‖ sorowes of the graue haue compassed mee about: the snares of death ouertooke mee.

6 But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, & my cry did come before him, euen into his eares.

7 [d] Then the earth trembled, and quaked: the foundations also of the mountaines mooued and shooke, because he was angry.

8 Smoke went out at his nostrels, and a [e] consuming fire out of his mouth: coales were kindled thereat.

9 Hee bowed the heauens also and came downe, and [f] darkenesse was vnder his feete.

10 And hee rode vpon [g] Cherub and did flie, and hee came flying vpon the wings of the winde.

11 Hee made darkenesse his [h] secret place, and his pauilion round about him, euen darkenesse of waters, and cloudes of the ayre.

12 At the brightnesse of his presence his cloudes passed, haile stones and coales of fire.

13 The Lord also thundred in the heauen, and the Highest gaue [i] his voyce, haile stones and coales of fire.

14 Then hee sent out [k] his arrowes and scattered them, and he increased lightnings and destroyed them.

2. *Sam.* 22. 2.
a He vseth this diuersitie of names, to shew that as the wicked haue many meanes to hurt, so God hath many wayes to helpe.
b For none can obtaine their requests of God, that ioyne not his glory with their petition.
c He speaketh of the dangers and malice of his enemies, from the which God had deliuered him.
‖ Or, coards, or cables.
d A description of the wrath of God against his enemies after he had heard his prayers.
e He sheweth how horrible Gods iudgements shalbe to the wicked.
f Darkenesse signifieth the wrath of God, as the cleare light signifieth Gods fauour.
g This is described at large, Psal. 104.
h As a King angry with the people, will not shew himselfe vnto them.
i Thundred, lightned, and hailed.
k His lightnings.

15 And

15 And the chanels of waters were seene, and the [l] foundations of the world were discouered at thy rebuking, O Lord, at the blasting of the breath of thy nostrels.

16 He hath sent downe from aboue, and taken me: he hath drawen me out of many [m] waters.

17 He hath deliuered me from my [n] strong enemie, and from them which hate mee: for they were [o] too strong for me.

18 They preuented mee in the day of my calamitie: but the Lord was my stay.

19 He brought me forth also into a large place, [p] he deliuered me because he fauoured mee.

20 The Lord rewarded me according to my [q] righteousnesse: according to the pureness of mine hands he recompensed me.

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his lawes were before me, and I did not cast away his [r] commaundements from me.

23 I was vpright also with him, & haue kept me from my [t] wickednes.

24 Therefore the Lord rewarded me according to my righteousnesse, & according to the pureness of mine hands in his sight.

25 With the [t] godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt [u] cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God wil lighten my darknesse.

29 For by thee I haue [x] broken through an hoste, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the [y] word of the Lord is tryed in the fire: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mighty saue our God?

32 God girdeth mee with strength, and maketh my [z] way vpright.

33 He maketh my feete like Hindes feete, and setteth me vpon mine [a] high places.

34 He teacheth mine hands to fight: so that a bowe of ‖ brasse is broken with mine armes.

35 Thou hast also giuen mee the [b] shield of thy saluation, and thy right hand hath stayed mee, and thy [c] louing kindnesse hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

37 [d] I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feet.

39 For thou hast girded me with strength to battell: them that rose against me, thou hast subdued vnder me.

40 And thou hast [e] giuen mee the neckes of mine enemies, that I might destroy them that hate me.

41 They [f] cryed, but there was none to saue them, euen vnto the Lord, but he answered them not.

42 Then I did beate them small as the dust before the winde: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered me from the contentions of the people: thou hast made mee the head of the [g] heathen: a people, whom I haue not [h] knowen, shall serue me.

44 Assoone as they heare, they shall obey mee: the stranger shall [i] be in subiection to mee.

45 Strangers shall [k] shrinke away, and feare in their priuie chambers

46 Let the Lord liue, and blessed bee my strength, and the God of my saluation be exalted.

47 It is God that giueth me power to auenge me, & subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set me vp from them that rose against me: thou hast deliuered me from the [l] cruel man.

49 Therefore [m] I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth he vnto his King, and sheweth mercy to his anoynted, euen to Dauid, and to his [n] seed for euer.

l That is, the deepe bottoms were seene, when the red sea was diuided.
m Out of sundry and great dangers.
n To wit, Saul.
o Therefore God sent me succour.
p The cause of Gods deliuerance is his only fauour and loue to vs.
q Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.
r For all his dangers he exercised himselfe in the Law of God.
t I neither gaue place to their wicked tentations, nor to mine own affections.
t Here he speaketh of God according to our capacitie, who sheweth mercy to his, and punisheth the wicked, as is said also, Leuit. 26. 21, 24.
u When their sinne is come to the full measure.
x He attributeth it to God, that he both gaue the victory in the field, and also destroyed the cities of his enemies.
y Be the dangers neuer so many or great, yet Gods promise must take effect.
z Hee giueth good successe to all mine enterprises.
a As towers & forts which hee tooke out of the hands of Gods enemies. ‖ Or, steele.
b To defend me from dangers
c He attributeth the beginning, continuance and increase in wel doing onely to Gods fauour.
d Dauid declareth that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.
e Thou hast giuen them into mine hands to be slaine.
f They that reiect the cry of the afflicted, God will also reiect them, when they cry for helpe: for either paine or feare cause those hypocrites to cry.
g Which dwell round about me.
h The kingdom of Christ is in Dauids kingdom prefigured: who by the preaching of his word bringeth all to his subiection.
i Or, lie: signifying a subiection constrained, and not voluntary.
k Feare shal cause them to be afraid and come forth of their secret holes and holds to seeke pardon.
l That is, Saul who of malice persecuted him.
m This prophecie appertaineth to the kingdome of Christ, and vocation of the Gentiles, as Rom. 15. 9.
n This did not properly appertaine to Salomon, but to Iesus Christ.

PSAL. XIX.

1 To the intent hee might moone the faithfull to a deeper consideration of Gods glory, hee setteth before their eyes the most exquisite workemanship of the heauens with their proportion and ornaments: 8 And afterward calleth them to the Law, wherein God hath reuealed himselfe more familiarly to his chosen people. The which peculiar grace, by commending the Law, he setteth forth more at large.

¶ To him that excelleth. A Psalme of Dauid.

THe *[a] heauens declare the glory of God, and the firmament sheweth the worke of his hands.

2 [b] Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 There is no speach nor [c] language, where their voyce is not heard.

4 Their [d] line is gone forth through all the earth, and their wordes into the ends of the world: in them hath he set a Tabernacle for the sunne.

5 Which commeth forth as a bridegrome out of his [e] chamber, & reioyceth like a mighty

*Rom. 1. 20.
a He reproueth vnto man his ingratitude, seeing the heauens, which are dumbe creatures, set foorth Gods glory.
b The continuall successe of the day & the night is sufficient to declare Gods power and goodnesse.
c The heauens are a Schoolemaster to all nations, be they neuer so barbarous.
d The heauens are as a line of great capitall letters to shew vnto vs Gods glory.
e Or, vaile. The maner was, that the bride and bridegrome should stand vnder a vaile together, and after come forth with great solemnitie, and reioycing of the assembly.

a mightie man to runne his race.

6 His going out is from the ende of the heauen, and his compaſſe is vnto the ends of the ſame, and none is hid from the heate thereof.

7 The [f] Law of the Lord is perfect, conuerting the ſoule, the teſtimony of the Lord is ſure, and giueth wiſdome vnto the ſimple.

8 The ſtatutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are [g] trueth: they are righteous [h] altogether,

10 And more to bee [i] deſired then golde, yea, then much fine gold: ſweeter alſo then hony, and the hony combe.

11 Moreouer by them is thy ſeruant made circumſpect, and in keeping of them there is great [k] reward.

12 Who can vnderſtand his [l] faults: cleanſe me from ſecret faults.

13 Keepe thy ſeruant alſo from [m] preſumptuous ſinnes: let them not reigne ouer me: [n] ſo ſhall I bee vpright, and made cleane from much wickednes.

14 Let the words of my mouth, and the [o] meditation of mine heart be acceptable in thy ſight, O Lord, my ſtrength, and my redeemer.

f Though the creatures cannot ſerue, yet this ought to be ſufficient to leade vs vnto him.

g So that al mans inuentions & intentions are lies.

h Euery one without exception.

i Except Gods word be eſteemed aboue all worldly things, it is contemned.

k For God accepteth our indeuour, though it be ſtill vnperfect.

l Then there is no reward of duetie, but of grace: for where ſinne is, there death is the reward.

m Which are done purpoſely and of malice

n If thou ſuppreſſe my wicked affections by thine holy Spirit.

o That I may obey thee in thought, word and deed.

PSAL. XX.

1 A prayer of the people vnto God, that it would pleaſe him to heare their king, and receiue his ſacrifice which he offred before hee went to battell againſt the Ammonites.

¶ To him that excelleth. A Pſalme of Dauid.

THe [a] Lord heare thee in the day of trouble: the [b] Name of the God of Iaakob defend thee:

2 Send thee helpe from the Sanctuary, and ſtrengthen thee out of Zion.

3 Let him remember all thine offerings, and [c] turne thy burnt offerings into aſhes. Selah:

4 And graunt thee according to thine heart, and fulfill all thy purpoſe.

5 That we may reioyce in thy [d] ſaluation, and ſet vp the banner in the Name of our God, when the Lord ſhall performe all thy petitions.

6 Now [e] know I that the Lord will helpe his anointed, and will heare him from his [f] Sanctuary by the mighty helpe of his right hand.

7 Some truſt in chariots, and ſome in horſes: but we will remember the Name of the Lord our God.

8 [g] They are brought downe and fallen, but we are riſen, and ſtand vpright.

9 Saue Lord: [h] let the King heare vs in the day that we call.

a Hereby Kings are alſo admoniſhed to call to God in their affaires.

b The vertue, power, and grace of God.

c In token that they are acceptable vnto him.

d Granted to the king, in whoſe wealth our felicitie ſtandeth.

e The Church feeleth that God hath heard their petition.

f As by the viſible Sanctuary Gods familiarity appeared toward his people. ſo by the heauenly Is meant his power and Maieſtie.

g The worldlings that put not their onely truſt in God.

h Let the king bee able to deliuer vs by thy ſtrength, when we ſeeke vnto him for ſuccour.

PSAL. XXI.

1 Dauid in the perſon of the people prayſeth God for the victorie, attributing it to God, and not to the ſtrength of man. Wherein the holy Ghoſt directeth the faithfull to Chriſt, who is the perfection of this kingdome.

¶ To him that excelleth. A Pſalme of Dauid.

THe King ſhall [a] reioyce in thy ſtrength, O Lord: yea, how greatly ſhall hee reioyce in thy ſaluation!

2 Thou haſt giuen him his hearts deſire, and haſt not denied him the requeſt of his lips. Selah.

3 For thou [b] diddeſt preuent him with liberall bleſſings, and diddeſt ſet a crowne of pure gold vpon his head.

4 [c] He aſked life of thee, and thou gaueſt him a long life for euer and euer.

5 His glory is great in thy ſaluation: dignity and honour haſt thou laid vpon him.

6 For thou haſt ſet him as [d] bleſſings for euer: thou haſt made him glad with the ioy of thy countenance.

7 Becauſe the King truſteth in the Lord, and in the mercy of the moſt High hee ſhall not ſlide.

8 [e] Thine hand ſhall finde out all thine enemies, and thy right hand ſhall finde out them that hate thee.

9 Thou ſhalt make them like a fiery ouen in time of thine anger: the Lord ſhal deſtroy them in his [f] wrath, and the fire ſhal deuoure them.

10 Their fruit ſhalt thou deſtroy from the earth, and their ſeede from the children of men.

11 For they [g] intended euill againſt thee, and imagined miſchiefe, but they ſhall not preuaile.

12 Therfore ſhalt thou put them [h] apart, and the ſtrings of thy bowe ſhalt thou make ready againſt their faces.

13 [i] Bee thou exalted, O Lord, in thy ſtrength: ſo will we ſing & praiſe thy power.

a When he ſhal ouercome his enemies, and ſo be aſſured of his vocation.

b Thou declaredſt thy liberall fauour toward him before he prayed.

c Dauid did not only obtaine life, but alſo aſſurance that his poſterity ſhould reigne for euer.

d Thou haſt made him thy bleſſings to others, & a perpetual exãple of thy fauour for euer.

e Here he deſcribeth the power of Chriſts kingdom, againſt the enemies thereof.

f This teacheth vs patiently to endure the croſſe till God deſtroy the aduerſary.

g They laid as it were their nets to make Gods power to giue place to their wicked enterpriſes.

h As a marke to ſhoot at.

i Maintaine thy Church againſt thine aduerſaries, that we may haue ample occaſion to praiſe thy Name.

PSAL. XXII.

1 Dauid complained becauſe he was brought into ſuch extremities, that he was paſt all hope: but after he had rehearſed the ſorrowes and griefes wherewith hee was vexed, 10 He recouereth himſelfe from the bottomleſſe pit of tentations, and groweth in hope. And here vnder his owne perſon he ſetteth foorth the figure of Chriſt, whom he did foreſee by the ſpirit of propheſie, that he ſhould marueilouſly and ſtrangely be dealed and abaſed, before his Father ſhould raiſe and exalt him againe.

¶ To him that excelleth vpon ‖ Aiieleth Haſſhahar. A Pſalme of Dauid.

MY [a] God, my God, why haſt thou forſaken me, and art ſo far from mine health, and from the words of my [b] roaring?

2 O my God, I crie by day, but thou heareſt not, and by night, but ‖ haue no audience.

3 But thou art holy, and doeſt inhabite

‖ *Or, the hinde of the morning, and this was the name of ſome common ſong.*

a Here appeareth that horrible conflict which he ſuſteined betweene faith and deſperation.

b Being tormented with extreme anguiſh.

‖ *Or, I ceaſe not.*

the

the [c] praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a [d] worme, and not a man: a shame of men, and the contempt of the people.

7 All they that see mee, haue me in derision: they make a mowe and nod the head, saying,

8 ‡* He trusted in the Lord, let him deliuer him: let him saue him, seeing he loueth him.

9 But thou diddest draw me out of the [e] wombe: thou gauest mee hope, euen at my mothers breasts.

10 I was cast vpon thee, euen from [f] the wombe: thou art my God from my mothers belly.

11 Be not far from me, because trouble is neere: for there is none to helpe me.

12 Many yong buls haue compassed me: mightie ᵍ bulles of Bashan haue closed mee about.

13 They gape vpon mee with their mouthes, as a ramping and roaring lion.

14 I am like [h] water powred out, and all my bones are out of ioynt: mine heart is like wax: it is molten in the middes of my bowels.

15 My strength is dried vp like a potsherd, and my tongue cleaueth to my tawes, and thou [i] hast brought mee into the dust of death.

16 For dogges haue compassed mee, and the assemblie of the wicked haue inclosed mee: they [k] pearced mine hands and my feete.

17 I may tell all my bones: yet they behold and looke vpon mee.

18 They part my garments among them, and cast lots vpon my vesture.

19 But be not thou farre off, O Lord, my strength: hasten to helpe mee.

20 Deliuer my soule from the sword: my [l] desolate soule from the power of the dog.

21 [m] Saue me from the lions mouth, and answere mee in sauing me from the hornes of the vnicornes.

22 * I will declare thy Name vnto my brethren: in the mids of the Congregation will I praise thee, saying,

23 [n] Praise the Lorde, yee that feare him: magnifie yee him, all the seede of Iaakob, and feare yee him, all the seede of Israel.

24 For he hath not despised nor abhorred the affliction of the * poore: neither hath he hid his face from him, but when hee called vnto him, he heard.

25 My praise shall be of thee in the great congregation: my [e] vowes will I performe before them that feare him.

26 [q] The poore shall eate and be satisfied: they that seeke after the Lord, shall praise him: your heart shall liue for euer.

27 All the endes of the world shall remember themselues, and turne to the Lord: and all the kinreds of the nations shall worship before thee.

28 For the kingdome is the Lords, and he ruleth among the nations.

29 All they that be fat [r] in the earth, shall eate and worship: all they that goe downe into the dust, shall bow before him, [s] euen he that cannot quicken his owne soule.

30 [t] Their seede shall serue him: it shall be counted vnto the Lord for a generation.

31 They shall come, and shall declare his righteousnesse vnto a people that shall bee borne, because he hath [u] done it.

c He meaneth the place of praising, euen the Tabernacle: or els it is so called, because hee gaue the people continually occasion to praise him.

d And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the vnspeakeable loue of God toward man, ẏ he would thus abase his Son for our sakes

‖Or, *rolled vpon God.*

Matth. 27. 43.

e Euen from my birth thou hast giuen me occasion to trust in thee.

f For except Gods prouidence preserue the infants, they should perish a thousand times in the mothers wombe.

g He meaneth, that his enemies were so fatte, proud and cruel, that they were rather beasts then men.

h Before hee spake of the crueltie of his enemies, and now he declareth the inward griefes of the minde, so that Christ was tormented both in soule and body.

i Thou hast suffered me to be without all hope of life.

k Thus Dauid complaineth, as though he were nailed by his enemies both hands and feete: but this was accomplished in Christ.

l My life that is solitary left alone, and forsaken of all, Psal. 35. 17. and 25. 16. m Christ is deliuered with a more mighty deliuerance by ouercomming death, then if he had not tasted death at all. *Heb.* 2. 12. n He promiseth to exhort the Church, that they by his example might praise the Lord. o The poore afflicted are comforted by this example of Dauid, or Christ.

p Which were sacrifices of thanksgiuing, which they offered by Gods commaundement, when they were deliuered out of any great dager,

q He doeth allude still to the sacrifice.

r Though the poore be first named, as verse 26, yet the wealthy are not separated from the grace of Christs kingdome.

s In whom there is no hope that he shal recouer life: so neither poore nor rich, quick nor dead shal be reiected from his kingdome.

t Meaning the posterity which the Lord keepeth as a seede to the Church to continue his praise among men.

u That is, God hath fulfilled his promise.

PSAL. XXIII.

1 Because the Prophet had proued the great mercies of God at diuers times, and in sundry maners, hee gathereth a certaine assurance, fully perswading himselfe that God will continue the very same goodnesse toward him for euer.

A Psalme of Dauid.

THe Lord is my * shepheard, [a] I shall not want.

2 Hee maketh mee to rest in greene pasture, and leadeth me by the still waters.

3 He [b] restoreth my soule, and leadeth me in the [c] paths of righteousnes for his Names sake.

4 Yea, though I should walke through the valley of the [d] shadow of death, I will feare no euill: for thou art with me: thy rod and thy staffe, they comfort me.

5 Thou doest prepare a [e] table before me in the sight of mine aduersaries: thou doest [f] anoynt mine head with oyle, and my cup runneth ouer.

6 Doubtlesse, kindnesse & mercy shall follow me all the dayes of my life, & I shall remaine a long season in the [g] house of ẏ Lord.

Isa 40. 11. *ier.* 23. 5. *ezek.* 34. *ioh.* 10. 11. 1. *pet.* 2. 25.

a He hath care ouer me, and ministreth vnto me all things.

b He comforteth or refresheth me.

c Plaine, or straight wayes.

d Though hee were in danger of death, as the sheepe that wandreth in the darke valley without his shepheard.

e Albeit his enemies sought to destroy him, yet God deliuereth him, & dealeth most liberrally with him in despite of them.

f As was the maner of great feasts.

g He setteth not his felicity in the pleasures of this world, but in the feare and seruice of God.

PSAL. XXIIII.

1 Albeit the Lord God hath made, and gouerneth all the worlde, yet toward his chosen people his gracious goodnesse doeth most abundantly appeare, in that among them hee will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they doe enter aright into this Sanctuarie, which are the true worshippers of God, purged from the sinfull filth of this world. 7 Finally hee magnifieth Gods grace for the building of the Temple, to the end he might stirre vp all the faithfull to the true seruice of God.

A Psalme of Dauid.

THe earth * is the Lords, & all that therein is: the world & they that dwell therein.

Deut. 10. 14. *iob.* 38. 34. 1. *cor.* 10. 26.

2 For

a He noteth two things: the one, that the earth to mans iudgement seemeth aboue the waters: and next that God miraculously preserueth the earth that it is not drowned with the waters which naturally are aboue it.
b Though circumcision separate the carnall seed of Iaakob from the Gentiles, yet he that seeketh God, is the true Iaakob, and the very Israelite.

2 For he hath founded it vpon the [a] seas: and established it vpon the floods.
3 Who shall ascend into the mountaine of the Lord? and who shall stand in his holy place?
4 Euen he that hath innocent hands, and a pure heart: which hath not lift vp his mind vnto vanitie, nor sworne deceitfully.
5 He shall receiue a blessing from the Lord, and righteousnes from the God of his saluation.
6 This is the [b] generation of them that seeke him, of them that seeke thy face, this is Iaakob. Selah.
7 [c] Lift vp your heads, ye gates, and be ye lift vp, ye euerlasting dores, and the king of glorie shall come in.
8 Who is this King of glorie? the Lord, strong and mightie, euen the Lord mighty in battell.
9 Lift vp your heads, ye gates, and lift vp your selues, ye euerlasting dores, and the King of glorie shall come in.
10 Who is this King of glorie? the Lord of hosts, he is the king of glorie. Selah.

c Dauid desireth the building vp of the Temple, wherein the glory of God should appeare, and vnder the figure of this Temple, he also prayeth for the spiritual Temple, which is eternall, because of the promise which was made to the Temple, as it is written, Psal. 132. 14.

PSAL. XXV.

1 The Prophet touched with the consideration of his sinnes, and also grieued with the cruel malice of his enemies, 6 Prayeth to God most feruently to haue his sinnes forgiuen, 7 Especially such as he had committed in his youth. Hee beginneth euery verse according to the Ebrew letters, two or tree except.

¶ A Psalme of Dauid.

a I put not my trust in any worldly thing.
b That thou wilt take away mine enemies, which are thy rods. *Isa. 28. 26.*
rom. 10. 11.
c Retaine me in the faith of thy promise, that I swarue not on any side.
d Constantly, and against all tentations.
e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.

VNto thee, [a] O Lord lift I vp my soule.
2 My God, I [b] trust in thee: let me not be confounded: let not mine enemies reioyce ouer me.
3 * So all that hope in thee, shall not bee ashamed: but let them be confounded, that transgresse without cause.
4 [c] Shew me thy wayes, O Lord, and teach me thy paths.
5 Lead me forth in thy trueth, and teach me: for thou art the God of my saluation: in thee doe I trust [d] all the day.
6 Remember, O Lord, thy tender mercies and thy louing kindnesse: for they haue bene for euer.
7 Remember not the [e] sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou me, euen for thy goodnesse sake, O Lord.
8 Gracious and righteous is the Lord: therefore will hee [f] teach sinners in the way.
9 Them that be meeke, will hee [g] guide in iudgement, and teach the humble his way.
10 All the pathes of the Lord are mercie and trueth vnto such as keepe his couenant and his testimonies.

f That is, call them to repentance. g Hee will gouerne and comfort them that are truely humbled for their sinnes.

11 For thy [h] Names sake, O Lord, be mercifull vnto mine iniquitie, for it is great.
12 What [i] man is hee that feareth the Lord? him will hee teach the way that he shall [k] chuse.
13 His soule shall dwell [l] at ease, and his seed shall inherite the land.
14 The [m] secret of the Lord is reuealed to them that feare him: & his couenant to giue them vnderstanding.
15 Mine eyes are euer toward the Lord: for he will bring my feet out of the net.
16 Turne thy face vnto me, & haue mercy vpon me: for I am desolate and poore.
17 The sorrowes of mine heart [n] are enlarged: draw me out of my troubles.
18 Looke vpon mine affliction and my trauaile, and forgiue all my sinnes.
19 Beholde mine [o] enemies, for they are many, and they hate me with cruel hatred.
20 Keepe my soule and deliuer me: let me not be confounded, for I trust in thee.
21 Let [p] mine vprightnes and equity preserue me: for my hope is in thee.
22 Deliuer Israel, O God, out of all his troubles.

h And for none other respect.
i Meaning, the number is very small.
k He will direct such with his spirit to follow the right way.
l He shall prosper both in spirituall and corporall things.
m His counsell contained in his word, whereby he declareth that he is the protector of the faithfull.
n My griefe is increased, because of mine enemies crueltie.
o The greater that his afflictions were, and the more that his enemies increased, the more neere felt hee Gods helpe.
p Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

PSAL XXVI.

1 Dauid oppressed with many iniuries, finding no helpe in the world, calleth for aid from God: and assured of his integritie toward Saul, desireth God to bee his iudge, & to defend his innocency. 6 Finally, he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to bee in the company of the faithfull in the congregation of God whence he was banished by Saul, promising integritie of life, and open praises and thanksgiuing.

¶ A Psalme of Dauid.

a He fleeth to God to be the Iudge of his iust cause, seeing there is no equitie among men.
b My very affections and inward motions of the heart.
c He sheweth what stayed him that he did not recompense euil for euill.
d He declareth that they cannot walke in simplicitie before God, that delight in the companie of the vngodly.

IUdge mee, [a] O Lord, for I haue walked in mine innocencie: my trust hath beene also in the Lord: therefore [c] shall I not slide.
2 Proue me, O Lord, and try me: examine my [b] reines, and mine heart.
3 For thy [c] louing kindnesse is before mine eyes: therefore haue I walked in thy trueth.
4 I haue not [d] haunted with vaine persons, neither kept company with the dissemblers.
5 I haue hated the assembly of the euill, and haue not companied with the wicked.
6 I will [e] wash mine hands in innocency, O Lord, and compasse thine altar,
7 That I may declare with the voyce of thanksgiuing, & set forth all thy wondrous workes.
8 O Lord, I haue loued the habitation of thine house, and the place where thine honor dwelleth.
9 [f] Gather not my soule with the sinners, nor my life with the bloody men:

e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee. f Destroy me not in the ouerthrow of the wicked.

10 In whose hands is wickednesse, and their right hand is full of bribes.

11 But I will walke in mine innocency: redeeme me therefore, & be mercifull vnto me.

12 My foot standeth in [b] vprightnesse: I will praise thee, O Lord, in the Congregations.

p Whose cruell hands do execute the malicious deuices of their hearts.

h I am preserued from my enemies by the power of God, and therefore will praise him openly.

PSAL. XXVII.

1 Dauid maketh this Psalme being deliuered from great perils, as appeareth by the prayses and thankesgiuing annexed: 6 Wherein we may see the constant faith of Dauid against the assaults of all his enemies. 7 And also the end wherefore he desireth to liue and to be deliuered, onely to worship God in his Congregation.

¶ A Psalme of Dauid.

THe Lord is my [a] light and my saluation, whome shall I feare? the Lord is the strength of my life, of whom shall I bee afraid?

2 When the wicked, euen mine enemies and my foes came vpon mee to eate vp my flesh, they stumbled and fell.

3 Though an hoste pitched against me, mine heart should not bee afraide: though warre bee raised against mee, I will trust in [b] this.

4 [c] One thing haue I desired of the Lord ỳ I will require, euen that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord, and to visite his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle: in the secret place of his pauilion shall he hide mee, and set me vp vpon a rocke.

6 [d] And now shall hee lift vp mine head aboue mine enemies roumd about me: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing and praise the Lord.

7 Hearken vnto my voyce, O Lord, when I cry: haue mercie also vpon mee, and heare mee.

8 When thou saydest, *Seeke ye my face, mine heart answered vnto thee, O Lord, I will seeke thy face.

9 Hide not therefore thy face from me, nor cast thy seruant away in displeasure: thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

10 [f] Though my father and my mother should forsake mee, yet the Lord wil gather me vp.

11 Teach me thy way, O Lord, and lead me in a right path, because of mine enemies.

12 Giue me not vnto the [g] lust of mine aduersaries: for there are false witnesses risen vp against me, and such as speake cruelly.

13 I should haue fainted, except I had beleeued to see the goodnesse of the Lord [h] in the land of the liuing.

14 [i] Hope in the Lord: be strong, and hee shall comfort thine heart, and trust in the Lord.

a Because he was assured of good successe in all his dangers, and that his saluation was surely layd vp in God, he feared not the tyranny of his enemies.

b That God will deliuer me, and giue my faith the victory.

c The losse of countrey, wife, and all worldly commodities grieue me not in respect of this one thing, that I may not praise thy Name in the mids of the congregation.

d Dauid assured himselfe by the spirit of prophesie, that he should ouercome his enemies and serue God in his Tabernacle.

* He groundeth vpon Gods promise, and sheweth that he is most willing to obey his commandement.

f He magnifieth Gods loue toward his, which farre passeth the most tender loue of parents toward their children.

g But either pacifie their wrath, or bridle their rage. h In this present life before I die, as Isa. 38. 11. i Hee exhorteth himselfe to depend on the Lord, seeing he neuer failed in his promises.

PSAL. XXVIII.

1 Being in great feare and heauinesse of heart to see God dishonoured by the wicked, he desireth to be rid of them, 4 and cryeth for vengeance against them, And at length assureth himself that God hath heard his prayer, 9 Vnto whose tuition he commendeth all the faithfull.

¶ A Psalme of Dauid.

VNto thee, O Lord, doe I cry: O my strength, be not deafe toward me, lest if thou answere mee not, I be [a] like them that goe downe into the pit.

2 Heare the voice of my petitions, when I crie vnto thee, when I hold vp my hands toward thine [b] holy Oracle.

3 [c] Draw me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.

4 [d] Reward them according to their deeds and according to the wickednes of their inuentions: recompense them after the worke of their hands: render them their reward.

5 For they regard not the workes of the Lord, nor the operation of his hands, therefore [e] breake them downe, and build them not vp.

6 [f] Praised be the Lord, for he hath heard the voyce of my petitions.

7 The Lord is my strength and my shield: mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, and with my song will I praise him.

8 The Lord is [g] their strength, & he is the strength of the deliuerances of his anointed.

9 Saue thy people, and blesse thine inheritance: feed them also, & exalt them for euer.

a He counteth himself as a dead man, till God shew his fauour toward him, and grant him his petition.

b He vsed this outward meanes to help the weaknes of his faith: for in that place was the arke, and there God promised to shew the tokens of his fauour.

c Destroy not the good with the bad.

d He thus prayeth in respect of Gods glory, and not for his owne cause, being assured that God would punish the persecuters of his Church.

e Let them be vtterly destroyed, as Malac. 1. 4. f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his praises. g Meaning his souldiers, who were as meanes, by whom God declared his power.

PSAL. XXIX.

1 The Prophet exhorteth the Princes & rulers of the world (which for the most part thinke there is no God,) 3 At the least to feare him for the thunders, and tempests, for feare whereof all creatures tremble. 11 And though thereby God threatneth sinners, yet is he alwayes mercifull to his, and mooueth them thereby to praise his Name.

¶ A Psalme of Dauid.

GIue vnto the Lord, ye [a] lions of the mighty: giue vnto the Lord glory & strength.

2 Giue vnto the Lord glory due vnto his Name: worship the Lord in the glorious Sanctuarie.

3 The [b] voice of the Lord is vpon the waters: the God of glory maketh it to thunder, the Lord is vpon the great waters.

4 The voyce of the Lord is mightie: the voyce of the Lord is glorious.

5 The [c] voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 Hee maketh them also to leape like a calfe: Lebanon also & [d] Shirion like a yong Vnicorne.

7 The voyce of the Lord diuideth the

a He exhorteth the proud tyrans to humble themselues vnder Gods hand, & not to be inferior to brute beastes & dumbe creatures.

b The thunder claps that are heard out of the clouds ought to make the wicked to tremble for feare of Gods anger.

c That is, the thunder bolt breaketh the most strong trees, and shall men thinke their power to be able to resist God? d Called also Heron.

e flames of fire.

8 The voice of the Lord maketh the wilderneſſe to tremble: the Lord maketh the wilderneſſe of f Kadeſh to tremble.

9 The voice of the Lorde maketh the hindes to g calue, and h diſcouereth the forreſts: therefore in his i Temple doth euery man ſpeake of his glory.

10 The Lord ſitteth vpon the k flood, and the Lord doth remaine King for euer.

11 The Lord ſhall giue ſtrength vnto his people: the Lord ſhall bleſſe his people with peace.

e It cauſeth the lightnings to ſhoote and glide.
f In places moſt daſolate, whereas ſeemeth there is no preſence of God.
g For feare maketh them to caſt their calues.
h Maketh the trees bare, or pierceth the moſt ſecret places.
i Though the wicked are nothing moued with theſe ſights, yet the faithfull praiſe God.
k To moderate the rage of the tempeſt and waters, that they deſtroy not all.

PSAL. XXX.

1 When Dauid was deliuered from great danger, he rendred thanks to God, exhorting others to doe the like, and to learne by his example, that God is rather mercifull then ſeuere and rigorous towards his children. 7 And alſo that the fall from proſperitie to aduerſitie is ſudden. 18 This done he returneth to prayer, promiſing to praiſe God for euer.

¶ * A Pſalme or ſong of the * dedication of the a houſe of Dauid.

I Will magnifie thee, O Lord: b for thou haſt exalted me, and haſt not made my foes to reioyce ouer me.

2 O Lord my God, I cried vnto thee, and thou haſt c reſtored me.

3 O Lord, thou haſt brought vp my d ſoule out of the graue: thou haſt reſtored me from them that goe downe into the pit.

4 Sing prayſes vnto the Lord, yee e his Saints, & giue thanks f before the remembrance of his holineſſe.

5 * For he endureth but a while in his anger: but in his fauour is life, weeping may abide at euening, but ioy commeth in the morning.

6 And in my g proſperitie I ſayd, I ſhall neuer be moued.

7 For thou Lord of thy goodneſſe haddeſt made my h mountaine to ſtand ſtrong: but thou diddeſt hide thy face, and I i was troubled.

8 Then cryed I vnto thee, O Lord, and prayed to my Lord.

9 What profit is there in my blood, when I go downe to the pit? ſhall the duſt k giue thankes vnto thee, or ſhall it declare thy truth?

10 Heare, O Lord, and haue mercie vpon me: Lord, be thou mine helper.

11 Thou haſt turned my mourning into ioy: thou haſt looſed my ſacke and girded me with gladneſſe.

12 Therefore ſhall my l tongue praiſe thee and not ceaſe: O Lord my God, I will giue thankes vnto thee for euer.

3. Sam. 7. 2. Deut. 20. 5.
a After that Abſalom had polluted it with moſt filthy fornicatiõ.
b He condemneth them of great ingratitude which doe not praiſe God for his benefits.
c Reſtored from the rebellion of Abſalom.
d Meaning, that he eſcaped death moſt narrowly.
e The word ſignifieth them that haue receiued mercie, and ſhew mercie liberally vnto others.
f Before his Tabernacle.
Pſal. 145. 8. Iſai. 54. 8.
2 Sam. 4. 17.
g I put too much confidence in my quiet ſtate, as Ier. 31. 18. 2. chr. 32. 24, 25.
h I thought thou hadſt eſtabliſhed me in Zion moſt ſurely.
i After that thou hadſt withdrawen thine helpe, I felt my miſerie.
k Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he would liue to praiſe his Name, which is the end of mans creation.
l Becauſe thou haſt preſerued me, that my tongue ſhould praiſe thee, I will not be vnmindfull of my duety.

PSAL. XXXI.

1 Dauid deliuered from ſome great danger, firſt rehearſeth what meditation he had by the power of faith, when death was before his eyes, his enemie being ready to take him. 15 Then he affirmeth that the fauour of God is alwayes ready to thoſe that feare him. 20 Finally, he exhorteth all the faithfull to truſt in God, and to loue him, becauſe he preſerueth & ſtrengtheneth them, as they may ſee by his example.

¶ To him that excelleth. A Pſalme of Dauid.

IN * thee, O Lord, haue I put my truſt: let me neuer be confounded: deliuer me in thy a righteouſnes.

2 Bow downe thine eare to mee: make haſte to deliuer mee: be vnto mee a ſtrong rocke, and an houſe of defence to ſaue me.

3 For thou art my rocke and my fortreſſe: therefore for thy Names ſake direct mee and guide me.

4 Draw mee out of the b net, that they haue layed priuily for mee: for thou art my ſtrength.

5 Into thine c hand I commend my ſpirit: for thou haſt redeemed me, O Lord God of truth.

6 I haue hated them that giue themſelues to deceitfull vanities: for I d truſt in the Lord.

7 I will be glad and reioyce in thy mercie: for thou haſt ſeene my trouble: thou haſt knowen my ſoule in aduerſities.

8 And thou haſt not ſhut me vp in y hand of the enemie, but haſt ſet my feet at e large.

9 Haue mercy vpon mee, O Lorde, for I am in trouble: mine f eye, my ſoule, and my belly are conſumed with griefe.

10 For my life is waſted with heauines, and my yeeres with mourning: my ſtrength faileth for my paine, and my bones are conſumed.

11 I was a reproch among all mine enemies, but eſpecially among my neighbours: and a feare to mine acquaintance, h who ſeeing me in the ſtreet, fled from me.

12 I am forgotten as a dead man out of minde: I am like a broken veſſell.

13 For I haue heard the rayling of i great men: feare was on euery ſide, while they conſpired together againſt me, and conſulted to take my life.

14 But I truſted in thee, O Lord, I ſaid, k Thou art my God.

15 My l times are in thine hand: deliuer me from the hand of mine enemies, and from them that perſecute me.

16 Make thy face to ſhine vpon thy ſeruant, and ſaue me through thy mercy.

17 Let me not be confounded, O Lorde: for I haue called vpon thee: let the wicked be put to confuſion, and m to ſilence in the graue.

18 Let the lying lips bee made dumbe, which cruelly, proudly & ſpitefully ſpeake againſt the righteous.

19 How great is thy goodnes, which thou n haſt laid vp for them that feare thee, & done to them that truſt in thee, euen before the ſonnes of men!

Pſal. 71. 1.
a For then God declareth himſelf iuſt, when he preſerueth his, according as hee hath promiſe
b Preſerue mee from the craftie counſels & ſubtil practiſes of mine enemies.
c He deſireth God not only to take care for him in this life, but that his ſoule may be ſaued after this life.
d This affection ought to be in al Gods children, to hate whatſoeuer thing is not grounded vpon a ſure truſt in God as deceitfull and vaine.
e Largenes ſignifieth comfort, as ſtraitnes, ſorrow and perill.
f Meaning, that his ſorow and torment had continued a great while.
g Mine enemies had drawen all men to their part againſt me, euen my chief friends.
h They were afraid to ſhew me any token of friendſhip.
i They that were in authoritie cõdemned mee as a wicked doer.
k I had this teſtimony of conſcience, that thou wouldeſt defend mine innocencie.
l Whatſoeuer changes come thou gouerneſt them by thy prouidence.
m Let death deſtroy them to the intent that they may hurt no more.
n The treaſures of Gods mercies are alwayes layde vp in ſtore for his children, albeit at all times they doe not enioy them.

20 Thou

‡ Ebr. in the secret of thy face.

o That is, in a place where they shall haue thy comfort, and be hid safely frō the enemies pride.

p Meaning, there was no citie so strong to preserue him, as the defence of Gods fauour.

q And so by my rashnesse and infidelity deserued to haue bene forsaken. [Or, yet that feele his mercies.

r Be constant in your vocation, and God will confirme you with heauenly strength.

20 Thou doest hide them ‡ [o] priuily in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle from the strife of tongues.

21 Blessed be the Lord: for he hath shewed his marueilous kindnesse toward me in a [p] strong citie.

22 Though I said in mine [q] haste, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cried vnto thee.

23 Loue ye the Lord all his ‖ Saints: for the Lord preserueth the faithfull, and rewardeth abundantly the proud doer.

24 All ye that trust in the Lord, be strong, and he shall establish your heart.

PSAL. XXXII.

1 Dauid punished with grieuous sickneſſe for his ſinnes, counteth them bleſſed to whom God doeth not impute their tranſgreſſion. 5 And after that he had confeſſed his ſinnes, and obtained pardon, 6 He exhorteth the wicked men to liue godly, 11 And the good to reioyce.

¶ A Psalme of Dauid to giue [a] instruction.

BLessed is hee whose wickednesse is [b] forgiuen, and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth not iniquitie, and in whose spirit there is no guile.

3 When I held me [c] tongue, my bones consumed, or when I [d] roared all the day.

4 (For thine hand is heauy vpon me, day and night: and my moisture is turned into the drought of Summer. Selah.)

5 Then I [e] acknowledged my sinne vnto thee, neither hidde I mine iniquitie: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne. Selah.

6 Therfore shall euery one that is godly, make his prayer vnto thee in a [f] time when thou mayest be found: surely in the flood of great waters [g] they shal not come neere him.

7 Thou art my secret place: thou preseruest me from trouble: thou compassest me about with ioyfull deliuerance. Selah.

8 I will [h] instruct thee, and teach thee in the way that thou shalt goe, and I wil guide thee with mine eye.

9 Be ye not like an horse, or like a mule, which vnderstand not: whose [i] mouthes thou doest bind with bit & bridle, lest they come neere thee.

10 Many sorrowes shal come to the wicked: but he that trusteth in the Lord, mercy shall compasse him.

11 Be glad ye righteous, and [k] reioyce in the Lord, and be ioyfull all yee that are vpright in heart.

a Concerning the free remission of sinnes, which is § chiefest point of our faith.

b To be iustified by faith, is to haue our sinnes freely remitted & to be reputed iust, Rom. 4. 6.

c Between hope and despaire.

d Neither by silence nor crying found I ease: signifying, that before the sinner be recōciled to God he feeleth a perpetuall torment.

e He sheweth § as Gods mercy is the only cause of forgiuenesse of sins, so the meanes therof are repentance and confession, which proceed of faith.

f When necessity causeth him to seeke to thee for helpe, Isa. 55. 6.

g To wit, the waters & great dangers.

h Dauid promiseth to make the rest of Gods childrē partakers of § benefits which he felt, and that he will diligently look & take care to direct them in the way of saluation.

i If men can rule bruit beasts, thinke they that God will not bridle and tame their rage?

k He sheweth that peace and ioy of conscience in the holy Ghost, is the fruit of faith.

PSAL. XXXIII.

1 Hee exhorteth good men to praise God, for that hee hath not onely created all things, and by his prouidence gouerneth the same, but also is faithfull in his promises. 10 He vnderstandeth mans heart & scattereth the counsell of the wicked, 16 So that no man can bee preserued by any creature or mans strength: but they that put their confidence in his mercy, shall be preserued from all aduersities.

REioice in the Lord, O ye righteous: for it [a] becometh vpright men to be thankfull.

2 Praise § Lord with harpe: sing vnto him with viole, and [b] instrument of ten strings.

3 Sing vnto him a new song: sing cheerfully with a loud voyce.

4 For the [c] word of § Lord is righteous, and all his [d] workes are faithfull.

5 He [e] loueth righteousnes & iudgment: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.

7 He [f] gathereth the waters of the sea together as vpon an heape, and layeth vp the depths in his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he spake, and it was done: he commanded, and it ‖ stood.

10 The Lord breaketh the [g] counsell of the heathen, and bringeth to nought the deuises of the people.

11 The counsell of the Lord shall stand for euer, & the thoughts of his heart throughout all ages.

12 Blessed is that nation, whose [h] God is the Lord: euen the people that he hath chosen for his inheritance.

13 The Lord [i] looketh downe from heauen, and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth al them that dwel in the earth.

15 He [k] fashioneth their hearts euery one, and vnderstandeth all their workes.

16 The [l] King is not saued by the multitude of an host, neither is the mightie man deliuered by great strength.

17 A horse is a vaine helpe, and shall not deliuer any by his great strength.

18 Behold, [m] the eye of the Lord is vpon them that feare him, and vpon them that trust in his mercie,

19 To deliuer their soules from death, and to preserue them in famine.

20 [n] Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercie, O Lord, be vpon vs, as we trust in thee.

a It is the duety of the godly to set forth the praises of God for his mercy & power shewed toward them.

b To sing on instruments was a part of the ceremoniall seruice of the Temple, which doeth no more appertaine vnto vs then the sacrifices, censings and lights.

c That is, counsell or commandement in gouerning the world.

d That is, the effect & execution.

e Howsoeuer the world iudgeth of Gods works, yet he doth al things according to iustice and mercy.

f By the creation of the heauens & beautifull ornament, with the gathering also of the waters he setteth forth the power of God, that all creatures might feare him.

‖ Or, was created.

g No counsell can preuaile against God but he defeateth it, and it shall haue euill successe.

h He sheweth that all our felicitie standeth in this, that § Lord is our God.

i He proueth that all things are gouerned by Gods prouidence, and not by fortune.

k Therefore he knoweth their wicked interprises.

l If kings and the mighty of the world cannot be saued by worldly means, but only by Gods prouidence, what haue others to trust in, that haue not like meanes?

m God sheweth that toward his of his mercy, which man by no means is able to compasse.

n Thus he speaketh in the name of § whole Church, which only depend on Gods prouidence.

PSAL. XXXIIII.

1 After Dauid had escaped Achish, according as it is written in the 1. Sam. 21. 11. whom in this title hee calleth Abimelech, (which was a generall name to all the kings of the Philistims) he prayseth God for his deliuerance, 3 Prouoking all others by his

his example to trust in God, to feare and serue him: 7 Who defendeth the godly with his Angels, 16 And vtterly destroyeth the wicked in their sinnes.

¶ A Psalme of Dauid, when he changed his behauiour before Abimelech, who drone him away, and he departed.

I Will [a] alway giue thankes vnto the Lord: his praise shalbe in my mouth continually.

2 My soule shall glory in the Lord: the [b] humble shall heare it, and be glad.

3 Prayse ye the Lord with me, and let vs magnifie his Name together.

4 I sought the Lord, and he heard mee: yea, he deliuered me out of all my [c] feare.

5 They [d] shall looke vnto him, and run to him, and their faces shall not be ashamed, saying,

6 This poore man cried, and the Lord heard him, and saued him out of all his troubles.

7 The [e] Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

8 Tast ye & see, how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.

10 The [f] lions doe lacke, and suffer hunger, but they which seeke the Lord, shall [g] want nothing that is good.

11 Come children, hearken vnto mee: I will teach you the [h] feare of the Lord.

12 * What man is hee that desireth life, and loueth long dayes for to [i] see good?

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

14 Eschew euill, and doe good: seeke peace, and follow after it.

15 The eies of the Lord are vpon the righteous, and his eares are open vnto their crie.

16 But the [k] face of the Lord is against them that doe euill, to cut off their remembrance from the earth.

17 The righteous crye, and the Lord heareth them, & deliuereth them out of all their troubles.

18 The Lord is neere vnto them that are of a [l] contrite heart, and will saue such as be afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

20 [m] He keepeth all his bones: not one of them is broken.

21 But malice shall slay the [n] wicked: and they that hate the righteous, shall perish.

22 The Lord [o] redeemeth the soules of his seruants: and none that trust in him, shal perish.

a He promiseth neuer to become vnmindfull of Gods great benefit for his deliuerance.
b They that are beaten downe with the experience of their owne euils.
c Which I conceiued for the dangers wherein I was.
d They shall be bold to flee to thee for succour, when they shall see thy mercies toward me.
e Though Gods power be sufficient to goue ne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.
f The godly by their patient obedience profit more then they, which rauine and spoyle.
g If they abide the last triall.
h That is, the true religion & worship of God. 1. Pet. 3. 10.
i Seeing all men naturally desire felicitie, he wondereth why they cast themselues willingly into misere.
k The anger of God doth not onely destroy the wicked but also aboliseth their name for euer.
l When they seeme to be swallowed vp with afflictions, then God is at hand to deliuer them. m And as Christ saith, all the haires of his head n Their wicked enterprises shall turne to their owne destruction. o For when they seeme to be ouercome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

PSAL. XXXV.

1 So long as Saul was enemy to Dauid, all that had any authority vnder him, to flatter their king (as is the course of the world) did also most cruelly persecute Dauid: against whom he prayeth God to pleade and to auenge his cause, 8 that they may be taken in their nets and snares, which they laid for him, that his innocency may be declared, 27 and that the innocent (which taketh part with him) may reioyce and prayse the Name of the Lord, that thus deliuereth his seruant, 28 And so he promiseth to speake forth the iustice of the Lord, and to magnifie his Name all the dayes of his life.

¶ A Psalme of Dauid.

PLeade thou my [a] cause, O Lord, with them that striue with mee: fight thou against them that fight against me.

2 [b] Lay hand vpon the shield and buckler, and stand vp for mine helpe.

3 Bring out also the speare, and stop the way against them that persecute me: say vnto my [c] soule, I am thy saluation.

4 Let them bee confounded and put to shame [d] that seeke after my soule: let them be turned backe & brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the wind, and let the Angel of the Lord [e] scatter them.

6 Let their way be darke & slippery: and let the Angel of the Lord persecute them.

7 For [f] without cause they haue hid the pit and their net for me: without cause haue they digged a pit for my soule.

8 Let destruction come vpon [g] him at vnwares, and let his net that he hath laid priuily, take him: let him fall into [h] the same destruction.

9 Then my soule shall bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All my [i] bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him! yea, the poore, and him that is in miserie, from him that spoyleth him!

11 [k] Cruell witnesses did rise vp: they asked of me things that I knew not.

12 They rewarded me euill for good, to [l] haue spoyled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke, I humbled my soule with fasting: and my [m] prayer was turned vpon my bosome.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine [n] aduersitie they reioyced, and gathered themselues together: the abiects assembled themselues against me, and I knew not: they tare [o] me and ceased not,

16 With the false scoffers at [p] bankets, gnashing their teeth against me:

17 Lord, how long wilt thou behold this? deliuer my soule from their tumult, euen my desolate soule from the lions.

18 So will I giue thee thankes in a great congregation: I will prayse thee among much people.

19 Let not them that are mine enemies,

a He desireth God to vndertake his cause against them that did persecute him and slander him.
b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons to assure vs of his present power.
c Assure me against these tentations that thou art the author of my saluation.
d Smite them with the spirit of giddinesse that their enterprises may be foolish, and they receiue iust reward.
e Shewing that we may not call God to be a reuenger, but only for his glory, and when our cause is iust.
f When he promiseth to himselfe peace.
g Which he prepared against the children of God
h He attributeth his deliuerance onely to God, praising him therfore both in soule and body.
i That would not suffer me to purge my selfe.
k To haue taken from me all comfort, and brought mee

into despaire. l I prayed for them with inward affection, as I would haue done for my selfe: or, I declared mine affection, with bowing downe mine head. m When they saw me ready to slip, and as one that halted for infirmitie. n With their railing words. o The word signifieth cakes: meaning, that the proud courtiers at their daintie feasts, scoffe, raile, and conspire his death.

vntustly

p In token of contempt and mocking.

‖ *Or, clefts of the earth: meaning himselfe & others in their miserie.*

q They reioyced as though they had now seene Dauid ouerthrowen.

r It is the iustice of God to giue to the oppressors affliction and torment, and to the oppressed aide and relefe, 2. Thes. 1. 6.

s Because we haue that which we sought for seeing he is destroyed.

t That is, at once, were they neuer so many or mighty.

u This prayer shall alwayes bee verified against them that persecute the faithfull.

x That at least fauour my right, though they be not able to helpe me.

y He exhorteth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.

wniustly reioyce ouer mee, neither let them p winke with the eye, that hate me without a cause.

20 For they speake not as friendes: but they imagine deceitfull wordes against the ‖ quiet of the land.

21 And they gaped on mee with their mouthes, saying, Aha, aha, q our eye hath seene.

22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.

23 Arise and wake to my iudgement, euen to my cause, my God, and my Lord.

24 Iudge mee, O Lord my God, according to thy r righteousnesse, and let them not reioyce ouer me.

25 Let them not say in their hearts, s O our soule reioyce: neither let them say, Wee haue deuoured him.

26 Let them be confounded, and put to shame t together, that reioyce at mine hurt: let them bee clothed u with confusion and shame, that lift vp themselues against me.

27 But let them be ioyful and glad, x that loue my righteousnesse: yea, let them say alway, Let the Lord be magnified, which loueth the y prosperitie of his seruant.

28 And my tongue shall vtter thy righteousnesse, and thy praise euery day.

PSAL. XXXVI.

1 The Prophet grieuously vexed by the wicked, doth complaine of their malicious wickednes 6 Then he turneth to consider the vnspeakeable goodnesse of God toward all creatures: 9 But specially toward his children, that by the faith thereof he may be comforted and assured of his deliuerance by this ordinary course of Gods worke, 13 Who in the ende destroyeth the wicked and saueth the iust.

¶ To him that excelleth, A Psalme of Dauid the seruant of the Lord.

a I see euidently by his deedes that sinne pusheth forward the reprobate from wickednesse to wickednes, albeit he goe about to couer his impiety.

b Though all other detest his vile sinne, yet he himselfe seeth it not.

c The reprobate mocke at wholesome doctrine, & put no difference betweene good and euill.

WIckednesse saith to the wicked man, a euen in mine heart, that there is no feare of God before his eyes.

2 For he b flattereth himselfe in his owne eyes, while his iniquitie is found worthy to be hated.

3 The wordes of his mouth are iniquity and c deceit, hee hath left off to vnderstand, and to doe good.

4 Hee d imagineth mischiefe vpon his bed: he setteth himselfe vpon a way, that is not good, and doeth not abhorre euill.

5 Thy mercy, O Lord, reacheth vnto the heauens, & thy faithfulnes vnto the clouds.

6 Thy righteousnes is like the ‡ mighty mountaines: thy iudgements are like a great deepe: thou, Lord, dost saue man & beast.

7 How excellent is thy mercy, O God!

d By describing at large the nature of the reprobate, hee admonisheth the godly to beware of these vices.

e Though wickednesse seemeth to ouerflow al the world, yet by thine heauenly prouidence thou gouernest heauen and earth.

‡ *Ebr. the mountaines of God: for whatsoeuer is excellent is thus called.*

f The depth of thy prouidence gouerneth all things and disposeth them, albeit the wicked seeme to ouerwhelme the world.

therefore the children of men trust vnder the shadow of thy wings.

8 They shalbe statisfied with the fatnesse of thine house, & thou shalt giue them drinke out of the riuer of thy pleasures.

9 For with thee is the well of life, and in thy light shall wee see light.

10 Extend thy louing kindnes vnto them that h know thee, and thy righteousnesse vnto them that are vpright in heart.

11 Let not the i foot of pride come against me, and let not the hand of the wicked men moue me.

12 k There they are fallen that worke iniquitie: they are cast downe, and shall not bee able to rise.

g Onely Gods children haue enough of all things both concerning this life and the life to come.

h He sheweth who are Gods children, to wit, they that know him and leade their liues vprightly.

i Let not the proud aduance himselfe against me, neither the power of the wicked driue mee away.

k That is, in their pride, wherein they flatter themselues,

PSAL. XXXVII.

1 This Psalme containeth exhortation and consolation for the weake, that are grieued at the prosperity of the wicked, and the affliction of the godly. 7 For how prosperously soeuer the wicked do liue for the time, he doth affirme their felicitie to be vaine and transitorie, beause they are not in the fauour of God, but in the end they are destroyed as his enemies. 11 and how miserably that the righteous seemeth to liue in the world, yet his end is peace and he is in the fauour of God, he is deliuered from the wicked, and preserued.

¶ A Psalme of Dauid.

FRet not a thy selfe because of the wicked men, neither be enuious for the euil doers.

2 For they shal soone be b cut downe like grasse, and shal wither as the greene herbe.

3 c Trust thou in ỳ Lord & do good: dwel in the land, and thou shalt be fed assuredly.

4 And delight thy selfe in the Lord, and he shall giue thee thine hearts desire.

5 d Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And hee shall bring forth thy righteousnesse as the light, and thy e iudgement as the noone day.

7 Wait patiently vpon the Lord, & hope in him: fret not thy selfe for him f which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leaue off wrath: fret not thy selfe also to doe euill.

9 For euill doers shalbe cut off, and they that wait vpon the Lord, they shall inherite the land.

10 h Therefore yet a little while, and the wicked shall not appeare, and thou shalt looke after his place, and he shall not be found.

11 But * meeke men shall possesse the earth, and shal haue their delight in the multitude of peace.

12 i The wicked practiseth against the

a He admonisheth vs neither to vexe our selues for the prosperous estate of the wicked, neither to desire to be like them to make our estate the better

b For Gods iudgement cutteth downe their state in a moment.

c To trust in God, & to do according to his will, are sure tokens that his prouidence will neuer faile vs.

d Be not led by thine owne wildome, but obey God, and he will finish his worke in thee.

e As the hope of the day light causeth vs not to be offended with the darkenesse of the night: so ought we patiently to trust that God will cleare our cause, and restore vs to our right.

f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth their doings, Iob 21. 7. &c.

g Meaning, except he moderate his affections, he shalbe led to do as they doe.

h He correcteth the impatience of our nature, which cannot abide til the fulnesse of Gods time be come. *Mat.* 5. 5.

i The godly are assured that the power and craft of the wicked shall not preuaile against them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their sins, and offer vp their teares as a sacrifice of their obedience.

iust, and gnasheth his teeth against him.

13 But the Lord shal laugh him to scorne: for he seeth that his day is comming.

14 The wicked haue drawen their sword, and haue bent their bowe, to cast downe the poore and nedy, and to slay such as be of vpright conuersation.

15 But their sword shall enter into their owne heart, and their bowes shall be broken.

16 [a] A small thing vnto the iust man, is better then great riches to the wicked and mighty.

17 For the armes of the wicked shall be broken, but the Lord vpholdeth the iust men.

18 The Lord [l] knoweth the dayes of vpright men, and their inheritance shall be perpetuall.

19 They shall not be confounded in the perilous time, and in the dayes of famine they shall haue [m] enough.

20 But the wicked shall perish, and the enemies of the Lord shall be consumed, as the [n] fat of lambes: euen with the smoke shal they consume away.

21 The wicked boroweth and payeth not againe: but the righteous is mercifull, and [o] giueth.

22 For such as be blessed of God, shall inherite the land, and they that bee cursed of him, shalbe cut off.

23 [p] The pathes of man are directed by the Lord: for he loueth his way.

24 Though he [q] fall, he shall not bee cast off: for the Lord putteth vnder his hand.

25 I haue beene yong, and am old: yet I saw neuer the righteous forsaken, nor his [r] seed begging bread.

26 But hee is euer mercifull and lendeth, and his seed enioyeth the blessing.

27 Flee from euil and do good, and dwel for euer.

28 For the Lord loueth iudgement, and forsaketh not his saints: they shall be preserued for euermore: but the seed of the wicked shalbe cut off.

29 The righteous men shall inherite the land, and dwell therein [s] for euer.

30 The [t] mouth of the righteous will speake of wisedom, and his tongue wil talke of iudgement.

31 For the law of his God is in his heart, and his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord will not leaue him in his hand, nor condemne him, when he is [u] iudged.

34 Waite thou on the Lord, and keepe his way, and hee shall exalt thee, that thou shalt inherit the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Yet he [x] passed away, and lo, hee was gone, and I sought him, but he could not bee found.

37 [y] Marke the vpright man, and behold the iust: for the end of that man is peace.

38 But the transgressours shalbe destroied together, and the end of the wicked shalbe cut off.

39 But the [z] saluation of the righteous men shall bee of the Lord: hee shall bee their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: hee shall deliuer them from the wicked, and shall saue them, because they trust in him.

k For they are dayly fed as with Manna from heauen, and haue sufficient, when the wicked haue neuer enough, but euer hunger.

l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.

m For God will giue them contented mindes, and that which shalbe necessary.

n They shal vanish away suddenly: for they are led for the day of slaughter.

o God so furnisheth him with his blessing, that he is able to helpe others.

p God prospereth the faithful, because they walke in his wayes with an vpright conscience.

q When God doeth exercise his faith with diuers tentations.

r Though the iust man die, yet Gods blessings are extended to his posterity, and though God suffer some iust man to lacke temporall benefits, yet he recompenseth him with spirituall treasures.

s They shal continually be preserued vnder Gods wings, and haue at least inward rest.

t These three points are required of the faithfull, that their talke be godly, that Gods Law be in their heart and that their life be vpright.

u For though it be some time so expedient both for Gods glory and their saluation, yet he wil approue their cause and reuenge their wrong.

x So that the prosperity of the wicked is but as a cloud, which vanisheth away in a moment.

y He exhorteth the faithfull to marke diligently the examples both of Gods mercies, and also of his iudgements.

z He sheweth that the patient hope of the godly is neuer in vaine, but in the ende hath good successe, though for a time God sundry tentations.

PSAL. XXXVIII.

1 Dauid lying sicke of some grieuous disease, acknowledgeth himselfe to bee chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. 5 He vttereth the greatnesse of his griefe by many words and circumstances, as in compassed with the arrowes of Gods ire, forsaken of his friends, euil intreated of his enemies. 22 But in the end with some confidence he commendeth his cause to God, and hopeth for speedie helpe at his hand.

A Psalme of Dauid for [a] remembrance.

O Lord, rebuke mee not in thine [b] anger, neither chastise me in thy wrath.

2 For thine [c] arrowes haue light vpon me, and thine hand lieth vpon me.

3 There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones, because of my [d] sinne.

4 For [e] mine iniquities are gone ouer mine head, and as a weightie burden, they are too heauie for me.

5 My wounds are putrified and corrupt because of my [f] foolishnesse.

6 I am bowed, and crooked very sore, I goe || mourning all the day.

7 For my reines are full of burning, and there is nothing sound in my flesh.

8 I am weakned and sore broken: I [g] roare for the very griefe of mine heart.

9 Lord, [h] powre mine whole desire before thee, and my sighing is not hid from thee.

10 Mine heart ‡ panteth: my strength faileth me, and the light of mine eyes, euen [h] they are not mine owne.

11 My louers and my friends stand aside from my plague, and my [i] kinsmen stand afarre off.

12 They also that seeke after my life lay snares, and they that goe about to doe me euill, talke wicked things, and imagine deceit continually.

13 But I as [k] a deafe man heard not, and am as a dumbe man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reproofes.

15 For on thee, O Lord, doe I wait: thou wilt heare me, my Lord, my God.

16 For I said, Heare me, lest they reioyce

a To put himselfe and others in mind of Gods chastisment for sinne.

b He desireth not to be exempted from Gods rod, but that he would so moderate his hand, that he might be able to beare it.

c Thy sicknesse wherewith thou hast visited me.

d Dauid acknowledgeth God to be iustin his punishments, because his sins had deserued much more.

e He confesseth his sinnes, Gods iustice, and maketh prayer his refuge.

f That rather giue place to mine owne lusts, then to the will of God.

‡ *Or, blacke as one that is disfigured and consumed with sicknesse.*

g This example warneth vs neuer to despaire, be the torment neuer so great: but alwayes to cry vnto God with sure trust for deliuerance. ‡ *Ebr. runneth about, or, is tossed to and fro: meaning, that he was destitute of all helpe and counsell.*

h My sight faileth me for very sorrow.

i Partly for feare and partly for pride they denied all dutie and friendship.

k For I can haue no audience before men, and therefore patiently wait for the helpe of God.

l That is, if th. see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me.

m I am without hope to recouer my strength.

n In my greatest misery they most reioyce.

o He had rather haue the hatred of all the world, then to faile in any part of his duetie to Godward.

p Which are the authour of my saluation, and this declareth that he prayed with sure hope of deliuerance.

our nee: for l when my foote slippeth, they exalt themselues against mee.

17 Surely I am ready to m halt, and my sorow is euer before me.

18 When I declare my paine, and am sorie for my sinne,

19 Then mine n enemies are aliue, and are mightie, and they that hate me wrongfully, are many.

20 They also that reward euill for good are mine aduersaries, because I follow o goodnesse.

21 Forsake mee not, O Lord, be not thou farre from me, my God.

22 Haste thee to helpe mee, O my Lord, my p saluation.

PSAL. XXXIX.

1 Dauid vttereth with what great griefe and bitternes of mind he was driuen to these outrageous complaints of his infirmities. 2 For hee confesseth that when he had determined silence, he brast forth yet into words that he would not, through the greatnesse of his griefe. 4 Then he rehearseth certaine requests which taste of the infirmitie of man, 8 and mixeth with them many prayers: but all doe shew a mind wonderfully troubled, that it may plainely appeare how he did striue mightily against death and desperation.

To the excellent musician a Jeduthun. A Psalme of Dauid.

I Thought, b I will take heed to my wayes that I sinne not with my tongue, I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumbe and spake nothing: I kept silence euen from good, c and my sorow was more stirred.

3 Mine heart was hote within mee, and while I was musing, the fire kindled, and d I spake with my tongue, saying,

4 Lord, let mee know mine end, and the measure of my dayes, what it is: let mee know how long I haue to liue.

5 Behold, thou hast made my dayes as an hand breadth, and mine age is nothing in respect of thee: surely euery man in his best state is altogether e vanitie. Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliuer mee from all my transgressions, and make mee not a rebuke vnto the f foolish.

9 I should haue beene dumbe, & not haue opened my mouth, because h thou didst it.

10 Take thy plague away from mee: for I am consumed by the stroke of thine hand.

11 When thou with rebukes dost chastise man for iniquitie, thou as a moth i makest his i beautie to consume: surely euery man is vanitie. Selah.

12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

13 Stay thine anger from me, that I may recouer my strength, k before I goe hence, and be not.

a This was one of the chiefe singers, 1. Chron. 16. 41.

b Albeit he had appointed with himselfe patiently to haue taried Gods leasure, yet the vehemencie of his paine caused him to break his purpose.

c Though when the wicked ruled, he thought to haue kept silence, yet his zeale causeth him to change his mind.

d He confesseth that he grudged against God, considering the greatnesse of his sorowes and the shortnesse of his life.

e Yet Dauid offended in that that he reasoned with God, as though that he were too seuere toward his weak creature.

f Make mee not a mocking stocke to the wicked, or wrap mee not vp with the wicked, when they are put to shame.

g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.

h Thought thine open plagues light not enough vpon them, yet thy secret curse continually fretteth them.

i The word signifieth all that he desireth, as health, force, strength, beautie, and in whatsoeuer he hath delight, so that the rod of God taketh away all that is desired in this world,

k For his sorow caused him to thinke that God would destroy him vtterly: whereby we see how hard it is for the very Saints to keepe a measure in their words, when death and despaire assaile them.

PSAL. XL.

1 Dauid deliuered from great danger, doth magnifie and praise the grace of God for his deliuerance, and commendeth his prouidence towards all mankind 5 Then doeth hee promise to giue himselfe wholly to Gods seruice, and so declare how God is truely worshipped. 14 Afterward hee giueth thanks and praiseth God, and hauing complained of his enemies, with good courage he calleth for ayd and succour.

To him y excelleth. A Psalme of Dauid.

I Waited a patiently for the Lord, and hee enclined vnto me, and heard my cry.

2 He brought me also out of the b horrible pit, out of the mire clay, and set my feete vpon the rocke, and ordered my goings.

3 And hee hath put in my mouth c a new song of praise vnto our God: many shall see it and feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, & regardeth d not the proud, nor such as turne aside to lies.

5 e O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts toward vs: I would declare, and speake of them, but they are moe then I am able to expresse.

6 Sacrifice & offring thou didst not desire: (for f mine eares hast thou prepared) burnt offring & sin offring hast thou not required.

7 g Then said I, Loe, I come: for in the roll of the booke it is written of mee,

8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared thy righteousnesse in the great h Congregation: loe, I will not refraine my lips, O Lord, thou knowest.

10 I haue not hid thy righteousnesse within mine heart, but I haue declared thy i trueth and thy saluation: I haue not concealed thy mercy and thy trueth from the great Congregation.

11 Withdraw not thou thy tender mercy from mee, O Lord: let thy mercy and thy trueth alwayes preserue me.

12 For innumerable troubles haue compassed mee: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are moe in number

a Though God deferred his help, yet he patiently abode till hee was heard.

b He hath deliuered me from most great dangers.

c That is, a speciall occasion to praise him: for Gods benefits are so many occasions for vs to praise his Name.

d To follow their example, which he must needs do that trusteth not only in the Lord,

e Dauid goeth from one kinde of Gods fauour, to the contemplation of his prouidence ouer all, and confesseth that his counsels towards vs are far aboue our capacities: we cannot so much as tell them in order,

f Thou hast opened mine eares to vnderstand the spirituall meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the Law nothing in respect of the spirituall seruice

g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end.

h In the Church assembled in the Sanctuary.

i Dauid here numbreth three degrees of our saluation: Gods mercie, whereby he pitieth vs: his righteousnesse, which signifieth his continuall protection: and his trueth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation.

then

then the haires of mine head: therefore mine heart hath [k] failed mee.

13 Let it please thee, O Lord, to deliuer me: make haste, O Lord, to helpe me.

14 Let them be [l] confounded and put to shame together, that seeke my soule to destroy it: let them bee driuen backward and put to rebuke that desire mine hurt.

15 Let them be [m] destroyed for a reward of their shame, which say vnto me, Aha, aha.

16 Let all them that seeke thee, reioyce, and be glad in thee: and let them that loue thy saluation, say alway, [n] The Lord bee praysed.

17 Though I be poore & needie, the Lord thinketh on mee: thou art mine helper and my deliuerer: my God, make no tarying.

k As touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly mooued mine heart to pray.

l He desireth that Gods mercy may contend for him against the rage of his enemies.

m Let the same shame & confusion light vpon them, which they intended to haue brought vpon me. n As the faithfull alwayes praise God for his benefits: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 Dauid being grieuously afflicted, blesseth them that pitie his case, 9 And complaineth of the treason of his owne friends and familiars, as came to passe in Iudas, Ioh 13.18. After he feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 Giueth most hartie thankes vnto God.

¶ To him that excelleth. A Psalme of Dauid.

BLessed [a] is hee that iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preserue him aliue: he shall be blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will strengthen him vpon the [b] bed of sorrow: thou hast turned all his [c] bed in his sickenesse.

4 Therefore I said, Lord haue mercy vpon me: heale my soule, for I haue sinned against thee.

5 Mine enemies [d] speake euill of me, saying, When shall he die, and his name perish?

6 And if he come to see me, hee speaketh [e] lies, but his heart heapeth iniquitie within him, and when he commeth forth he telleth it.

7 All they that hate me, whisper together against me: euen against mee doe they imagine mine hurt.

8 [f] A mischiefe is light vpon him, and he that lieth, shall no more rise.

9 Yea, my ‡ familiar friend, whom I trusted, which did eate of my bread, [g] hath lifted vp the heele against me.

10 Therefore, O Lord, haue mercy vpon me, and raise me vp: so I shall reward them.

11 By this I knowe that thou fauourest me, because mine enemie doeth not triumph against me.

12 And as for mee, thou vpholdest mee [h] in mine integritie, and doest set mee before thy [i] face for euer.

13 Blessed bee the Lord God of Israel world without end. [k] So be it, euen so be it.

i Shewing me euident signes of thy Fatherly prouidence.

k By this repetition he stirreth vp the faithfull to prayse God.

a Not condemning him as accursed whom God doth visite, knowing that there are diuers causes why God layeth his hand vpon vs: yea, and afterward he restoreth vs.

b When for sorrow and griefe of minde he casteth himselfe vpon his bed.

c Thou hast restored him in his sicke bed and sent him comfort.

d That is, curse me, and cannot haue their cruell hate quenched, but with my shamefull death.

e For pretending to comfort me, he conspireth my death in his heart, and braggeth therof.

f The e nemies thought by his sharpe punishments that God was become his mortall enemie. ‡ *Ebr. The man of my peace.* g As Dauid felt this falshood, and as it was chiefly accomplished in Christ, Iohn 13.18. so shall his members continually prooue the same. h Meaning either in prosperity of life, or in the true feare of God against al tentations.

PSAL. XLII.

1 The Prophet grieuously complaineth, that being letted by his persecutors, he could not be present in the congregation of Gods people, protesting that although he was separated in body from them, yet his heart was thitherward affectioned. 7 And last of all he sheweth that he was not so farre ouercome with these sorrowes and thoughts, 8 But that he continually put his confidence in the Lord.

¶ To him that excelleth. A Psalme to giue instruction, [a] committed to the sonnes of Korah.

AS the hart brayeth for the riuers of water, so [b] panteth my soule after thee, O God.

2 My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?

3 [c] My teares haue beene my meate day and night, while they dayly say vnto mee, Where is thy God?

4 When I remembred [d] these things, I powred out my very heart, because I had gone with the multitude, & led them into the house of God with the voice of singing, and praise, as a multitude that keepeth a feast.

5 Why art thou cast downe my soule, and vnquiet within me? [e] waite on God: for I will yet giue him thankes for the helpe of his presence.

6 My God, my soule is cast downe within me, [f] because I remember thee from the land of Jorden, and Hermonim, and from the mount Mizar.

7 One [g] deepe calleth another deepe by the noyse of thy water spoutes: all thy waues and thy floods are gone ouer me.

8 The Lord [h] will graunt his louing kindnesse in the day, and in the night shall I sing of him, euen a prayer vnto the God of my life.

9 I will say vnto God, which is my rocke, Why hast thou forgotten mee? Why goe I mourning, when the enemie oppresseth mee?

10 My [i] bones are cutte asunder, while mine enemies reproch me, saying dayly vnto me, Where is thy God?

11 [k] Why art thou cast downe, my soule, and why art thou disquieted within mee? waite on God: for I will yet giue him thankes: hee is my present helpe, and my God.

a As a treasure to be kept of them whichwere of the number of the Leuites.

b By these similitudes of thirst and panting he sheweth his seruent desire to serue God in his Temple.

c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.

d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrarie estate, I die for sorow.

e Though he susteined grieuous assaults of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies, getteth the victorie.

f That is, when I remember thee in this land of my banishment among the mountaines.

g Afflictions came so thicke vpon me, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no ende of our miserie, till God bee pacified, and send remedie. h Hee assureth himselfe of Gods helpe in time to come. i That is, I am most grieuously tormented. k This repetition doeth declare that Dauid did not ouercome at once: to teach vs to bee constant, forasmuch as God wil certainely deliuer his.

PSAL. XLIII.

1 Hee prayeth to bee deliuered from them which conspire against him, that hee might ioyfully praise God in his holy congregation.

a Hee desireth God to vndertake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.
b That is, the cruell company of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promises.
d Hee promiseth to offer a solemne sacrifice of thankesgiuing in token of his great deliuerance. e Whereby he admonisheth the faithfull not to relent, but constantly to wait on the Lord, though their troubles be long and great.

JUdge [a] mee, O God, and defend my cause against the vnmercifull [b] people: deliuer me from the deceitfull and wicked man.
2 For thou art the God of my strength: why hast thou put mee away? why goe I so mourning, when the enemie oppresseth mee?
3 Send thy [c] light and thy trueth: let them leade me: let them bring me vnto thine holy Mountaine and to thy Tabernacles.
4 Then [d] will I goe vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God, my God.
5 Why art thou cast downe, my soule, and why art thou disquieted within mee? [e] waite on God: for I will yet giue him thanks: he is my present helpe and my God.

PSAL. XLIIII.

1 The faithfull remember the great mercy of God toward his people. 9 After they complaine, because they feele it no more. 17 Also they alledge the couenant made with Abraham, for the keeping whereof they shew what grieuous things they suffered. 23 Finally they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.

¶ To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

a This Psalme seemeth to haue beene made by some excellent Prophet for the vse of my people when the Church was in extreme miserie, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That it, our fathers.
f Gods free mercie and loue is the onely fountaine and beginning of the Church, Deut. 4 37.
g Because thou art our King, therefore deliuer thy people from their miserie. h Because they and their forefathers made both one Church, they apply that to themselues, which before they did attribute to their fathers. i As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.

WEe haue heard with our [a] eares, O God: our fathers haue told vs the workes that thou hast done in their dayes, in the olde time:
2 How thou hast driuen out [b] the heathen with thine hand, and planted [c] them: how thou hast destroyed the [d] people, and caused [e] them to grow.
3 For they inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, because thou diddest [f] fauour them.
4 Thou art my King, O God: send help vnto [g] Iaakob.
5 [h] Through thee haue we thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.
6 For I doe not trust in my bow, neither can my sword saue mee.
7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.
8 Therefore will we praise God continually, and will confesse thy Name for euer. Selah.
9 But now thou art farre off, and puttest vs to confusion, and goest not forth with our armies.
10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs, spoyle || for themselues.
11 * Thou giuest vs [k] as sheepe to be eaten, and doest scatter vs among the nations.
12 Thou sellest thy people [l] without gaine, and doest not increase their price.
13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.
14 Thou makest vs a prouerbe among the nations, and the nodding of the head among the people.
15 My [m] confusion is daily before me, and the shame of my face hath couered me,
16 For the voyce of the slanderer and reproacher, for the enemie and [n] auenger.
17 All this is come vpon vs, yet doe wee not [o] forget thee, neither deale wee falsely concerning thy couenant.
18 Our heart is not turned backe: neither our steps gone out of thy paths,
19 Albeit thou hast smitten vs downe into the place of || Dragons, and couered vs with the shadow of death.
20 If wee haue forgotten the Name of our God, and holden vp our hands to a [p] strange god,
21 Shall not God [q] search this out? for he knoweth the secrets of the heart.
22 Surely for thy sake [r] are we slain continually, and are counted as sheepe for the slaughter.
23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer.
24 Wherefore hiddest thou thy face? and forgettest our miserie and our affliction?
25 For our soule is [s] beaten downe vnto the dust: our belly cleaueth vnto the ground.
26 Rise vp for our succour, and redeeme vs for thy [t] mercies sake.

|| *Or, at their pleasure.*
Rom. 8. 36.
k Knowing God to be author of this calamitie, they murmure not but seeke remedie at his hands, who wounded them.
l As slaues which are sold for a low price, neither lookest thou for him that offereth most, but takest the first chapman.
m I dare not lift vp mine head for shame.
n Meaning, the proud and cruell tyrant.
o They boast not of their vertues, but declare that they rest vpon God in the middes of their afflictions: who punished not now their sinnes, but by hard afflictions called them to the consideration of the heauenly ioys.
|| *Or, whales: meaning the bottomlesse seas of tentations. Here we see the power of faith which can bee ouercome by no perils.*
p They shew that they honoured God aright, because they trusted in him alone. q They take God to witnesse, that they were vpright to himward. r The faithfull make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause, Matth. 5. 10. 1. Pet. 4 14. s There is no hope of recouery, except thou put to thine hand, and raise vs vp. t Which is the onely and sufficient ransome to deliuer both body and soule from all kinde of slauerie and miserie.

PSAL. XLV.

1 The maiestie of Salomon, his honor, strength, beautie, riches, and power are praised, and also his mariage with the Egyptian being an heathen woman is blessed, 10 If that she can renounce her people, and the loue of her countrey, & giue her selfe wholy to her husband. Vnder the which figure the wonderfull maiestie and increase of the kingdome of Christ, and his Church his Spouse now taken of the Gentiles, is described.

¶ To him that excelleth on [a] Shoshannim, a song of [b] loue to giue instruction, committed to the sonnes of Korah.

a This was a certaine tune or an instrument.
b Of that perfit loue that ought to be betweene the husband and the wife.

MIne heart will vtter forth a good matter: I will intreat in my workes of the King: my tongue is as the pen of a swift writer.
2 Thou art [c] fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.

c Salomons beautie and eloquence to winne fauour with his people, and his power to ouercome his enemies, is here described.

3 Gird

3 Gird thy sword vpon thy thigh, O most mighty, to wit, thy worship and thy glory,

4 And prosper with thy glory: [a] ride vpon the word of trueth and of meekenesse and of righteousnesse: so thy right hand shall teach thee terrible things.

5 Thine arrowes are sharpe to pearce the heart of the Kings enemies: therfore the people shall fall vnder thee.

6 Thy [c] throne, O God, is for euer and euer: the scepter of thy kingdome is a scepter of righteousnesse.

7 Thou louest righteousnesse, and hatest wickednes, because God euen thy God hath [f] anointed thee with the oyle of gladnesse aboue thy fellowes.

8 All thy garments smell of myrrhe and aloes, and Cassia, when thou comest out of the yuorie palaces, [g] where they haue made thee glad.

9 Kings daughters were among thine honourable wiues: vpon thy right hand did stand the [h] Quene in a vesture of golde of Ophir.

10 [i] Hearken, O daughter, and consider, and incline thine eare: forget also thine own people, and thy fathers house.

11 So shall the king haue pleasure in thy beautie: for hee is thy Lord, and reuerence thou him.

12 And the [k] daughter of ‖ Tyrus, with the rich of the people shall doe homage before thy face with presents.

13 The kings daughter is all glorious [l] within: her clothing is of broidered gold.

14 She shall be brought vnto the king in rayment of needle worke: the virgins that follow after her, and her companions shall be brought vnto thee.

15 With ioy and gladnesse shall they be brought, and shall enter into the Kings palace.

16 In stead of thy fathers shall thy [m] children bee: thou shalt make them princes [n] through all the earth.

17 I will make thy [o] Name to be remembred through all generations: therefore shall the people giue thankes vnto thee worlde without ende.

a He alludeth to them that ride in chariots in their triumphs, shewing that the quiet state of a kingdom standeth in trueth, meeknesse and iustice, not in worldly pomp and vanity.

e Vnder this figure of this kingdome of iustice is set forth the euerlasting kingdom of Christ.

f Hath exalted, lifted thy kingdome as the figure of Christ, which is the peace and ioy of the Church.

g In the which palace the people made thee ioyfull to see them giue thanks and reioyce for thee.

h Though he had many kings daughters among his wiues, yet he loued Pharaohs daughter best.

i Vnder the figure of Pharaohs daughter, he sheweth that the Church must cast off all carnall affections to obey Christ onely.

k He signifieth, that diuers of them that bee rich shall be benefactors to the Church, albeit they giue not perfect obedience to the Gospel. ‖ *Or, Zor.* l There is nothing fained nor hypocritical, but she is glorious both within & without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude. m They shall haue greater graces then their fathers. n He signifieth the great compasse of Christs kingdome, which shall be sufficient to enrich all his members. o This must onely be referred to Christ, and not to Salomon.

PSAL. XLVI.

1 A song of triumph or thankesgiuing for the deliuerance of Ierusalem, after Senacherib with his armie was driuen away, or some other like sudden and marueilous deliuerance by the mightie hand of God. 8 Whereby the Prophet commending this great benefite, doth exhort the faithfull to giue themselues wholly into the hand of God, doubting nothing but that vnder his protection they shall bee safe against all the assaults of their enemies, because this is his delight, to assuage the rage of the wicked, when they are most busie against the iust.

¶ To him that excelleth vpon [a] Alamoth. A song committed to the sonnes of Korah.

GOd is our ‖ hope and strength, and helpe in [b] troubles, ready to be found.

2 Therefore will not we [c] feare, though the earth be moued, and though the mountaines fall into the mids of the sea.

3 Though the waters thereof [d] rage and be troubled, and the mountaines shake at the surges of the same. Selah.

4 Yet there is a [e] River, whose streames shall make glad the city of God: euen the Sanctuary of the Tabernacles of the most High.

5 God is in the mids of it: therefore shall it not be moued: God shal help it [f] very early.

6 When the nations raged, and the kingdomes were moued, God ‡ thundred, and the earth melted.

7 The Lord of hostes is [g] with vs: the God of Iaakob is our refuge. Selah.

8 Come, and behold the workes of the Lord, [h] what desolations hee hath made in the earth.

9 Hee maketh warres to cease vnto the ends of the world: he breaketh the bow and cutteth the speare, and burneth the chariots with fire.

10 Be [i] still, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iaakob is our refuge. Selah.

a Which was either a musicall instrument or a solemne tune, vnto the which this Psalme was sung.

‖ *Or, protection.*

b In all maner of troubles God sheweth his speedie mercy and power in defending his.

c That is, we will not be ouercome with feare.

d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.

e The riuer of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.

f Alwayes when neede requireth. ‡ *Ebr. gaue his voyce.* g They are assured that God can and will defend his Church from all dangers and enemies. h To wit, how oft he hath destroyed his enemies, and deliuered his people. i He warneth them that persecute the Church, to cease their cruelty: for els they shall feele that God is too strong for them, against whom they fight.

PSAL. XLVII.

1 The Prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercie of God toward the posteritie of Iaakob: 9 And after prophecieth of the kingdome of Christ in the time of the Gospel.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

ALl people [a] clap your hands, sing loude vnto God with a ioyfull voyce.

2 For the Lord is high, and terrible: a great King ouer all the earth.

3 He hath [b] subdued the people vnder vs, and the nations vnder our feete.

4 He hath chosen [c] our inheritance for vs: euen the glory of Iaakob whom hee loued. Selah.

5 God is gone vp with triumph, euen the Lord with the [d] sound of the trumpet.

6 Sing prayses to God, sing prayses: sing prayses vnto our King, sing prayses.

7 For God is the king of al the earth: sing prayses euery one that hath [e] vnderstanding.

a Here is figured Christ, vnto whō all his should giue willing obedience, and who would shew himselfe terrible to the wicked.

b He hath made the Iewes, who were the keepers of § Law & Prophets, schoolemasters to the Gentiles, that they should with gladnesse obey them.

c God hath chosen vs aboue all other nations to enioy a most glorious inheritance.

d He doth allude vnto the trumpets that were blowen at solemne feasts, but he doth further signifie the triumph of Christ and his glorious ascension into the heauens.

e He requireth that vnderstanding be ioyned with singing, lest the Name of God be prophaned with vaine crying.

f He prayſeth Gods highneſſe, for that he ioyneth the great princes of the world (whom he calleth ſhields) to the fellowſhip of his Church.

8 God reigneth ouer the heathen: God ſitteth vpon his holy throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the ſhields of the world belong vnto God: he f is greatly to be exalted.

PSAL. XLVIII.

1 *A notable deliuerance of Ieruſalem from the hand of many kings is mentioned, for the which thanks are giuen to God, and the ſtate of that citie is praiſed that hath God ſo preſently at all times readie to defend them. The Pſalme ſeemeth to bee made in the time of Ahaz, Iehoſhaphat, Aſa, or Ezekiah: for in their times chiefly was the citie by forreine Princes aſſaulted.*

¶ A a ſong or Pſalme committed to the ſonnes of Korah.

GReat is the Lord, and greatly to be prayſed in the b City of our God, euen vpon his holy mountaine.

2 Mount Zion lying Northward is faire in ſituation: it is the c ioy of the whole earth, and the city of the great King.

3 In the palaces thereof God is knowen for a d refuge.

4 For loe, the kings were e gathered and went together.

5 When they ſaw f it, they marueiled: they were aſtonied, and ſuddenly driuen backe.

6 Feare came there vpon them, and ſorrow, as vpon a woman in trauell.

7 As with an Eaſt winde thou breakeſt the ſhips of g Tarſhiſh, ſo were they deſtroyed.

8 As we haue h heard, ſo haue we ſeene in the city of the Lord of hoſts, in the city of our God: God will eſtabliſh it for euer. Selah.

9 ¶ We waite for thy louing kindneſſe, O God, in the mids of thy Temple.

10 O God, according vnto thy Name, ſo is thy prayſe vnto the i worlds end: thy right hand is full of righteouſneſſe.

11 Let k mount Zion reioyce, & the daughters of Iudah be glad, becauſe of thy iudgements.

12 l Compaſſe about Zion, and goe round about it, and tell the towers thereof.

13 Marke well the wall thereof: behold her towers, that you may tell your poſterity.

14 For this God is our God for euer and euer: he ſhall be our guide vnto the death.

a Some put this difference betweene a ſong & Pſalme, ſaying that it is called a ſong, when there is no inſtrument, but the voyce: & the Pſalme, the contrary. The ſong of ỹ Pſalme is when the inſtruments begin, and the voyce followeth: the Pſalme of the ſong, the cõtrary.
b Albeit God ſhew his wonders through all the world, yet he will be chiefly prayſed in his Church.
c Becauſe the word of ſaluation came thence to all them that ſhould beleeue.
d Except God were the defence thereof, neither ſituation, nor munition could prenaile.
e They conſpired and went againſt Gods people.
f The enemies were afraid at the ſight of the citie.
g That is, of Cilicia, or of the ſea called Mediterrantum.
h To wit, of our fathers, ſo haue we proued: or, God hath performed his promiſe.
i In all places where thy Name ſhall be heard of, men ſhal praiſe thee, when they heare of thy marueilous works.
k Let Ieruſalem and the cities of Iudea reioyce for thy iuſt iudgents againſt thine enemies.
l For in this outward defence and ſtrength, Gods bleſſings did alſo appeare, but the chiefe is to be referred to Gods fauour and ſecret defence, who neuer leaueth his.

PSAL. XLIX.

1 *The holy Ghoſt calleth all men to the conſideration of mans life,* 7 *Shewing them not to bee moſt bleſſed that are moſt wealthie, and therefore not to bee feared: But contrariwiſe he lifteth vp our mindes to conſider how all things are ruled by Gods prouidence:* 14 *Who as hee iudgeth theſe worldly miſers to euerlaſting torments,* 15 *So doeth hee preſerue his, and will reward them in the day of the reſurrection,* 2. *Theſſ.* 1. 6.

¶ To him that excelleth. A Pſalme committed to the ſonnes of Korah.

HEare a this, all ye people: giue care, all ye that dwell in the world,

2 As well low as hie, both rich and poore.

3 My mouth ſhal ſpeake of wiſdome, and the meditation of my heart is of knowledge.

4 I will incline mine eare to a parable, and vtter my graue matter vpon the harpe.

5 Wherefore ſhould b I feare in the euill dayes, when iniquity ſhall compaſſe mee about, as at mine heeles?

6 They truſt in their c goods, and boaſt themſelues in the multitude of their riches.

7 Yet a man can by no meanes redeeme his brother: hee cannot giue his ranſome to God,

8 (So d precious is the redemption of their ſoules, e and the continuance for euer.)

9 That he may liue ſtill for euer, and not ſee the graue.

10 For he ſeeth that wiſe men f die, and alſo that the ignorant and fooliſh periſh, and leaue their riches for g others.

11 Yet they thinke their houſes, and their habitations ſhall continue for euer, euen from generation to generation, & || call their lands by their names.

12 But man ſhal not continue in honour: he is like the h beaſts that die.

13 This their way vttereth their fooliſhneſſe: yet their poſteritie i delight in their talke. Selah.

14 k Like ſheepe they lie in graue: l death deuoureth them, and the righteous ſhall haue domination ouer them in the m morning: for their beautie ſhall conſume, when they ſhall goe from their houſe to graue.

15 But God ſhall deliuer my ſoule from the power of the graue: || for he will receiue me. Selah.

16 Be not thou afraid when one is made rich, and when the glory of his houſe is increaſed.

17 * For he ſhal take nothing away when he dieth, neither ſhall his pompe deſcend after him.

18 For while he liued, ‡ he reioyced himſelfe: and n men will prayſe thee, when thou makeſt much of thy ſelfe.

19 || o He ſhal enter into the generation of his fathers, p and they ſhall not liue for euer.

20 Man is in honour, and q vnderſtandeth not: he is like to beaſts that periſh.

a He will increaſe how God gouerneth the world by his prouidence, which cãnot be perceiued by the iudgement of the fleſh.
b Though wickedneſſe reigne and enemies rage, ſeeing God will execute his iudgements againſt the wicked in time conuenient.
c To truſt in riches is meere madneſſe, ſeeing they can neither reſtore life, nor prolong it.
d That is, ſo rare or not to bee found, as prophecie was precious in the dayes of Eli, 1 Sam. 3. 1.
e Meaning, it is impoſſible to liue for euer: alſo that life and death are onely in Gods hands.
f In that that death maketh no difference betweene the perſons.
g That is, not to their children, but to ſtrangers. Yet the wicked profit not by theſe examples, but ſtill dreame an immortality in earth.
‖ *Or, labour that their name may be famous in earth.*
h As touching the death of the body.
i They ſpeake and doe the ſame thing that their fathers did.
k As ſheepe are gathered into the folde, ſo ſhall they bee brought to the graue.
l Becauſe they haue no part of life euerlaſting.
m Chriſts comming is as the morning when the elect ſhall reigne with Chriſt their head ouer the wicked.
‖ *Or, becauſe he hath receiued me. Iob* 27. 19. 1. *tim.* 6. 7.
‡ *Ebr. hee bleſſed his ſoule.*
n The flatterers prayſe them that liue in delights and pleaſures.
‖ *Or, his ſoule.*
o And not paſſe the terme appointed for life.
p Both they and their fathers ſhall liue here but a while, and at length die for euer.
q Hee condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuſeth them like a beaſt to his owne condemnation.

PSAL. L.

1 *Becauſe the Church is alwayes full of hypocrites,* 8 *Which doe imagine that God will bee worſhipped with*

with outward ceremonies onely, without the heart, and eſpecially the Iewes were of this opinion, becauſe of their figures and ceremonies of the Law, thinking that their ſacrifices were ſufficient, 21 *Therefore the Prophet doth reproue this groſſe errour, and pronounceth the Name of God to be blaſphemed, where holineſſe is ſet in ceremonies.* 23 *For hee declareth the worſhip of God to be ſpirituall, whereof are two principall parts, inuocation and thankeſgiuing.*

A Pſalme of [a] Aſaph.

THe God of gods, euen the Lord hath ſpoken and called the [b] earth from the riſing vp of the Sunne vnto the going downe thereof.

2 Out of Zion, which is the [c] perfection of beauty, hath God ſhined.

3 Our God ſhal come and ſhal not keepe ſilence: [d] a fire ſhall deuoure before him, and a mighty tempeſt ſhall bee moued round about him.

4 He ſhal call the heauen aboue, and [e] the earth to iudge his people.

5 Gather my [f] Saints together vnto me, thoſe that make a couenant with mee with [g] ſacrifice.

6 And the heauens ſhal declare his righteouſnes: for God is Iudge himſelfe. Selah.

7 Heare, O my people, and I wil ſpeake: heare, O Iſrael, and I will teſtifie vnto thee: for I am God, euen thy God.

8 I will not [h] reproue thee for thy ſacrifices, or thy burnt offerings, that haue not bin continually before me.

9 I will take no bullocke out of thine houſe, nor goats out of thy folds.

10 [i] For all the beaſts of the forreſt are mine, and the beaſtes on a thouſand mountaines.

11 I knowe all the foules on the mountaines: and the wilde beaſts of the field are mine.

12 If I bee hungry, I will not tell thee: for the world is mine, and all that therein is.

13 [k] Will I eate the fleſh of bulles? or drinke the blood of goats?

14 Offer vnto God praiſe, and [l] pay thy vowes vnto the moſt High,

15 And call vpon mee in the day of trouble: ſo wil I deliuer thee, and thou ſhalt glorifie me.

16 But vnto the wicked ſaid God, [m] What haſt thou to doe to declare mine ordinances, that thou ſhouldeſt take my couenant in thy mouth,

17 Seeing thou hateſt [n] to bee reformed, and haſt caſt my words behind thee?

18 For when thou ſeeſt a thiefe, [o] thou runneſt with him, and thou art partaker with the adulterers.

19 Thou giueſt thy mouth to euill, and with thy tongue thou forgeſt deceit.

20 Thou [p] ſitteſt, & ſpeakeſt againſt thy brother, and ſlandereſt thy mothers ſonne.

21 Theſe things haſt thou done, & I held my tongue: therefore thou thoughteſt that I was like thee: but I will reproue thee, and [q] ſet them in order before thee.

22 O conſider this, ye that forget God, leſt I teare you in pieces, and there be none that can deliuer you.

23 He that offereth [r] praiſe, ſhall glorifie mee: and to him that [s] diſpoſeth his way aright, will I [t] ſhew the ſaluation of God.

a Who was either the author, or a chiefe ſinger, to whom it was committed.
b To pleade againſt his diſſembling people, before heauen and earth.
c Becauſe God had choſen it to haue his Name there called vpon, and alſo his image ſhined there in the doctrine of the Law.
d As when God gaue his Law in mount Sinai, he appeared terrible with thunder & tempeſt, ſo wil he appeare terrible to take account for the keeping thereof.
e As witneſſes againſt the hypocrites.
f God in reſpect of his elect, calleth the whole body holy, ſaints, and his people.
g Which ſhould know that ſacrifices are ſeales of the couenant betweene God and his people, and not ſet religion therein.
h For I paſſe not for ſacrifices, except the true vſe be there, which is to confirme your faith in my promiſes.
i Though he did delight in ſacrifice, yet had he no need of mans help thereunto.
k Though mans life for the infirmitie thereof hath neede of food, yet God whoſe life quickeneth all the world, hath no neede of ſuch meanes.
l Shew thy ſelfe mindfull of Gods benefits by thankeſgiuing.
m Why doeſt thou faine to be of my people, and tell of my couenant, ſeeing thou art but an hypocrite?
n And to liue according to my word.
o He ſheweth what are the fruits of them that contemne Gods word.
p He noteth the cruelty of hypocrites, which ſpare not in their talke or iudgement their own mothers ſonne.
q I will write all thy wicked deedes in a roll, and make thee to reade and acknowledge them whether thou wilt or no.
r Vnder the which is conteined faith and inuocation.
s As God hath appointed.
t That is, declare my ſelfe to be his Sauiour.

PSAL. LI.

1 When Dauid was rebuked by the Prophet Nathan for his great offences, hee did not onely acknowledge the ſame to God with proteſtation of his naturall corruption and iniquitie, but alſo left a memoriall thereof to his poſteritie. 7 *Therefore firſt hee deſireth God to forgiue his ſinnes,* 10 *And to renewe in him his holy Spirit,* 13 *With promiſe, that hee will not be vnmindfull of thoſe great graces.* 18 *Finally, fearing leſt God would puniſh the whole Church for his fault, hee requireth that hee would rather increaſe his graces toward the ſame.*

To him that excelleth. A Pſalme of Dauid, when the Prophet Nathan [a] came vnto him, after hee had gone in to Bathſheba.

HAue mercy vpon me, O God, [b] according to thy louing kindneſſe: according to the multitude of thy compaſſions put away mine iniquities.

2 Waſh mee [c] throughly from mine iniquitie, and cleanſe me from my ſinne.

3 For I [d] know mine iniquities, and my ſinne is euer before me:

4 Againſt thee, againſt thee onely haue I ſinned, and done euill in thy ſight, that thou mayeſt be iuſt when thou [e] ſpeakeſt, and pure when thou iudgeſt.

5 Behold, I was borne in iniquitie, and in ſinne hath my mother conceiued me.

6 Beholde, thou [f] loueſt trueth in the inward affections: therefore haſt thou taught mee wiſedome in the ſecret of mine heart.

7 [*] Purge me with [*] hyſſope, and I ſhall be cleane: waſh mee, and I ſhall be whiter then ſnow.

8 Make me to heare [g] ioy and gladneſſe, that the [h] bones, which thou haſt broken, may reioyce.

9 Hide thy face from my ſinnes, and put away all mine iniquities.

10 [i] Create in me a cleane heart, O God,

a To reproue him becauſe he had committed ſo horrible ſinnes, and lien in the ſame without repentance more then a whole yeere.
b As his ſinnes were manifold and great, ſo he requireth that God would giue him the feeling of his excellent and abundant mercies.
c My ſinnes ſticke ſo faſt in me, that I haue need of ſome ſingular kind of waſhing.
d My conſcience accuſeth me, ſo that I can haue no reſt, till I be reconciled.
e When thou giueſt ſentence againſt ſinners, they muſt needes confeſſe thee to be iuſt, and themſelues ſinners.
f He confeſſeth that God, who loueth pureneſſe of heart, may iuſtly deſtroy man, who of nature is a ſinner, much more him whome he had inſtructed in his heauenly wiſedome. *Leuit* 14.6.
g He meaneth Gods comfortable mercies toward repentant ſinners.
h By the bones hee vnderſtandeth all ſtrength of ſoule and body, which by cares and mourning are conſumed.
i Hee confeſſeth that when Gods Spirit is cold in vs, to haue it againe reuiued, is as a new creation.

and

and renew a right spirit within me.

k Which may assure me that I am drawen out of the slauery of sinne.

11 Cast me not away from thy presence, and take not thy holy Spirit from me.

12 Restore to me the ioy of thy saluation, and stablish me with thy k free Spirit.

l He promiseth to endeuour that other by his example may turne to God.

13 Then shall I teach thy l wayes vnto the wicked, and sinners shall be conuerted vnto thee.

m From the murder of Vriah, and the others that were slaine with him, 2. Sam. 11. 17.

14 Deliuer mee from m blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousnesse.

n By giuing me occasio to praise thee, when thou shalt forgiue my sinnes.

15 n Open thou my lips, O Lord, and my mouth shall shew forth thy praise.

o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercy.

16 For thou desirest no sacrifice, though I would giue it: thou delightest not in burnt offering.

17 The sacrifices of God are a o contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

p Hee prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement.

18 Be fauourable vnto p Zion for thy good pleasure: build the walles of Ierusalem.

q That is, iust and lawfull, applyed to their right end, which is the exercise of faith and repentance.

19 Then shalt thou accept the sacrifices of q righteousnesse, euen the burnt offering and oblation: then shall they offer calues vpon thine altar.

PSAL. LII.

1 Dauid describeth the arrogant tyrannie of his aduersary Doeg, who by false surmises caused Ahimelech with the rest of the Priests to be slaine. 5 Dauid propheseth his destruction, 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendreth thankes to God for his deliuerance. In this Psalme is liuely set forth the kingdome of Antichrist.

¶ To him that excelleth. A Psalme of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, and said to him, Dauid is come to the house of Ahimelech.

a O Doeg, which hast credit with the tyrant Saul, and hast power to murder the Saints of God.

WHy boastest thou thy selfe in thy wickednesse, O a man of power? the louing kindnesse of God endureth daily.

b Thy malice moueth thee by crafty flatteries and lies to accuse and destroy the innocents.

2 Thy tongue imagineth b mischiefe, and is like a sharpe razor that cutteth deceitfully.

‡ Ebr. righteousnesse.

3 Thou doest loue euill more then good, and lies, more then to speake the ‡ trueth. Selah.

4 Thou louest all wordes that may destroy, O deceitfull tongue!

c Though God forbeare for a time, yet at length he will recompense thy falsehood.

5 So shall God c destroy thee for euer: he shall take thee and plucke thee out of thy tabernacle, and d roote thee out of the land of the liuing. Selah.

d Albeit thou seeme to be neuer so sure setled.

6 The e righteous also shall see it, f and feare, and shall laugh at him, saying,

e For the eyes of the reprobate are shut vp at Gods iudgements.

7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, and put his strength ‖ in his malice.

f With ioyful reuerence, seeing that he taketh their part against the wicked.

‖ Or, in his substance.

8 But I shall be like a z greene oliue tree in the house of God: for I trusted in the mercie of God for euer and euer.

g He reioyceth to haue a place among the seruants of God, that hee may growe in the knowledge of godlinesse.

9 I will alway praise thee for that thou hast done h this, & I will ‖ hope in thy Name, because it is good before thy Saints.

h Executed his vengeance.

‖ Or, waite vpon thy grace and promise.

PSAL. LIII.

1 He describeth the crooked nature, 4 The cruelties, 5 and punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.

¶ To him that excelleth on a Mahalath. A Psalme of Dauid to giue instruction.

a Which was an instrument or kind of note.

THe foole hath said in his heart, There is b no God, they haue corrupted and done abominable wickednesse: there is none that doeth good.

b Whereas no regard is had of honestie or dishonestie, of vertue nor of vice, there § Prophet pronounceth that the people haue no God.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and c seeke God.

c Whereby he condemneth all knowledge and vnderstanding that tendeth not to seeke God. *Rom. 3. 10.*

3 * Euery one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

d Dauid pronounceth Gods vengeance against cruel gouernours, who hauing charge to defend and preserue Gods people, doe most cruelly deuoure them.

4 Do not the d workers of iniquity know that they eat vp my people as they eat bread? they call not vpon God.

e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them.

5 There they were afraid for feare, where no e feare was: for God hath scattered the f bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

f Be he enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuity of his people, then Iaakob shall reioyce, and Israel shall be glad.

PSAL. LIIII.

1 Dauid brought into great danger by the reason of the Ziphims, 5 calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifices and free offerings for so great deliuerance.

¶ To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction. When the Ziphims came and said vnto Saul, * Is not Dauid hid among vs?

1 Sam. 23. 19.

SAue mee, O God, a by thy Name, and by thy power iudge me.

a He declareth that when all meanes do faile, God wil deliuer, euen as it were by miracle them that call vnto him with an vpright conscience.

2 O God, heare my prayer: hearken vnto the words of my mouth.

b To wit, the Ziphims.

3 For b strangers are risen vp against mee, and c tyrants seeke my soule: they haue not set God before them. Selah.

c Saul & his armie which were like cruel beasts, and could not be satisfied, but by his death.

4 Behold, God is my helper: the Lord is with d them that vphold my soule.

d Be they neuer so few, as he was with Ionathan.

5 He shall reward euill vnto mine enemies: O cut them off in thy e trueth!

e According to thy faithfull promise for my defence.

6 Then I will sacrifice f freely vnto thee: I will praise thy Name, O Lord, because it is good.

f For hypocrites serue God for feare, or vpon conditions.

7 For

g We may lawfully reioyce for Gods iudgments against the wicked, if our affections be pure.

7 For he hath deliuered me out of al trouble, and mine eye hath g seene my desire vpon mine enemies.

PSAL. LV.

1 Dauid being in great heauinesse and distresse complaineth of the cruelty of Saul, 13 And of the falsehood of his familiar acquaintance, 17 Vttering most ardent affections to moone the Lord to pitie him. 21 After being assured of deliuerance, he setteth forth the grace of God as though hee had already obteined his request.

¶ To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction.

a The earnestnesse of his prayer declareth the vehemencie of his griefe, insomuch as he is compelled to burst out into cries.

HEare a my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, and answere mee: I mourne in my prayer and make a noyse,

b For the threatnings of Saul & his adherents.

3 For the b voyce of the enemie, and for the vexation of the wicked, because c they haue brought iniquity vpon me, and furiously hate me.

c They haue defamed me as a wicked person, or they haue imagined my destruction.

4 Mine heart trembleth within me, and the terrors of death are fallen vpon me.

d There was no part of him that was not astonied with extreme feare.

5 Feare and trembling are come vpon me, and an horrible feare hath d couered me.

e Feare had driuen him to so great distresse, that he wished to bee hid in some wildernes, and to be banished from that kingdom, which God had promised that hee should enioy.

6 And I said, Oh that I had wings like a doue: then would e I flee away and rest.

7 Behold, I would take my flight farre off, and lodge in the wildernesse. Selah.

f From the cruell rage and tyranny of Saul.

8 Yee would make haste for my deliuerance f from the stormie wind and tempest.

g As in the confusion of Babylon, when the wicked conspired against God.

9 Destroy, O Lord, and g diuide their tongues: for I haue seene crueltie and strife in the citie.

10 Day and night they go about it vpon the walles thereof: both h iniquitie and mischiefe are in the mids of it.

h All lawes and good orders are broken, and onely vice and dissolution reigneth vnder Saul.

11 Wickednes is in the mids thereof: deceit and guile depart not from her streets.

i If mine open enemie had sought mine hurt I could the better haue auoyded him.

12 Surely mine i enemie did not defame mee: for I could haue borne it: neither did mine aduersarie exalt himselfe against mee: for I would haue hid me from him.

13 But it was thou, O man, euen my k companion, my guide and my familiar.

14 Which delighted in consulting together, and went into the house of God as companions.

15 Let death seaze vpon them: let them l goe downe quicke into the graue: for wickednesse is in their dwellings, euen in the mids of them.

16 But I will call vnto God, and the Lord will saue me.

17 Euening and morning, and at noone will I pray, m and make a noyse, and he will heare my voyce.

18 Hee hath deliuered my soule in peace from the battell, that was against mee: for n many were with me.

19 God shall heare and afflict them, euen he that reigneth of old, Selah, because they o haue no changes, therefore they feare not God.

20 He p laid his hand vpon such, as be at peace with him, and he brake his couenant.

21 The wordes of his mouth were softer then butter, yet warre was in his heart, his wordes were more gentle then oyle, yet they were swords.

22 Cast thy ‖ burden vpon the Lord, and he shall nourish thee: hee will not suffer the righteous to fall for q euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloodie and deceitfull men shall not liue r halfe their dayes: but I will trust in thee.

p I did not prouoke him, but was at peace with him, yet he made warre against me.

‖ *Or, gift: to wit, which thou wouldest that God should giue thee.*

q Though for their bettering and triall hee suffer them to slip for a time.

r Though they sometime liue longer, yet their life is cursed of God, vnquiet, and worse then any death.

PSAL. LVI.

1 Dauid being brought to Achish the King of Gath, 1. Sam. 21. 12 complaineth of his enemies, demaundeth succour, 3 Putteth his trust in God and in his promises, 12 And promiseth to performe his vowes, which he had taken vpon him, whereof this was the effect, to prayse God in his Church.

¶ To him that excelleth. A Psalme of Dauid on Michtam, concerning the a dumbe doue in a farre countrey, when the Philistims tooke him in Gath.

a Being chased by the furie of his enemies into a strange countrey, he was as a dumbe doue, not seeking reuengeance.

BE mercifull vnto mee, O God, for b man would swallow me vp: he fighteth continually and vexeth me.

b He sheweth that it is either now time, or neuer, that God helpe him: for all the world is against him, and ready to deuoure him.

2 Mine enemies would daily swallow mee vp: for many fight against mee, O thou most High.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his c word, I trust in God, and will not feare what flesh can doe vnto me.

c He stayeth his conscience vpon Gods promise, though he see not present help.

5 Mine owne d words grieue me dayly: all their thoughts are against me to doe mee hurt.

d All my counsels haue euill successe, and turne to mine owne sorrow.

6 e They gather together, and keepe themselues close: they marke my steps, because they wait for my soule.

e As all the world against one man, and cannot be satiate except they haue my life.

7 f They thinke they shall escape by iniquitie: O God, cast these people downe in thine anger.

f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe.

8 Thou hast counted my wanderings: put my g teares into thy bottell: are they not in thy register?

g If God keepe the teares of his Saints in store, much more will he remember their blood to auenge it: and though tyrants burn the bones, yet can they not blot the teares and blood out God register.

9 When I cry, then mine enemies shall turne back: this I know, for God is with me.

10 I will reioyce in God, because of his word: in the Lord will I reioyce, because of his word.

11 In God doe I trust: I will not be afraid what man can doe vnto me.

12 h Thy vowes are vpon me, O God: I will render praises vnto thee.

h Hauing receiued that which I required, I am bound to pay my vowes of thankesgiuing, as I promised.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may i walke before God in the k light of the liuing.

i As mindfull of his great mercies, and giuing him thankes for the same.

k That is, in this life, and light of the sunne.

l Which was not onely ioyned to me in friendship and counsell in worldly matters, but also in religion.

m Which signifieth a feruent minde and sure trust to obtaine his petition, which thing made him earnest at all times in prayer.

n Euen the Angels of God fought on my side against mine enemies, 2. King. 6. 16.

o But their prosperous estate still continueth.

PSAL. LVII.

1 Dauid being in the desert of Ziph, where the inhabitants did betray him, and at length in the same cause with Saul, 2 Calleth most earnestly vnto God, with full confidence that hee will performe his promise, and take his cause in hand: 5 Also that he will shew his glory in the heauens and the earth against his cruel enemies. 9 Therefore doth he render laud and praise.

To him that excelleth. [a] Destroy not. A Psalme of Dauid on Michtam. * When he fled from Saul in the caue.

HAue mercie vpon me, O God, haue mercy vpon me: for my soule trusteth in thee, and in the shadow of thy wings wil I trust, till these [b] afflictions ouerpasse.

2 I wil call vnto the most high God, euen to the God, that [c] performeth his promise toward me.

3 He will send from [d] heauen, and saue mee from the reproofe of him that would swallow me. Selah. God will send his mercie and his trueth.

4 My soule is among lions: I lie among the children of men that are set on fire: whose [e] teeth are speares and arrowes, and their tongue a sharpe sword.

5 [f] Exalt thy selfe, O God, aboue the heauen, and let thy glory be vpon all the earth.

6 They haue laide a net for my steps: my soule is pressed downe: they haue digged a pit before me, and are fallen into the mids of it. Selah.

7 Mine heart is [h] prepared, O God, mine heart is prepared: I wil sing and giue praise.

8 Awake my [i] tongue, awake viole and harpe: I will awake early.

9 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

10 For thy mercy is great vnto the heauens, and thy trueth vnto the [k] clouds.

11 Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth.

a This was either the beginning of a certaine song, or the words which Dauid vttered, when he stayed his affection. 1. *Sam* 24 4. ‖ *Or, dwell most safely.*

b He compareth the afflictions, which God layeth vpō his children, to a storme that commeth and goeth.

c Who leaueth not his workes begun vnperfect.

d He would rather deliuer me by a miracle, then that I should bee ouercome.

e He meaneth their calumnies and false reports

f Suffer me not to bee destroyed to the contempt of thy Name,

g For very feare seeing the great dangers on all sides.

h That is, wholly bent to giue thee prayse for my deliuerance.

i He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he wil vse other meanes to prouoke himselfe forward to the same.

k Thy mercies doe not onely appertaine to the Iewes, but also to the Gentiles.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom hee appealeth to Gods iudgement, 10 Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.

¶ To him that excelleth. Destroy not. A Psalme of Dauid on Michtam.

[a] SO it true? O congregation, speake yee iustly? O sonnes of men, iudge yee vprightly?

2 Yea, rather yee imagine mischiefe in your heart: [b] your hands execute cruelty vpon the earth.

3 The wicked [c] are strangers from the wombe: euen from the belly haue they erred and speake lies.

4 Their poyson is euen like the poyson of a serpent: like the deafe [d] adder that stoppeth his eare.

5 Which heareth not the voice of the inchanter, though he be most expert in charming.

6 Breake their [e] teeth, O God, in their mouthes: breake the iawes of the yong Lions, O Lord.

7 Let them [f] melt like the waters, let them passe away: when he shooteth his arrowes, let them be as broken.

8 Let him consume like a snaile that melteth, and like the vntimely fruit of a woman, that hath not seene the sunne.

9 [g] As raw flesh before your pots feele the fire of thornes: so let them carrie him away as with a whirlewinde in his wrath.

10 The righteous [h] shall reioyce when he seeth the vengeance: he shall wash his feete in the [i] blood of the wicked.

11 And men shall say, [k] Verely there is fruit for the righteous: doubtlesse there is a God that iudgeth in the earth.

a Ye counsellers of Saul, who vnder pretence of consulting for the common wealth, conspire my death being an innocent.

b Ye are not ashamed to execute that crueltie publikely, which ye haue imagined in your hearts.

c That is, enemies to the people of God, euen from their birth.

d They passe in malice and subtiltie, the craftie serpent which could preserue himselfe by stopping his eare from the inchanter.

e Take away all occasions and meanes whereby they hurt.

f Considering Gods diuine power, he sheweth that God in a moment can destroy their force whereof they bragge.

g As flesh is taken raw out of the pot before the water seethe: so he desireth God to destroy their enterprises before they bring them to passe.

h With a pure affection.

i Their punishment and slaughter shall be so great.

k Seeing God gouerneth all by his prouidence, he must needs put difference betweene the godly and the wicked.

PSAL. LIX.

1 Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God, 3 Declareth their innocency, and their furie, 5 Desiring God to destroy all those that sinne of malicious wickednesse. 11 Whom though hee keepe aliue for a time to exercise his people, yet in the end hee will consume them in his wrath, 13 That he may be knowen to be the God of Iaakob to the end of the world 16 For this hee singeth praise to God, assured of his mercies.

¶ To him that excelleth. Destroy not. A Psalme of Dauid on [a] Michtam. * When Saul sent and they did watch the house to kill him.

a Reade Psal. 16. 1. *Sam.* 19, 11.

O My God, [b] deliuer mee from mine enemies: defend me from them that rise vp against me.

2 Deliuer mee from the wicked doers, and saue me from the blody men.

3 For loe, they haue layd waite for my soule: the mighty men are gathered against mee, not for mine [c] offence, nor for my sinne, O Lord.

4 They runne and prepare themselues without a fault on my part: arise therefore to assist me, and behold.

5 Euen thou, O Lord God of hostes, O God of Israel, awake to visite all the heathen, and be [d] not mercifull vnto all that transgresse maliciously. Selah.

6 They goe to and fro in the euening: they barke like [e] dogs, and go about the city.

b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had wayes enow in his hand to deliuer him.

c For I am innocent towards them, and haue not offended them.

d Seeing it appertaineth to Gods iudgments to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church.

e Hee compareth their cruelty to hungry dogs, shewing that they are neuer weary in doing euill.

f They boast openly of their wicked deuises, and euery word is as a sword: for they neither feare God, nor are ashamed of men.
g Though Saul haue neuer so great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee.
h He will not faile to succour me, when need requireth.
i Altogether, but by litle, and litle, that the people, seeing oftentimes thy iudgements, may be mindfull of thee.
k That in their miserie & shame they may be as glasses and examples of Gods vengeance.
l When the time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto others.
m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe.
n Which didst vse the policie of a weake woman to confound the enemies strength, as 1.Sam.19,12.
o Confessing himselfe to bee voyde of all vertue and strength, he attributeth the whole to God.

7 Behold, they f bragge in their talke, and swords are in their lippes: for who say they, doth heare?

8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 g Ye is strong: but I will waite vpon thee: for God is my defence.

10 My mercifull God will h preuent me, God will let me see my desire vpon mine enemies.

11 Slay them i not, lest my people forget it: but scatter them abroad by thy power, and put them downe, O Lord our shield,

12 For the sinne of their mouth, and the words of their lips: and let them be k taken in their pride, euen for their periurie and lies, that they speake.

13 l Consume them in thy wrath, consume them that they bee no more: and let them know that God ruleth in Iaakob, euen vnto the ends of the world. Selah.

14 And in the euening they shall m goe to and fro, and barke like dogs, and goe about the citie.

15 They shall runne here and there for meate: and surely they shall not be satisfied, though they tary all night.

16 But I will sing of thy n power, and will praise thy mercie in the morning: for thou hast beene my defence and refuge in the day of my trouble.

17 Vnto thee, O my o strength, will I sing: for God is my defence, and my mercifull God.

PSAL. LX.

1 David being now king ouer Iudah, and hauing had many victories, sheweth by euident signes, that God elected him king, assuring the people that God will prosper them, if they approoue the same. 11 After he prayeth vnto God to finish that, that he hath begunne.

To him that excelleth vpon a Shushan Eduth, or Michtam. A Psalme of Dauid to teach. *When he fought against Aram Naharaim, and against ‖ Aram b Zobah, when Ioab returned and slew twelue thousand Edomites in the salt valley.

O God, thou hast cast vs out, thou hast c scattered vs, thou hast beene angry, turne againe vnto vs.

2 Thou hast made the land to tremble, and hast made it to d gape: heale the breaches thereof, for it is shaken.

3 Thou hast e shewed thy people heauie things: thou hast made vs to drinke the wine of giddinesse.

4 But now thou hast giuen a f banner to them that feare thee, that it may be displaied because of thy trueth. Selah.

5 That thy beloued may bee deliuered, help with thy right hand, and heare me.

6 God hath spoken in his g holinesse: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

7 Gilead shalbe mine, & Manasseh shalbe mine: Ephraim also shalbe the h strength of mine head: i Iuda is my lawgiuer

8 Moab shalbe my k washpot: ouer Edom will I cast out my shoe: l Palestina shew thy selfe ioyfull for me.

9 Who will leade mee into the m strong citie? who will bring me vnto Edom?

10 Wilt not thou, O God, which haddest cast vs off, and didst not goe forth, O God, with our armies?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shal doe valliantly: for he shall tread downe our enemies.

a These were certaine songs after the note whereof this Psalme was sung 2.Sam.8.1. and 10.1. 1.Chron.18.3.
‖ Or, Syria, called Mesopotamia.
b Called also Sophene, which standeth by Euphrates.
c For when Saul was not able to resist the enemie, the people fled hither and thither: for they could not be safe in their owne houses.
d As cleft with an earthquake.
e Thou hast handled thy people sharpely in taking from them sense and iudgement, in that they ayded Saul the wicked king, & pursued him, to whom God had giuen the iust title of the realme.
f In making mee King, thou hast performed thy promise, which seemed to haue lost the force.
g It is so certaine, as if it were spoken by an oracle, that I shall possesse these places which Saul had left to his children.
h For it was strong and well peopled.
i Dauid meaneth that in this tribe his kingdome shalbe established, Gen.49.10.
k In most vile subiection.
l For thou wilt dissemble, and faine as though thou werest glad
m Hee was assured that God would giue him the strong cities of his enemies, wherein they thought themselues sure.

PSAL. LXI.

1 Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he crieth to be heard and deliuered, 7 And confirmed in his kingdome. 8 He promiseth perpetuall praises.

To him that excelleth on Neginoth. A Psalme of Dauid.

HEare my cry, O God: giue eare vnto my prayer.

2 From the a ends of the earth will I cry vnto thee: when mine heart is oppressed, bring mee vpon the rocke that is b higher then I.

3 For thou hast beene my hope, and a strong tower against the enemy.

4 I will dwell in thy Tabernacle for euer, and my trust shal be vnder the couering of thy wings. Selah.

5 For thou, O God, c hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the king a d long life: his yeeres shal be as many ages.

7 Hee shall dwell before God for euer: prepare e mercy and faithfulnesse, that they may preserue him.

8 So will I alway sing praise vnto thy Name in performing daily my vowes.

a From the place where I was banished, being driuen out of the citie and Temple by my sonne Absalom.
b Vnto the which without thy helpe I cannot attaine.
c There is nothing that doth more strengthen our faith, then the remembrance of Gods succour in times past.
d This chiefly is referred to Christ who liueth eternally, not onely in himselfe, but also in his members.
e For the stabilitie of my kingdome standeth in thy mercie and trueth.

PSAL. LXII.

This Psalme partly conteineth meditations wherby Dauid encourageth himselfe to trust in God against the assaults of tentations. And because our mindes are easily drawen from God by the allurements of the world, he sharply reproueth this vanitie, to the entent he might cleaue fast to the Lord.

To the excellent musitian a Iedithun. A Psalme of Dauid.

YEt a my soule keepeth silence vnto God: of him commeth my saluation.

1.Chron.16.41.
a Though Satan tempted him to murmure against God, yet he bridled his affections, and resting vpon Gods promise, beareth his crosse patiently.

2 [b] Yet hee is my strength and my saluation, and my defence: therefore I shall not much be moued.

3 How long wil ye imagine mischiefe against a [c] man? ye shalbe all slaine: ye shalbe as a bowed wall, or as a [d] wall shaken.

4 Yet they consult to cast him downe from his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.

5 [c] Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yet is he my strength and my saluation, and my defence: therefore I shall not bee moued.

7 In God is my saluation and my [f] glory, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the chiefe men are lies: to lay them vpon a ballance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robberie: [h] be not vaine: if riches increase set not your heart thereon.

11 God spake [i] once or twise, I haue heard it, that power belongeth vnto God,

12 And to thee, O Lord, mercy: for thou [k] rewardest euery one according to his worke.

b It appeareth by the oft repetition of this word that the Prophet abode manifold tentations, but by resting on God, and by patience he ouercame them all.
c He meaneth himselfe, being the man whom God had appointed to the kingdome.
d Though yee seeme to be in honour, yet God will suddenly destroy you.
e Dauid was greatly moued with these troubles: therefore he stirreth vp himselfe to trust in God.
f These vehement and often repetitions were necessarie to strengthen his faith against the horrible assaults of Satan. g Hee admonisheth vs of our wicked nature, which rather hide our sorrow and bite on the bridle, then vtter our griefe to God to obtaine remedy. h Giue your selues wholy to God by putting away all things that are contrary to his Law. i Hee hath plainely borne witnesse of his power, so that none needeth to doubt thereof. k So that the wicked shall feele thy power, and the godly thy mercy.

PSAL. LXIII.

1 Dauid after hee had beene in great danger by Saul in the desert of Ziph, made this Psalme. 3 Wherein he giueth thankes to God for his wonderfull deliuerance, in whose mercies he trusted, euen in the mids of his miseries, 9 prophecying the destruction of Gods enemies. 11 And contrariwise happinesse to all them that trust in the Lord.

¶ A Psalme of Dauid. When hee was in the [a] wildernesse of Judah.

O God, thou art my God, early wil I seeke thee: my soule [b] thirsteth for thee: my flesh longeth greatly after thee in a barren and drie land without water.

2 Thus [c] I behold thee as in the sanctuarie, when I behold thy power and thy glory.

3 For thy louing kindnesse is better then life: therefore my lips shall praise thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy Name.

5 My soule shalbe satisfied, as with [d] marow and fatnesse, and my mouth shall praise thee with ioyfull lips,

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast beene my helper, therefore vnder the shadow of thy wings will I reioyce.

8 My soule [e] cleaueth vnto thee: for thy right hand vpholdeth me.

9 Therefore they that seeke my soule to destroy it, they shal goe into the lowest parts of the earth.

10 [f] They shall cast him downe with the edge of the sword, and they shall be a portion for foxes.

11 But the king shall reioyce in God, and all that [g] sweare by him, shall reioyce in him: for the mouth of them that speake lies shalbe stopped.

a To wit, of Ziph 1. Sam. 23. 14.
b Though hee was both hungry and in great distresse, yet he made God his sufficiencie, and aboue all meate and drinke.
c In this miserie I exercise my selfe in the contemplation of thy power and glory, as if I were in thy Sanctuarie.
d The remembrance of thy fauour is more sweet vnto me then all the pleasures and dainties of the world.
e He affirmeth himselfe by the spirit of God to haue the gift of constancie.
f He prophesieth of the destruction of Saul and them that take his part, whose bodies shall not be buried, but be deuoured with wilde beasts. g All that sweare by God aright, or professe him, shall reioyce in this worthy King.

PSAL. LXIIII.

1 Dauid prayeth against the furie and false reports of his enemies. 7 He declareth their punishment and destruction, 10 To the comfort of the iust and the glory of God.

¶ To him that excelleth. A Psalme of Dauid.

HEare my [a] voice, O God, in my prayer, preserue my life from feare of the enemie.

2 Hide mee from the [b] conspiracie of the wicked, and from the [c] rage of the workers of iniquitie.

3 Which haue whet their tongue like a sword, and shot for their arrowes [d] bitter words:

4 To shoot at the vpright in secret: they shoote at him suddenly, and [e] feare not.

5 They [f] incourage themselues in a wicked purpose: they commune together to lay snares priuily, and say, Who shall see them?

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one his secret thoughts, and the depth of his heart.

7 But God will shoote an arrow at them suddenly: their strokes shalbe at once.

8 They shall cause their owne tongue to fall vpon them: and whosoeuer shal see them, shall [h] flee away.

9 And all men shal see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous [i] shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

a In that he called to God with his voice, it is a signe that his prayer was vehement, and that his life was in danger.
b That is, from their secret malice.
c To wit, their outward violence.
d False reports and slanders.
e To be without feare of God, and reuerence of man, is a signe of reprobation.
f The more that the wicked see Gods children in misery, the more bold and impudent are they in oppressing them.
g There is no inuented nor set way so secret and subtill to do hurt, which they his destruction. h To see God heauy iudgements against them, and how hee hath caught them in their owne snares. i When they shall consider that he will be fauourable to them, as he was to his seruant Dauid.

PSAL. LXV.

1 A praise and thanksgiuing vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preseruation and gouernance of them, 9 And for the plentifull blessings powred forth vpon all the earth, but specially toward his Church.

¶ To him that excelleth. A Psalme or song of Dauid.

O God, [a] praise waiteth for thee in Zion, & vnto thee shall the vow be performed.

2 Because thou hearest the prayer, vnto thee shall [b] all flesh come.

a Thou giuest daily new occasion to thy Church to praise thee.
b Not onely the Iewes, but also the Gentiles in the kingdome of Christ.

3 Wicked deeds [c] haue preuailed against me: but thou wilt bee mercifull vnto our transgressions.

4 Blessed is he whome thou chusest, and causest to come to thee: hee shall dwell in thy courts, and wee shall bee satisfied with the pleasures of thine House, euen of thine holy Temple.

5 O God of our saluation, thou wilt [d] answere vs with fearefull signes in thy righteousnes, O thou the hope of all the ends of the earth, and of them that are farre off in the [e] sea.

6 He establisheth the mountaines by his power: and is girded about with strength.

7 He appeaseth the [i] noise of the seas, and the noise of the waues thereof, and the tumults of the people.

8 They also, that dwell in the vttermost parts of the earth, shalbe afraid of thy signes: thou shalt make [*] the East and the West to reioyce.

9 Thou [g] visitest the earth, and waterest it: thou makest it very rich: the [h] River of God is full of water: thou preparest them corne: for so thou appointest [i] it.

10 Thou [k] waterest abundantly the furrows therof: thou causest the raine to descend into the valleies thereof: thou makest it soft with showres, and blessest the bud thereof.

11 Thou crownest the yeere with thy goodnesse, and the steps drop fatnesse.

12 They drop vpon the pastures of the wildernesse: and the hilles shall be compassed with gladnesse.

13 The pastures are clad with sheepe: the valleys also shalbe couered with corne: therefore they shout for ioy, [l] and sing.

c He imputeth it to his sinnes, and to the sinnes of the people, that God who was accustomed to assist them, withdraweth his succour from them.
d Thou wilt declare thy selfe to be the preseruer of thy Church, in destroying thine enemies, as thou didst in the red Sea.
e As of all barbarous nations and farre off.
f He sheweth that there is no part nor creature in the world, which is not gouerned by Gods power and prouidence.
*Ebr. the going forth of the morning and of the euening.
g To wit, with raine.
h That is, Shiloah, or the raine
i Thou hast appointed the earth to bring foorth food to mans vse.
k By this description he sheweth that all the order of nature is a testimonie of Gods loue toward vs, who causeth all creatures to serue our necessitie.
l That is, the dumbe creatures shall not onely reioyce for a time for Gods benefits, but shall continually sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord, and to consider his workes. 6 He setteth forth the power of God to affray the rebels, 10 and sheweth how God hath deliuered Israel from great bondage and afflictions. 13 He promiseth to giue sacrifices, 16 and prouoketh all men to heare what God hath done for him, and to praise his Name.

To him that excelleth. A song or Psalme.

REioyce in God, [a] all ye inhabitants of the earth.

2 Sing foorth the glory of his Name: make his praise glorious.

3 Say vnto God, How terrible art thou in thy workes! through the greatnesse of thy power shall thine enemies be [b] in subiection vnto thee.

4 All the world shall worship thee, & sing vnto thee, euen sing of thy Name. Selah.

5 [c] Come and behold the workes of God: he is terrible in his doing toward [d] the sons of men.

6 He hath turned the sea into dry land: they passed thorow the riuer on foote: there did we reioyce in him.

7 He ruleth by his power for euer: his eyes behold the nations: the rebellious shall not [e] exalt themselues. Selah.

8 Praise our God, ye people, and make the voice of his praise to be heard.

9 Which [f] holdeth our soules in life, and suffereth not our feet to slip.

10 For thou, O God, hast proued vs, thou hast tried vs as siluer is tried.

11 Thou hast brought vs into the snare, and layd a strait chaine vpon our loynes.

12 Thou hast caused men to ride ouer our heads: wee went into fire and into water, but thou broughtest vs out into a wealthie place.

13 I will go into thine [h] house with burnt offerings, and will pay thee my vowes,

14 Which my lips haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rammes with incense: I will prepare bullocks and goats. Selah.

16 [i] Come and hearken all yee that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 [k] If I regard wickednes in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Praised be God, which hath not put backe my prayer, nor his mercy from me.

a He prophesieth that all nations shall come to the knowledge of God, who then was only known in Iudea.
b As the faithfull shall obey God willingly, so the infidels for feare shall dissemble themselues to be subiect.
c He toucheth the slouthful dulnesse of man, who is cold in the consideration of Gods works.
d His prouidence is wonderfull in maintaining their estate.
e He prooueth that God wil extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.
f He signifieth some special benefit, that God had shewed to his Church of the Iewes in deliuering them from some great danger, whereof, or of the like he promiseth that the Gentiles shal be partakers.
g The condition of the Church is here described, which is to be led by Gods prouidence into troubles, to be subiect vnder tyrants, and to enter into manifold dangers.
h The duety of the faithfull is here described, which are neuer vnmindfull to render God prayse for his benefits.
i It is not enough to haue receiued Gods benefits, and to be mindfull thereof, but also we are bound to make others to profit thereby, and praise God.
k If I delight in wickednesse, God will not heare me: but if I confesse it, he will receiue me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God, and to be lightened with his countenance, 2 to the end that his way and iudgements may be knowen throughout the earth. 7 And finally is declared the kingdome of God, which should be vniuersally erected at the comming of Christ.

To him that excelleth on Neginoth. A Psalme or song.

GOd bee mercifull vnto vs, and blesse vs, and [a] cause his face to shine among vs, Selah.

2 That [b] they may know thy way vpon earth, and thy sauing health among all nations.

3 Let the people praise thee, O God: let all the people praise thee.

4 [c] Let the people be glad and reioice: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall [d] the earth bring foorth her

a That is, moue our hearts with his holy Spirit, that wee may feele his fauour toward vs.
b That both Iewes and Gentiles may know Gods couenant made with them.
c By these oft repetitions, hee sheweth that the people can neuer reioyce sufficiently, and giue thankes for the great benefits that shall they receiue vnder the kingdome of Christ.
d Hee sheweth that where God fauoureth, there shall be abundance of all other things.

increase,

e When they feele his great benefits both spirituall and corporall toward them.

increase, & God, euen our God shall blesse vs.
7 God shall blesse vs, and all the ends of the earth shall [c] feare him.

CHAP. LXVIII.

1 In this Psalme Dauid setteth forth as in a glasse the wonderfull mercies of God toward his people, 5 Who by all meanes and most strange sorts declared himselfe to them. 15 And therefore Gods Church by reason of his promises graces and victories doth excell without comparison all worldly things. 34 He exhorteth therefore all men to praise God for euer.

¶ To him that excelleth. A Psalme or song of Dauid.

a The Prophet sheweth that albeit God suffreth the wicked tyrants to oppresse his Church for a time, yet at length he will be reuenged of thē.

GOD [a] will arise, and his enemies shall bee scattered: they also that hate him, shall flee before him.
2 As the smoke vanisheth, so shalt thou driue them away: and as waxe melteth before the fire, so shall the wicked perish at the presence of God.
3 [b] But the righteous shalbe glad: & reioyce before God: yea, they shall leape for ioy.
4 Sing vnto God, and sing praises vnto his name: exalt him, that rideth vpon the heauens, in his name [c] Iah, and reioyce before him.
5 He is a father of the fatherlesse, and a Iudge of the widowes, euen God in his holy habitation.
6 God [d] maketh the solitary to dwell in families, and deliuereth them that were prisoners in stockes: but the rebellious shall dwell in a [e] drie land.
7 [f] O God, when thou wentest forth before thy people: when thou wentest thorow the wildernesse, (Selah)
8 The earth shooke, & the heauens dropped at the presence of this God: euen Sinai was moued at the presence of God, euen the God of Israel.
9 Thou, O God, sentest a gracious raine vpon thine inheritance, and thou diddest refresh it when it was wearie.
10 Thy congregation dwelled therein: for thou, O God, hast of thy [g] goodnesse prepared it for the poore.
11 The Lord gaue matter to the [h] women to tell of the great armie.
12 Kings of the armies did flee: they did flee, and [i] she that remained in the house, deuided the spoile.
13 Though ye haue lien among [k] pots, yet shal ye be as the wings of a doue that is couered with siluer, and whose feathers are like yellow gold.
14 When the Almighty scattered Kings [l] in it, it was white as the snow in Zalmon.
15 [m] The mountaine of God is like the mountaine of Bashan: it is an high mountaine, as mount Bashan.
16 [n] Why leape ye, ye high mountaines? as for this mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for euer.
17 The charets of GOD are twentie thousand thousand Angels, and the Lord is among them, as in the Sanctuary of Sinai.
18 Thou art gone vp on high: thou hast [o] led captiuitie captiue, and receiued gifts for men: yea, euen the rebellious hast thou led, that the Lord God might dwell there.
19 Praised be the Lord, euen the God of our saluation, which ladeth vs daily with benefits. Selah.
20 This is our God, euen the God that saueth vs: and to the Lord God belong the [p] issues of death.
21 Surely God will wound the head of his enemies, and the hairy pate of him that walketh in his sinnes.
22 The Lord hath said, I will bring my people againe from [q] Bashan: I will bring them againe from the depths of the sea:
23 That thy foot may be dipped in blood, and the tongue of thy dogs in the blood of the enemies, euen in [r] it.
24 They haue seene, O God, thy [s] goings, the goings of my God, and my King, which art in the Sanctuary.
25 The [t] singers went before, the players of instruments after: in the middes were the maides playing with timbrels.
26 Praise yee God in the assemblies, and the Lord, ye that are of the fountaine [u] of Israel.
27 There was [x] little Beniamin with their [y] ruler, and the princes of Iudah with their assembly, the princes of Zebulun, & the princes of Naphtali.
28 Thy God hath appointed thy strength: stablish, O GOD, that, which thou hast wrought in vs,
29 [z] Out of thy Temple vpō Ierusalem: and kings shall bring presents vnto thee.
30 Destroy the company of the speare-men, and multitude of the mightie bulles with the calues of the people, that [a] tread vnder feete pieces of siluer: scatter the people that delight in warre.
31 Then shall the princes come out [b] of Egypt: Ethiopia shall haste to stretch her hands vnto God.
32 Sing vnto God, O ye kingdomes of the earth: sing praise vnto the Lord, (Selah)
33 To him that rideth vpon the most hie heauens, which were from the beginning, behold, he will send out by his [c] voyce a mighty sound.
34 Ascribe the power to God: for his ma-

b But the righteous shalbe glad: & reioyce before God: yea, they shall leape for ioy.

c Iah and Iehouah are ỹ names of God, which doe signifie his essence & maiesty incomprehensible, so that hereby is declared, that all idoles are but vanitie, and that the God of Israel is the onely true God.

d He giueth children to them that be childlesse and increaseth their families.

e Which is barren of Gods blessings, which before they had abused.

f He teacheth that Gods fauour peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt.

g God blessed the land of Canaan because he had chosen that place for his Church.

h The fashion then was, that women sung songs after the victory, as Miriam, Deborah, Iudith, & others.

i The pray was so great, that not onely the souldiers, but women also had part thereof.

k Though God suffer his Church for a time to lie in blacke darknesse, yet he wil restore it and make it most shining and white.

l In the land of Canaan where his Church was.

m Zion the Church of God doth excell all worldly things not in pompe and outward shew, but by the inward grace of God, which there remaineth, because of his dwelling there.

n Why braist ye of your strength & beauty against this mountaine of God?

o As God ouercame the enemies of his Church, tooke them prisoners, and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberall gifts of his Spirit, Ephes. 4.8.

p In most extreme dangers God hath infinite wayes to deliuer his.

q As he deliuered his Church once from Og of Bashan, & other tyrants, & from the dangers of the red sea, so will he still doe as oft as necessity requireth.

r That is, in the blood of that great slaughter, where dogs shall lap blood.

s That is, how thou, which art chiefe King, goest out with thy people to warre, and giuest them the victory.

t He describeth the order of the people, whē they went to the Temple to giue thanks for the victorie.

u Which come of the Patriarke Iaakob.

x Beniamin is called little, because he was the yongest sonne of Iaakob.

y Who was some chiefe ruler of the tribe.

z Declare out of thine holy palace thy power for the defence of thy Church Ierusalem.

a He desireth that the pride of the mighty may be destroyed, which accustomed to garnish their shoes with siluer: and therefore for their glittering pompe, thought themselues aboue all men.

b He prophesieth that the Gentiles shall come to the true knowledge and worship of God.

c By his terrible thunders he will make himselfe to be knowen the God of all the world.

iestie

teste is vpon Israel, and his strength is in the clouds.

d In shewing fearefull iudgements against thine enemies, for the saluation of thy people. e uided into three

35 O God, thou art d terrible out of thine holy e places: the God of Israel is hee that giueth strength and power vnto the people: praised be God.

Hee alludeth to the Tabernacle which was di- parts.

PSAL. LXIX.

1 The complaints, prayers, feruent zeale and great anguish of Dauid is set forth as a figure of Christ and all his members: 21 The malicious cruelty of the enemies, 22 and their punishment also, 26 where Iudas and such traitours are accursed. 30 Hee gathereth courage in his affliction, and offreth praises vnto God, 32 which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally he doeth prouoke all creatures to praises, prophecying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull, 37 and their seede shall dwell for euer.

1 Of Shoshannim, reade Psal. 45.

To him that excelleth vpon a Shoshannim. A Psalme of Dauid.

SAue mee, O God: for the b waters are entred euen to my soule.

b Dauid signifieth by the waters in what great danger he was, out of the which God did deliuer him.

2 I sticke fast in the deepe myre, where no c stay is: I am come into deepe waters, and the streames runne ouer me.

c No firmitie or stablenesse to settle my feete.

3 I am weary of crying: my throate is drie: mine d eyes faile, whiles I waite for my God.

d Though his senses failed him, yet his faith was constant and incouraged him still to pray.

4 They that hate mee without a cause, are more then the haires of mine head: they that would destroy mee, and are mine enemies e falsly, are mighty, so that I restored that which I f tooke not.

e Condemning me guiltlesse.

f They iudged me poore innocent ae a thiefe, and gaue my goods to others as though I had stollen them.

5 O God, thou knowest my g foolishnesse, and my faults are not hid from thee.

g Though I be guiltie to theeward, yet am I innocent toward them.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for h mee: let not those that seeke thee, be confounded through me, O God of Israel.

h Let not mine euill intreatie of the enemies be an occasion, that the faithfull fall from thee.

7 For thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.

9 i For the zeale of thine house hath eaten mee, and the rebukes of them that rebuked thee, are fallen vpon me.

i When I saw thine enemies prosend thy Name only in mouth, and in their life denie the same, thine holy spirit thrust me forward, to reproue them, & defend thy glory.

10 I k wept, and my soule fasted, but that was to my reproofe.

k My zeale moued me to lament, & pray for my saluation.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that l sate in the gate, spake of me, and the drunkards sang of me.

l The more he sought to winne them to God, the more they were against him both poore and rich.

13 But Lord, I make my prayer vnto thee in an m acceptable time, euen in the multitude of thy mercie: O God heare me in the trueth of thy saluation.

m Knowing that albeit I suffer now trouble, yet thou hast a time, wherein thou hast appointed my deliuerance,

14 Deliuer mee out of the myre, that I sinke not: let mee be deliuered from them that hate me, and out of the n deepe waters.

15 Let not the water flood drowne mee, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

16 Heare mee, O Lord, for thy louing kindnesse is good: turne vnto mee according to the multitude of thy tender mercies.

17 And o hide not thy face from thy seruant, for I am in trouble: make haste, and heare me.

18 Draw nere vnto my soule, and redeeme it: deliuer me, because of mine enemies.

19 Thou hast knowen my reproofe, and my shame, and my dishonour: all mine p aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauinesse, and q I looked for some to haue pitie on me, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meat, and in my thirst they gaue me vineger to drinke.

22 Let their r table be a snare before them, and their prosperitie their ruine.

23 Let their eyes bee blinded, that they see not: and make their s loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 t Let their c habitation be void, and let none dwell in their tents.

26 For they persecute him, whom thou hast smitten: and they adde vnto the sorrow of them whom thou hast wounded.

27 Lay u iniquity vpon their iniquity, and let them not come into thy righteousnesse.

28 Let them be put out of the x booke of life, neither let them bee written with the righteous.

29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.

30 I will praise the name of God with a song, and magnifie him with thankesgiuing.

31 This also shall please the Lord better then a y yong bullocke, that hath hornes and hoofes.

32 The humble shal see this, and they that seeke God shall be glad, and your heart shall liue.

33 For the Lord heareth the poore, and despiseth not his z prisoners.

34 Let heauen and earth praise him: the seas and all that moueth in them.

35 For God will saue Zion, and build the cities of Iudah, that men may dwell there, and haue it in possession.

36 The a seed also of his seruantes shall inherit it: and they that loue his Name, shal dwell therein.

n He sheweth a liuely faith in that that he assureth himselfe that God is fauourable to him, when he seemeth to be angry: and at hand, when he seemeth to bee farre off.

o Not that hee feared that God would not heare him, but the care made him to thinke that God deferred long.

p Thou seest that I am beset as a sheepe among many wolues.

q He sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort onely dependeth on God: for man rather increaseth our sorowes, the diminisheth the, Iohn 19. 29.

r He desireth God to execute his iudgements against the reprobate, which cannot by any meanes be turned, Rom 11. 9.

s Take both iudgement and power frō them. Act. 1. 20.

t Punish not onely them, but their posterity, which shall be like vnto them.

u By their continuance & increasing in their sins, let it be knowen that they be of the reprobate.

x They which seemed by their profession to haue beene written in thy booke, yet by their fruits proue the contrary, let them be knowen as reprobate.

y There is no sacrifice, which God more esteemeth then thankesgiuing for his benefits.

z For as he deliuered his seruant Dauid, so will he doe all that are in distresse, and call vpon him.

a Vnder the temporall promise of the land of Canaan, he comprehendeth the promise of liue euerlasting to the faithfull and their posterity.

PSAL. LXX.

1 He prayeth to be right speedily deliuered 2 He desireth the shame of his enemies, 4 and the ioyfull comfort of all those that seeke the Lord.

¶ To him that excelleth. A Psalme of Dauid, to put in [a] remembrance.

O [*] God, [b] haste thee to deliuer mee: make haste to helpe me, O Lord.

2 Let them bee [c] confounded and put to shame, that seeke my soule: let them bee turned backward and put to rebuke, that deuise mine hurt.

3 Let them be turned backe for a reward of their [d] shame, which said, Aha, aha.

4 But let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.

5 Now I am [e] poore and needy: O God, make haste to mee: thou art mine helper, and my deliuerer: O Lord, make no tarying.

a Which might put him in remembrance of his deliuerance. *Psal.* 40. 13.

b He teacheth vs to be earnest in prayer, thogh God seeme to stay: for at his time he will heare vs.

c He was assured that the more they raged, the nearer they were to destruction, and he the nerer to his deliuerance. d Hereby we are taught not to mocke at others in their misery, lest the same fall on our owne neckes. e Because he had felt Gods helpe before, hee groundeth on experience, and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 *Hee prayeth in faith, established by the word of promise,* 5 *and confirmed by the worke of God from his youth.* 10 *Hee complaineth of the cruelty of his enemies,* 17 *and desireth God to continue his graces toward him,* 22 *promising to be mindfull and thankfull for the same.*

Psal. 31. 1.

a He prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries.

b By declaring thy selfe true of promise.

c Thou hast infinite meanes, and all creatures are at thy commandement: therfore shew some signe whereby I shall be deliuered,

d That is, from Absalom, Ahithophel and that conspiracie.

e He strengtheneth his faith by the experience of Gods benefits, who did not only preserue him in his mothers belly, but tooke him thence, and euer since hath preserued him,

f All the worlde wondereth at me because of my miseries, aswell they in authority, as the common people: yet being assured of thy fauour I remained stedfast. g Thou that didst helpe me in my youth when I had more strength, helpe me now so much the more in mine old age & weakenesse. h Thus the wicked both blaspheme God, & triumph against his Saints, as though he had forsaken them, if hee suffer them to fall into their hands. i In calling him his God, he putteth backe the false reports of the aduersaries, that said, God had forsaken him.

IN [*] thee, O Lord, I trust: let me neuer be ashamed.

2 Rescue me and deliuer me in thy [b] righteousnesse: encline thine eare vnto me, and saue me.

3 Be thou my strong rocke, whereunto I may alway resort: thou [c] hast giuen commandement to saue me: for thou art my rock, and my fortresse.

4 Deliuer me, O my God, out of the hand [d] of the wicked: out of the hand of the euill and cruell man.

5 For thou art mine hope, O Lord God, euen my [e] trust from my youth.

6 Vpon thee haue I beene stayed from the wombe: thou art hee that tooke mee out of my mothers bowels: my praise shall be alwayes of thee.

7 I am become as it were [f] a monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, and with thy glory euery day.

9 Cast me not off in the time of age: forsake me not when my strength faileth.

10 For mine enemies speake of me, and they that lay waite for my soule, take their counsell together,

11 Saying, [h] God hath forsaken him: pursue and take him, for there is none to deliuer him.

12 Goe not farre from mee, O God, [i] my God, haste thee to helpe mee.

13 Let them be confounded and consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.

14 But I will waite continually, and will praise thee more and more.

15 My mouth shall dayly rehearse thy righteousnesse, and thy saluation: [k] for I know not the number.

16 I will goe [l] forward in the strength of the Lord God, and will make mention of thy righteousnesse, euen of thine onely.

17 O God, thou hast taught me from my youth, euen vntill now: therefore will I tell of thy wondrous workes,

18 [m] Yea, euen vnto mine olde age and gray heard, O God: forsake mee not, vntill I haue declared thine arme vnto this generation, and thy power to all them that shal come

19 And thy [n] righteousnes, O God, I will exalt on hie: for thou hast done great things: [o] O God, who is like vnto thee?

20 Which hast shewed me great troubles and [p] aduersities, but thou wilt returne and reuiue mee, and wilt come againe, and take me vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I praise thee for thy [q] faithfulnesse, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O holy one of Israel

23 My lips will reioyce when I sing vnto thee, and my [r] soule which thou hast deliuered.

24 My tongue also shall talke of thy righteousnes dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

k Because thy benefits towards me are innumerable, I cannot but continually meditate and rehearse them.

l I will remaine stedfast, being vpholden with the power of God.

m He desireth that as he hath begun, he would so continue his benefits, that his liberalitie may haue perfect praise.

n The iust performance of thy promise.

o His faith breaketh thorow all tentations, and by this exclamation he praiseth the power of God.

p As he confesseth that God is the only author of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence. q Hee confesseth that his long patience was well recompensed, when God performed his promise. r For there is no true praising of God, except it come from the heart: and therefore hee promiseth to delight in nothing but where n God may be glorified.

PSAL. LXXII.

1 *He prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ.* 4 *Vnder whom shall be righteousnesse, peace and felicitie,* 10 *vnto whom all kings and nations shal do homage,* 17 *whose name and power shall endure for euer, and in whom all nations shalbe blessed.*

¶ A Psalme [a] of Salomon.

GIue thy [b] iudgements vnto the King, O God, and thy righteousnes to the Kings [c] sonne.

2 Then shall hee iudge thy people in righteousnesse, and thy poore with equitie.

3 The [d] mountaines and the hilles shall bring peace to the people by iustice.

4 He shall [e] iudge the poore of the people: he shall saue the children of the needie, & shall subdue the oppressour.

5 They shall [f] feare thee as long as the sunne and moone endureth, from generation to generation.

a Composed by Dauid as touching the reigne of his sonne Salomon.

b Endue the King with the spirit of wisdom and iustice that he reigne not as doe the worldly tyrants.

c To wit, to his posterity.

d When iustice reigneth, euen the places most barren shall be enriched with thy blessings. e Hee sheweth wherefore the sworde is committed to Kings: to wit, to defend the innocent, and suppresse the wicked.

f The people shall imbrace thy true religion, when thou giuest a King that ruleth according to thy word.

6 Hee shall come g downe like the raine vpon the mowen grasse, and as the showers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall bee so long as the moone endureth.

8 His dominion shal be also from h sea to sea, and from the riuer vnto the ends of the land.

9 They that dwell in the wildernes, shal kneele before him, and his enemies shal licke the dust.

10 The kings of i Tarshish and of the yles shall bring presents: the kings k of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when he crieth: the needie also and him that hath no helper.

13 Hee shal be mercifull to the poore and needie, and shall preserue the soules of the poore.

14 He shall redeeme their soules from deceit and violence, and l deare shal their blood be in his sight.

15 Yea, he shall liue, and vnto him shall they giue of the m gold of Sheba: they shall also pray for him continually, and daily blesse him.

16 An handfull of corne shall bee sowen in the earth, euen in the top of the mountaines, and the n fruit therof shal shake like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.

17 His Name shall be for euer: his Name shall endure as long as the Sunne: all nations shall blesse o him, and be blessed in him.

18 Blessed be the Lord God, euen the God of Israel, which only doeth p wonderous things.

19 And blessed be his glorious Name for euer: and let all the earth bee filled with his glory. So be it, euen so be it.

HERE END THE q prayers of Dauid the sonne of Ishai.

g As this is true in all godly kings, so is it chiefly verified in Christ, who with his heauenly dew maketh his Church euer to flourish.

h That is, from the red sea, to the sea called Syriacum, and from Euphrates forward: meaning, that Christes kingdom should be large and vniuersall.

i Of Cilicia and of all other countreys beyond the sea, which he meaneth by the yles.

k That is, of Arabia that rich countrey, whereof Sheba was a part bordering vpon Ethiopia.

l Though tyrants passe not to shed blood, yet this godly king shall preserue his subiects from all kind of wrong.

m God wil both prosper his life, and also make the people most willing to obey him.

n Vnder such a King shall bee most great plentie both of fruit, and also of the increase of mankind.

o They shall pray to God for his continuance, and know that God doth prosper them for his sake.

p He confesseth that except God miraculously preserue his people, that neither the King nor the Kingdom can continue.

q Concerning his sonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example, that neither the worldly prosperitie of the vngodly, 14 Nor yet the affliction of the good, ought to discourage Gods children, but rather ought to moouers to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 19 Forasmuch as the wicked vanish away, 24 And the godly enter into life euerlasting, 28 In hope whereof he resigneth himselfe into Gods hands.

¶ A Psalme committed to Asaph.

YEt a God is good to Israel: euen to the pure in heart.

2 As for mee, my feet were almost gone: my steps had welneere slipt.

a As it were betweene hope and despaire he bursteth foorth into this affection, being assured that God should continue his fauour toward such as were godly indeed, and not hypocrites.

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are b no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 c Therefore pride is as a chaine vnto them, and crueltie couereth them as a garment.

7 Their eyes stand out for fatnes: ‡ they haue more then heart can wish.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

9 They d set their mouth against heauen, and their tongue walketh thorow the earth.

10 Therfore his e people turne hither: for waters of a full cup are wrung out to them.

11 And they f say, How doeth God know it? or is there knowledge in the most High?

12 Loe, these are the wicked, yet prosper they alway, and increase in riches.

13 Certainly I haue cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For dayly haue I beene punished, and chastened euery morning.

15 If I say, g I will iudge thus, behold, the generation of thy children: I haue trespassed.

16 Then thought I to know this, but it was too painfull for me,

17 Vntill I went into the h Sanctuarie of God: then vnderstood I their end.

18 Surely thou hast set them in slipperie places, & castest them down into desolation.

19 How suddenly are they destroyed, perished, and i horribly consumed,

20 As a dreame when one awaketh! O Lord, when k thou raisest vs vp, thou shalt make their image despised.

21 Certainly mine heart was vexed, and I was pricked in my reines:

22 So foolish was I and ignorant: I was a l beast before thee.

23 Yet I was alway m with thee: thou hast holden me by my right hand.

24 Thou wilt guide mee by thy counsell, and afterward receiue me to glory.

25 Whom haue I in n heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth, and mine heart also: but God is the strength of mine heart, and my o portion for euer.

27 For lo, they that withdraw themselues from thee, shall perish: thou destroyest all them that p goe a whoring from thee.

b The wicked in this life liue at pleasure, and are not drawen to death like prisoners: that is, by sickneſſe, which is deaths messenger.

c They glory in their pride, as some doe in their chaines: and in crueltie, as some doe in apparell.

‡ Ebr. they passe the desires of the heart.

d They blaspheme God and feare not his power, and raile vpon men because they esteeme themselues aboue all others.

e Not onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrowes, thinking that God considereth not aright the state of the godly.

f Thus the flesh moueth euen the godly to dispute with God touching their poore estate, and the prosperitie of the wicked.

g If I giue place to this wicked thought, I offend against thy prouidence, seeing thou disposest all things most wisely, and preseruest thy children in their greatest dangers.

h Vntill I entred into thy schoole, and learned by thy word and holy Spirit, that thou ordrest all things most wisely and iustly.

i By thy fearefull iudgement.

k When thou openest our eyes to consider thy heauenly felicitie, wee contemne all their vaine pompe.

l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth hee declare himselfe a beast.

m By faith I was assured that thy prouidence did watch alwaies ouer me, to preserue mee.

n He sought neither helpe nor comfort of any saue of God onely.

o He teacheth vs to denie our selues, to haue God our whole sufficiencie, and onely contentment.

p That is, forsake thee to seeke others.

q Though all the world shrinke from God, yet hee promiseth to trust in him, and to magnifie his workes.

28 As for me, it is good for me to q draw neere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

PSAL. LXXIIII.

1 The faithfull complaine of the destruction of the Church and true religion, 2 Vnder the name of Zion, and the Temple destroyed: 11 And trusting in the might and free mercies of God, 20 By his covenant, 21 They require helpe and succour for the glory of Gods holy Name, for the salvation of his poore afflicted servants, 23 And the confusion of his proud enemies.

¶ A Psalme to giue instruction, committed to Asaph.

a The Church of God being oppressed by the tyranny either of the Babylonians, or of Antiochus, prayeth to God by whose hand this yoke was layd vpon them for their sinnes

b Which inheritance thou hast measured out for thy selfe as with a line or rod.

‖ *Or, siete.*

c They haue destroyed thy true religiõ, & spread their banners in signe of defiance.

d He commendeth the Temple for the costly matter, the excellent workemanship, and beauty thereof, which notwithstanding the enemies did destroy.

e They encouraged one another to cruelty that not onely Gods people might be destroyed, but also his religion vtterly in all places suppressed.

f They lament that they haue no Prophet among them, to shew them how long their misery should endure.

O God, a why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of old, and on the b rod of thine inheritance which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy ‖ strokes, that thou mayest for euer destroy euery enemie that doeth euil to the Sanctuary.

4 Thine aduersaries roare in the mids of thy Congregation, and c set vp their banners for signes.

5 He that d lifted the axes vpon the thicke trees, was renowmed, as one that brought a thing to perfection:

6 But now they breake down the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuary into the fire, and raled it to the ground, and haue defiled the dwelling place of thy Name.

8 They sayd in their e hearts, Let vs destroy them all together: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth f how long.

10 O God, how long shall the aduersary reproch thee? shall the enemie blaspheme thy Name for euer?

11 Why withdrawest thou thine hand, euen thy right hand? draw it out of thy bosome, and g consume them.

12 Euen God is my King of old, working saluation h in the mids of the earth.

13 Thou didst diuide the sea by thy power: thou brakest the heads of the i dragons in the waters.

14 Thou brakest the head of k Liuiathan in pieces, and gauest him to be l meate for the people in wildernesse,

15 Thou brakest vp the fountaine, and riuer: thou driedst vp mightie riuers.

16 The m day is thine: and the night is thine: thou hast prepared the light & the sun.

17 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

18 Remember this, that the enemie hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy n turtle done vnto the beast, and forget not the Congregation of thy poore for euer.

20 Consider thy couenant: for o the darke places of the earth are full of the habitations of the cruell.

21 O let not the oppressed returne ashamed, but let the poore and needy praise thy Name.

22 Arise, O God: maintaine thine owne cause: remember thy daily reproch by the foolish man.

23 Forget not the voice of thine enemies: for the tumult of them that rise against thee, ‖ ascendeth continually.

g They ioyne their deliuerance with Gods glory and power, knowing that the punishment of the enemie should be their deliuerance.

h Meaning, in the sight of all the world.

i To wit, Pharaohs armie.

k Which was a great monster of the Sea, or whale, meaning Pharaoh.

l His destruction did reioyce them as meat refresheth the body.

m Seeing that God by his prouidence gouerneth and disposeth all things, he gathereth that he will take care chiefly for his children.

n He meaneth the Church of God, which is exposed as a pray to the wicked.

o That is, all places where thy word shineth not, there reigneth tyranny & ambition.

p He sheweth that God cannot suffer his Church to be oppressed, except he lose his owne right.

‖ *Or, increaseth more and more.*

PSAL. LXXV.

1 The faithfull doe praise the Name of the Lord, 2 which shal come to iudge at the time appointed, 8 when the wicked shall be put to confusion, and drinke of the cup of his wrath. 10 Their pride shalbe abated, and the righteous shall be exalted to honour.

¶ To him that excelleth. a Destroy not. A Psalme or song committed to Asaph.

a Read Psalme 57.1.

WE will praise thee, O God, wee will praise thee, for thy Name is neere: therefore b they will declare thy wonderous workes.

b He declareth how the faithfull shall euer haue iust occasion to praise God forasmuch as in their need they shall feele his power at hand to helpe them.

2 c When I shall take a conuenient time, I will iudge righteously.

c When I see my time (saith God) to helpe your miseries, I will come and set all things in good order.

3 The earth & all the inhabitants thereof are dissolued: but I will establish the pillars d of it. Selah.

d Though all things be brought to ruine, yet I can restore and preserue them.

4 I said vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your e horne on high, neither speake with a stiffe necke.

e The Prophet warneth the wicked that they would not set themselues against Gods people, seeing that God at his time destroieth them that rule wickedly.

6 For to come to preferment is neither from the East, nor from the West, nor from the South.

7 But God is the Iudge: he maketh low and he maketh high.

8 For in the hand of the Lord is a f cup, and the wine is red: it is full mixt, and hee powreth out of the same: surely al the wicked of the earth shall wring out and drinke the dregs thereof.

f Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made so drunke, that by drinking til they come to the very dregs, they are vtterly destroied.

9 But I will declare for euer, and sing praises vnto the God of Iaakob.

10 All the hornes of the wicked also will I breake: but the hornes of the g righteous shall be exalted.

g The godly shal better prosper by their innocent simplicitie, then the wicked shall by all their craft and subtiltie.

PSAL. LXXVI.

1 This Psalme setteth foorth the power of God, and care for the defence of his people in Ierusalem, in the destruction of the armie of Senacherib: 11 And exhortath the faithfull to be thankefull for the same.

¶ To

¶ To him that excelleth on Neginoth. A Psalme or song committed to Asaph.

GOd is [a] knowen in Iudah: his Name is great in Israel.

2 For in [b] Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake hee the arrowes of the bow, the shield, and the sword, and the battell. Selah.

4 Thou art more bright & puissant then [c] the mountaines of pray.

5 The stout hearted are spoyled: they have slept their sleepe, and all the men of strength have not [d] found their hands.

6 At thy rebuke, O God of Iaakob, both the charet and horse are cast asleepe.

7 Thou, euen thou art to be feared: and who shall stand in thy [e] sight, when thou art angry!

8 Thou diddest cause thy iudgement to be heard from heauen: therefore the earth feared and was still,

9 When thou, O God, arose to iudgement, to [f] helpe all the meeke of the earth. Selah.

10 Surely the [g] rage of man shall turne to thy praise: the remnant of the rage shalt thou restraine.

11 Vow and performe vnto the Lord your God, all yee that be [h] round about him: let them bring presents vnto him that ought to be feared.

12 He shall [i] cut off the spirit of princes: he is terrible to the kings of the earth.

a He declareth that Gods power is evidently seene in preserving his people, and destroying his enemies.

b Which after ward was called Ierusalem.

c He compareth the kingdomes full of extortion and rapine to the mountaines that are full of rauening beasts.

d God hath taken their spirits and strength frō them, as though their hands were cut off.

e God with a looke is able to destroy all the power and actiuity of the enemies, were they neuer so many or mighty.

f To reuenge the wrongs done to thy Church.

g For the end shall shew that the enemy was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose.

h To wit, the Leuites that dwel about the Tabernacle, or the people, among whom hee doeth dwel

i The Ebrew word signifieth to vintage, or gather grape: meaning, that he shall make the counsels and enterprises of wicked tyrants, foolish and vaine.

PSAL. LXXVII.

1 The Prophet in the name of the Church rehearseth the greatnes of his affliction, & his grieuous tentations, 6 wherby he was driuen to this end to consider his former conuersation, 11 and the continuall course of Gods works in the preseruation of his seruants, and so he confirmeth his faith against these tentations.

Psal. 39. and 62. 1. chron. 16. 41.

¶ For the excellent musician * Ieduthun. A Psalme committed to Asaph.

MY [a] voyce came to God, when I cryed: my voyce came to God, and hee heard me.

2 In the day of my trouble I sought the Lord: ‖ my sore ranne and ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was [b] troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepest mine eyes [c] waking: I was astonied, and could not speake.

5 Then I considered the dayes of old, and the yeeres of ancient time.

6 I called to remembrance my [d] song in the night: I communed with mine owne heart, and my spirit searched [e] diligently.

7 Will the Lord absent himselfe for euer? and will he shew no more fauour?

8 Is his [f] mercy cleane gone for euer? doeth his promise faile for euermore?

9 Hath God forgotten to be mercifull? hath hee shut vp his tender mercies in displeasure? Selah.

10 And I sayd, This is my [g] death: yet I remembred the yeres of the right hand of the most High.

11 I remembred the works of the Lord: certainely I remembred thy wonders of olde.

12 I did also meditate all thy workes: and did deuise of thine acts, saying,

13 Thy way, O God, is [h] in the Sanctuary: who is so great a [i] God as our God!

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, euen the sonnes of Iaakob and Ioseph. Selah.

16 The [k] waters saw thee, O God: the waters saw thee, and were afrayd: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a [l] sound: yea, thine arrowes went abroad

18 The voyce of thy thunder was round about: the lightnings lightened the world: the earth trembled and shooke.

19 Thy way is in the sea, and thy pathes in the great waters, and thy foottepps are not [m] knowen.

20 Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.

a The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities.

‖ Or, mine hand was stretched out

b Hee sheweth that we must patiently abide, although God deliuer vs not out of our troubles at the first cry.

c Meaning, that his sorowes were as watchmen that kept his eyes from sleeping.

d Of thanksgiuing which I was accustomed to sing in my prosperity.

e Both ỹ causes why I was chastened, and when wy sorowes should haue an end.

f As if he should say, It is impossible: wherby he exhorteth himselfe to patience.

g Though i first doubted of my life yet considering that God had his yeres, that is, change of times, and was accustomed also to lift vp them, whom he hath beaten, I tooke heart againe.

h That is, in heauen, whereunto we must ascend by faith, if we will know the wayes of God.

i He condemneth all that worship any thing, saue the onely true God, whose glory appeareth though the world.

k He declareth wherein the power of God was declared,

l That is, thundred and lightned.

m For when thou hadst brought ouer thy people, the water returned to her course, and the enemiss that thought to haue followed them, could not passe thorow, Exodus 14. 28, 29.

PSAS. LXXVIII.

1 He sheweth how God of his mercy chose his Church of the posterity of Abraham, 8 reprooching the stubburne rebellion of their fathers, that the children might not only vnderstand, 11 that God of his free mercy made his couenant with their ancestors, 17 but also seeing them so malicious and peruerse, might be ashamed, and so turne wholly to God. In this Psalme the holy Ghost hath comprehended as it were the summe of all Gods benefits, to the intent the ignorant & grosse people might see in few words the effect of the whole histories of the Bible.

¶ A psalme to giue [a] instruction, committed to Asaph.

HEare my [b] doctrine, O my people: incline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare high sentences of old.

3 Which wee haue heard and knowen, and our [c] fathers haue told vs.

4 We will not hide them from their children, but to the generation to come wee will shew the praises of the Lord, his power also, and his wonderful works that he hath done:

a Reade Psal. 32

b The Prophet vnder the name of a teacher calleth the people his, and the doctrine his, as Paul calleth the Gospel his, whereof hee was but the preacher, as Rom. of God.

c Which were the people

5 How he eſtabliſhed a[d] teſtimony in Iaakob, and ordeined a law in Iſrael, which hee commaunded our fathers, that they ſhould teach their children:

6 That the [e] poſterity might knowe it, & the children which ſhould be borne, ſhould ſtand vp, and declare it to their children:

7 That they might [f] ſet their hope on God, and not forget the workes of God, but keepe his commaundements:

8 And not to be as their [g] fathers, a diſobedient and rebellious generation: a generation that ſet not their heart aright, & whoſe ſpirit was not faithfull vnto God.

9 The children of [h] Ephraim being armed, and ſhooting with the bowe, turned backe in the day of battell.

10 They kept not the couenant of God, but refuſed to walke in his law,

11 And forgat his acts, and his wonderfull workes that he had ſhewed them.

12 He did maruellous things in the ſight of their [i] fathers in the land of Egypt: euen in the field of Zoan.

13 * He diuided the ſea, and led them thorow: he made alſo the waters to ſtand as an heape.

14 *In the day time alſo hee ledde them with a cloud, and all the night with a light of fire.

15 *He claue the rockes in the wildernes, and gaue them drink as of the great depths.

16 *He brought floods alſo out of the ſtony rocke, ſo that he made the waters to deſcend like the riuers:

17 Yet they [k] ſinned ſtil againſt him, and prouoked the Higheſt in the wildernes,

18 And tempted God in their hearts in [l] requiring meat for their luſt.

19 * They ſpake againſt God alſo, ſaying, Can God [m] prepare a table in the wildernesſe?

20 *Behold, he ſmote the rocke, that the water guſhed out, and the ſtreames ouerflowed: can hee giue bread alſo? or prepare fleſh for his people?

21 Therefore the Lord heard and was angry, and the * fire was kindled in Iaakob, and alſo wrath came vpon Iſrael,

22 Becauſe they beleeued not in God, and [n] truſted not in his helpe.

23 Yet he had commaunded the [o] clouds aboue, and had opened the doores of heauen,

24 And had rained downe MANNA vpon them for to eate, and had giuen them of the wheat of heauen.

25 *Man did eate the bread of Angels: he ſent them meat ynough.

26 He cauſed the [p] Eaſt wind to paſſe in the heauen, & through his power he brought in the South wind.

27 He rained fleſh alſo vpon them as duſt, and feathered foule as the ſand of the ſea.

28 And he made it fall in the middes of their campe, euen round about their habitations.

29 So they did eate, and were wel filled: for he gaue them their deſire.

30 They were not turned frō their [q] luſt, but the meate was yet in their mouthes,

31 When the wrath of God came euen vpon them, and ſlew [r] the ſtrongeſt of them, and ſmote downe the choſen men in Iſrael.

32 For all this they [s] ſinned ſtill, and beleeued not his wondrous workes.

33 Therefore their dayes did he conſume in vanity, and their yeeres haſtily.

34 And when hee [t] ſlew them, they ſought him, and they returned, and ſought God early.

35 And they remembred that God was their ſtrength, and the moſt High God their Redeemer.

36 But they flattered him with their mouth, and diſſembled with him with their tongue.

37 For their [u] heart was not vpright with him: neither were they faithfull in his couenant.

38 Yet he being mercifull [x] forgaue their iniquity, & deſtroyed them not, but oftimes called backe his anger, and did not ſtirre vp all his wrath.

39 For he remembred that they were fleſh: yea, a wind that paſſeth, and commeth not againe.

40 How oft did they prouoke him in the wildernes? and grieue him in the deſert?

41 Yea, they [y] returned & tempted God, and [z] limited the Holy one of Iſrael.

42 They [a] remembred not his hand, nor the day when he deliuered them from the enemy,

43 Nor him that ſet his ſignes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods that they could not drinke.

45 He ſent [b] a ſwarme of flies among them, which deuoured them, & frogs which deſtroyed them.

46 He [c] gaue alſo their fruits vnto the caterpiller, and their labour vnto the graſhopper.

47 Hee deſtroyed their vines with haile, and their wild figtrees with the haileſtone.

48 He gaue their cattell alſo to the hatie, and their flocks to the thunderbolts.

49 He caſt vpon them the fiercenes of his anger, indignation and wrath, and vexation by the ſending out of [d] euill Angels.

50 He made a way to his anger: he ſpared

d By the teſtimony and law, he meaneth the law written, which they were commanded to teach their children, Deut. 6.7.

e He ſheweth wherein the children ſhould be like their fathers, that is in maintaming Gods pure religion.

f He ſheweth wherein the vſe of this doctrine ſtandeth, in faith, in the meditation of Gods benefits, and in obedience.

g Though theſe fathers were the ſeed of Abraham and the choſen people, yet he ſheweth by their rebellion prouocation, falſhood and hypocriſie, that the children ought not to follow their examples.

h By Ephraim he meaneth alſo the reſt of the tribes, becauſe they were moſt in number: whoſe puniſhment declareth that they were vnfaithfull to God, and by their multitude and authority had corrupt all others.

i He proueth that not onely the poſterity, but alſo their forefathers were wicked and rebellious to God.

Exod. 14.21.

Exod. 14.24.

Exod. 17.6.

numb. 20.11. *pſal.* 105.41. 1. *Cor.* 10.4. *wiſ.* 11.4. k Their wicked malice could be ouercome by no benefits, which were great and many. l Then to require more then is neceſſary, and to ſeparate Gods power from his will, is to tempt God. *Num.* 11.1. m Thus when we giue place vnto ſinne, we are mooued to doubt of Gods power, except he will alwayes be ready to ſerue our luſt. *Exod.* 17.6. *num.* 20.11. *pſal.* 105.41. 1 *cor.* 10.4. *Num.* 11.1. n That is, in his fatherly prouidence, whereby he careth for his, and prouideth ſufficiently. o So that they had that, which was neceſſary and ſufficient but their luſt made them to couet that which they knew God had denied them. *Iohn* 6.31. 1. *cor.* 10.3.

p God vſed the meanes of the winde to teach them, that all elements were at his commandement, and that no diſtance of place could let his working.

q Such is the nature of concupiſcence, that the more it hath, the more it luſteth.

r Though other were not ſpared, yet chiefly they ſuffered, which truſted in their ſtrength againſt God.

ſ Thus ſinne by continuance, maketh men inſenſible, ſo that by no plagues they can be amended.

t Such was their hypocriſie, that they ſought vnto God for feare of puniſhment, though in their heart they loued him not.

u Whatſoeuer commeth not from the pure fountaine of the heart, is hypocriſie.

x Becauſe he would euer haue ſome remnant of a Church to praiſe his Name in earth, he ſuffered not their ſinnes to ouercome his mercy.

y That is, they tempted him oft times.

z As they all doe that meaſure the power of God by their capacity.

a The forgetfulneſſe of Gods benefits is the root of rebellion and all vice.

b This word ſignifieth a confuſed mixture of flies and venemous wormes. Some take it for all ſorts of ſerpents: ſome for all wilde beaſts. c He repeateth not here all the miracles that God did in Egypt, but certaine which might be ſufficient to conuince the people of malice & ingratitude. d So called either of the effect that is, of puniſhing the wicked, or els becauſe they were wicked ſpirits, whom God permitted to vexe men.

not

not their soule from death, but gaue their life to the pestilence,

51 And smote all the first borne in Egypt, euen the c beginning of their strength in the tabernacles of f Ham.

52 But he made his people to go out like sheepe, and led them in the wildernesse like a flocke.

53 Yea, he caried them out safely, and they g feared not, and the Sea couered their enemies.

54 And hee brought them vnto the borders of his h Sanctuary: euen to this Mountaine, which his right hand purchased.

55 * Hee cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, & keepe not his testimonies,

57 But turned backe and dealt i falsely like their fathers: they turned like a deceitfull bowe.

58 And they k prouoked him to angre with their high places, and mooued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Israel,

60 So that he l forsoke the habitation of Shilo, euen the Tabernacle where he dwelt among men,

61 And deliuered his m power into captiuitie, and his beauty into the enemies hand.

62 And he gaue vp his people to the sword, and was angry with his inheritance.

63 The fire n denoured their chosen men, and their maides were not o prayed.

64 Their Priests fell by the sword, and their p widowes lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after his q wine cryeth out,

66 And smote his enemies in the hinder parts, and put them to a perpetuall shame.

67 Yet hee refused the tabernacle of r Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which he loued.

69 And hee s built his Sanctuary as an hie palace like the earth, which he established for euer.

70 He chose Dauid also his seruant, and tooke him from the sheepefolds.

71 Euen from behinde the Ewes with yong brought hee him to feede his people in Iaakob and his inheritance in Israel.

72 So t he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

c The first borne are so called, as Gen. 49.3.

f That is, Egypt: for it was called Mizraim or Egyptof Mizraim, that was the son of Ham.

g That is, they had none occasion to feare, forasmuch as God destroyed their enemies, and deliuered them safely.

h Meaning, Canaan, which God had consecrate to himselfe, and appointed to his people. *Iosh.* 11.6. *and* 13.6.

i Nothing more displeaseth God in the children, then when they continue in that wickednesse, which their fathers had begun.

k By serving God otherwise then he had appointed.

l For their ingratitude he suffered the Philistims to take the Arke, which was the signe of his presence, from among them.

m The Arke is called his power and beautie, because thereby he defendeth his people, & beautifully appeared vnto them.

n They were suddenly destroyed, 1. Sam. 4.10.

o They had no mariage songs: that is, they were not maried. p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden. q Because they were drunken in their sinnes, they iudged Gods patience to be a slumbring, as though he were drunken: therefore he answering their beastly iudgement, saith, he will awake and take sudden vengeance. r Shewing that he spared not altogether the Israelites, though hee punished their enemies. s By building the Temple, and establishing the kingdome, hee declareth that the signes of his fauour were among them. t He sheweth wherein a Kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

PSAL. LXXIX.

1 The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies, 8 and confessing their sinnes, flee to Gods mercies with full hope of deliuerance, 10 because their calamities were ioyned with the cõtempt of his Name, 13 for the which they promise to be thankefull.

¶ A Psalme committed to Asaph.

O God, a the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

2 The b dead bodies of thy seruants haue they giuen to bee meate vnto foules of the heauen: and the flesh of thy Saints vnto the beastes of the earth.

3 Their blood haue they shed like waters round about Ierusalem, and there was none to c bury them.

4 We are a reproch to our d neighbours, euen a scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou bee angry, for euer? shall thy iealousie e burne like fire?

6 * Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdoms that haue not called vpon thy Name.

7 For they haue deuoured Iaakob, and made his dwelling place desolate.

8 Remember not against vs the f former iniquities, but g make haste, and let thy tender mercies preuent vs: for wee are in great misery.

9 Helpe vs, O God of our h saluation, for the glory of thy Name, and deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Wherefore should the heathen say, Where is their God? let them bee knowen among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

11 Let the sighing of the i prisoners come before thee: according to thy mightie arme preserue k the children of death,

12 And render to our neighbours seuen fold into their bosome their reproch, wherewith they haue reproched thee, O Lord.

13 So wee thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation l wee will set forth thy praise.

a The people cry vnto God against the barbarous tyrannie of the Babylonians, who spoiled Gods inheritance polluted his Tẽple, destroyed his religion, & murthered his people

b The Prophet sheweth to what extremities God suffereth sometime his Church to fal, to exercise their faith before he set to his hand to deliuer them.

c Their friends and kinsfolkes durst not bury them for feare of the enemies.

d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religiõ, but they both laughed at our miseries.

e Wilt thou vtterly consume vs for our sins, before thou takest vs to mercie? *Ier.* 10.25.

f Which we and our fathers haue committed.

g And stay not till we haue recompensed for our sinnes. h Seeing we haue none other Sauiour, neither can we helpe our selues, and also by our saluation thy Name shalbe praised, therefore O Lord helpe vs. i Who though in respect of God they were iustly punished for their sins, yet in consideration of their cause, were vniustly murdered. k Which were captiues among their enemies, and could looke for nothing but death. l We ought to desire no benefit of God, but on this condition to praise his Name, Isa. 43.21.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church, 8 desiring him to consider their first estate, when his fauour shined towards them, to the intent that hee might finish that worke which hee had begun.

¶ To him that excelleth on Shoshannim Eduth. A Psalme committed to Asaph.

a This Psalme was made as a prayer for to desire God to be mercifull to the ten tribes.
b Moue their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.
c Ioyne thy whole people & all the tribes together againe.
d The faithfull feare Gods anger when they perceiue that their prayers are not forthwith heard.
e Our neighbors haue continuall strife and warre against vs.
f Because that repentance onely commeth of God, they most instantly and oft times cal to God for it, as a meane whereby they shall be saued.
g Seeing that of thy mercy thou hast made vs a most deare possession to thee, & we through our sinnes are made open for wilde beasts to deuoure vs, declare again thy loue, & finish the worke that thou hast begun.
‡Ebr. Cedars of God.

HEare, a O thou Shepheard of Israel, thou that leadest Ioseph like sheepe: shewe thy brightnesse, thou that sittest betweene the b Cherubims.
2 Before Ephraim and Beniamin and Manasseh stirre vp thy strength, and come to helpe vs.
3 c Turne vs againe O God, and cause thy face to shine, that we may be saued.
4 O Lord God of hostes, how long wilt thou be d angry against the prayer of thy people?
5 Thou hast fed them with the bread of teares and giuen them teares to drink with great measure.
6 Thou hast made vs a e strife vnto our neighbours, and our enemies laugh at vs among themselues.
7 f Turne vs againe, O God of hostes: cause thy face to shine, and we shall be saued.
8 Thou hast brought a ‡ vine out of Egypt: thou hast cast out the heathen, and planted it.
9 Thou madest rome for it, and diddest cause it to take roote, and it filled the land.
10 The mountaines were couered with the shadow of it: and the boughes thereof were like the ‡ goodly cedars.
11 She stretched out her branches vnto the Sea, and her boughs vnto the h Riuer.
12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?
13 The wild i boze out of the wood hath destroyed it, and the wild beasts of the field haue eaten it vp.
14 Returne wee beseech thee, God of hostes: looke downe k from heauen and behold and visite this vine,
15 And the vineyard, that thy right hand hath planted, and the yong vine, which thou madest l strong for thy selfe.
16 It is burnt with fire, and cut downe: and they perish at the m rebuke of thy countenance.
17 Let thine hand bee vpon the n man of thy right hand, and vpon the sonne of man, whō thou madest strong for thine owne selfe.
18 So will not we go backe from thee, o reuiue thou vs, & we shal cal vpon thy Name.
19 Turne vs again, O Lord God of hostes: cause thy face to shine, and we shall be saued.

h To wit, Euphrates. i That is, swell they that hate our religion, as they that hate our persons. k They gaue not place to temptation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen. l So that no power can preuaile against it, & which as a yong bud thou raisest vp again as out of the burnt ashes. m Only when thou art angry, and not with the sword of the enemy. n That is, vpon this vine, or people, whom thou hast planted with thy right hand, that they should be as one man or one bodie. o For none can call vpon God, but such as are raised vp, as it were, from death to life, and regenerate by the holy Spirit.

PSAL. LXXXI.

1 An exhortation to praise God both in heart and voice for his benefits, 8 and to worship him onely. 11 God condemneth their ingratitude, 12 and sheweth what great benefites they haue lost through their owne malice.

a An instrumēt of musicke brought from Geth.

¶ To him that excelleth vpon a Gittith. A Psalme committed to Asaph.

SIng b ioyfully vnto God our strength: sing loud vnto the God of Iaakob.
2 Take the song, and bring forth the timbrel, the pleasant harpe with the viole.
3 Blow the trumpet in the c new moone, euen in the time appointed, at our feast day.
4 For this is a statute for Israel, and a Law of the God of Iaakob.
5 He set this in d Ioseph for a testimonie, when he came out of the land of Egypt, where I heard a language, that e I vnderstood not.
6 I haue withdrawen his shoulder from the burden, & his hands haue left the f pots.
7 Thou calledst in affliction, and I deliuered thee, and g answered thee in the secret of the thunder: I prooued thee at the waters of ‖ Meribah. Selah.
8 h Heare, O my people, and I will protest vnto thee: O Israel if thou wilt hearken vnto me,
9 And wilt haue no strange god in thee neither worship any strange god.
10 (For I am the Lord thy God, which brought thee out of the land of Egypt) i open thy mouth wide, and I wil fill it.
11 But my people would not heare my voyce, and Israel would none of me.
12 So I gaue them vp vnto the hardnes of their heart, and they haue walked in their owne counsels.
13 k Oh that my people had hearkened vnto me, & Israel had walked in my wayes:
14 I would soone haue humbled their enemies, & turned mine hand l against their aduersaries.
15 The haters of the Lord should haue bene subiect vnto him, & their time m should haue endured for euer.
16 And God would haue fed them with the n fat of wheat, and with hony out of the rocke would I haue sufficed thee.

b It seemeth that this Psalme was appointed for solemne feasts and assemblies of the people to whom for a time these ceremonies were ordained, but now vnder the Gospel are abolished.
c Vnder this feast he comprehendeth all other solemne dayes.
d That is, in Israel: for Iosephs family was counted the chiefe before that Iudah was preferred.
e God speaketh in the person of the people because he was their leader.
f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporall bondage: how much more are wee indebted to him for our spirituall deliuerance from the tyranny of Satan and sinne?
g By a strange and wonderfull fashion.

‖ Or, contention, Exo. 17.7. h He condemneth all assemblies, where the people are not attentiue to heare Gods voyce, and to giue obedience to the same. i God accuseth their incredulitie, because they opened not their mouthes to receiue Gods benefits in such abundance as he powreth them out. k God by his word calleth all, but his secret election appointeth who shall heare with fruit. l If their sins had not letted. m If the Israelites had not broken couenant with God he would haue giuen the victory against their enemies. n That is, with most fine wheate and abundance of hony.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges & Magistrates, 2 reproueth their partialitie, 3 And exhorteth them to do iustice. 5 But seeing none amendment, 8 he desireth God to vndertake the matter, and execute iustice himselfe.

¶ A Psalme committed to Asaph.

GOd standeth in the assembly of a gods: he iudgeth among gods.
2 How long will yee iudge vniustly, and accept the persons of the b wicked? Selah.
3 Do right to the poore and fatherlesse: doe iustice to the poore and needy.
4 Deliuer the poore and c needie: saue them from the hand of the wicked.
5 They know not & vnderstand nothing:

a The Prophet sheweth that if Princes & iudges do not their dutie, God, whose authoritie is aboue them, will take vengeance on them.
b For theeues & murderers find fauor in iudgmēt when the cause of the godly cannot be heard.
c Not only when they cry for helpe, but when their cause requireth aide and support.

they

they walke in darkenesse, albeit all the [d] foundations of the earth be moued.

6 I haue said, Ye are gods, and ye all are children of the most High.

7 [e] But ye shall die as a man, and ye princes shall fall like others.

8 O God, arise, therefore iudge thou the earth: for thou shalt inherite [f] all nations.

d That is, all things are out of order either by their tyranny or carelesse negligence.

e No title of honour shall excuse you, but you shall be subiect to Gods iudgement, and render account aswell as other men.

f Therefore no tyrant shall plucke thy right and authority from thee.

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, bee stricken with the stormie tempest of Gods wrath, 18 That they may know that the Lord is most high vpon the earth.

A song or Psalme committed to Asaph.

KEepe [a] not thou silence, O God: be not still, and cease not, O God.

2 For lo, thine [b] enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken crafty counsel against thy people, and haue consulted against thy [c] secret ones.

4 They haue said, Come, and let vs [d] cut them off from being a nation, & let the name of Israel be no more in remembrance.

5 For they haue consulted together [e] in heart, and haue made a league [f] against thee:

6 The tabernacles of Edom, and the Ishmaelites, Moab, and the Agarims:

7 Gebal and Ammon, and Amalech, the Philistims with the inhabitants of ‖ Tyrus:

8 Asshur also is ioyned with them: they haue bene an arme to the children [g] of Lot. Selah.

9 Doe thou to them as vnto the [h] Midianites: as to Sisera, and as to Iabin at the riuer of Kishon.

10 They perished at En dor, and were [i] dung for the earth.

11 Make them, euen their Princes like * Oreb, and like Zeeb: yea, all their Princes like Zebah, and like Zalmunna.

12 Which haue said, Let vs take for our possession the [k] habitations of God.

13 O my God, make them like vnto a [l] wheele, and as the stubble before the wind.

14 As the fire burneth the forrest, and as the flame setteth the mountaines on fire:

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Fill their faces with shame, that they may [m] seeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them bee put to shame and perish,

18 That they may [n] know that thou, which art called Iehouah, art alone, euen the most High ouer all the earth.

a This Psalme seemeth to haue bene composed, as a forme of prayer against ȳ dangers that the Church was in in the daves of Iehoshaphat.

b He calleth them Gods enemies, which are enemies to his Church.

c The elect of God are his secret ones: for he hideth thē in the secret of his tabernacle, and preserueth them from all dangers.

d They were not content to take the Church as prisoner, but sought vtterly to destroy it.

e By all secret meanes.

f They thought to haue subuerted thy counsel, wherein the perpetuitie of the Church was established.

‖ Or, Zor.

g The wickednes of the Ammonites and Moabites is described, in that they prouoked these other nations to fight against the Israelites their brethren.

h By these examples they were confirmed that God would not suffer his people to be vtterly destroyed, Iudg. 7. 21. and 4. 15.

i Troden vnder feet as myre. *Iudg. 7. 21. and 8 21.*

k That is, Iudea: for where his Church is, there dwelleth he among them.

l Because the reprobate could by no meanes be amended, he prayeth that they may vtterly be destroyed, be vnstable, and led with all winds.

m That is, be compelled by thy plagues to confesse thy power.

n Though they beleeue not, yet they may proue by experience, that it is in vaine to resist against thy counsell in establishing thy Church.

PSAL. LXXXIIII.

1 Dauid driuen forth of his countrey, 2 Desireth most ardently to come againe to the Tabernacle of the Lord, and the assembly of the Saints to prayse God, 4 Pronouncing them blessed that may so doe. 6 Then hee praiseth the courage of the people, that passe thorow the wildernesse to assemble themselues in Zion 10 Finally, with praise of thy matter, and confidence of Gods goodnesse, he endeth the Psalme.

To him that excelleth vpon Gittith. A Psalme committed to the sonnes of Korah.

O [a] Lord of hostes, how amiable are thy Tabernacles!

2 My soule longeth, yea, and fainteth for the [b] courts of the Lord: for mine heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest for her where shee may lay her young: euen by thine [c] altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thine house: they will euer praise thee. Selah.

5 Blessed is the man, whose [d] strength is in thee, and in whose heart are thy wayes.

6 They going through the vale of [e] Baca, make welles therein: the raine also couereth the pooles.

7 They goe from [f] strength to strength, till euery one appeare before God in Zion.

8 O Lord God of hostes, heare my prayer: hearken O God of Iaakob. Selah.

9 Behold, O God, our shield, and looke vpon the face of thine [g] anointed.

10 For [h] a day in thy Courts is better then a thousand otherwhere: I had rather bee a doore keeper in the house of my God, then to dwell in the tabernacles of wickednesse.

11 For the Lord God is the Sunne and shield vnto vs: the Lord will giue grace and glory, and no [i] good thing will he withhold from them that walke vprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

a Dauid complaineth that he cannot haue accesse to the Church of God to make profession of his faith and to profit in religion.

b For none but the Priests could enter into the Sanctuary, and the rest of the people into the courts.

c So that the poore birds haue more libertie then I.

d Who trusteth nothing in himselfe, but in thee onely, and learneth of thee to rule his life.

e That is, of mulbery trees, which was a barren place, so that they which passed thorow, must digge pits for water: signifying, that no lets can hinder them that are fully bent to come to Christs Church, neither yet that God will euer faile them.

f They are neuer weary, but increase in strength and courage till they come to Gods house.

g That is, for Christs sake, whose figure I represent.

h He would wish to liue but one day rather in Gods Church, then a thousand among the worldlings.

i But will from time to time increase his blessings toward his more and more.

PSAL. LXXXV.

1 Because God withdrewe not his rods from his Church after their returne from Babylon, first they put him in minde of their deliuerance, to the intent that hee should not leaue the worke of his grace vnperfect. 5 Next, they complaine of their long afflictions:

fliction: 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christes kingdome, vnder the which should be perfect felicitie.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

a They confesse that Gods free mercy was the cause of their deliuerance, because he loued the land which he had chosen.
b Thou hast buried them that they shall not come into iudgement.
c Not onely withdrawing thy rod, but in forgiuing our sinnes, and in touching our hearts to confesse them.
d As in times past they had felt Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he would be mercifull vnto them.
e He confesseth that our saluation commeth only of Gods mercy. f He will send all prosperity to his Church, when hee hath sufficiently corrected them. Also by his punishments the faithfull shall learne to beware that they returne not to like offences. g Though for a time God thus exercise them with his rods, yet vnder the kingdome of Christ they should haue peace and ioy. h Iustice shall then flourish and haue free course and passage in euery place.

LORD, thou hast bene [a] fauourable vnto thy land: thou hast brought againe the captiuitie of Iaakob.
2 Thou hast forgiuen the iniquity of thy people, and [b] couered all their sinnes. Selah.
3 Thou hast withdrawen all thine anger, and hast turned backe from the [c] fiercenesse of thy wrath.
4 Turne vs, O God of our saluation, and release thine anger towards vs.
5 Wilt thou be angry with vs [d] for euer? and wilt thou prolong thy wrath from one generation to another?
6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?
7 Shew vs thy mercy, O LORD, & grant vs thy [e] saluation.
8 I wil hearken what the LORD God will say: for he wil speake [f] peace vnto his people, and to his saints, that they turne not againe to folly.
9 Surely his saluation is neere to them that feare him, that glory may dwell in our land.
10 Mercie and trueth shall meete: righteousnes and peace shall kisse one another.
11 [g] Trueth shall bud out of the earth, and righteousnesse shall looke downe from heauen.
12 Yea, the LORD shall giue good things, and our land shall giue her increase.
13 [h] Righteousnesse shall goe before him, and shall set her steps in the way.

PSAL. LXXXVI.

1 Dauid sore afflicted and forsaken of all, prayeth feruently for deliuerance: 5 Sometimes rehearsing his miseries, 5 Sometimes the mercies receiued, 11 Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. 14 Hee complaineth also of his aduersaries, and requireth to bee deliuered from them.

¶ A Prayer of Dauid.

a Dauid persecuted of Saul, thus prayed, leauing the same to the Church, as a monument how to seeke redresse against their miseries.
b I am not enemie to them, but pitie them, though they be cruel toward me. c Which was a sure token that he beleeued that God would deliuer him. d He doeth confesse that God is good to all, but only merciful to poore sinners.

INCLINE [a] thine eare, O LORD, and heare me: for I am poore and needie.
2 Preserue thou my soule, for I am [b] mercifull: my God saue thou thy seruant, that trusteth in thee.
3 Be mercifull vnto mee, O LORD: for I [c] cry vpon thee continually.
4 Reioyce the soule of thy seruaunt: for vnto thee, O LORD, doe I lift vp my soule.
5 For thou LORD, art good & [d] mercifull, and of great kindnesse vnto all them that call vpon thee.
6 Giue eare, LORD, vnto my prayer, and [e] hearken vnto the voice of my supplication.
7 In the day of my trouble I will call vpon thee: for thou hearest me.
8 Among the gods there is none like thee, O LORD, and there [f] is none that can doe like thy workes.
9 All nations, whom thou hast made, shall come, and [g] worship before thee, O LORD, and shall glorifie thy Name.
10 For thou art great, and doest wonderous things: thou art God alone.
11 [h] Teach mee thy way, O LORD, and I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.
12 I will praise thee, O LORD my God, with all mine heart: yea, I will glorifie thy Name for euer.
13 For great is thy mercy toward mee, and thou hast deliuered my soule from [i] the lowest graue.
14 O God, the proud are risen against me, and the assemblies of violent men haue [k] sought my soule, and haue not set thee before them.
15 But thou, O LORD, art a pitifull God and mercifull, slow to anger, and great in kindnesse and trueth.
16 Turne vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and saue the [l] sonne of thine handmaid.
17 Shew a token of thy goodnes toward me, that they which hate me, may see it, and be ashamed, because thou, O LORD, hast holpen me and comforted me.

e By crying and calling continually, he sheweth how we may not be weary, though God grant not foorthwith our request, but that we must earnestly and often call vpon him.
f He condemneth all idols, forasmuch as they can doe no workes to declare that they are gods.
g This proueth, that Dauid prayed in the Name of Christ the Messias, of whose kingdome he doeth here prophesie.
h He confesseth himselfe ignorant till God hath taught him, & his heart variable and separate from God, till God ioyne it to him, and confirme it in his obedience. i That is, from most great danger of death: out of the which none but only the mighty hand of God could deliuer him. k He sheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and cruelty. l He boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

PSAL. LXXXVII.

1 The holy Ghost promiseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, should bee restored to great excellencie, 4 so that there should bee nothing more comfortable, then to be numbred among the members thereof.

¶ A Psalme or song committed to the sonnes of Korah.

a God did chuse that place among the hils, to stablish Ierusalem and his Temple.
b Though thy glorious estate doe not yet appeare, yet wait with patience, and God wil accomplish his promises. c That is, Egypt, and these other countreys shall come to the knowledge of God. d It shall be said of him, that is regenerate and come to the Church, that hee is as one that was borne in the Church.

GOD layd his [a] foundations among the holy mountaines.
2 The LORD loueth the gates of Zion aboue all the habitations of Iaakob.
3 [b] Glorious things are spoken of thee, O citie of God. Selah.
4 I will make mention of [c] Rahab and Babel among them that know me: behold Palestina & Tyrus with Ethiopia, [d] There is he borne.

5 And

e Out of all quarters they shall come into the Church, and be counted as citizens.

f When he calleth by his word them into the Church, whom he had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

5 And of Zion it shalbe said, e Many are borne in her: and he, euen the most High shal stablish her.

6 The Lord shal count, when he f writeth the people, He was borne there. Selah.

7 As well the singers as the players on instruments shall praise thee: all my s springs are in thee.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull sore afflicted by sickneſſe, perſecution, and aduerſitie, 7 Being as it were left of God without any conſolation: 13 Yet he calleth on God by faith, and ſtriueth againſt deſperation, 18 complaining himſelfe to be forſaken of all earthly helpe.

¶ A Song or Psalme of * Heman the Ezrahite, to giue instruction, committed to the sonnes of Kozah for him that excelleth vpon Malath a Leannoth.

O Lord God of my saluation, I crie day and night b before thee.

2 Let my prayer enter into thy presence: incline thine eare vnto my cry.

3 For my soule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them that goe downe into the pit, and am as a man without strength:

5 c Free among the dead, like the slaine lying in the graue, whom thou remembrest no more, and they are cut off from thine d hand.

6 Thou hast laid me in the lowest pit, in darknesse, and in the deepe.

7 Thine indignation lieth vpon me, and thou hast vexed mee with all thy e waues. Selah.

8 Thou hast put away mine f acquaintance far from me, and made me to be abhorred of them: g I am shut vp, and cannot get forth.

9 h Mine eye is sorrowfull through mine affliction: Lord, I call daily vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shewe i a miracle to the dead? or shall the dead rise and praise thee? Selah.

11 Shall thy louing kindnesse be declared in the graue? or thy faithfulnesse in destruction?

12 Shal thy wonderous workes be knowen in the darke? and thy righteousnesse in the land of k oblivion?

13 But vnto thee haue I cried, O Lord, and early shall my prayer come before thee.

14 Lord, why doest thou reiect my soule, and hidest thy face from me?

15 I am afflicted, and at the point of death: l from my youth I suffer thy terrors, doubting of my life.

16 Thine indignations go ouer mee, and thy feare hath cut me off.

17 They came round about me daily like water, and compassed me together.

18 My louers and friends hast thou put away from me, and mine acquaintance ‡ hid themselues.

‡ *Ebr. were in darkeneſſe.*

1. *King.* 4.31. *psal.* 53.

a That is, to humble. It was the beginning of a song, by the tune whereof this Psalme was sung.

b Though many cry in their sorrowes, yet they cry not earnestly to God for remedy as he did: whom he confessed to be the author of his saluation.

c For he that is dead, is free from all cares & busines of this life: & thus he saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.

d That is, from thy prouidence and care, which is meant according to the iudgement of the flesh.

e The stormes of thy wrath haue ouerwhelmed me.

f He attributeth the losse and displeasure of his friends to Gods prouidence, wherby he partly punisheth and partly trieth his. g I see none end of my sorrowes. h Mine eyes and face declare my sorrowes. i Hee sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tary till they be dead, and then raise them vp againe. k That is, in the graue, where onely the body lieth without all sense and remembrance. l I am euer in great dangers and sorrowes, as though my life should vtterly be cut off euery moment.

PSAL. LXXXIX.

1 With many words doeth the Prophet praise the goodnes of God, 23 for his testament and couenant that he had made betweene him and his elect by Iesus Christ the sonne of Dauid: 38 Then doeth hee complaine of the great ruine and desolation of the kingdom of Dauid, so that to the outward appearance the promise was broken. 46 Finally he prayeth to be deliuered from his afflictions, making mention of the shortnes of mans life, and confirming himselfe by Gods promises.

¶ A Psalme to giue instruction, of Ethan the Ezrahite.

I Will a sing the mercies of the Lord for euer: with my mouth will I declare thy trueth from generation to generation.

2 For I b sayd, Mercy shall be set vp for euer: thy truth shalt thou c establish in the very heauens.

3 d I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,

4 Thy seed will I stablish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord, euen the e heauens shall praise thy wonderous worke: yea, thy trueth in the f Congregation of the Saints.

6 For who is equal to the Lord in the heauen? and who is like þ Lord among the g sons of the gods?

7 God is very terrible in the assembly of the h Saints, and to be reuerenced aboue all that are about him.

8 O Lord God of hostes, who is like vnto thee, which art a mightie Lord, and thy truth is about thee!

9 i Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: k Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thine hand, and high is thy right hand.

14 l Righteousnesse and equitie are the stablishment

a Though the horrible confusion of things might cause the to despaire of Gods fauour, yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.

b As he that surely beleeued in heart.

c As thine inuisible heauen is not subiect to any alteration and change: so shall the trueth of thy promise be vnchangeable.

d The Prophet sheweth what was the promise of God, whereon he grounded his faith.

e The Angels shall praise thy power and faithfulnesse in deliuering thy Church.

f That is, in the heauens.

g Meaning, the Angels. h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God? i For as he deliuered the Church by the red sea, and by destroying Rahab, that is, the Egyptians: so will hee eftsoone deliuer it, when the dangers be great. k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth that all parts and places of the world shall obey Gods power for the deliuerance of his Church. l For hereby hee iudgeth the world, and sheweth himselfe a mercifull Father, and faithfull protector vnto his.

blishment of thy throne: mercy and trueth goe before thy face.

15 Blessed is the people that can m reioyce in thee: they shall walke in the light of thy n countenance, O Lord.

16 They shall reioyce continually in thy Name: and in thy righteousnesse shall they exalt themselues.

17 For thou art o the glory of their strength, and by thy fauour our horne shalbe exalted

18 For our p shield appertaineth to the Lord, and our King to the holy one of Israel.

19 Thou spakest then in a vision vnto b thine holy one, & saydest, I haue layd helpe vpon one that is r mighty: I haue exalted one chosen out of the people.

20 I haue found Dauid my seruant: with mine holy oyle haue I anoynted him.

21 Therfore mine hand shalbe established with him: and mine arme shall strengthen him.

22 The enemy shall not oppresse him, neither shall the wicked hurt him.

23 But I will destroy his foes before his face, and plague them that hate him.

24 My trueth also and my s mercy shalbe with him, and in my Name shall his t horne be exalted.

25 I will set his hand also in the sea, and his right hand in the u flood.

26 He shall cry vnto mee, Thou art my x Father, my God, and the rocke of my saluation

27 Also I will make him my first borne, higher then the kings of the earth.

28 My mercy will I keepe for him for euermore, and my couenant shall stand fast with him.

29 His seed also will I make to indure y for euer, and his throne as the dayes of heauen.

30 But if his children forsake my law, and walke not in my iudgements:

31 * If they breake my statutes, and keep not my commandements:

32 Then will I visite their transgression with the rod, & their iniquity with strokes.

33 a Yet my louing kindnes will I not take from him, neither will I falsifie my truth.

34 My couenant will I not breake, nor b alter the thing that is gone out of my lips.

35 I haue sworne once by my holinesse, ‡ that I will not faile Dauid, saying,

36 His seed shall endure for euer, and his throne shalbe as the sunne before me.

37 He shalbe established for euermore as the moone, and as a faithfull c witnesse in the heauen. Selah.

38 But thou hast reiected and abhorred, thou hast bene angry with thine anointed.

39 Thou hast d broken the couenant of thy seruant, and prophaned his e crowne casting it on the ground.

40 Thou hast broken down all his wals: thou hast laid his fortresses in ruine.

41 All that go by the way, spoile him: he is a rebuke to his neighbours.

42 Thou hast set vp the right hand of his enemies, and made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his f youth hast thou shortened, and couered him with shame. Selah.

46 g Lord, how long wilt thou hide thy selfe, for euer? shal thy wrath burne like fire?

47 Remember h of what time I am: wherfore shouldest thou create in vaine all the children of men?

48 What man liueth, and shall not see death? shall hee deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, which thou swarest vnto Dauid in thy truth?

50 Remember, O Lord, the rebuke of thy seruaunts, which I beare in my i bosome of all the mighty people.

51 For k thine enemies haue reproched thee, O Lord, because they haue reproched the l footsteps of thine anointed.

52 Praised be the Lord for euermore. So be it, euen so be it.

m Feeling in their conscience that God is their Father.

n They shalbe preserued by thy fatherly prouidence.

o In that they are preserued, & continue, they ought to giue the prayse & glory only to thee.

p In that that our king hath power to defend vs, it is the gift of God.

q To Samuel & to others to assure that Dauid was thy chosen one.

r Whom I haue both chosen and giue him strength to execute his office, as vers. 21.

s Though there shalbe euermore enemies against Gods kingdome, yet he promiseth to ouercome them.

t I wil mercifully performe my promises to him, notwithstanding his infirmities and offences.

u His power, glory and estate.

x He shall enioy the land round about.

y His excellent dignitie shall appeare herein that he shal be named the Son of God, & the firstborne, wherein he is a figure of Christ.

z Though for the sinnes of the people the state of this kingdom decaied: yet God reserued still a root, till he had accomplished this promise in Christ. 2. Sam. 7. 14.

a Though the faithfull answere not in all points to their profession, yet God will not breake his couenant with them. b For God in promising hath respect to his mercy, and not to mans power in performing. ‡ Ebr. if I lie vnto Dauid: which is a manner of oath.

c As long as the sunne and moone endure, they shalbe witnesses to me of this promise. d Because of the horrible confusion of things, the Prophet complaineth to God, as though he saw not the performance of his promise. And thus discharging his cares on God, hee resisted doubt and impatiencie.

e By this he meaneth the horrible dissipation and renting of the kingdome, which was vnder Ieroboam: or els by the spirit of prophesie, Ethan speaketh of those great miseries, which came soon afterward to passe at the captiuitie of Babylon.

f He sheweth that the kingdome fell before it came to perfection, or was ripe.

g The Prophet in toyning praier with his complaint, sheweth that his faith neuer failed.

h Seeing mans life is short, and thou hast created man to bestow thy benefits vpon him, except thou haste to helpe, death wil prevent thee.

i Hee meaneth, that Gods enemies did not onely slander him behind his backe, but also mocked him to his face, and as it were cast their iniuries in his bosome.

k So he calleth them that persecute the Church.

l They laugh at vs, which patiently wait for the comming of thy Christ.

PSAL. XC.

1 Moses in his prayer setteth before vs the eternall fauour of God toward his, 3 who are neither admonished by the breuity of their life, 7 nor by his plagues to be thankefull, 12 therefore Moses prayeth God to turne their hearts, and continue his mercies toward them and their posterity for euer.

A prayer of Moses the a man of God.

LOrd, thou hast bin our b habitation from generation to generation.

2 Before the c mountains were made, and before thou hadst formed the earth, and the world, euen from euerlasting to euerlasting thou art our God.

3 Thou d turnest man to destruction: againe thou sayest, Returne, yee sonnes of Adam.

4 e For a thousand yeeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast f ouerflowed them: they are as a sleepe: in the morning hee groweth like the grasse:

a Thus the Scripture vseth to call the Prophets.

b Thou hast bin as an house and defence vnto vs in all our troubles and trauels now this foure hundred yeres.

c Thou hast chosen vs to be thy people before the foundations of the world were laid.

d Moses by lamenting the frailty and shortnesse of mans life, moueth God to pity.

e Though man think his life long, which is in deed most short, yea, though it were a thousand yeres, yet in Gods sight it is as nothing, and as the watch that lasteth but three houres.

f Thou takest them away suddenly as with a flood.

6 In the morning it flourisheth & groweth, but in the euening it is cut downe and withereth.

7 For we are g consumed by thine angre, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret sinnes in the light of thy countenance.

9 For all our dayes are past in thine anger: wee haue h spent our yeeres as a thought.

10 The time of our life is threescore yeeres and tenne, and if they be of strength, i fourescore yeeres: yet their strength is but labour and sorrow: for it is cut off quickly, and wee flee away.

11 k Who knoweth the power of thy wrath? for according to thy feare is thine anger.

12 Teach vs so to number our dayes, that wee may apply our hearts vnto l wisedome.

13 Returne, (O Lord, m how long?) and be ‖ pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yeeres that we haue seene euil.

16 n Let thy worke bee seene toward thy seruants, and thy glory vpon their o children.

17 And let the p beautie of the Lord our God be vpon vs, and q direct thou the worke of our hands vpon vs, euen direct the worke of our hands.

g Thou callest vs by thy rods to consider the shortnesse of our life, and for our sinnes thou abridgest our dayes.

h Our dayes are not only short, but miserable for as much as our sinnes daily prouoke thy wrath.

i Meaning, according to the common state of life.

k If mans life for the breuitie be miserable, much more if thy wrath lie vpon it, as they which feare thee onely know.

l Which is by considering the shortnesse of our life, & by meditating the heauenly ioyes.

m Meaning, wilt thou be angry?

‖ Or, take comfort in thy seruants.

n Euen thy mercy, which is thy chiefest worke.

o As Gods promises appertained as well to their posteritie, as to them, so Moses praieth for the posteritie.

p Meaning, ‖ it was obscured, when he ceased to do good to his Church.

q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

1 Heere is described in what assurance he liueth that putteth his whole trust in God, and committeth himselfe wholly to his protections in all tentations. 14 A promise of God to those that loue him, know him, and trust in him, to deliuer them and giue them immortall glory.

WHo so dwelleth in the a secret of the most High, shall abide in the shadow of the Almightie.

2 b I will say vnto the Lord, O mine hope, and my fortresse: he is my God, in him will I trust.

3 Surely, hee will deliuer thee from the c snare of the hunter, and from the noysome pestilence.

4 Hee will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his d trueth shalbe thy shield and buckler.

5 e Thou shalt not be a fraid of the feare of the night, nor of the arrow that flyeth by day:

6 Nor of the pestilence that walketh in the darknesse: nor of the plague that destroyeth at noone day.

7 A thousand shal fall at thy side, and ten thousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine f eyes shalt thou behold and see the reward of the wicked.

9 For thou hast sayde, The Lord is mine hope: thou hast set the most High for thy refuge.

10 There shal none euill come vnto thee, neither shall any plague come neere thy tabernacle.

11 g For he shall giue his Angels charge ouer thee, to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt walke vpon the lion and aspe: the h young lyon and the dragon shalt thou tread vnder feet.

14 i Because he hath loued me, therefore will I deliuer him: I will exalt him because he hath knowen my Name.

15 He shall call vpon me, and I wil heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With k long life wil I satisfie him, and shew him my saluation.

a He that maketh God his defence and trust, shal perceiue his protection to be a most sure safegard.

b Being assured of this protection, he prayeth vnto the Lord.

c That is, Gods helpe is most ready for vs whether Satan assayle vs secretly, which he calleth a snare: or openly, which is here ment by the pestilence.

d That is, his faithfull keeping of promise to helpe thee in thy necessitie.

e The care that God hath ouer his, is most sufficient to defend them from all dangers.

f The godly shal haue some experience of Gods iudgements against the wicked euen in this life, but fully they shal see it at that day, when all things shalbe reueiled.

g God hath not appointed euery man one Angel, but many to be ministers of his prouidence to keepe his and defend them in their vocation, which is the way to walke in without tempting God.

h Thou shalt not only be preserued from all euil, but ouercome it, whether it be secret or open.

i To assure the faithfull of Gods protection, he bringeth in God to confirme the same.

k For he is contented with that life that God giueth: for by death the shortnesse of this life is recompensed with immortalitie.

PSAL. XCII.

1 This Psalme was made to be sung on the Sabbath to stir vp the people to acknowledge God, & to praise him in his works: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing shall most speedily perish, 12 In the end is described the felicity of the iust, planted in the house of God to praise the Lord.

A Psalme or song for the a Sabbath day.

IT is a good thing to praise the Lord, and to sing vnto thy Name, O most High,

2 To declare thy louing kindnesse in the b morning, and thy trueth in the night,

3 Vpon an c instrument of tenne strings, and vpon the vyole, with the song vpon the harpe.

4 For thou, Lord, hast made me glad by thy d workes, and I will reioyce in the works of thine hands.

5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.

6 An e vnwise man knoweth it not, and a foole doeth not vnderstand this,

7 (When the wicked grow as the grasse, and all ẏ workers of wickednes do flourish) that they shall be destroyed for euer.

8 But thou, O Lord, art f most High, for euermore.

9 For loe, thine enemies, O Lord: for loe thine enemies shal perish: all the workers of iniquitie shall be destroyed.

a Which teacheth that the vse of the Sabbath standeth in praising God, and not onely in ceasing from worke.

b For Gods mercy and fidelitie in his promises toward his, bind them to praise him continually, both day and night.

c These instruments were then permitted but at Christs coming abolished.

d He sheweth what is the vse of the Sabbath day to wit, to meditate Gods workes.

e That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore most iustly perish.

f Thy iudgements are most constant against the wicked, and passe our reach.

g Thou wilt strengthen them with all power, and blesse them with all felicity.

h Though the faithfull seeme to wither and be cut down by the wicked: yet they shall grow again and flourish in the Church of God, as the Cedars doe in mount Lebanon.

i The children of God shall haue power aboue nature, and their age shall bring forth most fresh fruits.

10 [g]But thou shalt exalt mine horne, like the Vnicornes, and I shal be annointed with fresh oyle.

11 Mine eye also shal see my desire against mine enemies: and mine eares shall heare my wish against the wicked, that rise vp against me.

12 The righteous shall [h] flourish like a palme tree, and shall grow like a Cedar in Lebanon.

13 Such as be planted in the house of the Lord, shall flourish in the courts of our God.

14 They shal stil bring forth fruit in their [i] age: they shalbe fat and flourishing.

15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

1 He praiseth the power of God in the creation of the world, & beateth downe al people which lift them vp against his Maiesty, 5 And prouoketh to consider his promises.

a As God by his power and wisedome hath made and gouerneth the world: so must the same be our defence against al enemies and dangers.

b Wherein thou sittest and gouernest the world.

c Gods power appeareth in ruling the furious waters.

THe Lord [a] reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power: the world also shall bee established, that it cannot be moued.

2 Thy [b] throne is established of old: thou art from euerlasting.

3 [c] The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce; the floods lift vp their waues.

4 The waues of the sea are marueilous through the noyse of many waters, yet the Lord on high is more mightie.

5 Thy [d] testimonies are very sure: holines becommeth thine house, O Lord, for euer.

d Besides Gods power and wisedom in creating, and gouerning, his great mercy also appeareth in that hee hath giuen his people his word and couenant.

PSAL. XCIIII.

1 He prayeth vnto God against the violence and arrogancie of tyrants, 10 warning them of Gods iudgements. 12 Then doeth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked, 23 Whom the Lord will destroy.

a Whole office it is to take vengeance on the wicked.

b Shew by effect that thou art iudge of the world to punish the wicked.

c That is, brag of their crueltie and oppression: or, esteeme themselues aboue all others.

d Seeing the Church was then so sore oppressed, it ought not to seeme strange to vs if we see it so now, and therefore we must call to God to take our cause in hand.

e He sheweth that they are desperate in malice, forasmuch as they feared not God, but gaue themselues wholly to do wickedly.

O Lord God [a] the auenger, O God, the auenger, shew thy selfe [b] clearely.

2 Exalt thy selfe, O iudge of the world, and render a reward to the proud.

3 Lord, how long shall the wicked, how long shall the wicked [c] triumph?

4 They prate and speake fiercely: all the workers of iniquitie vaunt themselues.

5 They [d] smite down thy people, O Lord, and trouble thine heritage.

6 They slay the widow and the stranger, and murther the fatherlesse.

7 [e] Yet they say, The Lord shall not see: neither will the God of Iaakob regard it.

8 Understand ye vnwise among the people: and yee fooles, when will ye be wise?

9 He that [f] planted the eare, shall he not heare? or he that formed the eye, shall he not see?

10 Or he that chastiseth the nations, shall he not correct? he that teacheth man knowledge, shall he not know?

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Blessed is the man whom thou [g] chastisest, O Lord, and teachest him in thy Law.

13 That thou mayest giue him rest from the dayes of euill, while the pit is digged for the wicked.

14 Surely, the Lord will not forsake his people, neither will he forsake his inheritance.

15 For iudgement shall returne to iustice, and all the vpright in heart shall follow after it.

16 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquitie?

17 If the Lord had not [k] holpen mee, my soule had almost dwelt in silence.

18 When I said, [l] My foote slideth, thy mercy, O Lord, stayed me.

19 In the multitude of my [m] thoughts in mine heart, thy comforts haue reioyced my soule.

20 Hath the throne of iniquitie [n] fellowship with thee, which forgeth wrong for a law?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And hee will recompence them their wickednes, and [o] destroy them in their owne malice: yea, the Lord our God shall destroy them.

f He sheweth that it is impossible, but God should heare, sée and vnderstand their wickednes.

g If God punish whole nations for their sinnes, it is meere folly for any one man, or else a few to thinke that God will spare them.

h God hath care ouer his, and chastiseth them for their wealth, that they should not perish for euer with the wicked.

i God will restore the state & gouernment of things to their right vse, and then the godly shall follow him cheerefully.

k He complaineth of them, which would not helpe him to resist the enemies yet was assured that Gods helpe would not faile.

l When I thought there was no way but death.

m In my trouble & distresse I euer found thy present helpe.

n Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that authoritie of God.

o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

PSAL. XCV.

1 An earnest exhortation to praise God, 4 for the gouernment of the world, & the election of his Church 8 An admonition not to followe the rebellion of the olde fathers, that tempted God in the wildernesse: 11 For the which they might not enter into the land of promise.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of praise and thankesgiuing.

b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idoles which mans braine inventeth.

c All things are are gouerned by his prouidence.

d By these three words he signifieth one thing, meaning, that they must wholly giue themselues to serue God.

COme, let vs reioyce vnto the Lord: let vs sing [a] aloud vnto the rocke of our saluation.

2 Let vs come before his face with praise: let vs sing loude vnto him with Psalmes.

3 For the Lord is a great God, and a great King aboue all [b] gods.

4 In whose hand are the deepe places of the earth, and the [c] heights of the mountains are his.

5 To whom the Sea belongeth: for hee made it, and his hands formed the drie land.

6 Come, let vs worship and fall downe, and

and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his hand: to day, if ye will heare his voice,

8 [i] Harden not your heart, as‖ in Meribah, and as in the day of ‖ Massah in the wildernesse.

9 Where your fathers [k] tempted me, proued me, though they had seene my worke.

10 Forty yeeres haue I contended with this generation, and sayd, They are a people that erre in heart, for they haue not knowen my wayes.

11 Wherefore I sware in my wrath, saying, Surely they shall not enter into my [l] rest.

e That is, the flocke whom he gouerneth with his owne hand. Hee sheweth wherein they are Gods flocke: that is, if they heare his voice.

f By the contemning of Gods word.

‖ *Or, in strife, whereof the place was so called.* ‖ *Or, tentation, reade Exod. 17. 7. Exo. 17. 2. num. 14. 22.*

g They were without iudgement and reason. h That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to praise God for his mercie. And this especially ought to be referred to the kingdome of Christ.

SIng [a] vnto the Lord a new long: sing vnto the Lord all the earth.

2 Sing vnto the Lord, and praise his Name: declare his saluation from day to day.

3 Declare his glorie among all nations, and his wonders among all people.

4 For the Lord is [b] great and much to be praised: he is to be feared aboue all gods.

5 For all the gods of the people are ‖ idols: but the Lord [c] made the heauens.

6 [d] Strength and glory are before him: power and beauty are in his Sanctuary.

7 Giue vnto the Lord, yee families of the people: giue vnto the Lord glorie and [e] power.

8 Giue vnto the Lord the glory of his Name: bring [f] an offering, and enter into his courts.

9 Worship the Lord in the glorious sanctuary: tremble before him all the earth.

10 Say among the [g] nations, The Lord reigneth: surely the world shall be stable, and not moone, and hee shall iudge the people [h] in righteousnesse.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyful, and all that is in it: let all the [i] trees of the wood then reioyce

13 Before the Lord: for hee commeth, for he commeth to iudge the earth: he will iudge the world with righteousnes, and the people in his truth.

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to praise the Lord for the reuealing of his Gospel.

b Seeing he will reueale himselfe to all nations contrary to their owne expectation, they ought all to worship him contrary to their owne imaginations, and onely as he hath appointed.

‖ *Or, vanities.*

c Then the idols, or whatsoeuer made not the heauens, are not God.

d God cannot be knowen, but by his strength and glory: the signes whereof appeare in his Sanctuary.

e As by experience ye see that it is onely due vnto him. f By offring vp your selues wholly vnto God, declare that you worship him only g He prophesieth that the Gentiles shall be partakers with the Iewes of Gods promise.

h He shall regenerate them anew with the Spirit, and restore them to the image of God. i If the insensible creatures shall haue cause to reioyce when God appeareth, much more we, from whom he hath taken malediction and sinne.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ, 7 dreadfull to the rebels and idolaters 8 and ioyfull to the iust, whom he exhorteth to innocencie, 22 to reioycing and thankesgiuing.

THe [a] Lord reigneth: let the earth reioice: let the [b] multitude of the yles be glad.

2 [c] Cloudes and darkenesse are round about him: righteousnes and iudgement are the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it, and was [d] afraid.

5 The mountaines melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousnes, and all the people see his glory.

7 [e] Confounded bee all they that serue grauen images, & that glorie in idoles: worship him [f] all ye gods.

8 Sion heard of it, and was glad: and the [g] daughters of Iudah reioiced, because of thy iudgements, O Lord.

9 For thou Lord art most high aboue all the earth: thou art much exalted aboue all gods.

10 Ye that [h] loue the Lord, hate euill: he preserueth the soules of his Saints: he will deliuer them from the hand of the wicked.

11 [i] Light is sowen for the righteous, and ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his holy [k] remembrance.

a He sheweth that where God reigneth, there is all felicitie and spirituall ioy.

b For the Gospel shal not be onely preached in Iudea, but thorow all yles and countreys.

c He is thus described to keepe his enemies in feare, which commonly contemne Gods power.

d This feare bringeth not ỹ wicked to true obedience, but maketh them to run away from God.

e He signifieth that Gods iudgements are in a readines to destroy the idolaters.

f Let all ỹ which is esteemed in the world, fall down before him. g The Iewes shall haue occasion to reioyce, that the Gentiles are made partakers with them of Gods fauour. h Hee requireth two things of his children: the one that they detest vice, the other, that they put their trust in God for their deliuerance.

i Though Gods deliuerance appeare not suddenly, yet it is sowen and layd vp in store for them. k Be mindfull of his benefits, and onely trust in his defence.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercy, and fidelitie in his promise by Christ, 10 by whom he hath communicated his saluation to all nations.

A Psalme.

SIng [a] vnto the Lord a new song: for hee hath done marueilous things: [*] his right hand, and his holy [b] arme haue gotten him the victory.

2 The Lord declared his [c] saluation: his righteousnesse hath hee reuealed in the sight of the nations.

3 Hee hath [d] remembred his mercie and his trueth toward the house of Israel: all the ends of the earth haue seen the saluation of our God.

4 All the earth, sing ye loud vnto ỹ Lord: cry out, and reioyce, and sing praises.

5 Sing praise to the Lord vpon the harp, euen vpon the harpe with a singing voice.

6 With [e] shalmes and sound of trumpets sing loud before the Lord the King.

7 Let the sea roare, & all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together

9 Before the Lord: for hee is come to iudge the earth: with righteousnesse shal he iudge the world, and the people with equity.

a That is, some long newly made in token of their wōderful deliuerance by Christ. *Isa. 9. 16.*

b He preserueth his Church miraculously.

c For the deliuerance of his Church.

d God was moued by none other meanes to gather his Church of the Iewes & Gentiles, but because he would performe his promise.

e By this repetition and earnest exhortation to sing praises with instruments and also of the dumb creatures, he signifieth ỹ the world is neuer able to praise God sufficiently for their deliuerance.

PSAL. XCIX.

1 He commendeth the power, equity, and excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 and prouoketh them to magnifie the same, and to serue the Lord, 6 following the example of the ancient fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

a When God deliuereth his Church, all the enemies shall haue cause to tremble. *Exod.* 25. 22.

THe Lord reigneth, let the [a] people tremble: he sitteth betweene the [*] Cherubims, let the earth be mooued.

2 The Lord is great in Zion, and he is hie aboue all the people.

3 They shall [b] praise thy great and feareful Name (for it is holy.)

4 And the kings power that loueth iudgment: for thou hast prepared equity: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, and fal down before his [c] foot-stoole: for he is holy.

6 Moses and Aaron were among his Priests, [d] and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 Hee spake vnto them in the cloudy pillar: they kept his testimonies, and the Law that he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou didst take vengeance for [e] their inuentions.

9 Exalt the Lord our God, & fall downe before his holy mountaine: for the Lord our God is holy.

b Though the wicked rage against God, yet the godly shall praise his Name and mighty power.

c That is, before his Temple or Arke, where he promised to heare when they worshipped him, as now he promiseth his spirituall presence, wheresoeuer his Church is assembled.

d Vnder these three he comprehendeth the whole people of Israel, with whō God made his promise. e For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefits.

PSAL. C.

1 He exhorteth all to serue the Lord, 3 who hath chosen vs, and preserued vs, 4 and to enter into his assemblies to praise his name.

¶ A Psalme of praise.

a He propheseth that Gods benefite in calling the Gentiles shalbe so great, that they shall haue wonderfull occasion to praise his mercie, and reioyce.

SIng [a] ye loud vnto the Lord, all the earth.

2 Serue the Lord with gladnes: come before him with ioyfulnesse.

3 Know ye that euen the Lord is God: he hath [b] made vs, and not we our selues: we are his people, and the sheepe of his pasture.

4 [c] Enter into his gates with praise, and into his courts with reioycing: praise him, and blesse his Name.

5 For the Lord is good: his mercy is [d] euerlasting, and his trueth is from generation to generation.

b Hee chiefly meaneth, touching the spirituall regeneration, whereby we are his sheepe and people. c He sheweth that God wil not be worshipped, but by that means which he hath appointed. d He declareth, that we ought neuer to bee wearie in praising him, seeing his mercies toward vs last for euer.

PSAL. CI.

1 Dauid describeth what gouernement he will obserue in his house and kingdom. 5 He wil punish and correct by rooting foorth the wicked, 6 and cherishing the godly persons.

¶ A Psalme of Dauid.

a Dauid considereth what maner of king hee would be when God should place him in the throne, promising openly, that he would be mercifull and iust.

I Will [a] sing mercie and iudgement: vnto thee, O Lord will I sing.

3 I wil doe wisely in the perfit way [b] till thou commest to me: I will walke in the vprightnesse of mine heart in the midst of mine house.

4 I will set no wicked thing before mine eyes: I hate [c] the worke of them that fall away: it shall not cleaue vnto me.

4 A froward heart shal depart from me: I will know none euill.

5 Him that [d] priuily slandereth his neighbour will I destroy: him that hath a proud looke and high heart, I cannot suffer.

6 Mine eyes shalbe vnto the [e] faithful of the land, [f] they may dwell with me: he that walketh in a perfect way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: he that telleth lies, shall not remaine in my sight.

8 [g] Betimes wil I destroy all the wicked of the land, that I may cut off all the workers of iniquity from the city of the Lord.

b Though thou deferrest to place me in the kingly dignity, yet will I giue my selfe to wisedome & vprightnes being a priuate man.

c He sheweth that magistrates do not their duties, except they be enemies to all vice.

d In promising to punish theis vices, which are most pernicious in them that are about kings, he declareth that he wil punish all. e He sheweth what is the true vse of the sword to punish the wicked, and to maintaine the good. f Magistrates must immediatly punish vice, lest it grow to further inconuenience: and if heathen Magistrates are bound to doe this, how much more they that haue the charge of the Church of God?

PSAL. CII.

1 It seemeth that this prayer was appointed to the faithfull to pray in the captiuity of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to be published to all posterity. 22 The conuersion of the Gentiles, 28 And the stability of the Church.

¶ A prayer [a] of the afflicted, when he shalbe in distresse, and powre forth his meditation before the Lord.

a Whereby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer.

O Lord, heare my prayer, and let my [b] cry come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.

b He declareth that in our prayer we must liuely feele that which we desire, and stedfastly beleeue to obtaine.

3 For my dayes are [c] consumed like smoke, and my bones are burnt like an hearth.

4 Mine heart is smitten, and withereth like grasse, because I forgate to [d] eate my bread.

5 For the voyce of my groning my bones doe cleaue to my skin.

6 I am like a [e] pelican of the wildernes: I am like an owle of the deserts.

7 I watch and am as a sparrow alone vpon the house top.

8 Mine enemies reuile me daily, & they that rage against me, haue [f] swoine against me.

9 Surely I haue [g] eaten ashes as bread, and mingled my drinke with weeping.

10 Because of thine [h] indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My dayes are like a shadow that fadeth, and I am withered like grasse.

12 But thou, O Lord, doest [i] remaine for

c These excellent kinds of speach shew how much the affliction of the Church ought to wound the hearts of the godly.

d My sorrowes were so great that I passed not for mine ordinary foode.

e Euer mourning and solitary casting out fearfull cries.

f Haue conspired my death. g I haue not risen out of my mourning to take my refection. h He sheweth that the afflictions did not only thus moue him, but chiefly the feeling of Gods displeasure

i Howsoeuer we be fraile: yet thy promise is sure, and the remembrance thereof shall confirme vs for euer.

euer,

euer, and thy remembrance from generation to generation.

13 Thou wilt arise, and haue mercy vpon Zion: for the time to haue mercy thereon, for the [k] appointed time is come.

14 For thy seruants delight in the [l] stones thereof, and haue pitie on the dust thereof.

15 Then the heathen shal feare the Name of the Lord, and all the Kings of the earth thy glory,

16 When the Lord shall build vp Zion, and shall appeare [m] in his glory,

17 And shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall bee [n] created, shall praise the Lord.

19 For hee hath looked downe from the height of his Sanctuarie: out of the heauen did the Lord behold the earth,

20 That hee might heare the mourning of the prisoner, and deliuer the children [o] of death:

21 That they may declare the Name of the Lord in Zion, & his praise in Ierusalem.

22 When the people shalbe gathered [p] together, and the Kingdoms to serue the Lord.

23 He [q] abated my strength in the way, & shortned my dayes.

24 And I said, O my God, take mee not away in the mids of my dayes: thy yeres endure from generation to generation.

25 Thou hast afore time laid the foundation of the earth, and the heauens are the worke of thine hands.

26 [r] They shall perish, but thou shalt endure: euen they shall all waxe olde as doeth a garment: as a vesture shalt thou change them, and they shall be changed.

27 But thou art the same, and thy yeres shall not faile.

28 The children of thy seruants shall continue, and their seede shall stand [s] fast in thy sight.

k That is, the seuentie yeeres, which by the Prophet Ieremie thou diddest appoint, Ier. 29.12.

l The more that the Church is in misery and desolation, the more ought the faithfull to loue and pitie it.

m That is, when he shal haue drawen his Church out of the darkenesse of death.

n The deliuerance of the Church is a most excellent benefit, and therfore he compareth it to a new creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created a new.

o Who now in their punishment could looke for nothing but death.

p He sheweth that Gods Name is neuer more praised then when religion flourisheth, and the Church increaseth: which thing is chiefly accomplished vnder the Kingdome of Christ.

q The Church lament that they see not the time of Christ, which was promised, but haue but few yeeres and short dayes.

r If heauen and earth perish, much more shall man perish: but the Church by reason of Gods promise endureth for euer.

s Seeing thou hast chosen the Church out of the world and ioyned it to thee, it cannot but continue for euer: for thou art euerlasting.

PSAL. CIII.

1 He prouoketh all to praise the Lord, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which he sheweth like a most tender father toward his children. 14 The frailtie of mans life. 20 An exhortation to man and Angels to praise the Lord.

¶ A Psalme of Dauid.

MY soule, [a] praise thou the Lord, and all that is within me, praise his holy Name

2 My soule, praise thou the Lord, and forget not all his benefits.

3 Which [b] forgiueth all thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from the [c] graue, and crowneth thee with mercie and compassions.

5 Which satisfieth thy mouth with good things: and thy [d] youth is renued like the eagles.

6 The Lord executeth righteousnes and iudgement to all that are oppressed.

7 He made his waies knowen vnto [e] Moses, & his workes vnto the children of Israel.

8 The Lorde is full of compassion and mercie, slow to anger and of great kindnes.

9 He will not alway [f] chide, neither keep his anger for euer.

10 He hath not [g] dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.

12 As far as [h] the East is from the West: so farre hath he removed our sinnes from vs.

13 As a Father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth wherof we be made: he remembreth that we are but dust.

15 The dayes of [i] man are as grasse: as a flowre of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof shall know it no more.

17 But the louing kindnesse of the Lord endureth for euer and euer vpon them that feare him, and his [k] righteousnesse vpon children children,

18 Unto them that keepe his [l] couenant, and thinke vpon his commandements to do them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye [m] his Angels, that excell in strength, that doe his commaundement in obeying the voyce of his word.

21 Praise the Lord, all ye his hostes, yee his seruants that doe his pleasure.

22 Praise the Lord, all yee his workes, in all places of his dominion: my soule, praise thou the Lord.

a He wakeneth his dulnesse to praise God, shewing that both vnderstanding & affections mind and heart, are too little to set forth his praise.

b This is the beginning and chiefest of all benefits: remission of sinne.

c For before that we haue remission of our sinnes, we are as dead men in the grave.

d As the eagle when her beake ouergroweth, sucketh blood, and so is renued in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.

e As to his chiefe minister, and next to his people.

f He sheweth first his seuere iudgement, but so soone as the sinner is humbled he receiueth him to mercie.

g We haue proued by [illegible] all experience, that his mercie hath euer preuailed against our offences,

h As great as the world is, so full is it of signes of Gods mercies toward his faithfull, when hee hath remoued their sinnes.

i He declareth that man hath nothing in himselfe to moue God to mercie, but onely the confession of his infirmitie and miserie.

k His iust and faithfull keeping of his promise.

l To whom he giueth grace to feare him, and to obey his word.

m In that that we, which naturally are slow to praise God, exhort the Angels which willingly doe it, we stirre vp our selues to consider our duetie, and awake out of our sluggishnesse.

PSAL. CIIII.

1 An excellent Psalme to praise God for the creation of the world, and the gouernance of the same by his marueilous prouidence, 35 wherein the Prophet prayeth against the wicked, who are occasions that God diminished his blessings,

MY soule, praise thou the Lord: O Lord my God, thou art exceeding great: thou art [a] clothed with glory and honour.

2 Which couereth himselfe with light as with a garment, and spreadeth the heauens like a curtaine.

a The Prophet sheweth that we need not enter into the heauens to seek God, forasmuch as all the order of nature, with the propriete and placing of the elements, are most liuely mirrours to see his maiestie in.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 Which [b] maketh the spirits his messengers, and a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer moue.

6 Thou couerest it with the [c] deepe, as with a garment: the [d] waters would stand aboue the mountaines.

7 But at thy rebuke they flee: at the voice of thy thunder they haste away.

8 And the mountaines ascend, and the valleis descend to the place which thou hast established for them.

9 But thou hast set them a bound which they shall not passe; they shall not returne to couer the earth.

10 Hee sendeth the [e] springs into the valleyes, which run betweene the mountaines.

11 They shal giue drinke to all the beasts of the field, and the wilde asses shall quench their thirst.

12 By these [f] springs shall the foules of the heauen dwell, and sing among the branches.

13 He watereth the mountaines from his [g] chambers, and the earth is filled with the fruit of thy workes.

14 He causeth grasse to grow for the cattell, and herbe for the vse of [h] man, that hee may bring forth bread out of the earth,

15 And wine that maketh glad the heart of man, & oyle to make the face to shine, and bread that strengtheneth mans heart.

16 The high trees are satisfied, euen the cedars of Lebanon, which he hath planted,

17 That the birds may make their nests there: the storke dwelleth in the firre trees

18 The high mountaines are for the ‖goats: the rocks are a refuge for the conies.

19 He appointed the [i] moone for certaine seasons: [k] the Sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night, wherein all the beastes of the forrest creepe forth.

21 The lyons roare after their pray, and seeke their meate [l] at God.

22 When the Sunne riseth, they retire, and couch in their dennes.

23 [m] Then goeth man forth to his worke, and to his labour vntill the euening.

24 O Lord, how [n] manifold are thy works! in wisedome hast thou made them all: the earth is full of thy riches.

25 So is this sea great and wide: for therin are things creeping innumerable, both small beasts and great.

26 There goe the ships, yea that ‖ Liuiathan, whom thou hast made to play therein.

27 [o] All these waite vpon thee, that thou mayest giue them food in due season.

28 Thou giuest it to them, & they gather it: thou openest thine hand, and they are filled with good things.

29 But if thou [p] hide thy face, they are troubled: if thou take away their breath, they die, and returne to their dust:

30 Againe, if thou [q] send forth thy spirit, they are created, and thou renuest the face of of the earth.

31 Glorie be to the Lord for euer: let the Lord reioyce in his workes.

32 Hee loketh on the earth and it trembleth: hee toucheth the mountaines, & they [r] smoke.

33 I will sing vnto the Lord all my life: I will praise my God, while I liue.

34 Let my words bee acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners bee [s] consumed out of the earth, and the wicked till there bee no more: O my soule, praise thou the Lorde, Praise ye the Lord.

b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to § Hebr. 1.7 beholdeth in this glasse, how the very Angels also are obedient to his commaundement.

c Thou makest the sea to be an ornament vnto the earth.

d If by thy power thou diddest not bridle the rage of the waters, it were not possible but the whole world should be destroyed.

e If God prouide for § very beasts, much more will hee extend his prouident care to man.

f There is no part of the world so barren where most euident signes of Gods blessings appeare not.

g From § clouds.

h He describeth Gods prouident care ouer man, who doth not onely prouide necessary things for him, as herbs and other meate: but also things to reioyce, & comfort him, as wine & oyle, or ointments.

‖ *Or, does, yoes and such like.*

i As to separate the night from the day, and to note dayes moneths and yeeres.

k That is, by his course either far or nere, it noteth summer, winter, & other seasons.

l That is, they onely finde meate according to Gods prouidence who careth euen for the bruite beastes.

m To wit, when the day springeth: for the light is as it were a shield to defend man against the tyrannie and fierceneese of beasts.

n Hee confesseth that no tongue is able to expresse Gods workes, nor minde to comprehend them. ‖ *Or, whale.*

o God is a most louing Father, who prouideth for all creatures their daily food.

p As by thy presence all things haue life: so, if thou withdraw thy blessings, they all perish.

q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.

r Gods mercifull face giueth strength to the earth, but his seuere countenance burneth the mountaines.

s Who infect the world, and so cast God that he cannot reioyce in his workes.

PSAL. CV.

1 He prayseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promise sake.

PRaise the Lord, and call vpon his Name: [a] declare his workes among the people.

2 Sing vnto him, sing praise vnto him, and talke of all his wondrous workes.

3 Reioyce in his holy name: let the heart of them that seeke the Lord, reioyce.

4 Seeke the Lord & his [b] strength: seeke his face continually.

5 Remember his [c] marueilous workes, that hee hath done, his wonders and the [d] iudgements of his mouth,

6 Yee seed of Abraham his seruant, yee children of Iaakob, which are his elect.

7 Hee is the Lord our God: his iudgements are throughout all the earth

8 Hee hath alway remembred his couenant and promise, that hee made to a thousand generations,

9 Euen that which he [e] made with Abraham, and his othe vnto Izhak:

10 And since hath confirmed it to Iaakob for a law, and to Israel for an euerlasting couenant,

11 Saying, [f] Vnto thee will I giue the land of Canaan: the lot of your inheritance,

12 Albeit they were few in number, yea, very few, and strangers in the land,

13 And walked about from nation to nation, from one Kingdome to another people,

14 Yet suffered hee no man to doe them wrong, but reproued [g] kings for their sakes, saying,

15 Touch not mine [h] annoynted, and doe

a Forasmuch as the Israelites were exempted from the common condemnation of the world, & were elected to bee Gods people, the Prophet willeth them to shew themselues mindfull by thankesgiuing.

b By the strength and face, he meaneth the Arke where God declared his power and his presence.

c Which he hath wrought in the deliuerance of his people.

d Because his power was thereby as liuely declared, as if hee should haue declared it by mouth.

e The promise which God made Abraham to bee his God & the God of his seede after him, hee renewed and repeated it againe to his seed after him.

f He sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their Fathers.

g That is, the King of Egypt and the King of Gerar, Gen. 12.17. and 20.3.

h Those whom I haue sanctified to be my people.

my [i] Prophets no harme.

16 Moreouer, he called a famine vpon the land, and vtterly brake the [k] staffe of bread.

17 But he sent a man before them: Ioseph was sold for a seruaunt.

18 They held his feete in the stockes, and he was layd in yrons,

19 Until his [l] appointed time came, and the counsell of the Lord had tried him.

20 The King sent and loosed him: euen the ruler of the people deliuered him.

21 He made him Lord of his house, and ruler of all his substance,

22 That he should binde his [m] Princes vnto his will, and teach his Ancients wisedome.

23 Then Israel came to Egypt, and Iaakob was a stranger in the land of Ham.

24 And he increased his people exceedingly, and made them stronger then their oppressours.

25 [n] He turned their heart to hate his people, and to deale craftily with his seruants.

26 Then sent he Moses his seruant, and Aaron whom he had chosen.

27 They shewed among them the message of his signes, and wonders in the land of Ham.

28 He sent darkenesse and made it darke: and they were not [o] disobedient vnto his commission.

29 * He turned their waters into blood, and slew their fish.

30 * Th.ir land brought forth frogs, euen in their Kings chambers.

31 He [p] spake, and there came swarmes of flies, and lice in all their quarters.

32 He gaue them [q] haile for raine, and flames of fire in their land.

33 He smote their vines also and their figtrees, and brake downe the trees in their coasts.

34 [r] He spake, and the grashoppers came, and catterpillers innumerable,

35 And did eate vp all the grasse in their land, and deuoured the fruite of their ground.

36 * He smote also all the first borne in their land, euen the beginning of all their strength.

37 He brought them forth also with siluer and gold, and there was none [s] feeble among their tribes.

38 Egypt was [t] glad at their departing: for the feare of them had fallen vpon them.

39 He spred a cloud to be a couering, and fire to giue light in the night.

40 They [u] asked, and he brought quailes, and he filled them with the bread of heauen.

41 He opened the rocke, and the waters flowed out, and ranne in the drie places like a riuer.

42 For he remembred his [x] holy promise to Abraham his seruant.

43 And he brought forth his people with

y ioy, and his chosen with gladnesse,

44 And gaue them the landes of the heathen, and they tooke the labours of the people in possession,

45 That they might [z] keepe his statutes and obserue his lawes. Praise ye the Lord.

Church, because they should worship and call vpon him in this world.

PSAL. CVI.

1 The people dispersed vnder Antiochus, doe magnifie the goodnes of God among the iust & repentant: 4 desiring to be brought againe into the land by Gods mercifull visitation. 8 And after the manifold marueiles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 They doe pray and desire to bee gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

¶ Praise ye the Lord.

PRaise [a] ye the Lord, because hee is good, for his mercie endureth for euer.

2 Who can expresse the noble acts of the Lord, or shew forth all his praise?

3 Blessed are they that [b] keep iudgement and doe righteousnesse at all times.

4 Remember me, O Lord, with the [c] fauour of thy people: visite me with thy saluation,

5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.

6 We haue [d] sinned with our fathers: we haue committed iniquitie, & done wickedly.

7 Our fathers vnderstood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the sea, euen at the red sea.

8 Neuertheles, [e] hee saued them for his Names sake, that he might make his power to be knowen.

9 And he rebuked the red sea, and it was dried vp, and he led them in the deepe, as in the wildernesse.

10 And he saued them from the aduersaries hand, & deliuered them from the hande of the enemie.

11 * And the waters couered their oppressors, not one of them was left.

12 Then [f] beleeued they his words, and sang praise vnto him.

13 But incontinently they forgate his workes: they waited not for his [g] counsell,

14 But lusted with concupiscence in the wildernes, and tempted God in the desert.

15 Then hee gaue them their desire: but he sent [h] leannesse into their soule.

16 They enuied Moses also in the tents, and Aaron the onely one of the Lord.

17 Therefore the earth opened and [i] swallowed vp Dathan, and couered the company of Abiram.

a The Prophet exhorteth the people to praise God for his benefits past, that thereby their minde may be strengthened against all present troubles and despaire.

b He sheweth that it is not enough to praise God with mouth except the whole heart agree thereunto, and all our life be thereunto framed.

c Let the good will that thou beareſt to thy people, extend vnto me, that thereby I may be receiued into the number of thine.

d By earnest confession, as well of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promise would pitie them.

e The inestimable goodnesse of God appeareth in this, that he would change the order of nature, rather then his people should not be deliuered, although they were wicked. *Exo.* 14.27.

f The wonderfull workes of God caused them to beleeue for a time, and to praise him.

g They would preuent his wisedome and prouidence.

h The abundance that God gaue them profiteth not but made them pine away, because God cursed it.

i By the greatnesse of the punishment the heinousnesse of the offence may be considered: for they that rise against Gods Ministers rebell against him.

l Meaning, the old Fathers, to whom God shewed himselfe plainly, and who were letters forth of his word.

k Either by sending scarcitie, or by taking away the strength and nourishment thereof.

l So long he suffered aduersitie, as God hath appointed, and till he had tried sufficiently his patience.

m That the very Princes of the countrey should be at Iosephs commandement and learne wisedome at him.

n So it is in God, either to moue the hearts of the wicked to loue or to hate Gods children,

o Meaning, Moses and Aaron. *Exod.* 7.20. *Exod.* 8.6.

p So that this vermine came not by fortune, but as God had appointed and his Prophet Moses spake.

q It was strange to see raine in Egypt, much more it was fearefull to see haile

r He sheweth that all creatures are armed against man, when God is his enemie, as at his commandement the grashoppers destroyed the land. *Exod.* 12.29.

s When their enemies felt Gods plagues, his children by his prouidence were exempted

t For Gods plagues caused them rather to depart with the Israelites then with their liues.

u Not for necessitie, but for satisfying of their lust.

x Which he confirmeth to the posteritie, in whom after a sort the dead liue and enioy the promises.

y When the Egyptians lamented and were destroyed.

z This is the end, why God preserueth his

18 And the fire was kindled in their assembly: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their [k] glorie into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Sauiour: which had done great things in Egypt,

22 Woonderous workes in the land of Ham, and fearefull things by the red Sea.

23 Therefore he minded to destroy them, had not [l] Moses his chosen stood in þ breach before him to turne away his wrath, lest hee should destroy them.

24 Also they contemned that [m] pleasant land, and beleeued not his word,

25 But murmured in their tents, and hearkened not vnto the voice of the Lord.

26 Therefore [n] hee lifted vp his hand against them, to destroy them in the wildernesse,

27 And to destroy their seede among the nations, and to scatter them throughout the countreyes.

28 They ioyned themselues also vnto [o] Baal-peor, and did eate the offrings of the [p] dead.

29 Thus they [q] prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But [r] Phinehas stood vp, and executed iudgement, and the plague was stayed.

31 * And it was [s] imputed vnto him for righteousnesse from generation to generation for euer.

32 They angred him also at the waters of * Meribah, so that [t] Moses was punished for their sakes,

33 Because they vexed his spirit, so that he spake vnaduisedly with his lips.

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And serued their idoles, which were their ruine.

37 Yea, they offered their [u] sonnes, and their daughters vnto deuils,

38 And shed innocent blood, euen the blood of their sonnes, & of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they stayned with their owne workes, and went a [x] whoring with their owne inuentions.

40 Therfore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.

41 And he gaue them into the hand of the heathen: & they that hated them, were lords ouer them.

42 Their enemies also oppressed them, and they were humbled vnder their hand.

43 Many a [y] time did he deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet he saw when they were in affliction, and he heard their cry.

45 And he remembred his couenant toward them, and [z] repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lord our God, and [a] gather vs from among the heathen, that wee may praise thine holy Name, and glory in thy praise.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

k He sheweth that all idolaters renounce God to be their glory, when in stead of him they worship any creature, much more wood, stone, metall, or calues.

l If Moses by his intercession had not obtained Gods fauour against their rebellions.

m That is Canaan, which was as it were an earnest penie of the heauenly inheritance.

n That is, hee sware. Sometime also it meaneth to punish.

o Which was the idole of the Moabites.

p Sacrifices offered to the dead idoles.

q Signifying, that whatsoeuer man inuenteth of himselfe to serue God by, is detestable and prouoketh his anger.

r When all other neglected Gods glory, he in his zeale killed the adulterers, and preuented Gods wrath.

Numb. 25.12.

s This act declareth his liuely faith and for his faiths sake was accepted.

Numb. 20.13. *psal.* 95.8.

t If so notable a Prophet of God escape not punishment, t ough others prouoked him to sin, how much more shall they be subiect to Gods iudgement, which cause Gods children to sinne?

u He sheweth how monstrous a thing idolatrie is, which can w n vs to things abhorring to nature, whereas Gods word cannot obtaine most small things,

x Then true chastitie is to cleaue wholly and onely vnto God.

y The Prophet sheweth that neither by menaces nor promises we can come to God except we be altogether newly reformed, & that his mercy ouercouer and hide our malice.

z Not that God is changeable in himselfe, but that then he seemeth to vs to repent, when he altereth his punishment, and forgiueth vs.

a Gather thy Church which is dispersed, and giue vs constancie vnder the crosse, that with one consent we may all praise thee.

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lord, & gathered vnto him to giue thanks 9 for this mercifull prouidence of God gouerning all things at his good pleasure, 20 sending good and euil, prosperitie and aduersitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.

PRaise [a] the Lord, because he is good: for his mercie endureth for euer.

2 Let them [b] which haue bene redeemed of the Lord, shew how he hath deliuered them from the hand of the oppressour,

3 And gathered them out of the landes, from the East and from the West, from the North, and from the || South.

4 When they wandered in the desert, and wildernesse out of the way, and found no city to dwell in,

5 [c] Both hungry and thirstie, their soule fainted in them.

6 Then they cryed vnto the Lord in their trouble, and he deliuered them from their distresse.

7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

9 For hee satisfied the thirstie soule, and filled the hungry soule with goodnesse.

10 They that dwell in darkenesse and in the shadow of death, being bound in miserie and yron,

11 Because they [d] rebelled against the words of the Lord, and despised the counsell of the most High,

12 When hee humbled their heart with heauinesse, then they fell downe, and there was no helper.

13 Then they [e] cryed vnto the Lord in their trouble, and hee deliuered them from their distresse.

a This notable sentence was in the beginning vsed as the foot or tenour of the song, which was oftentimes repeated.

b As this was true in the Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie.

|| *Or, from the sea meaning the red sea, which is on the South part of the land.*

c He sheweth that there is none affliction so grieuous, out of the which God will not deliuer his, & also exhorteth them that are deliuered, to be mindfull of so great a benefit.

d Then the true way to obey God, is to follow his expresse commandement: also hereby all are exhorted to descend into themselues, forasmuch as none are punished, but for their sinnes.

e He sheweth that the cause why God doeth punish vs extremely, is, because we can be brought vnto him by none other meanes.

14 He brought them out of darkneſſe, and out of the ſhadow of death, and brake their bands aſunder.

13 Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

16 For he hath broken the [f] gates of braſſe and braſt the barres of yron aſunder.

17 [g] Fooles by reaſon of their tranſgreſſion, [h] because of their iniquities are afflicted.

18 Their ſoule abhorreth all meat, and they are brought to deaths dooze.

19 Then they crie vnto the Lord in their trouble, and hee deliuereth them from their diſtreſſe.

20 [h] Hee ſendeth his word and healeth them, and deliuereth them from their [i] graues.

21 Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

22 And let them offer ſacrifices of [k] praiſe, and declare his workes with reioycing.

23 They that goe downe to the [l] ſea in ſhips, and occupie by the great waters,

24 They ſee the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiſeth the ſtormie winde, and it lifteth vp the waues thereof.

26 They mount vp to the heauen, and deſcend to the deepe, ſo that their ſoule [m] melteth for trouble.

27 They are toſſed to and fro, and ſtagger like a drunken man, and all their [n] cunning is gone.

28 Then they crie vnto the Lord in their trouble, and hee bringeth them out of their diſtreſſe.

29 He turneth the ſtorme to calme, ſo that the waues thereof are ſtill.

30 When they are [o] quieted they are glad, and hee bringeth them vnto the hauen where they would be.

31 Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men.

32 And let them exalt him in the [p] Congregation of the people, and praiſe him in the aſſembly of the Elders.

33 He turneth the floods into a wilderneſſe, and the ſpringes of waters into drineſſe,

34 And a fruitful land into ‖ barrenneſſe, for the wickednes of them that dwell therin.

25 Againe he [q] turneth the wilderneſſe into pooles of water, and the drie land into water ſpringes.

36 And there hee placeth the hungrie, and they build a citie to dwell in,

37 And ſowe the fields, and plant vineyards which bring forth fruitfull [r] increaſe.

38 For hee bleſſeth them, and they multiply exceedingly, and he diminiſheth not their cattell.

39 [s] Againe men are diminiſhed, & brought low by oppreſſion, cuſſil, and ſorrow.

40 He powreth [t] contempt vpon princes, and cauſeth them to erre in deſert places out of the way.

41 Yet he raiſeth vp the poore out of miſerie, and maketh him families like a flocke of ſheepe.

42 The [u] righteous ſhall ſee it, and reioyce, and all iniquitie ſhall ſtop her mouth.

43 Who is wiſe, that he may obſerue theſe things? for they ſhall vnderſtand the louing kindneſſe of the Lord.

f When there ſeemeth to mans iudgement no recouery, but all things are brought to deſpaire, then God chiefly ſheweth his mighty power.

g They that haue no feare of God by his ſharp rods are brought to cal vpon him, & ſo finde mercy.

h By healing them he declareth his good wil toward them.

i Meaning, their diſeaſes, which had almoſt brought them to the graue and corruption.

k Praiſe & confeſſion of Gods benefits are the true ſacrifices of the godly.

l He ſheweth by the ſea what care God hath ouer man, for in that that he deliuereth them from the great dangers of the ſea, he deliuereth them, as it were from a thouſand deaths.

m Their feare and danger is ſo great.

n When their arte and meanes faile them, they are compelled to confeſſe that only Gods prouidence doth preſerue them.

o Though before euery drop ſeemed to fight one againſt another, yet at his commandement they are as ſtill, as though they were frozen.

p This great benefit ought not onely to bee conſidered particularly, but magnified in all places, and aſſemblies.

t For their wickedneſſe and tyrannie he cauſeth the people and ſubiects to contemne them.

u They, whoſe faith is lightned by Gods ſpirit, ſhal reioice to ſee Gods iudgments againſt the wicked & vngodly.

PSAL. CVIII.

This Pſalme is compoſed of two other Pſalmes before, the ſeuen and fiftieth and the ſixtieth. The matter here conteined is, 1 That Dauid giueth himſelfe with heart and voyce to praiſe the Lord, 7 And aſſureth himſelfe of the promiſe of God concerning his kingdom ouer Iſrael, and his power againſt other nations: 11 Who though he ſeem to forſake vs for a time yet he alone will in the end caſt downe our enemies.

¶ A ſong or Pſalme of Dauid.

O God, mine heart is [a] prepared, ſo is ‖ my tongue: I will ſing and giue praiſe.

2 Awake viole and harpe: I will awake early.

3 I will praiſe thee, O Lord, among the [b] people, and I wil ſing vnto thee among the nations.

4 For thy mercy is great aboue the heauens, and thy trueth vnto the clouds.

5 [c] Exalt thy ſelfe, O God, aboue the heauens, and let thy glorie bee vpon all the earth.

6 That thy beloued may bee deliuered: [d] helpe with thy right hand and heare me.

7 God hath ſpoken in his [e] holineſſe: therefore I will reioyce, I ſhall diuide Shechem, and meaſure the valley of Succoth.

8 Gilead ſhal be mine, and Manaſſeh ſhal be mine: Ephraim alſo ſhall be the ſtrength of mine head: Iudah is my law-giuer.

9 * Moab ſhall be my waſhpot: ouer Edom will I caſt out my ſhoe: vpon Paleſtina will I triumph.

10 Who will leade me into the ſtrong citie? who will bring me into Edom?

11 [f] Wilt not thou, O God, which haddeſt forſaken vs, and didſt not goe forth, O God, with our armies?

12 Giue vs helpe againſt trouble: for vaine is the helpe of man.

13 Through God we ſhall doe valiantly: for he ſhall tread downe our enemies.

a This earneſt affection declareth that he is free from hypocriſie, and that ſluggiſhnes ſtayeth him not.

‖ *Or, my glory, becauſe it chiefly ſetteth forth the glory of God.*

b Hee propheſieth of the calling of the Gentiles: for except they were called, they could not heare the goodneſſe of God.

c Let all the world ſee thy iudgements, in that that thou art God ouer all, and ſo confeſſe that thou art glorious.

d When God by his benefits maketh vs partakers of his mercies, he admoniſheth vs to be earneſt in prayer, to deſire him to continue and finiſh his grace.

e As he hath ſpoken to Samuel concerning mee, ſo will hee ſhew himſelfe conſtant and holy in his promiſe, ſo that the nations following ſhall be ſubiect vnto me. *Pſal. 60. 8.*

f From the ſixt verſe of this Pſalme vnto the laſt, reade the expoſition in the 60. Pſalme, and fift verſe.

PSAL. CIX.

1 Dauid being falſly accuſed by flatterers vnto Saul, prayeth God to helpe him and to deſtroy his enemies. 8 And vnder them he ſpeaketh of Iudas the traitour vnto Ieſus Chriſt, and of all the like enemies of the children of God: 27 And deſireth ſo to be deliuered, that his enemies may know the worke to bee of God. 30 Then doeth he promiſe to giue praiſe vnto God.

¶ To him that excelleth. A Psalme of Dauid.

HOlde not thy tongue, O God of my [a] praise.

2 For the mouth of the wicked, and the mouth full of deceit are opened vpon mee: they haue spoken to mee with a lying tongue.

3 They compassed mee about also with words of hatred, and fought against mee without a cause.

4 For my friendship they were mine aduersaries, [b] but I gaue my selfe to prayer.

5 And they haue rewarded mee euill for good, and hatred for my friendship.

6 [c] Set thou the wicked ouer him, and let the aduersarie stand at his right hand.

7 When he shall bee iudged, let him bee condemned, and let his [d] prayer bee turned into sinne.

8 Let his dayes be few, and let another take his [e] charge.

9 Let his children be fatherlesse, and his wife a widow.

10 Let his children be vagabonds and begge and seeke bread, comming out of their places destroyed:

11 Let [f] the extortioner catch all that hee hath, and let the stranger spoile his labour.

12 Let there be none to extend mercy vnto him, neither let there be any to shew mercie vpon his fatherlesse children.

13 Let his posteritie be destroyed, and in the generation following let their name bee put out.

14 Let the iniquitie of his fathers bee had in remembrance with the Lord: and let not the sinne of his mother bee done away.

15 But let them alway be before the Lord, that he may cut off their memorial from the earth:

16 Because [h] he remembred not to shew mercie, but persecuted the afflicted and poore man, and the sorrowfull hearted, to slay him.

17 As he loued cursing, [i] so shall it come vnto him, and as he loued not blessing, so shal it be farre from him.

18 As hee clothed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shall be alway girded.

20 Let this be the reward of mine aduersarie [k] from the Lord, and of them, that speake euill against my soule.

21 But thou, O Lord my God, deale with mee according to thy [l] Name: deliuer me, (for thy mercy is good.)

22 Because I am poore and needie, and mine heart is wounded within me.

23 I depart like the shadow that declineth, and am shaken off as the [m] grashopper.

24 My knees are weake through fasting, and my flesh [n] hath lost all fatnesse.

25 I became also a rebuke vnto them: they that looked vpon mee, shaked their heads.

26 Helpe me, O Lord my God, [o] saue me according to thy mercie.

27 And they shall know, that this is thine hand, and that thou Lord, hast done it.

28 Though they [p] curse, yet thou wilt blesse: they shall arise and bee confounded, but thy seruant shall reioyse.

29 Let mine aduersaries bee clothed with shame, and let them couer themselues with their confusion, as with a cloke.

30 I will giue thankes vnto the Lorde greatly with my [q] mouth, and praise him among the multitude.

31 For he will stand at the right hand of the poore, to saue him from him that would [r] condemne his soule.

a Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a sufficient praise to me.
b To declare that I had none other refuge, but thee in whom my conscience was at rest.
c Whether it were Doeg, or Saul, or some familiar friend, that had betrayed him, he prayeth not of priuate affection, but moued by Gods Spirit that God would take vengeance vpon him.
d As to the elect all things turne to their profit: so to the reprobate, euen those things that are good, turne to their damnation.
e This was chiefly accomplished in Iudas, Acts 1.20.
f He declareth that the curse of God lieth vpon the extortioners: who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iust iudgement depriued of all.
g Thus punisheth the Lord to the third and fourth generation the wickednesse of the parents in their wicked children.
h Hee sheweth that God accustometh to plague them after a strange sort, that shew themselues cruell toward other.
i Thus giueth the Lord to euery man the thing wherein hee delighteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lust, and reprobate minds.
k For being destitute of mans helpe, he fully trusteth in the Lord, that he would deliuer him.
l As thou art named mercifull, gracious and long suffering, so shew thy selfe in effect.
m Meaning, that he hath no stay nor assurance in this world.
n For hunger that came of sorrow, he was leane, and his naturall moysture failed him.
o The more grieuous that Satan assailed him, the more earnest and instant was he in prayer.
p They shall gaine nothing by cursing me.
q Not onely in confessing it secretly in my selfe, but also in declaring it before all the Congregation.
r Hereby he sheweth that he had not to doe with them that were of little power, but with the iudges and princes of the world.

PSAL. CX.

2 Dauid propheseth of the power and euerlasting kingdome giuen to Christ. 4 And of his Priesthood, which should put an end to the Priesthood of Leui.

¶ A Psalme of Dauid.

THe [a] Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footestoole.

2 The Lord shall send the rodde of thy power out of [b] Zion: bee thou ruler in the middes of thine enemies.

3 Thy people shall come willingly at the time of assembling [c] thine armie in holy beautie: the youth of thy wombe shall bee as the morning dewe.

4 The Lord sware, and will not repent, Thou art a Priest for euer after the order of [d] Melchisedek.

5 The Lord that is at thy right hand, shal wound kings in the day of his wrath.

6 He shall be iudge among the heathen: he shal fill all with dead bodies and smite the [e] head ouer great countries.

7 Hee shall [f] drinke of the brooke in the way: therefore shall he lift vp his head.

a Iesus Christ in the two and twentie of Matt. verse 44. giueth the interpretation hereof, and sheweth y this cannot properly be applied vnto Dauid, but to himselfe.
b And thence it shall stretch through all the world: and this power chiefly standeth in the preaching of his word.
c By thy word thy people shall be assembled in thy Church, whose increase shalbe so abundant and wonderfull, as the drops of the dew.
d As Melchizedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any King, saue only in Christ, Heb. 7.26.
e No power shall be able to resist him.
f Vnder this similitude of a captaine, that is so greedy to destroy his enemies, that he wil not scarce drink by the way, he sheweth how God will destroy his enemies.

PSAL. CXI.

1 Hee giueth thankes to the Lord for his mercifull workes toward his Church. 10 And declareth wherein true wisedome and right knowledge consisteth.

¶ Praise

¶ Prayse ye the Lord.

I Will [a] praise the Lord with my whole heart in the assembly and Congregation of the iust.

2 The works of the Lord are [b] great, and ought to be sought out of all them that loue them.

3 His worke is beautifull and glorious, and his righteousnes endureth for euer.

4 He hath made his wonderful works to be had in remembrance: the Lord is merciful and full of compassion.

5 He hath giuen [c] a ‖ portion vnto them that feare him: he will euer be mindfull of his couenant.

6 He hath shewed to his people the power of his workes, in giuing vnto them the heritage of the heathen.

7 The [d] workes of his hands are trueth and iudgement: all his statutes are true.

8 They are stablished for euer and euer, and are done in trueth and equity.

9 He sent redemption vnto his people: he hath commanded his couenant for euer: holy and fearefull is his Name.

10 [e] The beginning of wisedome is the feare of the Lord: all they that obserue [f] them haue good vnderstanding: his praise endureth for euer.

a The Prophet declareth that he will prayse God both priuately and openly, and that from the heart, as he that consecrateth himselfe wholly and onely vnto God.

b He sheweth that Gods works are a sufficient cause wherefore we should praise him, but chiefly his benefits toward his church.

c God hath giuen to his people all that was necessary for them, and will doe still euen for his couenants sake: and in this sense the Hebrew word is taken, Prou. 30.8. and 31.15. ‖ *Or, pray, and foode.* d As God promised to take the care of his Church: so in effect doth he declare himselfe iust and true in the gouerning of the same. e They onely are wise that feare God, and none haue vnderstanding, but they that obey his word. f To wit, his commandements, as verse 7.

PSAL. CXII.

1 He praiseth the felicity of them that feare God. 10 And condemneth the cursed state of the contemners of God.

¶ Prayse ye the Lord.

BLessed is the man that [a] feareth the Lord, and delighteth greatly in his commandements.

2 His seed shalbe mighty vpon earth, the generation of the righteous shalbe blessed.

3 [b] Riches & treasures shalbe in his house, and his righteousnes endureth for euer.

4 Vnto the [c] righteous ariseth light in darknes: he is merciful and full of compassion and righteous.

5 A good man is merciful and [d] lendeth, and will measure his affaires by iudgement.

6 Surely he shal neuer be moued: but the righteous shal be had in euerlasting remembrance.

7 He will not be afraid of euill tidings: for his heart is fixed, and beleeueth in the Lord.

8 His heart is stablished: therefore he wil not feare, vntill he see his desire vpon his enemies.

9 He hath [e] distributed and giuen to the poore: his righteousnes remaineth for euer: his [f] horne shalbe exalted with glory.

10 The wicked shall see it and bee angry: he shall gnash with his teeth, and [g] consume away: the desire of the wicked shall perish.

a He meaneth that reuerent feare which is in the children of God, which causeth them to delight only in the word of God.

b The godly shal haue abundance & contentment, because their heart is satisfied in God onely.

c The faithful in all their aduersities know that all shal goe well with them: for God wil be mercifull and iust.

d He sheweth what is the fruit of mercy: to lend freely & not for gaine, and so to measure his doings, ‖ he may be able to help where need requireth, and not to bestow all on himselfe. e The godly pinch not nigardly, but distribute liberally, as the necessity of the poore requireth, and as his power is able. f His power and prosperous estate.

g The blessings of God vpon his children shall cause the wicked to die for enuie.

PSAL. CXIII.

1 An exhortation to praise the Lord for his prouidence, 9 In that that contrary to the course of nature he worketh in his Church.

¶ Prayse ye the Lord.

PRaise, O ye seruants of the Lord, [a] praise the Name of the Lord.

2 Blessed be the Name of the Lord, from henceforth and for euer.

3 The Lords Name is praysed from the rising of the sunne, vnto the going downe of the same.

4 The Lord is high aboue all [b] nations, and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high!

6 Who abaseth himselfe to behold things in the heauen and in the earth.

7 Hee raiseth the needy out of the dust: and lifteth vp the [c] poore out of the dung,

8 That he may set him with the princes, euen with the princes of his people.

9 He maketh the barren woman to dwel with a family, and a ioyfull mother of children. Prayse ye the Lord.

a By this often repetition, he stirreth vp our cold dulnesse to praise God, seeing his workes are so wonderfull, and that we are created for the same cause.

b If Gods glory shine through all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly extoll his Name? c By preferring the poore to high honour, and giuing the barren children, he sheweth that God worketh not onely in his Church by ordinary meanes, but also by miracles.

PSAL. CXIIII.

1 How the Israelites were deliuered forth of Egypt, and of the wonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercy toward his Church, who when the course of nature faileth preserueth his miraculously.

WHen * Israel went out of Egypt, and the house of Iaakob from the [a] barbarous people,

2 Iudah was his [b] sanctification, and Israel his dominion.

3 The sea saw it and fled: Iorden was turned backe.

4 The [c] mountaines leaped like rams, and the hils as lambes.

5 What ailed thee, O sea, that thou fleddest? O Iorden, why wast thou turned back?

6 Yee mountaines, why leaped yee like rams, and ye hils as lambes?

7 The [d] earth trembled at the presence of the Lord, at the presence of the God of Iaakob.

8 Which [e] turneth the rocke into water-pooles, & the flint into a fountaine of water.

Exod. 13.3.

a That is, from them that were of a strange language.

b The whole people were witnesses of his holy maiestly, in adopting them, and of his mighty power in deliuering them.

c Seeing that these dead creatures felt Gods power, and after a sort saw it, much more his people ought to consider it, & glorifie him for the same. d Ought then his people to be insensible, when they see his power and Maiestie? e That is, caused miraculously water to come out of the rocke in most abundance, Exod 17.6.

PSAL. CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrants, against whom they desire that God would succour them, 9 trusting most constantly that God will preserue them in this their neede, seeing that he hath adopted and receiued them to his fauour, 18 Promising finally that they will not bee vnmindefull of so

great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

NOt [a] vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glory, for thy louing mercy, and for thy trueths sake.

2 Wherefore shal the heathen say, [b] Where is now their God?

3 But our God is in heauen: hee doeth whatsoeuer he [c] will.

4 Their idoles are [d] siluer and gold, euen the worke of mens hands.

5 They haue a mouth and speake not: they haue eyes and see not.

6 They haue eares and heare not: they haue noses and smell not.

7 They haue [e] hands and touch not: they haue feete and walke not, neither make they a sound with their throate.

8 They that make them are [f] like vnto them: so are all they that trust in them.

9 O Israel, trust thou in the Lord: for he is their helpe and their shield.

10 [g] O house of Aaron, trust yee in the Lord: for he is their helpe and their shield.

11 Yee that feare the Lord, trust in the Lord: for he is their helper and their shield.

12 The Lord hath beene mindfull of vs: he will blesse, he [h] will blesse the house of Israel, he will blesse the house of Aaron.

13 He will blesse them that feare the Lord, both small and great.

14 The Lord will increase his graces toward you, euen toward you and toward your children.

15 Yee are blessed of the Lord, which [i] made the heauen and the earth.

16 The [k] heauens, euen the heauens are the Lords: but hee hath giuen the earth to the sonnes of men.

17 The dead praise not the Lord, neither any that [l] goe downe into the place of silence.

18 But wee will praise the Lord from henceforth and for euer. Praise ye the Lord.

a He granteth that no pleasure is so great as to feele Gods helpe in our necessity, neither that any thing more stirreth vp our loue toward him.

b That is, in conuenient time to seeke helpe, which was when he was in distresse.

c Because God promised to deliuer them, not for their sakes, but for his name, Isa. 48. 11. therefore they ground their prayer vpon this promise.

d When the wicked see that God accomplisheth not his promise, as they imagine, they think there is no God.

e No impediments can let his worke, but he vseth euen the impediments to serue his will.

f Seeing that neither the matter nor the forme can commend the idoles, it followeth that there is nothing why they should be esteemed.

g He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason.

h As much without sense, as blocks & stones.

g For they were appointed by God, as instructers and teachers of faith and religion for others to follow.

h That is, he will continue his graces toward his people.

i And therefore doeth still gouerne and continue all things therein.

k And they declare enough his sufficiencie, so that the world serueth him nothing, but to shew his fatherly care toward men.

l Though the dead set forth Gods glorie, yet he meaneth here, that they praise him not in his Church and Congregation.

PSAL. CXVI.

1 Dauid being in great danger of Saul in the desert of Maon, perceiuing the great and inestimable loue of God toward him, magnifieth such great mercies, 13 and protesteth that he will be thankefull for the same.

I [a] Loue the Lord, because he hath heard my voyce and my prayers.

2 For he hath enclined his eare vnto me, when I did call vpon him [b] in my dayes.

3 When the snares of death compassed me, and the griefes of the graue caught me: when I found trouble and sorow,

4 Then I called vpon the Name of the Lord, saying, I beseech thee, O Lord, deliuer my soule.

5 The Lord is [c] mercifull and righteous, and our God is full of compassion.

6 The Lord preserueth the simple: I was in miserie, and he saued me.

7 Returne vnto thy rest, O [d] my soule: for the Lord hath bene beneficiall vnto thee.

8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling,

9 I shall [e] walke before the Lord in the land of the liuing.

10 [f] I beleeued, therefore did I speake: for I was sore troubled.

11 I said in my [g] feare, All men are liars.

12 What shall I render vnto the Lord, for all his benefits toward me?

13 I will [h] take the cup of saluation, and call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, euen now in the presence of all his people.

15 Precious in the sight of the Lord is the [i] death of his Saints.

16 Behold, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handmaid: thou hast broken my bonds.

17 I will offer to thee a sacrifice of praise, and will call vpon the Name of the Lord.

18 I will pay my [k] vowes vnto the Lord, euen now in the presence of all his people,

19 In the courts of the Lords house, euen in the mids of thee, O Jerusalem. Praise ye the Lord.

a Because God by creating Dauid King, shewed his mercy toward his afflicted Church, the Prophet doeth not onely himselfe thanke God, but exhorteth all the people to doe the same.

b Wee are here taught, that the more that troubles oppresse vs, the more we ought to be instant in prayer.

c He sheweth forth the fruit of his loue in calling vpon him, confessing him to be iust & merciful, and to help them that are destitute of ayde and counsell.

d Which was vnquieted before, now rest vpon the Lord: for he hath bin beneficiall toward thee.

e The Lord will preserue me, and saue my life.

f I felt all these things, & therefore was moued by faith to confesse them, 2. Cor. 4. 13.

g In my great distresse I thought God would not regard man, which is but lies and vanity, yet I ouercame this tentation, and felt the contrary.

h In the Law they vsed to make a banket, when they gaue solemne thankes to God, and to take the cup and drinke in signe of thankelgiuing.

i I perceiue that God hath a care ouer his, so that hee both disposeth their death, and taketh an account.

k I will thanke him for his benefits: for that is a iust payment, to confesse that we owe all to God.

PSAL. CXVII.

1 Hee exhorteth the Gentiles to praise God, because he hath accomplished as well to them as to the Iewes the promise of life euerlasting by Iesus Christ.

ALl * nations, praise yee the Lord: all ye people praise him. *Rom. 15. 11.*

2 For his louing kindnesse is great toward vs, and the [a] trueth of the Lord endureth for euer. Praise ye the Lord.

a That is, the most certain and continuall testimonies of his fatherly grace.

PSAL. CXVIII.

1 Dauid reuelled of Saul and of the people, at the time appointed obtaineth the kingdome. 4 For the which he biddeth all them that feare the Lord, to bee thankefull. And vnder his person in all this was Christ lively set forth, who should be of his people reuelled.

PRaise [a] yee the Lord, because he is good: for his mercy endureth for euer.

2 Let Israel now say, That his mercie endureth for euer.

3 Let the house of Aaron now say, That his mercy endureth for euer.

4 Let them that feare the Lord now say, That his mercy endureth for euer.

5 I called vpon the Lord in [b] trouble, and

a Because God by creating Dauid King, shewed his mercy toward his afflicted Church, the Prophet doeth not onely himselfe thanke God, but exhorteth all the

the Lord heard me, and set me at large.

6 The Lord is with me: therefore I will not feare what [c] man can doe vnto me.

7 The Lord is with me among them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence [d] in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lorde shall I destroy them.

11 They haue compassed me, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.

12 They came about mee like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 [e] Thou hast thrust sore at mee, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and [f] song: for he hath bene my deliuerance.

15 The [g] voice of ioy and deliuerance shall be in the Tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: [h] the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but he hath not deliuered me to death.

19 Open ye vnto me the [i] gates of righteousnesse, that I may goe into them, and praise the Lord.

20 This is the gate of the Lord, the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

22 * The stone which the builders [k] refused, is the head of the corner.

23 This was the Lords doing, and it is marueilous in our eyes.

24 This is the [l] day which the Lord hath made: let vs reioyce and be glad in it.

25 [m] O Lord, I pray thee, saue now: O Lord I pray thee, now giue prosperity.

26 Blessed be hee, that commeth in the Name of the Lord: [n] we haue blessed you out of the house of the Lord.

27 The Lord is mighty, and hath giuen vs [o] light: bind the sacrifice with cords vnto the hornes of the altar.

28 Thou art my God, and I will praise thee, euen my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercy endureth for euer.

c Being exalted to this estate, he assured himselfe to haue man euer to be his enemy. Yet he doubted not, but God would maintaine him, because he had placed him.

d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdom, and therefore he put his trust in God, and obtained.

e Hee noteth Saul his chiefe enemie.

f In that he was deliuered, it came not of himselfe, nor of the power of man, but onely of Gods fauour: therefore he will praise him.

g He promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.

h So that all that are both farre & neere, may see his mighty power.

i He willeth the doores of the Tabernacle to be opened, that he may declare his thankful mind. *Isa.* 28, 16 *matt.* 21, 42. *act.* 4, 11. *rom.* 9, 33. 1. *pet.* 2, 6, 7.

k Though Saul and the chiefe powers refused me to be King, yet God hath preferred me aboue them all.

l Wherein God hath shewed chiefly his mercy by appointing me King, and deliuering his Church.

m The people pray for the prosperity of Dauids kingdome, who was the figure of Christ.

n Which are the Priests, and haue the charge therof, as Num. 6, 23.

o Because he hath restored vs from darknesse to light, we will offer sacrifices and praises vnto him.

PSAL. CXIX.

1 *The Prophet exhorteth the children of God to frame their liues according to his holy word.* 123 *Also, he sheweth wherein the true seruice of God standeth, that is, when we serue him according to his word, and not after our owne fantasies.*

ALEPH.

BLessed [a] are those that are vpright in their way, and walke in the law of the Lord.

2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Surely they worke [b] none iniquity, but walke in his wayes.

4 Thou hast commaunded to keepe thy precepts diligently.

5 [c] O that my wayes were directed to keepe thy statutes!

6 Then should I not bee confounded, when I haue respect vnto all thy commandements.

7 I will praise thee with an vpright [d] heart, when I shal learne [e] thy iudgements of thy righteousnes.

8 I will keepe thy statutes: forsake mee not [f] ouerlong.

a Here they are not called blessed which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certaine holines, but they whose conuersation is without hypocrisie.

b For they are ruled by Gods Spirit, and embrace no doctrine but his.

c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may bee conformable to Gods word.

d For true religion standeth in seruing God without hypocrisie.

e That is, thy precepts, which contains perfect righteousnes.

f He refuseth not to be tried by tentations, but he feareth to faint, if God succour not his infirmities in time.

BETH.

9 Wherewith shall a [a] yong man redresse his way? in taking heed thereto according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

11 I haue [b] hid thy promise in my heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach mee thy statutes.

13 With my lips haue I declared all the iudgements of thy mouth.

14 I haue had [c] as great delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delight in thy statutes, and I will not forget thy word.

a Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their liues betime to Gods word.

b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein.

c The Prophet doth not boast of his vertues, but setteth forth an example for others to follow Gods word, and leaue worldly vanities.

GIMEL.

17 Be beneficiall vnto thy seruant, that I may [a] liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am a [b] stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

21 Thou [c] hast destroyed the proud: cursed are they that doe erre from thy commandements.

a He sheweth that we ought not to desire to liue, but to serue God, and that we cannot serue him aright, except he open our eyes and mindes.

b Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide?

c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth.

22 Remoue from me shame & contempt: for I haue kept thy testimonies.

23 [d] Princes also did sit, & speake against me: but thy seruant did meditate in thy statutes.

24 Also thy testimonies are my delight, and my counsellers.

d When the powers of the world gaue false sentence against me, thy word was a guide and counseller to teach me what to doe, and to comfort me.

DALETH.

25 My soule cleaueth to the [a] dust: quicken me according to thy word.

26 I haue [b] declared thy wayes, and thou heardest me: teach me thy statutes.

27 Make me to vnderstand the way of thy precepts, and I will meditate in thy wonderous workes.

28 My soule melteth for heauinesse: raise me vp according vnto thy [c] word.

29 Take from me the [d] way of lying, and grant me graciously thy Law.

30 I haue chosen the way of trueth, and thy iudgements haue I layd before me.

31 I haue cleaued to thy testimonies, O Lord: confound me not.

32 I will runne the way of thy commandements, when thou [e] shalt enlarge mine heart.

a That is, it is almost brought to the graue, & with out thy word I cannot liue.
b I haue confessed mine offences, and now depend wholly on thee.
c If God did not maintaine vs by his word, our life would drop away like water.
d Instruct me in thy word, wherby my mind may be purged from vanitie, and taught to obey thy will. e By this he sheweth that we can neither chuse good, cleaue to Gods word, nor run forward in his way, except hee make our hearts large to receiue his grace, and willing to obey.

HE.

33 Teach [a] mee, O Lord, the way of thy statutes, and I will keepe it vnto the end.

34 Giue mee vnderstanding, and I will keepe thy Law: yea, I will keepe it with my whole [b] heart.

35 Direct me in the path of thy commandements: for therein is my delight.

36 Encline mine heart vnto thy testimonies, and not to [c] couetousnesse.

37 Turne away mine [d] eyes from regarding vanity, and quicken me in thy way.

38 Stablish thy promise to thy seruaunt, because he feareth thee.

39 Take away [e] my rebuke that I feare: for thy iudgements are good.

40 Beholde, I desire thy commaundements: [f] quicken me in thy righteousnes.

a He sheweth that he cannot follow on to the end, except God teach him oftimes, and leade him forward.
b Not onely in outward conuersation, but also with inward affection.
c Hereby meaning al other vices, because that couetousnes is the roote of all euill.
d Meaning, all his sences. e Let me not fall to thy dishonour, but let mine heart still delight in thy gracious word. f Giue me strength to continue in thy word euen to the end.

VAV.

41 And let thy [a] louing kindnes come vnto me, O Lord, and thy saluation according to thy promise.

42 So shall I [b] make answere vnto my blasphemers: for I trust in thy word.

43 And take not the word of trueth vtterly out of my mouth: for I waite for thy iudgements.

44 So shall I alway keepe thy Law for euer and euer.

45 And I will walke [c] at libertie: for I seeke thy precepts.

46 I will speake also of thy testimonies before [d] kings, and will not be ashamed.

47 And my delight shall bee in thy commandements, which I haue loued.

48 Mine hands also will I lift vp vnto thy commandements, which I haue loued, and I will meditate in thy statutes.

a He sheweth that Gods mercy and loue is the first cause of our saluation.
b By trusting in Gods word he assureth himselfe to be able to confute the slanders of his aduersaries.
c They that simply walk after Gods word, haue no lets to entangle them, whereas they that doe contrary, are euer in nets and snares.
d He sheweth that the children of God ought not to suffer their fathers glory to be obscured by the vaine pompe of princes.

ZAIN.

49 Remember [a] the promise made to thy seruant, wherein thou hast caused mee to trust.

50 It is my comfort in my trouble: for thy promise hath quickened me.

51 The [b] proud haue had me exceedingly in derision: yet haue I not declined from thy Law.

52 I remembred thy [c] iudgements of old, O Lord, and haue bene comforted.

53 [d] Feare is come vpon me for the wicked, that forsake thy Law.

54 Thy statutes haue bene my songs in the house of my [e] pilgrimage.

55 I haue remembred thy Name, O Lord, in the [f] night, and haue kept thy Law.

56 [g] This I had because I kept thy precepts.

a Though he feele Gods hand still to lie vpon him, yet he resteth on his promise, and comforteth himselfe therein.
b Meaning, the wicked, which contemne Gods word, and tread his religion vnder foot.
c That is, the examples, whereby thou declarest thy selfe to be Iudge of the world. d That is, a vehement zeale to thy glory, and indignation against the wicked. e In the course of this life and sorowful exile. f Euen when other sleepe. g That is, all these benefits.

CHETH.

57 O Lord, that art my [a] portion, I haue determined to keepe thy words.

58 I made my supplication in thy presence with my whole heart: be mercifull vnto me according to thy promise.

59 I haue considered my [b] wayes, and turned my feet into thy testimonies.

60 I made haste, and delayed not to keep thy commandements.

61 The bands of the wicked haue [c] robbed me: but I haue not forgotten thy Law.

62 At midnight wil I rise to giue thanks vnto thee, because of thy righteous iudgements.

63 I am [d] companion of all them that feare thee, and keepe thy precepts.

64 The earth, O Lord, is full of thy mercie: [e] teach me thy statutes.

a I am perswaded that to keepe thy law is an heritage and great gaine for me.
b He sheweth that none can embrace the word of God, except he consider his owne imperfections and wayes.
c They haue gone about to draw mee into their company.
d Not onely in mutuall consent but also with ayde and succour. e For the knowledge of Gods word is a singular token of his fauour.

TETH.

65 O Lord, thou hast dealt [a] graciously with thy seruant according vnto thy word.

66 Teach me good iudgement and knowledge: for I haue beleeued thy commaundements.

67 Before I was [b] afflicted, I went astray: but now I keepe thy word.

68 Thou art good and gracious: teach me thy statutes.

69 The proud haue imagined a lie against mee: but I will keepe thy precepts with my whole heart.

a Hauing proued by experience that God was true in his promise, he desireth that he would increase in him knowledge and iudgement.
b So Ieremie saith that before the Lord touched him, hee was like a calfe vntamed: so that the vse of Gods rods is to call vs home to God.

70 [c] Their heart is fat as grease: but my delight is in thy Law.

71 It is [d] good for me that I haue beene afflicted, that I may learne thy statutes.

72 The Law of thy mouth is better vnto me, then thousands of gold and siluer.

c Their heart is indurate and hardned, puffed vp with prosperitie and vaine estimation of themselues.

d He confesseth that before he was chastened, he was rebellious, as man by nature is.

I OD.

73 Thine hands haue [a] made me and fashioned mee: giue me vnderstanding therefore, that I may learne thy Commaundements.

74 So they that [b] feare thee, seeing mee, shall reioyce, because I haue trusted in thy word.

75 I know, O Lord, that thy iudgments are right, and that thou hast afflicted mee ‡ iustly.

76 I pray thee that thy mercie may comfort mee according to thy promise vnto thy seruant.

77 Let thy tender mercies come vnto me, that I may [c] liue: for thy Law is my delight.

78 Let the proude bee ashamed: for they haue dealt wickedly, and falsely with mee: but I meditate in thy precepts.

79 Let such as feare thee, [d] turne vnto me: and they that [e] know thy testimonies.

80 Let mine heart bee vpright in thy statutes, that I be not ashamed.

a Because God leaueth not his worke, that he hath begun, he desireth a new grace, that is, that he would continue his mercies.

b When God sheweth his grace toward any, he testifieth to others, that he faileth not them that trust in him.

‡ Hebr. *in trueth.*

c He declareth that when he felt not Gods mercies, he was as dead.

d That is, bee comforted by mine example.

e He sheweth that there can bee no true feare of God without the knowledge of his word.

C A P H.

81 My soule [a] fainteth for thy saluation: yet I wait for thy word.

82 Mine eyes faile for thy promise, saying, When wilt thou comfort me?

83 For I am like a [b] bottle in the smoke, yet doe I not forget thy statutes.

84 How many are the [c] dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?

85 The proud haue [d] digged pits for me, which is not after thy law.

86 All thy commandements are true: they persecute me falsly: [e] helpe me.

87 They had almost consumed [f] me vpon the earth: but I forsooke not thy precepts.

88 Quicken mee according to thy louing kindnesse: so shall I keepe the testimonie of thy mouth.

a Though my strength faile me, yet my soule groneth and sigheth, resting still in thy word.

b Like a skin-bottle or bladder that is parched in the smoke.

c How long wilt thou afflict thy seruant?

d They haue not onely oppressed me violently, but also craftily conspired against mee.

e Hee assureth himselfe that God will deliuer his, and destroy such as vniustly persecute them.

f Finding no helpe in earth, he lifteth vp his eyes to heauen.

L AMED.

89 O Lord, thy word endureth for euer in [a] heauen.

90 Thy trueth is from generation to generation: thou hast laide the foundation of the earth, and it abideth.

91 They [b] continue euen to this day by thine ordinances: for all are thy seruants.

a Because none should esteeme Gods word, according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable.

b Seeing the earth and all creatures remaine in that state, wherein thou hast created them, much more thy trueth remaineth constant and vnchangeable.

92 Except thy Law had bin my delight, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am [c] thine, saue mee: for I haue sought thy precepts.

95 The wicked haue waited for mee to destroy me: but I will consider thy testimonies.

96 I haue [d] seene an end of all perfection: but thy commandement is exceeding large.

c He proueth by effect, that he is Gods childe, because he seeketh to vnderstand his word.

d There is nothing so perfect in earth, but it hath an end: onely Gods word lasteth for euer.

M E M.

97 O how loue I thy Law! [a] it is my meditation continually.

98 By thy commaundements thou hast made me wiser then mine enemies: for they are euer with me.

99 I haue had more [b] vnderstanding then all my teachers: for thy testimonies are my meditation.

100 I vnderstand more then the ancient, because I kept thy precepts.

101 I haue refrained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for [c] thou didst teach me.

103 How sweete are thy promises vnto my mouth! yea, more then honie vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshood.

a He sheweth that we cannot loue Gods word, except we exercise our selues therein and practise it.

b Whosoeuer doeth submit himselfe onely to Gods word, shall not onely be safe against the practises of his enemies, but also learne more wisedome, then they that professe it, and are men of experience.

c So then of our selues we can doe nothing, but when God doeth inwardly instruct vs with his Spirit, we feele his graces sweeter then hony.

N VN.

105 Thy word is a [a] lanterne vnto my feet, and a light vnto my path.

106 I haue [b] sworne and will performe it, that I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee, accept the [c] free offerings of my mouth, and teach mee thy iudgements.

109 My [d] soule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked haue laid a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an [e] heritage for euer: for they are the ioy of mine heart.

112 I haue applied mine heart to fulfill thy statutes alway, euen vnto the end.

a Of our selues we are but darkenesse, and cannot see, except we be lightned with Gods word.

b So all the faithfull ought to binde themselues to God by a solemne oath and promise to stirre vp their zeale to embrace Gods word.

c That is, my prayers and thanksgiuing, which sacrifice Hosea calleth the calues of the lips, Chap. 14. vers. 3.

d That is, I am in continuall danger of my life.

e I esteemed no worldly things, but made thy word mine inheritance.

S AMECH.

113 I hate [a] vaine inuentions: but thy Law doe I loue.

114 Thou art my refuge and shield, and I trust in thy word.

115 [b] Away from mee, ye wicked: for I will keepe the commandements of my God.

a Who soeuer will embrace Gods word aright, must abhorre all fantasies and imaginations both of himselfe and of others.

b And hinder me not to keep the law of the Lord.

116 Stablish mee according to thy promise, that I may liue, and disappoint me not of mine hope.

117 [c] Stay thou me, & I shall be safe, and I will delight continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes: for their [d] deceit is vaine.

119 Thou hast taken away all the wicked of the earth like [e] drosse: therefore I loue thy testimonies.

120 My flesh [f] trembleth for feare of thee, and I am afraid of thy iudgements.

c Hee desireth Gods continuall assistance, lest he should faint in this race, which he had begun.

d The craftie practises of them that contemne thy law, shall be brought to nought.

e Which infected thy people, as drosse doeth the mettall.

f Thy iudgements doe not onely teach me obedience, but cause me to feare, considering mine owne weakenesse, which feare causeth repentance.

AIN.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.

122 [a] Answere for thy seruaunt in that which is good, and let not the proud oppresse mee.

123 Mine eyes haue failed in waiting for thy saluation, and for thy iust promise.

124 Deale with thy [b] seruant according to thy mercie, and teach me thy statutes.

125 I am thy seruant: grant mee therefore vnderstanding, that I may know thy testimonies.

126 It is [c] time for thee, Lord, to worke: for they haue destroyed thy Law.

127 Therefore loue I thy commandements aboue gold, yea, aboue most fine gold.

128 Therefore I esteeme all thy precepts most iust, and hate all false [d] wayes.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.

b He boasteth not that hee is Gods seruant, but hereby putteth God in mind, that as he made him his by his grace, so hee would continue his fauour toward him.

c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vtter contempt, then it is Gods time to helpe, and send remedy.

d That is, whatsoeuer dissenteth from the puritie of thy word.

PE.

129 Thy testimonies are [a] wonderfull: therefore doeth my soule keepe them.

130 The entrance into thy [b] words sheweth light, and giueth vnderstanding to the simple.

131 I opened my mouth and [c] panted, because I loued thy commandements.

132 Looke vpon me, and be merciful vnto me, as thou vsest to doe vnto those that loue thy Name.

133 Direct my steps in thy word, and let none iniquitie haue dominion ouer me.

134 Deliuer mee from the oppression of men, and I will keepe thy precepts.

135 Shew the light of thy countenance vpon thy seruant, and teach me thy statutes.

136 Mine eyes gush [d] out with riuers of water, because they keepe not thy Law.

a Conteining high and secret mysteries, so that I am mooued with admiration and reuerence

b The simple ideots that submit themselues to God, haue their eyes opened, and their minds illuminated so soone as they begin to read Gods word.

c My zeale toward thy word was so great.

d He sheweth what ought to be the zeale of Gods children, when they see his word contemned.

TSADDI.

137 Righteous art thou, O Lord, and iust are thy iudgements.

138 Thou hast commaunded [a] iustice by thy testimonies and trueth especially.

139 * My zeale hath euen consumed me, because mine enemies haue forgotten thy words.

a We cannot confesse God to be righteous, except we liue vprightly and truely as he hath commanded.

* Psal. 69. 9. iohn 2. 17.

140 Thy word is proued [b] most pure, and thy seruant loueth it.

141 I am [c] small and despised: yet doe I not forget thy precepts.

142 Thy righteousnesse is an euerlasting righteousnesse, and thy Law is trueth.

143 Trouble and anguish are come vpon mee: yet are thy commaundements my delight.

144 The righteousnes of thy testimonies is euerlasting: grant me vnderstanding, and I shall [d] liue.

b Golde hath need to be fined, but thy word is perfection it self.

c This is the true triall, to praise God in aduersity.

d So that the life of man without the knowledge of God, is death.

KOPH.

145 I haue [a] cried with my whole heart: heare me, O Lord, and I will keepe thy statutes.

146 I called vpon thee: saue me, and I will keepe thy testimonies.

147 I preuented the morning light, and cryed: for I waited on thy word.

148 Mine eyes [d] preuent the night watches to meditate in thy word.

149 Heare my voyce according to thy louing kindnesse: O Lord, quicken me according to thy ‖ iudgement.

150 They draw neere, they follow after [c] malice, and are farre from thy Law.

151 Thou art neere, O Lord: for all thy commandements are true.

152 I haue knowen long since [d] by thy testimonies, that thou hast established them for euer.

a He sheweth that all his affections & whole heart were bent to Godward for to haue helpe in his dangers.

b He was more earnest in the studie of Gods word, then they that kept the watch, were in their charge.

‖ *Or, custome.*

c He theweth the nature of the wicked to be to persecute against their conscience.

d His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppressed.

RESH.

153 Behold mine affliction, and deliuer me: for I haue not forgotten thy Law.

154 Pleade my cause, & deliuer me: quicken me according vnto thy [a] word.

155 Saluation is farre from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lord: quicken me according to thy [b] iudgements.

157 My persecuters and mine oppressours are many, yet do I not swarue from thy testimonies.

158 I saw the transgressours and was [c] grieued, because they kept not thy word.

159 Consider, O Lord, how I [d] loue thy precepts: quicken mee according to thy louing kindnesse.

160 The [e] beginning of thy word is truth, and all the iudgements of thy righteousnesse endure for euer.

a For without Gods promise there is no hope of deliuerance.

b According to thy promise made in the law, which because the wicked lacke, they can haue no hope of saluation,

c My zeale consumed me when I saw their malice & contempt of thy glory.

d It is a sure signe of our adoption, when we loue the Law of God.

e Since thou first promisedst, euen to the end all thy sayings are true.

SCHIN.

161 Princes haue [a] persecuted me without cause, but mine heart stood in awe of thy word.

162 I reioyce at thy word, as one that findeth a great spoyle.

163 I hate falshood and abhorre it, but thy law doe I loue.

164 [b] Seuen times a day doe I praise thee, because of thy righteous iudgements.

a The threatnings & persecutions of princes could not cause me to shrinke to confesse thee, whom I more feare then men.

b That is, often & sundry times.

165 They

165 They c that loue thy Lawe, shal haue great prosperitie, and they shall haue none hurt.
166 Lord, I haue d trusted in thy saluation, and haue done thy commandements.
167 My soule hath kept thy testimonies: for I loue them exceedingly.
168 I haue kept thy precepts & thy testimonies: e for all my wayes are before thee.

c For their conscience assureth them that they please thee, whereas they that loue not thee, haue the contrary. d He sheweth that we must first haue faith before we can worke and please God. e I had no respect of men, but set thee alwayes before my eyes, as the iudge of my doings.

TAV.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding, a according vnto thy word.
170 Let my supplication come before thee, and deliuer mee according to thy promise.
171 My lips shall b speake praise, when thou hast c taught me thy statutes.
172 My tongue shall intreate of thy word: for all thy commandementes are righteous.
173 Let thine hand helpe me: for I haue chosen thy precepts.
174 I haue longed for thy saluation, O Lord, and thy Law is my delight.
175 Let my soule liue, and it shall praise thee, and thy d iudgements shall helpe mee.
176 I haue e gone astray like a lost sheep: seeke thy seruant, for I doe not forget thy commandements.

a As thou hast promised to be the schoolemaster vnto all them that depend vpon thee. b The word signifieth to powre foorth continually. c All his prayer and desire is, to profit in the word of God. d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies. e Being chased too and fro by mine enemies, and hauing no place to rest in.

PSAL. CXX.

1 The prayer of Dauid being vexed by the false reports of Sauls flatterers 5 And therefore he lamenteth his long abode among those infidels. 7 Who were giuen to all kind of wickednesse and contention.

A song of a degrees.

I Called vnto the Lord in my b trouble, and he heard me.
2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.
3 What doth thy c deceitfull tongue bring vnto thee? or what doth it auaile thee?
4 It is as the d sharpe arrowes of a mighty man, and as the coles of iuniper.
5 Woe is to me that I remaine in e Meshech, and dwell in the tents of f Kedar.
6 My soule hath too long dwelt with him that hateth peace.
7 I seeke g peace, and when I speake thereof, they are bent to warre.

a That is, of lifting vp the tune and riling in singing. b Albeit the children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh, to heare euill for well doing. c He assured himself that God would turne their craft to their owne destruction. d Hee sheweth that there is nothing so sharpe to pearce, nor so hot to set on fire as a slanderous tongue. e These were people of Arabia, which came of Iaphet. Gen. 10. 2. f That is, of the Ishmaelites. g Hee declareth what he meaneth by Meshech, and Kedar: to wit, the Israelites which had degenerated from their godly fathers, and hated & contended against the faithfull.

PSAL. CXXI.

1 This Psalme teacheth that the faithfull ought only to looke for helpe at God, 7 Who onely doth maintaine, preserue and prosper his Church,

A song of degrees.

I Will lift vp mine eyes ‖ vnto the mountaines, from whence mine helpe shall come.
2 Mine helpe commeth from the Lord, which hath made the a heauen and the earth.
3 He will not suffer thy foote to slip: for he that keepeth thee will not b slumber.
4 Behold, hee that keepeth Israel: will neither slumber nor sleepe.
5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.
6 The Sunne shall not c smite thee by day, nor the Moone by night.
7 The Lord shall preserue thee from all euill: he shall keepe thy soule.
8 The Lord shal preserue thy d going out, and thy comming in from henceforth and for euer.

‖ *Or, aboue the mountaines: meaning, that there is nothing so high in this world wherein hee can trust but onely in God.* a He accuseth mans ingratitude, which cannot depend on Gods power. b He sheweth that Gods prouidence not only watcheth ouer his Church in generall, but also ouer euery member thereof. c Neither heate nor colde, nor any incommoditie shall bee able to destroy Gods Church: albeit for a time they may molest it. d Whatsoeuer thou doest enterprise, shall haue good successe.

PSAL. CXXII.

1 Dauid reioyceth in the name of the faithfull, that God hath accomplished his promise, and placed his Arke in Zion. 5 For the which hee giueth thankes, 8 And prayeth for the prosperitie of the Church.

A song of degrees, or Psalme of Dauid.

I a Reioyced, when they said to mee, We will goe into the house of the Lord.
2 Our b feet shall stand in thy gates, O Ierusalem.
3 Ierusalem is builded as a citie, that is c compact together in it selfe:
4 Whereunto the d Tribes, euen the Tribes of the Lord goe vp, according to the testimonie to Israel, to praise the Name of the Lord.
5 For there are thrones set for iudgement, euen the thrones of the house of e Dauid.
6 Pray for the peace of Ierusalem, let them prosper that loue thee.
7 Peace be within thy f walles, and prosperitie within thy palaces.
8 For my g brethren & neighbours sakes I will wish thee now prosperitie.
9 Because of the house of the Lord our God, I will procure thy wealth.

1. *Chron.* 29. 9. a He reioyceth that God had appointed a place, where the Arke should still remaine. b Which were wont to wander to and fro as the Arke remoued. c By the artificiall ioyning and beautie of the houses, he meaneth the concord and loue that was betweene the citizens. d All the tribes according to Gods covenants shall come and pray there. e In whose house God placed the throne of Iustice, and made it a figure of Christs kingdome. f The saiuour of God prosper thee both within and without. g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon, or vnder Antiochus by the wicked worldlings and contemners of God.

A song of degrees.

I Lift vp mine eyes to thee, that dwellest in the heauens.
2 Behold, as the eyes of a seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: so our eyes waite vpon the Lord our God, vntill he haue mercie vpon vs.

a He compareth the condition of the godly to seruants that are destitute of all helpe, assuring: that who all other helps faile, God is euer at hand & like himselfe.

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for wee haue [b] suffered too much contempt.

4 Our soule is filled too full of the mocking of the wealthy, and of the despitefulnes of the proud.

He declareth that when the faithfull are so full, that they can no more endure the oppressions and scornings with hungry desires of the wicked, there is alway helpe aboue, if they call for it.

PSAL. CXXIIII.

1 The people of God escaping a great perill, doe acknowledge themselues to be deliuered, not by their owne force, but by the power of God. 4 They declare the greatnesse of the perill, 6 And praise the Name of God.

¶ A song of degrees, or Psalme of Dauid.

IF the Lord had not [a] bene on our side (may Israel now say)

a He sheweth that God was ready to helpe at need, and that there was none other way to be saued, but by his onely meanes.

2 If the Lord had not beene on our side, when men rose vp against vs,

3 They had then swalowed vs vp [b] quick, when their wrath was kindled against vs.

b So vnable were we to resist.

4 Then the [c] waters had drowned vs, and the streame had gone ouer our soule:

c He vseth most proper similitudes to expresse the great danger that the Church was in, and out of the which God miraculously deliuered them.

5 Then had the swelling waters gone ouer our soule.

6 Praised bee the Lord, which hath not giuen vs as a pray vnto their teeth.

7 Our soule is escaped, euen as a bird out of the [d] snare of the foulers: the snare is broken, and we are deliuered.

8 Our helpe is in the Name of the Lord, which hath made heauen and earth.

d For the wicked did not onely furiously rage against the faithfull, but craftely imagined to destroy them.

PSAL. CXXV.

1 He describeth the assurance of the faithfull in their afflictions, 4 and desireth their wealth, And the destruction of the wicked.

¶ A song of degrees.

THey that trust in the Lord, shall bee as mount Zion, which cannot be remoued, but remaineth for euer.

a Though the world be subiect to mutations, yet the people of God shall stand sure, and be defended by Gods prouidence.

2 As the mountaines are about Jerusalem: so is the Lord about his people from henceforth, and for euer.

3 For the [b] rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.

b Though God suffer his to be vnder the crosse, lest they should embrace wickednesse, yet this crosse shall not so rest vpon them, that it should driue them from hope.

4 Doe well, O Lord, vnto those that bee good, and true in their hearts.

5 [c] But these that turne aside by their crooked wayes, them shall the Lord lead with the workers of iniquitie: but peace shalbe vpon Israel.

c He desireth God to purge his Church from hypocrites and such as haue no zeale of the trueth.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull, after the seuentie yeeres of captiuitie foresPoken by Ieremie, Chap. 25. 12. and 29. 10.

¶ A song of degrees, or Psalme of Dauid.

WHen the Lorde brought againe the captiuitie of Zion, we were like them that [a] dreame.

a Their deliuerance was as a thing incredible, & therefore tooke away all excuse of ingratitude.

2 Then was our mouth [b] filled with laughter, and our tongue with ioy: then said they among the [c] heathen, The Lord hath done great things for them.

b He sheweth how the godly ought to reioice, when God gathereth his Church or deliuereth it.

c If the infidels confesse Gods wonderfull worke, the faithfull can neuer shew themselues sufficiētly thankfull.

3 The Lord hath done great things for vs, whereof we reioyce.

4 O Lord, bring againe our captiuitie, as the [d] riuers in the South.

d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wildernesse and barren places.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping and caryed [e] precious seed: but they shall returne with ioy, and bring their sheaues.

e That is, seed which was scarce and deare: meaning, that they which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole effait of the world both domesticall & politicall standeth by Gods meere prouidence and blessing. 3 And that to haue children well nurtured, is a speciall grace and gift of God.

¶ A song of degrees, or Psalme of Salomon.

EXcept the Lord [a] build the house, they labour in vaine that build it: except the Lord keepe the [b] citie, the keeper watcheth in vaine.

a That is, gouerne and dispose all things pertaining to the family.

b The publike estate of the common wealth.

2 It is in vaine for [c] you to rise early, and to lie downe late and eate the bread [d] of sorow: but hee will surely giue [e] rest to his beloued.

c Which watch and ward, and are also Magistrates and rulers of the citie,

d Either that which is gotten by hard labour, or eaten with griefe of mind.

e Not exempting them from labour, but making their labours comfortable, and as it were a rest.

3 Behold, children are the inheritance of the Lord, and the fruite of the wombe his reward.

4 As are the arrowes in the hand of the strong man: so are the [f] children of youth.

f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number.

5 Blessed is the man, that hath his quiuer full of them: for they [g] shall not bee ashamed, when they speak vp their enemies in the gate.

g Such children shall bee able to stop their aduersaries mouthes, when their godly life is maliciously accused before Iudges.

PSAL. CXXVIII.

1 He sheweth that blessednesse appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

¶ A song of degrees.

BLessed is euery one that feareth the Lord, and walketh in his [a] wayes.

a God approueth not our life except it be reformed according to his word

2 When thou eatest the labours of thine [b] hands, thou shalt be blessed, and it shall be well with thee.

b The world esteemeth them happy, which liue in wealth and idlenes, but the holy Ghost approueth them best, that liue of the meane profit of their labours.

3 Thy wife shalbe as the fruitfull vine on the sides of thine house, & thy [c] children like the olive plants round about thy table.

c Because Gods fauor appeareth in none outward thing more then in increase of children, he promiseth to enrich the faithful with this gift.

4 Loe, surely thus shall the man be blessed that feareth the Lord.

5 The Lord out of Zion shall [d] blesse thee,

d Because of the spirituall blessing which God hath made to his Church, these temporall things shall be granted,

and

and thou shalt see the wealth of [e] Ierusalem, all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shall be deliuered, 6 and the enemies for all their glorious shew, shall suddenly be destroyed.

¶ A song of degrees.

THey haue oftentimes afflicted mee from my youth (may [a] Israel now say.)

2 They haue oftentimes afflicted mee from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the [b] righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, shall bee all ashamed and turned backward.

6 [c] They shalbe as the grasse on the house toppes, which withereth afore it commeth foorth.

7 Whereof the mower filleth not his hand, neither the gleaner his lap.

8 [d] Neither they which goe by, say, The blessing of the Lord bee vpon you, or, Wee blesse you in the name of the Lord.

a The Church now afflicted ought to remember how her condition hath euer beene such from the beginning to be molested most grieuously by the wicked: yet in time it hath euer bene deliuered.

b Because God is righteous, hee cannot but plague his aduersaries, and deliuer his as oxen out of the plow.

c The enemies that list themselues most hie, and as it were, approch neere to the sunne, are consumed with the heate of Gods wrath because they are not grounded in godly humilitie. d That is, the wicked shall perish and none shall passe for them.

PSAL. CXXX.

1 The people of God from their bottomlesse miseries doe cry vnto God, and are heard. 3 They confesse their sinnes and flee vnto Gods mercie.

¶ A song of degrees.

OVt of the [a] deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voice: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, straitly marke iniquities, O Lord, [b] who shall stand?

4 But mercie is with thee, that thou [c] mayest be feared.

5 I haue waited on the Lord, my soule hath waited, & I haue trusted in his word.

6 My soule waiteth on the Lord more then the morning watch watcheth for the morning.

7 Let Israel wait on the Lord: for with the Lord is [d] mercie, and with him is great redemption.

8 And hee shall redeeme Israel from all his iniquities.

a Being in great distresse & sorow.

b He declareth y we cannot be iust before God but by forgiuenesse of sinnes.

c Because of nature thou art mercifull: therefore the faithfull reuerence thee.

d He sheweth to whom the mercy of God doth appertaine: to Israel, that is, to the Church and not to the reprobate.

PSAL. CXXXI.

1 Dauid charged with ambition and greedie desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men what they should doe.

¶ A song of degrees, or Pſalme of Dauid.

LOrd, [a] mine heart is not haute, neither are mine eyes loftie, neither haue I walked in great [b] matters and hid from me.

2 Surely I haue behaued my selfe like one weaned from his mother, and kept silence: I am in my selfe as one that is [c] weaned.

a Heereth forth his great humilitie, as an example to all rulers and gouernours.

b Which passe y measure & limits of his vocation.

c He was voide of ambition and wicked desires.

3 Let Israel waite on the Lord from henceforth and for euer.

PSAL. CXXXII.

1 The faithfull grounding on Gods promise made vnto Dauid, desire that hee would establish the same, both as touching his posteritie and the building of the Temple, to pray there as was foretolde Deut. 12. 5.

¶ A song of degrees.

LOrd remember Dauid with all his [a] affliction.

2 Who sware vnto the Lord, and vowed vnto the mighty God of Iaakob, saying,

3 [b] I will not enter into the Tabernacle of mine house, nor come vpon my pallet, or bed,

4 Nor suffer mine eyes to sleepe, nor mine eye lids to slumber.

5 Vntill I find out a place for the [c] Lord, an habitation for the mightie God of Iaakob.

6 Loe, we heard of it in [d] Ephrathah, and found it in the fields of the forest.

7 Wee will enter into his Tabernacles, and worship before his footstoole.

8 Arise, O Lord, to come into thy [e] rest, thou and the Arke of thy strength.

9 Let thy Priests be clothed with [f] righteousnesse, and let thy Saints reioyce.

10 For thy [g] seruant Dauids sake refuse not the face of thine Anoynted.

11 The Lord hath sworne in trueth vnto Dauid, and he will not shrinke from it, saying, Of the fruit of thy body will I set vpon thy throne.

12 If thy sonnes keepe my couenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for [h] euer.

13 For the Lord hath chosen Zion, and loued to dwell in it, saying,

14 This is my rest for euer: here will I dwell, for I haue a [i] delight therein.

15 I will surely blesse her vitailes, and will satisfie her poore with bread,

16 And will clothe her priests with [k] saluation, and her Saints shall shout for ioy.

17 There will I make the [l] horne of Dauid to bud: for I haue ordeined a light for mine Anoynted.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

a That is, with how great difficultie he came to the kingdome, and with how great zeale and care he went about to build thy Temple.

b Because the chiefe charge of the king was to set forth Gods glory, he sheweth, that he could take no rest, neither would goe about any worldly thing, were it neuer so necessarie, before hee had executed his office.

c That is, the Arke, which was a signe of Gods presence.

d The common bruite was that the Arke should remaine in Ephrathah: that is, in Bethlehem a plentiful place: but after, we perceiued that they would set place it in Ierusalem, which was barren as a forest, and compassed about onely with hils.

e That is Ierusalem, because that afterward his Arke should remoue to none other place. f Let the effect of thy grace both appeare in the priests and in the people. g As thou first madest promise to Dauid, so continue it to his posterity, that whatsoeuer they shal aske for their people, it may be graunted. h Because this cannot bee accomplished but in Christ, it followeth that the promise was spirituall.

i Meaning, for his owne sake, and not for the plentifulnesse of the place: for he promiseth to blesse it, declaring before, that it was barren. k That is, with my protection, whereby they shall bee safe. l Though his force for a time seemed to be broken, yet he promiseth to restore it.

PSAL. CXXXIII.

1 This Psalme conteineth the commendation of brotherly amitie among the seruants of God.

¶ A song of degrees, or Pſalme of Dauid.

BEholde, how good and how comely a thing it is, brethren to dwell euen together,

a together.

2 It is like to the precious b ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went downe on the border of his garments:

3 And as the dewe of c Hermon, which falleth vpon the mountaines of Zion: for d there the Lord appointed the blessing, and life for euer.

a Because the greatest part were against Dauid, though some fauoured him, yet when he was established king, at length they ioyned altogether like brethren, and therfore he sheweth by these similitudes the commoditie of brotherly loue. b The oyntment was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plentiful countrey about Ierusalem. d Where there is such concord.

PSAL. CXXXIIII.

1 He exhorteth the Leuites, watching in the Temple, to praise the Lord.

¶ A song of degrees.

BEhold, praise ye the Lord, all ye a seruants of the Lord, yee that by night stand in the house of the Lord.

2 Lift vp your b hands to the Sanctuarie, and praise the Lord.

3 The Lord that hath c made heauen and earth, blesse thee out of Zion.

a Ye that are Leuites and chiefly appointed to this office. b For their charge was not only to keepe the Temple, but to pray there, and to giue God thankes. c And therefore hath all power, blesse thee with his fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and blesse the people.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what state soeuer they bee, to praise God for his marueilous workes, 12 and especially for his graces toward his people, wherein he hath declared his maiestie, 15 to the confusion of all idolaters, and their idoles.

¶ Praise ye the Lord.

PRaise the Name of the Lord: ye seruants of the Lord, praise him,

2 Yee that stand in the a house of the Lord, and in the b courts of the house of our God,

3 Praise yee the Lord: for the Lord is good: sing praises vnto his Name: for it is a comely thing.

4 For the Lord hath c chosen Iaakob to himselfe, and Israel for his chiefe treasure.

5 For I know that the Lord is great, and that our Lord is aboue all gods.

6 Whatsoeuer pleased the Lord, that d did hee in heauen and in earth, in the sea, and in all the depths.

7 Hee bringeth vp the cloudes from the ends of the earth, and maketh the *lightnings with the raine: hee draweth forth the wind out of his treasures.

8 *Hee smote the first borne of Egypt both of man and beast.

9 He hath sent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 *Hee smote many nations, and slew mightie kings:

11 As Sihon king of the Amorites, and Og king of Bashan, and all the kingdomes of Canaan:

12 And c gaue their land for an inheritance, euen an inheritance vnto Israel his people.

13 Thy name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.

14 For the Lord will f iudge his people, and be pacified towards his seruants.

15 The g idoles of the heathen are siluer and gold, euen the worke of mens hands.

16 They haue a mouth, and speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them are like vnto them: so are all that trust in them.

19 Praise the Lord yee house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord ye house of Leui: yee that feare the Lord, praise the Lord.

21 Praised be the Lord out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

a Ye Leuites that are in his Sanctuarie. b Meaning the people: for the people and Leuites had their cours, which were places of the Temple separate. c That, is hath freely loued the posteritie of Abraham. d He ioyneth Gods power with his will, to the intent that we should not separate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples. *Iere.10.13. Exod.12.29. Num.21.24,34. e He sheweth what fruit the godly conceiue of Gods power, whereby they see how hee destroyeth his enemies, and deliuereth his people. f That is, gouerne & defend his people. g By shewing what punishment God appointeth for the heathen idolaters, he warneth his people to beware the like offence, seeing that idoles haue neither power nor life, and that their deliuerance came not by idols, but by the mightie power of God, reade Psal.115.vers.4

PSAL. CXXXVI.

1 A most earnest exhortation to giue thankes vnto God for the creation and gouernance of all things, which standeth in confessing that he giueth vs all of his meere liberalitie.

PRaise ye the Lord, because he is good: for his a mercy endureth for euer.

2 Praise ye the God of gods: for his mercie endureth for euer.

3 Praise yee the Lord of lords: for his mercie endureth for euer.

4 Which onely doth great wonders: for his mercie endureth for euer.

5 Which by his wisedome made the heauens: for his mercie endureth for euer.

6 Which hath stretched out the earth vpon the waters: for his mercy endureth for euer:

7 Which made geeat lights: for his mercie endureth for euer:

8 As the sunne to rule the day: for his mercy endureth for euer:

9 The moone and the starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: (for his mercy endureth for euer.)

11 And c brought out Israel from among them: (for his mercy endureth for euer.)

12 With a mighty hand and d stretched out arme: (for his mercy endureth for euer)

13 Which diuided the red Sea in two parts: for his mercy endureth for euer:

14 And made Israel to passe thorow the middes of it: for his mercy endureth for euer:

15 And ouerthrew Pharaoh and his host in the red Sea: for his mercy endureth for euer:

16 Which led his people thorow the e wildernesse: for his mercie endureth for euer:

17 Which smote great kings: for his mercie endureth for euer:

18 And slew f mighty kings: for his mercie endureth for euer:

a By this repetition he sheweth that the least of Gods benefits binde vs to thanksgiuing: but chiefly his mercy which is principally declared toward his Church. b This was a common kind of thanksgiuing, which the whole people vsed, when they had receiued any benefite of God, as 2.Chron.7.6. and 20,21. meaning, that God was not onely mercifull to their fathers, but also continued the same to their posteritie. c Gods mercifull prouidence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies. d In doing such a worke as was neuer done before, nor that any other could doe. e Where for the space of forty yeres he shewed infinite and most strange wonders. f Declaring thereby that no power, nor authoritie was so deare vnto him, as the loue of his Church.

19 As Sihon king of the Amorites: for his mercy endureth for euer:
20 And Og the king of Basan: for his mercy endureth for euer:
21 And gaue their land for an heritage: for his mercy endureth for euer:
22 Euen an heritage vnto Israel his seruant: for his mercy endureth for euer.
23 Which remembred vs in our [z] base estate: for his mercy endureth for euer:
24 And hath rescued vs from our oppressours: for his mercy endureth for euer.
25 Which giueth food to all [b] flesh: for his mercy endureth for euer.
26 [i] Praise ye the God of heauen: for his mercy endureth for euer.

g In our greatest affliction & slauerie, when wee looked for nothing lesse then to haue had any succour.
h Seeing § God prouideth euen for the beasts: much more hath he care ouer his.
i Seeing that all ages haue had most plaine testimonies of Gods benefits.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decay, liued in great anguish and sorow of heart: the which griefe the Caldeans did so litle pitty, 3 that they rather increased the same daily with taunts, reproches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babilonians against them, 8 and moued by the spirit of God, propheſie the destruction of Babylon, where they were handled so tyrannously.

BY the riuers of Babel we [a] sate, and there we wept, when we remembred Zion.
2 We hanged our harpes vpon the willowes in the [b] mids thereof.
3 Then they that led vs captiues, [c] required of vs songs and mirth, when we had hanged vp our harpes, saying, Sing vs one of the songs of Zion.
4 How shal we sing, said we, a song of the Lord in a strange land?
5 [d] If I forget thee, O Ierusalem, let my right hand forget to play.
6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Ierusalem to my [e] chiefe ioy.
7 Remember the children of [f] Edom, O Lord, in the [g] day of Ierusalem, which said, Rase it, rase it to the foundation thereof.
8 O daughter of Babel, worthy to be destroyed, blessed shall he be that rewardeth thee as thou hast serued vs.
9 [h] Blessed shall hee be that taketh and dasheth thy children against the stones.

a That is, we abode a long time: and albeit § the country was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of our God.
b To wit, of that countrey.
c The Babilonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God.
d Albeit the faithfull are touched with their particular griefs, yet the common sorow of the Church is most grieuous vnto them, & is such as they cannot but remember and lament.
e The decay of Gods religion in their countrey was so grieuous, that no ioy could make them glad, except it were restored.
f According as Ezekiel 15.13 and Ier. 49.7. verse profesied: and Obadiah vers. 10. sheweth that the Edomites, which came of Esau conspired with the Babylonians against their brethren and kinsefolke.
g When thou diddest visite Ierusalem.
h He alludeth to Esaies propheſie, chap. 13 & 16. verse promising good successe to Cyrus & Darius, whom ambition moued to fight against Babylon: but God vsed them as his rods to punish his enemies.

PSAL. CXXXVIII.

1 Dauid with great courage praised the goodnesse of God toward him, the which is so great, 4 that it is knowen to forraine princes, who shall praise the Lord together with him. 6 And he is assured to haue like comfort of God in time following, as hee hath had heretofore.

A Psalme of Dauid.

I Will praise thee with my whole heart: euen before the [a] gods will I praise thee.
2 I wil worship toward thy holy [b] Temple, and praise thy Name, because of thy louing kindnesse and for thy trueth: for thou hast magnified thy Name aboue all things by thy word.
3 When I called, then thou heardest me, and hast [c] encreased strength in my soule.
4 All the [d] kings of the earth shal praise thee, O Lord: for they haue heard the words of thy mouth.
5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.
6 For the Lord is high: yet he beholdeth the lowly, but the proude hee knoweth [e] a farre off.
7 Though I walke in the midst of trouble, yet wilt thou reuiue me: thou wilt stretch foorth thine hand vpon the wrath of mine enemies, and thy right hand shall saue mee.
8 The Lord [f] wil perfourme his worke toward me: O Lord, thy mercy endureth for euer: forsake not the workes of thine hands.

a Euen in the presence of Angels, and of them that haue authority among men.
b Both § Temple and ceremoniall seruice at Christs comming were abolished: so that now God wil be worshipped only in spirit & truth Iohn 4.23.
c Thou hast strengthened me against mine outward and inward enemies.
d All the world shal confesse that thou hast wonderfully preserued me, and performed thy promes.
e Distance of place cannot hinder God to shewe mercie to his, and to iudge the wicked, though they thinke that he is farre off.
f Though mine enemies rage neuer so much, yet the Lord, which hath begunne his worke in me, will continue his grace to the ende.

PSAL. CXXXIX.

1 Dauid to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not, 13. Which he confirmeth by the creation of man. 14 After declaring his zeale & feare of God he protesteth to be enemie to all them that contemne God.

To him that excelleth. A Psalme of Dauid.

O Lord, thou hast tried me, & knowen me.
2 Thou knowest my [a] sitting and my rising: thou vnderstandest my thought afarre off.
3 Thou [b] compassest my pathes, and my lying downe, and art accustomed to all my wayes.
4 For there is not a word in my [c] tongue, but loe, thou knowest it wholly, O Lord.
5 Thou holdest me strait behind and before, and layest thine [d] hand vpon me.
6 Thy knowledge is too wonderfull for me: it is so hie, that I cannot attaine vnto it.
7 Whither shall I go from thy [e] Spirit? or whither shall I flee from thy presence?
8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.
9 Let me take the wings of the morning, and dwell in the vttermost parts of the sea:
10 Yet thither shall thine [f] hand lead me, and thy right hand hold me.
11 If I say, yet the darkenesse shall hide me, euen the night shalbe [g] light about me.
12 Yea, the darkenesse hideth not from thee: but the night shineth as the day: the darkenesse and light are both alike.

a He confesseth that neither our actiõs, thoughts or any part of our life can be hid from God, though he seeme to be farre off.
b So § they are euidently known to thee.
c Thou knowest my meaning before I speake.
d Thou so guidest me with thine hand, that I can turne no way but where thou appointest me.
e From thy power & knowledge?
f Thy power doth so fast hold me, that I can escape by no meanes from thee.
g Though darkenesse be an hinderance to mans sight, yet it serueth thine eyes as well as the light.

13 For thou hast [h] possessed my reines: thou hast couered mee in my mothers wombe.

14 I will praise thee, for I am [i] fearefully and wonderously made: marueilous are thy workes, and my soule knoweth it well.

15 My bones are not hidde from thee, though I was made in a secret place, and fashioned [k] beneath in the earth.

16 Thine eyes did see mee, when I was without forme: [l] for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.

17 How [m] deare therefore are thy thoughts vnto mee, O God: how great is the summe of them!

18 If I could count them, they are moe then the sand: when I wake, [n] I am still with thee.

19 Oh that thou wouldest slay, O God, the wicked and bloodie men, to whom I say, Depart ye from me:

20 Which speake wickedly of thee, and being thine enemies are lifted vp in vaine.

21 Doe not I [o] hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee?

22 I hate them with an vnfeined hatred, as they were mine vtter enemies.

23 Trie mee, O God, and know mine heart: prooue mee and know my thoughts,

24 And consider if there be any [p] way of wickednesse in me, and lead me in the [q] way for euer.

h Thou hast made me in all parts, and therefore must needes knowe me.

i Considering thy wonderfull worke in forming me, I can not but praise thee, and feare thy mightie power.

k That is, in my mothers wombe: which he compareth to the inward parts of the earth.

l Seeing that thou diddest know me before I was composed of either flesh or bone, much more now must thou know me when thou hast fashioned me.

m How ought we to esteeme the excellent declaration of thy wisedome in the creation of man!

n I continually see new occasions to meditate in thy wisedome and to praise thee.

o He teacheth vs boldly to contemne all the hatred of the wicked and friendship of the world, when they would let vs to serue God sincerely.

p Or any heinous way or rebellious: meaning, that though he were subiect to sinne, yet was he not giuen to wickednesse, and to prouoke God by rebellion.

q That is, continue thy fauour towards me to the end.

PSAL. CXL.

1 Dauid complaineth of the cruelties, falshood and iniuries of his enemies, 8 Against the which he prayeth vnto the Lord, and assureth himselfe of his helpe and succour. 12 Wherefore he prouoketh the iust to praise the Lord, & to assure themselues of his tuition.

¶ To him that excelleth. A Psalme of Dauid.

DEliuer me, O Lord, from the euill man: preserue me from the [a] cruell man.

2 Which imagine euill things in their [b] heart, and make warre continually.

3 They haue sharpened their tongues like a serpent: [c] adders poison is vnder their lips. Selah.

4 Keepe [d] mee, O Lord, from the hands of the wicked: preserue mee from the cruell man, which purposeth to cause my steppes to slide.

5 The proude haue laid a snare for mee, and spread a net with cords in my pathway, and set grennes for me. Selah.

6 Therefore I said vnto the Lord, Thou art my God: heare, O Lord, the voyce of my prayers.

7 O Lord God the strength of my saluation, thou [e] hast couered mine head in the day of battell.

8 Let not the wicked haue his desire, O Lord, [f] performe not his wicked thought, lest they be proude. Selah.

9 As for [g] the chiefe of them, that compasse me about, let the mischiefe of their own lips come vpon them.

10 Let coales fall vpon them: let [h] him cast them into the fire, and into the deepe pits that they rise not.

11 For the backbiter shall not be established vpon the earth: euill shall [i] hunt the cruell man to destruction.

12 I know that the Lord will auenge the afflicted, and iudge the poore.

13 Surely the righteous shall praise thy Name, & the iust shal [k] dwell in thy presence.

a Which persecute me of malice and without cause.

b That is, by their false cauillations and lies they kindle the hatred of the wicked against mee.

c He sheweth what weapons the wicked vse, when power and force faile them.

d He declareth what is the remedie of the godly, when they are oppressed by the worldlings.

e He calleth to God with liuely faith, being assured of his mercies because he had before time proued that God helped him euer in his dangers.

f For it is in Gods hand to ouerthrow the counsels and enterprises of the wicked.

g It seemeth that he alludeth to Saul.

h To wit, God: for Dauid saw that they were reprobate, & that there was no hope of repentance in them.

i Gods plague shall light vpon him in such sort, that he shall not escape.

k That is, shalbe defended and preserued by thy fatherly prouidence & care.

PSAL. CXLI.

1 Dauid being grieuously persecuted vnder Saul, onely fleeth vnto God to haue succour, 3 desiring him to bridle his affections, that hee may patiently abide till God take vengeance of his enimies.

¶ A Psalme of Dauid.

O Lord, I [a] call vpon thee, haste thee vnto me: heare my voyce, when I cry vnto thee.

2 Let my prayer be directed in thy sight as incense, and the [b] lifting vp of mine hands as an euening sacrifice.

3 Set a watch, O Lord, before my mouth, and keepe the [c] doore of my lips.

4 Incline not mine heart to euill, that I should commit wicked workes with men that worke iniquitie: and let me not eate of their [d] delicates.

5 Let the righteous smite mee: for that is a benefit: and let [e] him reproue me, and it shal be a precious oyle, that shall not breake mine head: for within a while I shall euen [f] pray in their miseries.

6 When their Iudges shalbe cast downe in stony places, they shall [g] heare my words, for they are sweete.

7 Our bones lie scattered at the [h] graues mouth, as he that heweth wood, or diggeth in the earth.

8 But mine eies looke vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.

9 Keepe mee from the snare, which they haue layd for mee, and from the grennes of the workers of iniquitie.

10 Let the wicked fall into [i] his nets [k] together, whiles I escape.

a He sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule.

b He meaneth his earnest zeale and gesture, which he vsed in prayer alluding to the sacrifices, which were by Gods commandement offered in the old Law.

c He desireth God to keepe his thoughts and wayes either from thinking or executing vengeance.

d Let not their prosperitie allure me to be wicked as they are.

e He could abide all corrections that came of a louing heart.

f By patience I shall see the wicked so sharply handled, that I shall for pity pray for them.

g The people which followed their wicked rulers in persecuting the Prophet, shall repent & turne to God, when they see their wicked rulers punished.

h Here appeareth that Dauid was miraculously deliuered out of many deaths, as 2. Cor. 1. 9. 10.

i Into Gods nets, whereby he catcheth the wicked in their owne malice.

k So that none of them escape.

PSAL

PSAL. CXLII.

1 The Prophet neither astonished with feare, nor carried away with anger, nor forced by desperation, would kill Saul: but with a quiet minde directed his earnest prayer to God, who did preserue him.

¶ A Psalme of Dauid to giue instruction, and a prayer when he was in the cane.

I Cried vnto the Lord with my voice: with my voyce I [a] prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit ‡ was in perplexity in me, yet thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked vpon my right hand, and beheld, but there was none that would know mee: all refuge failed me: and none || cared for my soule.

5 Then cried I vnto thee, O Lord, and said, Thou art mine [b] hope, and my portion in the land of the liuing.

6 Hearken vnto my cry, for I am brought very low: deliuer me from my persecuters, for they are too strong for me.

7 Bring my soule out of [c] prison, that I may praise thy Name: then shall the righteous [d] come about me, when thou art beneficiall vnto me.

a Dauids patience and instant prayer to God, condemneth their wicked rage, which in their troubles either despaire and murmure against God, or else seeke to others then to God to haue redresse in their miseries.

‡ *Ebr. was felden or wrapped in me, meaning, as a thing that could haue none issue.*

|| *Or, sought for my soule.*

b Though all meanes failed him, yet he knew that God would neuer forsake him.

c For he was on all sides beset with his enemies, as though he had been in a most strait prison.

d Either to reioyce at my wonderfull deliuerance, or to set a crowne vpon my head.

PSAL. CXLIII.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 8 He desireth to be restored to grace, 10 To be gouerned by his holy Spirit, that he may spend the remnant of his life in the true feare and seruice of God.

¶ A Psalme of Dauid.

HEare my prayer, O Lord, and hearken vnto my supplication: answere mee in thy [a] truth, and in thy [b] righteousnesse.

2 (And enter not into iudgement with thy seruant: for in thy [c] sight shall none that liueth be iustified.)

3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the earth: he hath laid mee in the darkenesse, as they that haue been dead [d] long agoe:

4 And my spirit was in perplexitie in me, and mine [e] heart within me was amased.

5 Yet doe I remember the time [f] past: I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.

6 I stretch foorth mine hands vnto thee my soule desireth after thee, as the thirstie land. Selah.

7 Heare me speedily, O Lord, for my spirit faileth: hide not thy face from mee, else I shall be like vnto them that goe downe into the pit.

8 Let me heare thy louing kindnesse in the [g] morning, for in thee is my trust: [h] shew me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I hid me with thee.

10 [k] Teach me to [l] doe thy will: for thou art my God: let thy good spirit lead me vnto the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake, and for thy righteousnes bring my soule out of trouble.

12 And for thy mercie [m] slay mine enemies, and destroy all them that oppresse my soule: for I am thy [n] seruant.

a That is, as thou hast promised to be faithfull in thy promise to all that trust in thee.

b That is, according to thy free goodnes whereby thou defendest thine.

c He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners.

d He acknowledgeth that God is the onely and true Physician to heale him: and that he is able to raise him to life, though hee were dead long agoe and turned to ashes.

e So that onely by faith and by the grace of Gods Spirit hee was vpholden.

f To wit, thy great benefits of old, and the manifold examples of thy fauour toward thine.

g That is, speedily, and in due season.

h Let thine holy Spirit counsell me how to come forth of these great cares and troubles.

i I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power.

k He confesseth that both the knowledge and obedience of God will commeth by the Spirit of God, who teacheth vs by his word, giueth vnderstanding by his Spirit, and frameth our hearts by his grace to obey him.

l That is, iustly and aright, for so soone as we decline from Gods will, we fall into errour.

m Which shalbe a signe of thy Fatherly kindnesse toward me.

n Resigning my selfe wholly vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 He praiseth the Lord with great affection and humilitie for his kingdome restored, and for his victories obtained, 5 demanding helpe and the destruction of the wicked, 9 promising to acknowledge the same with songs of praises, 15 and declareth wherein the felicitie of any people consisteth.

¶ A Psalme of Dauid.

BLessed bee the Lord my strength, which [a] teacheth my hands to fight, and my fingers to battell.

2 He is my goodnesse and my fortresse, my tower, and ‡ my deliuerer, my shield, and in him I trust, which subdueth my [b] people vnder me.

3 Lord, what is man that thou [c] regardest him! or the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes are like a shadow that vanisheth.

5 [d] Bow thine heauens, O Lorde, and come downe: touch the mountaines, and they shall smoke.

6 [e] Cast forth the lightning, and scatter them, shoote out thine arrowes and consume them.

7 Send thine hand from aboue: deliuer mee, and take me out of the great [f] waters, and from the hand of strangers,

8 Whose mouth talketh vanity: and their right hand is a right hand of [g] falshood.

9 I will sing a [h] new song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.

10 It is hee that giueth deliuerance vnto

a Who of a poore shepheard hath made me a valiant warriour and mighty conqueror.

‡ *Ebr. my deliuerer vnto me: for the Prophet cannot satisfie himselfe with any words.*

b He confesseth that neither by his owne authority, power, nor policie, his kingdome was quiet, but by the secret grace of God.

c To giue vnto God iust praise, is to confesse our selues to be vnworthy of so excellent benefits, and that he beſloweth them vpon vs of his free mercie.

d He desireth God to continue his graces, and to send helpe for the present necessitie.

e By these maner of speaches hee sheweth that all the lets in the world cannot hinder Gods power, which hee apprehended by faith.

f That is, deliuer me from the tumults of them that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers.

g For though they shake hands, yet they keepe not promise.

h That is, a rare and excellent song as thy great benefits deserue.

Kings, and rescueth Dauid his [i] seruaunt from the hurtfull sword.

11 Rescue mee, and deliuer mee from the hand of strangers, whose mouth talketh vanitie, and their right hand is a right hand of falshood.

12 That our [k] sonnes may be as the plants growing vp in their youth, and our daughters as the corner stones, grauen after the similitude of a palace:

13 That our [l] corners may bee full, and abounding with diuers sortes, and that our sheepe may bring forth thousands, and ten thousands in our streets:

14 That our [m] oxen may be strong to labour: that there be none inuasion, nor going out, nor no crying in our streetes.

15 Blessed are the people that be [n] so, yea, blessed are the people, whose God is the Lord.

i Though wicked kings bee called Gods seruants, as Cyrus, Isa. 45. 1. forasmuch as he vseth them to execute his iudgements: yet Dauid because of Gods promise, and they that rule godly, are properly so called, because they serue not their own affections, but set foorth Gods glory.

k He desireth God to continue his benefits toward his people, counting the procreation of children and their good education among the chiefest of Gods benefites.

l That the very corners of our houses may be full of store for the great abundance of thy blessings.

m He attributeth not only the great commodities, but euen the least also to Gods fauour.

n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

PSAL. CXLV.

This Psalme was composed, when the kingdom of Dauid flourished. 1 Wherein he describeth the wonderfull prouidence of God as well in gouerning man, as in preseruing all the rest of his creatures. 17 He praiseth God for his iustice and mercie, 18 But specially for his louing kindnesse toward those that call vpon him, that feare him, and loue him: 21 For the which he promiseth to praise him for euer.

¶ A Psalme of Dauid of praise.

O My God, and King, [a] I will extoll thee, and will blesse thy Name for euer and euer.

2 I will blesse thee dayly, and praise thy Name for euer and euer.

3 [b] Great is the Lord, and most worthy to be praised, and his greatnesse is incomprehensible.

4 Generation shall praise thy workes vnto [c] generation, and declare thy power.

5 I wil meditate of the beauty of thy glorious Maiestie, and thy wonderfull workes,

6 And they shall speake of the power of thy [d] fearefull actes, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloud of thy righteousnesse.

8 *The Lord is gracious and [e] mercifull, slow to anger, and of great mercy.

9 The Lord is good to all, and his mercies are ouer all his workes.

10 All thy workes praise thee, O Lord, and thy Saints blesse thee.

11 [f] They shew the glory of thy kingdom, and speake of thy power,

12 To cause his power to be knowen to the sonnes of men, & the glorious renowne of his kingdome.

13 Thy * Kingdome is an euerlasting kingdome, and thy dominion endureth throwout all ages.

14 The Lord vpholdeth all [h] that fall, and lifteth vp all that are ready to fall.

15 The eyes of [i] all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hand and fillest all things liuing of thy good pleasure.

17 The Lord is [k] righteous in all his wayes, and holy in all his workes.

18 The Lord is neere vnto all that call vpon him: yea, to all that call vpon him in [l] truth.

19 He will fulfil the [m] desire of them that feare him: hee also will heare their cry, and will saue them.

20 The Lord preserueth all them that loue him: but he will destroy all the wicked.

21 My mouth shal speake the praise of the Lord, and all [n] flesh shall blesse his holy Name for euer and euer.

a Hee sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thanksgiuing, and seeing that God still continueth his benefits towards vs, we ought neuer to be weary in praising him for the same.

b Hereby he declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory.

c For asmuch as the end of mans creation, and of his preseruation in this life, is to praise God, therefore he requireth that not onely we our selues doe this, but cause all other to doe the same.

d Of thy terrible iudgements against the wicked, *Exod.* 34. 6.

e He describeth after what sort God sheweth himselfe to all his creatures, though our sinnes haue prouoked his vengeance against all: to wit, mercifull, not only in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweet comfort of the same.

f The praise of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same.

g He sheweth that all things are out of order, but onely where God reigneth, *Dan.* 7. 14. *Luke* 1. 33.

h Who being in miserie and affliction, would faint, and fall away, if God did not vphold them and therefore they ought to reuerence him, that reigneth in heauen, and suffer themselues to be gouerned by him.

i To wit, as well of man as of beast.

k He praiseth God not onely for that he is beneficial to all his creatures, but also in that that he iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them.

l Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impatience, and murmuring.

m For they will aske or wish for nothing, but according to his will, 1. Iohn 5. 14.

n That is, all men shall be bound to praise him.

PSAL. CXLVI.

1 Dauid declareth his great zeale that he hath to praise God, 3 and teacheth not to trust in man, but onely in God almightie, 7 which deliuereth the afflicted, 9 defendeth the strangers, comforteth the fatherlesse, and the widowes, 10 and reigneth for euer.

¶ Praise ye the Lord.

PRaise thou the Lord, O my [a] soule.

2 I will praise the Lord during my life: as long as I haue any being, I wil sing vnto my God.

3 Put not your trust in [b] Princes, nor in the sonne of man, for there is none helpe in him.

4 His breath departeth, and he returneth to his earth: then his [c] thoughts perish.

5 Blessed is he, that hath the God of Iaakob for his helpe, whose hope is in the Lord his God.

6 Which made [d] heauen and earth, the sea, and all that therein is: which keepeth his fidelitie for euer:

7 Which executeth iustice [e] for the oppressed: which giueth bread to the hungrie: the Lord looseth the prisoners.

8 The Lord giueth sight to the blinde: the Lord raiseth vp the crooked: the Lord

a He stirreth vp himselfe and all his affections to praise God.

b That God may haue the whole praise: wherein he forbiddeth all vain confidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator.

c As their vaine opinions, whereby they flattered themselues, and so imagined wicked enterprises.

d He encourageth the godly to trust onely in the Lord, both for that his power is able to deliuer them from all danger, and for his promise sake his will is most ready to doe it.

e Whose faith and patience for a while he trieth, but at length he punisheth the aduersaries, that he may be knowen to be iudge of the world.

[f] loueth

f Though he visite them by affliction, hunger, imprisonment, & such like, yet his fatherly loue and pity neuer faileth them, yea rather to his these are signes of his loue.

f loueth the righteous.

9 The Lord keepeth the g strangers: hee releeueth the fatherlesse and widow: but he ouerthroweth the way of the wicked.

10 The Lord shall h reigne for euer: O Zion, thy God endureth from generation to generation. Praise ye the Lord.

g Meaning all them, that are destitute of worldly meanes & succour. h He assureth the Church that God reigneth for euer for the preseruation of the same.

PSAL. CXLVII.

1 The Prophet praiseth the bounty, wisdom, power, iustice, & prouidence of God vpon all his creatures 2 But specially vpon his Church, which hee gathereth together after their dispersiō, 19 Declaring his word and iudgement so vnto them, as he hath done to none other people.

a He sheweth wherein wee ought to exercise our selues continually, and to take our pastimet to wit, in praising God.

PRaise yee the Lord, for it is good to sing vnto our God: for it is a a pleasant thing, and praise is comely.

b Because the Lord is the founder of the Church, it cannot be destroyed, though the members therof be dispersed, and seeme as it were for a time to be cut off.

2 The Lord doth build vp b Jerusalem, and gather together the dispersed of Israel.

3 Hee healeth those that are c broken in heart, and bindeth vp their sores.

c With affliction, or sorow for sinne.

4 He d counteth the number of the starres, and calleth them all by their names.

d Though it seem to man incredible that God should assemble his Church, being so dispersed: yet nothing can be too hard for him, that can number and name al the starres.

5 Great is our Lord, and great is his power: his wisedome is infinite.

6 The Lord releeueth the meeke, and abaseth the wicked to the e ground.

e For the more high the wicked climbe, the greater is their fall in the end.

7 Sing vnto the Lord with praise: sing vpon the harpe vnto our God,

8 Which f coūereth the heauen with cloudes, and prepareth raine for the earth, and maketh the grasse to growe vpon the mountaines:

f He sheweth by the examples of Gods mighty power, goodnes and wisedome, that we can neuer want most iust occasion to praise God.

9 Which giueth to beasts their food, and to the yong rauens that g crie.

g For their crying is as it were a confession of their neede, which cannot be relieued, but by God onely: then if God shew himselfe mindfull of the most contemptible foules, can he suffer them to die with famine, whom he hath assured of life euerlasting?

10 He hath not pleasure in the h strength of an horse, neither delighteth he in the legs of man.

h Though to vse lawfull meanes is both profitable and pleaseth God, yet to put our trust in them, is to defraud God of his honour.

11 But the Lord delighteth in them that feare him, and attend vpon his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Zion.

13 For hee hath made the barres of thy gates i strong, and hath blessed thy children within thee.

i Hee doth not onely furnish his Church with all things necessary, but preserueth also the same, and maketh it strong against all outward force.

14 Hee setteth peace in thy borders, and satisfieth thee with the ‡ flowre of wheat.

‡ *Heb. fat.*

15 He sendeth forth his k commandement vpon earth, and his word runneth very l swiftly.

k His secret working in all creatures is as a commandement to keepe them in order, and to giue them mouing and force.

16 He giueth snow like wooll, and scatte-reth the hoare frost like ashes.

l For immediatly and without resisting all things obey him.

17 He casteth forth his yce like morsels: who can abide the cold thereof?

18 Hee sendeth his word and melteth them: he causeth his wind to blowe, and the waters flow.

19 He sheweth his m word vnto Jaakob, his statutes and his iudgements vnto Israel.

m As before he called Gods secret working in all his creatures his word: so he meaneth here, by his word, the doctrine of life euerlasting, which hee hath left to his Church, as a most precious treasure.

20 Hee hath not dealt so with euery nation, neither haue they n knowen his iudgements. Praise ye the Lord.

n The cause of this difference, is Gods free mercie, which hath elected his in his Sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to praise the Lord in heauen & earth & all places. 14 Specially his Church, for the power that he hath giuen to the same after that he had chosen them and ioyned them vnto him.

¶ Praise ye the Lord.

PRaise ye the Lord from the heauen: praise ye him in the high places.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience, teach vs to doe our duetie.

2 Praise ye him, all ye a his Angels: praise him all his army.

3 Praise yee him, b Sunne and Moone: praise ye him all bright starres.

b In that Gods glory shineth in these insensible creatures, this their beauty is as a continual praising of God.

4 Praise ye him, c heauens of heauens, and d waters, that be aboue the heauens.

c Not that there are diuers heauens: but because of the spheres & of the situation of the fixed starres and planets, he comprehendeth by this word the whole heauen.

5 Let them praise the Name of the Lord: for he commanded, and they were created.

6 And hee hath established them for euer and euer: he hath made an ordinance which shall not passe.

d That is, the raine which is in the middle region of the aire, which he here comprehendeth vnder the name of the heauens.

7 Praise ye the Lord from the earth, ye e dragons and all depths:

e Meaning, the great and monstrous fishes, as whales and such like.

8 f Fire and haile, snowe and vapours, stormie winde, which execute his word:

f Which come not by chance or fortune, but by Gods appointed ordinance.

9 Mountaines and all hilles, fruitfull trees and all cedars:

10 Beasts and all cattel, creeping things and feathered foules:

11 g Kings of the earth and all people, Princes and all Iudges of the world:

g For the greater gifts that any hath receiued, and the more high that one is preferred, the more bound is he to praise God for the same: but neither hie nor low condition or degree can be exempted from this duety.

12 Yong men and maidens, also old men and children:

13 Let them praise the name of the Lord: for his name onely is to be exalted, and his praise aboue the earth and the heauens.

14 For he hath exalted the h horne of his people, which is a praise for all his Saints, euen for the i children of Israel, a people that is neere vnto him. Praise ye the Lord.

h That is, the dignitie power and glory of his Church.

i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to praise the Lord for his victory and conquest that hee giueth his Saints against all mans power.

¶ Praise ye the Lord.

SIng ye vnto the Lord a a new song: let his praise bee heard in the Congregation of Saints.

a For his rare and manifold benefits he shewed on his Church

2 Let Israel reioyce in him that [b] made him, and let the children of Zion reioyce in their [c] King.

3 Let them prayse his Name with the flute: let them sing prayses vnto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliverance.

5 Let the Saints bee ioyfull with glory: let them sing loud vpon their [d] beds.

6 Let the high actes of God bee in their mouth, and a two edged sworde in their hands,

7 [e] To execute vengeance vpon the heathen, and corrections among the people:

8 To binde [f] their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the iudgement that is [g] written: this honour shalbe to all his Saints. Prayse ye the Lord.

b In that that they were preferred before all other nations, it was as a new creation, and therefore Psal. 95.7. they were called the sheepe of God hands.

c For God as he is the Creator of the soule and body, so will he that both two serue him, and that his people be continually subiect vnto him as to their most lawfull King.

d He alludeth to that continuall rest and quietnesse, which they should haue, if they would suffer God to rule them.

e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries.

f Not onely the people, but the kings that were their enemies, should be destroyed.

g Hereby God bindeth the hands and mindes of all his to enterprise no further then he appointeth.

PSAL. CL.

1 *An exhortation to prayse the Lord without ceasse by all manner of wayes, for all his mighty and wonderfull workes.*

¶ Prayse ye the Lord.

PRaise ye God in his [a] Sanctuary: praise ye him in the [b] firmament of his power.

2 Praise yee him in his mighty Actes: prayse yee him according to his excellent greatnesse.

3 Prayse yee him in the sound of the [c] trumpet: praise ye him vpon the viole and the harpe.

4 Praise ye him with timbrell and flute: praise ye him with virginals and organs,

5 Prayse yee him with sounding cymbals: praise yee him with high sounding cymbals.

6 Let euery thing that hath [d] breath, praise the Lord. Praise ye the Lord.

a That is, in the heauen.

b For his wonderful power appeareth in the firmament, which in Ebrew is called a stretching out or spreading abroad, wherein the mighty work of God shineth.

c Exhorting the people onely to reioyce in prayssing God, hee maketh mention of those instruments, which by Gods commandement were appointed in the old Law, but vnder Christ the vse thereof is abolished in the Church.

d He sheweth that all the order of nature is bound to this duety, and much more Gods children, who ought neuer to cease to praise him, till they bee gathered into that kingdome which hee hath prepared for his, where they shall sing euerlasting prayse.

The *Prouerbs of Salomon.

*This word, Prouerbe, or parable, signifieth a graue and notable sentence, worthy to bee kept in memory: and is sometime taken in the euill part for a mocke or scoffe.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is declared in this booke: forasmuch as the sum and effect of the whole Scriptures is here set forth in these briefe sentences, which partly containe doctrine, and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences, and deep mysteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewell to the Church of those three thousand parables mentioned. 1. King. 4 32. and were gathered and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 *The power and vse of the word of God, 7 Of the feare of God and knowledge of his word.* 10 *We may not consent to the entisings of sinners.* 20 *Wisedome complaineth that she is contemned.* 24 *The punishment of them that contemne her.*

THe Parables of Salomon the sonne of Dauid King of Israel,

2 To know wisedom, [a] and instruction, to vnderstand the words [b] of knowledge,

3 To receiue [c] instruction, to doe wisely, by [d] iustice and iudgement and equitie,

4 To giue vnto the [e] simple sharpenesse of wit, and to the childe knowledge and discretion.

5 A wise man shall heare and increase in learning: and a man of [f] vnderstanding shall attaine vnto wise counsels,

6 To vnderstand a parable, and the interpretation, the words of the wise, and their darke sayings.

7 ¶ * The feare of the Lord is the beginning of knowledge: but fooles despise wisedome and instruction.

8 My sonne, heare thy [g] fathers instruction, and forsake not thy [h] mothers teaching.

9 For they shall be ‡ a comely ornament vnto thine head, and as chaines for thy necke.

10 ¶ My sonne, if [i] sinners do entise thee, consent thou not.

11 If they say, Come with vs, wee will lay wait for [k] blood, and lie priuily for the innocent without a cause.

12 We will swallow them vp aliue like a [l] graue euen whole, as those that goe downe into the pit:

13 We shall finde all precious riches, and fill our houses with spoyle:

a That is, what we ought to know & follow, and what wee ought to refuse.

b Meaning, the word of God, wherein is the only true knowledge.

c To learne to submit our selues to the correction of those that are wise.

d By liuing iustly, and rendring to euery man that which appertaineth vnto him.

e To such as haue no discretion to rule themselues.

f As hee sheweth that these parables, conteining the effect of Religion as touching maners and doctrine, doe appertaine to the simple people, so doeth he declare, that the same is also necessary for them that are wise and learned.

*Psal. 111.10. ecclus. 1.16.

g He speaketh this in the Name of God, which is the vniuersall father of all creatures, or in the name of the pastour of the Church, who is as a Father.

h That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods word.

‡ *Ebr. increase of grace.*

i To wit, the wicked, which haue not the feare of God.

k He speaketh not onely of the shedding of blood with hand, but of all crafty practises, which tend to the detriment of our neighbour.

l As the graue is neuer satiate, so the auarice of the wicked and their cruelty hath none end.

14 Caſt in thy lot among vs: we will all haue one [m] purſe.

15 My ſonne, walke not thou in the way with them: refraine thy foote from their [n] path.

16 For their feete run to euill, and make haſte to ſhed blood.

17 Certainely as without cauſe the net is ſpread before the eyes of all that hath wing:

18 So they lay wait for blood, and lie priuily for [o] their liues.

19 Such are the wayes of euery one that is greedy of gaine: hee would take away the [p] life of the owners thereof.

20 ¶ [q] Wiſedome crieth without: ſhe vttereth her voyce in the [r] ſtreetes.

21 Shee calleth in the hie ſtreete, among the preaſſe in the entrings of the gates, and vttereth her words in the city, ſaying,

22 O yee [s] fooliſh, how long will yee loue fooliſhnes? and the ſcornefull take their pleaſure in ſcorning? and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will powre out my minde vnto you, and make you vnderſtand my words.)

24 Becauſe I haue called, and ye refuſed: I haue ſtretched out mine hand, and none would regard.

25 But yee haue deſpiſed all my counſell, and would none of my correction.

26 I will alſo [t] laugh at your deſtruction, and mocke when your feare commeth.

27 When [u] your feare commeth like ſudden deſolation, & your deſtruction ſhall come like a whirlewinde: when affliction and anguiſh ſhall come vpon you,

28 Then ſhall they call vpon mee, but I will not anſwere: they ſhall ſeeke mee early, but they ſhall not [x] finde me,

29 Becauſe they hated knowledge, & did not chuſe the feare of the Lord.

30 They would none of my counſell: but [y] deſpiſed all my correction.

31 Therefore ſhall they eate of the [z] fruit of their owne way, and bee filled with their owne deuiſes.

32 For [a] eaſe ſlayeth the fooliſh, and the proſperity of fooles deſtroyeth them.

33 But hee that obeyeth me, ſhall dwell ſafely, and be quiet from feare of euill.

m He ſheweth whereby the wicked are allured to ioyne together, becauſe they haue euery one part of the ſpoile of the innocent.

n That is, haue nothing at all to doe with them.

o He ſheweth that there is no cauſe to moone theſe wicked to ſpoile the innocent, but their auarice & cruelty.

p Whereby he concludeth that the couetous man is a murtherer.

q This wiſdome is the eternall word of God.

r So that none can pretend ignorance.

s Wiſedome reproueth three kindes of men: the fooliſh or ſimple, which erre of ignorance, and the mockers that cannot ſuffer to be taught, and the fooles which are drowned in worldly luſts, and hate the knowledge of godlineſſe.

t This is ſpoken according to our capacity, ſignifying that the wicked which mocke and ieſt at Gods word, ſhall haue the iuſt reward of their mocking.

u That is, your deſtruction, which thing you feared.

x Becauſe they ſought not with an affection to God, but for eaſe of their owne griefe.

y Shewing, that without faith and obedience wee cannot call vpon God aright.

z They ſhall feele what commodity their wicked life ſhall giue them.

a That is, the proſperity and ſenſuality wherein they delight.

CHAP. II.

1 *Wiſedome exhorteth to obey her.* 5 *Shee teacheth the feare of God.* 6 *She is giuen of God.* 10 *She preſerueth from wickedneſſe.*

My ſonne, if thou wilt receiue my words, and [a] hide my commandements within thee,

2 And cauſe thine eares to hearken vnto wiſedome, and encline [b] thine heart to vnderſtanding,

3 (For if thou calleſt after knowledge, [c] and cryeſt for vnderſtanding:

4 If thou ſeekeſt her as ſiluer, and ſearcheſt for her as for [d] treaſures,

5 Then ſhalt thou vnderſtand the feare of the Lord, & finde the [e] knowledge of God.

6 For the Lord giueth wiſedome, out of his mouth commeth knowledge and vnderſtanding.

7 He ||preſerueth the ſtate of the righteous, he is a ſhield to them that walke vprightly,

8 That they may keepe the wayes of iudgement: and he preſerueth the way of his Saints)

9 Then ſhalt thou vnderſtand righteouſneſſe, and iudgement, and equity, and euery good path.

10 ¶ When wiſedome entreth into thine heart, and knowledge delighteth thy ſoule,

11 Then ſhall [f] counſell preſerue thee, and vnderſtanding ſhall keepe thee,

12 And deliuer thee from the euill way, & from the man that ſpeaketh froward things,

13 And from them that leaue the [g] ways of righteouſneſſe, to walke in the wayes of darkeneſſe:

14 Which reioyce in doing euill, and delight [h] in the frowardneſſe of the wicked,

15 Whoſe wayes are crooked, and they are lewd in their paths.

16 And it ſhall deliuer thee from the ſtrange [i] woman, euen from the ſtranger, which flattereth with her words,

17 Which forſaketh the [k] guide of her youth, & forgetteth the [l] couenant of her God.

18 Surely her [m] houſe tendeth to death, and her paths vnto the [n] dead.

19 All they that goe vnto her, returne not againe, neither take they holde of the wayes of life.

20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.

21 For the iuſt ſhall dwell in the [o] land, and the vpright men ſhall remaine in it.

22 But the wicked ſhalbe cut off from the earth, and the tranſgreſſours ſhall be rooted out of it.

a That is, keepe them in thine heart.

b If thou giue thy ſelfe to the true knowledge of God without hypocriſie.

c Meaning, that we muſt ſeeke the knowledge of God with care and diligence.

d Shewing that no labour muſt be ſpared.

e This (ſaith he) is the true wiſedome, to know and feare God.

||*Or, hideth the ſaluation.*

f The word of God ſhall teach thee and counſell thee how to gouerne thy ſelfe.

g That is, the word of God, which is the only light, to follow their owne fantaſies which are darkeneſſe.

h When they ſee any giuen to euil as they are.

i Meaning, that wiſdome, which is the word of God, ſhall preſerue vs from all vices: naming this vice of whoredome, whereunto man is moſt prone.

k That is, her husband, which is her head and guide to gouerne her, from whom ſhe ought not to depart, but remaine in his ſubiection.

l Which is the promiſe made in marriage.

m Her acquaintance with her familiars, and them that haunt her.

n To them that are dead in body and ſoule.

o They ſhall enioy the temporall and ſpiritual promiſes of God, as the wicked ſhalbe void of them.

CHAP. III.

1 *The word of God giueth life.* 5 *Truſt in God.* 7 *Feare him.* 9 *Honour him.* 11 *Suffer his correction.* 22 *To them that follow the word of God, all things ſhall ſucceede well.*

My ſonne, forget not thou my law, but let thine heart *keepe my commaundements.

Deut. 8. 1. and 30. 16.

2 For they ſhall increaſe the length of thy [a] dayes and the yeeres of life, and thy proſperitie.

3 Let not [b] mercy and trueth forſake thee: bind them on thy [c] necke, and write them vpon the table of thine [d] heart.

a Long life is the bleſſing of God, which he giueth to his ſo farre foorth as it is expedient for them.

b By mercy and trueth hee meaneth the commandements of the firſt and ſecond Table: or elſe the mercy and faithfulneſſe that we ought to vſe toward our neighbours.

c Keepe them as a moſt precious iewel.

d Haue them euer in remembrance.

4 So shalt thou find fauour and good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord w all thine heart, and leane not vnto thine owne wisedome.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: but feare the Lord and depart from euill.

8 So health shall be vnto thy e nauil, and marrow vnto thy bones.

9 f Honour the Lord with thy riches, and with the first fruits of all thine increase.

10 So shall thy barnes be filled with abundance, and thy presses shall g burst with new wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieued with his correction.

12 * For the Lord correcteth him, whom he loueth, euen as the father doeth the childe in whom he delighteth.

13 Blessed h is the man that findeth wisedome, and the man that getteth vnderstanding.

14 For the merchandise thereof is better then the merchandise of siluer, and the gaine thereof is better then gold.

15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.

16 Length of dayes is in her right hand, h and in her left hand riches and glory.

17 Her wayes are wayes of pleasure, and all her paths prosperity.

18 She is a tree i of life to them that lay hold on her, and blessed is hee that retaineth her.

19 The Lord by wisedome hath layd the k foundation of the earth, and hath established the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, and the cloudes drop down the dew.

21 My sonne, let not these things depart from thine eyes, but obserue wisedome and counsell.

22 So they shall be life to thy soule, and grace vnto thy l necke.

23 Then shalt thou walke safely by thy way, and thy foote shall not stumble.

24 If thou sleepest, thou shalt not bee afraid, and when thou sleepest, thy sleepe shall be sweete.

25 Thou shalt not feare for any sudden feare, neither for the l destruction of the wicked, when it commeth.

26 For the Lord shalbe for thine assurance, and shall preserue thy foote from taking.

27 ¶ Withhold not the good from m the owners thereof, though there bee power in thine hand to doe it.

28 Say not vnto thy neighbour, Goe and come againe, and to morrow I will giue thee, if thou now haue it.

29 ¶ Intend none hurt against thy neighbour, seeing hee dwelleth n without feare by thee.

30 ¶ Striue not with a man causelesse, when he hath done thee no harme.

31 ¶ Bee not * enuious for the wicked man, neither chuse any of his wayes.

32 For the froward is abomination vnto the Lord: but his p secret is with the righteous.

33 The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the righteous.

34 Surely he scorneth the q scorners, but he giueth grace vnto the humble.

35 The wise shal inherit glory: but fooles dishonour, though they be exalted.

CHAP. IIII.

1 Wisedome and her fruits ought to be searched. 14 The way of the wicked must be refused. 20 By the word of God, the heart, eyes, and course of life must be guided.

HEare, O ye children, the instruction of a a father, and giue care to learne vnderstanding.

2 For I doe giue you a good doctrine: therefore forsake ye not my law.

3 For I was my fathers sonne, tender and b deare in the sight of my mother,

4 When c he taught me, & sayd vnto me, Let thine heart holde fast my words: keepe my commandements, and thou shalt liue.

5 Get wisedom, get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forsake her not, and shee shall keepe thee: loue her, and she shall preserue thee.

7 d Wisedome is the beginning: get wisedome therefore: and aboue all thy possession get vnderstanding.

8 Exalt her, & she shal exalt thee: she shall bring thee to honour if thou embrace her.

9 She shall giue a comely ornament vnto thine head, yea, she shall giue thee a crowne of glory.

10 ¶ Heare, my sonne, and receiue my words, & the yeeres of thy life shalbe many.

11 I e haue taught thee in the way of wisedome, and led thee in the paths of righteousnesse.

12 When thou goest, thy gate shall not be f straite, and when thou runnest, thou shalt not fall.

13 Take hold of instruction, & leaue not: keepe her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoid it, and goe not by it: turne from it, and passe by.

16 For they cannot g sleepe, except they haue done euill, and their sleepe departeth, except they cause some to fall.

17 For they eate the bread of h wickednesse, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that i shineth more and more vnto the perfect day.

e By this part he comprehendeth the whole body, as by health he meaneth all the benefits promised in the Law both corporall and spirituall.

f As was commanded in the Law, Exod. 23. 19. Deut. 26. 2. and by this, they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandement.

g For to the faithful distributer, God giueth in greater abundance.

Heb. 12. 5. reuel. 3. 19.

h Meaning, that he that seeketh wisdome, that is, suffreth himselfe to be gouerned by the word of God, shall haue all prosperitie both corporall and spirituall.

i Which bringeth forth such fruit, that they that eate thereof, haue life: and he alludeth to the tree of life in Paradise.

k Hereby hee sheweth that this wisdome, whereof he speaketh, is euerlasting, because it was before al creatures, & that al things, euen the whole world were made by it.

‖ *Or, throate, reade chap. 2. 9.*

l For when God destroyeth the wicked, he will saue his, as he did Lot in Sodome.

m Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue neede of the vse thereof.

n That is, putteth his trust in thee.

o, Desire not to be like vnto him.

p That is, his couenant & fatherly affectiō which is hid and secret from the world.

q He will shew by his plagues that their iscornes shal turn to their own destruction, as Chap. 1. 26.

a He speaketh this in the person of a preacher and minister, which is as a father vnto the people, reade Chap. 1. 8.

b In Ebrew, it is Onely: for though she had three others, as 1. Chro 3. 5. yet so tenderly she loued Salomon, that he was vnto her as her onely sonne.

c Meaning, Dauid his father.

d He sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last study, or else care not for it at all.

e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

f Thou shalt walke at libertie without offence.

g Meaning, that to doe euill is more proper and naturall to the wicked then to sleepe, eate or drinke.

h Gotten by wicked meanes and cruell oppression.

i Signifying, that the godly increase dayly in knowledge and perfection, till they come to full perfection, which is, when they shall be ioyned to their head in the heauens.

19 The way of the wicked is as the darkneſſe: they know not wherein they ſhall fall.

20 ¶ My ſonne, hearken vnto my wordes, encline thine eare vnto my ſayings.

21 Let them not depart from thine eyes, but keepe them in the mids of thine heart.

22 For they are life vnto thoſe that finde them, and health vnto all their [k] fleſh.

23 Keepe thine heart with all diligence: for thereout commeth [l] life.

24 Put away from thee a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.

26 [m] Ponder the path of thy feet, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, but remoue thy foot from euill.

k That is, they ſhall haue health of body: vnder the which all other bleſſings promiſed in the Law, are conteined.

l For as the heart is either pure or corrupt, ſo is the whole courſe of mans life.

m Keepe a meaſure in all thy doings.

CHAP. V.

3 Whoredome forbidden. 9 And prodigalitie. 15 Hee willeth a man to liue on his labours, and to helpe others, 18 To loue his wife. 22 The wicked taken in their owne wickednes.

MY ſonne, hearken vnto my wiſedome, and encline thine eare vnto my ‖ knowledge,

2 That thou mayſt regard counſell, and thy lips obſerue knowledge.

3 For the lips [a] of a ſtrange woman drop as an honie combe, and her mouth is more ſoft then [b] oyle.

4 But the end of her is bitter as wormewood, and ſharpe as a two edged ſword.

5 Her [c] feet goe downe to death, and her ſteps take hold on hell.

6 She weigheth not the way of life: her paths are [d] moueable: thou canſt not know them.

7 Heare ye mee now therefore, O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, & come not neere the doore of her houſe,

9 Leſt thou giue thine [e] honour vnto others, and thy yeeres to the cruell:

10 Leſt the ſtranger ſhould be filled with thy ſtrength, & thy [f] labours be in the houſe of a ſtranger,

11 And thou mourne at thine end, (when thou haſt conſumed thy fleſh and thy body)

12 And ſay, How haue I hated inſtruction, and mine heart deſpiſed correction!

13 And haue not obeyed the voice of them that taught mee, nor enclined mine eare to them that inſtructed me!

14 I was almoſt brought into all euill in the mids of the Congregation & aſſembly.

15 ¶ Drinke the water of [h] thy ciſterne, and of the riuers out of the middes of thine owne well.

16 Let thy fountaines flow forth, and the riuers of waters in the ſtreetes.

17 But let them be thine, euen [i] thine onely, and not the ſtrangers with thee.

‖ Or, vnderſtanding.

a That is, an harlot, which giueth her ſelfe to another then to her husband.

b By oyle and hony he meaneth flattering and crafty enticements.

c All her doings leade to deſtruction.

d She hath euer new meanes to allure to wickedneſſe.

e That is, thy ſtrength and goods to her that will haue no pity vpon thee, as is read of Samſon, and the prodigall ſonne.

f The goods gotten by thy trauell.

g Although I was faithfully inſtructed in the truth, yet had I almoſt fallen to vtter ſhame and deſtruction, notwithſtanding my good bringing vp in the aſſembly of the godly.

h He teacheth vs ſobrietie, exhorting vs to liue of our owne labours, and to be beneficiall to the godly that want.

i Diſtribute them not to the wicked and infidels, but reſerue them for thy ſelfe, thy family, and them that are of the houſhold of faith.

18 Let thy [k] fountaine be bleſſed, and reioyce with the wife of thy [l] youth.

19 Let her be as the louing hinde, and pleaſant roe: let her breaſts ſatiſfie thee at all times, and delight in her loue continually.

20 For why ſhouldeſt thou ‖ delight, my ſonne, in a ſtrange woman, or embrace the boſome of a ſtranger?

21 For the wayes of man are before the [m] eyes of the Lord, & he pondreth all his paths.

22 His owne iniquities ſhal take the wicked himſelfe, and he ſhall be holden with the cordes of his owne ſinne.

23 He ſhall [n] die for fault of inſtruction and ſhall goe aſtray through his great folly.

k Thy children which ſhal come of thee in great abundance, ſhewing that God bleſſeth mariage, & curſeth whoredome.

l Which thou didſt marry in thy youth.

‖ *Or, goe aſtray with a ſtranger.*

m He declareth that except man doe ioyne to his wife both in heart and in outward conuerſation, that he ſhall not eſcape the iudgements of God.

n Becauſe he wil not giue eare to Gods word and be admoniſhed.

CHAP. VI.

1 Inſtruction for ſureties. 6 The ſlothfull and ſluggiſh is ſtirred to worke. 12 He deſcribeth the nature of the wicked. 16 The things that God hateth. 20 To obſerue the word of God. 24 To flee adulterie.

MY ſonne, if thou be ſurety for thy neighbour, and haſt ſtricken hands with the ſtranger,

2 Thou art [a] ſnared with the wordes of thy mouth: thou art euen taken with the wordes of thine owne mouth.

3 Doe this now, my ſonne, and deliuer thy ſelfe: ſeeing thou art come into the hand of thy neighbour, goe and humble thy ſelfe, and ſollicite thy friends.

4 Giue no ſleepe to thine eyes, nor ſlumber to thine eye lids.

5 Deliuer thy ſelfe as a Doe from the hand of the hunter, and as a bird from the hand of the fouler.

6 ¶ Goe to [b] the Pilmire, O ſluggard: behold her wayes, and be wiſe.

7 For ſhee hauing no guide, gouernour, nor ruler,

8 Prepareth her meate in the ſummer, and gathereth her food in harueſt.

9 How long wilt thou ſleepe, O ſluggard? when wilt thou ariſe out of thy ſleepe?

10 *Yet a little ſleepe, a little ſlumber, [c] a little folding of the hands to ſleepe.

11 Therefore thy pouertie commeth as one that [d] trauaileth by the way, and thy neceſſitie like [e] an armed man.

12 The vnthriftie man [f] and the wicked man walketh with a froward mouth.

13 Hee maketh a ſigne with his eyes, hee ‡ ſignifieth with his feet: hee [g] inſtructeth with his fingers.

14 Lewd things are in his heart: he imagineth euill at all times, and raiſeth vp contentions.

15 Therefore ſhall his deſtruction come ſpeedily: he ſhalbe deſtroyed ſuddenly without recouery.

16 ¶ Theſe ſixe things doeth the Lord hate: yea, his ſoule abhorreth ſeuen:

17 The hautie eyes, a lying tongue, and the hands that ſhed innocent blood,

a He forbiddeth vs not to become ſurety one for an other, according to the rule of charity, but that we conſider for whom and after what ſort, ſo that the creditor may not be defrauded.

b If the word of God cannot inſtruct thee, yet learne at the little pilmire to labour for thy ſelfe, and not to burden others. *Chap 24.33.*

c He expreſſeth liuely the nature of the ſluggards, which though they ſleepe neuer ſo long, yet haue neuer enough, but euer ſeeke occaſions thereunto.

d That is, ſuddenly, and when thou lookeſt not for it.

e It ſhall come in ſuch ſort as thou art not able to reſiſt it.

f He ſheweth to what inconuenience the idle perſons & ſluggards come, by calling them vnthriftie, or the men of Belial, and ſlanderous.

‡ *Ebr. ſpeaketh.*

g Thus all his geſture tendeth to wickednes.

18 An

18 An heart that imagineth wicked enterpriſes, h feete that be ſwift in running to miſchiefe,

19 A falſe witneſſe that ſpeaketh lies, and him that raiſeth vp cõtentions among ‖ brethren.

20 ¶ My ſonne, keepe thy fathers commandement, and forſake not thy mothers inſtruction.

21 Binde them alway vpon thine i heart, and tie them about thy necke.

22 It ſhall leade thee, when thou walkeſt: it ſhall watch for thee when thou ſleepeſt, and when thou wakeſt it ſhal talke with thee.

23 For the k commandement is a lanterne, and inſtruction a light: and l corrections for inſtruction are the way of life,

24 To keepe thee from the wicked woman, and from the flattery of the tongue of a ſtrange woman.

25 Deſire not her beauty in thine heart, neither let her take thee with her m eye lids.

26 For becauſe of the whoriſh woman, a man is brought to a morſell of bread, & a woman wil hunt for the pretious life of a man.

27 n Can a man take fire in his boſome, and his clothes not be burnt?

28 Or can a man goe vpon coales, and his feet not be burnt?

29 So he that goeth in to his neighbours wife ſhall not be innocent, whoſoeuer toucheth her.

30 Men doe not o deſpiſe a thiefe, when he ſtealeth, to ſatiſfie his p ſoule, becauſe hee is hungry.

31 But if he be found, he ſhal reſtore ſeuen fold, or he ſhall giue all the ſubſtance of his houſe.

32 But he that committeth adultery with a woman, he ‡is deſtitute of vnderſtanding: he that doeth it, deſtroyeth his owne ſoule.

33 He ſhal find q a wound and diſhonour, and his reproch ſhall neuer be put away.

34 For ielouſie is the rage of a man: therfore hee will not r ſpare in the day of vengeance.

35 He cannot beare the ſight of any ranſome: neither will he conſent, though thou augment the gifts.

h Meaning, the raging affections which carie a man away in ſuch ſort, that he cannot tell what he doeth.

‖ *Or, neighbours.*

i Reade 6. chap. 3. 3.

k By the commandement he meaneth the word of God: and by the inſtruction, the preaching and declaration of the ſame, which is committed to the Church.

l And reprehenſions when the word is preached bring vs to life.

m With her wanton lookes and geſture.

n Meaning, that ſhee will neuer ceaſe till ſhee haue brought thee to beggery, and then ſeeke thy deſtruction.

o He approueth not theft, but ſheweth that it is not ſo abominable as whoredome, foraſmuch as theft might be redeemed: but adultery was a perpetual infamie, and death by the Law of God.

p Meaning, for very neceſſity.

‡ *Ebr. faileth in heart.*

q That is, death appointed by the Law.

r He ſheweth that man by nature ſeeketh his death that hath abuſed his wife, and ſo concludeth, that neither Gods Law, nor the Law of nature admitteth any ranſome for adultery.

CHAP. VII.

1 *An exhortation to wiſedome & to the word of God,* 5 *which will preſerue vs from the harlot,* 6 *whoſe maners are deſcribed.*

MY ſonne, keepe my wordes, and hide my commandements with thee.

2 Keepe my commandements, and thou ſhalt liue, and mine inſtruction as the a apple of thine eyes.

3 Binde them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wiſedome, Thou art my ſiſter: & call vnderſtanding thy kinſewoman,

5 That they may keepe thee from the ſtrange woman, euen from the ſtranger that is ſmooth in her wordes.

a By this diuerſitie of words he meaneth that nothing ought to be ſo deare vnto vs, as the word of God, nor that we looke on any thing more, nor minde any thing ſo much.

6 ¶ b As I was in the window of mine houſe, I looked through my window,

7 And I ſaw among the fooles, and conſidered among the children a young man deſtitute of vnderſtanding,

8 Who paſſed through the ſtreete by her corner, and went toward her houſe,

9 In the twilight in the euening, when the night began to be c blacke and darke.

10 And behold, there met him a woman, with an harlots ‖ behauiour, and ‖ ſubtill in heart.

11 (She is d babbling and lowd: whoſe feete cannot abide in her houſe.

12 Now ſhe is without, now in the ſtreets, and lieth in wait at euery corner)

13 So ſhe caught him and kiſſed him, and ‡ with an impudent face ſaid vnto him,

14 I haue e peace offerings: this f day haue I payed my vowes.

15 Therefore came I forth to meet thee, that I might ſeeke thy face: & I haue found thee.

16 I haue dect my bed with ornaments, ‖ carpets, and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cynamom.

18 Come, let vs take our fill of loue vntil the morning: let vs take our pleaſure in dalliance.

19 For mine huſband is not at home: hee is gone a iourney farre off.

20 He hath taken ‡ with him a bag of ſiluer, & will come home at the day appointed.

21 Thus with her great craft ſhe cauſed him to yeeld, and with her flattering lips ſhe entiſed him.

22 And he followed her ſtraight wayes, as an g oxe that goeth to the ſlaughter, and h as a fole to the ſtocks for correction,

23 Till a dart ſtrike through his liuer, as a bird haſteth to the ſnare, not knowing that ‡ he is in danger.

24 ¶ Heare me now therfore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For ſhee hath cauſed many to fall downe wounded, and the i ſtrong men are all ſlaine by her.

27 Her houſe is the way * vnto the graue, which goeth downe to the chambers of death.

b Salomon vſeth this parable to declare their folly that ſuffer themſelues to be abuſed by harlots.

c Hee ſheweth that there was almoſt none ſo impudent, but they were afraid to be ſeene, and alſo their owne conſciences did accuſe them, which cauſed them to ſeeke the night to couer their filthineſſe.

‖ *Or, a garment,* ‖ *Or, hid.*

d He deſcribeth certaine conditions, which are peculiar to harlots.

‡ *Ebr. ſhe ſtrengthened her face.*

e Becauſe that in peace offerings a portion returned to them that offred, ſhe ſheweth him that ſhe hath meate at home to make good cheere with: or els ſhe would vſe ſome cloke of holines, till ſhe had gotten him in her ſnares.

f Which declareth that harlots outwardly will ſeeme holy and religious: both becauſe they may the better deceiue others, and alſo thinking by obſeruing of ceremonies and offerings to make ſatisfaction for their ſinnes. ‖ *Or, carued worke.* ‡ *Ebr. in his hand.*

g Which thinking hee goeth to the paſture, goeth willingly to his owne deſtruction.

h Which goeth chearefully, not knowing that he ſhalbe chaſtiſed. ‡ *Ebr. it is for his life.*

i Neither wit nor ſtrength can deliuer them that fall into the hands of the harlot. *Chap. 2. 18.*

CHAP. VIII.

1 *Wiſedome declareth her excellencie,* 11 *Riches,* 15 *Power,* 22 *Eternitie.* 32 *She exhorteth all to loue and follow her.*

DOeth * not a wiſedome cry? and vnderſtanding vtter her voyce?

2 She ſtandeth in the top of the hie places by the way in the place of the paths.

Chap. 1. 20.

a Salomõ declareth that man is cauſe of his own perdition, & that he can pretend no ignorance, foraſmuch as God calleth to all men by his word & by his works, to follow vertue, and to flee from vice.

3 She

3 Shee crieth beſides [b] the gates before the citie at the entry of the doores,

4 O men, I call vnto you, and vtter my voyce to the children of men.

5 O yee fooliſh men, vnderſtand wiſedome, and yee, O fooles, be wiſe in heart.

6 Giue eare, for I will ſpeake of excellent things, and the opening of my lips ſhall teach things that be right.

7 For my mouth ſhall ſpeake the trueth, and my lips abhorre wickednes.

8 All the words of my mouth are righteous: there is no lewdneſſe, nor frowardneſſe in them.

9 They are all [c] plaine to him that will vnderſtand, & ſtreight to them that would find knowledge.

10 Receiue mine inſtruction and not ſiluer, and knowledge rather then fine gold.

11 For wiſedome is better then precious ſtones: and all pleaſures are not to bee compared vnto her.

12 I wiſedom dwel with [d] prudence, and I find forth knowledge and counſels.

13 The feare of the Lord is to hate [e] euil, as pride, and arrogancie, and the euill way: and a mouth that ſpeaketh lewd things, I do hate.

14 I haue counſell and wiſedome: I am vnderſtanding, and I haue ſtrength.

15 By mee Kings [f] reigne, and princes decree iuſtice.

16 By mee princes rule, and the nobles, and all the iudges of the earth.

17 I loue them that loue mee: and they that ſeeke me [g] early, ſhall find me.

18 Riches and honour are with me: [h] euen durable riches and righteouſnes.

19 My fruit is better then gold, euen then fine gold, and my reuenues better then fine ſiluer.

20 I cauſe to walke in the way of righteouſneſſe, and in the middes of the pathes of [i] iudgement,

21 That I may cauſe them that loue me, to inherite ſubſtance, and I will fill their treaſures.

22 The Lord hath poſſeſſed me in the beginning of his way: I was [k] before his works of old.

23 I was ſet vp from euerlaſting, from the beginning, and before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were ſetled: and before the hilles was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the duſt in the world.

27 When hee prepared the heauens, I was [l] there, when hee ſet the compaſſe vpon the deepe:

28 When hee eſtabliſhed the cloudes aboue, when he confirmed the fountaines of the deepe:

29 When hee gaue his decree to the ſea, that the waters ſhould not paſſe his commandement, when he appointed the foundations of the earth,

30 Then was I with him, as a [m] nourſher: and I was dayly his delight reioycing alway before him,

31 And tooke my [n] ſolace in the compaſſe of [o] his earth: and my delight is with the children of men.

32 Therefore now hearken, O children, vnto mee: for bleſſed are they that keepe my wayes.

33 Heare inſtruction, and be ye wiſe, and refuſe it not: bleſſed is the man that heareth me, watching dayly at my gates, and giuing attendance at the poſtes of my doores.

34 For he that findeth mee, findeth life, and ſhall obtaine fauour of the Lord.

35 But he that ſinneth againſt me, hurteth his own ſoule: & all that hate me, loue death.

b Where the people did moſt reſort, and which was the place of iuſtice.

c Meaning, that the word of God is eaſie vnto all that haue a deſire vnto it, & which are not blinded by the prince of this world.

d That is, except a man haue wiſedome, which is the true knowledge of God, he can neither be prudent nor good counſeller.

e So that he that doeth not hate euill, feareth not God.

f Whereby he declareth that honours, dignity or riches come not of mans wiſdome or induſtrie, but by the prouidence of God.

g That is, ſtudie the word of God diligently, and with a deſire to profite.

h Signifying, that he chiefly meaneth the ſpirituall treaſures & heauenly riches.

i For there can be no true iuſtice or iudgement, which is not directed by this wiſedome.

k He declareth hereby the diuinitie and eternitie of this wiſedome, which he magnifieth and praiſeth through this booke: meaning thereby the eternall Sonne of God Ieſus Chriſt our Sauiour, whō S Iohn calleth the Word, that was in the beginning, Ioh. 1.1

l He declareth the eternitie of the Sonne of God, which is meant by this word Wiſedome, who was before all time, and euer preſent with the Father.

m Some reade a chiefe worker: ſignifying that this Wiſedome, euen Chriſt Ieſus was equall with God his Father, and created, preſerueth, and ſtill worketh with him, as Ioh. 5.17.

n Whereby is declared that the worke of the creation was no paine, but a ſolace vnto the wiſedom of God.

o By earth he meaneth man, which is the worke of God in whom wiſedome tooke pleaſure: in ſo much as for mans ſake the Diuine Wiſedome tooke mans nature, and dwelt among vs, and filled vs with vnſpeakeable treaſures, and this is that ſolace and paſtime whereof is here ſpoken.

CHAP IX.

3 Wiſedome calleth all to her feaſt. 7 The ſcorner will not bee corrected. 10 The feare of God. 13 The conditions of the harlot.

WIſedome hath built her [a] houſe, and hewen out her [b] ſeuen pillars.

2 She hath killed her victailes, drawen her wine, and prepared [c] her table.

3 Shee hath ſent forth her [d] maydens, and crieth vpon the higheſt places of the city, ſaying,

4 Who ſo is [e] ſimple, let him come hither, and to him that is deſtitute of wiſedome, ſhe ſaith,

5 Come and eate of my [f] meate, & drinke of the wine that I haue drawen.

6 Forſake your way ye fooliſh, and ye ſhall liue: & walke in the way of vnderſtanding.

7 Hee that reprooueth a ſcorner, purchaſeth to himſelfe ſhame: and he that rebuketh the wicked, getteth himſelfe a blot.

8 Rebuke not a [h] ſcorner, leſt he hate thee, but rebuke a wiſe man, and he will loue thee.

9 Giue admonition to the wiſe, and he will be the wiſer: teach a righteous man, and he will increaſe in learning.

10 The beginning of wiſedom is the feare of the Lord, and the knowledge of holy things, is [i] vnderſtanding.

11 For thy dayes ſhall be multiplied by mee, and the yeeres of thy life ſhall be augmented.

12 If thou be wiſe, thou ſhalt be wiſe for [k] thy ſelfe, and if thou bee a ſcorner, thou alone

a Chriſt hath prepared him a Church.

b That is, many chiefe ſtayes and principall parts of his Church, as were the Patriarkes, Prophets, Apoſtles, Paſtors and Doctors.

c He compareth wiſedome with great princes that keepe open houſe for all that come.

d Meaning, true preachers, which are not infected with mans wiſedome.

e He that knoweth his owne ignorance and is void of malice.

f By the meate and drinke, is meant the word of God, and the miniſtration of the Sacraments, whereby God nouriſheth his ſeruants in his houſe, which is the Church.

g For the wicked will contemne him and labour to defame him.

h Meaning, them that are incorrigible, which Chriſt calleth dogges and ſwine: or he ſpeaketh this in comparſon, not that the wicked ſhould not be rebuked, but he ſheweth their malice, and the ſmall hope of profite.

i Hee ſheweth what true vnderſtanding is, to know the will of God in his word, which is meant by holy things.

k Thou ſhalt haue the chiefe profit and commodity thereof.

alone shalt suffer.

13 ¶ [l] A foolish woman is troublesome: she is ignorant, and knoweth nothing.

14 But shee sitteth at the doore of her house, on a seat in the high places of the city,

15 To call them that passe by the way, that goe right on their way, saying,

16 Who so is simple, let him come hither, and to him that is destitute of wisedome, she sayth also,

17 Stollen waters are sweet, and hid bread is pleasant.

18 But he knoweth not, that the dead are there, and that her ghests are in the depth of hell.

l By the foolish woman, some vnderstand the wicked preachers, who counterfeit the word of God, as appeareth verse 16. which were the words of the true preachers, as ver. 4 but their doctrine is but as stollen waters: meaning, that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they themselues boast thereof.

CHAP. X.

In this Chapter & all that follow vnto the thirtieth the wise man exhorteth by diuers sentences, which he calleth parables, to follow vertue and flee vice: and sheweth also what profit commeth of wisedome, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF SALOMON.

A Wise [a] sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother.

2 The treasures of [a] wickednesse profite nothing: but righteousnesse deliuereth from death.

3 The Lord will [b] not famish the soule of the righteous: but hee casteth away the substance of the wicked.

4 A ‖ slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in summer, is the sonne of wisedome: but hee that sleepeth in haruest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of [c] the wicked.

7 The memorial of the iust shall be blessed: but the name of the wicked shall [d] rot.

8 The wise in heart will receiue commandements: but the foolish in ‡talke shall be beaten.

9 He that walketh vprightly, walketh ‖ boldly: but he that peruerteth his wayes, shalbe knowen.

10 He that [e] winketh with the eye, worketh sorrow, and he that is [f] foolish in talke, shalbe beaten.

11 The mouth of a righteous man is a wellspring of life: but iniquity couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: * but loue couereth all trespasses.

13 In the lippes of him that hath vnderstanding, wisedome is found, and [g] a rod shall be for the backe of him that is destitute of wisedome.

14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.

15 The rich mans goods are his [h] strong city: but the feare of ỹ needy is their pouerty.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regarded instruction, is in the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many wordes there cannot want iniquity: but he that refraineth his lips, is wise.

20 The tongue of the iust man is as fined siluer: but the heart of the wicked is little worth.

21 The lips of the righteous doe [i] feede many: but fooles shall die for want of wisedome.

22 The blessing of the Lord, it maketh rich, and he doth adde [k] no sorowes with it.

23 It is as a pastime to a foole to doe wickedly: but wisedome is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will graunt the desire of the righteous.

25 As the whirlewinde passeth, so is the wicked no more: but the righteous is as an euerlasting foundation.

26 As vineger is to the teeth, and as smoke to the eyes, so is the slouthfull to them that [l] send him.

27 The feare of the Lord increaseth the dayes: but the yeeres of the wicked [m] shall be diminished.

28 The patient abiding of the righteous shall be gladnesse: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquity.

30 The righteous shall [n] neuer be remoued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitful in wisedome: but the tongue of the froward shalbe cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.

CHAP. XI.

FAlse [a] balances are an abomination vnto the Lord: but a perfect ‡ weight pleaseth him.

2 When pride commeth, then commeth [b] shame: but with the lowly is wisedome.

3 The vprightnesse of the iust shal guide them: but the frowardnesse of the transgressors shall destroy them.

4 * Riches auaile not in the day of wrath: but righteousnes deliuereth from death.

5 The righteousnes of the vpright shall direct his way: but the wicked shall fall in his owne wickednes.

6 The righteousnes of the iust shall deliuer them: but the transgressors shall be taken in their owne wickednes.

7 * When a wicked man dieth, his hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his [c] stead.

9 An [d] hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperity of the righthteous the citie

a Chap. 15. 20.
a That is, wickedly gotten.
b Though he suffer the iust to want for a time, yet he will send him comfort in due season.
‖ Or, deceitfull.
c When their wickednes shall be discouered, they shalbe as dumbe, and not know what to say.
d Shall be vile and abhorred both of God and man contrary to their owne expectation, which thinke to make their name immortall.
‡ Ebr. lips.
‖ Or. surely.
e He that beareth a faire countenance, and imagineth mischiefe in his heart, as Chap. 6. 13.
f For the corruption of his heart is knowen by his talke.
1. Cor. 13. 4.
1. pet. 4. 8.
g That is, God will find him out to punish him.
h And so maketh him bold to doe euill, whereas pouertie bridleth the poore from many euill things.

i For they speake trueth and edifie many by exhortations, admonition and counsel.
k Meaning, that all worldly things bring care and sorow, whereas they that feele the blessings of God, haue none.

l He is but a trouble & griefe to him that letteth him about any busines.
m The time of their prosperity shalbe short because of their great fal, though they seeme to liue long.
n They enioy in this life by faith and hope, their euerlasting life.

a Vnder this word he condemneth all false weights, measures and deceit.
‡ Ebr. stone.
b When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion. Ezek. 7. 19. ecclus 5. 1. Wisd. 5. 15.
c That is, shall enter into trouble.
d A dissembler that pretendeth friendship, but is a priuy enemie.

citie [a] reioyceth, and when the wicked perish, there is ioy.

11 By the ‖ blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisedom: but a man of vnderstanding will keepe [f] silence.

13 He that goeth about as a slanderer, discouereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many [g] counsellers are, there is health.

15 He shalbe sore vexed, that is surety for a [h] stranger, and hee [i] that hateth suretiship, is sure.

16 A ‖ gracious woman attaineth honor, and the strong men attaine riches.

17 He that is mercifull, [k] rewardeth his owne soule: but he that troubleth his owne ‖ flesh, is cruell.

18 The wicked worketh a deceitfull worke: but he that soweth righteousnes, shal receiue a sure reward.

19 As righteousnesse leadeth to life, so hee that followeth euill, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delight.

21 [l] Though hand ioyne in hand, the wicked shall not be vnpunished: but the seede of the righteous shall escape.

22 As a iewell of gold in a swines snout: so is a faire woman, which ‖ lacketh discretion.

23 The desire of the righteous is onely good: but the hope of the wicked [m] is indignation.

24 There is that scattereth, and [n] is more increased: but he that spareth more [o] then is right, surely commeth to pouerty.

25 The ‡ liberal person shal haue plenty: and he that watereth, shall also haue raine.

26 Hee that withdraweth the corne, the people will curse him: but blessing shalbe vpon the head of him that [p] selleth corne.

27 Hee that seeketh good things, getteth fauour: but he that seeketh euill, it shall come to him.

28 He that trusteth in his riches, shall fal: but the righteous shall flourish as a leafe.

29 He that troubleth his owne [q] house, shall inherit the winde, and the foole shall be [r] seruant to the wise in heart.

30 The fruit of the righteous is as a tree of life, and he that [s] winneth soules, is wise.

31 Behold, the righteous shalbe [t] recompensed in the earth: how much more the wicked and the sinner?

e The countrey is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away.
‖ *Or, prosperitie.*
f Will not make light report of others.
g Where God giueth store of men of wisedom and counsell.
h Whose conuersation hee knoweth not.
i He that doth not without iudgement and consideration of the circumstances, put himselfe in danger, as Chap. 6. 1.
‖ *Or, modest.*
k Is both good to himselfe and others.
‖ *Or, neighbour.*
l Though they make neuer so many friends, or thinke themselues neuer so sure, yet they shal not escape.
‖ *Or, in of vncomely behauiour.*
m They can looke for nothing but Gods vengeance.
n Meaning them that giue liberally, whom God blesseth.
o That is, the niggard.
‡ *Ebr. the soule of blessing shalbe made fat.*
p That prouideth for the vse of them that are in necessitie.
q The couetous men that spare their riches to the hinderance of their families, shalbe depriued thereof miserably.
r For though the wicked bee rich, yet they are but slaues to the godly, which are the true possessours of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shall be punished as he deserueth, 1. Pet. 4. 18.

CHAP. XII.

HE that loueth instruction, loueth knowledge: but hee that hateth correction, is a foole.

2 A good man getteth fauour of the Lord: but the man of wicked imaginations will he condemne.

3 A man cannot bee established by wickednesse: but the [a] root of the righteous shall not be moued.

4 A ‡ vertuous woman is the crowne of her husband: but she that maketh him ashamed, is a corruption in his bones.

5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in wait for blood: but the mouth of the righteous will [b] deliuer them.

7 God ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shalbe commended for his wisedome: but the froward of heart shall bee despised.

9 Hee that is despised, [c] and is his owne seruant, is better then he that boasteth himselfe, and lacketh bread.

10 A righteous man [d] regardeth the life of his beast: but the mercies of the wicked are cruell.

11 * He that tilleth his land, shalbe satisfied with bread: but he that followeth the idle, is destitute of ‖ vnderstanding.

12 The wicked desireth the [e] net of euils: but the [f] roote of the righteous giueth fruit.

13 The euill man is snared by the wickednesse of his lips, but the iust shall come out of aduersitie.

14 A man shall bee satiate with good things by the fruit of his mouth, and the recompense of a mans hands shal God giue vnto him.

15 The way of a foole is [g] right in his owne eyes: but hee that heareth counsell, is wise.

16 A foole in a day shall bee knowen by his anger: but hee [h] that coureth shame, is wise.

17 Hee that speaketh trueth, will shew righteousnesse: but a false witnesse vseth deceit.

18 * There is that speaketh words like the pickings of [i] a sword: but the tongue of wise men is health.

19 The lippe of trueth shall be stable for euer: but a lying tongue varieth incontinently.

20 Deceit is in the heart of them that imagine euill, but to the counsellers of peace shalbe ioy.

21 There shall none iniquity come to the iust: but the wicked are full of euill.

22 The lying lips are an abomination to the Lord: but they that deale truely, are his delight.

23 A wise man concealeth knowledge: but the heart of the foles publisheth foolishnes.

24 * The hand of the diligent shall beare rule: but the idle shalbe vnder tribute.

25 Heauinesse in the heart of man doeth bring it downe: but a * good word reioyceth it.

26 The righteous is [l] more excellent then his neighbour: but the way of the wicked will

a They are so grounded in the fauour of God, that their root shall prosper continually.
‡ *Ebr. strong or painefull.*
b As their conscience is vpright, so shall they be able to speake for themselues against their accusers.
c The poore man that is contemned, and yet liueth of his own trauaile.
d Is mercifull euen to the very beast that doeth him seruice.
Chap. 28. 19.
ecclus 20. 27.
‖ *Or, defence.*
e Continually imagineth meanes how to doe harme to others.
f Meaning their heart within, which is vpright and doeth good to all.
g He standeth in his owne conceit, and condemneth all others in respect of himselfe.
h Which brideleth his affections.
Chap. 14. 5.
i Which seeke nothing more then to prouoke others to anger.

Chap 10. 4.
k That is, words of comfort or a cheereful mind, which is declared by his words, reioyceth a man, as a couetous mind killeth him.
l That is more liberal in giuing.

m Although he get much by vnlawfull meanes, yet will he not spend it vpon himselfe.

will deceiue them.

27 The deceitfull man roasteth not that hee [m] tooke in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousnes, and in that pathway there is no death.

CHAP. XIII.

A Wise sonne will obey the instruction of his father: but a scorner will heare no rebuke.

2 A man shal eat good things by the fruit [a] of his mouth: but the soule of the trespassers shall suffer violence.

3 He that keepeth his mouth, keepeth his life: but he that openeth his lips, destruction shalbe to him.

4 The sluggard [b] lusteth, but his soule hath nought: but the soule of the diligent shall haue plenty.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnesse preserueth the vpright of ‡ life: but wickednesse ouerthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man will giue his riches for the ransome of his life: but the poore [c] cannot heare the reproch.

9 The light of the righteous reioyceth: but the candle of the wicked shalbe put out.

10 Onely by pride [d] doth man make contention: but with the well aduised is wisedome.

11 The [e] riches of vanity shall diminish: but hee that gathereth with the [f] hand, shall increase them.

12 The hope that is deferred, is the fainting of the heart: but when the desire commeth, it is as a tree of life.

13 He that despiseth [g] the word, he shalbe destroyed: but he that feareth the commaundement, he shalbe rewarded.

14 The instruction of a wise man is as the welspring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.

16 Euery wise man will worke by knowledge: but a fole wil spread abroad folly.

17 *A wicked messenger [h] falleth into euill: but a faithful ambassadour is preseruation.

18 Pouertie and shame is to him that refuseth instruction: but hee that regardeth correction, shall be honoured.

19 A desire accomplished delighteth the soule: but it is an abomination to fooles to depart from euill.

20 He that walketh with the wise, shalbe wise: but a companion of fooles shall be [i] afflicted.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his childrens children: and the [k] riches of the sinner is laid vp for the iust.

23 Much food is in the field of the [l] poore: but the field is destroyed without discretion.

24 *Hee that spareth his rod, hateth his sonne: but he that loueth him, chasteneth him betime.

25 The righteous eateth to the contentation of his mind: but the belly of the wicked shall want.

a If he vse his tongue to Gods glory, and the profite of his neighbour, God shall blesse him.
b He euer desireth, but taketh no paines to get any thing.
‡ Ebr. way.
c For his pouertie, he is not able to escape the threatnings, which the cruel oppressours vse against him.
d When as euery man contendeth to haue the preeminence, and wil not giue place to another.
e That is, goods euill gotten.
f That is, with his own labour.
g Meaning, the word of God, whereby he is admonished of his duetie. *Chap.* 25.13.
h Bringeth many inconueniences both to himselfe and to others.
i As his partaker of their wickednesse, and beareth with their vices, so shall he be punished alike as they are.
k. Reade Iob 27.16,17.
l God blesseth the labour of the poore, and consumeth their goods which are negligent, because they thinke they haue enough. *Chap.* 23.13. *Eccles.* 30.1.

CHAP. XIIII.

A Wise woman [a] buildeth her house: but the foolish destroyeth it with her owne hands.

2 *Hee that walketh in his [b] righteousnesse, feareth the Lord: but he that is lewde in his wayes, despiseth him.

3 In the mouth of the foolish is the [c] rod of pride: but the lippes of the wise preserue them.

4 Where none [d] oxen are, there the cribbe is emptie: but much increase commeth by the strength of the ore.

5 A faithfull witnesse will not lie: but a false record will speake lies.

6 A scorner [e] seeketh wisedome, and findeth it not: but knowledge is easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.

8 The wisedome of the prudent is to vnderstand his way: but the foolishnesse of the fooles is deceit.

9 The fole maketh a mocke [f] of sinne: but among the righteous there is fauour.

10 The heart knoweth the [g] bitternesse of his soule, and the stranger shal not meddle with his ioy.

11 The house of the wicked shall bee destroyed: but the tabernacle of the righteous shall flourish.

12 *There is a way that seemeth right to a man: but the issues thereof are the wayes of death.

13 Euen in laughing the heart is sorowfull, [h] and the end of that mirth is heauinesse.

14 The heart that declineth, [i] shall be satiate with his owne wayes: but a good man shall depart from him.

15 The foolish will beleeue euery thing: but the prudent will consider his steps.

16 A wise man feareth, & departeth from euill: but a foole rageth, and is careless.

17 He that is hastie to anger, committeth folly, and a ‡ subtile body is hated.

18 The foolish doe inherite folly: but the prudent are crowned with knowledge.

19 The euill shall bow before the good, & the wicked [k] at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friendes of the rich are many.

21 The sinner despiseth his neighbour: but hee that hath mercy on the poore, is blessed.

22 Doe not they erre that imagine euill? but to them that thinke on good things, shal be mercy and trueth.

23 In all labour there is abundance: but the talke of the lips bringeth onely want.

24 The crowne of the wise is their riches,

a That is, taketh paine to profit her family, and to doe that which concerneth her duetie in her house. *Iob* 12.4.
b That is, in vprightnesse of heart, and without hypocrisie.
c His proud tongue shall cause him to be punished.
d By the oxe is meant labour, and by the crib the barne, meaning, without labour there is no profit.
e For the maintenance of his own ambition, & not for Gods glory, as Simon Magus.
f Doeth not know the grieuousnesse thereof, nor Gods iudgements against the same.
g As a mans conscience is witnesse of his owne griefe: so another cannot feele the ioy and comfort which a man feeleth in himselfe. *Chap.* 16.25.
h He sheweth that the allurement vnto sinne seemeth sweete, but the ende thereof is destruction.
i He that forsaketh God shalbe punished, and made wearie of his sinnes wherein hee delighted.
‡ Ebr. the man of imaginations.
k If this come not dayly to passe, wee must consider that it is because of our sinnes, which let Gods working.

and the folly of fooles is foolishnesse.

25 A faithfull witnesse deliuereth soules: but a deceiuer speaketh lies.

26 In the feare of the Lord is an assured strength, and his children shall haue hope.

27 The feare of the Lord is as a wellspring of life to auoid the snares of death.

28 In the multitude of the [l] people is the honour of a king, and for the want of people commeth the destruction of the prince.

29 He that is slow to wrath, is of great wisedome: but he that is of an hastie mind, exalteth folly.

30 A sound heart is the life of the [‖] flesh: but enuie is the rotting of the bones.

31 *He that oppresseth the poore, reproueth him that made him: but hee honoureth him that hath mercie on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisedome resteth in the heart of him that hath vnderstanding, and is knowen [m] in the mids of fooles.

34 Iustice exalteth a nation, but [‖] sinne is a shame to the people.

35 The pleasure of a king is in a wise seruant: but his wrath shalbe toward him that is lewd.

CHAP. XV.

A *soft answere putteth away wrath: but grieuous words stirre vp anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooles *babbleth out foolishnesse.

3 The eyes of the Lord in euery place behold the euill and the good.

4 A wholesome tongue is as a tree of life: but the frowardnesse thereof is the breaking of the minde,

5 A foole despiseth his fathers instructiō: but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the reuenues of the wicked is [a] trouble.

7 The lips of the wise doe spread abroad knowledge: but the heart of the foolish doth not so.

8 The [b] sacrifice of the wicked is abomination vnto the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteousnesse.

10 Instruction is euil to him that [c] forsaketh the way, and he that hateth correction, shall die.

11 [d] Hell and destruction are before the Lorde: how much more the hearts of the sonnes of men?

12 A scorner loueth not him that rebuketh him, neither will he goe vnto the wise.

13 *A ioyfull heart maketh a cheerefull countenance: but by the sorow of the heart the minde is heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnesse.

15 All the dayes of the afflicted are euill: but a good ‡ conscience is a continuall feast.

16 *Better is little with the feare of the Lord, then great treasure & trouble therwith.

17 Better is a dinner of greene herbes where loue is, then a stalled oxe and hatred therewith.

18 *An angry man stirreth vp strife: but he that is slow to wrath, appeaseth strife.

19 The way of a slothfull man is as an hedge of [e] thornes: but the way of the righteous is plaine.

20 *A wise sonne reioyceth the father: but a foolish man despiseth his mother.

21 Foolishnesse is ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell thoughts come to nought: but [f] in the multitude of counsellers there is stedfastnesse.

23 A ioy commeth to a man by the answer of his mouth: & how good is a word s in due season?

24 The way of life is on high to the prudent, to auoid from hell beneath.

25 The Lord will destroy the house of the proud men: but hee will stablish the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord: but the pure haue [h] pleasant words.

27 Hee that is greedy of gaine, troubleth his owne house: but he that hateth gifts, shal liue.

28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euill things.

29 The Lord is far off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, & a good name maketh the bones fat.

31 The eare that hearkeneth to the [i] correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord is the instruction of wisedome: and before honour goeth [k] humility.

CHAP. XVI.

THE [a] preparations of the heart are in man: but the answere of the tongue is of the Lord.

2 All the wayes of a man are [b] cleane in his own eyes: but the Lord pondereth the spirits.

3 ‡ Commit thy works vnto the Lord, and thy thoughts shalbe directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of [c] euill.

5 All that are proud in heart, are an abomination to the Lord: though *hand ioyne in hand, he shall not be vnpunished.

6 By [d] mercy and trueth iniquity shalbe forgiuen, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 *Better is a little with righteousnesse,

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l That is, the strength of a king standeth in many people.

‖ Or, body.

Chap. 17. 5.

m Forasmuch as they are conuict thereby, and put to silence.

‖ Or, and the mercie of the people is a sacrifice for sinne.

Chap. 25. 15.

Verse 28.

a For though they haue much yet it is full of trouble & care.

b That thing is abominable before God, which the wicked thinke to be most excellent, and whereby they thinke most to be accepted.

c Hee that swarueth from the word of God, cannot abide to be admonished.

d There is nothing so deepe or secret, that can be hid from the eyes of God, much lesse mens thoughts.

Chap. 17. 22.

‡ Ebr. heart.

Psal. 37. 16.

e That is, he euer findeth some let or stay, and dare not goe forward.

Chap. 10. 1.

f Reade Chap. 11. 14.

g If we wil that our talk be comfortable, we must wait for time and season.

h That is, wholsome and profitable to the hearers.

i That suffereth himselfe to be admonished by Gods word, which bringeth life, and so amendeth.

k Meaning, that God exalteth none but them that are truely humbled.

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart, or such like, seeing that he is not able to speake a word, except God giue it him.

b He sheweth hereby, that man flattereth himself in his doings, calling that vertue which God termeth vice.

‡ Ebr. rolle.

c So that the iustice of God shall appeare to his glory, euen in the destruction of the wicked. Chap. 11. 21.

d Their vpright and repenting life shalbe a token that their sinnes are forgiuen. Chap. 15. 16. Psal. 37. 16.

then great reuenues without equitie.

9 The heart of man [e] purposeth his way: but the Lord doeth direct his steps.

10 A diuine sentence shall bee in the lips of the king: his mouth shall not transgresse in iudgement.

11 *A true weight and ballance are of the Lord: all the weights of the bagge are his [f] worke.

12 It is an abomination to kings to commit wickednesse: for the throne is established [g] by iustice.

13 Righteous lippes are the delight of kings, and the king loueth him that speaketh right things.

14 The wrath of a king is as [h] messengers of death: but a wise man will pacifie it.

15 In the light of the kings countenance is life: and his fauour is [i] as a cloude of the latter raine.

16 *How much better is it to get wisdome then gold? and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, and hee keepeth his soule that keepeth his way.

18 Pride goeth before destruction, and an high minde before the fall.

19 Better it is to be of humble mind with the lowly, then to diuide the spoiles with the proude.

20 Hee that is wise in his businesse shall find good: and *he that trusteth in the Lord he is blessed.

21 The wise in heart shall be called prudent: and [k] the sweetnesse of the lippes shall increase doctrine.

22 Vnderstanding is a welspring of life vnto them that haue it: and the [l] instruction of fooles is folly.

23 The heart of the wise guideth his mouth wisely, & addeth doctrine to his lips.

24 Faire wordes are as an hony combe, sweetnesse to the soule, & health to the bones.

25 *There is a way that seemeth right vnto man: but the issue therof are the wayes of death.

26 The person that trauaileth, trauaileth for himselfe: for his mouth ‡craueth it of him.

27 A wicked man diggeth vp euill, and in his lips is like [m] burning fire.

28 A froward person soweth strife: and a [s] taletteller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 [n] Hee shutteth his eyes to deuise wickednesse: hee moueth his lips, and bringeth euill to passe.

31 Age is a crowne of glory, when it is found in the way of [o] righteousnesse.

32 Hee that is slow vnto anger, is better then the mightie man: and hee that ruleth his owne minde, is better then hee that winneth a citie.

33 The lot is cast into the lappe: but the whole disposition thereof [p] is of the Lord.

e He sheweth the folly of man which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foot except God giue force. *Chap.*11.1.

f If they be true and iust they are Gods worke, & he delighteth therein, but otherwise if they be false they are the worke of the deuill, & to their condemnation that vse them.

g They are appointed by God to rule according to equitie and iustice.

h That is, he findeth out many meanes to execute his wrath.

i Which is most comfortable to the drie ground. *Deut.*11.14. *Chap.*8.10. *Psal.*125.1.

k The sweete wordes of consolation, which come forth of a godly heart.

l Either that which [f] wicked teach others, or els it is folly to teach them that are malitious. *Chap.*14.12.

‡*Ebr. boweth vpon him.*

m For he consumeth himselfe and others.

n With his whole endeuour he laboureth to bring his wickednesse to passe.

o That is, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.

p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.

CHAP. XVII.

BEtter is a drie morsell, if peace be with it, then an house full of [a] sacrifices with strife.

2 *A discreet seruant shall haue rule ouer a lewde sonne, and hee shall diuide the [b] heritage among the brethren.

3 As is the fining pot for siluer, & the fornace for gold, so the Lord tryeth the hearts.

4 The wicked giueth heed to false lips, and a liar hearkeneth to the naughty tongue.

5 *He that mocketh the poore, reproacheth him that made him: and he that reioyceth at destruction, shall not be vnpunished.

6 Childrens children are the crowne of the Elders: and the glory of the children are their fathers.

7 ‡High talke becommeth not a fole, much lesse a lying talke a prince.

8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth whithersoeuer it [c] turneth.

9 Hee that couereth a transgression, seeketh loue: but he that repeateth a matter, separateth the [d] prince.

10 A reproofe entreth more into him that hath vnderstanding, then an hundred stripes into a fole.

11 A seditious person seeketh onely euill, and a cruell [e] messenger shall be sent against him.

12 It is better for a man to meete a beare robbed of her whelpes, then a [f] fole in his folly.

13 *He that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife is as one that openeth the waters: therefore yer the contention be medled with, leaue off.

15 *He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.

16 Wherefore is there a [g] price in the hand of the fole to get wisdome, and he hath none heart?

17 A friend loueth at all times: and [h] a brother is borne for aduersity.

18 A man destitute of vnderstanding, [i] toucheth the hand, and becommeth suretie for his neighbour.

19 Hee loueth transgression that loueth strife: and he that exalteth his [k] gate, seeketh destruction.

20 The froward heart findeth no good: and he that hath a naughty tongue, shall fall into euill.

21 He that begetteth a fole, getteth himselfe sorow, and the father of a fole can haue no ioy.

22 *A ioyfull heart causeth good health: but a sorowfull mind drieth the bones.

23 A wicked man taketh a gift out of the [l] bosome to wrest the wayes of iudgement.

24 *Wisedome is in the face of him that hath vnderstanding: but the eyes of a fole are in the [m] corners of the world.

25 A foolish sonne is a griefe vnto his father, and a *heauines to her that bare him.

26 Surely it is not good to condemne the iust, nor that the Princes should smite such [n] for equity.

a For whereas were many sacrifices, there were many portions giuen to the people, wherewith they feasted. *Eccles.*10.16.

b That is, shall be made gouernour ouer the children. *Chap.*14.31.

‡*Ebr. the lip of excellencie.*

c The reward hath great force to gaine the hearts of men.

d He that admonisheth [g] prince of his fault, maketh him his enemy.

e By the messenger is meant such meanes as God vseth to punish the rebels.

f Whereby he meaneth [g] wicked in his rage, who hath no feare of God. *Rom.*12.17. 1.*Thes.*5.15. 1.*pet.*3.9. *Isa.*5.23. *chap.*24.24.

g What auaileth it the wicked to be rich, seeing he setteth not his mind to wisdom?

h So that he is more then a friend, euen a brother that helpeth in time of aduersity.

i Reade Chap. 6.1.

k Listeth vp himselfe aboue his degree. *Chap.*15.13.

l That is, secretly & out of the bosome of the rich. *Eccles.*2.14. *and* 8.1.

m That is, wandreth to and fro, and seeke not after wisedome. *Chap.*10.1.

n For their wel doing.

27 He that hath knowledge, spareth his words, and a man of vnderstanding is of an excellent spirit.

28 Euen a fole (when he holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

CHAP. XVIII.

a He that loueth wisdome, will separate himselfe from all impediments and giue himselfe wholly to seeke it.

b That is, that he may talke licenciously of whatsoeuer commeth to mind.

c Meaning, such one as contemneth all others.

d Which can neuer be drawen empty, but bring euer profit.

e That is, to fauour him and support him.

f They are soone beleeued, & enter most deepely.

g He sheweth what is the refuge of the godly against all troubles.

Chap. 10.15.
Chap. 16.18.
Eccles. 11 8.

h The mind can wel beare the infirmity of the body, but when the spirit is wounded, it is a thing most hard to sustaine.

i Getteth him liberty to speake, and fauour of them that are most in estimation.

k He that speaketh first, is best heard of the wicked iudge, but when his aduersary inquireth out the matter, it turneth to his shame.

l If a controuersie cannot otherwise be decided, it is best to cast lots to know whose the thing shalbe.

m Appeaseth their controuersie, which are so stout that cannot otherwise be pacified.

n Which for the strength thereof will not bow nor yeeld.

o By the vsing of the tongue well or euill, commeth the fruit thereof either good or bad.

FOR the desire thereof he will a separate himselfe to seeke it, and occupie himselfe in all wisedome.

2 A fole hath no delight in vnderstanding: but that his heart may be b discouered.

3 When the wicked commeth, then commeth c contempt, and with the vile man reproch.

4 The words of a mans mouth are like deepe d waters, and the wel spring of wisedome is like a flowing riuer.

5 It is not good to e accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A foles lips come with strife, and his mouth calleth for stripes.

7 A foles mouth is his owne destruction, and his lips are a snare for his soule.

8 The words of a talebearer are as flatterings, and they go downe into the f bowels of the belly.

9 He also that is slouthfull in his worke, is euen the brother of him that his a great waster.

10 The Name of the Lorde is a strong tower: the righteous runneth g vnto it, and is exalted.

11 *The rich mans riches are his strong city: and as a high wall in his imagination.

12 * Before destruction the heart of a man is haughty, and before glory goeth lowlinesse.

13 *He that answereth a matter before he heare it, it is folly and shame vnto him.

14 The spirit of a man will sustaine his infirmitie: but h a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.

16 A mans gift i enlargeth him, and leadeth him before great men.

17 k He that is first in his owne cause, is iust: then commeth his neighbour, and maketh inquiry of him.

18 The lot l causeth contentions to cease, and m maketh a partition among the mighty.

19 A brother offended is harder to winne then a strong citie, and their contentions are like the n barre of a palace.

20 With the fruit of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.

21 Death and life are in the power of the tongue, and they that o loue it, shall eate the fruit therof.

22 He that findeth a p wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that hath friends ought to shew himselfe friendly: for a friende is nearer then a brother.

p He that is ioyned with a vertuous woman in marriage, is blessed of the Lord, as Chap. 19. 14.

q That is, oftimes such are found, which are more ready to doe pleasure then hee that is more bound by duety.

CHAP. XIX.

BEtter * is the poore that walketh in his vprightnes, then he that abuseth his lips, and is a fole. *Chap.* 28.6.

2 For without knowledge the minde is not good, and he that hasteth with his feete, sinneth.

3 The foolishnesse of a man perverteth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 * A false witnesse shall not be vnpunished: and he that speaketh lies, shall not escape. *Deut.* 19.19. *Dan.* 13.62.

6 Many reuerence the face of the prince, and euery man is friend to him that giueth gifts.

7 All the brethren of the poore do hate him: how much more wil his friends depart farre from him? though hee bee instant a with words, yet they will not.

a To haue comfort of them.

8 He that possesseth vnderstanding, b loueth his owne soule, and keepeth wisedome to find goodnesse.

b He that is vpright in iudgement, findeth fauour with God.

9 A false witnesse shall not be vnpunished: and he that speaketh lies, shall perish.

10 c Pleasure is not comely for a fole, much lesse for a seruaunt to haue rule ouer Princes.

c The free vse of things is not to be permitted to him that cannot vse them aright.

11 The discretion of a man deferreth his anger: and his glory is to d passe by an offence.

d That is, to couer it by charity, and to do therein as may most serue to Gods glory.

12 * The kings wrath is like the roaring of a lion: but his fauour is like the dew vpon the grasse. *Chap.* 20.2.

13 * A foolish sonne is the calamity of his Father, * and the contentions of a wife are like a continuall e dropping. *Chap.* 17.21. *Chap.* 21.9.

e As raine that droppeth and rotteth the house.

14 Houle and riches are the inheritance of the Fathers, but * a prudent wife commeth of the Lord. *Chap.* 18.22.

15 Slouthfulnesse causeth to fall asleepe, and a deceitful person shalbe afamished.

16 He that keepeth the commandement, keepeth his owne soule: but he that despiseth his wayes, shall die.

17 He that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.

f Though for a time he giue place to counsel, yet soone after wil he giue place to his raging affections.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou f deliuer him, yet will his anger come againe

g Mans deuise shall not haue successe except God gouerne it, whose purpose is vnchangeable.

20 Heare counsel, and receiue instruction, that thou mayest be wise in thy latter end.

21 Many deuises are in a mans heart, but the counsell of the Lord shall stand.

h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not vertuous. *Chap.* 26. 15. *Chap* 21 11.

i That is, the simple and ignorant men learne, when they see the wicked punished.

k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meats & drinks.

a By wine here is meant him that is giuen to wine, and so by strong drinke. *Chap.* 19. 12.

b Putteth his life in danger.

c It is hard to find out: for it is as deepe waters whose bottome cannot be found, yet the wise man wil know a man either by his words or maners.

d Where righteous iudgement is executed, there sinne ceaseth, and vice dare not appeare. 1. *King.* 8. 46. 2. *chron.* 6. 36. *eccles.* 7. 22. 1. *ioh.* 1. 8.

* *Ebr. stone and stone, ephah and ephah.*

Chap. 27. 13.

f Teach him wit, that he cast not himselfe rashly into danger.

22 That that is to be desired of a man, is his [h] gwdnes, and a poore man is better then a liar.

23 The feare of the Lord leadeth to life: and he that is filled therewith, shal continue, and shall not be visited with euill.

24 * The slouthful hideth his hand in his bosome, and will not put it to his mouth againe.

25 * Smite a scorner, and the [i] foolish wil beware: and reproue the prudent, and he wil vnderstand knowledge.

26 He that destroyeth his father, or chaseth away his mother, is a lewde and shamefull child.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked [k] swalloweth vp iniquity.

29 But iudgements are prepared for the scorners, and stripes for the backe of the fooles.

CHAP. XX.

WIne [a] is a mocker, and strong drinke is raging: and whosoeuer is deceiued thereby is not wise.

2 * The feare of the King is like the roaring of a lyon: hee that prouoketh him vnto anger, [b] sinneth against his owne soule.

3 It is a mans honour to cease from strife: but euery foole will be medling.

4 The slouthfull will not plow, because of Winter: therfore shal he beg in Summer, but haue nothing.

5 The counsell in the heart of [c] man is like deepe waters: but a man that hath vnderstanding will draw it out.

6 Many men will boast, euery one of his owne goodnesse: but who can find a faithful man?

7 He that walketh in his integrity, is iust: and blessed shall his children be after him.

8 A King that sitteth in the throne of iudgement, [d] chaseth away all euill with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers ‡ weights, and diuers measures, both these [e] are euen abomination vnto the Lord.

11 A childe also is knowen by his doings, whether his worke bee pure and right.

12 The Lorde hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, least thou come vnto pouerty: open thine eyes, and thou shalt bee satisfied with bread.

14 It is naught, it is naught, sayeth the buyer: but when he is gone apart, hee boasteth.

15 There is gold, and a multitude of precous stones: but the lips of knowledge are a precious iewel.

16 * Take his [f] garment, that is surety for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweet to a man: but afterward his mouth shall be filled with grauell.

18 Establish thy thoughts by counsell: and by counsell make warre.

19 He that goeth about as a slanderer, discouereth * secrets: therfore meddle not with him that flattereth with his lips.

20 * He that curseth his Father or his Mother, his light shalbe put out in obscure darknesse.

21 An heritage is hastily gotten at the beginning, but the end thereof shall not bee blessed.

22 Say not thou, * I will recompense euill: but wait vpon the Lord, and hee shall saue thee.

23 * Diuers weights are an abomination vnto the Lord, and deceitfull ballances are not good.

24 * The steps of man are ruled by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to [g] deuoure that which is sanctified, and after the vowes to inquire.

26 A wise King scattereth the wicked, and causeth the [h] wheele to turne ouer them.

27 The [i] light of the Lord is the breath of man, and searcheth all the bowels of the belly.

28 * Mercie and trueth preserue the King: for his throne shalbe established with mercy.

29 The beautie of young men is their strength, and the glory of the aged is the gray head.

30 [k] The blewnesse of the wounde scoureth to purge the euill, and the stripes within the bowels of the belly.

Chap. 18. 13. *Exod.* 21. 17. *Ieuit.* 20. 9. *matth.* 15. 4. *Deut* 32. 35. *chap.* 17. 13. *and* 24. 29. *rom.* 12. 17. 1. *thes.* 5. 15. 1. *pet* 3. 9. *Chap.* 11. 1. *and verse* 10. *Ierem.* 10. 23.

g That is, to apply it, or take it to his owne vse, which was appointed to Gods, and then inquire how they may be exempted from the fault.

h Which was a kind of punishment then vsed.

i The word of God giueth life vnto man, and causeth vs to see and try the secrets of our dark hearts, Heb. 4. 12. *Chap.* 29. 14.

k Sharpe punishment that pearceth euen the inward parts, is profitable for the wicked, to bring them to amendment.

CHAP. XXI.

THe [a] Kings heart is in the hand of the Lord, as the riuers of waters: he turneth it whithersoeuer it pleaseth him.

2 Euery * way of a man is right in his owne eyes: but the Lorde pondereth the hearts.

3 * To do iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A hauty looke, and a proud heart, which is the ‖ [b] light of the wicked, is sinne.

5 The thoughts of the diligent do surely bring abundance: but [c] whosoeuer is hasty, commeth surely to pouerty.

6 * The gathering of treasures by a deceitfull tongue is vanity tossed to and fro of them that seeke death.

7 The [d] robbery of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some is peruerted and strange: but of the pure man, his worke is right.

a Though kings seeme to haue all things at commandement, yet are they not able to bring their owne purposes to passe any otherwise then God hath appointed: much lesse are the inferiours able. *Chap.* 16. 2. *Micah.* 6. 8.

‖ *Or, plowing.*

b That is, the thing whereby he is guided, or which he bringeth foorth as the fruit of his worke.

c Hee that goeth rashly about his businesse and without counsell. *Chap.* 13. 11.

d He meaneth this chiefly of Iudges and Princes, which leaue their vocation whereunto God hath called them, and poule their subiects to maintaine their lusts.

9 * It

9 *It is better to dwel in a corner of the house top, then with a contentious woman in a || wide house.

10 The soule of the wicked wisheth euill: and his neighbor hath no fauour in his eyes.

11 c When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receiue knowledge.

12 The righteous f teacheth the house of the wicked: but God ouerthroweth the wicked for their euill.

13 Hee that stoppeth his eare at the crying of the poore, he shall also cry and not bee heard.

14 g A gift in secret pacifieth anger, and a gift in the bosome great wrath.

15 It is ioy to the iust to doe iudgement: but destruction shalbe to the workers of iniquitie.

16 A man that wandreth out of the way of wisedome, shall remaine in the congregation of the dead.

17 He that loueth pastime, shalbe a poore man: and he that loueth wine and oyle, shall not be rich.

18 The h wicked shalbe a ransome for the iust, and the transgressour for the righteous.

19 *It is better to dwel in the wildernes, then with a contentious and angry woman.

20 In the house of the wise is a pleasant treasure and i oyle: but a foolish man deuoureth it.

21 He that followeth after righteousnes and mercy, shall findt life, righteousnes and glory.

22 A k wise man goeth vp into the city of the mighty, and casteth downe the strength of the confidence thereof.

23 Hee that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, hauty and scornefull is his name that worketh in his arrogancie wrath.

25 The desire of the slouthfull l slayeth him: for his hands refuse to worke.

26 Hee coueteth euermore greedily, but the righteous giueth, and spareth not.

27 The sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked mind?

28 *A false witnesse shall perish: but hee that heareth, m speaketh continually.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

30 There is no wisedome, neither vnderstanding, nor counsel against the Lord.

31 The horse is prepared against the day of battel: but saluation is of the Lord.

CHAP XXII.

A *Good name is to be chosen aboue great riches, and a louing fauour is aboue siluer and aboue gold.

2 *The rich and poore b meet together: the Lord is the maker of them all.

3 *A prudent man seeth the c plague, and hideth himselfe: but the foolish goe on still, and are punished.

4 The reward of humilitie, and the feare of God is riches, and glory and life.

5 Thornes and snares are in the way of the froward: but hee that regareth his soule, will depart farre from them.

6 Teach a child d in the trade of his way, and when hee is olde, hee shall not depart from it.

7 The rich ruleth the poore, and the borrower is seruant vnto the man that lendeth.

8 Hee that soweth iniquitie, shall reape affliction, and the e rodde of his anger shall faile.

9 He that hath a good f eye, hee shall be blessed: for hee giueth of his bread vnto the poore.

10 Cast out the scorner, and strife shall goe out: so contention and reproch shall cease.

11 Hee that loueth purenesse of heart for the grace of his lips, the g King shall be his friend.

12 The eyes of the Lord h preserue knowledge: but he ouerthroweth the words of the transgressour.

13 The slouthfull man saith, i A lion is without, I shall be slaine in the street.

14 The mouth of strange women is as a deepe pit: he with whom the Lord is angry, k shall fall therein.

15 Foolishnesse is bound l in the heart of a child: but the rod of correction shall driue it away from him.

16 He that oppresseth the poore to increase himselfe, and giueth vnto the rich, shall surely come to pouerty.

17 ¶ Encline thine eare, and heare the words of the wise, and apply thine heart vnto my knowledge.

18 For it shall bee pleasant, if thou keepe them in thy belly, and if they be directed together in thy lips.

19 That thy confidence may bee in m the Lord, I haue shewed thee this day: thou therefore take heed.

20 Haue not I written vnto thee n three times in counsell and knowledge,

21 That I might shew thee the assurance of the words of trueth to answere the words of trueth to them that send to thee?

22 Robbe not the poore, because hee is poore, neither oppresse the afflicted ‡in iudgement.

23 For the Lord * will defend their cause, and spoyle the soule of those that spoyle them.

24 Make o no friendship with an angry man, neither goe with the furious man.

25 Lest thou learne his waies, and receiue destruction to thy soule.

26 Be not thou of them that p touch the hand, nor among them that are suretie for debts.

27 If thou haue nothing to pay, why causest thou that he should take thy bed from vnder thee?

28 Thou shalt not * remoue the ancient bounds which thy fathers haue made.

29 Thou seest that a diligent man in his businesse standeth before kings, and standeth not before the base sort.

Chap. 19. 13. and 25. 24.

‖ Or, *in a great family.*

e Reade Chap. 19. 25.

f Though the godly admonish them both by words and example of life, yet the wicked will not amend, till God destroy them.

g To doe a pleasure to the angry man, pacifieth him.

h God shall cause that to fall on their owne heads, which they intended against the iust, by deliuering the iust, and putting the wicked in their places. *Eccles. 25. 18, 22.*

i Meaning, abundance of all things.

k Wisedome ouercommeth strength and confidence in worldly things.

l He thinketh to liue by wishing and desiring all things, but will take no paine to get ought. *Chap. 15. 8. isa. 1. 13. eccles. 34. 21. Chap. 10. 5.*

m He may boldly testifie the trueth that he hath heard.

Eccles. v. 3.

a Which commeth by well doing. *Chap. 29. 13.*

b Liue together and haue needs the one of the other.

Chap. 27. 12. c The wicked, and That is, the punishment which is prepared for them.

d Bring him vp vertuously, and he shall so continue.

e His authoritie whereby he did oppresse others, shall be taken from him. *Eccles. 31. 23.*

f He that is mercifull and liberall.

g He sheweth that princes should vse their familiaritie, whose conscience is good, and their talke wise and godly.

h Fauour them that loue knowledge.

i He deideth them that inuent vaine excuses, because they would not doe their duety.

k So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.

l He is naturally giuen vnto it.

m He sheweth what the end of wisedome is: to wit, to direct vs to the Lord.

n That is, sundry times.

‡ *Ebr. in the gate. Chap. 23. 11.*

o Haue not to doe with him that is not able to rule his affections: for hee would hurt thee by his euill conuersation.

p Which rashly put themselues in danger for others, as Chap. 6. 1. *Deut. 27. 17. chap. 23. 10.*

CHAP. XXIII.

WHen thou sittest to eate with a ruler, [a] consider diligently what is before thee,

2 And [b] put the knife to thy throate, if thou be a man giuen to the appetite.

3 Be not desirous of his daintie meates: [c] for it is a deceiueable meat.

4 Trauaile not too much to be rich: but cease from thy [d] wisedome.

5 Wilt thou cast thine eyes vpon it, which is nothing? for riches taketh her to her wings as an eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath an [e] euill eye, neither desire his daintie meats.

7 For as though hee thought it in his heart, so will hee say vnto thee, Eate, and drinke: but his heart is not with thee.

8 Thou shalt vomite the [f] morsels that thou hast eaten, and thou shalt lose thy sweet words.

9 Speake not in the eares of a fole: for he will despise the wisedome of thy words.

10 * Remoue not the ancient bounds, and enter not into the fields of the fatherlesse.

11 For hee that redeemeth them, is mighty: he will defend * their cause against thee.

12 Apply thine heart to instruction, and thine eares to the words of knowledge.

13 * Withholde not correction from the child: if thou smite him with the rod, he shal not die.

14 Thou shalt smite him with the rod, and shalt deliuer his soule from [g] hell.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also,

16 And my reines shall reioyce, when thy lips speake righteous things.

17 * Let not thine heart bee enuious against sinners: but let it be in the feare of the Lord continually.

18 For surely there is an end, [h] and thy hope shall not be cut off.

19 O thou my sonne, heare and bee wise, and guide thine heart in the [i] way.

20 Keepe not company with ‡ drunkards, nor with ‡ gluttons.

21 For the drunkard and the glutton shal come to pouerty, and the sleeper shalbe clothed with ragges.

22 Obey thy Father that hath begotten thee, and despise not thy mother when she is old.

23 Buy [k] the truth but sell it not: likewise wisedome, and instruction, and vnderstanding.

24 The father of the righteous shal greatly reioyce, and he that begetteth a wise child, shall haue ioy.

25 Thy Father and thy Mother shall be glad, and she that bare thee, shall reioyce.

26 My sonne, giue me [l] thine heart, and let thine eyes delight in my wayes.

27 * For a whore is as a deepe ditch, and a stronge woman is as a narrow pit.

28 * Also shee lieth in waite as for a pray, [m] and shee increaseth the transgressours among men.

29 To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the redneſſe of the eyes?

30 Euen to them that tarry long at the wine, to them that go, [n] and seeke mixt wine.

31 Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.

32 In the ende thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine [o] eyes shall looke vpon strange women, and thine heart shall speake lewde things.

34 And thou shalt be as one that sleepeth in the midst of the [p] sea, and as he that sleepeth in the top of the mast.

35 They haue stricken me, shalt thou say, but I was not sicke: they haue beaten mee, but I knew not, when I awoke: therefore will I [q] seeke it yet still.

CHAP. XXIIII.

BEe * not thou enuious against euill men, neither desire to be with them. *Psal 37.1. chap.23.17.

2 For their heart imagineth destruction, and their lips speake mischeife.

3 Through wisedom is an house builded: and with vnderstanding is it established.

4 And by knowledge shall the chambers bee filled with all precious and pleasant riches.

5 A wise man is strong: for a man of vnderstanding increaseth his strength.

6 * For with counsel thou shalt enterprise thy warre, and in the multitude of them that can giue counsell, is health. *Chap.20.18.

7 Wisedome is high to a foole: therefore he cannot open his mouth in the [a] gate.

8 Hee that imagineth to doe euill, men shall call him an authour of wickednesse.

9 The wicked thought of a foole is sinne, and the scorner is an abomination vnto men.

10 If thou be [b] faint in the day of aduersitie, thy strength is small.

11 Deliuer them that are drawen [c] to death: and wilt thou not preserue them that are led to be slaine?

12 If thou say, Behold, wee knew not of it: hee that pondereth the hearts, doeth not hee vnderstand it? and hee that keepeth thy soule, knoweth hee it not? will not hee also recompense euery man according to his workes?

13 My sonne, eate [d] hony, for it is good, and the hony combe, for it is sweete vnto thy mouth:

14 So shall the knowledge of wisedome be vnto thy soule, if thou finde it, and there shall be an ‖ end, and thine hope shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, and spoile not his resting place.

16 For a iust man falleth [e] seuen times, and riseth againe: but the wicked fall into mischiefe.

17 Bee not thou glad when thine enemie falleth,

a Eat with sobrietie.
b Bridle thine appetite, as it were by force and violence.
c For oft times the rich, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their owne secret purposes.
d Bestow not the gifts that God hath giuen thee, to get worldly riches.
e That is, couetous, as contrary, a good eye is taken for liberall, as Chap. 22.9.
f He will not cease til he hath done thee some harme, and his flattering words shall come to no vse.
Deut. 27.17. chap. 22.28. Chap. 23.10. Chap. 13.24. and 19.18. Eccles. 30.1.
g That is, from destruction. *Psal. 37.1. chap. 24.1.*
h The prosperitie of the wicked shall not continue.
i In the obseruation of Gods commandements.
‡ *Ebr. winebibbers.*
‡ *Ebr deuourers of flesh.*
k Spare no cost for trueths sake, neither depart from it for any gaine.
l Giue thy selfe wholly to wisedome. *Chap. 22.14. Chap. 7.12.*
m She seduceth many, and causeth them to offend God.
n Which by art make wine stronger, and more pleasant.
o That is, drunkennesse shall bring thee to whoredome.
p In such great danger shalt thou be.
q Though drunkennesse make them more insensible then beasts, yet can they not refraine.
a In the place where wisedom should bee shewed.
b Man hath no tryall of his strength, till he be in troubles.
c None can be excused, if he helpe not the innocent when he is in danger.
d As hony is sweet and pleasant to the taste, so wisedom is to the soule.
‖ *Or, reward.*
e He is subiect to many perils, but God deliuereth him.

falleth, and let not thine heart reioyce when he stumbleth,

18 Lest the Lord see it, and it displease him, and he turne his wrath [f] from him.

19 * Fret not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall be none end of plagues to the euill man: * the light of the wicked shall be put out.

21 My sonne, feare the Lord, & the king, and meddle not with them that are seditious

22 For their destruction shal rise suddenly, & who knoweth the ruine of them [g] both?

23 ALSO THESE THINGS PERTEINE TO THE WISE. It is not good ‡to haue respect of any person in iudgement.

24 Hee that sayth to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall bee pleasure, and vpon them shall come the blessing of goodnesse.

26 They shall kisse the lips of him that answereth vpright words.

27 Prepare thy worke without, and make ready thy things in the fielde, [h] and after, build thine house.

28 Be not a witnesse against thy neighbour without cause: for wilt thou deceiue with thy lips?

29 * Say not, I will doe to him, as hee hath done to mee, [i] I will recompence euery man according to his worke.

30 I passed by the field of the slouthfull, and by the vineyard of the man destitute of vnderstanding,

31 And loe, it was all growen ouer with thornes, and nettles had couered the face thereof: and the stone wall thereof was broken downe.

32 Then I beheld, and I considered it well: I looked vpon it, and [k] receiued instruction.

33 Yet a little sleepe, [l] a little slumber, a little folding of the hands to sleepe.

34 So thy pouertie commeth as one that trauaileth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the [a] men of Hezekiah King of Iudah [b] copied out.

2 IThe glory of God is to [c] conceale a thing secret: but the [d] Kings honour is to search out a thing.

3 The heauens in height, and the earth in deepenesse, and the [e] Kings heart can no man search out.

4 Take the [f] drosse from the siluer, and there shall proceed a vessell for the finer.

5 Take away the wicked from the king, and his throne shall bee established in righteousnesse.

6 Boast not thy selfe before the king, and stand not in the place of great men.

7 * For it is better, that it be sayd vnto thee, Come vp hither, then thou to bee put lower in the presence of the prince whom thine eyes haue seene.

8 Goe not forth hastily to strife, lest thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbor, and discouer not the secret to another,

10 Lest hee that heareth it, put thee to shame, and thine infamie doe not [h] cease.

11 A word spoken in his place is like apples of gold with pictures of siluer.

12 He that reproueth the wise, and the obedient eare, is as a golden earering and an ornament of fine gold.

13 As the [i] colde of the snow in the time of haruest, so is a faithfull messenger to them that send him: for hee refresheth the soule of his masters.

14 A man that boasteth of false liberalitie, is like [k] clouds and wind without raine.

15 A prince is pacified by staying [l] of anger, and a soft tongue breaketh the [m] bones.

16 If thou haue found honie, eate that is [n] sufficient for thee, lest thou be ouerfull, and vomit it.

17 Withdraw thy foote from thy neighbours house, lest hee bee weary of thee, and hate thee.

18 A man that beareth false witnesse against his neighbour, is like a hammer, and a sword, and a sharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, is like a broken tooth and a sliding foote.

20 He that taketh away the garment in the colde season, is like vineger powred vpon [o] ‖ nitre, or like him that singeth songs to an heauie heart.

21 * If hee that hateth thee bee hungry, giue him bread to eate, and if he bee thirstie giue him water to drinke:

22 For thou shalt lay [p] coales vpon his head, and the Lord shall recompense thee.

23 As the North wind driueth away the raine, so doeth an angry countenance the slandering tongue.

24 * It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

25 As are the cold waters to a weary soule, so is good newes from a farre countrey.

26 A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring.

27 It is not good to eate much hony: * so to search their owne glory is not glory.

28 A man that refraineth not his appetite, is like a citie which is [q] broken down, and without walles.

CHAP. XXVI.

AS the snow in the summer, and as the raine in the harueste are not meete, so is honour vnseemely for a foole.

2 As the sparrow by flying, and swallow

[f] To be auenged on thee. *Psal.* 37.1. *Prou.* 23.17. *Chap.* 13.9.

[g] Meaning either of the wicked, and seditious, as vers. 19. & 21. or of them that feare not God, nor obey their king.

‡ *Ebr. to know the face.* *Chap.* 17.15. *Isa.* 5.23.

[h] Be sure of the meanes how to compasse it, before thou take any enterprise in hand. *Chap.* 20.22.

[i] He sheweth what is the nature of the wicked, to reuenge wrong for wrong.

[k] That I might learne by another mans fault.

[l] Reade Chap. 6.10.

[a] Whom Hezekiah appointed for this purpose.

[b] That is, gathered out of diuers bookes of Salomon.

[c] God doth not reueale the cause of his iudgements to man.

[d] Because the king ruleth by the reuealed word of God, the cause of his doings must appeare, and therefore he must vse diligence in trying out of causes.

[e] He sheweth that it is too hard for man to attaine to the reason of all the secret doings of the king, euen when hee is vpright and doeth his duetie.

[f] When vice is remooued from a king, he is a meet vessell for the Lords vse.

[g] It is not enough that hee be pure himselfe, but that he purge away others that be corrupted.

Luke 14.10.

[h] Lest whereas thou thinkest by this meanes to haue an end of the matter, it put thee to further trouble.

[i] In the time of great heat when men desire cold.

[k] Which haue an outward appearance, and are nothing within.

[l] By not ministring occasion to prouoke him further.

[m] That is, the heart that is bent to anger, as Chap. 15.1.

[n] Vse moderately the pleasures of this world.

[o] Which melteth it, and consumeth it. ‖ *Or, alume.* *Rom.* 12.20.

[p] Thou shalt as it were by force ouercome him, insomuch that his owne conscience shall moone him to acknowledge thy benefits, and his heart shal be inflamed. *Chap.* 21.9.

Eccles. 3.22.

[q] And so is in extreme danger.

low by flying escape, so the curse that is causelesse, shall not come.

3 Unto the horse belongeth a whippe, to the asse a bridle, and a rodde to the fooles backe.

4 Answere not a foole [a] according to his foolishnesse, lest thou also be like him.

5 Answere a foole [b] according to his foolishnesse, lest hee bee wise in his owne [†] conceit.

6 He that sendeth a message by the hand of a foole is as he that cutteth off [c] the feete, [d] and drinketh iniquitie.

7 As they that lift vp the legs of the lame, so is a parable in a fooles mouth.

8 As the closing vp of a precious stone in an heape of stones, so is hee that giueth glory to a foole.

9 As a thorne standing [e] vp in the hand of a drunkard: so is a parable in the mouth of fooles.

10 [f] The excellent that formed al things, both rewardeth the foole and rewardeth the transgressors.

11 * As a dog turneth againe to his owne vomite, so a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne conceit? [g] more hope is of a foole then of him.

13 * The slothfull man sayth, [h] A lyon is in the way: a lyon is in the streets.

14 As the doore turneth vpon his hinges, so doeth the slothfull man vpon his bed.

15 * The slothfull hideth his hand in his bosome, and it grieueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceit, then seuen men that can render a reason.

17 Hee that passeth by and medleth with the strife that belongeth not vnto him, is as one that taketh a dog by the eares.

18 As hee that fainteth himselfe madde, casteth firebrands, arrowes, and mortall things,

19 So dealeth the deceitfull man [i] with his friend, and saith, Am not I in sport?

20 Without wood the fire is quenched, and without a talebearer strife ceaseth.

21 * As the cole maketh burning coles, and wood a fire, so the contentious man is apt to kindle strife.

22 * The wordes of a talebearer are as flatterings, and they goe downe into the bowels of the belly.

23 As siluer drosse ouerlayd vpon a potsheard, so are burning lips, and [k] an euill heart.

24 He that hateth, will counterfeit with his lips, but in his heart he layeth vp deceit.

25 Though he speake fauourably, beleeue him not: for there are [l] seuen abominations in his heart.

26 Hatred may bee couered by deceit: but the malice thereof shall be discouered in the [m] congregation,

27 He that diggeth a pit, shall fall therein, and he that rolleth a stone, it shal returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

a Consent not vnto him in his doings.
b Reproue him as the matter requireth.
† Ebr. eyes.
c To wit, of the messenger who he sendeth.
d That is, receiueth dammage thereby.
e Whereby he both hurteth himselfe and others.
f Meaning, God. 2. Pet. 2. 22.
g For the foole will rather bee counselled then he: also the foole sinneth of ignorance, and the other of malice.
h Reade Chap. 22. 13.
Chap. 19. 24.
i Which dissembleth himselfe to be that he is not.
Eccles. 28. 10.
Chap. 18. 8.
k They will soone breake out and vtter themselues,
l Meaning, many: he vseth the number certaine for the vncertaine.
m In the assembly of the godly.
Eccles. 10. 8.
Eccles. 27. 26.

CHAP. XXVII.

BOast not thy selfe of to [a] morrow: for thou knowest not what a day may bring foorth.

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lips.

3 * A stone is heauie, and the sand weightie: but a fooles wrath is heauier then them both.

4 Anger is cruell, and wrath is raging: but who can stand before [b] enuie.

5 Open rebuke is better then secret loue.

6 The wounds of a louer are faithful, and the kisses of an enemie are [c] pleasant.

7 * The person that is full, despiteth an hony combe: but vnto the hungry soule euery bitter thing is sweet.

8 As a bird that wandreth from her nest: so is a man that wandreth from his owne place.

9 As oyntment and perfume reioyce the heart, so doeth the sweetnesse of a mans friend by hearty counsell.

10 Thine owne friend, and thy fathers friend forsake thou not: neither enter into thy brothers [d] house in the day of thy calamitie: for better is a neighbor that is neere, then a brother farre off.

11 My sonne, bee wise, and reioyce mine heart, that I may answere him that reproacheth me.

12 [e] A prudent man seeth the plague, and hideth himselfe: but the foolish goe on still, and are punished.

13 * Take his garment that is surety for a stranger: and a pledge of him for the stranger.

14 He that † praiseth his friends with a lowde voyce, rising [f] early in the morning, it shall be counted to him as a curse.

15 * A continuall dropping in the day of raine, and a contentious woman are alike.

16 He that hideth her, hideth the winde, and she is as the oyle in his right hand, that vttereth it selfe.

17 Yron sharpeneth yron, so doeth [g] man sharpen the face of his friend.

18 He that keepeth the fig tree, shall eate the fruit thereof: so he that waiteth vpon his master, shall come to honour.

19 As in water face answereth to face, * so the heart of man to man.

20 The graue and destruction can neuer be full, so * the eyes of man can neuer be satisfied.

21 * As is the fining pot for siluer, and the fornace for gold, so is euery man according to his [i] dignitie.

22 Though thou shouldest bray a foole in a morter among wheat brayed with a pestell: yet will not his foolishnesse depart from him.

23 Be diligent to know the state of thy flocke, and take heede to the heards.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hay discouereth it selfe, and the grasse appeareth, & the herbes of the mountaines are gathered.

a Delay not the time, but take occasion when it is offered.
Eccles. 32. 19.
b For the enuious are obstinate, and cannot be reconciled.
c They are flattering, and seeme friendfull.
Iob 6. 6.
d Trust not to any worldly helpe in the day of thy trouble.
e Reade Chap. 22. 3.
Chap. 20. 16.
† Heb. blesseth.
f Hastily and without cause.
Chap. 19. 13. and 21. 9.
g One hastie man prouoketh another to anger.
h There is no difference between man and man by nature, but onely the grace of God maketh the difference.
Eccles. 14. 9.
Chap. 17. 3.
i That is, he is either knowen to be ambitious, and glorious, or humble and modest.

26 The

26 The [k] lambes are for thy clothing, and the goates are the price of the field.

27 And let the milke of the goates be sufficient for thy food, for the foode of thy familie, and for the sustenance of thy maydes.

k This declareth the great goodnesse of God towards man, and the diligence that he requireth of him for the preseruation of his gifts.

CHAP. XXVIII.

THe wicked [a] flee when none pursueth, but the righteous are bold as a lion.

2 For the transgression of the land [b] there are many princes therof: but by a man of vnderstanding and knowledge, a realme likewise endureth long.

3 A poore man, if he oppresse the poore, is like a raging raine, that leaueth no foode.

4 They that forsake the Law, prayse the wicked: but they that kæpe the Law, set themselues against them.

5 Wicked men vnderstand not iudgement: but they that sæke the Lord, vnderstand all things.

6 * Better is the poore that walketh in his vprightnesse, then he that peruerteth his wayes, though he be rich.

7 He that kæpeth the Law, is a childe of vnderstanding: but he that fæedeth the gluttons, shameth his father.

8 Hæ that increaseth his riches by vsury and interest, gathereth [c] them for him that will be mercifull vnto the poore.

9 Hæ that turneth away his eare from hearing the Law, euen his prayer shall bee [d] abominable.

10 Hæ that causeth the righteous to goe astray by an euill way, shall fall into his owne pit, and the vpright shall inherite good things.

11 The rich man is wise in his owne conceit: but the poore that hath vnderstanding, can try [e] him.

12 * When righteous men reioyce, there is great glory: but when the wicked come vp, the man [f] is tried.

13 Hæ that hideth his sinnes, shall not prosper: but hæ that confesseth, and forsaketh them, shall haue mercy.

14 Blessed is the man, that [g] feareth alway: but hæ that hardeneth his heart, shall fall into euill.

15 As a roaring Lyon, and an hungry Beare, so is [h] a wicked ruler ouer the poore people.

16 A prince destitute of vnderstanding, is also a great oppressor: but he that hateth couetousnesse, shall prolong his dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not [i] stay him.

18 He that walketh vprightly, shall be saued: but hæ that is froward in his wayes, shall once fall.

19 * He that tilleth his land, shalbe satisfied with bread: but hee that followeth the idle, shalbe filled with pouerty.

20 A faithfull man shall abound in blessings, and he * that maketh haste to be rich, shall not be innocent.

21 To haue respect of persons is not good: for that man will transgresse for a piece of [k] bread.

22 A man with a wicked [l] eye hasteth to riches, and knoweth not that pouertie shall come vpon him.

23 Hæ that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his ‖ tongue.

24 Hæ that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.

25 He that is of a proud heart, stirreth vp strife: but he that trusteth in the Lord, shall be [m] fat.

26 He that trusteth in his owne heart, is a foole: but he that walketh in wisedome, shal be deliuered.

27 Hee that giueth vnto the poore, shall not lacke: but hee that hideth his eyes, shall haue many curses.

28 * When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

a Because their owne conscience accuseth them.

b The state of the common weale is often-times changed.

Chap.19.1.

c For God will take away the wicked vsurer, and giue his goods to him that shall bestow them well.

d Because it is not of faith, which is grounded of Gods word or Law, which the wicked contemne.

e And iudge that he is not wise.

Chap.29.2.

f He is knowen by his doings to be wicked.

g Which standeth in awe of God, & is afraid to offend him.

h For he can neuer be satisfied, but euer oppresseth and spoileth.

i None shall be able to deliuer him.

Chap.12.11. & 28.20.

Chap.13.11. and 20.21.

k He will be a busied for nothing.

l Meaning him that is couetous.

m Shall haue all things in abundance.

Chap.29.2.

CHAP. XXIX.

A Man that hardeneth his necke, when he is rebuked, shall suddenly be destroyed, and cannot be cured.

2 * Ween the righteous ‖ are in authoritie, the people reioyce: but when the wicked beare rule, the people sigh.

3 A man that loueth wisedome, reioyceth his father: * but he that fæedeth harlots, wasteth his substance.

4 A king by iudgement maintaineth the countrey: but a man receiuing gifts, destroyeth it.

5 A man that flattereth his neighbour, [a] spreadeth a net for his steps.

6 In the transgression of an euill man is his [b] snare: but the righteous doth sing and reioyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornefull men bring a citie into a snare: but wise men turne away wrath.

9 If a wise man contend with a [c] foolish man, whether he be angry or laugh, there is no rest.

10 Bloody men hate him that is vpright, but the iust haue care of his soule.

11 A foole powreth out all his mind: but a wise man kæpeth it in till afterward.

12 If a prince that hearkeneth to lies, all his seruants are wicked.

13 * The poore and the vsurer mæte together, and the Lord lighteneth both their eyes.

14 * A King that iudgeth the poore in trueth, his throne shalbe established for euer.

15 The rodde and correction giue wisedome: but a childe set at liberty, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne, and he wil giue thee rest, and will giue pleasures to thy soule.

18 [d] Where there is no vision, the people decay: but hee that kæpeth the Law, is blessed.

Chap.28.12, 28. ‖ Or, are increased.

Luke 15.13.

a He that giueth eare to the flatterer, is in danger as the bird is before the fouler.

b He is euer ready to fal into the snare that he layeth for others.

c He can beare no admonition, in what sort soeuer it is spoken.

Chap.22.2.

Chap.20.28.

d Where there are not faithfull ministers of the word of God.

e He that is of a seruile and rebellious nature.

19 A e seruant will not be chastised with words: though hee vnderstand, yet hee will not ‖ answere.

‖ Or, regard.

20 Seest thou a man hastie in his matters? there is more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant from youth, at length he will be euen as his sonne.

Chap. 15. 18.

22 * An angry man stirreth vp strife, and a furious man aboundeth in transgression.

Iob 22. 29.

23 * The pride of a man shall bring him low: but the humble in spirit shall enioy glory.

f He that feareth man more then God, falleth into a snare, and is destroyed.

24 Hee that is partner with a theefe, hateth his owne soule: he heareth cursing, and declareth it not.

g Hee needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

25 The feare of man bringeth a f snare: but he that trusteth in the Lord, shall bee exalted.

26 Many doe seeke the face of the ruler: but euery mans g iudgement commeth from the Lord.

27 A wicked man is abomination to the iust, and he that is vpright in his wayes, is abomination to the wicked.

CHAP. XXX.

2. To humble our selues in consideration of Gods workes 5 The word of God vpersit. 11 Of the wicked and hypocrites. 15 Of things that are neuer satiate. 18 Of others that are wonderfull.

¶ The words of a AGVR the sonne of IAKEH.

a Who was an excellent man in vertue & knowledge in the time of Salomon.

THe prophecie which the man spake vnto Ithiel, euen to b Ithiel and Ucal.

b Which were Agurs schollers or friends.

2 Surely I am more c foolish then any man, and haue not the vnderstanding of a man in me.

c Herein he declareth his great humility, who would not attribute any wisedome to himselfe, but all vnto God.

3 For I haue not learned wisedome, nor attained to the knowledge of holy things.

4 Who hath ascended vp to d heauen, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

d Meaning, to know the secrets of God, as though he would say, None.

5 * Euery word of God is pure: hee is a shield to those that trust in him.

Psal. 19. 8.

6 * Put nothing vnto his words, lest hee reproue thee, and thou be found a liar.

Deut. 4. 2. and 12. 32.

7 Two e things haue I required of thee: denie me them not before I die.

e He maketh this request to God.

8 Remoue farre from me vanitie and lies: giue me not pouerty, nor riches: feede me with food conuenient for me,

f Meaning, that they that put their trust in their riches, forget God, & that by too much wealth men haue an occasion to the same.

9 Lest I bee full and denie thee and say, f Who is the Lord? or lest I bee poore, and steale, g take the Name of my God in vaine.

g In accusing him without cause.

10 Accuse not a seruant vnto his master, lest hee curse thee, h when thou hast offended.

h Which is done of the vngodly.

11 There is a generation that curseth their father, and doeth not blesse their mother.

12 There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.

13 There is a generation, whose eyes are hautie, and their eye lids are lifted vp.

14 There is a generation, whose teeth are as swords, and their iawes as knines to eate vp the afflicted out of the earth, and the poore from among men.

15 The horseleach hath two i daughters, which cry, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is enough.

i The leach hath two forks in her tongue, which here he calleth her two daughters, whereby she sucketh the blood, and is neuer satiate: euen so are the couetous extortioners insatiable.

16 The graue, and the barren wombe, the earth that cannot bee satisfied with water, and the fire that saith not, It is enough.

17 The eye that mocketh his father, and despiseth the instruction of his mother, let the rauens k of the valley picke it out, and the yong eagles eate it.

k Which haunt in the valley for carions.

18 There be three things hid from me, yea, foure that I know not.

19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a ship in the mids of the sea, and the way of a man with a maide.

20 Such is the way also of an adulterous woman: she eateth and l wipeth her mouth, and saith, I haue not committed iniquitie.

l She hath her desires, and after counterfeiteth as though she were an honest woman.

21 For three things the earth is moued: yea, for foure it cannot sustaine it selfe:

22 For a m seruant when he reigneth, and a foole when he is filled with meate,

m These commonly abuse the state whereunto they are called.

23 For the hatefull woman when she is married, and for a handmaid that is n heire to her mistresse.

n Which is maried to her master, after the death of her mistresse.

24 These bee foure small things in the earth, yet they are o wise, and full of wisedome:

o They containe great doctrine and wisedome.

25 The pismires a people not strong, yet prepare they their meate in summer:

26 The conies a people not mighty, yet make they their houses in the rocke:

27 The grashopper hath no king, yet goe they forth all by bands.

28 The spider taketh holde p with her hands, and is in kings palaces.

p If man be not able to compasse these common things by his wisedome, wee cannot attribute wisedome to man, but folly.

29 There be three things that order well their going: yea, foure are comely in going.

30 A lion which is strong among beasts, and turneth not at the sight of any:

31 A lustie grayhound, and a goate, and a king against whom there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand q vpon thy mouth.

q Make a stay, and continue not in doing euill.

33 When one churneth milke, he bringeth forth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

CHAP. XXXI.

2 He exhorteth to chastitie and iustice, 10 And sheweth the conditions of a wife and worthy woman.

¶ THE WORDS OF KING a LEMVEL: The b prophesie which his mother taught him.

a That is, of Salomon, who was called Lemuel, that is, of God, because God had ordeined him to be King ouer Israel.

WHat my sonne! and what the sonne of c my wombe! and what O sonne of my desires!

b The doctrine which his mother Bath-sheba taught him. c By this often repetition of one thing, shee declareth her motherly affection. d Meaning, that women are the destruction of Kings, if they haue them.

3 Giue not thy strength vnto women, d nor

thy

thy wayes, which is to destroy kings.

4 It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for princes [c] strong drinke,

5 Lest hee drinke, and forget the decree, and change the iudgement of all the children of affliction.

6 Giue yee strong drinke vnto him that is ready to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke that he may forget [f] his pouertie, and remember his miserie no more.

8 Open thy mouth for the [g] dumbe, in the cause of all the children of destruction.

9 Open thy mouth: iudge righteously, and iudge the afflicted and the poore.

10 ¶ Who shal find a vertuous woman? for her price is farre aboue the pearles.

11 The heart of her husband trusteth in her, and he shall haue no need of [h] spoile.

12 Shee will doe him good and not euill all the dayes of her life.

13 Shee seeketh woll and flaxe, and laboureth cheerefully with her hands.

14 She is like the ships of merchants: she bringeth her food from afarre.

15 And she riseth, while it is yet night: and giueth the ‖ portion to her household, and the [i] ordinarie to her maides.

16 She considereth a field, [k] and getteth it: and with the fruit of her hands she planteth a vineyard.

17 She girdeth her loines with strength, and strengtheneth her armes.

18 Shee feeleth that her merchandise is good: her candle is not put out by night.

19 She putteth her hands to the whorle: and her hands handle the spindle.

20 Shee stretcheth out her hand to the poore, and putteth foorth her hands to the needy.

21 She feareth not the snow for her family: for all her family is clothed with ‖ scarlet.

22 She maketh her selfe carpets: fine linnen and purple is her garment.

23 Her husband is knowen in the [l] gates, when he sitteth with the Elders of the land

24 She maketh ‖ sheetes, & selleth them, and giueth girdles vnto the merchant.

25 [m] Strength & honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdom, and the [n] law of grace is in her tongue.

27 She ouerseeth the wayes of her household, and eateth not the bread of idlenesse.

28 Her children rise vp, and [o] cal her blessed: her husband also shall praise her, saying,

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Fauour is deceitfull, and beauty is vanity: but a woman that feareth the Lord, she shalbe praised.

31 Giue [p] her of the fruite of her hands, and let her owne workes praise her in the [q] gates.

e That is, the King must not giue himselfe to wantonnes, and neglect his office, which is to execute iudgement.

f For wine doth comfort the heart, as Psal. 104.15.

g Defend their cause that are not able to helpe themselues.

h He shall not need to vse any vnlawful meanes to gaine his liuing.

‖ *Or, meate, as Psal. 111.5*

i She prepareth their meate betime.

k She purchaseth it with the gaines of her trauell.

‖ *Or, with double.*

l In the assemblies and places of iudgement.

‖ *Or, linnen cloth.*

m After that he had spoken of the apparell of the body, he now declareth the apparell of the Spirit.

n Her tongue is as a book, wherby one might learne many good things: for she delighteth to talk of the word of God.

o That is, doe her reuerence.

p Confesse her diligent labours and commend her therefore.

q Forasmuch as the most honourable are clad in the apparel that she made.

Ecclesiastes, or the Preacher.

THE ARGVMENT.

SAlomon, as a Preacher and one that desired to instruct all in the way of saluation, describeth the deceiueable vanities of this world, that man should not be addicted to any thing vnder the Sunne, but rather inflamed with the desire of the heauenly life: therfore he confuteth their opinions, which set their felicitie either in knowledge, or in pleasures, or in dignity and riches, shewing that mans true felicity consisteth in that that he is vnited with God, and shall enioy his presence: so that all other things must be reiected, saue in as much as they further vs to attaine to this heauenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

2 *All things in this world are full of vanitie, and of none endurance.* 13 *All mans wisedome is but follie and griefe.*

THe words of the [a] Preacher, the sonne of Dauid King in Ierusalem.

2 [b] Vanitie of vanities, saith the Preacher: vanity of vanities, all is vanity.

3 What remaineth vnto man in all his [c] trauel, which he sustaineth vnder the sunne?

4 One generation passeth, and another generation succeedeth: but the earth remaineth for [d] euer.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place where he riseth.

6 The [e] wind goeth toward the South, and compasseth toward the North: the wind goeth round about, and returneth by his circuits.

7 [f] All the riuers goe into the sea, yet the sea is not ful: for the riuers go into the place [f] whence they returned and goe.

8 All things are full of labour: man cannot vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 [g] What is it that hath bene? that that shall be: and what is it that hath bin done? that which shalbe done: and there is no new thing vnder the sunne.

10 Is there any thing, whereof one may

a Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.

b He condemneth the opinions of all men, that set felicitie in any thing but in God aboue, seeing that in this world all things are as vanity & nothing

c Salomon doth not condemne mans labor or diligence, but sheweth that there is no sul cõtentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitory.

d One man dieth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption.

e By the sunne wind and riuers, he sheweth that the greatest labour and longest hath an end, and therefore there can be no felicity in this world. *Eccles. 40. 11.*

f The sea which compasseth all the earth, filleth the veines thereof, the which powre out springs and riuers into the sea againe.

g He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

say,

h He proueth that if any could haue attained to felicitie in this world by labour and studie, hee chiefly should haue obteined it, because he had gifts and aydes of God thereunto aboue all other.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, and to teach him to depend onely vpon God.

k Man is not able by all his diligence to cause things to goe otherwise then they doe: neither can he number the faults that are committed, much lesse remedie them. l That is, vaine things which serued vnto pleasure, wherein was no commodity, but griefe and trouble of conscience. m Wisdome and knowledge cannot be come by without great paine of body and mind: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicity.

say, Behold this, it is new? It hath beene already in the olde time that was before vs.

11 There is no memorie of the former, neither shall there be a remembrance of the latter that shalbe, with them that shall come after.

12 ¶ [h] I the Preacher haue bene King ouer Israel in Ierusalem:

13 And I haue giuen mine heart to search and find out wisedome by all things that are done vnder the heauen: (this sore trauel hath God giuen to the sonnes of men, [i] to humble them thereby)

14 I haue considered all the workes that are done vnder the sunne: and behold, all is vanity and vexation of the spirit.

15 That which is [k] crooked, can none make straight: and that which faileth, can not be numbred.

16 I thought in mine heart, and said, Behold, I am become great, and excell in wisedome all them that haue bene before mee in Ierusalem: and mine heart hath seene much wisedome and knowledge,

17 And I gaue mine heart to know wisedome, and knowledge, [l] madnes and foolishnesse: I knew also that this is a vexation of the spirit.

18 For in the multitude of wisedome is much [m] griefe: and he that increaseth knowledge, increaseth sorrow.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanity. 15 *The wise and the foole haue both one end touching the bodily death.*

a Salomon maketh this discourse with himselfe, as though he would trie whether there were contentation in ease and pleasures.

‡ *Ebr. draw my flesh to wine.*

b Albeit I gaue my selfe to pleasures, yet, yet I thought to keep wisedome and the feare of God in mine heart, and gouerne mine affaires by the same.

‡ *Ebr. doe.*

‡ *Ebr. paradises.*

c Meaning, of the seruants, or slaues, which he had bought: so the children borne in their seruitude, were y masters.

I Said in mine heart, Goe to now, I will proue [a] thee with ioy: therefore take thou pleasure in pleasant things: and behold, this also is vanity.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart ‡ to giue my selfe to wine, & to leade mine heart in [b] wisedome, and to take hold of folly, till I might see where is that goodnesse of the children of men, which they ‡ enioy vnder the sunne, the whole number of the dayes of their life.

4 I haue made my great workes: I haue built me houses: I haue planted mee vineyards.

5 I haue made me gardens & ‡ orchards, and planted in them trees of all fruit.

6 I haue made me cisternes of water, to water therewith the woods that grow with trees.

7 I haue gotten seruants and maydes, and had children borne in the [c] house: also I had great possession of beeues and sheepe aboue all that were before mee in Ierusalem.

8 I haue gathered vnto mee also siluer, and gold, and the chiefe treasures of Kings and Prouinces: I haue prouided mee men singers and women singers, and the [d] delights of the sonnes of men; as a woman [e] taken captiue, and women taken captines.

9 And I was great and increased aboue all that were before mee in Ierusalem: also my wisedome [f] remained with me.

10 And whatsoeuer mine eyes desired, I withheld it not from them: I withdrew not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my [g] portion of all my trauell.

11 Then I looked on all my workes that mine hands had wrought, and on the trauaile that I had laboured to doe: and beholde, all is vanitie and vexation of the spirit; and there is no profite vnder the sunne.

12 ¶ And I turned to behold [h] wisdome, and madnesse, and folly: (for who is the man that ‖ will come after the King in things which men now haue done?)

13 Then I saw that there is profite in wisedome more then in folly: as the light is more excellent then darknesse.

14 * For the wise mans [i] eyes are in his head, but the foole walketh in darknesse: yet I know also that the same [k] condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole: why therefore doe I then labour to bee more wise? And I said in mine heart, that this also is vanity.

16 For there shall be no remembrance of the wise, nor of the foole [l] for euer: for that that now is, in the dayes to come shall all be forgotten. And [m] how dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the sunne is grieuous vnto me: for all is vanity, and vexation of the spirit.

18 I hated also all my labour, wherein I had trauailed vnder the sunne, which I shall leaue to the man that shall bee after mee.

19 And who knoweth whether he shall bee wise or foolish? yet shall hee haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue shewed my selfe wise vnder the sunne. This also is vanitie.

20 Therefore I went about to make mine heart [n] abhorre all the labour, wherein I had trauailed vnder the sunne.

21 For there is a man whose trauell is in wisedome, and in knowledge, and in equitie: yet to a man that hath not trauailed therein, shall • he giue his portion: this also is vanity and a great griefe.

22 For what hath man of all his trauaile and griefe of his heart wherein he hath trauailed vnder the sunne?

23 For all his dayes are sorrowes, and

d That is, whatsoeuer men take pleasure in.

e Which were the most beautiful of them that were taken in warre, as Iudg. 5. 30. Some vnderstand by these words, no women, but instruments of musick.

f For al this God did not take his gift of wisedom from me.

g This was the fruit of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

h I bethought with my selfe whether it were better to follow wisedom, or mine owne affections and pleasures, which he calleth madnes.

‖ *Or, compare with the King.*

Prou. 17. 24.

i He foreseeth things, which the foole cannot for lacke of wisedome.

k For both die and are forgotten, as verse 16. or they both alike haue prosperity or aduersitie.

l Meaning, in this world.

m He wondreth that men forget a wise man being dead, assoone as they doe a foole.

n That I might seeke the true felicity which is in God.

o Among other griefes this was not the least to leaue that he had gotten by great [illegible] one that [illegible]

ken no paine therefore, and whom he knew not whether he were a wise man or a foole.

his

his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profit to man, but that he eate and drinke, and [p] delight his soule with the profit of his labour: I saw also this, that it was of the hand of God.

25 For who could eate, and who could haste to [q] outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisedome, and knowledge, and ioy: but to the sinner he giueth paine to gather, and to heape to giue to him that is good before God: this is also vanitie and vexation of the spirit.

p When man hath all labored, he can get no more then food and refreshing, yet he confesseth also that this commeth of Gods blessing, as Chap. 3. 13.

q Meaning, to pleasures.

CHAP. III.

1 All things haue their time. 14 The works of God are perfit, and cause vs to feare him. 17 God shall iudge both the iust and vniust.

TO all things there is an [a] appointed time, and a time to euery purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to bee farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit hath hee that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men to [b] humble them thereby.

11 He hath made euery thing beautifull in his time: also hee hath set the [c] world in their heart, yet cannot man finde out the worke that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And also that euery man eateth and drinketh, and seeth the commodity of all his labour: this is the [d] gift of God.

14 I know that whatsoeuer God shall doe, it shall be for [e] euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath beene? that is now: and that that shall bee, hath now beene: for [f] God requireth that which is past.

16 And moreouer, I haue seene vnder the sunne the place of iudgement, where was wickednesse, and the place of iustice, where was iniquitie.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is [g] there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men, that God had [h] purged them: yet to see to, they are in themselues as beasts.

19 For the condition of the children of men, and the condition of beasts, are euen as one [i] condition vnto them. As the one dieth, so dieth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanity.

20 All goe to one place, and all was of the dust, and all shall returne to the dust.

21 Who [k] knoweth whether the spirit of man ascend vpwarde, and the spirit of the beast descend downewarde to the earth?

22 Therefore I see that there is nothing better then that a man should [l] reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

a He speaketh of this diuersitie of time for two causes: first to declare that there is nothing in this world perpetuall: next to teach vs not to be grieued if we haue not all things at once according to our desires, neither inioy them so long as wee would wish.

b* Reade Chap. 1. 13.

c God hath giuen man a desire and affection to seeke out the things of this world, and to labour therein.

d Reade Chap. 2. 24. and these places declare that we should do all things with sobrietie, and in the feare of God, forasmuch as he giueth not his gifts to that intent that they should be abused.

e That is, man shall neuer be able to let Gods worke, but as he hath determined, so shall come to passe.

f God only can call that which is past to returne.

g Meaning, but God, howsoeuer man neglect his duery.

h And made them pure in their first creation.

i Man is not able by his reason and iudgement to put difference betweene man & beast, as touching those things whereunto both are subiect: for the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead: yet by the word of God and faith we easily know the diuersitie, as verse 21.

k Meaning, that reason cannot comprehend that which faith beeueth herein.

l By the often repetition of this sentence, as Chap. 2. 24. and 3. 12, 22. and 5. 17. and 8. 15. he declareth that man by reason can comprehend nothing better in this life, then to vse the gifts of God soberly and comfortably: for to know further, is a speciall gift of God reuealed by his Spirit.

CHAP. IIII.

1 The innocents are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessary. 13 A young man poore and wise, is to bee preferred to an old king that is a foole.

SO [a] I turned, and considered all the oppressions that are wrought vnder the sun, and behold, the teares of the oppressed, and none comforteth them: and loe, the strength is of the hand of them that oppresse them, and none comforteth them.

2 Wherefore I praised the [b] dead which now are dead, aboue the liuing which are yet aliue.

3 And I count him [c] better then them both which hath not yet beene: for hee hath not seene the euill works which are wrought vnder the sunne.

4 Also I beheld all trauaile, and all [d] perfection of workes, that this is the enuie of a man against his neighbour: this also is vanitie and vexation of spirit.

5 The foole foldeth his hands, and [e] eateth vp his owne flesh.

6 Better is an handfull with quietnesse, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and saw vanitie vnder the sunne.

8 There is one alone, and there is not a second, which hath neither sonne nor brother, yet is there none ende of all his trauaile, neither can his eye bee satisfied with riches: neither doeth hee thinke, For whom doe I trauaile, and defraude my soule

a He maketh here another discourse with himselfe concerning the tyrannie of them that oppressed the poore.

b Because they are no more subiect to these oppressions.

c He speaketh according to the iudgement of the flesh, which cannot abide to feele or see troubles.

d The more perfit that the work is, the more it is enuied of the wicked.

e For idlenesse he is compelled to destroy himselfe.

soule of pleasure? this also is vanitie, and this is an euill trauaile.

f Forasmuch as when man is alone, he can neither helpe himselfe nor others, hee sheweth that men ought to liue in mutuall societie, to the intent they may bee profitable one to another, and that their things may increase.

9 f Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for hee falleth, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heate: but to one how should there be heate?

12 And if one ouercome him, two shall stand against him: and a threefold s coard is not easily broken.

13 Better is a poore and wise childe, then an old and foolish king, which will no more be admonished.

g By this prouerbe he declareth how necessary it is, that men should liue in societie.

14 For out of the h prison hee commeth forth to reigne: when as hee that is i borne in his kingdome, is made poore.

h That is, from a poore, and base estate, or out of trouble, and prison, as Ioseph did, Gen. 41.14.

15 I beheld all the liuing, which walke vnder the sunne, k with the second childe, which shall stand vp in his place.

i Meaning, that is borne a King.

16 There is no l ende of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie, and vexation of spirit.

k Which follow and flatter the kings sonne, or him that shall succeed, to enter into credit with them in hope of gaine.

17 Take heed to thy m foote when thou entrest into the House of God, and bee more neere to heare then to giue the sacrifice of n fooles: for they know not that they doe euill.

l They neuer cease by all meanes to creepe into fauour: but when they obteine not their greedie desires, they thinke themselues abused, as other haue beene in time past, and so care no more for him.

m That is, with what affection thou commest to heare the word of God.

n Meaning of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 9 The couetous can neuer haue enough. 11 The labourers sleepe is sweet. 14 Man when hee dieth, taketh nothing with him. 18 To liue ioyfully, and with a contented mind is the gift of God.

BEe not a rash with thy mouth, nor let thine heart be hastie to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy words be b few.

a Either in vowing or in praying: meaning, that we should vse all reuerence to Godward.

2 For as a dreame commeth by the multitude of businesse: so the voyce of a foole is in the multitude of words.

b He heareth thee not for thy many words sake or often repetitions; but considereth thy faith and feruent minde.

3 * When thou hast vowed a vow to God, deferre not to pay it: for he delighteth not in fooles: pay therefore that thou hast c vowed.

Deut. 23.21.

4 It is better that thou shouldest not vow, then that thou shouldest vow and not pay it.

c He speaketh of vowes, which are approued by Gods word, and serue to his glory.

5 Suffer not thy mouth to make thy d flesh to sinne: neither say before the e Angel, that this is ignorance: wherefore shall God be angry by thy voyce, and destroy the worke of thine hands?

d Cause not thy selfe to sinne by vowing rashly: as they do which make a vow to liue vnmarried and such like.

e That is, before Gods messenger, when he shall examine thy doing: as though thy ignorance should be a iust excuse.

6 For in the multitude of dreames, and vanities, are also many words: but feare thou God.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is f higher then the highest, regardeth, and there be higher then they.

f Meaning, that God will redresse these things, and therefore wee must depend vpon him.

8 And the g abundance of the earth is ouer all: the King h also consisteth by the field that is tilled.

g The reuenues of the earth are to be preferred aboue all things which appertaine to this life.

h Kings & princes cannot maintaine their estate without tillage, which thing commendeth the excellencie of tillage.

9 He that loueth siluer, shall not be satisfied with siluer, and he that loueth riches, shall bee without the fruit thereof: this also is vanity.

10 When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

i That is, his great abundance of riches, or the surfetting which commeth by his great feeding.

11 The sleepe of him that trauelleth, is sweete, whether he eate little or much: but the i satietie of the rich will not suffer him to sleepe.

12 There is an euill sickneſſe that I haue seene vnder the sunne: to wit, riches k reserued to the owners thereof for their euill.

k When couetous men heape vp riches, which turne to their destruction.

13 And these riches perish by euil trauaile, and he begetteth a sonne, and in his l hand is nothing.

l He doeth not enioy his fathers riches.

14 * As hee came forth of his mothers belly, hee shall returne naked to goe as hee came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

Iob 1.21. wisd. 7.6. 1.tim. 6.7.

15 And this also is an euill sickneſſe, that in all points as he came, so shall he goe, and what profit hath he that hee hath trauailed for the m winde?

m Meaning, in vaine, and without profit.

16 Also all his dayes he eateth in a darkneſſe with much griefe, and in his sorow and anger.

n In affliction and griefe of minde.

17 Behold then what I haue seene good, that it is comely o to eate, and to drinke, and to take pleasure in all his labour, wherein he trauaileth vnder the sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

o Reade Chap. 3.22.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof and to take his part, and to enioy his labour: this is the gift of God.

p He will take no great thought for § paines that he hath endured in times past.

19 Surely he will not much remember the dayes of his p life, because God answereth to the ioy of his heart.

CHAP. VI.

1 The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

THere is an euill, which I saw vnder the sunne, and it is much among men.

2 A man to whom God hath giuen riches and treasures and honour, and hee wanteth nothing for his soule of all that it desireth: but a GOD giueth him not power to eate thereof, but a strange man shall eate it vp: this is vanitie, and this

a He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.

this is an euill sickenesse.

3 If a man beget an hundreth children, and liue many yeeres, and the dayes of his yeeres be multiplyed, and his soule bee not [b] satisfied with good things, and hee bee not [c] buried, I say that an vntimely fruit is better then he.

4 For [d] hee commeth into vanitie, and goeth into darknesse: and his name shall be couered with darknesse.

5 Also he hath not seene the Sunne, nor knowen it: therefore this hath more rest then the other.

6 And if hee had liued a thousand yeeres twise told, and had seene no good, shall not all goe to one place?

7 All the labour of man is for his mouth: yet the [e] soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore that [f] knoweth how to walke before the liuing?

9 The [g] sight of the eye is better then to walke in the lustes: this also is vanitie, and vexation of spirit.

10 What is that that hath beene? the name thereof is now named: and it is known that it is man: and he cannot striue with him that is [h] stronger then hee.

b If he can neuer haue enough.
c As we see oftentimes, that the couetous man either falleth into crimes that deserue death, or is murthered, or drowned or hangeth himselfe, or such like, and so lacketh the honour of buriall, which is the last office of humanitie.
d Meaning the vntimely fruit, whose life did neither profite nor hurt any.
e His desire and affection.
f That knoweth to vse his goods well in the iudgement of men.
g To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied.
h Meaning God, who will make him to feele that he is mortall.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoyde the contrary.

[a] Surely there be many things that increase vanitie: and what auaileth it a man?

2 For who knoweth what is [a] good for man in the life, and in the number of the dayes of the life of his vanitie, seeing he maketh them as a *shadow? For who can shew vnto man what shall be after him vnder the sunne?

3 *A good name is better then a good oyntment, and the day of [b] death, then the day that one is borne.

4 It is better to go to the house of [c] mourning, then to go to the house of feasting, because this is the ende of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles

8 For like the noyse of the [d] thornes vnder the pot, so is the laughter of the foole: this also is vanitie.

9 Surely oppression maketh a wise man [e] madde: and the reward destroyeth the heart.

10 The [f] end of a thing is better then the beginning thereof, and the patient in spirit is better then the proud in spirit.

a There is no state wherein man can liue to haue perfect quietnesse in this life.
Iob.14.2.
Psal.144.4.
Prou.22.1.
b He speaketh thus after the iudgement of the flesh, which thinketh death to be the end of all euils: or els, because that this corporal death is the entering into life euerlasting.
c Where wee may see the hand of God, and learne to examine our liues.
d Which crackle for a while, and profit nothing.
e A man that is esteemed wise, when he falleth to oppression, becommeth like a beast.
f He noteth their lightnesse which enterprise a thing, and suddenly leaue it off againe.

11 Be not thou of an hastie spirit to bee angry: for anger resteth in the bosome of fooles.

12 Say not thou, why is it that the former dayes were better then these? for thou doest not enquire [s] wisely of this thing.

13 Wisedome is good with an [h] inheritance, and excellent to them that see the Sunne.

14 For man shall rest in the shadow of wisdome, and in the shadow of siluer: but the excellency of the knowledge of wisedome giueth life to the possessors thereof.

15 Behold the worke of God: for who can make [i] straight that which hee hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction [i] consider, God hath also made this contrarie to that, to the intent that man should finde [k] nothing after him.

17 I haue seene all things in the dayes of my vanitie: there is a iust man that perisheth in his [l] iustice, and there is a wicked man that continueth long in his malice.

18 Be thou not iust [m] ouermuch, neither make thy selfe ouer wise: wherefore shouldest thou be desolate?

19 Be not thou wicked [n] ouermuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay hold on [o] this: but yet withdraw not thine hand fro [p] that: for hee that feareth God shall come foorth of them all.

21 Wisedome shall strengthen the wise man more then ten mightie princes that are in the city.

22 *Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine [q] heart also to all the words that men speake, lest thou do heare thy seruants cursing thee.

24 For often times also thine heart knoweth that thou likewise hast ‖ cursed others.

25 All this haue I proued by wisedome: I thought, I will be wise, but it went farre from me.

26 It is farre off, what may [r] it be? and it is a profound deepenesse, who can finde it?

27 I haue compassed about, both I and mine heart to know, and to inquire, and to search wisedome, and reason, and to know the wickednesse of folly, and the [t] foolishnes of madnesse,

28 And I find more bitter then death, the woman whose heart is as nets and snares, and her hands as bands: he that is good before God, shall be deliuered from her, but the sinner shall be taken by her.

29 Behold, saith the Preacher, this haue I found, seeking one by one to [t] finde the count:

30 And yet my soule seeketh, but I find it not: I haue found one man of a thousand: but a woman among them all haue I not found.

g Murmure not against God when he sendeth aduersities for mans sinnes.
h He answereth to them that esteeme not wisdome, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisdom is farre more excellent, and may be without riches.
Chap.1.15.
i Consider wherefore God doth send it, and what may comfort thee.
k That man should be able to controll nothing in his workes.
l Meaning, that cruell tyrants put the godly to death, and let the wicked goe free.
m Boast not too much of thine owne iustice and wisedome.
n Tary not long when thou art admonished to come out of the way of wickednesse.
o To wit, on these admonitions that goe before.
p Consider what desolation and destruction shall come, if thou do not obey them.
1.King.8.46.
2.chron.6.36.
prou.20.9.
1.iohn.1.8.
q Credite them not, neither care for them.
Or, spoken euill of others.
r Meaning, wisedome
t That is, to come to a conclusion.

31 Onely

c And so are cause of their owne destruction.

31 Only loe, this haue I found, that God hath made man righteous: but they haue sought many [c] inuentions.

CHAP. VIII.

1 To obey princes and magistrates. 17 The works of God passe mans knowledge.

WHo is as the wise man? & who knoweth the interpretation of a thing? the wisedome of a man doeth make his [a] face to shine: and the [b] strength of his face shall be changed.

a That is, doth get him fauour and prosperitie.
b Whereas before he was proud and arrogant, he shall become humble and meeke.

2 I aduertise thee to take heede to the [c] mouth of the king, and to the word of the oath of God.

c That is, that thou obey the king, & keep the othe that thou hast made for the same cause.

3 [d] Haste not to goe foorth of his sight: stand not in an euill thing: for hee will doe whatsoeuer pleaseth him.

d Withdraw not thy selfe lightly from the obedience of thy prince.

4 Where the word of the King is, there is power, and who shall say vnto him, What doest thou?

5 Hee that keepeth the commandement, shall know none euill thing, and the heart of the wise shall know the [e] time and iudgement.

e That is, when time is to obey, and how farre he should obey.

6 For to euery purpose there is a time and iudgement, because the [f] miserie of man is great vpon him.

f Man of himselfe is miserable, and therefore ought to do nothing to encrease the same, but to worke all things by wisedome and counsell.

7 For he knoweth not that which shall be: for who can tell him when it shall be?

8 Man is not lord [g] ouer the spirit to retaine the spirit: neither hath he power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessors thereof.

g Man hath no power to saue his owne life, and therefore must not rashly cast himselfe into danger.

9 All this haue I seene, and haue giuen mine heart to euery worke which is wrought vnder the Sunne, and I saw a time that man ruleth ouer man to his owne [h] hurt.

h As commeth oft times to tyrants and wicked rulers.

10 And likewise I saw the wicked buried, and [i] they returned, and they that came from the holy [k] place, were yet forgotten in the citie where they had done right: this also is vanitie.

i That is, others as wicked as they.
k They that feared God, & worshipped him according as he had appointed.

11 Because sentence against an euil worke is not [l] executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

l Where iustice is delayed, there raine reigneth.

12 Though a sinner doe euil an hundreth times, and God prolongeth his dayes, yet I know that it shall be well with them that feare the Lord, and do reuerence before him.

13 But it shall not be well to the wicked, neither shal he prolong his dayes: he shall be like a shadow, because hee feareth not before God.

m Which are punished as though they were wicked, as Chap. 7. 17.
n Read Chap. 3. 22.

14 There is a vanitie which is done vpon the earth, that there bee righteous men to whom it commeth according to the [m] worke of the wicked: and there be wicked men to whom it commeth according to the worke of the iust: I thought also that this is vanitie

15 And I praysed ioy: for there is no goodnesse to man vnder the Sunne, saue [n] to eate and to drinke and to reioyce: For this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the Sunne.

16 When I applyed mine heart to know wisedome, and to behold the businesse that is done on earth: that neither day nor night the eyes of man take sleepe,

17 Then I beheld the whole worke of God, that man cannot finde out the worke that is wrought vnder the Sunne: for the which man laboureth to seeke it, and cannot finde it: yea, and though the wise man thinke to know it, he cannot finde it.

CHAP. IX.

1 By no outward thing can man know whom God loueth or hateth. 12 No man knoweth his ende. 16 Wisdome excelleth strength.

I Haue surely giuen mine heart to all this, and to declare all this, that the iust, & the wise, and their works are in the hand of God: and no man knoweth either loue or [a] hatred of all that is before them.

a Meaning what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperity or aduersitie whom God doth fauour or hate: for hee lendeth them as well to the wicked as to the godly.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good so is the sinners, he that sweareth, as he that feareth an oath.

3 This is euill among all that is done vnder the Sunne, that there is one [b] condition to all, and also the heart of the sonnes of men is full of euill, and madnesse is in their hearts whiles they liue, and after that, they goe to the dead.

b In outward things, as riches, and powertie, sickneesse and health there is no difference betweene the godly and the wicked: but the difference is that the godly are assured by faith of Gods fauour and assistance.

4 Surely whosoeuer is ioyned to all the liuing, there is hope: for [c] it is better to a liuing dog, then to a dead lion.

c He noteth the epicures and carnall men, which made their belly their God, & had no pleasure but in this life, willing rather to bee an abiect & vile person in this life, then a man of authority, and so to die, which is meant by the dog and lion.

5 For the liuing know that they shall die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Also their loue, and their hatred, and their enuy is now perished, and they haue no more portion for euer, in all that is done vnder the sunne.

7 Go, eat thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now [d] accepteth thy workes.

d They flatter themselues to be in Gods fauour, because they haue all things in abundance.

8 At all times let thy garments be white, and let not oyle be lacking vpon thine head.

9 ‡* Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the Sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauell wherein thou laboures vnder the Sunne.

e Reioyce, be merrie, and spare for no cost: thus speake the wicked belly gods. ‡*Ebr. regard the life.*

10 All that thine hand shall finde to doe, doe it with all thy power: for there is neither worke, nor inuention, nor knowledge, nor wisedome in the graue whither thou goest.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and [f] chance commeth to them all.

f Thus the worldlings say to proue that all things are lawfull for them, and attribute that to chaunce and fortune which is done by the prouidence of God.

12 For

12 For neither doth man know his time, but as the fishes which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisedome vnder the sunne, and it is great vnto me.

14 A little citie and few men in it, and a great king came against it, and compassed it about and builded forts against it.

15 And there was found therein a poore and wise man, and hee deliuered the citie by his wisedom: but none remembred this poore man.

16 Then said I, Better is wisedom then strength: yet the wisedome of the poore is despised, and his words are not heard.

17 The words of the wise are more heard in quietnesse, then the crie of him that ruleth among fooles.

18 Better is wisedome then weapons of war: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnesse and wisedome. 11 A slanderer is like a serpent that cannot be charmed. 16 Of foolish kings, and drunken princes. 17 And of good kings and princes.

DEad flies cause to stinke, and corrupt the ointment of the Apothecarys: so doth a little folly him that is in estimation for wisdome, and for glory.

2 The heart of a [a] wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he [b] telleth vnto all that he is a foole.

4 If the [c] spirit of him that ruleth rise vp against thee, leaue not thy place: for gentlenes pacifieth great sinnes.

5 There is an euill that I haue seen vnder the sunne, as an [d] error that proceedeth from the face of him that ruleth.

6 Folly is set in great excellency, and the [e] rich set in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 [*] He that diggeth a pit, shal fall into it, and he that breaketh the hedge, a serpent shal bite him.

9 Hee that remooueth stones, shall hurt himselfe thereby, and he that cutteth wood, shalbe in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, hee must then put to more [f] strength: but the excellencie to direct a thing, is wisedome.

11 If the serpent bite, when hee is not charmed: no better is a babbler.

12 The words of the mouth of a wise man haue grace: but the lips of a foole deuoure himselfe.

13 The beginning of the wordes of his mouth is foolishnes, and the latter end of his mouth is wicked madnes.

14 [g] The foole multiplieth words, saying, Man knoweth not what shall be: and who can tell him what shall be after him?

15 The labour of the foolish doth weary him: for he knoweth not to go into the citie.

16 Woe to thee, O land, when thy king is a [h] childe, and thy princes [i] eate in the morning.

17 Blessed art thou, O land, when thy King is the sonne of [k] nobles, and thy princes eate in time, for strength and not for drunkennesse.

18 By slouthfulnes the roofe of the house goeth to decay: and by the idlenesse of the hands, the house droppeth thorow.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the [l] foule of the heauen shall carry the voyce, and that which hath wings, shall declare the matter.

1 So that hee doth all things well and iustly, whereas the foole doeth the contrary.
b By his doings he bewrayeth himselfe.
c If thy superior be angry with thee, be thou discreet and not mooued.
d Meaning, that it is an euill thing when they that are in authority, faile, and doe not their duety.
e They that are rich in wisedome and vertue.
Psal. 7. 16. *prouer.* 26. 27. *eccles.* 27. 26.
f Without wisedom, whatsoeuer a man taketh in hand, turneth to his owne hurt.
g The ignorance and beastlinesse of the wicked is such, that they know not common things, and yet they will discusse hie matters.
h That is, without wisedome and counsell
i Are giuen to their lusts and pleasures.
k Meaning, when he is noble for vertue and wisedome, and with the gifts of God.
l Thou canst not worke euill so secretly, but it shal be knowen.

CHAP. XI.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperitie is but vanity. 9 God will iudge all.

CAst thy bread vpon the [a] waters: for after many dayes thou shalt find it.

2 Giue a portion to seuen, & also to eight: for thou knowest not what euill shalbe vpon the earth.

3 If the [b] cloudes be full, they wil powre forth raine vpon the earth: and if the [c] tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the [d] wind, shall not sowe, and he that regardeth the clouds, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones doe grow in the wombe of her that is with child, so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the euening let not thine hand [e] rest: for thou knowest not whether shall prosper, this or [f] that, or whether both shalbe alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, and in them all hee reioyce, yet he shall remember the dayes of [g] darknesse, because they are many, all that commeth is vanitie.

9 [h] Reioyce, O young man, in thy youth, and let thine heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away [i] griefe out of thine heart, and cause euill [k] to depart from thy flesh: for childehood and youth are vanitie.

a That is, be liberal to the poore, & though it seem to be as a thing ventured on the sea, yet it shall bring the profit.
b As the cloudes that are full, powre out raine, so the rich that haue abundance, must distribute it liberally.
c Hee exhorteth to bee liberall while wee liue: for after there is no power.
d He that feareth inconueniences, when necessitie requireth, shall neuer doe his duetie.
e Be not weary of well doing.
f That is, which of thy works are most agreeable to God.
g That is, of affliction and trouble.
h He derideth them that set their delight in worldly pleasures, as though God would not call them to an account.
i To wit, anger, and enuie.
k Meaning, carnall lusts, whereunto youth is giuen.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 7 The soule returneth to God. 11 Wisedome is the gift of God, and consisteth in fearing him, and keeping his commandements.

Remember

REmember now thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approch wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the [a] clouds returne after the raine.

3 When the [b] keepers of the house shall tremble, & the [c] strong men shall bow themselues, and the [d] grinders shall cease, because they are few, and they wax darke that [e] looke out by the windowes:

4 And the [f] doores shalbe shut without by the base sound of the [g] grinding, and he shall rise vp at the voyce of the [h] bird: and all the [i] daughters of singing shalbe abased.

5 Also they shall be afraid of the [k] high thing, and feare shall be in the [l] way, and the almond tree shall [m] flourish, and the [n] grashopper shall be a burden, and concupiscence shall bee driuen away: for man goeth to the house of his age, and the mourners go about in the street.

6 Whiles the [o] siluer corde is not lengthened, nor the golden [p] ewer broken, nor the [q] pitcher broken at the [r] well, nor the [s] wheele broken at the [t] cisterne:

7 And the dust returne to the earth, as it was, and the [u] spirit returne to God that gaue it.

8 Vanity of vanities, saith the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more hee taught the people knowledge, and caused them to heare, and searched forth and prepared many parables.

10 The Preacher sought to find out pleasant words, and an vpright writing, euen the words of trueth.

11 The words of the wise are like goads, and like nailes [x] fastened by the maisters of the assemblies, which are giuen by one [y] Pastour.

12 And of other things besides these, my sonne, take thou heede, for there is none ende in making many [z] Bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of all: Feare God and keepe his commandements: for this is the whole duety of man.

14 For God will bring euery worke vnto iudgement with euery secret thing, whether it be good or euill.

a Before thou come to a continual miserie: for when the clouds remaine after the raine, mans griefe is increated.
b The hands which keepe the body.
c The legges.
d The teeth.
e The eyes.
f The lips or mouth.
g When the chawes shall scarce open and not be able to chew any more.
h He shall not be able to sleepe.
i That is, the wind pipes, or the eares shall bee deafe, and not able to heare singing.
k To climbe high, because of their weakenesse, or they stoope downe, as though they were afrayd lest any thing should hit them.
l They shall tremble as they goe, as though they were afraid.
m Their head shall be as white as the blossoms of an almond tree.
n They shalbe able to beare nothing.
o Meaning the marrow of the backe bone and the sinewes.
p The little skin that couereth the braine, which is in colour like gold.
q That is, the veines.
r Meaning, the liuer.
s Which is the head.
t That is, the heart out of the which the head draweth the powers of life.
u The soule incontinently goeth either to ioy or torment, and sleepeth not as the wicked imagine.
x Which are well applied by the ministers, whom he calleth masters.
y That is, by God.
z These things cannot be comprehended in bookes, or learned by study, but God must instruct thy heart, that thou mayest onely know that wisedom is the true felicitie, and the way thereunto, is to feare God.

‡ *Ebr. a song of songs, so called because it is the chiefest of those 1005. which Salomon made, as is mentioned, 1. King. 4. 32.*

An ‡ excellent Song which was Salomons.

THE ARGVMENT.

IN this song Salomon by most sweet and comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon & King of peace, and the faithful soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste, and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefits wherewith he doth enrich her of his pure bounty and grace without any of her deseruings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to bee more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 *The familiar talke and communication of the spirituall loue betweene Iesus Christ and his Church.* 5 *The domesticall enemies that persecute the Church.*

LEt [a] him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of the [b] sauour of thy good ointments thy name is as an ointment powred out: therefore the [c] virgins loue thee.

3 [d] Draw me: we will runne after thee: the King hath brought mee into his [e] chambers: we will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

a This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ whom she loueth.
b The feeling of thy great benefits.
c They that are pure in heart and conuersation.
d The faithful confesse that they cannot come to Christ, except they be drawen.
e Meaning the secret ioy that is not knowen to the world.

4 I am [f] blacke, O daughters of Ierusalem, but comely, as the tents of [g] Kedar, and as the [h] curtaines of Salomon.

5 Regard ye me not because I am [i] black: for the [k] sunne hath looked vpon mee. The [l] sonnes of my mother were angry against me: they made mee the keeper of the vines: but I [m] kept not mine owne vine.

6 Shew mee, [n] O thou, whom my soule loueth, where thou feedest, where thou liest at noone: for why should I bee as shee that turneth aside to the flockes of [o] thy companions?

f The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ.
g Kedar was Ishmaels sonne, of whom came the Arabians that dwelt in tents.
h Which within were all set with precious stones and iewels.
i Consider not the Church by the outward appearance.
k The corruption of nature, through sin, and afflictions.
l Mine owne brethren, which should haue most fauoured me.
m She confesseth her owne negligence.
n The Spouse seeling her fault, fleeth to her husband onely for succour.
o Whom thou hast called to the dignitie of pastours, and they set forth their owne dreames instead of thy doctrine.

p Christ speaketh to his Church, bidding them that are ignorant, to goe to the Pastors to learne.

q For thy spirituall beautie and excellencie, there was no wordly treasure to be compared vnto thee.

r The Church reioyceth that she is admitted to the company of Christ.

s He shalbe most deare vnto me.

t Christ accepteth his Church, and commendeth her beautie.

u That is, the his spirit.

7 pIf thou know not, O thou the faireſt among women, get thee forth by the steps of the flocke, and feed thy kids by the tents of the shepheards.

8 I haue compared thee, O my loue, to the troupe of horſes in the qcharets of Pharaoh.

6 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 Wee will make thee borders of golde with studs of siluer.

11 rWhiles the King was at his repast, my spikenard gaue the smell thereof.

12 My welbeloued is as a bundle of myrrhe vnto me: he shall lie betweene my sbreasts.

13 My welbeloued is as a cluster of Camphire vnto me in the vines of Engedi.

14 My loue, beholde, thou art tfaire: beholde, thou art faire: thine eyes are like the doues.

15 My welbeloued, behold, thou art faire and pleasant: also our ubed is greene.

16 The beames of our house are cedars, our rafters are of firre.

heart of the faithfull wherein Christ dwelleth by

CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ. 8 She heareth his voyce. 14 Shee is compared to the doue, 15 And the enemies to the foxes.

a Thus Christ preferreth his Church aboue all other things.

b The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, and felt it.

c Christ chargeth them which haue to do in the Church, as it were by a solemne oath that they trouble not the quietnesse thereof.

d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.

e Forasmuch his diuinitie was hid vnder the cloke of our flesh

f So that we can not haue full knowledge of him in this life.

g That is, sinne and errour is driuen backe by the comming of Christ, which is here described by the spring time, when all things flourish.

I Am the rose of the field, and the lilie of the valleyes.

2 Like a lilie among the thornes, so is my aloue among the daughters.

3 bLike the apple tree among the trees of the forest, so is my welbeloued among the sonnes of men: vnder his shadow had I delite and sate downe: and his fruit was sweet vnto my mouth.

4 Hee brought mee into the wine cellar, and loue was his banner ouer me.

5 Stay mee with flagons, and comfort me with apples: for I am sicke of loue.

9 His left hand is vnder mine head, and his right hand doth imbrace me.

7 cI charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor waken my loue, vntill she please.

8 dIt is the voyce of my welbeloued: beholde, he commeth leaping by the mountains, and skipping by the hilles.

9 My welbeloued is like a roe, or a young hart: loe, hee estandeth behind our wall, looking forth of the windowes, shewing himselfe through the fgrates.

10 My welbeloued spake and said vnto me, Arise, my loue, my faire one, and come thy way.

11 For behold, swinter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figge tree hath brought forth her yong figges: and the vines with their small grapes haue cast a sauour: arise my loue, my faire one, and come away.

14 My doue, that art in the hholes of the rocke, in the secret places of the staires, shew me thy sight, let mee heare thy voyce: for thy voyce is sweet, and thy sight comely.

15 Take vs the foxes, the ilittle foxes, which destroy the vines: for our vines haue small grapes.

16 My welbeloued is mine, and I am his: he feedeth among the lilies,

17 Vntill the day breake, and the shadowes flee away: returne my welbeloued, and be like a kroe, or a yong hart vpon the mountaines of Bether.

h Thou that art ashamed of thy sinnes, come and shew thy selfe vnto me.

i Suppresse the heretikes whiles they are yong, that is, when they begin to shew their malice, and destroy the vine of the Lord.

k The Church desireth Christ to be most readie to helpe her in all dangers.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband. 6 Her deliuerance out of the wildernesse.

IN my bed by a night I sought him that my soule loued: I sought him, but I found him not.

2 I will rise therfore now, and goe about in the citie, by the streetes and by the open places, and will bseeke him that my soule loueth: I sought him, but I found him not.

3 The cwatchmen that went about the citie, found mee: to whom I said, Haue you seene him whom my soule loueth?

4 When I had past a little from them, then I found him whom my soule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers house, into the chamber of her that conceiued me.

5 dI charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor waken my loue vntill she please.

6 Who is shee that commeth vp out of the ewildernesse like pillars of smoke perfumed with myrrhe and incense, and with all the ‡ spices of the merchant?

7 Behold his f bed which is Salomons: threescore strong men are round about it, of the valiant men of Israel.

8 They al handle the sword, and are expert in warre: euery one hath his sword vpon his thigh for the feare by g night.

9 King Salomon made himselfe a ‖ palace of the trees of Lebanon.

10 He made the pillars thereof of siluer, and the pauement thereof of golde, the hangings thereof of purple, whole middes was paued with the loue of the daughters of Ierusalem.

11 Come forth ye hdaughters of Zion, and behold the King Salomon with the icrowne wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

a The Church by night, that is, in troubles seeketh to Christ, but is not incontinently heard.

b Shewing, that although wee be not heard at the first, yet we must still continue in prayer till wee feele comfort.

c Which declareth that we must seeke vnto all, of whom we hope to haue any succour.

d Reade Chap. 2.7.

e This is referred to the Church of Israel, which was led by the wildernesse forty yeere.

‡ *Ebr. powder.*

f By the bed is meant the Temple, which Salomon made.

g He alludeth to the wateh which kept the Temple.

‖ *Or, charet.*

h All ye that are of the number of the faithfull.

i Christ become man was crowned by the glorious crowne of his diuinitie.

CHAP. IIII.

1 The prayses of the Church. 7 She is without blemish in his sight. 9 The loue of Christ towards her.

a Because Christ delighteth in his Church, he commendeth all that is in her. *Chap.6.4.*

b He hath respect to the multitude of the faithfull, which are many in number.

c Wherein are knowledge and zeale, two precious iewels.

d Christ promiseth his Church to call his faithfull from all corners of the world.

e Christ calleth his Church sister in respect that he had taken the flesh of man. f In that he made his Church beautifull and rich, he loued his gifts in her.

g Because of thy confession and thankesgiuing.

h The Church confesseth that all her glory and beauty commeth of Christ, who is the true fountain of all grace.

i Se desireth Christ to comfort her, and to powre the graces of his spirit vpon her, which spirit is meant by the North and South winde.

a The garde signifieth the kingdome of Christ, where he prepareth the banket for his elect.

b The spouse saith that she is troubled with the cares of wordly things which is ment by sleeping

BEhold, thou art [a] faire, my loue: behold, thou art faire: thine eyes are like the doues: among thy lockes * thine haire is like the [b] flocke of goates, which looke downe from the mountaine of Gilead.

2 Thy teeth are like a flocke of sheepe in good order, which goe vp from the washing: with euery one bring out twinnes, and none is barren among them.

3 Thy lips are like a threed of scarlet, & thy talke is comely: thy temples are within thy lockes, as a piece of a pomegranate.

4 Thy necke is as the towre of Dauid built for defence; a thousand shieldes hang therin, and all the targets of the strong men.

5 Thy two [c] breasts are as two yong roes that are twinnes, feeding among the lilies.

6 Untill the day breake, & the shadowes flee away, I will goe into the mountaine of myrrhe and to mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 [d] Come with mee from Lebanon, my spouse, euen with mee from Lebanon, and looke from the top of Amanah, from the top of Shenir and Hermon, from the dennes of the lions and from the mountaines of the leopards.

9 My [e] sister my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine [f] eyes, and with a chaine of thy necke.

10 My sister, my spouse, how faire is thy loue? how much better is thy loue then wine, and the sauour of thine ointments then all spices?

11 [g] Thy lippes, my spouse, drop as honicombes: honie and milke are vnder thy tongue, and the sauour of thy garments is as the sauour of Lebanon.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plants are as an orchard of pomegranates with sweet fruites, as camphire, spikenard,

14 Euen spikenard, and saffron, calamus, and cinamon, with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 [h] O fountaine of the gardens, O well of liuing waters, and the spring of Lebanon.

16 Arise, O [i] North, and come O South, and blow on my garden that the spices thereof may flow out: let my welbeloued come to his garden, and eat his pleasant fruit.

CHAP. V.

1 *Christ calleth his Church to the participation of all his treasures.* 2 *She heareth his voyce.* 3 *She confesseth her nakednesse.* 10 *She praiseth Christ her husband.*

I Am come into my [a] garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine hony combe with mine honie: I dranke my wine with my milke: eate, O friendes, drinke and make you merrie, O welbeloued.

2 [b] I sleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto mee, my sister, my loue, my doue, my vndefiled: for mine head is full of dewe, and my lockes with the drops of the [c] night.

3 I haue put off my [d] coate, how shall I put it on? I haue washed my feet, how shall I defile them?

4 My welbeloued put in his hand by the hole of the doore, and ‡ mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my [e] fingers pure myrrhe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone and past: mine heart was gone when he did speake: I sought him, but I could not find him: I called him, but he answered me not.

7 The [f] watchmen that went about the citie, found me: they smote me and wounded mee: the watchmen of the wals tooke away my vaile from me.

8 I charge you [g] O daughters of Ierusalem, if ye finde my welbeloued, that you tel him that I am sicke of loue.

9 [h] O the faireſt among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another louer, that thou doest so charge vs?

10 My welbeloued is white and ruddie, the chiefest of ten thousand.

11 His [i] head is as fine gold, his locks curled, and blacke as a rauen.

12 His eies are like doues vpon the riuers of waters, which are washed with milke, and remaine by the full vessels.

13 His cheekes are as a bed of spices, and as sweet flowres, & his lips like lillies dropping downe pure myrrhe.

14 His hands as rings of gold set with the ‡chrysolite, his belly like white yuorie couered with Saphirs.

15 His legges are as pillars of marble set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweet things, and hee is wholly delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.

17 [k] O the faireſt among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that we may seeke him with thee?

CHAP. VI.

2 *The Church assureth her selfe of the loue of Christ* 3 *The prayses of the Church.* 8 *Shee is but one and vndefiled.*

MY welbeloued is gone downe into his [a] garden to the beds of spices, to feed in the gardens, and to gather lilies.

2 I am my welbeloueds, & my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull my loue, as [b] Tirzah, comely as Ierusalem, terrible as an armie with banners.

4 [c] Turne away thine eyes from me: for they ouercome mee: * thine haire is like a flocke of goates, which looke downe from Gilead.

5 Thy teeth are like a flocke of sheepe, which goe vp from the washing, which euery one bring out twinnes, and none is barren among them.

c Declaring the long patience of the Lord toward sinners.

d The spouse confesseth her nakednes, & that of herselfe she hath nothing: or seing that she is once made clean, she promiseth not to defile her selfe againe.

‡ *Eb. my bowels were moued towards him.*

e The spouse which should be anointed of Christ, shall not find him, if shee thinke to anoint him with her good workes.

f These are the false teachers which woūd the conscience with their traditions.

g She asketh of them which are godly (forasmuch as the law and saluation should come out of Zion & Ierusalem) that they would direct her to Christ.

h Thus say they to Ierusalem.

i She describeth Christ to be of perfect beautie and comlinesse.

‡ *Ebr. Tarshish.*

k Hearing of the excellencie of Christ, the faithfull desire to know how to finde him.

a That is, is conuersant here in earth among men.

b Which was a faire and strong citie, 1. King. 14. 17.

c This declareth the exceeding loue of Christ toward his Church. *Chap* 4.1.

6 Thy temples are within thy locks as a piece of a pomegranate.

d Meaning, that the gifts are infinite which Christ giueth to his Church: or that his faithfull are many in number.

7 There are [d] threescore Quenes and fourescore concubines, and of the damsels without number.

8 But my doue is alone, and my vndefiled, she is the onely daughter of her mother, and she is dere to her that bare her: the daughters haue seene her and counted her blessed: euen the Queenes and the concubines, and they haue praised her.

c He sheweth the beginning of the Church was small, but that it grew vp to a great multitude.

9 [c] Who is she that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners?

f He went down into the Synagogue to see what fruits came of the Law and the Prophets.

10 I went downe to the [f] garden of nuts, to see the fruits of the valley, to see if the vine budded, and if the pomegranates flourished.

g I found nothing but rebellion.

11 [g] I knew nothing, my soule set me [h] as the charets of my noble people.

h I ran as swift as the nobles of my people in their charets.

12 Returne, returne, O [i] Shulamite, returne: returne that wee may beholde thee. What shall yee see in the Shulamite, but as the company of an armie?

o O ye people of Ierusalem: for Ierusalem was called Shalem, which signifieth peace.

CHAP. VII.

1 The beautie of the Church in all her members. 10 She is assured of Christs loue toward her.

a He describeth the comely beauty of the Church in euery part, which is to bee vnderstood spiritually.

HOw beautifull are thy [a] goings with shoes, O princes daughter! the ioynts of thy thighs are like iewels: the worke of the hand of a cunning workeman.

2 The nauel is as a round cup that wanteth no liquour: thy belly is as an heape of wheat compassed about with lilies.

b Read Chap. 4.5.

3 [b] Thy two breasts are as two yong roes that are twinnes.

4 Thy necke is like a tower of Ivory: thine eyes are like the fish pooles in Heshbon by the gate of Bath rabbim: thy nose is as the tower of Lebanon, that looketh toward Damascus.

5 Thine head vpon thee is as scarlet, and the bush of thine head like purple: the King is tied [c] in the || rafters.

c He delighteth to come neere thee, and to be in thy company. ||Or, galeries.

6 How faire art thou, and how pleasant art thou, O my loue, in pleasures!

7 This thy stature is like a palme tree, and thy breasts like clusters.

8 I sayd, I wil goe vp into the palme tree, I will take hold of her boughes: thy breasts shall now bee like the clusters of the vine: and the sauour of thy nose like apples.

9 And the roofe of thy mouth like good wine, which goeth streight to my welbeloued, and causeth the lips of the ancient to speake.

d This the spoule speaketh.

10 [d] I am my welbeloueds, and his desire is toward me.

11 Come, my welbeloued, let vs go forth into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs see if the [e] vine flourish, whether it hath budded the small grape, or whether the pomegranates flourish: there will I giue thee my loue.

e If the people that are called to Christ bring foorth any fruit.

13 The mandrakes haue giuen a smell, and in our gates are all sweet things, new and old: my welbeloued, I haue kept them for thee.

CHAP. VIII.

2 The Church will be taught by Christ. 3 She is vpholden by him. 6 The vehement loue wherewith Christ loueth her. 11 Shee is the vine that bringeth foorth fruit to tha spirituall Salomon, which is Iesus Christ.

a The Church called of the Gentiles speaketh thus to the Church of Ierusalem. ||Or, me.

O [a] that thou werest as my brother that sucked ye breasts of my mother: I would finde thee without, I would kisse thee, then they should not despise || thee.

b Reade Chap. 2.6.

2 I will lead thee, and bring thee into my mothers house: there shalt thou teach me, and I will cause thee to drinke spiced wine, and new wine of the pomegranate.

3 [b] His left hand shalbe vnder mine head, and his right hand shall embrace me.

c Reade Chap. 3.5.

4 [c] I charge you, O daughters of Ierusalem, that you stirre not vp, nor waken my loue, vntill she please.

5 (Who is this that commeth vp out of the wildernesse, leaning vpon her welbeloued?) I raised thee vp vnder an apple tree: there thy mother conceiued thee: there shee conceiued that bare thee.

d The house desireth Christ to be ioyned in perpetuall loue with him.

6 [d] Set me as a seale on thine heart, and as a signet vpon thine arme: for loue is strong as death: iealousie is cruel as the graue: the coales thereof are fiery coales, and a vehement flame.

7 Much water cannot quench loue, neither can the floods drowne it: If a man should giue all the substance of his house for loue, they would greatly contemne it.

e The Iewish Church speaketh this of ye Church of the Gentiles.

8 [e] We haue a little sister, and shee hath no breasts: what shall we doe for our sister when she shall be spoken for?

f If she be sure & fast, she is meet for the husband to dwell in.

9 [f] If shee be a wall, we will build vpon her a siluer palace: and if shee be a doore, we will keepe her in with boords of Cedar.

g The Church promiseth fidelitie & constancie.

10 [g] I am a wall, and my breasts are as towers: then was I in his eyes, as one that findeth peace.

h This is the vineyard of the Lord, hired out, Matth. 21.33.

11 [h] Salomon had a vine in Baal-hamon: he gaue the vineyard vnto keepers: euery one bringeth for the fruit thereof a thousand pieces of siluer.

i Christ dwelleth in his Church, whose voyce the faithfull heare.

12 But my vineyard which is mine, is before me: to thee, O Salomon, appertaineth a thousand pieces of siluer, and two hundreth to them that keepe the fruit thereof.

k The Church desireth Christ, that if hee depart from them, yet that he would hast to helpe them in their troubles.

13 O thou that dwellest in the [i] gardens, the companions hearken vnto thy voyce: cause me to heare it.

14 O my welbeloued [k] flee away, and be like vnto the Roe, or to the yong Hart vpon the mountaines of spices.

Isaiah.

THE ARGVMENT.

GOd according to his promise, Deut. 18.15. that he would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interpret and declare the Law, and to apply particularly the doctrine conteined briefly therein, to the vtilitie and

profit of thoſe, to whom they thought it chiefly to appertaine, and as the time and ſtate of things required. And principally in the declaration of the Law, they had reſpect to three things, which were the ground of their doctrine: Firſt, to the doctrine conteined briefly in the two tables: ſecondly, to the promiſes and threatnings of the Law: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Ieſus Chriſt, who is the end of the Law. Whereunto they neither added nor diminiſhed, but faithfully expounded the ſenſe and meaning thereof. And according as God gaue them vnderſtanding of things, they applyed the promiſes particularly for the comfort of the Church and the members thereof, and alſo denounced the menaces againſt the enemies of the ſame: not for any care or regard to the enemies, but to aſſure the Church of their ſafegard by the deſtruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearely entreated it then Moſes, and ſet forth more liuely Ieſus Chriſt, in whom this couenant of reconciliation was made. In all theſe things Iſaiah did excell all the Prophets, and was moſt diligent to ſet out the ſame, with moſt vehement admonitions, reprehenſions, and conſolations: euer applying the doctrine, as he ſaw that the deſeaſe of the people required. He declared alſo many notable prophecies which he had receiued of God, as touching the promiſe of the Meſsiah, his office and his kingdome. Alſo of the fauour of God toward his Church, the vocation of the Gentiles, & their vnion with the Iewes, Which are as moſt principall points contained in this booke, and a gathering of his Sermons which he preached. Which after certaine dayes that they had ſtood vpon the Temple doore (for the maner of the Prophets was to ſet vp the ſumme of their doctrine for certaine dayes, that the people might the better marke it, as Iſai.8.1. and Habac.2.2.) the Prieſts tooke it downe and reſerued it among the regiſters: and ſo by Gods prouidence theſe bookes were preſerued as a monument to the Church for euer. As touching his perſon and time, he was of the kings ſtocke (for Amos his father was brother to Azariah King of Iudah, as the beſt writers agree) and prophecied more then 64. yeeres, from the time of Vzziah vnto the reigne of Manaſſeh, whoſe father in law he was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets, this one thing among others is to be obſerued, that they ſpeake of things to come, as though they were now paſt, becauſe of the certaintie thereof, and that they could not but come to paſſe, becauſe God had ordeined them in his ſecret counſell, and ſo reuealed them to his Prophets.

CHAP. I.

2 Iſaiah reproueth the Iewes of their ingratitude and ſtubburneſſe, that neither for benefits nor puniſhment would amend. 11 He ſheweth why their ſacrifices are reiected, and wherein Gods true ſeruice ſtandeth. 24 He prophecieth of the deſtruction of Ieruſalem, 25 And of the reſtitution thereof.

a THE viſion of Iſaiah, the ſonne of Amoz, which he ſaw, b concerning Iudah and Ieruſalem in the dayes of c Vzziah, Iotham, Ahaz, and Hezekiah Kings of Iudah.

2 Heare, O d heauens, and hearken, O earth: for the Lord hath ſaid, I haue nourriſhed and brought vp e children, but they haue rebelled againſt me.

3 The f Oxe knoweth his owner, and the aſſe his maſters cribbe, but Iſrael hath not knowen: my people hath not vnderſtood.

4 Ah, ſinfull nation, a people laden with iniquitie: a g ſeede of the wicked, corrupt children: they haue forſaken the Lord: they haue prouoked the h Holy one of Iſrael to anger: they are gone backward.

5 Wherefore ſhould yee be i ſmitten any more? for yee fall away more and more: the whole k head is ſicke, and the whole heart is heauie.

6 From the ſole of the foot vnto the head, there is nothing whole therein, but wounds and ſwelling, and ſores full of corruption: they haue not bene wrapped, m nor bound vp, nor mollified with oyle.

7 Your land is waſte: your cities are burnt with fire, ſtrangers deuoure your land in your preſence, and it is deſolate like the ouerthrow n of ſtrangers.

8 And the daughter of o Zion ſhall remaine like a cottage in a vineyard, like a lodge in a garden of cucumers, and like a beſieged citie.

9 Except the Lord of hoſtes p had reſerued vnto vs, euen a ſmall remnant, wee ſhould haue beene as q Sodome, and ſhould haue beene like vnto Gomorah.

10 Heare the word of the Lord, O r princes of Sodome: hearken vnto the Law of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your ſacrifices, ſaith the Lord? I am full of the burnt offrings of rams, and of the fat of fed beaſts: and I ſ deſire not the blood of bullocks, nor of lambes, nor of goates.

12 When yee come to appeare before me, who required this of your hands to tread in my courts?

13 Bring no more oblations t in vaine: incenſe is an abomination vnto mee: I cannot ſuffer your new moones, nor Sabbaths, nor ſolemne dayes (it is iniquitie) nor ſolemne aſſemblies.

a That is, a reuelation, or prophecy, which was one of the two meanes, whereby God declared himſelf to his ſeruants in old time, as Numb.12.6. and therefore the Prophets were called Seers, 1. Sam.9.9.

b Iſaiah was chiefly ſent to Iudah & Ieruſalem, but not only: for in this booke are prophecies concerning ouer nations alſo.

c Called alſo Azariah.2. King.15.1. of theſe kings, read 2.king. from Chap.14. vnto Chap.21. and 2.Chro. from Chap.25. vnto Chap.33.

d Becauſe men were obſtinate and inſenſible, he calleth to the dumbe creatures, which were more prompt to obey Gods word, as Deut.32.1.

e He declareth his great mercy toward the Iewes, for as much as he choſe them aboue all other nations to be his people & children, as Deut.10.15.

f The moſt bruit and dull beaſts do more acknowledge their duty toward their maſters, then my people do toward me, of whom they haue receiued benefits without compariſon.

g They were not onely wicked, as were their fathers, but vtterly corrupt, and by their euil example infected others.

h That is, him that ſanctifieth Iſrael.

i What auaileth it to ſeeke to amend you by puniſhment, ſeeing the more I correct you, the more ye rebell?

k By naming the chiefe part of the body he ſignifieth that there was no part of the whole body of the Iewes free from his rods.

l Euery part of the body, aſwell the leaſt as the chiefeſt was plagued.

m Their plagues were ſo grieuous that they were incurable, & yet they would not repent.

n Meaning, of them that dwell farre off, which becauſe they looke for no aduantage of that that remaineth, deſtroy all before them.

o That is, Ieruſalem.

p Becauſe that he will euer haue a Church to call vpon his Name.

q That is, all deſtroyed.

r Ye that for your vices deſerued all to be deſtroyed as they of Sodom, ſaue that God of his mercie reſerued a little number, Lam.3.22

ſ Although God commanded theſe ſacrifices for a time, as aydes and exerciſes of their faith: yet becauſe the people had not faith nor repentance, God deteſteth them, Pſal.50.13. Iere.6.20. Amos 5.21. Mich.6.7.

t Without faith and repentance.

14 My ſoule hateth your [a] new moones and your appointed feaſts: they are a burden vnto me, I am weary to beare them.

15 And when you ſhall ſtretch out your hands, I will hide mine eyes from you: and though ye make many prayers, I will not heare: for your hands are full [x] of blood.

16 [y] Waſh you, make you cleane: take away the euill of your workes from before mine eyes: ceaſe to doe euill.

17 Learne to [z] do well: ſeeke iudgement, relieue the oppreſſed: iudge the fatherleſſe, and defend the widow.

18 Come now, [a] and let vs reaſon together, ſaith the Lord: though your ſins were as crimſin, they ſhall bee made [b] white as ſnow: though they were redde like ſcarlet, they ſhall be as wooll.

19 If ye [c] conſent and obey, yee ſhall eate the good things of the land.

20 But if ye refuſe and be rebellious, yee ſhall bee deuoured with the ſword: for the mouth of the Lord hath ſpoken it.

21 How is the [d] faithfull citie become an harlot? It was full of iudgement, and iuſtice lodged therein, but now [e] they are murtherers.

22 Thy [f] ſiluer is become drooſſe: thy wine is mixt with water.

23 Thy princes are rebellious and companions of [g] theeues: euery one loueth gifts, and followeth after rewards, they iudge not the fatherleſſe, neither doeth the widowes cauſe come before them.

24 Therfore ſaith the Lord God of hoſts, the [h] mighty one of Iſrael, Ah, I will [i] eaſe me of mine aduerſaries, and auenge mee of mine enemies.

25 Then I will turne mine hand vpon thee, and purge out thy drooſſe, til it [k] be pure, and take away all thy tinne.

26 [l] And I will reſtore thy iudges as at the firſt, and thy counſellers as at the beginning: afterward ſhalt thou be called a citie of righteouſneſſe, and a faithfull citie.

27 Zion ſhall be redeemed in iudgement, and they that returne in her, in [m] iuſtice.

28 And the [n] deſtruction of the tranſgreſſours and of the ſinners ſhall bee together: and they that forſake the Lord ſhall bee conſumed.

29 For they ſhall bee confounded for the [o] okes, which yee haue deſired, and yee ſhall be aſhamed of the gardens, that yee haue choſen.

30 For yee ſhall be as an oke, whoſe leafe fadeth: and as a garden that hath no water.

31 And the ſtrong ſhall be as [p] towe, and the maker thereof as a ſparke: and they ſhall both burne together, & none ſhal quench them.

your confidence, ſhall be conſumed as eaſily, as a

CHAP. II.

2 The Church ſhall be reſtored by Chriſt, and the Gentiles called. 6 The puniſhment of the rebellious and obſtinate.

THe word that Iſaiah the ſonne of Amoz ſaw vpon Iudah and Ieruſalem.

2 * It [a] ſhall be in the laſt dayes, that the mountaine of the houſe of the Lord ſhall bee prepared in the top of the mountaines, and [b] ſhall be exalted aboue the hils, and all nations ſhall [c] flow vnto it.

3 And many people ſhal go, & ſay, Come, and let vs goe vp to the [d] mountaine of the Lord, to the houſe of the God of Iaakob, and he will teach vs his wayes, and we will walke in his pathes: * for the [e] Law ſhall go forth of Zion, and the word of the Lord from [f] Ieruſalem,

4 And hee [g] ſhall iudge among the nations, and [h] rebuke many people: they ſhall [i] breake their ſwordes alſo into mattockes, and their ſpeares into ſithes: nation ſhal not lift vp a ſword againſt nation, neither ſhall they learne [k] to fight any more.

5 O houſe of Iaakob, come yee, and let vs [l] walke in the light of the Lord.

6 Surely thou [m] haſt forſaken thy people, the houſe of Iaakob, becauſe they are [n] full of the Eaſt maners, and are ſorcerers as the Philiſtims, [o] and abound with ſtrange children.

7 Their land alſo was full of [p] ſiluer and golde, and there was none end of their treaſures: and their land was full of horſes, and their charets were infinite.

8 Their land alſo was full of idols: they worſhipped the worke of their owne hands,

when the Goſpel was firſt preached in Ieruſalem, and from thence went through all the world. g The Lord, which is Chriſt, ſhall haue all power giuen him. h That they may acknowledge their ſinnes, and turne to him. i Hee ſheweth the fruit of the peace, which the Goſpel ſhould bring, to wit, that men ſhould doe good one to another, whereas before they were enemies. k Hee ſpeaketh not againſt the vſe of weapons and lawful warre, but ſheweth how the hearts of the godly ſhall be affected one toward another: which peace and loue doeth begin and grow in this life, but ſhall be perfited, when we are ioyned with our head Chriſt Ieſus. l Seeing the Gentiles will be ſo ready, make you haſte, and ſhew them the way to worſhip God. m The Prophet ſeeing the ſmall hope that the Iewes would conuert, complaineth to God, as though he had vtterly forſaken them for their ſinnes. n Full of the corruptions that reigned chiefly in the Eaſt parts. o They altogether giue themſelues to the faſhions of other nations. p The prophet firſt condemned their ſuperſtition and idolatrie, next their couetouſneſſe, and thirdly their vaine truſt in wordly meanes,

u Your ſacrifices offred in the new moones & feaſtes: he condemneth hereby hypocrites, which thinke to pleaſe God with ceremonies, and they themſelues are voyd of faith and mercy.
x He ſheweth that where men are giuen to auarice, deceit, cruelty, and extortion, which is meant by blood, there God will ſhew his anger, and not accept them, though they ſeeme neuer ſo holy, as Chap. 59.3.
y By this outward waſhing, he meaneth the ſpirituall, exhorting the Iewes to repent and amend their liues.
z This kinde of reaſoning by the ſecond table, the Scriptures vſe in many places againſt the hypocrites, who pretend moſt holineſſe & religion in word, but when their charitie and loue toward their brethren ſhould appeare, they declare that they haue neither faith nor religion.
a To know if I doe accuſe you without cauſe.
b Leſt ſinners ſhould pretend any rigour on Gods part, he onely willeth them to be pure in heart, and he will forgiue all their ſinnes, were they neuer ſo many or great.
c He ſhewed that whatſoeuer aduerſitie man endureth, it ought to be attributed to his owne incredulity and diſobedience.
d That is, Ieruſalem, which had promiſed fidelity vnto me, as a wife to her husband.
e Giuen to couetouſneſſe and extortion, which he ſignified before by blood, verſe 15.
f Whatſoeuer was pure in thee before is now corrupt, though thou haue an outward ſhew.
g That is, they maintaine the wicked and the extortioners, and not onely doe not puniſh them, but are themſelues ſuch.
h When God wil ſhew himſelfe mercifull to his Church he calleth himſelfe, The holy One of Iſrael: but when he hath to doe with his enemies, he is called Mightie, as againſt whom no power is able to reſiſt.
i I will take vengeance of mine aduerſaries the Iewes, and ſo ſatisfie my deſire by puniſhing them: Which thing yet he doeth with a grieſe, becauſe of his couenant.
k Leſt the faithfull among them ſhould be ouercome with this threatning, he addeth this conſolation.
l It is onely the worke of God to purifie the heart of man, which thing he doeth becauſe of his promiſe, made concerning the ſaluation of his Church.
m By iuſtice is meant Gods faithfull promiſe, which is the cauſe of the deliuerance of his Church.
n The wicked ſhall not be partakers of Gods promiſe, Pſal. 92.9.
o That is, the trees, & pleaſant places, where ye commit idolatry, which was forbidden, Deut. 16.22.
p The falſe god, wherein ye put

Micah.4.1.
a The decree and ordinance of God, touching the reſtauration of the Church, which is chiefly meant of the time of Chriſt.
b In an euident place to be ſeene and diſcerned.
c When y kingdome of Chriſt ſhalbe enlarged by the preaching of the doctrine. Here alſo is declared the zeale of the children of God when they are called.
d Alluding to mount Zion, where the viſible Church thē was.
Micah.4.2.
e Meaning, the whole doctrine of Saluation.
f This was accompliſhed,

which their owne fingers haue made.

9 And a man bowed himselfe, and a man [q] humbled himselfe: therefore [r] spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lorde, and from the glory of his maiestie.

11 The hie looke of man shalbe humbled, and the loftinesse of men shalbe abased, and the Lord onely shall be exalted in [s] that day.

12 For the day of the Lorde of hostes is vpon all the proud and hauty, and vpon all that is exalted: and it shalbe made low.

13 Euen vpon all the Cedars of Lebanon, that are hie and exalted, and vpon all the okes of Bathan,

14 And vpon all the high [t] mountaines, and vpon all the hilles that are lifted vp,

15 And vpon euery high tower, and vpon euery strong wall,

16 And vpon all [u] the ships of Tarshish, and vpon all pleasant pictures.

17 And the hautinesse of men shall bee brought lowe, and the loftinesse of men shall be abased, and the Lord shall onely be exalted in that day.

18 And the idoles wil he vtterly destroy.

19 Then they shall goe [x] into the holes of the rockes, and into the caues of the earth, from before the feare of the Lord, and from the glory of his Maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his siluer idoles, and his golden idoles (which they had made themselues to worship them) [x] to the mowles, and to the backes,

21 To goe into the holes of the rockes, and into the toppes of the ragged rockes, from before the feare of the Lord, and from the glory of his maiestie, when he shall rise to destroy the earth.

22 Cease you from the man whose breath is in his nostrels: for wherein is hee to bee esteemed?

q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions.

r Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement.

s Meaning, as soone as God shal begin to execute his iudgements.

t By high trees and mountaines are meant them that are proud, and lofty, and thinke themselues most strong in this world.

u He cõdemneth their vaine confidence, which they had in strõg holdes, and in their rich merchandize, which brought in vaine pleasures, wherewith mens minds became effeminate. *Hose.10.8. Luke 23.30. reuel.6. 16. and 9.6.*

x They shal cast them into most vile and filthy places, when they perceiue that they are not able to helpe them.

y Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, and consider that you haue to doe with God.

CHAP. III.

1 For the sinne of the people God will take away the wise men, and giue them foolish princes. 14 The couetousnesse of the gouernours. 16 The pride of the women.

FOr loe, the Lord God of hostes will take away from Jerusalem and from Judah the stay [a] and the strength: euen all the stay of bread, and all the stay of water.

2 The strong man, and the man of war, [b] the iudge and the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honourable, and the counseller, and the cunning artificer, and the [c] eloquent man.

4 And I will appoynt [d] children to bee their princes, and babes shal rule ouer them.

5 The people shall bee [e] oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When euery one shal [f] take hold of his brother of the house of his father, and say, Thou hast clothing: thou shalt bee our prince, and let this fall be vnder thine hand:

7 In that day he shall [g] sweare, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Jerusalem is fallen, & Judah is fallen downe, because their tongue and workes are against the Lord, to prouoke the eyes of his glory.

9 The [h] triall of their countenance testifieth against them, yea, they declare their sinnes as Sodome, they hide them not. Woe be vnto their soules: for they haue rewarded euill vnto themselues.

10 [i] Say ye, Surely it shall be well with the Iust: for they shall eate the fruit of their workes.

11 Woe be to the wicked, it shall be euill with him: for the reward of his handes shall be giuen him.

12 [k] Children are extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lord standeth vp to pleade, yea, he standeth to iudge the people.

14 The Lord shall enter into iudgement with the [l] Ancients of his people and the princes thereof: for yee haue eaten vp the vineyarde: the spoyle of the poore is in your houses.

15 What haue yee to doe, that yee beate my people to pieces, [m] and grinde the faces of the poore, saith the Lord, euen the Lord of hostes?

16 The Lord also sayeth, [n] Because the daughters of Zion are hautie, and walke with [o] stretched out neckes, and with [p] wandering eyes, walking and [q] minsing as they goe, and making a [r] tinkling with their feete,

17 Therefore shall the Lord make the heads of the daughters of Zion balde, and the Lord shall discouer their secret parts.

18 In that day shall the Lord take away the ornament of the slippers, and the calles, and the round tiers,

19 The sweete balles, and the bracelets, and the bonnets,

20 The tyres of the head, and the slops, and the head bands, and the tablets, and the earerings,

21 The rings, and the mufflers,

22 The costly apparell and the vailes, and the wimples, and the crisping pinnes,

23 And the glasses, and the fine linnen,

a Because they trusted in their abundance and prosperitie, he sheweth that they should be taken from them.

b The temporall gouernour and the minister.

c By these hee meaneth that God would take away euery thing that was in any estimation, and wherein they had any occasion to vaunt themselues.

d Not only in age, but in wit, maners, knowledge and strength.

e For lacke of good regiment and order.

f He sheweth that this plague shalbe so horrible, that contrarie to the common maner of men, which by nature are ambitious, none shalbe found able or willing to be their gouernour.

g Feare shall rather cause him to forsweare himselfe, then to take such a dangerous charge vpon him.

h When God shall examine their deedes, whereupon they now set an impudent face, he shall finde the marke of their impietie in their forehead.

i Be ye that are godly, assured that God wil defend you in the middes of their troubles.

k Because the wicked people were more addict to their princes, then to the commandements of God, he sheweth that hee would giue them such princes, by whom they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate.

l Meaning that the rulers, and gouernours had destroyed his Church, and not preserued it according to their duty.

m That is, ye shew all cruelty against them.

n He menaceth the people, because of the arrogancie and pride of their women, which gaue themselues to all wantonnesse and dissolution.

o Which declared their pride.

p As a signe, that they were not chaste.

q Which shewed their wantonnesse.

r They delited then in slippers that did creake, or had litle plates sowed vpon them, which tinkled as they went.

and

and the hoods, and the [f] lanes.

24 And in stead of sweete sauour there shalbe stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire, baldnesse, and in stead of a stomacher, a girding of sackcloth, and burning in stead of beautie.

25 Thy men [t] shall fall by the sword, and thy strength in the battell.]

26 Then shal their gates mourne and lament, and she being desolate shal sit vpon the ground.

f In rehearsing all these things particularly, he sheweth [g] lightnesse and vanitie of such as cannot bee content with comely apparell according to their degree.

t Meaning, that God wilnot only punish the women, but their husbands, which haue suffred this dissoluteneſſe, and also the common weale, which hath not remedied it.

CHAP. IIII.

1 The small remnant of men after the destruction of Ierusalem. 2 The graces of God vpon them that remaine.

[a] AND in that day shall seuen women take holde of one man, saying, Wee will eate our owne bread, and we will weare our owne garments: onely [b] let vs bee called by thy name, and take away our [c] reproch.

2 In that day shall the [d] bud of the Lord bee beautifull and glorious, and the fruit of the earth shall bee excellent and pleasant for them that are escaped of Israel.

3 Then he that shall be left in Zion, and he that shall remaine in Ierusalem, shall bee called holy, and euery one shall be [e] written among the liuing in Ierusalem,

4 When the Lord shall wash the filthinesse of the daughters of Zion, and purge the [f] blood of Ierusalem out of the mids thereof by the spirit of [g] iudgement, and by the spirit of burning.

5 And the Lord shall create vpon euery place of mount Zion, [h] vpon the assemblies thereof, [i] a cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the [k] glory shall be a defence.

6 And a couering shalbe for a shadow in the day for the heate, [l] a place of refuge, and a couert for the storme, [m] and for the raine.

a When God shall execute this vengeance, there shall not bee one man found to be the head to many women, and they contrary to womanly shamefastnes, shal seeke vnto men, & offer themselues to any condition.

b Be thou our husband, and let vs bee called thy wiues.

c For so they thought it to be without an head and husband.

d He comforteth the Church in this desolation, which shal spring vp like a bud, signifying [h] Gods graces should be as plentifull toward the faithfull as though they sprang out of the earth, as Chap. 45.8. Some by the bud of the Lord, meane Christ.

e He alludeth to the booke of life, whereof read Exod. 32.32. Meaning Gods secret counsell, wherein his elect are predestinate to life euerlasting. f That is, the crueltie, extortion, auarice, and all wickednesse. g When things shall bee redressed that were amisse.

h He alludeth to the pillar of the cloud, Exod. 13.21. meaning, that Gods fauour and protection should appeare in euery place. i The faithfull are called the glory of God, because his image and tokens of his grace shine in them. k God promiseth to bee the defence of his Church against all troubles and dangers.

CHAP. V.

1 Vnder the similitude of the vine, hee describeth the estate of his people. 8 Of their auarice. 11 Their drunkennesse. 13 Of their captiuitie.

[a] NOw will I sing to my [b] beloued a song of my beloued to his vineyard, * My beloued had a [c] vineyard in a very fruitfull hill,

2 And he hedged it, and gathered out the stones of it, and he planted it with the best plants, [d] and he built a tower in the midst thereof, and made a winepresse therein: then he looked that it should bring forth grapes: but it brought [e] forth wilde grapes.

3 Now therefore, O inhabitants of Ierusalem, and men of Iudah, iudge, I pray you, [f] betweene me and my vineyard.

4 What could I haue done any more to my vineyard, that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes?

5 And now I will tell you what I will doe to my vineyard: I [g] will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shal be troden downe:

6 And I will lay it waste: it shall not be cut, nor digged, but briers and thornes shall grow vp: I will also command the cloudes that they raine no raine vpon it.

7 ¶ Surely the vineyard of the Lord of hostes is the house of Israel, and the men of Iudah are his pleasant plant, and hee looked for [h] iudgement, but beholde oppression: for righteousnesse, but behold [i] a crying.

8 Woe vnto them that ioyne house to house, and lay field to field, till there bee no [k] place, that ye may be placed by your selues in the mids of the earth.

9 This is in mine [l] eares, saith the Lord of hostes. Surely many houses shall be desolate, euen great, and faire without inhabitant.

10 For ten acres of vines shall yeeld one [m] bath, and the seed of an [n] homer shall yeeld an [o] ephah.

11 ¶ Woe vnto them that [p] rise vp early to follow drunkennesse, and to them that continue vntill [q] night, till the wine doe inflame them.

12 And the harpe, and viole, timbrel, and pipe, and wine are in their feasts: but they regard not the [r] worke of the Lord, neither consider the worke of his hands.

13 Therefore my people is [s] gone into captiuity, because they had [t] no knowledge, and the glory therof are men famished, and the multitude therof is dried vp with thirst.

14 Therfore [u] hell hath enlarged it selfe, and hath opened his mouth without measure, and their glory, & their multitude, and their pompe, and hee that reioyceth among them, shall descend into it.

15 And man shall be brought downe, and man shall be humbled, euen the eyes of the proud shall be humbled.

16 And the Lord of hosts shall be exalted in iudgement, and the holy God shal be sanctified in iustice.

a The Prophet by this song doth set before the peoples eyes their ingratitude and Gods mercy.

b That is, to God. *Ier.* 2.21. *matth.* 21.33.

c Meaning, that hee had planted his Church in a place most plentifull and abundant.

d He spared no diligence nor cost.

e In the seuenth verse he declareth what they were.

f Hee maketh them iudges in their own cause, forasmuch as it was euident that they were the cause of their owne ruine.

g I will take no more care for it: meaning that he would take from them his word and ministers, and all other comforts, and send them contrary plagues.

h Iudgement & righteousnesse are true fruits of the feare of God, and therefore in the cruel oppressors there is no religion.

i Of them that are oppressed.

k To wit, for the poore, to dwell in.

l I haue heard the complaine and cry of the poore.

m Which conteineth about ten pottels: so that euery acre should but yeeld one pottell.

n Which conteineth an hundreth pottels.

o An ephah conteineth ten pottels, and is in dry things, as much as Bath is in licours.

p That spare no paine nor diligence to follow their lusts.

q Which are neuer wearie of their rioting and excessiue pleasures: but vse all meanes to prouoke to the same.

r They regard not the prouident care of God ouer them, nor for what end he hath created them.

s That is, shall certainely go, for so the Prophets vse to speake, as though the thing which shall come to passe were done already.

t Because they would not obey the word of God.

u Meaning, the graue shall swallow vp them that shall die for hunger and thirst, and yet for all this great destruction it shall neuer bee satiate.

17 Then shall the [z] lambs feed after their maner, and the strangers shall eat the desolate places of the fat.

18 ¶ Woe vnto them that draw iniquity with [y] cords of vanitie, and sin, as with cart ropes,

19 Which say, [z] Let him make speede: let him hasten his worke that we may see it: and let the counsell of the Holy one of Israel drawe neere and come, that wee may know it.

20 ¶ Woe vnto them that speake good of euil, and [a] euill of good, which put darknes for light, and light for darknesse, that put bitter for sweet, and sweet for sowre.

21 Woe vnto them that are [b] wise in their owne eyes, and prudent in their owne sight.

22 Woe vnto them that are [c] mightie to drinke wine, and to them that are strong to powre in strong drinke:

23 Which iustifie [y] wicked for a reward, and take away the righteousnes of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame, so their [d] root shalbe as rottennesse, and their bud shall rise vp like dust, because they haue cast off the Lawe of the Lord of hostes, and contemned the word of the Holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his [e] hand vpon them, & hath smitten them that the mountaines did tremble: and their carkeises were torne in the mids of the streets. And for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift vp a signe [f] vnto the nations afarre, & will hisse vnto them from the end of the earth: and beholde, they shal come hastily with speed.

27 None shal [g] faint nor fal among them: none shall slumber nor sleepe, neither shal the girdle of his loynes be loosed, nor [h] the latchet of his shoes be broken:

28 Whose arrowes shalbe sharpe, and all his bowes bent: his horse hooues shall bee thought like flint, and his wheeles like a whirlewind.

29 His roaring shalbe like a lion, and he shall roare like lions whelps: they shal [i] roare and lay hold of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them as the roaring of the sea: and if [k] they looke vnto the earth, behold darkenesse, and sorow, and the light shalbe darkened in their [l] skie.

z God comforteth the poore lambes of his Church, which had bene strangers in other countreys, promising that they should dwell in those places again, whereof they had beene depriued by the fat and cruell tyrants,

y Which vse all allurements, occasions, and excuses to harden their conscience in sinne.

z He sheweth what are y words of the wicked, when they are menaced with Gods iudgements, 2. Pet. 3. 4

a Which are not ashamed of sin, nor care for honesty, but are growen to a desperate impiety.

b Which are contemners of all doctrine, and admonition.

c Which are neuer weary, but shewe their strength, & brag in gluttony and drunkennes.

d Both they and their posterity, so that nothing shall be left.

e He sheweth that God had so sore punished his people, that y dumbe creatures, if they had beene so plagued, would haue bene more sensible, & therefore his plagues must continue till they begin to feele them.

f Hee will make the Babylonians to come against them at his becke, and to fight vnder his standard.

g They shall be prompt and lusty to execute Gods vengeance.

h The enemy shall haue none impediment.

i Whereby is declared the cruelty of the enemie.

k The Iewes shall finde no succour.

l In the land of Iudah.

CHAP. VI.

1 Esaiah sheweth his vocation by the vision of the diuine maiestie. 9 Hee sheweth the obstinacie of the people. 11 The destruction of the land. 13 The remnant reserued.

IN the yeere of the death of King Vzziah, [a] I saw also the Lord sitting vpon an [b] hie throne, and lifted vp, and the lower [c] parts thereof filled the Temple.

2 The [d] Seraphims stood vpon it: euery one had six wings: with twaine hee couered his [e] face, and with twaine he couered his [f] feet, and with twaine he did [g] flie.

3 And one cried to another, & said, [h] Holy, holy, holy [i] is the Lord of hostes: the whole [k] world is full of his glory.

4 And the lintels of the doore cheekes [l] mooued at the voyce of him that cried, and the house was filled with smoke.

5 Then I said, [m] Woe is me: for I am vndone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue seene the King and Lord of hosts.

6 Then flew one of the Seraphims vnto mee with an hote coale in his hand which hee had taken from the [n] altar with the tongs.

7 And hee touched my mouth, and said, Loe, this hath touched thy lips, and thine iniquity shall be taken away, and thy [o] sinne shalbe purged.

8 Also I heard the voyce of the Lord, saying, Whom shall I send? and who shall goe for vs? Then I said, Here am I, send mee.

9 And he said, Goe, and say vnto this people, [p] Ye shall heare in deed, but ye shall not vnderstand: yee shall plainely see, and not perceiue.

10 Make the heart of this people fatte, make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, & vnderstand with their hearts, and conuert, and be healed them.

11 Then said I, Lord, [q] how long? And hee answered, Vntill the cities bee wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lord haue remooued men farre away, and there be a great desolation in the mids of the land.

a God sheweth not himself to man in his maiestie, but according as mans capacitie is able to comprehend him, that is, by visible signes, as Iohn Baptist saw the holy Ghost in the forme of a doue.

b As a iudge ready to giue sentence.

c Of his garment, or of his throne.

d They were Angels, so called because they were of a fiery colour, to signifie that they burnt in the loue of God, or were light as fire to execute his will.

e Signifying, that they were not able to endure the brightnesse of Gods glory.

f Whereby was declared that man was not able to see the brightnesse of God in them.

g Which thing declareth the prompt obedience of the Angels to execute Gods commandement.

h This often repetition signifieth that the holy Angels cannot satisfie themselues in praising God, to teach vs, that in all our liues wee should giue our selues to the continuall prayse of God.

i His glory doeth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound to prayse him.

k Which things were to confirme the Prophet that it was not the voyce of man: and by the smoke was signified the blindnesse that should come vpon the Iewes.

l He speaketh this for two causes: the one, because hee that was a mortall creature and therefore had more need to glorifie God then the Angels, did it not: and the other, because the more neere that man approcheth to God, the more doeth hee know his owne sinne and corruption.

m Of the burnt offerings, where the fire neuer went out.

n This declareth that man cannot render true obedience to God, till hee haue purged vs.

o Whereby is declared, that for the malice of man, God will not immediatly take away his word, but hee will cause it to be preached to their condemnation, when as they wil not learne thereby to obey his will, and bee saued: hereby he exhorteth the Ministers to doe their dutie, and answereth to the wicked murmurers, that through their own malice their heart is hardened. Mat. 13.14. Acts 28.26. Rom. 11.8.

p As hee was mooued with the zeale of Gods glory, so was hee touched with a charitable affection toward the people.

13 But

13 But yet in it shalbe a q tenth, and shall returne, and shall be eaten vp as an elme or as an oke, which haue substance in them, when they cast their leaues: so the holy seede shalbe the substance thereof.

q Meaning, the tenth part: or as some write, it was reuealed to Isaiah for the confirmation of his prophecie, that ten kings should come before their captiuity, as were from Vzziah to Zedekiah. r For the fewnesse they shall seeme to be eaten vp: yet they shall after flourish as a tree, which in winter loseth his leaues, seemeth to bee dead, yet in summer is fresh and greene.

CHAP. VII.

1 *Ierusalem besieged.* 4 *Isaiah comforteth the King.* 14 *Christ is promised.*

AND in the dayes of * Ahaz, the sonne of Iotham, the sonne of Vzziah king of Iudah, Rezin the king of ‖ Aram a came vp, and Pekah the sonne of Remaliah king of Israel, to Ierusalem to fight against it, but hee could not ouercome it.

2 And it was told the house of b Dauid, saying, Aram is ioyned with c Ephraim: therefore his heart was d moued, and the heart of his people, as the trees of the forrest are moued by the wind.

3 ¶ Then said the Lord vnto Isaiah, Go forth now to meet Ahaz (thou and e Shearjashub thy sonne) at the end of the conduit of the vpper poole, in the path of the fullers field,

4 And say vnto him, Take heede, and be stil, feare not neither be faint hearted for the two tailes of these smoking f firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee, and Ephraim, and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waken them vp, and make a breach therein for vs, and set a king in the midst thereof, euen the sonne of g Tabeal.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: and within fiue and h threescore yeere Ephraim shalbe destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske i a signe for thee of the Lord thy God: aske it, either in the depth beneath, or in the height aboue.

12 But Ahaz said, I will not aske, neither will I k tempt the Lord.

13 Then hee said, Heare you now, O house of Dauid, Is it a small thing for you to grieue l men, that yee will also grieue my God?

14 Therefore the Lord m himselfe will giue you a signe. Behold, the virgin shall conceiue and beare a sonne, and she shall call his name ‖ Immanu-el.

15 n Butter and hony shall he eate, till he haue knowledge to refuse the euill, & to chuse the good.

16 For afore the o child shall haue knowledge to eschew the euill, & to chuse the good, the land that thou abhorrest, shalbe forsaken of both her kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that p Ephraim departed from Iudah) euen the king of q Ashur.

18 And in that day shall the Lord hisse for the r flie that is at the vttermost part of the floods of Egypt, and for the Bee which is in the land of Ashur,

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rocks, and vpon all thornie places, and vpon all bushy s places.

20 In that day shall the Lord shaue with a rasor that is hired, euen by them beyond the riuer, by the king of Ashur, the head and the haire of the t feete, and it shall consume the beard.

21 And in the same day shall a man u nourish a yong kow, and two sheepe.

22 And for the x abundance of milke that they shall giue, he shall eat butter: for butter and hony shall euery one eate, which is left within the land.

23 And at the same day euery place wherein shalbe a thousand vines, shall be at a thousand pieces of siluer: so it shalbe for the briers and for the thornes.

24 With arrowes and with y bow shall one come thither: because all the land shalbe briers and thornes.

25 But on z all the mountains which shal be digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shall bee for the sending out of bullocks, and for the treading of sheepe.

a Or, Syria.
b To wit, the second time: for in the first battell Ahaz was ouercome.
c Meaning, the kings house.
d That is, Israel, because y tribe was the greatest, Gen 48.19.
e For feare.
f That is to say, the rest shall returne: which name Isaiah gaue his sonne, to signifie, that the rest of the people should returne out of their captiuity.
g Which haue but a litle smoke and shall quickly be quenched.
h Which was an Israelite, and as seemeth, enemy to the house of Dauid.
i Counting from the fiue & twentith yeere of the reigne of Vzziah, at what time Amos prophesied this thing, and now Isaiah confirmeth that the Israelites should be led into perpetual captiuity, which thing came to passe within twenty yeere after that Isaiah did this message.
k For confirmation of this thing, that thine enemies shall be destroyed, and thou preserued.
l You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God against whom you bend your selues.
m For, inasmuch as thou art vnworthy, the Lord for his owne promise sake will giue a signe: which shal be, that Christ the Sauiour of his Church and the effect of all signes and miracles, shalbe reuealed.
‖ *Or, God with vs, which name can agree to none but to him, that is both God and man.*
n Meaning, that Christ is not only God, but man also, because he shalbe nourished as other men, vntil the age of discretion.
o Not meaning Christ, but any child: for before a child can come to the yeeres of discretion, the kings of Samaria and Syria shall bee destroyed.
p Since the time that the twelue tribes rebelled vnder Roboam.
q In whom thou hast put thy trust.
r Meaning the Egyptians: for by reason the countrey is hot, and moyst, it is full of Flies, as Assyria is ful of Bees.
s Signifying, that no place shalbe free from them.
t That is, that which is from the belly downeward: meaning that he would destroy both great and small.
u He that before had a great number of cattel, shalbe content with one kow and two sheepe.
x The number of men shalbe so small, that a few beasts shall bee able to nourish all abundantly.
y As they that go to seeke wild beasts among the bushes.
z The mountaines contrary to their wont, shall be tilled by such as shall flee to them for succour.

CHAP. VIII.

1 *The captiuitie of Israel and Iudah by the Assyrians* 6 *The infidelitie of the Iewes.* 9 *The destruction of the Assyrians.* 14 *Christ the stone of stumbling to the wicked.* 19 *The word of God must bee enquired at.*

MOreouer, the Lord said vnto me, Take thee a a great rolle, and write in it b with a mans pen, Make speede to the spoile: haste to the pray.

a That thou mayest write in great letters, to the intent it may be more easily read
b Meaning, after the common fashion, because all men might reade it.

c Because the thing was of great importance, he tooke these two witnesses, which were of credit with the people, when he set this vp vpon the dore of the Temple, albeit Vriah was a flattering hypocrite, 2. King. 16.11.

d Meaning, to his wife: and this was done in a vision.

‖ Or, make speede to the spoile: haste to the pray.

e Before any child be able to speake.

f That is, the armie of Assyria.

g Which was a fountaine at the foote of mount Zion, out of the which ran a smal riuer thorow the city: meaning, that they of Iudah distrusting their owne power, which was small, desired such power and riches as they saw in Syria and Israel.

h That is, the Assyrians, which dwell beyond Euphrates.

i It shalbe ready to drowne them.

k He speaketh this to Messiah or Christ, in whom the faithful were comforted, and who would not suffer his Church to be destroyed vtterly.

2 Then I toke vnto me [a] faithfull witnesses to record, Vriah the Priest, and Zechariah the sonne of Iberechiah.

3 After, I came to the [d] Prophetesse, which conceiued and bare a sonne. Then said the Lord to me, Call his name, ‖ Mahershalalhash-baz.

4 For before [e] the child shall haue knowledge to cry, My father and my mother, [f] he shal take away the riches of Damascus, and the spoyle of Samaria, before the king of Assur.

5 ¶ And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of [g] Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore behold, the Lord bringeth vp vpon them the waters of [h] the Riuer mighty and great, euen the king of Assur with all his glory, and he shall come vp vpon all their riuers, and goe ouer all their bankes,

8 And shall breake into Iudah, and shall ouerflow and passe through, and shall come vp to the [i] neck, and the stretching out of his wings shall fill the breadth of thy land, O [k] Immanu-el.

9 Gather together on heapes, O yee people, and ye shall be broken in pieces, and hearken all ye of farre countreys: gird your selues, and you shall bee broken in pieces: gird your selues, and you shall bee broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to me, in taking [m] of mine hand, and taught me, that I should not walke in the way of this people, saying,

12 Say yee not, A [n] confederacie to all them to whom this people saith a confederacie, neither feare yee [o] their feare, nor be afraid of them.

13 [p] Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shall be as a [q] Sanctuary: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shall fall, and shal be broken, and shal be snared, and shalbe taken.

16 [r] Binde vp the testimony: seale vp the Law among my disciples.

17 Therefore I will waite vpon the Lord that hath hid his face from the house of Iaakob, and I will looke for him.

18 Behold, I and the [s] children whom the Lord hath giuen me, are as signes & as wonders in Israel, [t] by the Lord of hosts, which dwelleth in mount Zion.

19 And when they shal say vnto you, Enquire at them that haue a spirit of diuination, and at the soothsayers which whisper and murmure, [u] Should not a people enquire at their God? from the [x] liuing to the dead?

20 To the [y] Law, and to the testimony, if they speake not according to this word: it is because there is no [z] light in them.

21 Then hee that is afflicted and famished, shall goe to and fro in [a] it: and when he shall be hungry, he shall euen fret himselfe, [b] and curse his king and his gods, and shall looke vpward.

22 And when he shall looke to the earth, behold trouble, and [c] darknesse, vexation and anguish, and he is driuen to darknesse.

l To wit, yet that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.

m To encourage me that I should not shrinke for the infidelity of this people, & so neglect mine office.

n Consent not ye that are godly, to the league and friendship that this people seeketh with strangers and idolaters.

o Meaning, that they should not feare the thing that they feared, which haue no hope in God.

p In putting your trust only in him, in calling vpon him in aduersity, patiently looking for his helpe, and fearing to doe any thing contrary to his will.

q He will defend you which are his elect, and reiect all the rest, which is meant of Christ, against whom the Iews should stumble and fall, Luk. 2.34 Rom. 9.33. 1. Pet. 2.7,8.

r Though all forsake me, yet ye that are mine, keepe my word sure sealed in your hearts.

s Meaning them that were willing to heare & obey the word of God whom the world hated, as though they were monsters and not worthy to liue.

t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.

u Answere the wicked thus, Should not Gods people seeke succour onely at him?

x That is, Will they refuse to be taught of the mouth of God, & seeke helpe at the dead, which is the illusion of Satan?

y Seeke remedy in the word of God, where his wil is declared.

z They haue no knowledge, but are blind leaders of the blind.

a That is, in Iudah where they should haue had rest, if they had not thus grieuously offended God.

b In whom afore they put their trust.

c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophecie of Christ. 14 The destruction of the ten tribes for their pride and contempt of God.

YEt [a] the darknesse shall not be according to the affliction, [b] that it had when at the first he touched lightly the land of Zebulun and the land of Naphtali, nor afterward when hee was more grieuous by the way of the sea beyond Iorden in Galile of [c] the Gentiles.

2 The people that [d] walked in darknesse, haue seene a great [e] light: they that dwelled in the land of the shadow of death, vpon them hath the [f] light shined.

3 Thou hast [g] multiplied the nation, and not increased their ioy: they haue reioyced before thee according to the ioy in harnest, and as men reioyce when they diuide a spoile.

4 For [h] the yoke of their burden, and the staffe of their shoulder, and the rod of their oppressour hast thou broken as in the day of Midian.

5 Surely euery battel of the warriour is with

a He comforteth the Church against these great threatnings, promising to restore them to great glory in Messiah.

b Wherewith Israel was punished, first by Tiglath Pilesar, which was a light scourge in respect of that which they suffered afterward by Shalmanser, who caried the Israelites away captiue.

c Whereas the Iewes and Gentiles dwelt together by reason of those twentie cities, which Salomon gaue to Hiram.

d Which were captiue in Babylon: and the Prophet speaketh of that thing, which should come to passe in threescore yeeres after, as though it were now done.

e Meaning, the comfort of their deliuerance.

f This captiuitie and deliuerance were figures of our captiuity by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Matt. 4.15,16.

g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag. 2.10.

h Thou gauest them perfect ioy, by deliuering of them, and by destroying the tyrants that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites, Iudg. 7.22.

with wyle, and with tumbling of garments in blood: but this shall be i with burning and deuouring of fire.

6 For vnto vs a child is borne, and vnto vs a Sonne is giuen: and the gouernment is vpon his shoulder, and hee shall call his Name Wonderful, Counseller, The mighty God, The euerlasting k Father, The prince of peace.

7 The increase of his gouernment and peace shal haue none end: he shal sit vpon the throne of Dauid, and vpon his kingdome, to order it, and to stablish it with iudgement and with iustice from henceforth, euen for euer: l the zeale of the Lord of hostes will performe this.

8 ¶ The Lord hath sent a word into Iaakob, and it hath lighted vpon m Israel.

9 And all the people shall know, euen Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The n bricks are fallen, but wee will build it with hewen stones: the wilde figge trees are cut downe, but wee will change them into cedars.

11 Neuertheless, the Lord will raise vp the aduersaries of o Rezin against him, and ioyne his enemies together.

12 Aram before, and the Philistims behind, and they shall deuoure Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hosts.

14 Therefore will the Lord cut off from Israel head & taile, branch & rush in one day.

15 The ancient and the honourable man he is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them are deuoured.

17 Therfore shall the Lord haue no pleasure in their young men, neither will hee haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh folly: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse p burneth as a fire: it deuoureth the briers and the thornes, and will kindle in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hosts shal the land be darkened, and the people shall be as the meat of the fire: no man shall q spare his brother.

20 And he shall snatch at the right hand, and be hungry: and he shall eate on the left hand, and shal not be satisfied: euery one shal eat the r flesh of his owne arme.

21 Manasseh, Ephraim: and Ephraim Manasseh, and they both shalbe against Iudah: yet for all this his wrath is not turned away, but his hand is stretched out still.

i He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by the coming of Christ, of whom he prophesieth in the next verse.

k The author of eternitie, and by whome the Church and euerymember thereof shalbe preserued for euer, and haue immortall life.

l His singular loue and care for his elect.

m This is another prophecie against them of Samaria, which were mockers & contemners of Gods promises and menaces.

n We were but weake, when the enemie ouercame vs, but we will make our selues so strong, that we will neither care for our enemies, nor feare Gods threatnings.

o Rezin king of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistims.

p Wickednes, as a bellowes kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

q Though there were no forreine enemy, yet they shall destroy one another.

r Their greedines shall be insatiable, so that one brother shall eate vp another, as though he should eat his owne flesh.

CHAP. X.

1 Of wicked lawmakers. 5 God will punish his people by the Assyrians, and after destroy them. 21 The remnant of Israel shall be saued.

WOvnto them that decree wicked decrees, and a write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgment of the poore of my people, that widowes may bee their pray, and that they may spoyle the fatherlesse.

3 What will ye do now in the day of visitation and of destruction, which shal come from b farre? to whom will ye flee for helpe? and where will ye leaue your c glory?

4 d Without me euery one shal fal among them that are bound, & they shall fall downe among the slaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 ¶ O e Ashur, the rod of my wrath: and the staffe in their hands is mine indignatiõ.

6 I will send f him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoile and to take the pray, and to tread them vnder feete like the mire in the streete.

7 But hee thinketh not so, neither doeth his heart esteeme it so: but hee imagineth to destroy and to cut off not a few nations.

8 For he saith, Are not my princes altogether kings?

9 Is not Calno as g Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdomes of the idoles, seeing their idoles were aboue Ierusalem, and aboue Samaria:

11 Shal not I, as I haue done to Samaria, and to the idoles thereof, so do to Ierusalem, and to the idoles thereof?

12 ¶ But when the Lord hath accomplished h all his worke vpon mount Zion and Ierusalem, I will visit the fruit of the proud heart i of the king of Ashur, and his glorious and proud lookes,

13 Because hee sayd, By the power of mine owne hand haue I done it, and by my wisedome, because I am wise: therefore I haue remoued the borders of the people, and haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, & as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing, or to open the mouth, or to whisper.

15 Shall the k axe boast it selfe against

a Which write and pronounce a wicked sentence to oppresse the poore: meaning, that the wicked magistrates, which were the chiefe cause of mischiefe, should be first punished.

b To wit, from Assyria.

c Your riches and authoritie, that they may be safe, and that yee may receiue them againe.

d Because they haue forsaken me, some shall go into captiuitie, and the rest shall be slaine.

e God calleth for the Assyrians to be the executioners of his vengeance.

f That is, the Assyrians against the Iewes, which are but hypocrites: and in this sixt and seuenth verse is declared the difference of the worke of God, and of the wicked in one very thing & act: for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuill

g Seeing that I haue ouercome as well one citie as another, so that none could resist, shall Ierusalem bee able to escape mine hand?

h When hee hath sufficiently chastised his people (for he beginneth at his owne house) then will he burne the rods.

i Meaning of Sanherib.

k Here we see that no creature is able to doe any thing but as God appointeth him, and that they are all but his instruments to doe his worke, though the intentions be diuers, as verse 6.

him

him that beweth therewith: or shall the saw exalt it selfe against him that moveth it? as if the rod should lift vp it selfe against him that taketh it vp, or the staffe should exalt it selfe, as it were no wood.

16 Therefore shall the Lord God of hosts send among his fat men leanues, and vnder his glory he shall kindle a burning, like the burning of fire.

17 And the light of Israel shall bee as a fire, and the Holy one thereof as a flame, and it shal burne and deuoure his thornes, and his briers in one day:

18 And shall consume the glory of his forest, & of his fruitfull field both soule and flesh: and he shall bee as the fainting of a standard bearer.

19 And the rest of the trees of his forrest shall be few, that a child may tell them.

20 ¶ And at that day shall the remnant of Israel, and such as are escaped of the house of Iaakob, stay no more vpon him that smote them, but shal stay vpon the Lord, the Holy one of Israel in truetly.

21 The remnant shall returne, euen the remnant of Iaakob vnto the mighty God.

22 For though thy people, O Israel, be as the sand of the sea, yet shall the remnant of them returne. The consumption decreed shall ouerflow with righteousnes.

23 For the Lord God of hosts shall make the consumption, euen determined in the midst of all the land.

24 Therfore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of Asshur: he shal smite thee with a rod, and shall lift vp his staffe against thee after the maner of Egypt:

25 But yet a very little time, & the wrath shall be consumed, and mine anger in their destruction.

26 And the Lord of hosts shall raise vp a scourge for him, according to the plague of Midian in the rocke Oreb: and as his staffe was vpon the Sea, so he will lift it vp after the maner of Egypt.

27 And at that day shall his burden bee taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shall be destroyed because of the anointing.

28 He is come to Aiath, he is passed into Migron: at Michmash shall he lay vp his armour.

29 They haue gone ouer the ford: they lodged in the lodging at Geba: Ramah is afraid, Gibeah of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered themselues together.

32 Yet there is a time that he will stay at Nob: hee shall lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

33 Behold, the Lord God of hostes shall cut off the bough with feare, and they of high stature shall be cut off, and the high shal be humbled.

34 And hee shall cut away the thicke places of the forrest with yron, and Lebanon shall haue a mighty fall.

CHAP. XI.

1 Christ borne of the roote of Iesse. 3 His vertues and kingdome. 6 The fruits of the Gospell. 10 The calling of the Gentiles.

BUt there shall come a rod forth of the stocke of Iesse, and a graffe shall growe out of his roots.

a Because the captiuitie of Babylon was a figure of the spirituall captiuitie vnder sinne, hee sheweth that our true deliuerance must come by Christ: for as Dauid came out of Iesse a man without dignity, so Christ should come of a poore carpenters house, as out of a dead stock, chap. 53.2.

2 And the Spirit of the Lord shall rest vpon him: the Spirit of wisedome and vnderstanding, the Spirit of counsell and strength, the Spirit of knowledge, and of the feare of the Lord,

3 And shal make him prudent in the feare of the Lord: for hee shall not iudge after the sight of his eyes, neither reproue by the hearing of his eares.

4 But with righteousnesse shall he iudge the poore, and with equitie shall he reproue for the meeke of the earth: and he shal smite the earth with the rodde of his mouth, and with the breath of his lippes shall he slay the wicked.

5 And iustice shall bee the girdle of his loynes, and faithfulnesse the girdle of his reines.

6 The Wolfe also shall dwell with the Lambe, and the Leopard shall lie with the Kidde, and the Calfe and the Lion, and the fat beast together, and a little child shal lead them.

7 And the Cow, and the Beare shal feed: their young ones shall lie together: and the Lion shall eate straw like the bullocke.

8 And the sucking child shall play vpon the hole of the Aspe, & the weaned child shall put his hand vpon the Cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holinesse: for the earth shall bee full of the knowledge of the Lord, as the waters that couer the sea.

10 And in that day the roote of Iesse, which shall stand vp for a signe vnto the people, the nations shall seeke vnto it, and his rest shall be glorious.

11 And in the same day shall the Lord stretch out his hand again the second time to possesse the remnant of his people (which shalbe left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

12 And he shall set vp a signe to the nations, and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the world.

b All these properties can agree to none but only vnto Christ: for it is he that toucheth the hearts of the faithfull, and mortifieth their concupiscences: & to the wicked he is the sauour of death, and to them that shall perish: so that all the world shall be smitten with this rod, which is his word.

c Men because of their wicked affections are named by the names of beasts, wherein the likenesse stoode: as vnder sinne reigne: but Christ by his Spirit shall reforme them, and worke in them such mutual charitie, that they shall be like lambs fauouring and louing one another, and cast off all their cruell affections, Chap. 65.25.

d It shall bee in as great abundance as the waters in the Sea.

e Hee prophesieth of the calling of the Gentiles.

f That is, his Church, which he also calleth his rest, Psal. 132.14.

g For God first deliuered his people out of Egypt, and now promiseth to deliuer them out of their enemies hands, as from the Parthians, Persians, Caldeans, and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people, being dispersed through all the world.

1 Meaning, that God is a light to cõfort his people & a fire to burne his enemies.

m That is, the Assyrians.

n To wit, body & soule vtterly.

o When the battel is lost, and the standard taken.

p This is the end of Gods plagues toward his, to bring them to him, & to forsake all trust in others.

q This small nũber, which seemed to be consumed, and yet according to Gods decree is saued, shalbe sufficient to fill all the world with righteousnes.

r God will destroy this land as he hath determined, and after, saue a smal portion.

s As the Egyptians did punish thee.

t Reade Chap. 9.4.

u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14.28.

x Because of the promise made to that kingdome, whereby Christs kingdome was prefigured.

y He describeth by what way the Assyrians should come against Ierusalem, to confirme the faithful when it should come to passe, that as their plague was come, so should they be deliuered.

z Feare and destruction shall come vpon Iudah: for the princes and the people shall all be led away captiues.

13 The hatred also of Ephraim shall depart, and the aduersaries of Iudah shalbe cut off: Ephraim shal not enuie [h] Iudah, neither shall Iudah vexe Ephraim:

14 But they shall flee vpon the shoulders of the Philistims toward the West: they shal spoile them of the East together: Edom and Moab shal be the stretching out of their hands, and the children of Ammon in their obedience.

15 The Lord also shall vtterly destroy the [i] tongue of the Egyptians sea, and with his mighty winde shall lift vp his hand [k] ouer the riuer, and shall smite him in his seuen streames, and cause men to walke therein with shoes.

16 And there shalbe a path to the remnant of his people, which are left of Asshur, like as it was vnto Israel in the day that hee came vp out of the land of Egypt.

h Here he describeth the consent that shalbe in his Church, and their victory against their enemies.

i Meaning, a corner of the sea that entreth into the land, & hath the forme of a tongue.

k To wit, Nilus the great riuer of Egypt, which entreth into the sea with seuen streames.

CHAP. XII.

A thankesgiuing of the faithfull for the mercies of God.

AND thou shalt [a] say in that day, O Lord, I will praise thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my [b] saluation: I will trust, and will not feare: for the Lord God is * my strength and song: hee also is become my saluation.

3 Therefore with ioy shal ye [c] draw waters out of the wels of saluation.

4 And yee shall say in that day, * Praise the Lord: call vpon his Name: declare his works among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the world.

6 Cry out and shout, [d] O inhabitant of Zion: for great is the Holy one of Israel in the mids of thee.

a He sheweth how the Church shall praise God, when they are deliuered from their captiuity.

b Our saluation standeth onely in God, who giueth vs an assured confidence, constancie and occasion to praise him for the same. *Exod.* 15.2. *psal.* 118.14.

c The graces of God shall be so abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is full. 1. *Chron.* 16.8.

d Ye that are of the Church.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

THE [a] burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift vp a standard vpon the hie mountaine: lift vp the voice vnto them: wag the [b] hand, that they may goe into the gates of the nobles.

3 I haue commanded them that I haue [c] sanctified: and I haue called the mightie to my wrath, and them that reioyce in my [d] glory.

4 The noyse of a multitude is in the mountaines like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hostes numbreth the hoste of the battell.

5 They come from a farre country, from the end of the heauen: euen the Lord with the [e] weapons of his wrath to destroy the whole land.

6 Howle [f] you, for the day of the Lord is at hand: it shal come as a destroyer from the Almightie.

7 Therefore shall all hands be weakened, and all mens hearts shall melt:

8 And they shall be afraid: anguish and sorow shal take them, & they shall haue paine, as a woman that trauaileth: euery one shall be amazed at his neighbour, and their faces shall be like [g] flames of fire.

9 Behold, the day of the Lord commeth, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy [h] the sinners out of it.

10 For the [h] starres of heauen, and the planets thereof shall not giue their light: the Sunne shal be darkened in his going forth, and the Moone shall not cause her light to shine.

11 And I will visite the wickednes vpon the [i] world, and their iniquity vpon the wicked, and I will cause the arrogancie of the [k] proud to cease, and wil cast downe the pride of tyrants.

12 I will make a [l] man more precious then fine gold, euen a man aboue the wedge of gold of Ophir.

13 Therefore I wil shake the heauen, and the earth shal remoue out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And [m] it shall be as a chased Doe, and as a sheep that no man taketh vp: euery man shall turne to his owne people, and flee each one to his owne land.

15 Euery one that is found, shalbe stricken thorow: and whosoeuer ioyneth himselfe, shall fall by the sword.

16 * Their [n] children also shall be broken in pieces before their eyes: their houses shall be spoiled, and their wiues rauished.

17 Behold, I will stirre vp the Medes against them, which shall not regard siluer, nor be desirous of gold.

18 With bowes also shal they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdoms, the beauty and pride of the Caldeans shall be as the destruction of God * in Sodome and Gomorah.

20 It shall not be inhabited for euer, neither shal it be dwelled in from generation to generation: neither shall the [o] Arabian pitch his tents there, neither shall the shepheards make their folds there.

21 But [p] Zim shall lodge there, and their houses shall be ful of Ohim: Ostriches shall dwell there, and the Satyres shall daunce there.

a That is, the great calamity, which was prophesied to come on Babel as a most grieuous burden which they were not able to beare. In these twelue chapters following he speaketh of the plagues wherewith God would smite these strange nations (whom they knew) to declare that God chastised the Israelites as his children, and these others as his enemies: and also if that God spare not these that be ignorant, that they must not thinke strange if hee punished them that haue knowledge of his law, & keep it not.

b To wit, to the Medes and Persians.

c That is, prepared and appointed to execute my iudgements.

d Which willingly goe about the worke whereunto I appoint them, but how the wicked doe this, reade Chap. 10.6.

a The armie of the Medes and the Persians against Babylon.

f Ye Babylonians.

g The Babylonians anger and griefe shalbe so much, that their faces shall burne as fire.

h They that are ouercome, shall thinke that all the powers of heauen and earth are against them, Ezek. 32.7. ioel 3.15. mat. 24.29.

i He compareth Babylon to the whole world, because they so esteemed themselues by reason of their great empire.

k He noteth the principall vice, whereunto they were most giuen, as are all that abound in wealth.

l He noteth the great slaughter that shalbe, seeing the enemie shall neither for golde or siluer spare a mans life, as verse 17.

m Meaning, the power of Babylon with their hired souldiers *Psal* 137.9.

n This was not accomplished when Cyrus tooke Babylon: but after the death of Alexander the great. *Gene.* 19.24. *ierem.* 50.50.

o Who vseth to go from country to countrey to finde pasture for their beasts, but there shall they finde none

p Which either were wilde beasts, or soules, or wicked spirits, whereby Satan deluded man, as by the fairies, goblins, and such like.

22 And

22 And Iim shal cry in their palaces, and dragons in their pleasant palaces: and the time therof is ready to come, and the dayes therof shall not be prolonged.

CHAP. XIIII.

1 The returne of the people from captiuity. 4 The derision of the king of Babylon. 11 The death of the king. 29 The destruction of the Philistims.

FOr [a] the Lord wil haue compassion of Iakob, and will yet chuse Israel, and cause them to rest in their owne land: & the stranger [b] shal ioyne himselfe vnto them, and they shall cleaue to the house of Iaakob.

2 And the people shall receiue them, and bring them to their own place, and the house of Israel shall possesse them in the land of the Lord, for [c] seruants and handmaydes: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

3 ¶ And in that day when the Lord shall giue thee rest from thy sorrow, and from thy feare, and from the sore bondage, wherein thou didst serue,

4 Then shalt thou take vp this prouerbe against the king of Babel, & say, How hath the oppressour ceased? and the gold thirstie Babel rested?

5 The Lord hath broken the rod of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, hee did [d] not let.

7 The whole world is at [e] rest and is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art layd downe, no hewer came vp against vs.

9 Hell beneath is moued for thee to [f] meete thee at thy comming, raising vp the dead for thee, euen all the princes of the earth, and hath raised from their thrones all the kings of the nations.

10 All they shal cry, and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, and the sound of thy viols: the worme [g] spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O [h] Lucifer, sonne of the morning? and cut downe to the ground, which didst cast lots vpon the nations?

13 Yet thou saidest in thine heart, I will ascend into heauen, and exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the [i] North.

14 I will ascend aboue the height of the cloudes, and I will be like the most High.

15 But thou shalt bee brought downe to the graue, to the sides of the pit.

16 They that see thee shall [k] looke vpon thee, & consider thee, saying, Is this the man that made the earth to tremble, and that did shake the Kingdomes?

17 Yee made the world as a wildernesse, and destroyed the cities therof, and opened not [l] the house of his prisoners.

18 All the kings of the Nations, euen they all sleepe in glory: euery one in his own house.

19 But thou art [m] cast out of the graue like an abhominable braunch, like the rayment of those that are slaine, and thrust thorow with a sword: which goe downe to the stones of the pit, as a carkeise troden vnder feet.

20 Thou shalt not bee ioyned with them in the graue, because thou hast destroyed thine owne land, and slaine thy people: the seed of the wicked shal not be renowmed for euer.

21 [n] Prepare a slaughter for his children, for the iniquity of their fathers: let them not rise vp, nor possesse the land, nor fill the face of the world with enemies,

22 ¶ For I wil rise vp against them (saith the Lord of hosts) and will cut off from Babel the name and the remnant, and the sonne and the nephew, saith the Lord

23 And I will make it a possession to the † hedgehog, and pooles of water, and I will sweep it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 [o] That I will breake to pieces Asshur in my land, and vpon my mountaines will I tread him vnder foote: so that his yoke shall depart from [p] them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations,

27 Because the Lord of hostes hath determined it, and who shall disanull it? and his hand is stretched out, and who shall turne it away?

28 ¶ In the yeere that King Ahaz died, was this [q] burden:

29 Reioyce not (thou whole [r] Palestina) because the rod of him that did beat thee, is broken: for out of the serpents root shal come forth a cockatrice, and the fruit thereof shall be a fiery flying serpent.

30 For the [s] first borne of the poore shalbe fed, and the needie shall lie downe in safetie: and I will kill thy root with famine, and [t] it shall slay thy remnant.

31 Howle, O gate, cry, O city: thou whole land of Palestina art dissolued, for there shal come from the [u] North a smoke, & none shall be [x] left alone.

a He sheweth why God will haste to destroy his enemies: to wit, because he will deliuer his Church.

b Meaning, that the Gentiles shall be ioyned with the Church, and worship God.

c Signifying, that the Iewes should be superiors to the Gentiles, & that they should be brought vnder the seruice of Christ by the preaching of the Apostles, wherby all are brought to the subiection of Christ, 2. Cor. 10. 5.

d That is, he suffered all violence and iniuries to be done.

e Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and also how detestable a thing tyranny is, seeing the insensible creatures haue occasion to reioyce at their destruction.

f As though they feared, lest thou shouldest trouble the dead, as thou didst the liuing: and here he derideth the proud tyrannny of the wicked, which knew not that all creatures wish their destruction that they may reioyce.

g In stead of thy costly carpets and couerings.

h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre that goeth before the sunne is called Lucifer, to whom Nebuchad-nezzar is compared.

i Meaning Ierusalem, wherof the Temple was on the North side, as Psal. 48. 2. whereby he meaneth that tyrants fight against God, when they persecute his Church, and would put themselues in his place.

k In marueiling at thee.

l To set them at libertie: noting his crueltie.

m Thou wast not buried in the sepulchre of thy fathers, thy tyranny was so abhorred.

n He calleth to the Medes and Persians, and all those that should execute Gods vengeance.

† Or, torteis.

o As I haue begun to destroy the Assyrians in Sancherib, so wil I continue & destroy them wholly, when I shall deliuer you from Babylon.

p From the Iewes.

q Reade Chap. 13. 1.

r He willeth the Philistims not to reioyce because the Iewes are diminished in their power: for their strength shalbe greater then euer it was.

s The Israelites which were brought to most extreme misery.

t To wit my people.

u That is, from the Iewes or Assyrians: for they were both North from Palestina.

x But they shall be all ready and ioyne together.

y Which ſhall come to enquire of the ſtate of the Church.

32 What ſhall then one anſwerer the meſſengers of the Gentiles? That the Lord hath eſtabliſhed z Zion, and the poore of his people ſhall truſt in it.

z They ſhall anſwere that the Lord doeth defend his Church, and them that ioyne themſelues thereunto.

CHAP. XV.

A propheſie againſt Moab.

a Reade Chap. 13 1.

THe a burden of Moab. Surely b Ar of Moab was deſtroyed, and brought to ſilence in a night: ſurely Kir of Moab was deſtroyed, and brought to ſilence in a night.

b The chiefe citie, whereby the whole countrey was meant.

2 c He ſhall goe vp to the Temple, and to Dibon to the hie places to weepe: for d Nebo and for Medeba ſhall Moab howle: vpon all e their heads ſhalbe baldnes, and euery beard ſhaven.

c The Moabites ſhall flee to their idoles for ſuccour, but it ſhall be too late.

d Which were cities of Moab.

3 In their ſtreetes ſhall they bee girded with ſackecloth: on the tops of their houſes, and in their ſtreetes euery one ſhall howle, and come downe with weeping.

e For as in the Weſt parts the people vſed to let their haire grow long when they mourned, ſo in the Eaſt parts they cut it off.

4 And Heſhbon ſhall cry, and Elealeh: their voyce ſhalbe heard vnto Jahaz: therefore the warriours of Moab ſhall howte: the ſoule of euery one ſhall lament in himſelfe.

f The Prophet ſpeaketh this in the perſon of the Moabites, or as one that felt the great iudgement of God that ſhould come vpon them.

5 Mine f heart ſhall cry for Moab: his fugitiues ſhall flee vnto Zoar, g an heifer of three yere old: for they ſhall go vp with weeping by the mounting vp of Luhith: and by the way of Horonaim they h ſhall rayſe vp a cry of deſtruction.

g Meaning, that it was a citie that euer liued in pleaſure and neuer felt ſorrow.

6 For the waters of Nimrim ſhalbe dried vp: therfore the graſſe is withered, the herbs conſumed, and there was no greene herbe.

h He deſcribeth the miſerable diſſipation and flight of the Moabites.

7 Therfore what euery man hath left, and their ſubſtance ſhall they beare to the i brooke of the willowes.

i To hide themſelues and their goods there.

8 For the cry went round about the borders of Moab: and the howling thereof vnto Eglaim, and the ſcriking thereof vnto Beer Elim.

9 Becauſe the waters of Dimon ſhall be full k of blood: for I will bring vpon vpon Dimon, euen lions l vpon him that eſcapeth of Moab, and to the remnant of the land.

k Of them that are ſlaine. l So that by no meanes they ſhould eſcape the hand of God: thus will God puniſh the enemies of his Church.

CHAP. XVI.

The cauſes wherefore the Moabites are deſtroyed.

a That is, offer a ſacrifice: whereby he derideth their long delay, which would not repent when the Lord called thē, ſhewing them that it is now too late, ſeeing the vengeance of God is vpon them.

SEnd a ye a lambe to the ruler of the world from the rocke of the wildernes vnto the mountaine of the daughter of Zion.

b There is no remedy but you muſt flee.

2 For it ſhalbe as a bird that b flieth, and a neſt forſaken: the daughters of Moab ſhal be as the foords of Arnon.

c He ſheweth what Moab ſhould haue done, when Iſrael their neighbour was in affliction, to whom becauſe they would giue no ſhadow nor comfort, they are now left comfortles.

3 Gather a counſell, execute iudgement: c make thy ſhadow as the night in the midday: hide them that are chaſed out: bewray not him that is fled.

4 Let my baniſhed dwell with thee: Moab be thou their couert from the face of the deſtroyer: for the extortioner d ſhall end: the deſtroyer ſhall be conſumed, and the oppreſſor ſhall ceaſe out of the land.

d The Aſſyrians ſhall oppreſſe the Iſraelites, but for a while.

5 And in mercie ſhal the throne be prepared, and e he ſhall ſit vpon it in ſtedfaſtneſſe, in the Tabernacle of Dauid, iudging, and ſeeking iudgement, and haſting iuſtice.

e Meaning, Chriſt.

6 We haue heard of the pride of Moab, (he is very proud) euen his pride and his arrogancy, and his indignation, but his f lyes ſhall not be ſo.

f Their vaine confidence and proud brags ſhal deceiue them, as Iere. 48. 2.

7 Therfore ſhall Moab howle vnto Moab: euery one ſhall howle: for the foundations of Kir-hareſeth ſhall ye mourne, yet they ſhalbe g ſtriken.

g For all your mourning, yet the citie ſhalbe deſtroyed euen vnto the foundations.

8 For the vineyards of Heſhbon are cut downe, and the vine of Sibmah: h the lords of the heathen haue broken the principall vines thereof: they are come vnto i Jaazer: they wandred in the wildernes: her goodly branches ſtretched out themſelues, and went ouer the ſea.

h That is, the Aſſyrians, and other enemies.

i Meaning, that the countrey of Moab was now deſtroyed, and all y precious things thereof were caried into the borders, yea into other countreys, and ouer the ſea.

9 Therefore wil k I weepe with the weeping of Jaazer, and of the vine of Sibmah, O Heſhbon: and Elealeh, I will make thee drunke with my teares, becauſe vpon thy ſummer fruits, and vpon the harueſt l a ſhouting is fallen.

k He ſheweth that their plague was ſo great, that it would haue moued any man to lament with them, as Pſal. 141. 5.

10 And gladneſſe is taken away, and ioy out of the plentifull field: and in the vineyards ſhall bee no ſinging nor ſhouting for ioy: the treader ſhall not tread wine in the wine preſſes: I haue cauſed the reioycing to ceaſe.

l The enemies are come vpon thee, and ſhout for ioy, when they cary thy commodities from thee, as Iere. 48 33.

11 Wherefore, my m bowels ſhall ſound like an harpe for Moab, and mine inward parts for Kir-hareſh.

m For very ſorrow and compaſſion.

12 And when it ſhall appeare that Moab ſhall be weary of his hie places, then ſhall hee come to his n temple to pray, but he ſhall not prevaile.

n They ſhall vſe all meanes to ſeeke helpe of their idoles, and all in vaine: for Chemoz their great god ſhall not be able to helpe them.

13 This is the word that the Lord hath ſpoken againſt Moab ſince that time.

14 And now the Lord hath ſpoken, ſaying, o In three yeres, as the yeres of an p hireling, and the glory of Moab ſhall be contemned in all the great multitude, and the remnant ſhalbe very ſmall and feeble.

o He appointed a certaine time to puniſh the enemies in. p Who will obſerue iuſtly the time, for the which he is hired, and ſerue no longer, but will euer long for it.

CHAP. XVII.

A propheeie of the deſtruction of Damaſcus, and Ephraim. 7 Calamitie moueth to repentance.

THe a burden of b Damaſcus. Beholde, Damaſcus is taken away from being a citie, for it ſhalbe a ruinous heape.

a Reade Chap. 13 1.

b The chiefe citie of Syria.

2 The cities of c Aroer ſhall be forſaken: they ſhall bee for the flocks: for they ſhall lie there, and none ſhall make them afraid.

c It was a countrey of Syria, by the river Arnon.

3 The munition alſo ſhall ceaſe from d Ephraim, and the kingdome from Damaſcus, and the remnant of Aram ſhall bee as the glory of the children of Iſrael,

d It ſeemeth that the Prophet would comfort the Church, in declaring the deſtruction of theſe two kings of Syria & Iſrael, when as they had conſpired the ouerthrow of Iudah.

e The ten tribes gloried in their multitude, & alliance with other nations: therefore I. ſaith that they ſhalbe brought downe, and the Syrians alſo.

ſaith

saith the Lord of hosts.

4 And in that day the glory of [f] Iaakob shall be impouerished, and the fatnesse of his flesh shalbe made leane.

5 And it shalbe as when the haruest man gathereth the [g] corne, and reapeth the eares with his arme, and hee shall bee as hee that gathereth the eares in the valley of [h] Rephaim.

6 Yet a gathering of grapes shall [i] be left in it as the shaking of an Olive tree, two or three berries are in the toppe of the vtmost boughes, and foure or fiue in the high branches of the fruit thereof, saith the Lord God of Israel.

7 At that day shall a man looke to his [k] maker, and his eyes shall looke to the Holy one of Israel.

8 And he shall not looke to the altars, the workes of his owne hands, neither shall hee looke to those things which his owne fingers haue made, as groues and images.

9 In that day shall the cities of their strength be as the forsaking of boughes and branches, which [l] they did forsake, because of the children of Israel, and there shall be desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, & shalt graffe strange [m] vine branches.

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seede to flourish: but the harueſt shall be gone in the day [n] of possession, and there shall be desperate sorow.

12 [o] Ah, the multitude of many people, they shall make a sound like the noyse of the sea: for the noyse of the people shall make a sound like the noyse of mighty waters.

13 The people shal make a sound like the noyse of many waters, but God shall [p] rebuke them, and they shall flee farre off, and shal be chased as the chaffe of the mountaines before the wind, and as a rowling thing before the whirlewind.

14 And loe, in the euening there is [q] trouble: but afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that rob vs.

f Meaning, of the ten tribes, which boasted themselues of their nobility prosperity, strength and multitude

g As the abundance of corne doth not feare the harueſt men that should cut it downe: no more shall the multitude of Israel make the enemies to shrinke, whom God shall appoint to destroy them.

h Which valley was plentifull and fertile.

i Because God would haue his couenant stable, he promiseth to reserue some of this people, and to bring them to repentance.

k He sheweth that Gods corrections euer bring forth some fruit, and cause his to turne from their sinnes, and to humble themselues to him.

l As the Canaanites left their cities when God did place the Israelites there, so the cities of Israel shall no more be able to defend their inhabitants, then bushes, when God shall send the enemie to plague them.

m Which are excellent, and brought out of other countreys.

n As the Lord threatneth the wicked in his Law, Leuit. 26. 16.

o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations.

p He addeth this for the consolation of the faithfull which were in Israel.

q He compareth the enemies, the Assyrians, to a tempest, which riseth ouer night, and in the morning is gone.

CHAP. XVIII.

1 Of the enemies of the Church, 7 and of the vocation of the Gentiles.

[a] OH, the land shadowing with wings, which is beyond the riuers of Ethiopia,

2 Sending ambassadours by the Sea, euen in vessels of [b] reedes vpon the waters, saying, [c] Goe ye swift messengers, to a nation that is scattered abroad, and spoiled, vnto a terrible [d] people from their beginning euen hitherto: a nation by little & little euen troden vnder foot, whose land the [e] floods haue spoiled.

3 All ye the inhabitants of the world dwellers in the earth, shall see when [f] he setteth vp a signe in the mountaines, and when he bloweth the trumpe, ye shall heare.

4 For so the Lord said vnto mee, I will [g] rest, and behold in my tabernacle, as [h] the heat drying vp the raine, and as a cloude of deaw in the heat of harueſt.

5 For afore the harueſt, when the floure is finished, and the fruite is riping in the floure, then he shall cut downe the branches with hookes, and shall take away, and cut off the boughes.

6 They shall bee left together vnto the foules of the mountaines, and to the [i] beasts of the earth: for the foule shall summer vpon it, and euery beast of the earth shall winter vpon it.

7 At that time shal a [k] present be brought vnto the Lord of hosts, (a people that is scattered abroad, and spoiled, and of a terrible people from their beginning hitherto, a nation by little and little euen troden vnder foot, whose land the riuers haue spoiled) to the place of the Name of the Lord of hosts, euen the mount Zion.

a He meaneth that part of Ethiopia, which lieth toward the Sea, which was so full of ships, that the sayles (which he compareth to wings) seemed to shadow the sea.

b Which in the countries were great, insomuch as they made ships of them in swiftnesse.

c This may be taken that they sent other to comfort the Iewes, & to promise them help against their enemies, & so the Lord did threaten to take away their strength, that the Iewes should not trust therein: or that they did solicite the Egyptians, and promised them aid to go against Iudah.

d To wit, the Iewes, who because of Gods plagues made all other nations afraid of the like, as God threatned, Deu. 28. 37.

e Meaning, the Assyrians, as Chap. 8. 7.

f When the Lord prepareth to fight against the Ethiopians.

g I wil stay a while frō punishing the wicked.

h Which two seasons are most profitable for the riping of fruites: whereby he meaneth, that he will seeme to fauour them and giue them abundance for a time, but he will suddenly cut them off.

i Not only men shall contemne them, but the bruit beasts.

k Meaning, that God will pitie his Church, and receiue that little remnant as an offering vnto himselfe.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18 Of their conuersion to the Lord.

THE [a] burden of Egypt. Behold, the Lord [b] rideth vpon a swift cloude, and shall come into Egypt, and the idoles of Egypt shall bee mooued at his presence, and the heart of Egypt shall melt in the middes of her.

2 And I will set the Egyptians against the Egyptians: so euery one shall [c] fight against his brother, and euery one against his neighbour, citie against citie, and kingdome against kingdome.

3 And the [d] spirit of Egypt shall faile in the middes of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the sorcerers, and at them that haue spirits of diuinations, and at the southsayers.

4 And I will deliuer the Egyptians into the hand of cruell lords, and a mightie king shal rule ouer them, saith the Lord God of hosts.

a Reade Chap. 13. 1.

b Because the Egyptians trusted in the defence of their country, in the multitude of their idoles, and in the valiantnes of their men, the Lord sheweth that he wil come ouer all their munitions in a swift cloud, and that their idoles shall tremble at his comming, and that mens hearts shall faint.

c As he caused the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2. Chron. 20. 22. & Chap. 46. 26.

d Meaning, their policie and wisedome.

5 Then the waters of the sea shall fayle, and the riuer shall be dried vp and wasted.

6 And the [i] riuers shall goe farre away: the riuers of defence shall bee emptied and dried vp: the reedes and flagges shall be cut downe.

7 The grasse in the riuer & at the [k] head of the riuers, and all that groweth by the riuer, shall wither, and be driuen away, and be no more.

8 The fishers also shal [l] mourne, and all they that cast angle into the riuer, shall lament, and they that spred their net vpon the waters, shall be weakened.

9 Moreouer, they that worke in flaxe of diuers sorts, shall be confounded, and they that weane nets.

10 For their nets shall bee broken, and all they that make ponds, shall bee heauie in heart.

11 Surely the princes of [m] Zoan are fooles: the counsell of the wise counsellers of Pharaoh is become foolish: how say yee vnto Pharaoh, I [n] am the sonne of the wise, I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hosts hath determined against Egypt?

13 The Princes of Zoan are become fooles: the Princes of [o] Noph are deceiued, they haue deceiued Egypt, euen the [p] corners of the tribes thereof.

14 The Lord hath mingled among them the spirit [q] of errors: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomit.

15 Neither shall there bee any worke in Egypt, which the head may [r] doe, nor the taile, the branch nor the rush.

16 In that day shall Egypt be like vnto women: for it shall bee afraid and feare because of the mouing of the hand of the Lord of hosts, which he shaketh ouer it.

17 And the land of Iudah shall be a feare [s] vnto Egypt: euery one that maketh mention of it, shall be afraid thereat, because of the counsell of the Lord of hosts, which hee hath determined vpon it.

18 In that day shal fiue cities in the land of Egypt [t] speake the language of Canaan, and shall [u] sweare by the Lord of hostes: one shall bee called the citie of [x] destruction.

19 In that day shall the altar of the Lord bee in the middes of the land of Egypt, and [y] a pillar by the border thereof vnto the Lord.

20 And it shalbe for a signe and for a witnesse vnto the Lord of hostes in the land of Egypt: for they shall crie vnto the Lord, because of the oppressours, and hee shall send them [z] a Sauiour and a great man, and shal deliuer them.

21 And the Lord shall be knowen of the Egyptians, and the Egyptians shall know the Lord in that day, and doe [a] sacrifice and oblation, and shall vow vowes vnto the Lord, and performe them.

22 So the Lord shal smite Egypt, he shal smite and heale it: for he shall returne vnto the Lord, and hee shall bee intreated of them, and shall heale them.

23 In that day shall there be a path from [b] Egypt to Asshur, and Asshur shal come into Egypt, and Egypt into Asshur: so the Egyptians shall worship with Asshur.

24 In that day shall Israel bee the third with Egypt and Asshur, euen a blessing in the mids of the land.

25 For the Lord of hosts shall blesse it, saying, Blessed bee my people Egypt and Asshur, the worke of mine hands, and Israel mine inheritance.

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e He sheweth that the sea & Nilus their great riuer, wherby they thought themselues most sure, should not bee able to defend them from his anger, but that he would send the Assyrians among them, that should keepe them vnder as slaues.

f For Nilus ran into the sea by seuen streames, as though they were so many riuers,

g The Ebrew word is mouth, whereby they meane the spring, out of the which the water gusheth as out of a mouth.

h The Scriptures vse to describe the destruction of a countrey by taking away of the commodities thereof, as by vines, flesh, fish, and such other things, whereby countreys are enriched.

i Called also Tanes a famous citie vpon Nilus.

k He noteth the flatterers of Pharaoh: who perswaded the King that he was wise and noble, and that his house was most ancient, and so hee flattered himselfe, saying, I am wise.

l Or Memphis, others Alexandria, and now called the great Caira.

m The principall vpholders thereof, are the chiefest cause of their destruction.

n For the spirit of wisedome, he hath made them drunke and giddie with the spirit of errour.

o Neither the great nor the small, the strong nor the weake.

p Considering that through their occasion the Iewes made not God their defence, but put their trust in them, and were therefore now punished, they shall feare lest the like light vpon them.

q Shall make one confession of faith with the people of God: by the speech of Canaan, meaning, the language wherein God was then serued.

r Shall renounce their superstitions, and protest to serue God aright.

s Meaning, of sixe cities fiue should serue God, and the sixt remaine in their wickednesse, and so of the fift part, there should be but one lost.

t There shall be euident signes and tokens, that Gods religion is there: which maner of speach is taken of the Patriarks and ancient times, when God had not as yet appointed the place, and full maner how he would be worshipped.

u This declareth that this prophesie should be accomplished in the time of Christ.

x By these ceremonies, he comprehendeth the spirituall service vnder Christ.

y By these two nations which were then chiefe enemies of the Church, hee sheweth that the Gentiles and the Iewes should be ioyned together in one faith and religion, and should be all one fold vnder Christ their shepheard.

CHAP. XX.

2 The three yeres captiuity of Egypt and Ethiopia described by the three yeres going naked of Isaiah.

IN the yeere that [a] Tartan came to [b] Ashdod, (when [c] Sargon king of Asshur sent him) and had fought against Ashdod, and taken it,

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Goe, & loose the [d] sackcloth from thy loynes, and put off thy shooe from thy foote. And he did so, walking naked, and barefoote.

3 And the Lord said, Like as my seruant Isaiah hath walked naked, and barefoote three yeeres, as a signe and wonder vpon Egypt and Ethiopia,

4 So shall the king of Asshur take away the captiuity of Egypt, and the captiuity of Ethiopia, both yong men and old men, naked and barefoote, with their buttockes vncouered, to the shame of Egypt.

5 And they shall feare, and be ashamed of [e] Ethiopia their expectation, and of Egypt [f] their glory.

6 Then shall the inhabitant of this [g] yle say in that day, Behold, such is our expectation, whither we fled for helpe to bee deliuered from the king of Asshur, and how shall we be deliuered?

a Who was a captaine of Sanacherib, 2. King. 18. 17.

b A citie of the Philistims.

c The Ebrewes write that Sanacherib was so called.

d Which signifieth that the Prophet did lament the miserie that he saw prepared before the three yeeres, that hee went naked and barefooted.

e In whose ayde they trusted.

f Of whom they boasted and gloried.

g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Idumea, 13 and of Arabia.

THe burden of [a] the desert Sea. As the whirlewindes in the South vse to passe from the wildernesse, so shall it

a On the sea side betweene Iudea & Caldea was a wildernes whereby he meaneth Caldea.

b That is, the ruine of Babylon by the Medes and Persians.
c The Assyrians and Caldeans, which had destroyed other nations, shall be ouercome of the Medes and Persians: and this he prophesied an hundreth yeere before it came to passe.
d By Elam he meaneth the Persians.
e Because they shall finde no succour they shall mourne no more, or I haue caused them to cease mourning, whom Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.
g He prophesieth the death of Belshazzar, as Dan. 5. 30. who in the middes of his pleasures was destroyed.
h Whiles they are eating and drinking they shalbe commanded to runne to their weapons.
i To wit, in a vision by the spirit of prophesie.
k Meaning, charets of men of warre, and others that caried the baggage.
l Meaning, Darius which ouercame Babylon.
m The watchman whom Iaiah set vp, tolde him, who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. *Ierem.* 51. 8. *Ezuel.* 14. 8.
n Meaning, Babylon. ‡ *Ebr. soune.*
o Which was a citie of the Ismaelites, and was so named of Dumah, Genes. 25. 14.
p A mountaine of the Idumeans.
q Hee describeth the vnquietnesse of the people of Dumah, who were night and day in feare of their enemies, and euer ranne to and fro to enquire newes.
r For feare, the Arabians shall flee into the woods, and he appointeth what way they shall take.
s Signifying that for feare they shall not tary to eate nor drinke.
t He appointeth them respite for one yere only, & then they should be destroyed.
u Reade Chap. 16. 14.

b come from the horrible land.

2 A grieuous vision was shewed vnto me, The c transgressour against a transgressour, and the destroyer against a destroyer. Goe vp d Elam, besiege Media: I haue caused all the mourning e thereof to cease.

3 Therefore are my f loynes filled with sorrow: sorowes haue taken me as the sorrowes of a woman that trauaileth: I was bowed downe when I heard it: and I was amased when I saw it.

4 Mine heart failed: feare fulnesse troubled me: the night s of my pleasures hath he turned into feare vnto me.

5 Prepare thou the table: watch in the watch towre: eate, drinke: h arise, ye princes, anoynt the shield.

6 For thus hath the i Lord said vnto me, Goe, set a watchman to tell what he seeth.

7 And he saw a charet with two horsemen: k a charet of an asse, and a charet of a camell: and he harkened, and tooke diligent heede.

8 And he cryed, A l lyon: my Lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euery night:

9 And behold, this mans charet commeth with two horsemen. And m he answered and said, *Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O m my threshing, and the ‡ corne of my flooze. That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.

11 ¶ The burthen of o Dumah. He calleth vnto mee out of p Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The q morning commeth, and also the night. If ye will aske, enquire: returne and come.

13 ¶ The burden against Arabia. In the forest of Arabia shall ye tarie all night, euen in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring forth r water to meete the thirstie, and preuent him that fleeth with his bread.

15 For they flee from the drawen swords, euen from the drawen sword, and from the bent bow, and from the grieuousnesse of warre.

16 For thus hath the Lord said vnto me Yet a yeere s according to the yeeres of an t hireling, and all the glory of Kedar shall faile.

17 And the residue of the number of the strong archers of the sonnes of u Kedar shall bee few: for the Lord God of Israel hath spoken it.

x Which was the name of a people of Arabia: and by the Iewes that horrible destruction of all these nations, he teacheth there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 Hee prophesieth of the destruction of Ierusalem by Nebuchad-nezzar. 15 A threatning against Shebna, 20 To whose office Eliakim is preferred.

THE burden of the a valley of vision. What b ayleth thee now that thou art wholly gone vp vnto the houle tops?

2 Thou that art full of c noyse, a citie full of bruit, a ioyous citie: thy slaine men shall not be slaine d with sword, nor die in battell.

3 All thy princes shall flee together from the bow: they shall be e bound: all that shall bee found in thee, shall be bound together, which haue fled from f farre.

4 Therefore said I, Turne away from mee: I will weepe g bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the Citie: and a h crying vnto the mountaines.

6 ¶ And Elam i bare the quiuer in a mans charet with horsemen, and Kir vncouered the shield.

7 And thy chiefe valleys were ful of charets, and the horsemen set themselues in aray against the gate.

8 And hee discouered the k couering of Iudah: and thou diddest looke in that day to the armour of the house of the forrest.

9 And ye haue seene l the breaches of the citie of Dauid: for they were many, and yee gathered the waters of the lower poole.

10 And ye numbred the houses m of Ierusalem, and the houses haue ye broken downe to fortifie the wall,

11 And haue also made a ditch betweene the two walles, for n the waters of the olde poole, and haue not looked vnto the maker o thereof, neither had respect vnto him that formed it of olde.

12 And in that day did the Lord God of hostes call vnto weeping and mourning, and to baldnesse, and girding with sackecloth.

13 And behold, ioy and gladnesse, slaying oxen and killing sheepe, eating, flesh, and

a Meaning, Iudea, which was compassed about with mountaines and was called the valley of visions, because of the Prophets which were alwayes there, whom they named Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vp to the house tops for feare of their enemies,
c Which was wont to be full of people and ioy.
d But for hanger.
e And led into captiuitie.
f Which haue fled from other places to Ierusalem for succour.
g He sheweth what is the cuestie of the godly, when Gods plagues hang euer the Church, and specially of the ministers, Iere. 9. 1.
h That is, the shout of the enemies whom God had appointed to destroy the citie.
i He putteth them in mind how God deliuered them once from Sanecherib, who brought the Persians and Cyrenians with him, that they might by returning to God, auoyde that great plague which they should else suffer by Nebuchad-nezzar.
k The secret place where the armour was: to wit, in the house of the forest, 1 King 7. 2.
l Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole city and the city of Dauid, which was within the compasse of the other,
m Either to pull downe such as might hurt, or else to know what men they were able to make.
n To prouide, if neede should be of water.
o To God that made Ierusalem: that is, they trusted more in these wordly meanes then in God.

Of the him who came towarde Babylon and thinking
The Angel told

drinking wine, p eating and drinking: for to morrow we shall die.

14 And it was declared in the eares of the Lord of hostes, Surely this iniquitie shall not be purged from you, till ye die, saith the Lord God of hostes.

15 Thus saith the Lord God of hostes, Goe get thee to that q treasurer, to Shebna, the steward of the house, and say,

16 What hast thou to do here? and whom hast thou here? that thou shouldest heere hewe thee out a sepulchre, as hee that heweth out his sepulchre in an high place, or that graueth an habitation for himselfe in a rocke?

17 Behold, the Lord will cary thee away with a great captiuitie, and will surely couer thee.

18 He will surely roll and turne thee like a ball in a large countrey: there shalt thou die, and there the charets of thy glory shalbe the t shame of the Lords house.

19 And I will driue thee from thy station, and out of thy dwelling will he destroy thee.

20 And in that day will I u call my seruant Eliakim the sonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and hee shall bee a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the x key of the house of Dauid will I lay vpon his shoulder: so he shal open and no man shall shut: and he shall shut and no man shall open.

23 And I will fasten him as a y naile in a sure place, & he shalbe for the throne of glorie to his fathers house.

24 And they shall hang vpon him all the glory of his fathers house, euen of the nephewes and posteritie z all small vessels from the vessels of the cups, euen to all the instruments of musick.

25 In that day saith the Lord of hostes, shall the a naile, that is fastened in the sure place, depart, and shalbe broken, and fall: and the burden that was vpon it, shall be cut off: for the Lord hath spoken it.

p In stead of repentance ye were ioyfull and made great cheare, contemning the admonitions of the Prophets, saying, Let vs eat and drinke: for our Prophts say, that we shall die to morrow.

q Because the Ebrewe word, doeth also signifie one that doth nourish and cherish, there are of the learned that thinke, that this wicked man did nourish secret friendship with the Assyrians and Egyptians, to betray the Church, and to prouide for himselfe against all dangers: in the meane season he packt craftily, and gat of the best offices into his hand vnder Hezekiah, euer aspiring to the highest.

r Meaning, that he was a stranger and came vp of nothing.

s Whereas he thought to make his name immortall by his famous sepulchre, he died most miserably among the Assyrians.

t Signifying, that whatsoeuer dignitie the wicked attaine vnto, at length it will returne to the shame of those Princes, by whom they are preferred.

u To be steward againe, out of the which office he had beene put by the craft of Shebna.

x I will commit vnto him the full charge and gouernment of the kings house.

y I will establish him and confirme him in his office: of this phrase, read Ezra. 9. 9.

z Meaning, that both small and great that shall come of Eliakim, shall haue praise and glory by this faithfull officer.

a He meaneth Shebna, who in mans iudgement should neuer haue fallen.

CHAP. XXIII.

1 A prophecie against Tyrus. 17 A promise that it shall be restored.

a Read Chap. 13. 1.

THe a burden of Tyrus. Howle, yee ships of b Tarshish: for c it is destroyed, so that there is none house: none shall come from the land of d Chittim: it is e reuealed vnto them.

b Ye of Cilicia, that come thither for merchandise.

c Tyrus is destroyed by Nebuchad-nezzar.

d By Chittim they meant all the yles & countries Westward from Palestina.

2 Bee still, ye that dwell in the yles: thou whom the merchants of Zidon, and such as passe ouer the sea, haue f replenished thee.

e All men know of this destructio

3 The g seed of Nilus growing by the abundance of waters, & the haruest of the riuer was her reuenues, and she was a mart of the nations.

f Haue haunted thee, and enriched thee.

4 Be ashamed thou Zidon: for the h sea hath spoken, euen the strength of the sea, saying, I haue not i trauelled, nor brought forth children, neither nourished young men, nor brought vp virgins.

g Meaning, the corne of Egypt, which was fed by the ouerflowing of Nilus.

h That is, Tyrus which was the chiefe port of the sea.

5 When the fame commeth to the Egyptians they shall be k sory concerning the rumor of Tyrus.

i I haue no people left in me, and am as a barren woman that neuer had child.

6 Goe you ouer to l Tarshish: howle, yee that dwell in the yles.

k Because these two countreys were ioyned in league together.

7 Is not this that your glorious citie? her antiquitie is of ancient dayes: her owne feet shall lead her a farre off to be a sojourner.

l Tyrus willeth other merchants to go to Cilicia, and to come no more there.

8 Who hath decreed this against Tyrus (that m crowneth men) whose merchants are princes, whose chapmen are the nobles of the world?

m Who maketh her merchants like Princes.

9 The Lord of hosts hath decreed this, to staine the pride of al glory, & to bring to contempt all them that be glorious in the earth.

10 Passe thorow thy land like a flood, o the n daughter of Tarshish: there is no more strength.

n Thy strength will no more serue thee, therefore flee to other countreys for succour.

11 Hee stretched out his hand vpon the sea: hee shooke the kingdomes: the Lorde hath giuen a commaundement concerning the place of merchandise, to destroy the power thereof.

o For Tyrus was neuer touched nor afflicted before.

12 And he said, Thou shalt no more reioyce, when thou art oppressed: p O virgin p daughter of Zidon, rise vp, goe ouer vnto Chittim, yet there thou shalt haue no rest.

p Because Tyrus was built by them of Zidon.

13 Behold the land of the Caldeans: this was no people: q Asshur founded it by the inhabitants of the wildernesse: they set vp the towers thereof: they raised the palaces thereof, and he r brought it to ruine.

q The Caldeans which dwelt in tents in the wildernesse, were gathered by the Assyrians into cities.

14 Howle, yee ships of Tarshish: for your f strength is destroyed.

r The people of the Caldeans destroied the Assyrians: whereby the Prophet meaneth, that seeing the Caldeans were able to ouercome the Assyrians, which were so great a nation, much more shall these two nations of Caldea and Assyria be able to ouerthrow Tyrus.

15 And in that day shal Tyrus be forgotten seuentie yeeres (according to the yeeres of one king) at the end of t seuentie yeeres, shall Tyrus u sing as an harlot.

f That is, Tyrus, by whom ye are inriched.

t Tyrus shal lie destroyed seuentie yeeres, which hee calleth the reigne of one King, or a mans age.

16 Take an harpe, and goe about the city: (thou harlot that hast been forgotten) x make sweet melody, sing mo songs that thou mayest be remembred

u Shall vse all craft and subtiltie to entise men againe to her.

17 And at the end of seuentie yeeres shall the Lord visit Tyrus, and shee shall returne to her y wages, and shall commit fornication

x Shee shall labour by all meanes to recouer her first credit, as an harlot, when she is long forgotten, seeketh by all meanes to entertaine her louers.

y Though she haue bene chastised of the Lord, yet she shall returne to her old wicked practises, and for gaine shall giue her selfe to all mens lusts like an harlot.

with all the kingdomes of the earth, that are in the world.

z He sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, and turne her heart from auarice and filthy gaine, vnto the true worshipping of God and liberalitie toward his Saints.

18 Yet her occupying and her wages shal be z holy vnto the Lord: it shal not be laid vp nor kept in store, but her merchandise shall be for them that dwel before the Lord, to eat sufficiently, and to haue durable clothing.

CHAP. XXIIII.

A prophesie of the curse of God for the sinnes of the people. 13 A remnant reserued shal praise the Lord.

a This prophecy is as a conclusion of that which hath bin threatned to the Iewes and other nations, from the 13 Chapter, and therefore by the earth he meaneth those lands, which were before named.

BEhold, the Lord maketh the a earth emptie, and hee maketh it waste: hee turneth it vpside downe, and scattereth abroad the inhabitants thereof.

2 And there shalbe like people, like b priest, and like seruant, like master, like maide, like mistresse, like buyer, like seller, like lender, like borrower, like giuer, like taker to vsury.

3 The earth shall be cleane emptied, and vtterly spoyled: for the Lord hath spoken this word.

4 The earth lamenteth & fadeth away: the world is feebled and decayed: the proud people of the earth are weakened.

5 The earth c also deceiueth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the euerlasting conenant.

6 Therefore hath the d curse deuoured the earth, and the inhabitants thereof are desolate. Therefore the inhabitants of the land are c burned vp, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaseth: the noise of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shal not drinke wine with mirth: strong drinke shall bee bitter to them that drinke it.

10 The citie of f vanitie is broken down: euery house is shut vp, that no man may come in.

11 There is a crying for wine in the streetes: all ioy is darkened: the g mirth of the world is gone away.

12 In the citie is left desolation, and the gate is smitten with destruction.

13 ¶ Surely thus shall it bee in the mids of the earth, among the people, h as the shaking of an oliue tree and as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shout for the magnificence of the Lord: they shall reioyce from i the sea.

15 Wherefore praise ye the Lord in the valleys, euen the Name of the Lord God of Israel, in the yles of the sea.

16 From the vttermost part of the earth we haue heard prayses, euen glory to the k Iust, and I sayd, l My leannesse, my leannes, wo is me: the transgressors haue offended: yea, the transgressors haue grieuously offended.

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And he that fleeth from the noise of the feare, shall fall into the pit, and he that commeth vp out of the pit, shall bee taken in the snare: for the m windowes from on high are open, and the foundations of the earth doe shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is moued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shall be remooued like a tent, and the iniquitie thereof shall be heauie vpon it: so that it shall fall, and rise no more.

21 ¶ And in that day shall the Lord n visit the hoste aboue that is on high, euen the kings of the world that are vpon the earth.

22 And they shall be gathered together as the prisoners in the pit: and they shall bee shut vp in the prison, and after many dayes shall they be o visited.

23 p Then the Moone shall be abashed, and the Sunne ashamed, when the Lord of hostes shall reigne in mount Zion and in Ierusalem: and glory shall be before his ancient men.

b Because this was a name of dignitie, it was also applyed to them which were not of Aarons familie, & so signifieth also a man of dignitie, as 2. Sam. 8. 18. & 20. 25. 1. chron. 18. 17. and by these words, the Prophet signifieth an horrible confusion, where there shall bee neither religion, order, nor policie. Hose. 4. 9.

c That is, rendereth not her fruit for the sinne of the people, whom the earth deceiued of their nouriture, because they deceiued God of his honour.

d Written in the Law, as Leuit. 26 24. deut. 28. 16. thus the Prophets vsed to apply particularly all the menaces & promises, which are generall in the Law.

e With heat and drought, or else, that they were consumed with the fire of Gods wrath.

f Which as it was without order, so now should it be brought to desolation and confusion: and this was not onely meant of Ierusalem, but of all the other wicked cities.

g Because they did not vse Gods benefits aright, their pleasures should faile, and they fall to mourning.

h Hee comforteth the faithfull, declaring that in this great desolation the Lord will assemble his Church, which shal praise his Name, as Chap. 10. 22.

i From the vtmost coastes of the world, where the Gospel shall be preached, as verse 16.

k Meaning, to God, who will publish his Gospel through all the world.

l I am consumed with care, considering the affliction of the Church, both by forreine enemies and domesticall. Some reade, my secret, my secret: that is, it was reuealed to the Prophet, that the good should be preserued, and the wicked destroyed.

m Meaning, that Gods wrath and vengeance should be ouer and vnder them: so that they should not escape no more then they did at Noahs flood.

n There is no power so high or mighty, but God will visit him with his rods.

o Not with his rods, as verse 21. but shalbe comforted.

p When God shall restore his Church, the glory thereof shall so shine, and his ministers (which are called his ancient men) that the Sunne and the Moone shall be darke in comparison thereof.

CHAP. XXV.

A Thanksgiuing to God in that that hee sheweth himselfe iudge of the world, by punishing the wicked, and maintaining the godly.

O Lord, thou a art my God: I will exalt thee, I will praise thy Name: for thou hast done wonderfull things, according to the counsels of old, with a stable trueth.

a Thus the Prophet giueth thanks to God, because he will bring vnder subiection these nations by his corrections, and make them of his Church which before were his enemies.

2 For thou hast made of a b citie an heape, of a strong citie a ruine: euen the palace c of strangers of a citie, it shall neuer be built.

b Not onely of Ierusalem, but also of these other cities, which haue bin thine enemies.

c That is, a place where as all vagabonds may liue without danger, and as it were, at ease, as in a palace.

3 Therefore shall the d mightie people glue glory vnto thee: the citie of the strong nations shall feare thee.

d The arrogant and proud, which before would not know thee, shall by thy corrections feare and glorifie thee.

4 For thou hast beene a strength vnto the poore, euen a strength to the needie in his trouble, a refuge against the tempest, a shadow against the heate: for the blast

e The rage of the wicked is furious till God breake the force thereof.

f Meaning, that as the heate is abated by the raine, so shall God bring downe the rage of the wicked

g As a cloude shadoweth from the heate of the Sunne, so shall God assuage the reioycing of the wicked against the godly.

h To wit, in Zion, whereby he meaneth his Church, which should vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banket, as Matth. 22. 2.

i Meaning, that ignorance and blindnesse, whereby we are kept backe from sorrow, and fill

e of the mightie is like a stormie against the wall.

5 Thou shalt bring downe the noise of the strangers, f as the heate in a drie place: he will bring downe the song of the mighty, as g the heat in the shadow of a cloud.

6 And in this h mountaine shall the Lord of hostes make vnto all people a feast of fat things, euen a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine i the couering that coureth all people, and the vaile that is spread vpon all nations.

8 Hee will destroy death for euer: and the Lord God will k wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe, this is our God: we haue waited for him, and he will saue vs. This is the Lord, we haue waited for him: we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and l Moab shalbe threshed vnder him, euen as straw is threshed in m Madmenah.

11 And hee shall stretch out his hand in the mids of them (as hee that swimmeth, stretcheth them out to swimme) and with the strength of his hands shall hee bring downe their pride.

12 The defence also of the height of thy walles shal he bring downe, and lay low, and cast them to the ground, euen vnto the dust.

Christ. k He will take away all occasions of sorrow, and fill his with perfect ioy, Reuela. 7. 17. and 21. 4

l By Moab are meant all the enemies of his Church. m There were two cities of this name: one in Iudah, 1. Chr. 2. 49. and another in the land of Moab, Iere. 48. 2. which seemeth to haue beene a plentifull place of corne, Chap. 10. 31.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

a This song was made to comfort the faithfull, when their captiuitie should come, assuring them also of their deliuerance, for the which they should sing this song.

b Gods protection and defence shall be sufficient for vs.

c He assureth the godly to returne after the captiuitie to Ierusalem.

IN that day shall a this song be sung in the land of Iudah, Wee haue a strong citie: b saluation shall God set for walles and bulwarkes.

2 c Open yee the gates, that the righteous nation which keepeth the trueth, may enter in.

3 By an assured d purpose wilt thou preserue perfit peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For hee will bring downe them that dwell on high: e the high citie he will abase: euen vnto the ground will hee cast it downe, and bring it vnto dust.

6 The foote shall treade it downe, euen the feete of the f poore, and the steppes of the needy.

7 The way of the iust is righteousnesse: thou wilt make equall the righteous path of the iust.

8 Also we, O Lord, haue waited for thee in the way of thy g iudgements: the desire of our soule is to thy Name, & to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within mee will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne h righteousnesse.

10 Let mercy i be shewed to the wicked, yet he will not learne righteousnesse: in the land of vprightnes will he do wickedly, and will not behold the maiestie of the Lord.

11 O Lord, they will not beholde thine high hand: but they shall see it, and bee confounded with k the zeale of the people, and the fire of thine l enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordaine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, other m lords beside thee haue ruled vs, but wee will remember thee onely, and thy Name.

14 The n dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased o the nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast inlarged all the coasts of the earth.

16 Lord, in trouble haue they p visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with child, that draweth neere to the trauaile, is in sorrowe, and crieth in her paines, so haue we beene in thy q sight, O Lord.

18 We haue conceiued, we haue borne in paine, as though wee should haue brought forth r winde: there was no helpe in the earth, neither did the inhabitants of s the world fall.

19 t Thy dead men shal liue: euen with my body shall they rise. Awake, and sing yee that dwel in dust: for thy u dew is as the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: x enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very litle while, vntill the indignation passe ouer.

21 For loe, the Lorde commeth out of his place, to visit the iniquitie of the inhabitants of the earth vpon them: and the

f God will set the poore afflicted ouer the power of the wicked.

g We haue constantly abid in the aduersities, wherewith thou hast afflicted vs.

h Meaning, that by afflictions men shall learne to feare God.

i The wicked though God shew them euident signes of his grace, shalbe neuer the better.

k Through enuy and indignation against thy people.

l The fire and vengeance, wherewith thou doest destroy thine enemies.

m The Babylonians, which haue not gouerned according to thy word.

n Meaning, that the reprobate euen in this life shall haue the beginning of euerlasting death.

o To wit, the company of the faithfull by the calling of the Gentiles.

p That is, the faithfull by thy rods were moued to pray vnto thee for deliuerance.

q To wit, in extreme sorow.

r Our sorowes had none end, neither did we enioy the comfort that we looked for.

s The wicked and men without religion were not destroyed. t He comforteth the faithfull in their afflictions, shewing them, that euen in death they shall haue life: and that they should most certainely rise to glory: the contrary should come to the wicked, as verse 14. u As herbs dead in winter flourish againe by the raine in y spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dew of Gods grace. x He exhorteth the faithfull to be patient in their afflictions, and to wait vpon Gods worke.

y The earth shall vomite, and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

earth shall disclose her y blood, and shall no more hide her slaine.

CHAP. XXVII.

A prophesie against the kingdome of Satan, 2 and of the ioy of the Church for their deliuerance.

a At the time appointed.
b That is, by his mightie power, & by his word. He prophesieth here of the destruction of Satan & his kingdome vnder the name of Leuiathan, Asshur, and Egypt.
c Meaning, of the best wine which this vineyard, that is, the Church should bring foorth as most agreeable to the Lord.
d Therefore he will destroy the kingdome of Satan, because he loueth his Church for his owne mercies sake, and cannot be angry with it, but wisheth that he may powre his anger vpon the wicked infidels, whom he meaneth by byers and thornes.
e He marueileth that Israel will not come by gentlenesse except God make them to feele his rods, & so bring them vnto him.
f Though I afflict and diminish my people for a time, yet shall the roote

IN that a day the Lord with his sore and great and mightie b sword shall visite Liuiathan, that pearcing serpent, euen Liuiathan that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyard c of red wine.

3 I the Lord doe keepe it: I will water it euery moment: lest any assaile it, I will keepe it night and day.

4 Anger d is not in mee: who would set the briers and the thornes against me in battell? I would goe thorow them, I would burne them together.

5 Or will he e feele my strength, that hee may make peace with me, and be at one with mee?

6 f Hereafter, Iaakob shall take roote: Israel shall flourish and grow, and the world shall be filled with fruit.

7 Hath hee smitten g him as hee smote those that smote him? or is hee slaine according to the slaughter of them that were slaine by him?

8 In h measure in the branches thereof wilt thou contend with it, when he bloweth with his rough winde in the day of the East winde.

9 By this therefore shall the iniquitie of Iaakob be purged, and this is all the i fruit, the taking away of his sinne: when he shall make all the stones of the altars, as chalke stones broken in pieces, that the groues and images may not stand vp.

10 Yet the k defenced citie shall be desolate, and the habitation shall be forsaken and left like a wilderneſse. There shall the calfe feede, and there shal hee lie, and consume the branches thereof.

11 When the boughes of it are dry, they shall be broken: the l women come and set them on fire: for it is a people of none vnderstanding: therefore he that made them shall not haue compassion on them, and hee that formed them, shall haue no mercie on them.

12 And in that day shall the Lord thresh from the chanell of the m Riuer vnto the riuer of Egypt, and ye shall bee gathered

spring againe and bring foorth in great abundance. g He sheweth that God punisheth his in mercy, and his enemies in iustice. h That is, thou wilt not destroy the root of thy Church, though the branches thereof seeme to perish by the sharpe winde of affliction. i Hee sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments therof destroyed. k Notwithstanding his fauour that he will shew them after: yet Ierusalem shall be destroyed, and grasse for cattell shall growe in it. l God shall not haue need of mightie enemies: for the very women shall doe it to their great shame. m He shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped,

one by one, O children of Israel.

13 In that day also shal the great trumpe be n blowen, and they shall come, which perished in the land of Asshur: and they that were chased into the land of Egypt, & they shall worship the Lord in the holy mount at Ierusalem.

n In the time of Cyrus by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

CHAP. XXVIII.

Against the pride and drunkennesse of Israel. 9 The vntowardnesse of them that should learne the word of God. 24 God doeth all things in time and place.

WOe to the a crowne of pride, the drunkards of Ephraim: for his glorious beautie shall be a fading floure, which is vpon the head of the b valley of them that be fat, and are ouercome with wine.

2 Behold, the Lord hath a mightie and c strong host, like a tempest of haile, and a whirlewind that ouerthroweth, like a tempest of mightie waters that ouerflow, which throw to the ground mightily.

3 They shall be troden vnder foote, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beautie shall bee a fading floure, which is vpon the head of the valley of them that be fat, and as d the hastie fruit afore summer, which when he that looketh vpon it, seeth it, while it is in his hand he eateth it.

5 In that day shall the Lord of hosts be for a crowne of glorie, and for a diademe of beautie vnto the e residue of his people:

6 And for a spirit of iudgement to him that sitteth in iudgement, and for f strength vnto them that turne away the battel to the gate.

7 But g they haue erred because of wine, and are out of the way by strong drinke: the Priest and the Prophet haue erred by strong drinke, they are swallowed vp with wine: they haue gone astray through strong drink: they faile in vision: they stumble in iudgement.

8 For all their tables are ful of filthy vomiting: no place is cleane.

9 h Whom shall hee teach knowledge? and whom shall he make to vnderstand the things that he heareth? them that are weaned from the milke, and drawen from the breasts.

10 For i precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little.

11 For with a stammering k tongue, and with a strange language shal he speake vnto this people.

12 Vnto whom l hee said, m This is the

a Meaning, the proud kingdome of the Israelites, which were drunken with worldly prosperitie.
b Because the Israelites, for the most part dwelt in plentifull valleys, he meaneth hereby the valley of them that had abundance of wordly prosperitie, and were as it were crowned therewith, as with garlands.
c He seemeth to meane the Assyrians, by whom the ten tribes were caried away.
d Which is not of long continuance, but is soone ripe, and first eaten.
e Signifying, that the faithfull, which put not their trust in any wordly prosperity, but made God their glory, shalbe preserued.
f He will giue counsell to the gouernour, and strength to the captaine, to driue the enemies in at their

owne gates. g Meaning the hypocrites, which were among them, and were altogether corrupt in life & doctrine, which is here meant by drunkennesse and vomiting. h For there was none that was able to vnderstand any good doctrine, but were foolish, and as vnmeet as young babes. i They must haue one thing oft times told. k Let one teach what he can, yet they shall no more vnderstand him, then if he spake in a strange language. l That is, the Prophet, whome God should send. m This is the doctrine, whereupon ye ought to stay and rest.

rest:

rest: n giue rest to him that is weary: and this is the refreshing, but they would not heare.

13 Therefore shal the word of the o Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little, that they may goe and fall backward, and bee broken and be snared and be taken.

14 Wherfore heare the word of the Lord, ye scornfull men that rule this people, which is at Ierusalem.

15 Because ye haue said, Wee haue made a p couenant with death, and with hell are wee at agreement: though a scourge runne ouer, and passe through, it shall not come at vs: for wee haue made q falshode our refuge, and vnder vanitie are wee hid,

16 Therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a r tryed stone, a precious corner stone, a sure foundation. Hee that beleeueth, s shall not make haste.

17 Iudgement also will I lay to the rule, and t righteousnesse to the balance, and the u haile shall sweepe away the vaine confidence, and the waters shall ouerflow x the secret place.

18 And your couenant with death shalbe disanulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through, then shal ye be trode downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shall be onely y feare to make you to vnderstand the hearing.

20 For the bed is z straite that it cannot suffice, and the couering narrow that one cannot wrap himselfe.

21 For the Lord shall stand as in mount a Perazim: he shalbe wroth as in the valley b of Gibeon, that he may doe his worke, his strange worke, and bring to passe his act, his strange act.

22 Now therefore bee no mockers, least your bonds increase: for I haue heard of the Lord of hosts a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voice, hearken ye, and heare my speech.

24 Doeth the plowman plow all the day, to sow? doth he open and breake the clots of his ground?

25 When hee hath made it c plaine, will hee not then sow the fitches, and sow cummin, and cast in wheate by measure, and the appointed barley and rie in their place?

26 For his God doth instruct him to haue discretion, and doth teach him.

27 For fitches shall not be threshed with a threshing instrument, neither shall a cart wheele be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread corne when it is threshed, hee doeth not alway thresh it, neither doeth the wheele of his cart still make a noyse, neither will he breake it with the teeth thereof.

29 This also commeth from the Lord of hosts, which is wonderfull in counsaile, and excellent in workes.

n Shew to them that are wearie and haue neede of rest, what is the true rest.

o Because they will not receiue the word of God when it is offered, it commeth of their owne malice, if after their hearts be so hardned, that they care not for it, as before, Chap. 6. 9.

p They thought they had shifts to auoide Gods iudgements, and that they could escape though al other perished.

q Though the Prophets condemned their idoles and vaine trust of fallehood and vanitie, yet the wicked thought in themselues that they would trust in these things.

r That is, Christ by whom all the building must be tryed, and vpholden, Psal. 118 22. Mat. 21. 42. act. 4. 11. rom. 9. 33. 1. pet. 2. 6.

s He shall be quiet and seeke none other remedies, but be content with Christ.

t In the restitution of his Church, iudgement and iustice shall raigne.

u Gods corrections and afflictions.

x Affliction shall discouer their vaine confidence, which they kept secret to themselues.

y Terrour and destruction shall make you to learne that which exhortations and gentlenesse could not bring you vnto.

z Your affliction shall be so sore that you are not able to endure it.

a When Dauid ouercame the Philistims, 2. Sam. 5. 20. 1. Chron. 14. 11.

b Where Iosh. 10. 12.

c As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance: for hee punisheth some at one time, and some at another, some after one sort and some after another, so that his chosen seede is beaten, and tryed, but not broken, as are the wicked.

CHAP. XXIX.

1 A propheſie againſt Ieruſalem. 13 The vengeance of God on them that follow the traditions of man.

AH a altar, altar of the citie that Dauid dwelt in: adde yere vnto yere: b let them kill lambs.

2 But I will bring the altar into distresse, and there shalbe heauines and sorrow, and it shalbe vnto me like c an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou bee humbled, and shalt speake out of the d ground, and thy speach shalbe as out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreouer, the multitude of thy e strangers shall be like small dust: and the multitude of strong men shalbe as chaffe that passeth away, and it shall be in a moment, euen suddenly.

6 Thou shalt bee visited of the Lord of hosts with thunder and shaking and a great noyse, a whirlewinde, and a tempest, and a flame of a deuouring fire.

7 And the f multitude of all the nations that fight against ỳ altar, shalbe as a dreame or vision by night: euen all they that make the war against it, and strong holds against it, and lay siege vnto it.

8 And it shall be like as an hungry man dreameth, and behold, he g eateth: and when he awaketh his soule is emptie: or like as a thirstyman dreameth, and lo, he is drinking, and when he awaketh, beholde, he is faint, and his soule longeth: so shall the multitude of all nations bee that fight against mount Zion.

9 h Stay your selues and wonder: they are blinde, and make you blinde: they are drunken, but not with wine: they stagger but not by strong drinke.

10 For the Lord hath couered you with a

a The Ebrew word Ariel, signifieth the lion of God, and signifieth the Altar, because the Altar seemed to deuoure the sacrifice that was offered to God, as Ezek. 43. 16.

b Your vaine confidence in your sacrifices shall not last long.

c Your citie shal be full of blood as an altar whereon they sacrifice.

d Thy speach shalbe no more so lofty, but abased and low, as the very charmers, which are in low places, and whisper so that their voice can scarse be heard.

e Thine hired souldiers in whom thou trustest shall be destroyed as dust or chaffe in a whirlewinde.

f The enemies that I will bring to destroy thee, & that which thou

makest thy vaine trust, shall come at vnawares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies.

g That is, he thinketh that hee eateth.

h Muse hereon as long as you list, yet shall yee finde nothing but occasion to bee astonied: for your Prophets are blinde, and therefore cannot direct you.

spirit of slumber, and hath shut vp your eies: the Prophets, and your chiefe Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a Booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall hee say, I can i not: for it is sealed.

12 And the booke is giuen vnto him that cannot reade, saying, Reade this, I pray thee. And hee shall say, I cannot reade.

13 Therefore the Lord said, Because this people k come neere vnto mee with their mouth, and honour mee with their lippes, but haue removed their heart farre from me, and their l feare toward me was taught by the precept of men.

14 Therefore behold, I will againe doe a marueilous worke in this people, euen a marueilous worke, and a wonder: for the wisedome of their wise men shall m perish, and the vnderstanding of their prudent men shall be hid.

15 Woe vnto them that n seeke deepe to hide their counsell from the Lorde: for their workes are in darkenesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of deuices shall it not be esteemed o as the potters clay? for shall the worke say of him that made it, Hee made me not? or the thing formed, say of him that fashioned it, He had none vnderstanding?

17 Is it not yet but a little while, & Lebanon shall bee p turned into Carmel? and Carmel shalbe counted as a forest?

18 And in that day shall the deafe heare the words of the booke, and the eies of the blinde shall see out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall receiue ioy againe, and the poore men shall reioice in the holy one of Israel.

20 For the cruel man shall cease, and the scorneful shall be consumed: and all that hated to iniquity shalbe cut off:

21 Which made a man to sinne in the q word, and tooke him in a snare: which reprooue them in the gate, and made the iust to fall without cause.

22 Therefore thus saith the Lord vnto the house of Iaakob, euen hee that redeemed Abraham, Iaakob shall not now bee confounded, neither now shall his face be pale.

23 But when he seeth his children, the worke of mine handes, in the mids of him they shall sanctifie my Name, and sanctifie the holy one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirit, r shall haue vnderstanding, and they that murmured shall learne doctrine.

i Meaning, that it is all alike either to read, or not to read, except God open the heart to vnderstand.

k Because they are hypocrites and not sincere in heart, as Matth. 15.8.

l That is, their religion was learned by mans doctrine, and not by my word.

m Meaning, that whereas God is not worshipped according to his word, both magistrates and ministers are but fooles and without vnderstanding.

n This is spoken of them which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For all your craft, saith the Lord, you cannot be able to escape mine hands no more then the clay, that is in the potters hands, hath power to deliuer it selfe.

p Shal there not be a change of al things? and Carmel, that is a plentifull place in respect of that it shall be then, may be taken as a forest, as Chap. 32 15 and thus he speaketh to comfort the faithfull.

q They that went about to find fault with the Prophets words, and would not abide admonitions, but would entangle them & bring them into danger.

r Signifying, that except God giue vnderstanding and knowledge, man can not but still erre and murmure against him.

CHAP. XXX.

1 He reproueth the Iewes which in their aduersitie vsed their owne counsels, 2 And sought helpe of the Egyptians, 10 Despising the Prophets. 16 Therefore he sheweth what destruction shal come vpon them 18 But offereth mercie to the repentant.

WOe to the a rebellious children, saith the Lord, that take counsell, but not of mee, and b couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke foorth to go downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt, your confusion.

4 For his c princes were at Zoan, and his Ambassadours came vnto Hanes.

5 They shall bee all ashamed of the people that cannot profite them, nor helpe nor doe them good, but shall be a shame and also a reproch.

6 ¶ The d burden of the beastes of the South, in a land of trouble and anguish, from whence shal come the yong and old lyon, the viper, and fierie flying serpent against them that shall beare their riches vpon the shoulders of the colts, and their treasures vpon the bunches of the camels, to a people that cannot profit.

7 For the Egyptians are vanitie, and they shall helpe in vaine. Therefore haue I cryed vnto e her, Their strength f is to sit still.

8 Now goe, and write g it before them in a table, and note it in a booke, that it may be for the h last day for euer and euer.

9 That it is a rebellious people, lying children, and children that would not i heare the Law of the Lord.

10 Which say vnto the Seers, See not: and to the Prophets, Prophesie not vnto vs right things: but speake flattering things vnto vs: prophesie k errors.

11 Depart out of the way: goe aside out of the path: cause the holy One of Israel to cease from vs.

12 Therefore thus saith the holy One of Israel, Because yee haue cast off this word, and trust in l violence and wickednesse, and stay thereupon,

13 Therefore this iniquitie shal be vnto you as a breach that falleth, or a swelling in an hie wall, whose breaking commeth suddenly in a moment.

14 And the breaking thereof is like the breaking of a Potters potte, which is broken without pittie, and in the breaking thereof is not found m a sheard to take fire out of the hearth, or to take water

a Who contrary to their promise, take not me for their protectour, and contrary to my commandement seeke helpe at strangers.

b They seeke shifts to cloke their doings, and not godly meanes.

c The chiefe of Israel went into Egypt in ambassy to seeke helpe, and abode at these cities.

d That is, a heauie sentence or prophesie against the beast, that caried their treasures into Egypt, by the wildernesse, which was South from Iudah: signifying, that if the beasts should not be spared, the men should be punished much more grieuously.

e To wit, to Ierusalem.

f And not to come too and fro to seeke helpe.

g That is, this prophesie.

h That it may be a witnesse against them for all posteritie.

i He sheweth what was the cause of their destruction, and bringeth also all miserie to man: to wit, because they would not heare the word of God, but delighted to bee flattered and led in errour.

k Threaten vs not by the word of God, neither be so rigorous, nor talke vnto vs in the Name of the Lord, as Ierem. 11.21.

l Meaning, in their stubburnesse against God, and the admonitions of his Prophets.

m Signifying, that the destruction of the wicked shall be without recouerie.

ter

ter out of the pit.

15 For thus saith the [a] Lord God, the holy One of Israel, In rest and quietnesse shall ye be saued: in quietnesse and in confidence shal be your strength, but ye would not.

16 For ye haue said, No, but we will flee away vpon [o] horses. Therefore shall ye flee. We will ride vpon the swiftest. Therefore shall your persecuters be swifter.

17 A thousand at one shall flee at the rebuke of one: at the rebuke of fiue shall ye flee, till yee be left as a shippe mast vpon the [p] top of a mountaine, and as a beacon vpon an hill.

18 Yet therefore will the Lord wait, that hee may haue [q] mercy vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lord is the God of [r] iudgement. Blessed are all they that wait for him.

19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt weepe no more: hee will certainly haue mercy vpon thee at the voyce of thy crie: when hee heareth thee, he will answere thee.

20 And when the Lord hath giuen you the bread of aduersitie, and the water of affliction, thy raine shalbe no more kept backe, but thine eyes shall see thy || raine.

21 And thine eares shall heare a word behinde thee, saying, This is the way, [t] walke yee in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And yee shall [s] pollute the couering of the images of siluer, and the rich ornament of thine images of gold, and cast them away as a menstruous cloth, & thou shalt say vnto it, [u] Get thee hence.

23 Then shal he giue raine vnto thy seed, when thou shalt sowe the ground, and bread of the increase of the earth, and it shal be fat, and as oyle: in that day shall thy cattell be fed in large pastures.

24 The oxen also and the yong asses, that till the ground, shall eate cleane prouender, which is winowed with the shouel, and with the fanne.

25 And vpon euery high [x] mountaine, and vpon euery high hil shall there be riuers and streames of waters, in the day of the great slaughter, when the towres shall fall.

26 Moreouer, the light of the Moone shall be as the light of the [y] Sunne, and the light of the Sunne shall bee seuen fold, and like the light of seuen dayes in the day that the Lorde shall binde vp the breach of his people, and heale the stroke of their wound.

27 Behold, [z] the Name of the Lord commeth from farre, his face is burning, and the burden thereof is heauie, his lips are full of indignation, and his tongue is as a deuouring fire.

28 And his Spirit is as a riuer that ouerfloweth vp to the necke: it diuideth asunder, to fanne the nations with the fanne of [a] vanitie, and there shall bee a bridle to cause them to erre in the iawes of the people.

29 But there shall be a song vnto you as in the [b] night, when a solemne feast is kept: and gladnesse of heart, as hee that commeth with a pipe to goe vnto the mount of the Lord, to the Mighty one of Israel.

30 And the Lord shall cause his glorious voyce to be heard, and shall declare the lighting downe of his arme, with the anger of his countenance, and flame of a deuouring fire, with scattering and tempest, and haile-stones.

31 For with the voyce of the Lord shall Asshur bee destroyed, which smote with the [c] rod.

32 And in euery place that the staffe shall passe, it shall [d] cleane fast, which the Lord shall lay vpon him with [e] tabrets and harps, and with battels, & lifting vp of hands shall he fight [f] against it.

33 For [g] Tophet is prepared of olde: it is euen prepared for the [h] King: hee hath made it [i] deepe and large: the burning thereof is fire and much wood: the breath of the Lord, like a riuer of brimstone, doeth kindle it.

n Oft times by his Prophets he put you in remembrance of this, that you should onely depend on him.
o We will trust to escape by our horses.
p Whereas all the trees are cut downe saue two or three to make masts.
q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.
r Not onely in punishing, but in vsing moderation in the same, as Iere. 10.24. and 30.11.
|| Or, instructer.
s God shall direct all thy wayes, and appoint thee how to goe either hither or thither.
t Ye shall cast away your idoles which you haue made o gold and siluer with all that belongeth vnto them, as a most filthie thing and polluted.
u Shewing, that there can be no true repentance, except both in heart and deed we shew our selues enemies to idolatry.
x By these diuers maners of speach he sheweth that the felicity of the Church shall be so great, that none is able sufficiently to expresse it.
y When the Church shalbe restored, the glory thereof shall passe seuen times the brightnesse of the Sunne: for by the Sunne and Moone, which are two excellent creatures, hee sheweth what shall be the glory of the children of God in the kingdome of Christ.
z This threatning is against the Assyrians, the chiefe enemies of the people of God.

a To driue them to nothing: and thus God consumeth the wicked by that meanes, whereby he clenseth his.
b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.
c Gods plague.
d It shal destroy.
e With ioy and assurance of the victory.
f Against Babel, meaning the Assyrians & Babylonians.
g Here it is taken for hell, where the wicked are tormented, reade 2. Kin. 23.10.
h So that their estate or degree cannot exempt the wicked
i By these figuratiue speaches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 Hee curseth them that forsake God, and seeke for the helpe of men.

WOe vnto them that [a] goe downe into Egypt for helpe, and stay vpon horses, and trust in charets, because they are many, and in horsemen, because they bee very strong: but they looke not vnto the Holy one of Israel, nor [b] seeke vnto the Lord.

2 But he is yet [c] wiser: therefore he will bring euill, & not turne backe his word, but he will arise against the house of the wicked, and against the helpe of them that worke vanity.

3 Now the Egyptians are men, and not God, and their horses flesh, and not spirit: and when the Lord shall stretch out his hand, the [d] helper shall fall, and he that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto mee, as the lyon or lyons whelpe roareth vpon his pray, against whome if a multitude of shepheards bee called, hee will not bee afrayd at their voyce, neither will humble himselfe at their noyse: so shall

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first because the Lord had commanded them neuer to returne thither, Deuteron. 17.16. and 28.68. lest they should forget the benefite of their redemption: and secondly lest they should be corrupted with the superstition and idolatry of the Egyptians, and so forsake God, Ier. 2.18.
b Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both.
c And knoweth their craftie enterprises, and will bring all to nought.
d Meaning, both the Egyptians and the Israelites.

the

the Lord of hostes come c downe to fight for mount Zion, and for the hill thereof.

5 As birds that flie, so shall the Lord of hostes defend Ierusalem by defending and deliuering, by passing through and preseruing it.

6 O ye children of Israel, turne againe, in as much as yee are f sunken deepe in rebellion.

7 For in that day, euery man shall g cast out his idoles of siluer, and his idols of gold, which your hands haue made you, euen a sinne.

8 h Then shall Asshur fall by the sword, not of man, neither shall the sword of man deuoure him, and hee shall flee from the sword, and his yong men shall faint.

9 And he shall go for feare to his i tower, and his princes shall bee afraid of the standard, saith the Lord, whose k fire is in Zion, and his fornace in Ierusalem.

c He sheweth the Iewes, that if they would put their trust in him, he is so able that none can resist his power: and so carefull ouer them as a bird ouer her yong which euer flieth about them for their defence: which similitude the Scripture vseth in diuers places, as Deut. 32.11. matth. 23.37.

f He toucheth their conscience that they might earnestly feele their grieuous sinnes, and so truely repent, forasmuch as now they are almost drowned, and past recouery. g By these fruites your repentance shall bee knowen, as Chap. 2. 18.

h When your repentance appeareth. i This was accomplished soone after when Sanheribs army was discomfited, and he fled to his castle in Nineueh for succour. k To destroy his enemies.

CHAP. XXXII.

1 The conditions of good rulers and officers described by the gouernement of Hezekiah, who was the figure of Christ.

BEhold, a a King shall reigne in iustice, and the Princes shall rule b in iudgement.

2 And that man shall bee as an hiding place from the wind, and as a refuge for the tempest: as riuers of water in a dry place, and as the shadow of a great rocke in c a weary land.

3 The eyes of the d seeing shall not bee shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall bee ready to speake distinctly.

5 A e niggard shall no more be called liberall, nor the churle rich.

6 But the niggard will speake of niggardnesse, and his heart will worke iniquitie, and doe wickedly, and speake falsely against the Lord, to make emptie the hungry soule, and to cause the drinke of the thirstie to fatle.

7 For the weapons of the churle are wicked: hee deuiseth wicked counsels, to vndoe the poore with lying words, and to speake against the poore in iudgement.

8 But the liberall man will deuise of liberall things, and he will continue his liberalitie.

9 ¶ Rise vp, ye women, that are at ease: heare my voyce, yee f careleſse daughters: hearken to my words.

10 Ye women, that are careleſse, shall be in feare g aboue a yeere in dayes: h for the vintage shall faile, and the gathering shall come no more.

11 Be wimen that are at ease, be astonied: feare, O ye careleſse women: put off the clothes: make bare, and gird sackcloth vpon the loynes.

12 Men shall lament for the i teats, euen for the pleasant fields, and for the fruitfull vine.

13 Vpon the land of my people shal grow thornes and briers: yea, vpon all the houses of ioy in the city of reioycing.

14 Because the palace shall bee forsaken, and the ‖ noyse of the citie shall bee left: the tower and fortresse shall be dennes for euer, and the delight of wilde asses, and a pasture for flocks,

15 Untill the k Spirit bee powred vpon vs from aboue, and the wildernesse become a fruitfull field, and the l plenteous field be counted as a forrest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitfull field.

17 And the worke of iustice shalbe peace, euen the worke of iustice and quietnesse, and assurance for euer.

18 And my people shal dwel in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it haileth, it shall fall on the forrest, and the m citie shall be set in the low place.

20 Blessed are ye that n sow vpon all waters, and o driue thither the feete of the oxe and the asse.

g Meaning, that the affliction should continue long, and when one yeere were past, yet they should looke for new plagues.

h God will take from you the meanes and occasions which made you to contemne him: to wit, abundance of worldly goods.

i By the teates he meaneth the plentifull fields, whereby men are nourished, as children with the teate: or the mothers for sorow and leannesse, shall lacke milke.

‖ Or, multitude.

k That is, when the Church shalbe restored: thus the Prophets after they haue denounced Gods iudgements against the wicked, vse to comfort the godly, lest they should faint. l The field which is now fruitfull, shall be but as a barren forrest in comparison of that it shall be then, as Chap. 29. 17. which shall bee fulfilled in Christes time: for then they that were before as the barren wildernesse, being regenerate, shall bee fruitful, and they that had some beginning of godlinesse, shall bring forth fruits in such abundance, that their former life shall seeme but as a wildernesse where no fruits were. m They shall not needs to build it in high places for feare of the enemie: for God will defend it, and turne away the stormes from hurting of their commonities. n That is, vpon fat ground and well watered, which bringeth foorth in abundance: or in places which before were couered with waters, and now made dry for your vses. o The fields shall be so ranke, that they shall send out their cattell to eate vp the first crop, which abundance shalbe signes of Gods fauour and loue towards them.

CHAP. XXXIII.

The destruction of them by whom God hath punished his Church.

WOe to thee that a spoilest, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt b cease to spoyle, thou shalt bee spoyled: when thou shalt make an

a Meaning, the enemies of the Church, as were the Caldeans, and Assyrians: but chiefly of Sanheribb, but not only. b When thine appointed time shall come that God shall take away thy power, and that which thou hast wrongfully gotten, shalbe giuen to others, as Amos 5.11.

ende of doing wickedly, [c] they shall do wickedly against thee.

2 [d] O Lord haue mercie vpon vs, wee haue waited for thee: bee thou, which wast [e] their arme in the morning, our helpe also in time of trouble.

3 At the noyse of the tumult, the [f] people fled: at thine [g] exalting, the nations were scattered.

4 And your spoyle shall be gathered like the gathering of [h] caterpillers: and [i] he shal goe against him like the leaping of grashoppers.

5 The Lord is exalted: for he dwelleth on high, he hath filled Zion with iudgement and iustice.

6 And there shall bee stabilitie of [k] thy times, strength, saluation, wisedome and knowledge: for the feare of the Lord shall be his treasure.

7 Beholde, [l] their messengers shall cry without, and the [m] ambassadours of peace shall weepe bitterly.

8 The [n] paths are waste: the wayfaring man ceaseth, he hath broken the couenant: he hath contemned the cities: hee regarded no man.

9 The earth mourneth and fainteth: Lebanon is ashamed, and hewen downe: [o] Sharon is like a wildernesse, and Bashan is shaken and Carmel.

10 Now will I [p] arise, sayth the Lorde: now will I be exalted, now will I lift vp my selfe.

11 [q] Ye shall conceiue chaffe, and bring foorth stubble: the fire of your breath shall deuoure you.

12 And the people shall be as the burning of lime: and as the thornes cut vp, shall they be burnt in the fire.

13 Heare, yee that are [r] farre off, what I haue done, and yee that are neere, knowe my power.

14 The [s] sinners in Zion are afraide: a feare is come vpon the hypocrites: who among vs shal dwell with the deuouring fire? who among vs shall dwell with the euerlasting burnings?

15 Hee that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,

16 He shall dwell on [t] high: his defence shall bee the munitions of rockes: bread shall be giuen him, and his waters shall be sure.

17 Thine eyes shall [u] see the King in his glorie: they shall behold the land [x] farre off.

18 Thine heart [y] shall meditate feare, Where is the Scribe? Where is the receiuer? Where is hee that counted the towres?

19 Thou shalt not see a fierce people, a people of a darke speech, that thou canst not perceiue, and of a stammering tongue, that thou canst not vnderstand.

20 Looke vpon Zion the citie of our solemne feastes: thine eyes shall see Ierusalem a quiet habitation, a Tabernacle that cannot bee remoued, and the stakes thereof can neuer bee taken away, neither shall any of the cordes thereof be broken.

21 For surely there the mightie Lord will bee vnto vs, as a place [z] of flouds and broad riuers, wherein shall passe no shippe with oares, neither shall great shippe passe thereby.

22 For the Lord is our Iudge, the Lord is our Lawgiuer: the Lord is our King, he will saue vs.

23 Thy [a] cordes are loosed: they could not wel strengthen their mast, neither could they spread the saile: then shalt the [b] pray be diuided for a great spoile: yea, the lame shall take away the pray.

24 And none inhabitant shall say, I am sicke: the people that dwel therein, shal haue their iniquitie forgiuen.

a The Caldeans shall doe like to the Assyrians, as the Assyrians did to Israel: and the Medes and Persians shall doe the same to the Caldeans.

d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and seeke helpe of God.

e Which helpedst our fathers so soone as they called vpon thee.

f That is, the Assyrians fled before the army of the Caldeans, or the Caldeans for feare of the Medes and Persians.

g When thou, O Lord, diddest lift vp thine arme to punish thine enemies.

h Yee that as caterpillers destroyed with your number the whole world shall haue no strength to resist your enemies the Caldeans, but shall be gathered on a heape and destroyed.

i Meaning, the Medes and Persians against the Caldeans.

k That is, in the dayes of Hezekiah.

l Sent from Sanherib. m Whom they of Ierusalem sent to intreat of peace. n These are the wordes of the Ambassadours, when thy returne from Sanherib. o Which was a plentifull countrey, meaning, that Sanherib would destroy all. p To helpe and deliuer my Church. q This is spoken against the enemies, who thought all was their owne: but hee sheweth that their enterprise shall be in vaine, and that the fire which they had kindled for others, should consume them. r His vengeance shall be so great, that all the world shall talke thereof. s Which doe not beleeue the words of the Prophet, and the assurance of their deliuerance. t Meaning, that God will be a sure defence to all them that liue according to his word.

u They shall see Hezekiah deliuered from his enemies, and restored to honour and glorie.

x They shall bee no more shut in as they were by Sanherib, but goe where it pleaseth them.

y Before that this libertie commeth, thou shalt thinke that thou art in great danger: for the enemie shall so sharpely assaile you, that one shall cry, Where is the clerke that writeth the names of them that are taxed? another, Where is the receiuer? another shall cry for him that valueth the rich houses, but God will deliuer you from this feare.

z Let vs be content with this small riuer of Shiloah, and not desire the great streames and riuers, whereby the enemies may bring in shippes, and destroy vs.

a Hee derideth the Assyrians and enemies of the Church, declaring their destruction, as they that perish by shipwracke.

b Hee comforteth the Church, and sheweth that they shalbe enriched with all benefits both of body and soule.

CHAP. XXXIIII.

2 Hee sheweth that God punisheth the wicked for the loue that he beareth toward his Church.

COme neere, ye [a] nations and heare, and hearken, yee people: let the earth heare, and all that is therin, the world and all that proceedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hath [b] destroyed them and deliuered them to the slaughter.

3 And their slaine shall be cast out, and their stinke shall come vp out of their bodies, and the mountaines shall bee melted with their blood.

4 And all the host of heauen [c] shalbe dissolued, and the heauens shall be folden like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figge tree.

5 For my sword shall be [d] drunken in the heauen:

a He prophesieth of the destruction of the Edomites and other nations, which were enemies to the Church.

b God hath determined in his counsell, and hath giuen sentence for their destruction.

c He speaketh this in respect of mans iudgement, who in great feare and horrible troubles thinketh that heauen and earth perisheth.

d I haue determined in my secret counsell, and in the heauens to destroy them, till my sword be wearie with shedding of blood.

heauen: beholde, it shall come downe vpon Edom, euen vpon the people of [e] my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made fatte with the fatte and with the blood of the [i] Lambes, and the goats, with the fatte of the kidnies of the Rammes: for the Lord hath a sacrifice in [g] Bozrah, and a great slaughter in the land of Edom.

7 And the [h] Unicorne shall come downe with them, and the heiffers with the bulles, and their lande shall bee dronken with blood, and their dust made fatte with fatnesse.

8 For it is the day of the Lordes vengeance, and the yeere of recompense for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into [i] Brimstone, and the land thereof shall bee burning pitch.

10 It shall not bee quenched night nor day: the smoke thereof shall goe vp euermore: it shall bee desolate from generation to generation: none shall passe thorow it for euer.

11 But the Pelicane [k] and the Hedgehog shall possesse it, and the great Owle, and the Rauen shall dwell in it, and he shall stretch out vpon it the line of [l] vanitie, & the stones of emptinesse.

12 [m] The nobles thereof shall call to the kingdome, and there shall bee none, and all the Princes thereof shall bee as nothing.

13 And it shall bring foorth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shall bee an habitation for Dragons and a court for Ostriches.

14 There shall [n] meete also Ziim and Iim, and the Satyre shall crie to his fellow, and the Shrichowle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There [o] shall the Owle make her nest, and lay, and hatch, and gather them vnder her shadowe: there shall the Vultures also bee gathered, euery one with her make.

16 Seeke in the [p] booke of the Lord, and reade: none of [q] these shall faile, none shall want her make: for [r] his mouth hath commanded, and his very Spirit hath gathered them.

17 And hee hath cast the [s] lot for them, and his hand hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

e They had an opinion of holinesse, because they came of the Patriarke Izhak, but in effect were accursed of God, and enemies vnto his Church, as the Papistes are.

f That is, both of yong and old, poore and rich of his enemies.

g That famous citie shall be consumed as a sacrifice burnt to ashes.

h The mightie and rich shalbe aswell destroyed as the inferiours.

i He alludeth to the destruction of Sodom and Gomorrah, Gen. 19.24.

k Reade Chap. 13.21. and Zephan. 2.14.

l In vaine shall any man goe about to build it againe.

m Meaning, there shall be neither order nor policie, nor state of common weale.

n Reade Chap. 13.21.

o Signifying, that Idumea should be an horrible desolation and barren wildernesse.

p That is, in the Law where such curses are threatned against the wicked.

q To wit, beasts and foules.

r That is, the mouth of the Lord.

s He hath giuen the beastes and foules Idumea for an inheritance.

CHAP. XXXV.

1 The great ioy of them that beleeue in Christ. 3 Their office which preach the Gospel. 8 The fruites that follow thereof.

THe [a] desert and the wildernesse shall reioyce: and the waste ground shal be glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and ioy, the glorie of Lebanon shall be giuen vnto it: the beautie of [b] Carmel, and of Sharon. They shall [c] see the glory of the Lord, and the excellencie of our God.

3 [d] Strengthen the weake handes, and comfort the feeble knees.

4 Say vnto them that are fearefull, Bee yon strong, feare not: beholde, your God commeth [e] with vengeance: euen God with a recompense, hee will come and saue you.

5 Then shall the eyes of the [f] blinde bee lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an hart, and the dumbe mans tongue shall sing: for in the [g] wildernesse shall waters breake out, and riuers in the desert.

7 And the drie ground shal be as a poole, and the thirstie as springs of water: in the habitation of Dragons where they lay, shalbe a place for reeds and rushes.

8 And there shall bee a path and a way, and the way shall be called [h] holy: the polluted shall not passe by it: for [i] he shall be with them, and walke in the way, and the foolis shall not erre.

9 There shall be no [k] lion, nor noysome beastes shall ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the [l] redeemed of the Lord shall returne and come to Zion with praise: and euerlasting ioy shalbe vpon their heads: they shall obtaine ioy and gladnesse, and sorrow and mourning shall flee away.

a He prophesieth of the full restauration of the Church both of the Iewes and Gentiles vnder Christ, which shalbe fully accomplished at the last day: albeit as yet it is compared to a desert, and wilderneise.

b The Church which was before compared to a barren wildernesse, shall by Christ be made most plenteous and beautifull.

c He sheweth that the presence of God is the cause that the Church doeth bring forth fruit and flourish.

d He willeth all to encourage one another, and specially the ministers, to exhort and strengthen the weake, that they may patiently abide the coming of God, which is at hand.

e To destroy your enemies.

f When the knowledge of Christ is reuealed

g They that were barren and destitute of the graces of God, shall haue them giuen by Christ.

h It shall be for the Saints of God, and not for the wicked.

k God shall leade and guide them, alluding to the bringing forth of Egypt.

k As he threatned to the wicked to be destroyed hereby, Chapter 30.6.

l Whom the Lord shall deliuer from the captiuity of Babylon.

CHAP. XXXVI.

1 Saneherib sendeth Rabshakeh to besiege Ierusalem. 13 His blasphemies against God.

NOw [a] in the [b] fourteenth yeere of King Hezekiah, Saneherib king of Asshur came vp against all the strong cities of Iudah, and tooke them.

2 And the king of Asshur sent Rabshakeh from Lachish toward Ierusalem vnto King Hezekiah with a great hoste, and hee stood by the conduit of the vpper pole: in the path of the fullers field.

3 Then came forth vnto him Eliakim the

a This history is rehearsed, because it is as a seale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would suffer his Church to bee afflicted, but at length would send deliuerance.

b When he had abolished superstition and idolatrie, and restored religion, yet God would exercise his Church to trie their faith, and patience.

sonne

sonne of Hilkiah the c steward of the house, and Shebna the d chancellor, and Joah the sonne of Asaph the recorder.

4 And e Rabshakeh sayde vnto them, Tell you Hezekiah, I pray you, Thus sayth the great King, the King of Assur, What confidence is this wherein thou trustest?

5 I say, f Surely I haue eloquence, but counsell and strength are for the warre: on whom then doest thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it will go into his hand and pearce it: so is g Pharaoh king of Egypt vnto all that trust in him.

7 But if thou say vnto mee, We trust in the Lorde our GOD: Is not that hee whose high places and whole altars Hezekiah tooke downe, and sayd to Judah and to Jerusalem, Yee shall worship before this altar?

8 Now therfore giue hostages to my lord the king of Assur, and I will giue thee two thousand horses, if thou bee able on thy part to set riders vpon them.

9 For how canst thou || despise any captaine of the h least of my lords seruants? and put thy trust on Egypt for charets and for horsemen?

10 And am I now come vp without the Lord to this lande to destroy it: The Lord said vnto me, i Goe vp against this land and destroy it.

11 ¶ Then said Eliakim, and Shebna, and Joah vnto Rabshakeh, k Speake, I pray thee, to thy seruants, in the Aramites language (for wee vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then sayd Rabshakeh, Hath my master sent mee to my master, and to thee to speake these words, and not to the men that sit on the wall, that they may eat their owne doung, and drinke their owne ‡pisse with you?

13 So Rabshakeh stood and cried with a loude voyce in the Iewes language, and said, Heare the words of the great King, of the King of Assur.

14 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this city shall not be giuen ouer into the hand of the king of Assur.

16 Hearken not to Hezekiah: for thus saith the King of Assur, Make l appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne fig tree, and drinke euery man the water of his owne well.

17 Till I come & bring you to a land like your owne land, euen a land of wheate and wine, a land of bread and vineyards.

18 Lest Hezekah deceiue you, saying, The Lord wil deliuer vs. Hath any of the gods of the nations delinered his land out of the hand of the king of Assur?

19 Where is the god of m Hamath, and of Arpad? where is the god of Sepharuaim? & how haue they deliuered Samaria out of mine hand?

20 Who is he among all the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Jerusalem out of mine hand?

21 Then they n kept silence, and answered him not a word: for the Kings commandement was, saying, Answere him not.

22 Then came Eliakim the sonne of Hilkiah the Steward of the house, and Shebna the Chancellour, and Joah the sonne of Asaph the Recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakeh.

c For he was now restored to his office, as Isaiah had prophesied, Cha. 22. 20.
d This declareth that there were few godly to be found in y kings house, when he was driuen to send this wicked man in such a weighty matter.
e Saneheribs chiefe captaine.
f He speaketh this in the person of Hezekiah, falsely charging him, that he put his trust in his wit & eloquence, whereas his onely confidence was in the Lord.
g Satan labored to pull the godly king from one vaine confidence to another, to wit, from trust in the Egyptians, whose power was weake and would deceiue them, to yeeld himselfe to the Assyrians, and so not to hope for any helpe of God.
‖ Or, turne backe.
h He reprocheth to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines.
i Thus the wicked to deceiue vs, will pretend the name of the Lord, but wee must vy the spirits, whether they be of God or no.
k They were afraid lest by his words he should haue stirred the people against the king, and also pretended to grow to some appointment with him. ‡ Ebr. the water of their feet.
l The Ebrew word signifieth blessing: wherby this wicked captaine would haue perswaded the people, that their condition should bee better vnder Saneherib, then vnder Hezekiah.
m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euery towne had his peculiar idole, and how the wicked make God an idole, because they doe not vnderstand that God maketh them his scourge, and punisheth cities for sinne.
n Not that they did not shewe by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knew it was in vaine to vse long reasoning with this infidel, whose rage they should haue so much more prouoked.

CHAP. XXXVII.

2 Hezekiah asketh counsell of Isaiah, who promiseth him the victorie. 10 The blasphemie of Saneherib. 16 Hezekiahs prayer. 36 The armie of Saneherib is slaine of the Angel, 38 And hee himselfe of his owne sonnes.

AND * when the King Hezekiah heard it, he a rent his clothes, & put on sackcloth, and came into the house of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the chancellour, with the Elders of the Priests clothed in sackcloth, vnto b Isaiah the Prophet, the sonne of Amoz.

3 And they sayd vnto him, Thus sayeth Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the c birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath d heard the wordes of Rabshakeh whom the king of Assur his master hath sent to raile on the liuing God, and to reproch him with words which the Lord thy God hath heard, then e lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Bee not afraid of ỹ words that thou hast heard, wherwith the seruants of the king of Assur haue blasphemed me.

7 Behold, I will send a blast vpon him,

2. *King.* 19. 1.
a In signe of griefe and repentance.
b To haue comfort of him by the word of God that his faith might be confirmed, and so his prayer be more earnest: teaching hereby that in all dangers these two are the onely remedies, to seeke vnto God and his ministers.
c We are in as great sorow, as a woman that trauaileth of child, & cannot be deliuered.
d That is, will declare by effect that he hath heard it: For when God deferreth to punish, it seemeth to the flesh, that hee knoweth not the sinne, or heareth not the cause.
e Declaring that the ministers office doth not onely stand in comforting by the word, but also in praying for the people.

Compare this with 2. Kings 19. 17 of 2 book of Kings

and he shal heare a f noise, and returne to his owne land, and I wil cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Ashur fighting g against Libnah: for he had heard that he was departed from Lachish.

9 He heard also men say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: and when he heard it, he sent other messengers to Hezekiah, saying,

10 Thus shall yee speake to Hezekiah king of Judah, saying, Let not thy God h deceiue thee, in whom thou trustest, saying, Jerusalem shall not bee giuen into the hand of the king of Ashur.

11 Behold, thou hast heard what the kings of Ashur haue done to all lands in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed: as i Gozan, and k Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it, and hee went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hosts, God of Israel, which l dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Encline thine eare, O Lord, and heare, open thine eare, O Lord, and see, and heare all the words of Sanherib, who hath sent to blaspheme the liuing God.

18 Truth it is, O Lord, that the kings of Ashur haue destroyed all lands, & m their countrey,

19 And haue cast their gods in the fire: for they were no gods, but the work of mens hands, euen wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hand, that all n the kingdoms of the earth may know, that thou only art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus sayeth the Lord God of Israel, Because thou hast prayed vnto me concerning Sanherib king of Ashur,

22 This is the word that the Lord hath spoken against him, The o virgin, the daughter of Zion hath despised thee, and laughed thee to scorne: the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou railed on, & blasphemed? and against whom hast thou exalted thy voyce, and lifted vp thine eyes on high? euen against the p Holy one of Israel.

24 By thy seruants hast thou railed on the Lord, and said, By the multitude of my charets, I am come vp to the toppe of the mountaines, to the sides of Lebanon, and will cut downe the high cedars thereof, and the faire firre trees thereof, and I will goe vp to the heights of his top, and to the forrest of his fruitfull places.

25 I haue digged q & drunke the waters, and with the plant of my feete haue I dryed all the riuers closed in.

26 Hast thou not heard how I haue of old time made it, r and haue formed it long ago? & should I now bring it, that it should be destroyed, and laid on ruinous heaps, as cities defenced,

27 Whose inhabitants ‡ haue small power, and are afraid and confounded? they are like the grasse of the field and greene herbe, or grasse on the house tops, or corne blasted afore it be growen.

28 But I know thy dwelling, and thy t going out, and thy comming in, and thy fury against me.

29 Because thou ragest against mee, and thy tumult is come vp vnto mine eares, therefore will I put mine u hooke in thine nostrels, and my bridle in thy lips, and will bring thee backe againe the same way thou x camest.

30 And this shalbe a y signe vnto thee, O Hezekiah, Thou shalt eate this yeere such as groweth of it selfe: and the z second yere such things as grow without sowing: and in the third yeere sow ye and reape, and plant vineyards, and eate the fruit thereof.

31 And a the remnant that is escaped of the house of Judah, shall againe take roote downeward, and beare fruit vpward.

32 For out of Jerusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hostes shall doe this.

33 Therefore thus sayeth the Lord concerning the king of Ashur, He shall not enter into this citie, nor shoot an arrow there, nor come before it with shielde, nor cast a mount against it.

34 By the same way that he came, he shal returne, & not come into this citie, saith the Lord.

35 For I will defend this citie to saue it for mine owne sake, and for my seruant b Dauids sake.

36 ¶ * Then the Angel of the Lord went out, & smote in the campe of Ashur an hundreth fourescore and fiue thousand: so when they arose early in the morning, behold, they were all dead corpses.

f Of the Egyptians and Ethiopians that shall come and fight against him.

g Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.

h Thus God would haue him to vtter a most horrible blasphemy before his destruction: as to call the author of all trueth a deceiuer: some gather hereby that Shebna had disclosed vnto Sanherib the answere that Isaiah sent to the King.

i Which was a citie of the Medes.

k Called also Charre a citie in Mesopotamia, whence Abrahã came after his fathers death.

l He groundeth his prayer on Gods promise, who promised to heare them from betweene the Cherubims.

m Meaning of the ten tribes.

n He declareth for what cause he prayed that they might be deliuered: to wit, that God might be glorified thereby through all the world.

o Whom God had chosen to himselfe as a chaste virgine, and ouer whom he had care to preserue her frõ the lustes of the tyrant, as a father woud haue ouer his daughter.

p Declaring hereby, that they that are enemies to Gods Church, fight against him, whose quarrell his Church onely maintaineth.

q He boasteth of his policie, in that that he can finde meanes to nourish his armie: & of his power, in that his armie is so great, that it is able to dry vp whole riuers, and to destroy the waters which the Iewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preserue it, and therefore he saith that he formed it of old, euen in his eternall counsell, which cannot be changed.

‡ *Ebr. are short in hand*

s He sheweth that the state and power of most florishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.

t Meaning, his counsels and enterprises.

u Because Sanherib shewed himselfe as a deuouring fish and furious beast, he vseth these similitudes to teach how he will take him and guide him.

x Thou shalt lose thy labour.

y God giueth signes after two sorts: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some go after the thing, as the sacrifice which they were cõmanded to make three dayes after their departure, and these latter are to keepe the benefits of God in our remembrance, of the which sort this here is.

z He promiseth that for two yeres the ground of it selfe should feede them.

a They whom God hath deliuered out of the hands of the Assyrians shall prosper: and this properly belongeth to the Church.

b For my promise sake made to Dauid.

2.King.19.35. 2.chron.32.21. tob.1.18. ecclus.48.22. 1.mac.7.41. 2.mac.8.19.

37 So Sancherib king of Assyr departed, and went away and returned and dwelt at c Nineueh.

38 And as hee was in the Temple worshipping of Nisroch his god, Adramelech and Sharezer his sonnes slew him with the sword, and they escaped into the land of ‖ Ararat: and d Esarhaddon his sonne reigned in his stead.

c Which was the chiefest city of the Assyrians. *Tob.* 1. 21.

‖ *Or, Armenia.*

d Who was also called Sardanapalus, in whose dayes ten yeeres after Sancheribs death, the Caldeans ouercame the Assyrians by Merodach their King.

CHAP. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fifteene yeeres after. 10 He giueth thankes for his benefit.

2. *King.* 20. 1. 2. *Chron.* 32. 24.

IN * that a time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and said vnto him, Thus sayth the Lord, Put thine house in an order, for thou shalt die, and not liue.

a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may learne onely to depend vpon God, and aspire to the heauens.

2 Then Hezekiah b turned his face to the wall, and prayed to the Lord,

b For his heart was touched with feare of Gods iudgement, seeing he had appointed him to die so quickly after his deliuerance from so great calamitie, as one vnworthy to remaine in that estate, and also foreseeing the great change, that should come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not born: & when he reigned, we see what a tyrant he was.

3 And said, I beseech thee, Lord, remember now how I haue walked before thee in trueth, and with a perfect heart, and haue done that which is good in thy sight: ¶ Hezekiah wept sore.

4 ¶ Then came the word of the Lord to Isaiah, saying,

5 Goe, and say vnto Hezekiah, Thus sayth the Lord God of Dauid thy Father, I haue heard thy prayer, and seene thy teares: beholde, I will adde vnto thy dayes fifteene yeeres.

6 And I wil deliuer thee c out of the hand of the king of Assyr, and this city: for I wil defend this citie.

c He doeth not only promise to prolong his life, but to giue him rest and quietnesse from the Assyrians, who might haue renewed their armie to reuenge their former discomfiture.

7 And d this signe shalt thou haue of the Lord, that the Lord will doe this thing that he hath spoken.

8 Behold, I wil bring againe the shadow of the degrees (whereby it is gone downe in the diall of Ahaz by the e sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

d For Hezekiah had asked for the confirmation of his faith a signe, as vers 22. and 2 King. 20. 8. whereunto he was mooued by the singular motion of Gods spirit. e Reade 2 King. 20. 10.

9 f The writing of Hezekiah king of Iudah, when he had bene sicke, and was recouered of his sickenesse.

10 I said in the g cutting off of my dayes, I shall goe to the gates of the graue: I am depriued of the residue of my yeeres.

f This song of his lamentation and thankesgiuing to all posterity, as a monument of his owne infirmitie and thankefull heart for Gods benefits as Danid did, Psal. 51.

11 I said, h I shall not see the Lord, euen the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world.

g At what time it was tolde me, that I should die.

12 Mine habitation is departed, and is remoued from me like a shepheards tent: I i haue cut off like a weauer my life: he will cut me off from the height: from day k to night, thou wilt make an end of me.

h I shall no more praise the Lord here in this Temple among the faithfull: thus God suffereth his deerest children to want his consolation for a time, that at his grace afterward may the more appeare when they feele their owne weakenesse.

13 I reckoned l to the morning: but hee brake all my bones, like a lion: from day to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I m chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord n it hath oppressed me, comfort me.

i By my sinne I haue prouoked God to take my life from me.

k That is in one day, or shortly.

15 What shall I say? o for he hath said it to me, and he hath done it: I shall walke p weakely all my yeres in the bitternes of my soule.

l Ouer night I thought that I should liue till morning, but my pangs in the night perswaded me the contrary: he sheweth the horrour that the faithfull haue, when they apprehend Gods iudgement against their sinne.

16 O Lord, q to them that ouerliue them, and to all that are in them, the life of my spirit shall be knowen, that thou causedst me to ‖ sleepe, and hast giuen life to me.

m I was so oppressed with sorow that I was not able to vtter my words, but onely to grone and sigh.

17 Beholde, for r felicity I had bitter griefe, but it was thy pleasure to deliuer my soule from the pitte of corruption: for thou hast cast all my s sinnes behinde thy backe.

n To wit, sorow and griefe both of body and mind.

o God hath declared by his Prophet that I shall die, and therefore I will yeeld vnto him.

18 For t the graue cannot confesse thee: death cannot praise thee: they that goe downe into the pitte, cannot hope for thy trueth.

19 But the liuing, the liuing hee shall confesse thee, as I doe this day: the father to the x children shall declare thy trueth.

p I shal haue no release, but continual sorowes whiles I liue.

20 The Lord was ready to saue me: therefore wee will sing my song all the dayes of y our life in the house of the Lord.

q They that shall ouerliue the men that are now aliue, and all they that are in these yeres shall acknowledge this benefit.

21 Then sayd Isaiah, Take a lumpe of dry figs, and u lay it vpon the boyle, and hee shall recouer.

r That after that thou haddest condemned me to death, thou restoredst me to life.

22 Also Hezekiah a had said, What is the signe that I shal goe vp into the house of the Lord?

s Whereas I thought to haue liued in rest and ease, being deliuered from mine enemy, I had griefe vpon griefe.

t He esteemeth more the remission of his sinnes, and Gods fauour, then a thousand liues.

u Forasmuch as God hath placed man in this world to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthy for their sins to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so few in earth that doe regard it, as Psal. 6. 5. and 115. 17.

x All posterity shall acknowledge, and the fathers according to their duty toward their children, shall instruct them in thy graces and mercies toward me.

y He sheweth what is the vse of the Congregation and Church: to wit, to giue the Lord thanks for his benefits.

z Reade 2. Kings 20. 7.

a As Verse 7.

CHAP. XXXIX.

Hezekiah is reprooued, because he sheweth his treasures to the ambassadors of Babylon.

AT * the same time, a Merodach Baladan, the sonne of Baladan, King

2. *King.* 20. 12.

a This was the first king of Babylon, which ouercame the Assyrians in the tenth yeere of his reigne.

of

of Babel, sent b lettres and a present to Hezekiah: for he had heard that he had bene sicke, and was recouered.

2 And Hezekiah was c glad of them, and shewed them the house of the treasures, the siluer and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house nor in all his kingdom that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, and said vnto him, d What sayde these men? and from whence came they to thee? And Hezekiah said, They are come from a farre countrey vnto mee, from Babel.

14 Then sayd he, What haue d they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures that I haue not shewed them.

5 And Isaiah sayd to Hezekiah, Heare the word of the Lord of hosts.

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue layd vp in store vntill this day, shall be e caried to Babel: nothing shall be left, saith the Lord.

7 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shal be f eunuches in the palace of the King of Babel.

8 g Then said Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and he said, Yet let there bee peace and trueth in my dayes,

b Partly moued with the greatnesse of the miracle, partly because he shewed himselfe enemie to his enemies, but chiefly because he would ioyne with them whom God fauoured, and haue their helpe, if occasion serued.

c Reade 2. King. 20.13. & 2. chr. 32.25, 31.

d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flatterie, and blinded with ambition could not see.

e By the grieuousnes of the punishment, is declared how greatly God detesteth ambition and vaine glory.

f That is, officers and seruants. g Reade 2. King. 20.19.

CHAP. XL.

2 Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 18 The Prophet reproueth the idolaters, and them that trust not in the Lord.

a This is a consolation for the Church, assuring them that they shal be neuer destitute of Prophets, whereby he exhorteth the true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule.

COmfort a ye, comfort yee my people, will your God say.

2 Speake comfortably to Ierusalem, and crie vnto her, that her b warfare is accomplished, that her iniquitie is pardoned: for shee hath receiued of the Lords hand c double for all her sinnes.

3 d A voyce cryeth in the e wildernesse, f Prepare yee the way of the Lord: make streight in the desert a path for our God.

4 Euery valley shal be exalted, and euery g mountaine and hill shalbe made low: and the crooked shall be streight, and the rough places plaine.

5 And the glory of the Lord shall bee reuealed, and all h flesh shall see it together: for the mouth of the Lord hath spoken it.

6 A i voice said, Cry. And he said, What shall I cry? All flesh is grasse, and all the k grace thereof is as the floure of the field.

7 The grasse withereth, the floure fadeth, because the l spirit of the Lord bloweth vpon it: surely the people is grasse.

8 The grasse withereth, the floure fadeth: but the m word of our God shall stand for euer.

9 O Zion that bringest good tidings, get thee vp into the high n mountaine: O Ierusalem, that bringest good tidings, lift vp thy voyce with strength: lift it vp, be not afraid: say vnto the cities of Iudah, Behold o your God.

10 Behold, the Lord God wil come with power, and his p arme shall rule for him: behold, his reward is with him, and his worke before him.

11 Hee shall feede his flocke like a sheepheard: hee shall gather the lambes with his arme, and cary them in his bosome, and shall guide them with q yong.

12 Who hath measured the waters in his r fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? and weighed the mountaines in a weight, and the hilles in a ballance?

13 Who hath instructed the Spirit of the Lord? or was his l counseller, or taught him?

14 Of whom toke he counsell, and who instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Behold, the nations are as a drop of a bucket, and are counted as the dust of the ballance: behold, hee taketh away the yles as a little dust.

16 And Lebanon is not sufficient for fire, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him are as t nothing, and they are counted to him lesse then nothing, and vanity.

18 To whom then u will ye liken God? or what similitude will yee set vp vnto him?

19 The workeman melteth an image, or the goldsmith beateth it out in gold, or the goldsmith maketh siluer plates.

20 Doeth not x the poore chuse out a tree

b The time of her affliction. c Meaning, sufficient, as Chap. 61.7. and full correction, or double grace, whereas shee deserued double punishment. d To wit, of the Prophets. e That is, in Babylon and other places where they were kept in captiuitie and miserie. f Meaning Cyrus and Darius, which should deliuer Gods people out of captiuitie, and make them a ready way to Ierusalem: and this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christs comming, who was the true deliuerer of his Church from sinne and Satan, Matth. 3.3. g Whatsoeuer may let or hinder this deliuerance, shalbe remooued.

h This miracle shalbe so great, that it shall be knowen thereof all the world.

i The voice of God, which spake to the Prophet Isaiah.

k Meaning, all mans wisedome & naturall powers, Iam. 1.10. 1. pet. 1.24.

l The Spirit of God shall discouer the vanitie in all that seeme to haue any excellencie of themselues.

m Though considering the frailty of mans nature, many of the Iewes should perish: and so not be partakers of this deliuerance, yet Gods promise should be fulfilled, and they that remained should feele the fruit thereof.

n To publish this benefit through all the world.

o He sheweth at one word the perfection of all mans felicity, which is, to haue Gods presence.

p His power shalbe sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.

q Hee shall shew his care and fauour ouer them that are weake and tender. r Declaring that as GOD onely hath all power, so doeth hee vse the same for the defence and maintenance of his Church. s He sheweth Gods infinite wisedome for the same end and purpose. t He speaketh all this to the intent that they should neither feare man, nor put their trust in any saue onely in God. u Hereby hee armeth them against the idolatry wherewith they should bee tempted in Babylon. x Hee sheweth the rage of the idolaters, seeing that the poore, that haue not to suffice their owne necessities, will defraud themselues to serue their idoles,

that

that will not rot, for an oblation: hee seeketh also vnto him a cunning workeman, to prepare an image, that shall not bee moued.

21 Know ye nothing? haue yee not heard it? hath it not beene told you from the beginning? haue yee not vnderstood it by the [z] foundation of the earth?

22 He sitteth vpon the circle of the earth, and the inhabitants thereof are as grashoppers, he stretcheth out the heauens as a curtaine, and spreadeth them out, as a tent to dwell in.

23 Hee bringeth the princes to nothing, and maketh the Iudges of the earth as vanitie,

24 As though they were not planted, as though they were not sowen, as though their stocke tooke no roote in the earth: for he did [a] blow vpon them, and they withered, and the whirlewind will take them away as stubble.

25 To whom now will ye liken mee, that I should be like him, saith the Holy one?

26 Lift vp your eyes on high, and behold who hath created these things, and bringeth [b] out their armies by number, and calleth them all by names: by the greatnesse of his power and mighty strength nothing faileth.

27 Why sayest thou, O Iaakob, and speakest, O Israel, My way is hid from the Lord, and my Iudgement is passed ouer of my God?

28 Knowest thou not? or hast thou not heard that the euerlasting God, the Lorde hath created the ends of the earth? hee neither fainteth, nor is weary: there is no searching of his [d] vnderstanding.

29 But hee giueth strength vnto him that fainteth, & vnto him that hath no strength he encreaseth power.

30 [f] Euen the young men shall faint, and bee weary, and the young men shall stumble and fall.

31 But they that waite vpon the Lorde, shall renew their strength: they shall lift vp the wings as the eagles: they shall runne, and not bee weary, and they shall walke and not faint.

y Haue ye not the word of God which plainely condemneth idolatry?

z Can ye not learne by the visible creatures whom God hath made to serue your vse, that you should not serue them nor worship them?

a So that his power appeareth in every place wheresoeuer we turne our eyes.

b Who hath set in order the infinite number of the starres.

c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.

d And therefore all power is in his hand to deliuer when his time commeth.

e Shewing, that men must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.

f They that trust in their owne vertue, and doe not acknowledge that all commeth of God.

CHAP. XLI.

2 Gods mercie in chusing his people. 6 Their idolatrie. 27 Deliuerance promised to Zion.

KEepe [a] silence before me, O ilandes, & let the people renew their strength: let them come neere, and let them speake: let vs come together into iudgement.

2 Who raised vp [c] iustice from the East, and called him to his foot? and gaue the nations before him, and subdued the Kings? hee gaue them as dust to his sword, and as scattered stubble vnto his bow.

3 He pursued them, & passed safely by the way that he had not gone with his feete.

a God as though he pleaded his cause with al nations, requireth silence, that he may be heard in his right.

b That is, gather all their power and supports.

c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of the Caldeans to go to and fro at his commaundement, and placed him in the land of Canaan?

4 Who hath wrought and done it? hee that calleth the [d] generations from the beginning. I the Lord am the [e] first, and with the last I am the same.

5 The yles saw it, and did [f] feare, and the ends of the earth were ashamed, drewe neere, and [g] came.

6 Euery man helped his neighbour, and said to his brother, [h] Be strong.

7 So the workman comforted the founder, and he that smote with the hammer, him that smote by course, saying, It is ready for the sodering, and hee fastened it with nailes that it should not be moued.

8 ¶ But thou, Israel, art my [i] seruant, and thou Iaakob, whom I haue chosen, the seed of Abraham my friend.

9 For I haue taken thee from the ends of the earth, and called thee before the chiefe thereof, and sayd vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: bee not afraide, for I am thy God: I will strengthen thee, & helpe thee, & will sustaine thee with the [k] right hand of my iustice.

11 Beholde, all they that prouoke thee shall be ashamed, and confounded: they shall be as nothing, and they that striue with thee shall perish.

12 Thou shalt seeke them, and shalt not [l] find them: to wit, the men of thy strife, for they shall be as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not thou [m] worme Iaakob, and ye men of Israel: I will helpe thee, sayth the Lord, and thy redeemer the holy one of Israel.

15 Behold, I will make thee a roller, and a new threshing instrument hauing teeth: thou shalt thresh the [n] mountaines, & bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the wind shall cary them away, and the whirlewinde shall scatter them: and thou shalt reioyce in the Lord, and shalt glory in the Holy one of Israel.

17 When [o] the poore and the needie seeke water, & there is none, (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them:)

18 I will open riuers in the toppes of the hilles, and fountaines in the mids of the valleyes: I will make the wilderneſſe as a poole of water, and the waste [p] land as springs of water.

19 I will set in the wilderneſſe the cedar, the shittah tree, and the myrte tree, and the pine tree, and I will set in the wilderneſſe the firre tree, the elme and the boxe tree together.

d Who hath created man and maintained his succession.

e Though the world let vp newer so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euer beene, and shalbe for euer.

f Considering mine excellent workes among my people.

g They assembled themselues, & cõspired against me to maintaine their idolatrie.

h He noteth the obstinacy of the idolaters to maintaine their superstitions.

i And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.

k That is, by the force of my promise in the performance whereof I will shew my selfe faithful and iust.

l Because they shalbe destroyed.

m Thus he calleth them because they were contemned of all the world, & that they considering their owne poore estate, should seeke vnto him for helpe.

n I will make thee able to destroy all thine enemies, be they neuer so mighty: and this chiefly is referred to the Kingdome of Christ.

o That is, they that shall be afflicted in the captiuitie of Babylon.

p God will rather change the order of nature, then they should want any thing, that cry to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

20 Therefore let them see and know, and let them consider, and vnderstand together, that the hand of the Lord hath done this, & the holy one of Israel hath [q] created it.

21 [r] Stand to your cause, saith the Lord: bring forth your strong reasons, sayeth the King of Iaakob.

22 Let them bring them forth, and let them tell vs what shall come: let them shew the former things what they be, that we may consider them, and know the latter end of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that wee may know that you are gods: yea, doe good or doe euill, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your making is of nought: man hath [t] chosen an abomination by them.

25 ¶ I haue raysed vp [u] from the North, and he shall come: from the East sunne shall [v] he call vpon my Name, and shal come vpon [x] princes as vpon clay, and as the potter treadeth mire vnder the foot.

26 Who hath declared from the beginning that wee may know? or before time, that we may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth [y] your words.

27 I am the first that sayeth to Zion, Beholde, beholde [z] them: and I will giue to Ierusalem [a] one that shall bring good tidings.

28 But when [b] I behelde, there was none, & when I required of them, there was no counsellour, and when I demaunded of them, they answered not a word.

29 Beholde, they are all vanitie: their worke is of nothing, their images are winde and confusion.

q That is, hath appointed, and determined that it shall so come to passe.

r Hee biddeth the idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot doe, hee concludeth that they are no gods, but vile idoles.

s So that a man cannot make an idole, but he must doe that, which God detesteth and abhorreth: for he chuseth his owne deuises, & forsaketh the Lords.

t Meaning, the Chaldeans.

u That is, Cyrus, who shall do all things in my Name and by my direction: whereby he meaneth, that both their captiuitie, and deliuerance shalbe ordered by Gods prouidence and appointment. x Both of the Chaldeans and others. y Meaning, that none of the Gentiles gods can worke any of these things. z That is, the Israelites, which returne from the captuitty a To wit, a continuall succession of Prophets & Ministers. b When I looked whether the idols could doe these things, I found that they had neither wisedome nor power to doe any thing: therefore he concludeth that all are wicked, that trust in such vanitie.

CHAP. XLII.

1 The obedience & humilitie of Christ. 6 Why he was sent into the wold. 18 The vocation of the Gentiles.

BEholde, [a] my seruant: [b] I will stay vpon him: mine elect, in whom my soule [c] delighteth: I haue put my Spirit vpon him: he shall bring forth [d] iudgement to the Gentiles.

2 Hee shall not [e] cry, nor lift vp, nor cause his voice to be heard in the streete.

3 A [f] bruised reed shal he not breake, and the smoking [g] flare shall he not quench, hee shall bring forth iudgement in [h] trueth.

4 He shall not faile nor bee discouraged till he haue [i] set iudgement in the earth: and the [k] yles shall wait for his law.

5 Thus sayeth God the Lord, (he that created the heauens & spread them abroad: he that stretched forth the earth, and the buddes thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke therein.)

6 I the Lord haue called thee in [l] righteousnesse, and will hold [m] thine hand, and I will keepe thee, and giue thee for a [n] couenant of the people, and for a light of the Gentiles,

7 That thou mayest open the eyes of the blinde, and bring out the prisoners from the prison: and them that sit in darknesse, out of the prison house.

8 I am the Lord, this is my Name, and my [o] glory will I not giue to another, neither my praise to grauen images

9 Behold, the former things are [p] come to passe, and new things doe I declare: before they come forth I tell you of them.

10 Sing vnto the Lord a new song, and his prayse from the end of the earth: ye that goe downe to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wildernes and the cities thereof lift vp their voice, the townes that [q] Kedar doeth inhabite: let the inhabitants of the rockes sing: let them shoute from the top of the mountaines.

12 Let them giue glory vnto the Lord, and declare his praise in the yles.

13 The Lord shall goe forth as a [r] gyant: he shall stirre vp his courage like a man of warre, he shall shoute and crie, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue been still and refrained my selfe: now will I crie like a [s] trauailing woman: I will destroy and deuoure at once.

15 I will make waste mountaines and hilles, and dry vp all their herbes, and I will make the floods yles, and I will drie vp the poles.

16 ¶ And I will bring the [t] blinde by a way that they knew not, and leade them by paths that they haue not knowen: I will make darknesse light before them, and crooked things streight. These things will I doe vnto them, and not forsake them.

17 They shalbe turned backe: they shall be greatly ashamed, that trust in grauen images, and say to the molten images, Yee are our gods.

18 ¶ Heare, yee deafe: and ye blind, regard that ye may see.

19 Who is blinde but my [u] seruant? or

a That is, Christ, who in respect of his manhood is called here seruant. The Prophets vse to make mention of Christ after that they haue declared any great promise, because he is the foundation whereupon all the promises are made and ratified. b For I haue committed all my power to him, as to a most faithfull steward. Some reade, I will establish him, to wit, in his office, by giuing him the fulnesse of my Spirit. c Hee onely is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation, Matth. 12, 18. ephes. 1. 4. d He shal declare himselfe gouernour ouer the Gentiles, and call them by his word, and rule them by his Spirit. e His comming shall not be with pompe, and noyse, as earthly Princes.

f He will not hurt the weake and feeble, but support & comfort them.

g Meaning, the weak of a lampe, or candle, which is almost out, but he will cherish it and snuffe it, that it may shine brighter.

h Although he fauor the weake, yet will he not spare the wicked, but will iudge them according to truth and equitie.

i Till he haue set all things in good order.

k The Gentiles shall be desirous to receiue his doctrine.

l Meaning, vnto a lawful and iust vocation.

m To assist and guide thee.

n As him by whom the promise made to all nations in Abraham, shall be fulfilled.

o I will not suffer my glory to be diminished: which I should doe, if I were not faithfull in performing the same, & the idolaters thereby would extol their idoles about me.

p As in times past I haue bene true in my promises, so will I be in time to come.

q Meaning, the Arabians, vnder whom he comprehendeth all the people of the East.

r He sheweth the zeale of the Lord, and his power in the conseruation of his Church.

s I will haste to execute my vengeance, which I haue so long deferred, as a woman that desireth to be deliuered, when she is in trauaile.

t That is, my poore people which are in perplexity and care.

u To wit, Israel, which should haue most light, because of my Law.

deafe

deafe as my [x] messenger, that I sent? who is blinde as the [y] perfect, and blinde as the Lords seruant?

20 Seeing many things, but thou keepest them not: opening the eares, but he heareth not?

21 The Lord is willing for his righteousnes sake, that he may magnifie the Law, and exalt it.

22 But this people is [z] robbed and spoyled, and shall be all snared in dungeons, and they shall bee hid in prison houses: they shall be for a pray and none shall deliuer: a spoyle, and none shall say, [a] Restore.

23 Who among you shall hearken to this, and take heed [c] and heare for [b] afterwards?

24 Who gaue Iaakob for a spoyle, and Israel to the robbers? Did not the Lord, because we haue sinned against him? for they would not walke in his wayes, neither be obedient vnto his Law.

25 Therefore hee hath powred vpon him his fierce wrath, and the strength of battel: and it set him on fire round about, and hee knew not, and it burned him vp, yet he considered not.

x The Priest to whom my word in committed, which should not onely heare it himselfe, but cause others to heare it.

y As the Priests and Prophets, that should be lights to others?

z Because they wil not acknowledge this benefit of the Lord, who is ready to deliuer them, he suffereth them to be spoiled of their enemies through their owne fault and incredulity.

a There shall be none to succour them, or to will the enemie to restore that which he hath spoiled.

b Meaning Gods wrath.

CHAP. XLIII.

1 *The Lord comforteth his people. Hee promiseth deliuerance to the Iewes.* 11 *There is no God but one alone.*

BVt now thus saith the Lord, [a] that created thee, O Iaakob: and he that formed thee, O Israel, [1] Feare not: for I haue redeemed thee: I haue called thee by thy name, Thou art mine.

2 When thou passest thorow the [c] waters, I will bee with thee, and thorow the floods, that they doe not ouerflowe thee. When thou walkest thorow the very fire, thou shalt not bee burnt, neither shall the flame kindle vpon thee.

3 For I am the Lord thy God, the Holy one of Israel, thy Sauiour: I gaue [c] Egypt for thy ransome, Ethiopia & Seba for thee.

4 Because thou wast precious in my sight, and thou wast honourable, and I loued thee, therefore wil I giue [c] man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seede from the [t] East, and gather thee from the West.

6 I will say to the North, Giue: and to the South, Keepe not backe: bring my sons from farre, and my daughters from the ends of the earth.

7 Euery one shalbe called by my [g] Name for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, and they shall haue eyes, and the deafe, and they shall haue eares.

9 Let all the nations be gathered [b] together, and let the people be assembled: who among them can declare this & shew vs former things? let them bring forth their [k] witnesses, that they may bee iustified: but let them [k] heare, and say, It is trueth.

10 You [l] are my witnesses, sayeth the Lord, and my [m] seruant, whom I haue chosen: therefore ye shall know and beleeue me, and vnderstand that I am: before mee there was no God formed, neither shall there be after me.

11 I, euen I am the Lord, and beside mee there is no Sauiour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, saieth the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliuer out of mine hand: I will doe it, and who shall let it?

14 Thus saith the Lord your Redeemer, the Holy one of Israel, For your sake I haue sent to Babel, and [n] brought it downe: they are all fugitiues, and the Caldeans crie in [o] the ships.

15 I am the Lord your Holy one, the creator of Israel, your King.

16 Thus saith the Lord which maketh a way in the [p] sea, and a path in the mightie [q] waters.

17 When hee [r] bringeth out the [s] charet and horse, the armie and the power lie together, and shall not rise: they are extinct, and quenched as towe.

18 Remember yee not the former things, neither regard the things of old.

19 Behold, I doe a new thing: now shall it come forth: shall you not know it? I will euen make a way in the [c] desert and floods in the wildernes.

20 The [u] wilde beastes shall honour me, the dragons & the ostriches, because I gaue water in the desert, and floods in the wildernesse to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my self: they shall shew forth my praise.

22 And thou hast not [x] called vpon mee, O Iaakob, but thou hast [y] wearied mee, O Israel.

23 Thou [z] hast not brought me the sheepe of thy burnt offerings, neither hast thou honoured me with thy sacrifices. I haue not caused thee to serue with an offering, nor wearied thee with incense.

a After these threatnings, he promiseth deliuerance to his Church, because he hath regenerate them, adopted them, and called them.

b When thou feelest dangers and conspiracies on all sides, remember this benefit and the loue of thy God, and it shall encourage thee.

c By water and fire he meaneth all kind of troubles and perils.

d I turned Sanheribs power against these countreys, and made them to suffer affliction which thou shouldest haue done, and so were as the payment of thy ransome, Chap. 37.9. e I will not spare any man rather then thou shouldest perish: for God more esteemeth one of his faithful, then all the wicked in the world.

f He prophesieth of their deliuerance from the captiuity of Babylon, and so of the calling of the vniuersall Church, alluding to that which is written, Deut. 30.3.

g Meaning, that he could not be vnmindfull of them, except he would neglect his own name & glory.

h Signifying, that no power can resist him in doing this miraculous worke, nor all their idoles are able to doe the like, as Chap. 41.22.

i To proue that the things which are spoken of them, are true.

k Shewing, that the malice of the wicked hindereth them in the knowledge of the truth, because they will not heare when God speaketh by his word.

l The Prophets and people to whom I haue giuen my Law.

m Meaning, specially Christ, and by him, all the faithfull.

n By Darius and Cyrus.

o They shall cry when they would escape by water, seeing that the course of Euphrates is turned another way by the enemie.

p When he deliuered Israel from Pharaoh, Exod. 14.22.

q When the Israelites passed thorow Iorden, Ios. 3.17.

r When he deliuered his people out of Egypt.

s Pharaoh and his mightie armie.

t Meaning, that their deliuerance out of Babylon, should be more famous then that from Egypt was, Ierem. 23.7. hag. 2.10.2. corinth 5.17. reuel. 21.5

u They shall haue such aboundance of all things as they returne home, euen in the dry and barren places, that the very beastes shall feele my benefits, and shall acknowledge them: much more men ought to be thankefull for the same.

x Thou hast not worshipped me as thou oughtest to haue done.

y Because thou hast not willingly receiued that which I did commaund thee, thou diddest grieue me. Whereby he sheweth that his mercies were the only cause of their deliuerance, forasmuch as they had deserued the contrary.

z Meaning, in true faith and obedience.

24 Thou boughteſt mee no ſweet [a] ſauor with money, neither haſt thou made mee drunke with the fat of thy ſacrifices, but thou haſt made me [b] to ſerue with thy ſinnes, and wearied me with thine iniquities.

25 I, euen I am hee that putteth away thine iniquities for mine owne ſake, and wil not remember thy ſinnes.

26 Put mee in [c] remembrance: let vs be iudged together: count thou that thou mayeſt be iuſtified.

27 Thy [d] firſt father hath ſinned, and thy [e] teachers haue tranſgreſſed againſt me.

28 Therefore I haue [f] prophaned the rulers of the Sanctuary, and haue made Iaakob a curſe, and Iſrael a reproch.

either for the compoſition of the ſweet ointment, Exod. 30. 34. or for the ſweet incenſe, Exod. 30 7.

b Thou haſt made me to beare an heauy burden by thy ſinnes.

c If I forget any thing that may make for thy iuſtification, put me in remembrance, & ſpeake for thy ſelfe.

d Thine anceſters. e Thy Prieſts and thy Prophets. f That is, reiected, abhorred, and deſtroyed them in the wildernesſe, and at other times.

CHAP. XLIIII.

5 The Lord promiſeth comfort, and that hee will aſſemble his Church of the diuers nations. 9 The vanitie of idoles. 17 The beaſtlineſſe of idolaters.

YEt now heare, O Iaakob my ſeruaunt, and Iſrael whom I haue choſen.

2 Thus ſaith the Lord that made thee, and formed [a] thee from the wombe: he will helpe thee. Feare not, O Iaakob, my ſeruant, and thou righteous, [b] whom I haue choſen.

3 For I wil powre water vpon the [c] thirſtie, and flouds vpon the dry ground: I will powre my Spirit vpon thy ſeed, and my bleſſing vpon thy buds.

4 And they [d] ſhall grow as among the graſſe, and as the willowes by the riuers of waters.

5 One ſhall ſay, I am the Lords: another [e] ſhall be called by the name of Iaakob: and another ſhall ſubſcribe with his hand vnto the Lord, and name himſelfe by the name of Iſrael.

6 Thus ſayeth the Lord the King of Iſrael, and his redeemer the Lord of hoſtes, [f] I am the firſt, and I am the laſt, and without me there is no God.

7 And who is like mee, that ſhall [g] call, and ſhall declare it, and ſet [h] it in order before mee, ſince I appointed the [i] ancient people? and what is at hand, and what things are to come: let [k] them ſhew vnto them.

8 Feare yee not, neither bee afraid: haue not I told thee of old, and haue declared it? [l] you are euen my witneſſes, whether there be a God beſide mee, ‡ that there is no God that I know not.

9 All they that make an image, are vanitie, [m] and their delectable things ſhall no-

a He created and choſe thee from the beginning of his owne mercy, and before thou couldeſt merit any thing.

b Whom God accepteth as righteous: or which haddeſt occaſion thereunto becauſe of the Law, and of thine holy vocation.

c Becauſe man of himſelfe is as the dry and barren land, he promiſeth to moiſten him with the waters of his holy Spirit, Ioel 2.28. Ioh. 7.38. acts 2 17.

d That is, thy children and poſterity ſhall increaſe wonderfully after their deliuerance from Babylon. e By this diuerſitie of ſpeach he meaneth one thing, that is, that the people ſhalbe holy, and receiue the true religion of God, as Pſal. 87. 5. f I am alwayes like my ſelfe, that is, mercifull toward my Church, and moſt able to maintaine it, as Chap. 41.4. & 48.12. reuel. 1. 17. & 22.13. g And appoint them that ſhal deliuer the Church. h That is, declare vnto mee how I ought to proceed herein. i God calleth the Iſraelites ancient, becauſe he preferred them to all other in his eternal election. k Meaning, their idoles. l Reade Chap. 43.10. m What ſoeuer they beſtow vpon their idoles to make them to ſeeme glorious,

thing profit: and they are their owne witneſſes, [n] that they ſee not nor know: therefore they ſhall be confounded.

10 Who hath made [o] a god, or molten an image, that is [p] profitable for nothing?

11 Behold, all that are of the [q] fellowſhip thereof, ſhall be confounded: for the workemen themſelues are men: let them all be gathered together, and [r] ſtand vp, yet they ſhall feare, and be confounded together.

12 The ſmith taketh an inſtrument, and worketh in the coales, and faſhioneth it with hammers, and worketh it with the ſtrength of his armes: yea, he is an [s] hungred, and his ſtrength faileth: he drinketh no water, and is faint.

13 The carpenter ſtretcheth out a line: he faſhioneth it with a red threed, he planeth it, and he purtreyeth it with the compaſſe, and maketh it after the figure of a man, and according to the beautie of a man, that it may remaine in [t] an houſe.

14 He will hew him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forreſt: hee planteth a firre tree, and the raine doth nourriſh it.

15 And man burneth thereof: for he will take thereof and [u] warme himſelfe: he alſo kindleth it, and baketh bread, yet he maketh a god and worſhippeth it: hee maketh it an idole, and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, and vpon the halfe thereof he [x] eateth fleſh: he rosteth the roſte and is ſatisfied: alſo hee warmeth himſelfe and ſaith, Aha, I am warme, I haue bene at the fire.

17 And the reſidue thereof hee maketh a god, euen his idole: hee boweth vnto it, and worſhippeth and prayeth vnto it, and ſayth, Deliuer me: for thou art my God.

18 They haue not knowen, nor vnderſtood: [y] for God hath ſhut their eyes that they cannot ſee, and their hearts, that they cannot vnderſtand.

19 And none ‡ conſidereth in his heart, neither is there knowledge nor vnderſtanding to ſay, I haue burnt halfe of it, euen in the fire, and haue baked bread alſo vpon the coales therof: I haue roaſted fleſh, and eaten it, and ſhall I make the reſidue therof an abomination? ſhall I bow to the ſtocke of a tree?

20 He feedeth [z] of aſhes: a ſeduced heart hath deceiued him, that hee cannot deliuer his ſoule, nor ſay, Is there not a lie in my right hand?

n That is, the idolaters ſeeing their idoles blind, muſt needs be witneſſes of their owne blindnes, and fleeing that they are not able to helpe them, muſt confeſſe that they haue no power.

o Meaning, that whatſoeuer is made by the hand of man, if it be eſteemed as God, is moſt deteſtable.

p Whereby appeareth their blaſphemie, which call images the bookes of the laitie, ſeeing that they are not only here called vnprofitable, but Chap. 41.24. abominable: and Ieremie calleth them the worke of errors, Ierem. 10.15. Habakkuk, a lying teacher, 2.18.

q That is, which by any way conſent either to the making, or worſhipping.

r Signifying, that the multitude ſhall not then ſaue the idolaters, when God will take vengeance, although they excuſe themſelues thereby among men.

s He deſcribeth the raging affection of the idolaters, which forget their owne neceſſities to ſet foorth their deuotion toward their idoles. t To place it in ſome Temple. u He ſetteth forth the obſtinacy and malice of the idolaters, which though they ſee by dayly experience that their idoles are no better then the reſt of the matter whereof they are made, yet they refuſe the one part, and make a god of the other, as the Papiſtes make their cake god, and the reſt of their idoles. x That is, he either maketh a table or trenchers. y The Prophet giueth here an anſwere to all them that wonder how it is poſſible that any ſhould be ſo blind to commit ſuch abhomination, ſaying, that God hath blinded their eyes, and hardened their hearts. ‡ *Ebr. ſaith not.* z He is abuſed as one that would eate aſhes, thinking to ſatisfie his hunger.

21 [a] Remember

21 [a]Remember these (O Iaakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloud, and thy sinnes as a mist: turne vnto me, for I haue redeemed thee.

23 [b]Reioyce yee heauens: for the Lord hath done it: shewte, yee lower parts of the earth: breake forth into prayses, yee mountaines, O forest, and euery tree therein: for the Lord hath redeemed Iaakob, and will be glorified in Israel.

24 Thus saith the Lord the redeemer, and he that formed thee from the wombe, I am the Lord that made all things, that spreadeth out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the [c] tokens of the soothsayers, and make them that coniecture, fooles, and turne the wise men backward, & make their knowledge foolishnesse.

26 He confirmeth the word of his [d] seruant, and performeth the counsel of his messengers, saying to Ierusalem, Thou shalt be inhabited: and to the cities of Iudah, Yee shall bee built vp, and I will repaire the decayed places thereof.

27 He saith to the [e] deepe, Be drie, and I will drie vp thy floods.

28 He saith to [f] Cyrus, Thou art my shepheard: and hee shall performe all my desire: saying also to Ierusalem, Thou shalt bee built: and to the Temple, Thy foundation shall be surely laid.

a Shewing that mans heart is most inclined to idolatry, and therfore he warneth his people by these examples, that they should not cleaue to any but to the liuing God, whe they should be among the idolaters.

b He sheweth that the worke of the Lord toward his people shalbe so great, that the insensible creatures shalbe moued therewith.

c He armeth them against the Soothsayers of Babylon, which would haue borne them in hand that they knew by the starres that God would not deliuer them, and that Babylon should stand.

d Of Isaiah & the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance. e He sheweth that Gods worke should be no lesse notable in this their deliuerance, then when hee brought them out of Egypt through the sea. f To assure them of their deliuerance, he nameth the person by whom it should be, more then a hundreth yeere before he was borne.

CHAP. XLV.

1 *The deliuerance of the people by Cyrus.* 9 *God iust in all his works.* 20 *The calling of the Gentiles.*

THus saith the Lorde vnto [a] Cyrus his [b] anoynted, whose right hand I haue holden [c] to subdue nations before him: therfore wil I weaken the loynes of Kings, and open the doores before him, and the gates shall not be shut.

2 I will goe before thee and make the [d] crooked straight: I will breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darknesse, and the things hid in secret places, that thou mayest [e] knowe that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iaakob my seruants [f] sake, and Israel mine elect, I will euen call thee by thy name, and name thee, though thou hast not knowen me.

5 I am the Lorde, and there is none other: there is no God besides me: I [g] girded thee though thou hast not knowen me,

6 That they may knowe from the rising of the sunne and from the West, that there is none besides me. I am the Lord, and there is none other.

7 I forme the [h] light and create darkenesse: I make peace and create euill: I the Lord doe all these things.

8 Yee heauens send the dewe from aboue, and let the cloudes drop downe [i] righteousnesse: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lord haue [k] created him.

9 [l]Woe bee vnto him that striueth with his maker, the potsherd with the potsherds of the earth: shall the clay say to him that fashioneth it, What makest thou? or the worke, [m] It hath none hands?

10 Woe vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the Holy one of Israel, and his maker, Aske me of [n] things to come concerning my sonnes, and concerning the workes of mine hands: commaund you me.

12 I haue made the earth, and created man vpon it: I, whose handes haue spread out the heauens, I haue euen commanded all their [o] armie.

13 I haue raised [p] him vp in righteousnesse, and I will direct all his wayes: he shall build my citie, & he shall let goe my captiues not for [q] price nor reward, saith the Lord of hostes.

14 Thus saith the Lord. The labour [r] of Egypt, and the merchandise of Ethiopia, and of the Sabeans men of stature shall come vnto thee, and they shal be [s] thine: they shall follow thee, and shall goe in chaines: they shall fall downe before thee, and make supplications vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verely thou, O God, [t] hidest thy selfe, O God the Sauiour of Israel.

16 All they shal be ashamed and also confounded: they shall goe to confusion together, that are the makers of images.

17 But Israel shall bee saued in the Lord, with an euerlasting saluation: yee shall not be ashamed nor confounded world without ende.

18 For thus saith the Lord (that created heauen: God himselfe that formed the earth,

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person and the meanes.

b Because Cyrus should execute the office of a deliuerer, God called him his anointed for a time, but after an other sort then he called Dauid.

c To guide him in [u] deliuerance of my people. d I wil take away all impediments and lets. e Not that Cyrus did know God to worship him aright, but hee had a certaine peculiar knowledge, as prophane men may haue of his power, and so was compelled to deliuer Gods people. f Not for any thing that is in thee, or for thy worthinesse.

g I haue giuen thee strength, power and authoritie.

h I sent peace and warre, prosperitie and aduersity, as Amos 3.6.

i He conforteth the Iewes, as if he would say, Though when ye looke to the heauens & earth for succour, yee see nothing now but signes of Gods wrath, yet I wil cause them to bring forth most certaine tokens of your deliuerance, and of the performance of my promise, which is meant by [v] righteousnes.

k I haue apointed Cyrus to this vse and purpose.

l Hereby he bridleth their impatiencie, which in aduersitie and trouble murmure against God, and wil not tarrie his pleasure: willing that man should match with his like, and not contend against God.

m That is, it is not perfectly made.

n In stead of murmuring, humble your selues, and aske what ye will for the consolation of my children, and you shall be sure of it, as ye are of these things which are at your commandement. Some reade it with an interrogation, and make it the application of the similitude. o That is, the starres. p To wit, Cyrus, that I may shewe by him the faithfulnesse of my promise in delinering my people. q Meaning freely, and without ransome, or any grieuous condition. r These people were tributaries to the Persians, and so king Artahshashte gaue this mony toward the building of the Temple, Ezr. 7.21. s Whereas before they were thine enemies, they shal now honour thee, and thou shalt rule them: which was accomplished in the time of Christ. t Hereby he exhorteth the Iewes to patience, though their deliuerance be deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed.

and made it: hee that prepared it, hee created it not in vaine: he formed it to bee [u] inhabited) I am the Lord, and there is none other.

19 I haue not spoken in secret, neither [x] in a place of darkenesse in the earth: I said not in vaine vnto the seed of Iaakob, Seeke you me: I the Lord do speake righteousnesse, and declare righteous things.

20 Assemble your selues, and come: draw neere together, [y] yee abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning? or hath tolde it of olde? Haue not I the Lord? & there is none other God beside mee, a iust God, and a Sauiour: there is none beside me.

22 Looke vnto mee, and ye shall be saued: all the [z] ends of the earth shall bee saued: for I am God, and there is none other.

23 I haue sworne by my selfe: the word is gone out of my mouth in [a] righteousnesse, and shall not returne, That euery [b] knee shall bow vnto mee, and euery tongue shall sweare by me.

24 Surely [c] hee shall say, In the Lorde haue I righteousnesse and strength: hee shall come vnto him, and all that [d] prouoke him, shall be ashamed.

25 The whole seede of Israel shall be iustified, and glorie in the Lord.

u To wit, of man, but chiefly of his Church.
x As do the false gods which giue vncertaine answeres.
y Al ye idolaters, which though you seeme to haue neuer so much worldly dignitie yet in Gods sight you are vile & abiect.
z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.
a That is, that the thing which I haue promised shalbe faithfully performed.
b The knowledge of God & the true worshipping shalbe through all the world, Rom. 14. 11. Phil. 2. 10. whereby he signifieth that we must not only serue God in heart, but declare the same also by outward profession
c Meaning, the faithfull shall seele and confesse this.
d All the contemners of God.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 3 He calleth the Iewes to the consideration of his workes.

BEl is bowed downe: [a] Nebo is fallen: their idoles were vpon the [b] beastes, and vpon the cattell: they which did beare you, were laden with a wearie burden.

2 [c] They are bowed downe, and fallen together: for they could not ridde them of the burden, and their [d] soule is gone into captiuitie.

3 Heare ye mee, O house of Iaakob, and all that remaine of the house of Israel, which are [e] borne of mee, from the wombe, and brought vp of me from the birth.

4 Therefore vnto olde age, I the same, euen I will beare you vp till the hoare haires: I haue made you: I will also beare you, and I will carry you, [f] and I will deliuer you.

5 ¶ To whom will ye make mee like, or make me equall, or [g] compare mee, that I should be like him?

a These were the chiefe idoles of Babilon.
b Because they were of gold and siluer, the Medes and Persians caried them away.
c The beastes that caried the idoles, fel downe vnder their burden.
d He derideth the idoles, which had neither soule nor sense.
e He sheweth the difference betweene the idoles and the true God for they must be caried of others, but God himselfe carieth his, as Deut. 32. 11.
f Seeing I haue begotten you, I will nourish and preserue you for euer.
g The people of God, seeing their owne calamitie, and the flourishing state of the Babilonians, should be tempted to thinke that their God was not so mighty as the idoles of their enemies: therefore he describeth the originall of all the idoles, to make them to be abhorred of all men, shewing that the most that can be spoken in their commendation, is but to proue them vile, Baruch 6. 25.

6 They draw gold out of the bagge, and weigh siluer in the balance, and hire a goldsmith to make a god of it, and they bow downe and worship it.

7 They beare it vpon the shoulders: they cary him and set him in his place: so doeth hee stand, and cannot remoue from his place. Though one cry vnto him, yet can hee not answere, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe [h] to minde, O you transgressors.

9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me,

10 Which declare the last thing from the beginning: and from of old, the things that were not done, saying, My counsell shall stand, and I will doe whatsoeuer I will.

11 I call a [i] bird from the East, and the man of my [k] counsell from farre: as I haue spoken so will I bring it to passe: I haue purposed it, and I will doe it.

12 Heare mee, ye stubburne hearted, that are farre from [l] iustice.

13 I bring [m] neere my iustice: it shall not be farre off, and my saluation shall not tary: For I will giue saluation in Zion, and my glorie vnto Israel.

h Become wise, meaning, that al idolaters are without wit or sense, like mad men.
i That is, Cyrus which shal come as swift as a bird, and fight against Babilon.
k Him by whom I haue appointed to execute that, which I haue determined.
l Which by your incredulitie would let the performance of my promise.
m He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3. 3.

CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

COme downe and sit in the dust, O [a] virgin, daughter Babel, sit on the ground: there is no [b] throne, O daughter of the Caldeans: for thou shalt no more bee called Tender and delicate.

2 Take the milstones, and [c] grind meale: loose thy lockes: [d] make bare the feete: vncouer the legge, and passe through the floods.

3 Thy filthinesse shall be discouered, and thy shame shall be seene: I will take vengeance, and I will not meete thee as a [e] man.

4 [f] Our redeemer, the Lord of hostes is his name, the holy one of Israel.

5 [g] Sit still, and get thee into darkenesse: O daughter of the Caldeans: for thou shalt no more bee called, The lady of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou diddest shew them no [h] mercy, but thou diddest lay thy very heauy yoke vpon the ancient.

7 And thou saydest, I shalbe a Lady for euer, so that thou diddest not set thy minde to these things, neither didst thou remember the latter end thereof.

8 Therefore now heare, thou that art giuen to pleasures, and dwellest carelesse, She saith in her heart, I am and none else: I shall not sit as a widow, neither shal know the losse of children.

9 But these two things shal come to thee suddenly on one day, the losse of children, and widdowhood, they shall come vpon thee.

a Which hast liued in wealth and wantonnes, and hast not yet bene ouercome by any enemie.
b The gouernment shalbe taken from thee.
c Thou shalt be brought to most vile seruitude: for to turne the mill was the office of slaues.
d The things wherein she leeteth her greatest pride, shall be made vile, euen from the head to the foote.
e I wil vse no humanitie nor pitie toward thee.
f The Israelites shall confesse, that the Lord doeth this for his Churches sake.
g For very shame, and hide thy selfe.
h They abused Gods iudgements, thinking that hee punished the Israelites, because hee would vtterly cast them off, and therefore in stead of pitying their miserie, thou diddest increase it.

thee in their i perfection, for the multitude of thy diuinations, & for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse: thou hast said, None seeth mee, Thy k wisedome & thy knowledge, they haue caused thee to rebell, and thou hast said in thine heart, I am, and none else.

11 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, yer thou be aware.

12 Stand now among thine inchanters, and in the multitude of thy sothsayers (with whome thou hast l wearied thy selfe from thy youth) if so be thou mayest haue profit, or if so be thou mayest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the Astrologers, the starre-gazers, and Prognosticators stand vp, and saue thee from these things, that shal come vpon thee.

14 Behold, they shall bee as stubble: the fire shall burne them: they shall not deliuer their own liues from the power of the flame: there shall be no coales m to warme at, nor light to sit by.

15 Thus shal they serue thee with whom thou hast wearied thee, euen the merchants from thy youth: euery one shall wander to his owne n quarter: none shall saue thee.

i So that thy punishment shal be so great as is possible to be imagined.

k Thou didst thinke that thine owne wisedome, and policie would haue saued thee.

l He derideth their vaine confidence, that put their trust in any thing but in God, condemning also such vaine sciences, which serue to no vse, but to delude the people, and to bring them from depending onely on God.

m They shall vtterly perish, and no part of them remaine.

n They shall flee euery one to that place which hee thought by his speculations to be most sure: but that shall deceiue them.

CHAP. XLVIII.

1 The hypocrisie of the Iewes is reproued. 11 The Lord alone will be worshipped. 20 Of their deliuerance out of Babylon.

a He detecteth their hypocrisie which vaunted themselues to be Israelites, and were not so in deede.

b Meaning, the fountaine and stocke.

c They make a shew, as though they would haue none other God.

d Hee sheweth that they could not accuse him in any thing, forasmuch as he had performed whatsoeuer he had promised.

e I haue done for thee more then I promised, that thy stubbornnes and impudencie might haue been ouercome.

HEare ye this, O house of Iaakob, which are a called by the name of Israel, & are come out of b the waters of Iudah: which sweare by the Name of the Lord, and make mention of the God of Israel, but not in trueth, nor in righteousnesse.

2 For they are called of the holy citie, and stay themselues c vpon the God of Israel, whose name is the Lord of hosts.

3 I haue declared the former things of olde, and they went out of my mouth, and I shewed d them: I did them suddenly, and they came to passe.

4 Because I knew, that e thou art obstinate, and thy necke is an yron sinew, and thy brow brasse,

5 Therefore I haue declared to thee of olde: before it came to passe, I shewed f it thee, lest thou shouldest say, Mine idole hath done them, and my carued image, & my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not ye g declare it? I haue shewed thee new things, euen now, & hid things, which thou knewest not.

7 They are created now, and not of old, and euen before this thou heardest them not, lest thou shouldest say, Behold, I h knewe them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde: for I knew that thou wouldest grieuously transgresse: therefore haue I called thee a transgressour from the i wombe.

9 For my names sake will I deferre my wrath, and for my praise will I refraine it from thee, k that I cut thee not off.

10 Behold, I haue tried thee, l but not as siluer: I haue m chosen thee in the fornace of affliction.

11 For mine owne sake, for mine owne sake will I doe it: for how should my Name n be polluted? o surely I will not giue my glory vnto another.

12 Heare mee, O Iaakob, and Israel my called, p I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heauens, when I call them, q they stand vp together.

14 All you, assemble your selues, & heare: which among them hath declared these things? The Lord hath loued r him: he will doe his will in Babel, and his arme shalbe against the Caldeans.

15 I, euen I haue spoken it, and I haue called him, I haue brought him, and his way shall prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in secret from the s beginning: from the time that the thing was, I was there, and now the Lord God and his spirit hath t sent me.

17 Thus saith the Lord thy Redeemer, the holy one of Israel, I am the Lord thy God, which teache thee u to profit, and lead thee by the way, that thou shouldest goe.

18 Oh that thou hadst hearkened to my commaundements: then had thy prosperitie beene as the flood, and thy righteousnesse as the waues of the Sea.

19 Thy seed also had bin as the sand, and the fruit of thy body like the grauell thereof: his x name should not haue bene cut off nor destroyed before me.

20 y Go ye out of Babel: flee ye from the Caldeans, with a voyce of ioy: tell & declare this: shew it forth to the end of the earth: say yee, The Lord hath redeemed his seruant Iaakob.

21 And they z were not thirstie: hee led them through the wildernesse: he caused the waters to flowe out of the rocke for them: for he claue the rocke, and the water gushed out.

22 There is no a peace, saith the Lord, vnto the wicked.

f How thou shouldest be deliuered out of Babylon.

g Will ye not acknowledge this my benefit, and declare it vnto others?

h Shewing that mans arrogancie is the cause why God doeth not declare al things at once, lest they should attribute this knowledge to their owne wisedome.

i From the time that I brought thee out of Egypt, for that deliuerance was as the birth of the Church.

k As it was my free mercy that I did chuse thee: so is it my free mercy that must saue thee.

l For I had respect to thy weakenes, & infirmity, for in siluer there is some pureneſse, but in vs there is nothing but drosse.

m I tooke thee out of the fornace where thou shouldest haue bene consumed.

n God ioyneth the saluation of his with his own honour: so that they cannot perish, but his glory should be diminished, as Deut. 32. 27.

o Reade Chap. 42. 8.

p Reade Chap. 41. 4

q To obey me and to do whatsoeuer I command them.

r Meaning Cyrus, whom he had chosen to destroy Babylon.

s Since the time that I declared my selfe to your fathers.

t Thus the Prophet speaketh for himselfe, and to assure them of these things.

u What things shall doe thee good.

x That is, the prosperous estate of Israel.

y After that he had forewarned them of their captiuitie, and of the cause thereof, he sheweth them the great ioy that shall come of their deliuerance.

z He sheweth that it shalbe as easie to deliuer them, as he did their fathers out of Egypt.

a This hee speaketh, that the wicked hypocrites should not abuse Gods promise, in whome was neither faith nor repentance, as Chap 57. 21.

CHAP. XLIX.

1 The Lord exhorteth all nations to beleeue his promises. 6 Christ is the saluation of all that beleeue, and will deliuer them from the tyrannie of their enemies.

HEare ye me, O yles, and hearken, ye people from farre. The Lord hath called [a] me from the [b] wombe, and made mention of my name from my mothers belly.

2 And hee hath made my mouth like a sharpe [c] sword: vnder the shadow of his hand hath he [d] hid me, and made me a chosen shaft, and hid me in his quiuer,

3 And said vnto me, thou art my seruant [e] Israel, for I will be glorious in thee.

4 And I said, I haue [f] laboured in vaine: I haue spent my strength in vaine, and for nothing: but my iudgement is with the Lord, and my worke with my God.

5 And now sayth the Lord that formed me from the wombe to be his seruant, that I may bring Iaakob againe to him (though Israel be not gathered, [g] yet shall I be glorious in the eyes of the Lord: and my God shalbe my strength.)

6 And hee said, It is a small thing that thou shouldest be my seruant, to raise vp the tribes of Iaakob, and to restore the desolations of Israel: I will also giue [h] thee for a light of the Gentiles, that thou mayest be my saluation vnto the end of the world.

7 Thus sayth the Lord the redeemer of Israel, and his holy one, to him that is despised in soule, to a nation that is abhorred, to a [i] seruant of rulers, Kings shall see, & [k] arise, and Princes shall worship, because of the Lord, that is faithfull: and the holy one of Israel, which hath chosen thee.

8 Thus saith the Lord, [l] In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preserue thee, and will giue [m] thee for a couenant of the people, that thou mayest raise vp the [n] earth, and obtaine the inheritance of the desolate heritages:

9 That thou mayest say to the [o] prisoners, Goe forth: and to them that are in darkenesse, Shew your selues: they shal feed in the wayes, and their [p] pastures shall be in all the tops of the hilles.

10 They shall not be hungry, neither shal they be thirstie, neither shall the heate smite them, nor the sunne, for he that hath compassion [q] on them, shall leade them: euen to the springs of waters shall he driue them.

11 And I will make all my mountaines, as a way, and my paths shalbe exalted.

12 Behold, these shall come from farre: and loe, these from the North, and from the West, and these from the land of [r] Sinim.

13 Reioyce, O [s] heauens: and be ioyfull, O earth: burst forth into prayse, O mountaines: for God hath comforted his people, and will haue mercie vpon his afflicted.

14 But Zion said, the Lord hath [t] forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, & not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

16 Behold, I haue grauen thee vpon the palme of mine [u] hands: thy [x] walles are euer in my sight.

17 Thy builders make [y] haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes round about, and behold: all these gather themselues together and come to thee: as I liue, saith the Lord, thou shalt surely [z] put them all vpon thee as a garment, and gird thy selfe with them like a bride.

19 For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narrow for them that shall dwell in it, and they that did deuoure thee shall be farre away.

20 The children of thy barrennesse shall say againe in thine eares, The place is strait for me: giue place to mee that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten mee these, seeing I am barren and desolate, a captiue and a wanderer to and fro? and who hath nourished them? behold, I was left alone: whence are these?

22 Thus saith the Lord God, Behold, I will lift vp mine hand to the [a] Gentiles, and set vp my standard to the people, and they shal bring thy sonnes in their armes, and thy daughters shall bee caried vpon their shoulders.

23 And Kings [b] shall be thy nursing fathers, and Quenes shall bee thy nurses: they shall worship thee with their faces toward the earth, and licke vp the [c] dust of thy feete: and thou shalt knowe that I am the Lord: for they shall not bee ashamed that waite for me.

24 Shall the pray bee [d] taken from the mighty? or the iust captiuitie deliuered?

25 But thus saith the Lord, [e] Euen the captiuity of the mighty shall bee taken away: and the pray of the tyrant shall be deliuered: for I wil contend with him that contendeth with thee, and I will saue thy children,

26 And will feede them that spoyle thee, with [f] their owne flesh, and they shall bee drunken with their owne blood, as with

a This is spoken in the person of Christ, to assure the faithfull that these promises should come to passe: for they were all made in him, and in him should be performed.

b This is meant of the time that Christ should be manifested to the world, as Psal. 2. 7.

c By the sword and shaft, he signifieth the vertue and efficacie of Christes doctrine.

d God hath taken me to his protection and defence: This chiefly is meant of Christ, and may also be applyed to the ministers of his word.

e By Israel, is meant Christ, and all the bodie of the faithfull, as the members and their head.

f Thus Christ in his members complaineth that his labour and preaching take none effect, yet he is contented that his doings are approoued of God.

g Though the Iewes refuse my doctrine yet God wil approue my ministerie.

h To declare my Gospel to the Gentiles, Chap. 42. 6. actes 13. 47. luke 2. 32.

i Meaning, the Iewes, whom tyrants kept in bondage.

k The benefite of their deliuerance shall be so great, that great and small shall acknowledge it, and reuerence God for it.

l Thus hee speaketh of his Church, when he would shew his mercie toward it, 2. Cor. 6. 2.

m Meaning Christ alone

n Signifying, that before Christ renew the earth by his word, there is nothing but confusion and disorder.

o To them that are in the prison of sinne and death.

p Being in Christs protection, they shalbe safe against all dangers, and free from the feare of the enemies.

q Meaning, that there should be nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.

r Meaning, the South countrey, so that Christ shall deliuer his from all the parts of the world.

s Reade Chap. 44. 23.

t He obiecteth what the faithfull might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude and full of consolation.

u Because I would not forget thee.

x Meaning, the good order of policie and discipline.

y I haue a continuall care to build thee vp againe, and to destroy thine enemies.

z He sheweth what are the ornaments of the Church: to haue many children, which are assembled by the word of God, and gouerned by his Spirit.

a Hee sheweth that Christ will not only gather this great number of the Iewes but also of the Gentiles.

b Meaning, that kings shall bee conuerted to the Gospel, and bestow their power and authoritie for the preseruation of the Church.

c Being ioyned with the Church, they shall humble themselues to Christ their head, and giue him all honour.

d He maketh this as an obiection, as though the Caldeans were strong and had them in iust possession.

e This is the answere to their obiection, that none is stronger then the Lorde, neither hath a more iust title vnto them.

f I will cause them to destroy one another, as Iudges 7. 22. 2. Chron. 20. 23 Chap. 19. 2.

sweete

sweet wine, and all flesh shall know that I the Lord am thy Sauiour and thy redeemer, the Mighty one of Iaakob.

CHAP. L.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 5 Christs obedience and victorie.

THus saith the Lord, Where is that [a] bill of your mothers diuorcement, [b] whom I haue cast off? or who is [c] your creditor to whom I sold you? Behold, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.

2 Wherefore [d] came I, and there was no man? I called, and none answered: is mine hand so [e] shortened, that it cannot help? or haue I no power to deliuer? Behold, at my rebuke I drie vp the sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst.

3 I clothe the heauens with darkenesse, and make a [f] sacke their couering.

4 The Lord God hath giuen mee [g] a tongue of the learned, that I should know to minister a word in time to him that is [h] wearie: hee will raise mee vp in the morning: in the morning hee will waken mine eare to heare [i] as the learned.

5 The Lord God hath opened mine eare, and I was not rebellious: neither turned I backe.

6 I gaue my backe vnto the [k] smiters, and my cheekes to the nippers: I hid not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not bee confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.

8 He is neere that iustifieth me: who will contend with mee? Let vs stand together: who is mine aduersarie? let him come neere to me.

9 Behold, the Lord God will helpe mee: who is he that can condemne mee? loe, they shall ware old as a garment: the moth shall eat them vp.

10 [l] Who is among you that feareth the Lord? let him heare the voyce of his seruant: he that walketh in darkenesse, and hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Behold, all you kindle [m] a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparkes that yee haue kindled. This shall yee haue of mine hand: ye shall lie downe in sorrow.

a Meaning, that he had not forsaken her, but through her owne occasion, as Hosea 2. 2.

b Which should declare that I haue cut her off: meaning, that they could shew none.

c Signifying, that he sold them not for any debt or pouerty, but that they sold themselues to sins to buy their owne lusts & pleasures.

d He came by his prophets and ministers, but they would not beleeue their doctrine & conuert.

e Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dried vp the red sea, and killed the fish in the riuers, and also afterward in Iorden?

f As I did in Egypt in token of my displeasure, Exod. 10. 21.

g The Prophet doeth represent here the person and charge of them that are iustly called to the ministery of Gods word.

h To him that is oppressed by affliction and misery.

i As they that are taught and made meet by him.

k I did not shrinke from God for any persecution or calamity. Whereby he sheweth that the true ministers of God can looke for none other recompence of the wicked but after this sort, & also what is their comfort.

l Shewing that it is a rare thing that any should obey aright Gods true ministers, though they labour to bring them from hell to heauen.

m You haue sought consolation by your owne deuices, and haue refused the light and consolation which God hath offered: therefore ye shall remaine in sorrow and not be comforted.

CHAP LI.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, 22 and her deliuerance.

HEare mee, yee [a] that follow after righteousnes, and ye that seeke the Lord: looke vnto the [b] rocke, whence ye are hewen, and to the hole of the pit whence ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and hee shall make her desert [c] like Eden, & her wildernesse like the garden of the Lord: ioy and gladnesse shall be found therein: praise, and the voyce of singing.

4 Hearken ye vnto mee, my people: and giue eare vnto mee, O my people: for a [d] Law shall proceed from mee, and I will bring forth my iudgement for the light of the people.

5 My [e] righteousnes is neere: my saluation goeth forth, and mine [f] armes shal iudge the people: the yles shall waite for mee, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath, for the [g] heauens shall vanish away like smoke, and the earth shall ware olde like a garment, and they that dwell therein, shall perish in like maner: but my saluation shall bee for euer, and my righteousnesse shall not bee abolished.

7 Hearken vnto me, ye that know righteousnesse, the people in whose heart is my Law. Feare ye not the reproch of men, neither be ye afraid of their rebukes.

8 For the moth shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousnesse shall bee for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp, as [h] in the old time in the generations of the world. Art not thou the same, that hath cut [i] Rahab, and wounded the [k] dragon?

10 Art not thou the same which hath dried the sea, euen the waters of the great deepe, making the depth of the Sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall [l] returne, and come with ioy vnto Zion, and euerlasting ioy shall be vpon their head: they shall obtaine ioy and gladnesse: and sorow and mourning shall flee away.

12 I, euen I am he that comfort you. Who art thou, that thou shouldest feare a mortall man, and the sonne of man, which shall bee made as grasse?

13 And forgettest the Lord thy maker, that hath spread out the heauens, and layed the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue [m] hasteneth to be loosed, and that he should not die in the pit, nor that his bread should faile.

15 And I am the Lord thy God that diuided

a He comforteth the Church, that they should not be discouraged for their small number.

b That is, to Abraham of whō ye were begotten, and to Sarah of whom yee were borne.

c As plentifull as Paradise, Gen. 2. 3.

d I wil rule and gouerne my Church by my word and doctrine.

e The time that I wil accomplish my promise.

f My power and strength.

g He forewarneth them of the horrible changes and mutations of all things, and how he wil preserue his Church in the mids of all these dangers.

h He putte him them in remembrance of his great benefit for their deliuerance out of Egypt, that thereby they might learne to trust in him constanely.

i Meaning, Egypt, Psal. 87. 4

k To wit, Pharaoh, Ezek. 29. 3.

l From Babylon.

m He comforteth them by the short time of their banishment: for in 70. yeeres they were restored, and the greatest Empire of the world destroyed.

uided the Sea, when his waues roared: the Lord of hosts is his name.

16 And I haue put my wordes in thy [n] mouth, and haue defended thee in the shadowe of mine hand, that I may plant the [o] heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunke at the hand of the Lord, the [p] cup of his wrath: thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sonnes, whom shee hath brought foorth: there is none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two [q] things are come vnto thee: who will lament thee? desolation and destruction, and famine, and the sword: by whom shall I comfort thee?

20 Thy sonnes haue fainted, [r] lie at the head of all the streets as a wild bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but [r] not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, euen the dregs of the cup of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that spoile thee: which haue sayd to thy soule, Bow downe, that we may go ouer, and thou hast layd the body as the ground, and as the streete to them that went ouer.

n Meaning of Isaiah, and of all true ministers who are defended by his protection.
o That all things may be restored in heauen and earth, Eph. 1.10.
p Thou hast bin iustly punished and sufficiently, as Cha 40.2 and this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to an insensiblenes and madnes, as Ier. 25.15,16.
q Whereof the one is outward, as of the things that come to the body, as war and famine: & the other is inward, & appertaineth to the mind: that is, to bee without comfort: therefore he saith, How shalt thou be comforted?
r But with trouble and feare.

CHAP. LII.

1 A consolation to the people of God. 7 Of the messengers thereof.

ARise, arise, put on thy strength, O Zion: put on the garments of thy beautie, O Ierusalem, the holy Citie: for henceforth there shall no [a] more come into thee, the vncircumcised, and the vncleane.

2 Shake thy selfe from the [b] dust: arise and sit downe O Ierusalem: loose the bands of thy necke, O thou captiue daughter Zion.

3 For thus saith the Lord, Yee were sold for [c] nought: therefore shall ye bee redeemed without money.

4 For thus saith the Lord God, My people went [d] downe aforetime into Egypt to sojourne there, and Assur [e] oppressed them without cause.

5 Now therefore what haue I heere, sayeth the Lorde, that my people is taken away for nought, and they that rule ouer them, make them to howle, sayeth the Lord: and my Name all the day continually is [f] blasphemed:

6 Therefore my people shall knowe my Name: therefore they shall knowe in that day, that I am he that doe speake: behold, it is I.

7 How [g] beautiful vpon the mountaines are the feete of him that declareth and publisheth peace: that declareth good tidings, and publisheth saluation, saying vnto Zion, Thy God reigneth!

8 [h] The voyce of thy watchmen shall bee heard: they shall lift vp their voyce and shout together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 O ye desolate places of Ierusalem, be glad and reioyce together, for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lord hath made [i] bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shall see the saluation of our God.

11 [k] Depart, depart yee: goe out from thence, and touch no vncleane thing: go out of the mids of her: be yee cleane, that [l] beare the vessels of the Lord.

12 For yee shall not goe out with [m] haste, nor depart by flying away: but the Lord will goe before you, and the God of Israel will gather you together.

13 Beholde, my [n] seruaunt shall prosper: he shall be exalted and extolled, and bee very high.

14 As many were astonied at thee (his visage was so [o] deformed of men, and his forme of the sonnes of men) so [p] shall hee sprinkle many nations: the kings shall shut their [q] mouthes at him: for that which had not beene told them, shall they see, and that which they had not heard, shall they [r] vnderstand.

a No wicked tyrant, which shall subuert Gods true religion, & oppresse the consciences.
b Put off the garments of sorrow & heauines, and put on the apparell of ioy and gladnesse.
c The Babylonians payed nothing to me for you: therefore will I take you againe without ransome.
d When Iaakob went thither in time of famine.
e The Egyptians might pretend some cause to oppresse my people, because they went thither and remained among them, but the Assyrians haue no title to excuse their tyranny by: and therefore will I punish them more then I did the Egyptians.
f To wit, by the wicked, which think that I haue no power to deliuer them.
g Signifying, that the ioy and good tidings of their deliuerance should make their affliction in the meane time more easie: but this is chiefly meant of the spirituall ioy, as Nahum 1.15 rom. 10.15.
h The Prophets which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra, and Nehemiah, but was accomplished vnder Christ.
i As ready to smite his enemies and to deliuer his people.
k He warneth the faithfull not to pollute themselues with the superstitions of the Babylonians, as Chap. 48.20. 2.cor 6.17.
l For the time is at hand, that the Priests and Leuites chiefly (and so by them all the people which shall be as Leuites in this office) shall cary home the vessels of the Temple, which Nebuchad-nezzar had taken away.
m As your fathers did out of Egypt.
n Meaning Christ, by whom our spirituall deliuerance should be wrought, whereof this was a figure.
o In the corrupt iudgement of man Christ in his person was not esteemed.
p He shall spread his word through many nations.
q In signe of reuerence, and as being astonished at his excellencie.
r By the preaching of the Gospel.

CHAP. LIII.

1 Of Christ and his kingdome, whose word few will beleeue. 6 All men are sinners. 11 Christ is our righteousnesse, 12 and is dead for our sinnes.

WHo [a] will beleeue our report? and to whom is the [b] arme of the Lord reuealed?

2 But he shall grow vp before him as a branch, and as a [c] root out of a dry [d] ground: he hath neither forme nor beautie: when we shall see him, there shall be no forme that we should desire him.

a The Prophet sheweth that very few shall receiue this their preaching of Christ and of their deliuerance by him, Iohn 12.38. rom. 10.16.
b Meaning, that none can beleeue, but whose hearts God toucheth with the vertue of his holy Spirit.
c The beginning of Christes kingdome shall bee small, and contemptible in the sight of man, but it shall grow wonderfully, and flourish before God.
d Reade Chap. 11.1.

3 He is despised and reiected of men: he is a man full of sorrowes, and hath experience of [c] infirmities, we hid as it were our faces from him: he was despised, and we esteemed him not.

4 Surely hee hath borne our infirmities, and caryed[d] our sorrowes: yet we did iudge him as [e] plagued: and smitten of God, and humbled.

5 But he was wounded for our transgressions, he was broken for our iniquities: the [b] chastisiment of our peace was vpon him, and with his stripes we are healed.

6 All wee like sheepe haue gone astray, we haue turned euery one to his owne way, and the Lord hath layd vpon him the [i] iniquity of vs all.

7 He was oppressed, and he was afflicted, yet did he not [k] open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumbe, so he openeth not his mouth.

8 Hee was taken out from [l] prison, and from iudgment: [m] and who shall declare his age? for he was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 [n] And he made his graue with the wicked, and with the rich in his death, though he had done no wickednes, neither was any deceit in his mouth.

10 Yet the Lord would breake him, & make him subiect to infirmities: when [o] hee shall make his soule an offring for sin, he shall see his seed and shall prolong his dayes, & the will of the Lord shall prosper in his hand.

11 He shal see of [p] the trauaile of his soule and shalbe satisfied: by his knowledge shal my [q] righteous seruant iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall diuide the spoyle with the strong, because he hath powred out his soule vnto death, & he was counted with the transgressours, and he bare the sinne [r] of many, and prayed for the trespassers.

a Which was by Gods singular prouidence for the comfort of sinners, heb. 4.15

f That is, the punishment due to our sins: for the which hee hath both suffred and made satisfaction, Mat. 8.17 1.Pet. 2.24.

g We iudged euil, thinking that he was punished for his owne sinnes, and not for ours.

h He was chastised for our reconciliation, 1.Cor. 15.3.

i Meaning, the punishment of our iniquity, and not the fault it selfe.

k But willingly and patiently obeied his fathers appoyntement, Math 26.63. acts 8.32.

l From the crosse and graue after that he was condemned.

m Though he died for sin, yet after his resurrectiō he shall liue for euer: and this his death is to restore life to his members, Rom. 6.9.

n God the Father deliuered him into the hands of the wicked, & to the powers of the world to do with him what they would. o Christ by offring vp himselfe shall giue life to his Church, and so cause them to liue with him for euer. p That is, the fruit and effect of his labour, which is the saluation of his Church. q Christ shall iustifie by faith thorow his word, whereas Mose could not iustifie by the law. r Because he humbled himselfe, therefore he shalbe exalted to glory, Phil 2.7,8. s That is, of all that beleeue in him.

CHAP. LIIII.

1 Moe of the Gentiles shall beleeue the Gospel then of the Iewes. 7 God leaueth his for a time, to whom afterward he sheweth mercie.

REioyce, O [a] barren that didst not beare: breake forth into ioy and reioyce, thou that diddest not trauaile with child: for the [b] desolate hath moe children then the married wife, sayth the Lord.

2 [c] Enlarge the place of thy tents, and let them spred out the curtaines of thine habitations: spare not, stretch out thy cords, and make fast thy stakes.

3 For thou shalt encrease on the right hand and on the left, and thy seede shall possesse the Gentiles and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy [d] youth, and shalt not remember the reproch of thy [e] widowhood any more.

5 For he that [f] made thee, is thine husband, (whose Name is the Lord of hostes) and thy redeemer the holy one of Israel, shal be called the God of the whole [g] world.

6 For the Lord hath called thee being as a woman forsaken, and afflicted in spirit, and as a [h] young wife when thou wast refused, saith thy God.

7 For a little while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment in mine anger I hid my face from thee for a little season, but with euerlasting mercy haue I had compassion on thee, saith the Lord thy Redeemer.

9 For this is vnto me as the [i] waters of Noah: for as I haue sworne that the waters of Noah should no more goe ouer the earth, so haue I sworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remoue, and the hils shall fall downe: but my mercy shall not depart from thee, neither shall the couenant of my peace fall away, sayth the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest that hast no comfort, behold, I will lay thy stones with the [k] carbuncle, and lay thy foundation with saphirs,

12 And I wil make thy windowes of ‖ Emerauds, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shalbe [l] taught of the Lord, and much peace shall be to thy children.

14 In [m] righteousnesse shalt thou be established, & be farre from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Beholde, the enemie shall gather himselfe, but without [n] me: whosoeuer shall gather himselfe in thee, [o] against thee, shall fall,

16 Behold, I haue created the [p] smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euery tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lordes seruaunts,

a After that he hath declared ỹ death of Christ, he speaketh to ỹ Church, because it should feele the fruit of the same, & calleth her barren, because that in the captiuity she was as a widow without hope to haue any children. b The Church in this her affliction & captiuity shal bring forth moe children then when she was at liberty: or this may be spoke by admiration, cōsideting the great number) should come of her. Her deliuerance vnder Cyrus was as her childhood, and therefore this was accomplished when she came to her age, which was vnder ỹ Gospel,

c Signifying, that for the great number of children that God should giue her, shee should seeme to lacke roome to lodge them.

d The afflictions which thou sufferedst at the beginning.

e When as thou wast refused for thy sinnes, Chap. 50.1.

f That did regenerate thee by his holy spirit.

g His glory shal shine thorow the whole world, which seemed before to be shut vp in Iudea.

h As a wife which wast forsaken in thy youth.

i As sure as the promise that I made to Noah, that the waters should no more ouerflow the earth.

k Hereby he declareth the excellent estate of the Church vnder Christ.

‖ *Or, Iasper, or, pearle.*

l By the hearing of his word and inward mouing of his spirit.

m In stability and sureneesse, so that it shall stand for euer.

n And therefore shall not preuaile.

o Meaning, the domestical enemies of the Church, as are the hypocrites.

p Signifying hereby, that man can doe nothing but so farre as God giueth power: for seeing that al are his creatures, he must needs gouerne and guide them.

and

and their righteousnesse is of me, saieth the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The ioy of the faithfull.

HO, euery one that [a] thirsteth, come yee to the waters, and yee that haue [b] no siluer, come, buy, and eate: come, I say, buy [c] wine and milke without siluer and without money.

2 Wherefore doe ye lay out siluer and not for bread? [d] and your labour without being satisfied? hearken diligently vnto mee, and eate that which is good, and let your soule delite in [e] fatnesse.

3 Encline your eares, & come vnto mee: heare, and your soule shall liue, and I will make an euerlasting Couenant with you, euen the [f] sure mercies of Dauid.

4 Beholde, I gaue [g] him for a witnesse to the people, for a prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, [h] and a nation that knew not thee, shall runne vnto thee, because of the Lord thy God, and the Holy one of Israel: for he hath glorified thee.

6 Seeke ye the Lord while hee may [i] be found, call ye vpon him while he is neere.

7 Let the wicked [k] forsake his wayes, and the vnrighteous his own imaginations, and returne vnto the Lord, and he wil haue mercy vpon him: and to our God, for he is very ready to forgiue.

8 For my [l] thoughts are not your thoughts, neither are your wayes my wayes, sayeth the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts aboue your thoughts.

10 Surely as the raine commeth downe and the snow from heauen, and returneth not thither, but watereth the earth, and maketh it to bring foorth and bud, that it may giue seed to the sower, and bread vnto him that eateth,

11 So shall my [m] word be, that goeth out of my mouth: It shall not returne vnto me voyde, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall go out with ioy, and be ledde forth with peace: the [n] mountaines and the hilles shall breake forth before you into ioy, and all the trees of the field shall clap their hands.

13 For thornes, there shall growe firre trees: for nettles shall grow the myrthe tree, and it shall be to the Lord [o] for a name, and for an euerlasting [p] signe that shall not bee taken away.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against shepheards that deuoure their flocks.

THus saith the Lord, [a] Keepe iudgement and doe iustice: for my saluation is at hand to come, and my [b] righteousnesse to be reuealed.

2 Blessed is the man that doeth this, and the sonne of man which layeth holde on it: he that keepeth the [c] Sabbath and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which [d] is ioyned to the Lord, speake and say, The Lord hath surely separate mee from his people: neither let the Eunuch say, Behold, I am a drie tree.

4 For thus saith the Lord vnto the Eunuches that keepe my Sabbaths, and chuse the thing that pleaseth me, and take holde of my couenant.

5 Euen vnto them will I giue in mine [e] House and within my walles, a place and a [f] name, better then of the sonnes and of the daughters: I will giue them an euerlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, & to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and polluteth it not, and embraceth my couenant,

7 Them will I bring also to mine holy mountaine, and make them ioyfull in mine House of prayer: their burnt [g] offerings and their sacrifices shalbe accepted vpon mine altar: for mine house shalbe called an House of prayer for [h] all people.

8 The Lord God sayth, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All yee [i] beasts of the field come to deuoure, euen all ye beasts of the forrest.

10 Their [k] watchmen are all blind: they haue no knowledge: they are all dumbe dogs: they cannot barke: they lie and sleepe and delight in sleeping.

11 And these greedy dogs can neuer haue enough: and these shepheards cannot vnderstand: for they all looke to their owne way, euery one for his aduantage, and for his own purpose.

12 Come, I will bring wine, and we will fill our selues with strong drinke, and to [l] morrow shalbe as this day, and much more abundant.

a Christ by proposing his graces and gifts to his Church, exempteth the hypocrites which are full with their imagined work, and the epicures which are full with their worldly lustes, and so thirst not after these waters.
b Signifying, that Gods benefites cannot be bought for money.
c By waters, wine, milke and bread he meaneth all things necessary to the spirituall life, as these are necessary to this corporall life.
d He reproueth their ingratitude which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obtaine those which are nothing profitable.
e You shalbe fed abundantly.
f The same couenant which through my mercie I ratified and confirmed to Dauid, that it should be eternall, 2. Sam. 7. 13. actes 13. 34.
g Meaning, Christ, of whom Dauid was a figure. h To wit, the Gentiles, which before thou diddest not receiue to be thy people. i When he offereth himselfe by the preaching of his word. k Hereby hee sheweth that repentance must be ioyned with faith, and how we cannot call vpon God aright, except the fruits of our faith appeare. l Although you are not soone reconciled one to another, and iudge me by your selues, yet I am most easie to be reconciled, yea, I offer my mercies to you m If these small things haue their effect, as daily experience sheweth, much more shall my promise which I haue made and confirmed bring to passe the things which I haue spoken for your deliuerance. n Reade Chap. 44. 23. and 49. 13.

o To set foorth his glory.
p Of Gods deliuerance, and that he will neuer forsake his Church.
a God sheweth what he requireth of them after that he hath deliuered them, to wit, the workes of charity, whereby true faith is declared.
b Which I will declare toward you, and powre into your hearts by my spirit.
c Vnder the Sabbath he comprehendeth y whole seruice of God and true religion.
d Let none thinke himselfe vnmeete to receiue the graces of the Lord: for the Lord will take away all impediments, & wil forsake none which wil keepe his true religion and beleeue in him.
e Meaning, in his Church.
f They shall be called after my people, and be of the same religion: yea, vnder Christ the dignity of the faithfull shalbe greater then the Iewes were at y time.
g Hereby he meaneth the spiritual seruice of God, to whom the faithfull offer continual thanksgiuing, yea, themselues and all that they haue as a liuely and acceptable sacrifice. h Not only for the Iewes, but for all others, Matt. 21. 13. i Meaning the enemies of the Church, as the Babylonians, Assyrians, &c. Thus hee speaketh to feare the hypocrites, & to assure the faithful, that when this commeth, they may know it was told them before. k Hee sheweth y this affliction shal come through the fault of the gouernors, prophets, & pastors, whose ignorance, negligence, auarice, and obstinacy prouoked Gods wrath against them. l We are wel yet, and to morrow shalbe better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations, which were made them in the Name of God.

CHAP. LVII.

1 God taketh away the good, that hee should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vaine confidence.

THe righteous perisheth, and no man considereth it in heart: and mercifull men are taken away and no man vnderstandeth that the righteous is taken away [a] from the euill to come.

2 [b] Peace shall come: they shal rest in their beds, euery one that walketh before him.

3 But you [c] witches children, come hither, the seede of the adulterer, and of the whore.

4 On whom haue ye iested? vpon whom haue yee gaped and thrust out your tongue? are not ye rebellious children, & a false seed,

5 Inflamed with idols vnder euery green tree? and sacrificing the [d] children in the valleys vnder the tops of the rocks?

6 Thy portion is in the smooth stones [e] of the riuer: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delight in [f] these?

7 Thou hast made thy [g] bed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behinde the [h] doores also and postes hast thou set vp thy remembrance: for thou hast discouered thy selfe to another then mee, and wentest vp, and diddest [i] enlarge thy bed, and make a couenant betweene thee and them, and louedst their bed in euery place where thou sawest it.

9 Thou wentest [k] to the king with oyle and didst increase thine ointments, and send thy messengers farre off, and didst humble thy selfe vnto hell.

10 Thou weariedst thy selfe in thy manifold iourneys: yet saydst thou not, [l] There is no hope: thou [m] hast found life by thine hand, therefore thou wast not grieued.

11 And whom diddest thou reuerence or feare, seeing thou hast [n] lyed vnto me, & hast not remembred mee, neither set thy minde thereon? is it not because I holde my peace, and that of [o] long time? therefore thou fearest not me.

12 I wil declare thy [p] righteousnesse and thy workes, and they shall not profit thee.

13 When thou cryest, let them that thou hast gathered together, deliuer thee: but the wind shall [q] take them all away: vanity shal pull them away: but he that trusteth in me, shall inherite the land, and shal possesse mine holy mountaine.

14 [r] And he shal say, Cast vp, cast vp: prepare the way: take out the stumbling blocks out of the way of my people.

15 For thus saith he that is high and excellent, hee that inhabiteth the eternitie, whose Name is the holy One. I dwell in the hie and holy place: with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, & to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth, [s] for the spirit should faile before me: and I haue made the breath.

17 For his [t] wicked couetousnesse I am angry with him, and haue smitten him: I hid me and was angry, yet hee went away, and turned after the way of his owne heart.

18 I haue seene his wayes, & will [u] heale him: I will leade him also, and restore comfort vnto him, and to those that lament him.

19 I create the [x] fruit of the lippes to bee peace: peace vnto them that are [y] farre off, and to them that are neere, saith the Lord: for I will heale him.

20 But the wicked are like the raging sea, that can [z] not rest, whose waters cast vp mire and dirt.

21 There is no peace, saith my God, to the wicked.

a From the plague that is at hand, and also because God will punish the wicked.

b The soule of the righteous shalbe in ioy, and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.

c He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people, deride Gods word and his promises: boasting openly that they were the children of Abraham, but because they were not faithful and obedient as Abraham was, he calleth them bastards, and the children of sorcerers, which forsooke God and fled to wicked meanes for succour.

d Reade Lenit. 18.21.2.king. 23.10.

e Meaning, euery place was polluted with their idolatry: or euery faire stone that they found, they made an idole of it.

f In the sacrifices which you offring before these idoles, thought you did serue God.

g To wit, thine altars in an open place like an impudent harlot, that careth not for the sight of her husband.

h In stead of setting vp the word of God in the open places on the posts and doores to haue it in remembrance, Deut. 6.9. and 27.1. thou hast set vp signes and markes of thine idolatrie in euery place.

i That is, didst increase thine idolatrie more and more.

k Thou diddest seeke the fauour of the Assyrians by gifts & presents, to helpe thee against the Egyptians: and when they failed, thou soughtest to the Babylonians and more and more didst torment thy selfe.

l Although thou sawest all thy labours to bee in vaine, yet wouldest thou neuer acknowledge thy fault, and leaue off.

m He derideth their vnprofitable diligence which thought to haue made al sure, & yet were deceiued.

n Broken promise with me.

o Meaning, that the wicked abuse Gods lenitie, and grow to further wickednesse.

p That is, thy naughtinesse, idolatries and impieties, which the wicked call Gods seruice: thus he derideth their obstinacie.

q Meaning the Assyrians and other, whose helpe they looked for.

r God shall say to Darius and Cyrus.

s I will not vse my power against fraile man whose life is but a blast.

t That is, for the vices and faults of the people, which is meant here by couetousnesse.

u Thongh they were obstinate, yet did I not withdraw my mercy frō them,

x That is, I frame the speach and words of my messengers which shall bring peace.

y As well to him that is in captiuitie, as to him that remaineth at home.

z Their euil conscience doth euer torment them, and therefore they can neuer haue rest. Reade Chap. 48.22.

CHAP. LVIII.

1 The office of Gods ministers. 2 The works of the hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

CRy [a] aloud, spare not: lift vp thy voyce like a trumpet, and shew my people their transgression, & to the house of Iaakob their sinnes.

2 Yet they [b] seeke mee daily, and will know my waies, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of iustice: they will draw neere vnto God, saying,

3 [c] Wherefore haue we fasted, and thou seest it not? we haue punished our selues, and thou regardest it not. Behold in the day of your fast you will seeke [d] your wil, and require all your debts.

4 Behold, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as ye doe to day, to make your voyce to be [e] heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bow downe his head as a bulrush, and to lie downe in sackecloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting that I haue

a The Lord thus speaketh to the Prophet, willing him so vse all diligence and seueritie to rebuke the hypocrites.

b They will seem to worship me, and haue outward holinesse.

c He setteth forth the malice and disdaine of the hypocrites, which grudge against God if their workes be not accepted.

d Thus he conuinceth the hypocrites by the second table and by their dutie toward their neighbour, that they haue neither faith nor religion.

e So long as ye vse contention and oppression, your fasting and prayer shall not be heard.

chosen,

chosen, to lose the bandes of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery [f] yoke.

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from [g] thine owne flesh.

8 Then shall thy [h] light breake foorth as the morning, and thine health shall growe speedily: thy [i] righteousnesse shall goe before thee, and the glory of the Lord shall imbrace thee.

9 Then shalt thou cal, and the Lord shal answere: thou shalt cry, and he shal say, Here I am: if thou take away from the middes of thee the yoke, the putting foorth of the [k] finger, and wicked speaking:

10 If thou [l] powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the [m] darknesse, and thy darknesse shalbe as the noone day.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall bee of thee, that shal builde the olde [n] waste places: thou shalt raise vp the foundations for many generations, and thou shalt bee called the repayrer of the breach, and the restorer of the paths to dwell in.

13 If thou [o] turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delight to consecrate it, as glorious to the Lord, & shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

2 The wicked perish through their own iniquities. 12 The confession of sinnes. 16 God alone will preserue his Church though all men faile.

BEhold, [*] the Lords hand is not shortned, that it cannot saue: neither is his eare heauy, that it cannot heare.

2 But [*] your iniquities haue separated betweene you and your God, and your sinnes haue hid his face from you, that hee will not heare.

3 For your hands are defiled with [a] blood, and your fingers with iniquitie: your lippes haue spoken lyes, and your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man [b] contendeth for truth: they trust in vanity, and speake vaine things: they conceiue mischiefe, and [c] bring forth iniquity.

5 They hatch cockatrice [d] egges, and weaue the spiders [e] webbe: he that eateth of their egges, dieth, and that which is trod vpon, breaketh out into a serpent.

6 Their webbes shall bee no garment, neither shall they couer themselues with their labours: for their workes are workes of iniquitie, and the worke of crueltie is in their hands.

7 Their feet run to euil, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation & destruction is in their paths.

8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked paths: whosoeuer goeth therein, shall not know peace.

9 Therefore is [f] iudgement farre from vs, neither doeth [g] iustice come neere vnto vs: we waite for light, but loe it is darknes: for brightnesse, but we walke in darknesse.

10 We grope for the wall like the [h] blind, and we grope as one without eies: we stumble at the noone day as in the twilight: we are in solitarie places, as dead men.

11 We roare all like [i] beares, and mourne like doues: wee looke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are many before thee, and our [k] sinnes testifie against vs: for our trespasses are with vs, and we know our iniquities

13 In trespassing and lying against the Lord, and we haue departed away from our God, and haue spoken of cruelty and rebellion, conceiuing and vttering out of the heart false [l] matters.

14 Therefore [m] iudgement is turned backward, and iustice standeth farre off: for trueth is fallen in the street, and equitie cannot enter.

15 Yea, trueth faileth, and he that refraineth from euil, maketh himselfe [n] a pray: and when the Lord saw it, it displeased him, that there was no iudgement.

16 And when hee saw that there was no man, he wondered that none would offer himselfe. [o] Therefore his arme did saue it, and his righteousnesse it selfe did sustaine it.

17 For he put on righteousnesse as an habergion, and an [q] helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As to make recompense, as to requite the furie of the aduersaries with a recompense to his enemies: hee will fully repay the [r] Ilands.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the sunne: for the enemie shal [s] come like a flood: but the Spirit of the Lord shall chase him away.

20 And the Redeemer shal come vnto Zion, and vnto [t] them that turne from iniquity in Iaakob, saith the Lord.

21 And I will make this my Couenant with them, sayeth the Lord, My Spirit that is vpon thee, and my wordes, which I haue put in thy mouth, [u] shall not de-

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f That you leaue off all your extortions.

g For in him thou seest thy selfe as in a glasse

h That is, the prosperous estate wherewith God will blesse thee.

i The testimony of thy goodnesse shall appeare before God & man.

k Whereby is meant all maner of iniury.

l That is, haue compassion on their miseries.

m Thine aduersity shalbe turned into prosperitie.

n Signifying, that of the Iews should come such as should build againe the ruines of Ierusalem and Iudea: but cheifly this is meant of the spirituall Ierusalem, whose builders were the Apostles.

o If thou refraine thy selfe from thy wicked workes.

Num.11.23. chap.50.2. Iere.5.25.

a Read cha.1.15

b All men winke at the iniuries & oppressions, and none goe about to remedie them.

c According to their wicked deuises they hurt their neighbors.

d Whatsoeuer commeth from thē is poyson, & bringeth death.

e They are profitable to no purpose.

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend vs.

h We are altogether destitute of counsell, and can find no end of our miseries.

i We expresse our sorrowes by outward signes, some more some lesse.

k This confession is generall to the Church to obtaine remission of sinnes, and the Prophets did not exempt themselues from the same.

l To wit, against our neighbours.

m There is neither iustice nor vprightnesse among men.

n The wicked wil dettroy him.

o Meaning, to doe iustice, and to remedie the things that were so farre out of order.

p That is, his Church, or his arme did helpe it selfe, and did not seeke ayde of any other.

q Signifying, that God hath all meanes at hand to deliuer his Church, and to punish their enemies.

r To wit, your enemies which dwell in diuers places, and beyond the sea.

s He sheweth that there shalbe great affliction in the Church, but God wil euer deliuer his.

t Whereby he declareth that the true deliuerance of the children of God, from sinne & Satan belongeth to none but to the whom he iustifieth.

u Because the doctrine is made profitable by the vertue of the Spirit, he ioyneth the one with the other, and promiseth to giue them both to his Church for euer.

part

part out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth euen for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall haue abundance, though they suffer for a time.

ARise, O Ierusalem, bee bright, for thy [a] light is come, and the glory of the Lord is risen vpon thee.

2 For behold, darkenesse shall couer the [b] earth, and grosse darkenesse the people: but the Lord shall arise vpon thee, and his glory shall be seene vpon thee.

3 And the Gentiles shall walke in [c] thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, and behold: all [d] these are gathered, and come to thee: thy sonnes shall come from farre, and thy daughters shall bee nourished at thy side.

5 Then thou shalt see & shine: thine heart shall be astonied and [e] enlarged, because the multitude of the sea shall be conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The [f] multitude of camels shall couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring gold and incense, and shew forth the praises of the Lord.

7 All the sheepe of [g] Kedar shall be gathered vnto thee: the rammes of Nebaioth shal serue thee: they shall come vp to be accepted vpon mine [h] altar: and I will beautifie the house of my glory.

8 Who are these [i] that flie like a cloude, and as the doues to their windowes?

9 Surely the yles shall wait for me, and the ships [k] of Tarshish, as at the beginning, that they may bring thy sonnes from farre, and their siluer and their golde with them, vnto the Name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee.

10 And the sons of strangers shall build vp thy walles, and their [l] Kings shall minister vnto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shal be open continually: neither day nor night shal they be shut: that men may bring vnto thee the riches of the Gentiles, and that their kings may be brought.

12 For the nation and the [m] kingdom, that will not serue thee, shall perish: and those nations shalbe vtterly destroyed.

13 The [n] glory of Lebanon shal come vnto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my [o] feete.

14 The sonnes also of them that afflicted thee, shall come and bow vnto thee: and all they that despised thee, shall fall downe [p] at the soles of thy feet: and they shall call thee, The city of the Lord, Zion of the Holy one of Israel.

15 Whereas thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternall glory, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the [q] breastes of kings: and thou shalt know, that I the Lord am thy Sauiour, and thy Redeemer, the Mighty one of Iaakob.

17 For brasse will I bring gold, and for yron will I bring siluer, and for wood brasse, and for stones yron. I will also make thy gouernment [r] peace, and thine exactours righteousnesse.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction, within thy borders: but thou shalt call [s] saluation thy walles, and praise, thy gates.

19 Thou shalt haue no more Sunne to shine by day, neither shal the brightnes of the [t] Moone shine vnto thee: for the Lord shall be thine euerlasting light, and thy God, thy glory.

20 Thy sunne shall neuer goe down, neither shall thy moone be hid: for the Lord shal be thine euerlasting light, and the dayes of thy sorow shal be ended.

21 Thy people also shal be all righteous, they shall possesse [u] land for euer, the [x] graffe of my planting, shall bee the worke of mine hands, that I may be glorified.

22 A little one shall become as a [x] thousand, and a small one as a strong nation: I the Lord will hasten it in due time.

a The time of thy prosperity and felicitie: whereas speaking of Babylon, he commanded her to goe downe, Chap. 47.1.

b Signifying, that all men are in darkenesse, till God giue them the light of his spirit, and that this light shineth to none but to those that are in his Church.

c Meaning, that Iudea should be as the morning starre, and that the Gentiles should receiue light of her.

d An infinite number from all countreys, as Chap. 49.18.

e For ioy: as the heart is drawen in for sorrow.

f Meaning, that euery one shall honour the Lord with that wherewith he is able: Signifying, that it is no true seruing of God, except we offer our selues to serue his glorie, and all that we haue.

g That is, the Arabians, that haue great abundance of cattell.

h because the altar was a figure of Christ, Hebr 13.10. he sheweth that nothing can be acceptable to him which is not offered to him by this altar, who was both the offering and the altar it selfe.

i Shewing what great number shall come to the Church, and with what great diligence and zeale.

k The Gentiles that are now enemies, shall become friends and setters forth of the Church.

l Meaning, Cyrus and his successors, but chiefly this is accomplished in them that serue Christ, being conuerted by his Gospel.

m He sheweth that God hath giuen all power and authority here in earth for the vse of his Church: & that they which wil not serue and profit the same, shalbe destroyed.

n There is nothing so excellent, which shall not serue the necessitie of the Church,

o Signifying, that Gods maiestie is not included in the Temple, which is but the place for his feet, that we may learne to rise vp to the heauen.

p To worship their head Christ by obeying his doctrine.

q Both hie and low shalbe ready to helpe and succour thee.

r Thy gouernors shall loue thee, & seeke thy wealth and prosperitie.

s Meaning not a temporall felicitie, but a spirituall, which is fulfilled in Christs kingdome.

t Signifying, that all worldly meanes shall cease, and that Christ shall be all in all. as Reuel. 21.22. and 22.5.

u The children of the Church.

x Meaning, that the Church should be miraculously multiplied.

CHAP. LXI.

1 He propheseth that Christ shall be anoynted, and sent to preach. 10 The ioy of the faithfull.

THE [a] Spirit of the Lord God is [a] vpon me, therefore hath the Lord anointed me: he hath sent me to preach good tydings vnto the poore, to binde vp the [b] broken hearted, to preach libertie to the [c] captiues, and to them that are bound, the opening of the prison.

Luke 4.18.

a This appertaineth to all the Prophets & ministers of God, but chiefly to Christ, of whose abundant graces euery one receiueth according as it pleaseth him to distribute.

2 To preach the [d] acceptable yeere of the Lord, and the day of [e] vengeance of our God, to comfort all that mourne,

b To them that are liuely touched with the feeling of their sins.

c Which are in the bondage of sinne.

d The time when it pleased God to shew his good fauor to man, which S. Paul calleth the fulnesse of time, Gal. 4.4.

e For when God deliuereth his Church, he punisheth his enemies.

3 To appoint vnto them that mourne in Zion, & to giue vnto them beautie for ashes; the oyle of ioy for mourning, the garment of gladnes for the spirit of heauinesse, that they might be called ᵍ trees of righteousnesse, the planting of the Lord, that he might be glorified.

4 And they shall builde the olde waste places, and raise vp the former desolations, and they shall repaire the cities that were desolate and waste throughout many ʰ generations.

5 And the strangers shall ⁱ stand & feede your sheepe, and the sonnes of the straungers shall bee your plowmen and dressers of your vines.

6 But ye shall be named ᵏ the Priestes of the Lord, and men shall say vnto you, The ministers of our God: yee shall eate the ˡ riches of the Gentiles, and shall be exalted with their glory.

7 For your shame you shall receiue ᵐ double, and for confusion ⁿ they shall reioyce in ᵒ their portion: for in their land they shall possesse the ᵖ double: euerlasting ioy shall be vnto them.

8 For I the Lord loue iudgement & hate robbery for burnt offering, and I will direct their worke in trueth, and will make an euerlasting couenant with them.

9 And their ʳ seed shalbe knowen among the Gentiles, and their buddes among the people. All that see them shall knowe them, that they are the seed which the Lorde hath blessed.

10 ˢ I will greatly reioyce in the Lorde, and my soule shall be ioyfull in my God: for he hath clothed mee with the garments of saluation, and couered me with the robe of righteousnesse: hee hath decked mee like a bridegroome, and as a bride tyreth her selfe with her iewels.

11 For as the earth bringeth foorth her bud, and as the garden causeth to grow that which is sowen in it: so the Lord God will cause righteousnesse to grow, and praise before all the heathen.

4 It shal no more be said vnto thee, ᶜ Forsaken, neither shall it be said any more to thy land, Desolate, but thou shalt bee called ‖ Hephzi-bah, and thy land ‖ Beulah: for the Lord delighteth in thee, and thy land shal haue an ᵗ husband.

5 For as a young man marrieth a virgin, so shall thy sonnes ᵘ marrie thee: and as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set ʰ watchmen vpon thy walls, O Ierusalem, which all the day and all the night continually shall not cease: yee ˣ that are mindfull of the Lord, keepe not silence,

7 And giue him no rest, till hee repaire, and vntill he set vp Ierusalem the ᵏ praise of the world.

8 The Lord hath sworne by his right hand and by his strong arme, Surely I will no more giue thy corne to be meate for thine enemies, and surely the sonnes of the straungers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eat it, and praise the Lord, and the gatherers thereof shall drinke it in the courts of my Sanctuary.

10 ˡ Goe thorow, goe thorow the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, and set vp a standard for the people.

11 Behold, the Lord hath proclaimed vnto the ends of the world: ᵐ tell the daughter Zion, Behold, thy Sauiour commeth: behold, his wages is with him, & ⁿ his worke is before him.

12 And they shall call them the holy people, The redeemed of the Lord, & thou shalt be named, ᵒ City sought out, & not forsaken.

f Which was the signe of mourning.
g Trees that bring foorth good fruits, as Matth. 3. 8.
h That is, for a long time.
i They shall be ready to serue you in all your necessities.
k This is accomplished in the time of Christ, by whom all the faithful are made Priests & Kings, 1. Pet. 2. 9. reuel 1. 6. and 5. 10.
l Reade Chap. 60. 11, 16.
m Abundant recompense, as this word is vsed, Chap. 40. 2.
n That is, the Iewes.
o To wit, to the Gentiles.
p Whereas the Gentiles had dominion ouer the Iewes in times past, now they shal haue double authoritie ouer them & possesse twise so much.
q I will not receiue their offering, which are extortioners, deceiuers, hypocrites, or that deprive me of my glory.
r That is, of the Church.
s He sheweth what shallbe the affection, when they feele this their deliuerance.
c Thou shalt be more be contemned as a woman forsaken of her husband.
‖ Or, my delight in her.
‖ Or, married.
t That it may be replenished with children.
u Forasmuch as they confesse one faith & religion with thee, they are in the same bond of mariage with thee: and they are called the children of the Church, in as much as Christ maketh her plentifull to bring forth children vnto him.
h Prophets, pastours and ministers.
x He exhorteth the ministers neuer to cease to cal vpon God by praier, for the deliuerance of his Church, and to teach others to doe the same.
k For the restauration wherof all the world shall praise him.
l Signifying the great number that should come to the Church, and what meanes he would prepare for the restitution of the same, as chap. 57. 14.
m Yee Prophets and ministers shew y people of this their deliuerance which was chiefly meant of our saluation by Christ, Zec. 9. 9. Matt. 21. 5.
n He shal haue all power to bring his purpose to passe, as cha 40. 10.
o That is, one, ouer whom God hath had a singular care to recouer her, when she was lost.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christes comming. 6 The diligence of the Pastours to preach

FOR Zions sake I will not ᵃ holde my tongue, and for Ierusalems sake I will not rest, vntill the righteousnes thereof breake forth as the ᵇ light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousnes, & all kings thy glory: and thou shalt be called by ᶜ a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a ᵈ crowne of glory in the hand of the Lord, & a royall diademe in the hand of thy God.

a The Prophet saith that he will neuer cease to declare vnto the people the good tidings of their deliuerance.
b Til they haue full deliuerance: and this the Prophet speaketh to encourage all other ministers to the setting forth of Gods mercies toward his Church.
c Thou shalt haue a more excellent fame then thou hast had hitherto.
d He shall esteeme thee as deare and precious, as a king doth his crowne.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefits toward his Church.

WHo is this that commeth ᵃ from Edom, with red garments from Bozrah? he is glorious in his apparell, and walketh in his great strength. ᵇ I speake in righteousnesse, and am mightie to saue.

2 ᶜ Wherefore is thine apparell red, and thy garments like him that treadeth in the winepresse?

3 I haue troden the winepresse alone, and of all people there was none with mee: for

a This prophesie is against the Idumeans & enemies which persecuted y Church on whom God will take vengeance, and is here set forth al bloodie after that he hath destroyed them in Bozrah, the chiefe city of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision, and the kinred of Abraham, claimed to themselues the chiefe religion, and hated the true worshippers, Psal. 137. 7.
b God answered them that asked this question, Who is this? &c. and saith, Yee see now performed in deede the vengeance which my Prophets threatned.
c Another question to the which the Lord answereth.

I will

I will treade them in mine anger, and tread them vnderfoot in my wrath, and their blood shal be sprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance is in mine heart, and the [q] yeere of my redeemed is come.

5 And I looked, and there was none to helpe, & I wondered that there was none to vphold: therefore mine owne [e] arme helped me, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them [f] drunken in mine indignation, and will bring downe their strength to the earth.

7 I will [g] remember the mercies of the Lord, and the praises of the Lord according vnto al that the Lord hath giuen vs, and for the great goodnesse towards the house of Israel, which he hath giuen them according to his tender loue, and according to his great mercies.

8 For he saith, Surely they are my [h] people, children that wil not lie: so he was their sauiour.

9 In all their troubles he was [i] troubled, and the Angel [k] of his presence saued them: in his loue and in his mercie hee redeemed them, and he bare them and carried them alwayes continually.

10 But they rebelled, and vexed his holy spirit: therefore was he turned to be their enemy, and he fought against them.

11 Then he [l] remembred the old time of Moses and his people, saying, Where is hee that brought them vp out of the sea with the [m] shepheard of his sheepe? where is he that put his holy Spirit within [n] him?

12 He led them by the right hand of Moses with his owne glorious arme, diuiding the water before them, to make himselfe an euerlasting Name.

13 He led them through the deepe as an [o] horse in the wildernes, that they should not stumble.

14 As the beast goeth down into the valley, the spirit of the Lord gaue them rest: so diddest thou lead thy people, to make thy self a glorious Name.

15 [p] Looke downe from heauen, and behold, from the dwelling place of thine holinesse, and of thy glory. Where is thy [q] zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from [r] me.

16 Doubtles thou art our father: though [s] Abraham bee ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, and our Redeemer: thy Name is for euer.

17 O Lord, why hast [t] thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy [u] seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed it but a little [x] while: our aduersaries haue troden downe thy Sanctuarie.

19 We haue bin as they, ouer whom thou neuer barest rule, and vpon whom thy name was not called.

d Shewing that when God punisheth his enemies, it is for the profit and deliuerance of his Church.

e God sheweth that he hath no need of mans helpe for the deliuerance of his, and though men refuse to doe their dutie through negligence and ingratitude, yet he himselfe will deliuer his Church, and punish the enemies, reade Chap. 59. 16.

f I will so astonish them, and make them so giddy, that they shall not know which way to goe.

g The Prophet speaketh this to moue the people to remember Gods benefits in times past, that they may be confirmed in their troubles,

h For I did chuse them to be mine, that they should be holy, and not deceiue mine expectation.

i He bare their afflictions and griefs as though they had bene his owne,

k Which was a witnesse of Gods presence: and this may be referred to Christ, to whom belongeth the office of saluation.

l That is, the people of Israel being afflicted called to remembrance Gods benefits, which he had bestowed vpon their fathers in times past. m Meaning, Moses. n That is, in Moses, that the might wel gouerne the people: some referre this giuing of the spirit to the people o Peceably and gently, as an horse is led to his pasture. p Hauing declared Gods benefits shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them, q Thy great affection which thou bearest toward vs. r Meaning, from the whole body of the Church. s Though Abraham would refuse vs to bee his children, yet thou wilt not refuse to be our father,

t By taking away thy holy spirit from vs by whom we were gouerned, and so for our ingratitude diddest deliuer vs vp to our owne concupiscence, and didst punish sinne by sinne according to thy iust iudgment. u Meaning, for the couenants sake made to Abraham, Izhak and Iaakob his seruants. x That is, in respect of the promise which is perpetuall: albeit they had now possessed the land of Canaan a thousand and foure hundreth yeeres: and thus they lament, to moue God rather to remember his couenant, then to punish their sinnes.

CHAP. LXIIII.

1 The Prophet prayeth for the sinnes of the people.
6 Mans righteousnes is like a filthy cloth.

O That thou wouldest [a] breake the heauens, and come down, & that the mountaines might melt at thy presence!

2 As the melting fire burned, as the fire caused [b] the waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which wee looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the world they haue not [c] heard nor vnderstood with the eare, neither hath the eye seene another God beside thee, which doeth so to him that waiteth for him.

5 Thou diddest meet him, [d] that reioyced in thee, and did iustly: they remembred thee in thy [e] wayes: behold, thou art angry, for we haue sinned: yet in [f] them is continuance, and [g] we shalbe saued.

6 But we haue all beene as an vncleane thing, and all our [h] righteousnes is as filthy clouts, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stirreth vp himselfe to take hold of thee: for thou hast hidde thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our father: we are the [i] clay, and thou art our potter, and we all are the worke of thine hands.

9 Bee not angry, O Lord, [k] aboue measure, neither remember iniquity for euer: loe, we beseech thee, behold, we are al thy people.

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles and mightie power, as he did in mount Sinai.

b Meaning, the raine, haile, fire, thunder and lightnings.

c Saint Paul vseth the same kind of admiration, 1. Cor. 2. 9. marueiling at Gods great benefit shewed to his Church by the preaching of the Gospel.

d Thou shewedst fauour toward our fathers when they trusted in thee, and walked after thy commandements.

e They considered thy great mercies.

f That is, in thy mercies, which he calleth the wayes of the Lord.

g Thou wilt haue pitie vpon vs. h We are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though we would excuse our selues, yet our righteousnesse and best vertues are before thee as vile cloutes, or, (as some reade) like the menstruous clothes of a woman. i Albeit, O Lord, by thy iust iudgement thou mayest vtterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children. k For so the flesh iudgeth when God doth not immediatly send succour.

l Which were dedicated to thy seruice and to call vpon thy Name.

10 l Thine holy cities lie waste: Zion is a wildernes, and Ierusalem a desert.

11 The house of our Sanctuary and of our glory, m where our fathers praised thee, is burnt vp with fire, & all our pleasant things are wasted.

12 Wilt thou hold thy selfe still n at these things, O Lord? wilt thou holde thy peace and afflict vs aboue measure?

m Wherein we reioyced and worshipped thee.

n That is, at the contempt of thine owne glory? though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

CHAP. LXV.

1 The vocation of the Gentiles and the reiection of the Iewes. 13 The ioy of the elect, and the punishment of the wicked.

a Meaning, the Gentiles, which knew not God, should seeke after him when he had moued their hearts with his holy spirit, Rom. 10.20.

I Haue beene sought of them that a asked not: I was found of them that sought me not: I sayde, Beholde mee, beholde me, vnto a nation that called not vpon my Name.

b He sheweth the cause of the reiection of the Iewes, because they would not obey him for any admonition of his Prophets by whom he called them cõtinually, & stretched out his hand to draw them.

2 I haue b spread out mine hands all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne c imaginations:

c He sheweth that to delight in our owne fantasies, is the declining from God, and the beginning of all superstition and idolatry.

3 A people that prouoked me euer vnto my face: that sacrificeth in d gardens, and burneth incense vpon e brickes.

d Which were dedicate to idoles.

e Meaning, their altars, which he thus nameth by contempt.

4 Which remaine among the f graues, and lodge in the deserts, which eat swines flesh, and the broth of things polluted are in their vessels.

f To consult with spirits, and to coniure deuils, which was forbidden Deut. 18.11.

5 Which say, h Stand apart, come not neere to me: for I am holier then thou: these are a smoke in my wrath, and a fire that i burneth all the day.

g Which was contrary to Gods commandement, Leui. 11.7. deut. 14.8.

h Hee sheweth that hypocrisie is euer ioyned with pride & contempt of others.

i Their punishment shall neuer haue end.

6 Behold, it is k written before me: I will not keepe silence, but wil render it and recompense it into their bosome.

k So that the remembrance therof cannot be forgotten.

7 Your iniquities, and the iniquities of your fathers shall bee l together (sayeth the Lorde) which haue burnt incense vpon the mountaines, and blasphemed mee vpon the hilles: therefore will I measure their olde worke into their bosome.

l Shalbe both punished together: and this declareth how the children are punished for their fathers faults: to wit when the same faults or like are found in them.

8 Thus sayeth the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a m blessing is in it, so wil I do for my seruants sakes, that I may not destroy them whole.

m That is, it is profitable: meaning, that God will not destroy § faithfull branches of his vineyard, when he destroyeth the rotten stocks, that is, the hypocrites.

9 But I will bring a seed out of Iaakob, & out of Iudah, that shall inherite my mountaine: and mine elect shal inherite it, and my seruants shall dwell there.

10 And n Sharon shall bee a sheepefold, and the valley of Achor shall be a resting place for the cattell of my people that haue sought me.

n Which was a plentifull place in Iudea, to feed sheep as Achor was for cattell.

11 But ye are they that haue forsaken the Lord, and forgotten mine holy Mountaine, and haue prepared a table for the o multitude, and furnish the drinke offerings vnto the number.

o By the multitude and number he meaneth their innumerable idoles of whom they thought they could neuer haue y. nough.

12 Therefore will I p number you to the sworde, and all you shall bow downe to the slaughter, because I called, and yee did not answere: I q spake and ye heard not, but did euill in my sight, and did chuse that thing which I would not.

p Seeing you cannot number your gods, I will number you with the sword.

q By my Prophets whom yee would not obey.

13 Therefore thus sayth the Lord God, Beholde, my seruants shall r eate, and ye shall bee hungry: behold, my seruants shall drinke, and ye shall be thirstie: beholde, my seruants shall reioyce, and yee shall be ashamed.

r By these words, Eate and drinke, hee meaneth the blessed life of the faithfull, which haue alwayes consolation and full contentment of all things in their God, though sometimes they lacke these corporall things.

14 Beholde, my seruants shall sing for ioy of heart, and yee shall crie for sorrow of heart, and shall howle for veration of minde.

15 And ye shall leaue your name as a curse vnto my s chosen: for the Lord God shall slay you, and call his seruaunts by t another name.

s Meaning, that he would call the Gentiles, who should abhorre euen the very name of the Iewes for their infidelities sake.

t Then by the name of the Iewes,

16 He that shall blesse in the u earth shall blesse himselfe in the true God, and hee that sweareth in the earth, shal sweare by the true God: for the former x troubles are forgotten, and shall surely hide themselues from mine eyes.

u By blessing, and by swearing is meant the praising of God for his benefits, and the true worshipping of him which shall not be onely in Iudea, but throw all the world.

17 For loe, I will create y new heauens and a new earth: and the former shall not be remembred nor come into minde.

18 But bee you glad and reioyce for euer in the things that I shall create: for behold I will create Ierusalem as a reioycing, and her people as a ioy,

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall bee no more heard in her, nor the voyce of crying.

20 There shall be no more there a childe of yeeres, nor an olde man that hath z not filled his dayes: for hee that shall be an hundreth yeeres olde, shall die as a yong man: but the sinner being a an hundreth yeeres olde shall be accursed.

21 And they shall b builde houses and inhabite them, and they shall plant vineyards, and eate the fruite of them.

22 They shall not build, and another inhabite: they shall not plant and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall enioy in olde age the worke of their hands.

23 They shall not labour in vaine, nor bring foorth in feare, for they are the seede of the blessed of the Lord, and their budde

x I will no more suffer my Church to be desolate as in times past.

y I will so alter and change the state of my Church, that it shall seeme to dwell in a new world.

z Meaning, in this wonderfull restauration of the Church there should be no weakenesse of youth, nor infirmities of age, but all should bee fresh and flourishing: and this is accomplished in the heauenly Ierusalem when all sinnes shall cease, and the teares shall be wiped away.

a Whereby he sheweth that the infidels and vnrepentant sinners haue no part of this benediction.

b He proposeth to the faithfull the blessings which are conteined in the law, and so vnder temporall things comprehendeth the spirituall promises.

with

with them.

24 Yea, before they call, I will answere, and whiles they speake, I will heare.

c Read Chap. 11.6.

25 The c wolfe and the lambe shall feede together, and the lyon shall eate straw like the bullocke: and to the serpent dust shal be his meate. They shall no more hurt nor destroy in all mine holy mountaine, saith the Lord.

CHAP. LXVI.

1 God dwelleth not in Temples made with hands, 3 Hee despiseth sacrifices done without mercy and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The punishment of the wicked is everlasting.

Act.7.48,49.

THus sayth the Lord, * The a heauen is my throne, and the earth is my footestoole: where is that house that yee will build vnto me? and where is that place of my rest?

a My maiestie is so great, that it filleth both heauen and earth, and therfore cannot be included in a Temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices.

2 For all these things hath mine hand made, b and all these things haue bene, saith the Lord: and to him will I looke, euen to him that is poore, and of c a contrite spirit, and trembleth at my words.

b Seeing that both the Temple and the things therein with the sacrifices, were made and done by his appointment, he sheweth that he hath no need thereof, and that he can be without them, Psal. 50.10.

c To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.

3 Hee that killeth a bullocke, is as if hee d slew a man: he that sacrificeth a sheepe, as if he cut off a dogs necke: he that offereth an oblation, as if hee offered swines blood: hee that remembreth incense, as if hee blessed an idole: yea, they haue chosen their owne wayes: and their soule delighteth in their abominations.

d Because the Iewes thought themselues holy by offering of their sacrifices,

4 Therefore will I e chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answere: I spake, and they would not heare: but they did euill in my sight, and chose the things, which I would not.

5 Heare the word of the Lord, all ye that tremble at his f word, Your brethren that hated you, and cast you out for my Names sake, said, Let the Lord be glorified: but hee shall appeare to your ioy, and they shall be ashamed.

6 A g voyce soundeth from the citie, euen a voyce from the Temple, the voyce of the Lord, that recompenseth his enemies fully.

7 Before h shee trauailed, shee brought foorth: and before her paine came, shee was deliuered of a man child.

8 Who hath heard such a thing? who hath seene such things? shall the earth bee brought foorth in one i day? or shall a nation be borne at once? for as soone as Zion trauelled, she brought foorth her children.

9 Shall I k cause to trauell, & not bring foorth? shall I cause to bring foorth and shall be barren, saith thy God.

10 Reioyce yee with Ierusalem, and bee glad with her, all yee that loue her: reioyce for ioy with her, all ye that mourne for her,

11 That yee may sucke l and bee satisfied with the breasts of her consolation: that yee may milke out, and bee m lighted with the brightnesse of her glory.

12 For thus saith the Lord, Behold, I will extend n peace ouer her like a flood, and the glory of the o Gentiles like a flowing streame: then shall ye sucke, ye shalbe p borne vpon her sides, and bee ioyfull vpon her knees.

13 As one whom his mother comforteth, so will I comfort you, and ye shal be comforted in Ierusalem.

14 And when ye see this, your heart shall reioyce, and your q bones shall flourish like an herbe: and the hand of the Lord shall bee knowen among his seruants, and his indignation against his enemies.

15 For behold, the Lord will come with fire, and his charets like a whirle winde, that hee may r recompense his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his sword all flesh, and the slaine of the Lord shall be many.

17 They that sanctifie s themselues, and purifie themselues in the gardens behinde one tree in the middes eating t swines flesh, and such abomination, euen the mouse, shall be consumed together, saith the Lord.

18 For I will visit their workes, and their imaginations: for it shall come that I will gather all nations and tongues, and they shall come, and see my u glory.

19 And I will set a x signe among them, and will send those that x escape of them, vnto the nations of y Tarshish, z Pul, and a Lud, and to them that draw the b bow, to c Tubal, and d Iauan, Iles afarre off, that haue not heard my fame, neither haue seene my glory, and e they shall declare my glory among the Gentiles.

20 And they shall bring all your f brethren for an offring vnto the Lord out of all

i This shal passe the capacitie of man to see such a multitude, that shall come vp at once, meaning, vnder the preaching of the Gospel, wherof, they that came vp out of Babylon, were a figure.

k Declaring hereby, that as by his power and prouidence woman trauelleth, and is deliuered: so hath hee power to bring forth his Church at his time appointed.

l That ye may reioyce for all the benefits that God bestoweth vpon his Church.

m I will giue her felicitie and prosperitie in great abundance.

n Read Chap. 60.16.

o Ye shall be cherished as her dearely beloued children.

p Ye shall haue new strength and new beauty.

q This vengeance God began to execute at the destruction of Babylon, and hath euer continued it against the enemies of his Church, and will doe till the last day, which shall be the accomplishment thereof.

r Meaning, the hypocrites.

s Whereby are meant them that did maliciously transgresse the Law, by eating beasts forbidden, euen to the mouse which nature abhorreth.

t The Gentiles shall bee partakers of that glorie which before I shewed to the Iewes.

u I will marke these that I chuse, that they perish not with the rest of the infidels, whereby hee alludeth to the marking of the postes of his people whom he preserued, Exod. 12.7

x I will scatter the rest of the Iewes which escape destruction, into diuers nations.

y That is, Cilicia.

z Meaning, Affrica.

a To wit, Lydia, or Asia minor.

b Signifying the Parthians.

c Italy.

d Grecia.

e Meaning, the Apostles, Disciples, and others, which hee did first chuse of the Iewes to preach vnto the Gentiles.

f That is, the Gentiles which by faith shall bee made the children of Abraham as you are.

e In the meane season had neither faith nor repentance, God sheweth that he doeth no lesse detest these ceremonies, then he doeth the sacrifices of the heathen, who offred men, dogs and swine to their idoles, which things were expresly forbidden in the Lawe.

e I will discouer their wickednes and hypocrisie, wherewith they thinke to blind mine eyes, to all the world.

f He encourageth the faithfull by promising to destroy their enemies which pretended to be as brethren, but were hypocrites, & hated them that feared God.

g The enemies shall shortly heare a more terrible voyce euen fire and slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance.

h Meaning, that the restauration of the Church should be so sudden and contrary to all mens opinion, as when a woman is deliuered before shee looke for it, and that without paine in trauell.

g Whereby hee meaneth that no necessary means shall want when God shall call the Gentiles to the knowledge of the Gospel.

nations, vpon [g] horses and in charets, and in horse litters, and vpon mules, and swift beastes to Ierusalem mine holy mountaine, saith the Lord, as the children of Israel offer in a cleane vessel in the house of the Lord.

21 And I will take of them for [h] Priests, and for Leuites, saith the Lord.

22 For as the new [i] heauens, and the new earth which I will make, shall remaine before me, saith the Lord, so shall your seed and your name continue.

23 And from moneth to moneth, & from Sabbath to Sabbath, shall all flesh come to worship before me, saith the Lord.

24 And they shall goe forth and looke vpon the [k] carkeises of the men that haue transgressed against mee: for their [l] worme shall not die, neither shall their fire be quenched, and they shall be an abhorring [m] vnto all flesh.

k As he hath declared the felicitie that shall be within the Church for the comfort of the godly, so doeth he shew what horrible calamitie shall come to the wicked, that are out of the Church. l Meaning, a continuall torment of conscience, which shall euer gnaw them, and neuer suffer them to be at rest, Marke 9.44. m This is the iust recompense for the wicked, which contemning God and his word, shall be by Gods iudgement abhorred of all his creatures.

h To wit, of the Gentiles, as he did Luke, Timothie and Titus first, and others after, to preach his word. i Hereby hee signifieth the kingdome of Christ, wherein his Church shal be renewed: and whereas before there were appointed seasons to sacrifice, in this there shall be one continuall Sabbath, so that all times and seasons shall be meete.

Ieremiah.

THE ARGVMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophesie, so that by the commandement of the Lord he began very yong to propheſie, that is, in the thirteenth yeere of Iosiah, and continued eighteene yeeres vnder the said King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres: vnto the time that they were caried away into Babylon. So that this time amounteth to aboue fortie yeeres, beside the time that he propheſied after the captiuitie. In this booke he declareth with teares and lamentation, the destruction of Ierusalem, and the captiuitie of the people for their idolatrie, couetousnesse, subtiltie, crueltie, excesse, rebellion and contempt of Gods word: and for the consolation of the Church, reuealeth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubborne and obstinate, when the Prophets doe admonish them most plainely of their destruction. Next how the Prophets and ministers of God ought not to be discouraged in their vocation, though they be perfecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will he euer shew himselfe a preseruer of his Church, and when all means seeme to mans iudgement to be abolished, then will be declare himselfe victorious in preseruing his.

CHAP. I.

1 In what time Ieremiah propheſied. 6 He acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preach his word without feare.

THe [a] words of Ieremiah the son of [b] Hilkiah one of the Priests that were at [c] Anathoth in the land of Beniamin.

2 To whom the [d] word of the Lord came in the dayes of Iosiah the son of Amon king of Iudah in the thirteeneth yere of his reigne:

3 And also in the dayes of Iehoiakim the [e] sonne of Iosiah King of Iudah, vnto the end of the eleuenth yeere of Zedekiah, the sonne of Iosiah king of Iudah, euen vnto the carying away of Ierusalem captiue in the fift [f] moneth.

4 Then the word of the Lord came vnto me, saying,

5 Before I [g] formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to bee a Prophet vnto the [h] nations.

6 Then said I, [i] Oh, Lord God, behold, I cannot speake, for I am a childe.

7 But the Lord said vnto mee, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoeuer I command thee, shalt thou speake.

8 Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand

a That is, the sermons and propheceies.

b Which is thought to be he that found the booke of the Law vnder king Iosiah, 2. kings 21.8.

c This was a citie aboue three miles distant from Ierusalem, and belonged to the Priestes the sonnes of Aaron, Iosh. 21.18.

d This i spoken to confirme his vocation and office: forasmuch as he did not presume of himselfe to preach and propheſie, but was called thereunto by God. e Meaning, the nephew of Iosiah: for Iehoahaz was his father, who reigned but three moneths, & therefore is not mentioned, no more is Ioachin that reigned no longer.

f Of the eleuenth yeere of Zedekiah, who was also called Martaniah, and at this time the Iewes were caried away into Babylon by Nebuchad-nezzar.

g The Scripture vseth this manner of speech to declare that God hath appointed his ministers to their offices before they were borne, as Isa. 49.1. Galat. 1.15.

h For Ieremiah did not onely propheſie against the Iewes, but also against the Egyptians, Babylonians, Moabites and other nations.

i Considering the great iudgements of God, which according to his threatnings should come vpon the world, he was mooued with a certaine compassion on the one side to pitie them that should thus perish, and on the other side by the infirmitie of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isa. 6.11. and 4.1.

and

and [k] touched my mouth, and the Lord said vnto mee, Behold, I haue put my words in thy mouth.

10 Behold, this day haue I set thee ouer the [l] nations and ouer the kingdomes, to plucke vp, and to roote out, and to destroy and throw downe, to build and to plant.

11 After this the word of the Lord came vnto me, saying, Ieremiah, what seest thou? And I sayde, I see a [m] rod of an almond tree.

12 Then sayde the Lord vnto me, Thou hast seene aright: for I will hasten my word to performe it.

13 Againe the word of the Lord came vnto mee the second time, saying, What seest thou? and I sayd, I see a seething [n] pot looking out of the North.

14 Then sayd the Lord vnto mee, Out of the [o] North shall a plague be spread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, sayth the Lord, and they shall come, and euery one shall set his throne in the entring of the gates of Ierusalem, and on all the walles thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my [p] iudgements touching all the wickednesse of them that haue forsaken mee, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

17 Thou therefore trusse vp thy loynes, and arise, and speake vnto them all that I command thee: bee not afrayd of their faces, lest I [q] destroy thee before them.

18 For I, behold, I this day haue made thee a defenced citie, and an [r] yron pillar, and walles of brasse against the whole land, against the kings of Iudah, and against the princes thereof, against the Priests thereof, and against the people of the land.

19 For they shall fight against thee: but they shall not preuaile against thee: for I am with thee to deliuer thee, sayeth the Lord.

k Which declareth, that God maketh them meet & assureth them, whom hee calleth to set forth his glory, giuing them all meanes necessary for the same, Exod. 4.12. isa. 6.7.

l He sheweth, what is the authoritie of Gods true ministers, which by his word haue power to beate downe whatsoeuer lifteth it selfe vp against God: and to plant, and assure the humble and such as giue themselues to the obedience of Gods word, 2. cor. 10 4. heb. 4. 12. and these are the keyes which Christ hath left to loose & bind, Mat. 18. 18.

m He ioyneth the signe with the word for a more ample confirmation, signifying by the rod of the almond tree, which first buddeth, the hastie comming of the Babylonians against the Iewes

n Signifying, that the Caldeans and Assyrians should be as a pot to seeth the Iewes which boyled in their pleasures and lusts.

o Syria and Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion.

p I will giue them charge and power to execute my vengeance against the idolaters, which haue forsaken me for their idoles.

q Which declareth, that Gods vengeance is prepared against them which dare not execute their duetie faithfully, either for feare of man, or for any other cause, 1. Cor 9. 16.

r Signifying on the one part, that the more that Satan & the world rage against Gods ministers, the more present will he be to helpe them, Iosh. 1. 15. heb. 13. 5. and on the other part, that they are vtterly vnmeet to serue God & his Church which are afraid, and doe not resist wickednesse, whatsoeuer danger depend thereon, Isa 50. 7. ezekiel 3. 8.

CHAP. II.

2 God rehearseth his benefits done vnto the Iewes. 8 Against the Priestes and false prophets. 12 The Iewes are destroyed, because they forsake God.

MOreouer the word of the Lord came vnto me, saying,

2 Go, and cry in the eares of Ierusalem, saying, Thus sayeth the Lord, I remember thee, with the [a] kindnesse of thy youth, and the loue of thy marriage, when thou wentest after me in the wildernes [b] in a land that was not sowen.

3 Israel was as a thing [c] hallowed vnto the Lord, and his first fruites: all they [d] that eate, shall offend: euill shall come vpon them, sayeth the Lord.

4 Heare yee the worde of the Lorde, O house of Iaakob, and all the families of the house of Israel.

5 Thus saith the Lord, What iniquitie haue your fathers found in me, that they are gone [e] farre from me, and haue walked after vanitie, and are become [f] vaine?

6 For they sayd not, Where is the Lord that brought vs vp out of ỳ land of Egypt: that led vs thorow the wildernesse, thorow a desert and waste land, thorow a drie land, and [g] by the shadow of death, by a land that no man passeth thorow, and where no man dwelt?

7 And I brought you into a plentifull countrey, to eate the fruit thereof, and the commodities of the same: but when yee entred, yee [h] defiled my land, and made mine heritage an abomination.

8 The Priestes said not, [i] Where is the Lord? and they that should minister the [k] Law knew me not: the [l] pastours also offended against mee, and the Prophets prophesied in [m] Baal, and went after things that did not profit.

9 Wherefore I will yet [n] plead with you sayth the Lord, and I will plead with your childrens children.

10 For goe ye to the yles of [o] Chittim, and behold, and send vnto [p] Kedar and take diligent heed, and see whether there be such things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their [q] glory, for that which doeth not [r] profit.

12 O ye [s] heauens, be astonied at this: be afraid, and vtterly confounded, saith the Lord.

13 For my people haue committed two euils: they haue forsaken me [t] the fountaine

a According to that grace and fauour, which I shewed thee frō the beginning, when I did first chuse thee to bee my people, and married thee to my self, Eze. 16. 8

b When I had deliuered thee out of Egypt.

c Chosen aboue all other to serue the Lord only, & the first offered to the Lord of all othee nations.

d Whosoeuer did chalenge this people, or else did annoy them, was punished.

e That is, fallen to most vile idolatry.

f Altogether giuen to vanitie, and are become blind & insensible as the idoles that they serue?

g Where for lack of all things necessary for life, ye could looke for nothing euery houre but present death.

h By your idolatry and wicked manners, Psal. 78 58. and 105. 38.

i They taught not the people to seeke after God.

k As the Scribes which should haue expounded the Law to the people.

l Meaning the princes and ministers: signifying, that all estates were corrupt.

m That is, spake vaine things, & brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles.

n Signifying that hee would not as hee might, straightway condemne them, but sheweth them by euident examples their great ingratitude, that they might be ashamed and repent.

o Meaning, the Grecians and Italians.

p Vnto Arabia.

q That is, God which is their glory, and who maketh them glorious aboue all other people: reproouing the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities.

r Meaning, the idoles, which were their destruction, Psal. 106 36.

s He sheweth that the insensible creatures, abhorre this vile ingratitude, & as it were, tremble for feare of Gods great iudgements against the same.

t Signifying, that when men forsake Gods word which is the fountaine of life, they reiect God himselfe, and so fall to their owne inuentions and vaine confidence, and procure to themselues destruction, Ionah 2. 8. zeh. 10 2.

of liuing waters, to dig them pits, euen broken pits, that can hold no water.

14 Is Israel a [u] seruant, or is he borne in the house? why then is he spoyled?

15 The [x] lyons roared vpon him and yelled, and they haue made his land waste: his cities are burnt without [y] an inhabitant.

16 Also the children of [z] Noph and Tahapanes haue [a] broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when hee [b] ledde thee by the way?

18 And what hast thou now to doe in the way of [c] Egypt? to drinke the water of Nilus? or what makest thou in the way of Assur? to drinke the water of the [d] River?

19 Thine owne wickednesse shall [e] correct thee, and thy turnings backe shall reproone thee: knowe therefore and behalde, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of hostes.

20 For of olde time I haue broken thy yoke, and burst thy bonds, and thou saydest, [f] I will no more transgresse, but like an harlot thou runnest about vpon all hie hils, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whole ‡ plants were all naturall: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wash thee with [g] niter, and take thee much sope, yet thine iniquity is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I [h] followed Baalim? behold thy wayes in the valley, & know, what thou hast done: thou art like a swift [i] dromedarie, that runneth by his wayes:

24 And as a wilde [k] asse, vsed to the wildernesse, that snuffeth vp the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, will not wearie themselues: but will find her in her [l] moneth.

25 Keepe thou thy feete from [m] barenesse, and thy throat from thirst: but thou saydest desperately, No, for I haue loued strangers, and them will I follow.

26 As the [n] theefe is ashamed when he is found, so is the house of Israel ashamed, they, their kings, their princes, and their priests, and their prophets.

27 Saying to a tree, Thou art my [o] father, and to a stone, Thou hast begotten mee: for they haue turned their backe vnto mee, and not their face: but in the time of their trouble they will say, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? Let them arise if they can helpe thee in the time of thy trouble: for according [p] to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will [q] ye pleade with me? yee all haue rebelled against mee, sayeth the Lord.

30 I haue smitten your children in vaine, they receiued no correction: your [r] owne sword hath deuoured your Prophets like a destroying lyon.

31 O generation, take heede to the word of the Lord: haue I beene as a [s] wildernesse vnto Israel? or a land of darkenesse? wherefore sayeth my people then, Wee are lords, [t] wee will come no more vnto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people haue forgotten me, dayes without number.

33 Why doest thou prepare thy way, to [u] seeke amitie? euen therefore will I teach thee that thy wayes are wickednesse.

34 Also in thy [x] wings is found the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from mee: behold, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt bee confounded of Egypt [y] as thou art confounded of Assur.

37 For thou shalt goe forth from thence, and thine hands vpon [z] thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

u Haue I ordered them like seruants, and not like dearely beloued children? Exod. 4.22. therefore it is their fault onely, if the enemy spoyle them.

x The Babylonians, Caldeans, and Assyrians.

y Not one shall be left to dwell there.

z That is, the Egyptians: for these were two great cities in Egypt.

a Haue grieuously vexed thee at sundry times.

b Shewing that God would haue still led them aright, if they would haue followed him.

c To seeke helpe of man, as though God were not able enough to defend thee, which is to drinke of the puddles, and to leaue the fountaine, reade Isa. 31.1.

d To wit, Euphrates.

e Meaning, that the wicked are insensible till the punishment for their sin waken them, as vers. 26. Isa. 3.9.

f When I deliuered thee out of Egypt, Exod. 19.8. deu. 5.27. iosh. 24.16. ezra 10.12. neh. 8.6. ‡ *Ebr. sede was all true.* g Though thou vse all the purifications & ceremonies of the Law thou canst not escape punishment, except thou turne to me by faith and repentance. h Meaning, that hypocrites deny that they worship the idoles, but that they honour God in them, and therefore they call their doings Gods seruice. i He compareth the idolaters to these beasts, because they neuer cease running to and fro: for both valleys and hilles are full of their idolatry. k Hee compareth the idolaters to a wilde asse: for she can neuer be tamed, nor yet wearied: for as she runneth, she can take her winde at euery occasion. l That is, when shee is with foole, and therefore the hunters wait their time: so though thou canst not bee turned backe now from thine idolatry, yet when thine iniquitie shall be at the full, God will meet with thee. m Hereby hee warneth them that they should not goe into strange countreys to seeke helpe: for they should but spend their labour and hurt themselues, which is here meant by the bare foote and thirst, Isa. 57.10.

n As a theefe will not acknowledge his fault, till he be taken with the deed, and ready to be punished, so they will not confesse their idolatry till the plagues due to the same light vpon them.

o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of al flesh, they attribute this title to their idoles.

p Thou thoughtest that thy gods of blocks and stones could haue holpen thee because they were many in number and present in euery place. but now let vs seewhether either the multitude, or their presence can deliuer thee from my plague, Chap. 11.13.

q As though I did you iniurie in punishing you se ing that your faults are so euident.

r That is, you haue killed your Prophets that exhorted you to repentance, as Zechariah, Isaiah, &c.

s Haue I not giuen them abundance of all things? t But will trust in our owne power and policy. u With strangers. x The Prophets & the faithful are slaine in euery corner of your countrey. y For the Assyrians had taken away the tenne tribes out of Israel, and destroyed Iudah, euen vnto Ierusalem, and the Egyptians sithe Iosiah, and vexed the Iewes in sundry sorts. z In signe of lamentation, as 2 Sam. 13.19.

CHAP. III.

God calleth his people to repentance. 14 He promiseth the restitution of his Church. 20 He reproueth Iudah and Israel, comparing them to a woman disobedient to her husband.

THey [a] say, If a man put away his wife, and shee goe from him, and become another mans, shall hee returne a- gaine

a According as it is written, Deut. 24.4.

gaine vnto her? shall not this land [b] be polluted? but thou hast played the harlot with many [c] louers: yet [d] turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the hie places, and beholde, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the [e] Arabian in the wildernesse: and thou hast polluted the lande with thy whoredomes, and with thy malice.

3 Therefore the showres haue beene restrained, and the [f] latter raine came not, and thou hadst a [g] whores forehead: thou wouldest not be ashamed.

4 Didst thou not stil cry [h] vnto me, Thou art my Father, and the guide of my youth?

5 Will he keepe his anger for euer? will he reserue it to the end? thus hast thou spoken, but thou doest euill, euen more and more.

6 The Lord sayd also vnto mee, in the dayes of Iosiah the King, Hast thou seene what this rebell [i] Israel hath done? for shee hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there played the harlot.

7 And I sayd, when shee had done all this, Turne thou vnto mee: but shee returned not, as her rebellious sister Iudah saw.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I cast [k] her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraid, but she went also, and played the harlot.

9 So that for the [l] lightnes of her whoredome shee hath euen defiled the land: for she hath committed fornication with stones and stocks.

10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto me with [m] her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto me, The rebellious Israel hath [n] iustified her selfe more then the rebellious Iudah.

12 Goe and cry these words toward [o] the North, and say, Thou disobedient Israel, returne, saith the Lord, and I wil not let my wrath fall vpon you: for I am merciful, saith the Lord, and I will not alway keepe mine anger.

13 But know thine iniquitie for thou hast rebelled against the Lord thy God, and hast [p] scattered thy wayes to the strange gods vnder euery greene tree, but yee would not obey my voyce, saith the Lord.

14 O yee disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion.

15 And I wil giue you pastors according to mine heart, which shall feede you with knowledge and vnderstanding.

16 Moreouer, when yee be increased, and multiplied in the land, in those dayes, sayth the Lord, they shall say no more, The [q] Arke of the couenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visit it, for that shall be no more done.

17 At that time they shal call Ierusalem, [r] The throne of the Lord, and all the nations shalbe gathered vnto it, euen to the Name of the Lord in Ierusalem: and thencefoorth they shall follow no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shal walke with the house of Israel, and they shall come together out of the lande of the [s] North, into the land that I haue giuen for an inheritance vnto your fathers.

19 But I said, How did I take thee for children, and giue thee a pleasant lande, euen the glorious heritage of the armies of the heathen, and sayd, Thou shalt call mee, saying, My father, and shalt not turne from mee?

20 But as a woman rebelleth against her [t] husband: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 [u] A voyce was heard vpon the high places, weeping and supplications of the children of Israel: for they haue peruerted their way, and forgotten the Lorde their God.

22 O yee disobedient children, returne and I will heale your rebellions. [x] Behold, we come vnto thee, for thou art the Lord our God.

23 Truely, the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our [y] fathers labour, from our youth, their sheepe and their bullockes, their sonnes and their daughters.

25 Wee lie downe in our confusion, and our shame coureth vs: [z] for wee haue sinned against the Lord our God, wee and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lord our God.

b If he take such one to wife againe.

c That is, with idoles, and with them whom thou hast put thy confidence in.

d And I wil not cast thee off, but receiue thee according to my mercy.

e Which dwelleth in tents, and waiteth for them that passe by, to spoyle them.

f As God threatned by his Law, Deut. 28.24.

g Thou wouldest neuer be ashamed of thine acts and repent: and this impudencie is common to idolaters, which wil not giue off, though they be neuer so manifestly conuicted.

h He sheweth that the wicked in their miseries will cry vnto God, & vse outward prayer, as the godly doe, but because they turne not from their euill, they are not heard, Isa. 58.3,4.

i Meaning, the ten tribes.

k And gaue her vnto the hands of the Assyrians.

l The Ebrew word may either signifie lightnes and wantonnes, or noise & bruit.

m Iudah fained for a time that she did returne, as vnder Iosiah and other good Kings, but she was neuer truely touched or wholy reformed, as appeared when occasion was offered by any wicked prince.

n Israel hath not declared her selfe so wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance.

o Whereas the Israelites were now kept in captiuity by the Assyrians, to whom he promiseth mercie, if they will repent.

p There was no way, which thou diddest not haunt to seeke after the idoles, and to trot a pilgrimage.

q This is to be vnderstood of the comming of Christ: for then they shall not seeke the Lord, by ceremonies, and all figures shall cease.

r Meaning, the Church, where the Lord will be present to the worlds end, Mat. 28.20.

s Where they are now in captiuitie.

t The Ebrew word signifieth a friend or companion, and here may be taken for a husband, as it is vsed also, Hos. 3.1.

u Signifying, that God whom they had forsaken, would bring their enemies vpon them, who should leade them captiue, and make them to cry & lament.

x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.

y For their idolatry, Gods vengeance hath light vpon them and theirs.

z They iustifie not themselues, or say that they would follow their fathers, but condemne their wicked doings, and desire forgiuenesse of the same, as Ezra 9.7. Psal. 106.6. Isa. 64.6.

CHAP. IIII.

1 True repentance. 4 Hee exhorteth to the circumcision of the heart. 5 The destruction of Iudah is propheſied for the malice of their hearts. 19 The Prophet lamenteth it.

O Israel, if thou returne, [a] returne vnto mee, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remoue.

2 And thou shalt [b] sweare, The Lord liueth, in truth, in iudgement, and in righ-

a That is, wholly and without hypocrisie. Ioel 2.12. not dissembling to turne and serue God, as they doe which serue him by halfes, as Hose. 7.16.

b Thou shalt detest the name of idoles, Psal. 16.4. and shalt with reuerence sweare by the liuing God, when thine othe may aduance Gods glory, and profit others: and here by swearing he meaneth the true religion of God.

teousnesse, and the nations shall be blessed in him, and shall glory in him.

3 For thus saith the Lord to the men of Iudah, and to Ierusalem,

4 Breake vp your [c] fallow ground, and sow not among the thornes: be circumcised to the Lord, and take away the foreskinnes of your hearts, yee men of Iudah, and inhabitants of Ierusalem, lest my wrath come forth like fire, and burne, that none can quench it, because of the wickednesse of your inuentions.

5 [d] Declare in Iudah, and shew forth in Ierusalem, and say, Blow the trumpet in the land: cry, and gather together, and say, Assemble your selues, and let vs goe into strong cities.

6 Set vp the standard in Zion: [e] prepare to flee, and stay not: for I will bring a plague from the North, and a great destruction.

7 The [f] lion is come vp from his denne, and the destroyer of the Gentiles is departed, and gone forth of his place to lay thy land waste, and thy cities shall bee destroyed without an inhabitant.

8 Wherefore gird you with sackecloth: lament and howle: for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, sayeth the Lord, the heart of the King shall perish, and the heart of the Princes, and the Priests shall be astonished, and the [g] Prophets shall wonder.

10 Then sayd I, Ah, Lord God, surely thou hast [h] deceiued this people, and Ierusalem, saying, Ye shall haue peace, and the sword pearceth vnto the heart.

11 At that time shall it be said to this people and to Ierusalem. A drie [i] winde in the high places of the wildernesse commeth toward the daughter of my people, but neither [k] to fanne, nor to cleanse.

12 A mighty winde shall come vnto mee from those places, and now will I also giue sentence vpon them.

13 Beholde, hee shall come vp as the [l] cloudes, and his charets shall be as a tempest: his horses are lighter then eagles. [m] Woe vnto vs, for we are destroyed.

14 O Ierusalem, wash thine heart from wickednesse, that thou mayest be saued: how long shall thy wicked thoughts remaine within thee?

15 For a voyce declareth from [n] Dan, and publisheth affliction from mount [o] Ephraim.

16 Make yee mention of the heathen, and publish in Ierusalem, Behold, the skoutes come from a farre countrey, and cry out against the cities of Iudah.

17 They haue compassed her about as the [p] watchmen of the field, because it hath prouoked me to wrath, saith the Lord.

18 Thy wayes and thine inuentions haue procured thee these things, such is thy wickednes: therefore it shall be bitter, therefore it shall pearce vnto thine heart.

19 My belly, my [q] belly, I am pained, euen at the very heart: my heart is troubled within mee: I cannot be still: for my soule hath heard the sound of the trumpet, and the alarme of the battel.

20 Destruction vpon destruction is cryed, for the whole land is wasted: suddenly are my [r] tents destroyed, and my curtaines in a moment.

21 How long shall I see the standard, and heare the sound of the trumpet?

22 For my people is foolish: they haue not knowen me: they are foolish children, and haue none vnderstanding: [s] they are wise to doe euil, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and [t] voyd: and to the heauens, and they had no light.

24 I beheld the mountaines, and loe, they trembled, and all the hils shooke.

25 I beheld, and loe, there was no man, and all the birdes of the heauen were departed.

26 I beheld, and loe, the fruitfull place was a wildernesse, and all the cities thereof were broken downe at the presence of the Lord, and by his fierce wrath.

27 For thus hath the Lord sayd, The whole land shall be desolate: yet will I [u] not make a full end.

28 Therefore shal the earth mourne, and the heauens aboue shall be darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole citie shall flee, for the noise of the horsemen and bowmen: they shall goe into thickets, and climbe vp vpon the rocks: euery citie shall bee forsaken, and not a man dwell therein.

30 And when thou shalt bee destroyed, what wilt thou doe? Though thou [x] clothest thy selfe with scarlet, though thou deckest thee with ornaments of golde, though thou paintest thy face with colours, yet shalt thou trimme thy selfe in vaine: for thy louers will abhorre thee, and seeke thy life.

31 For I haue heard a noyse as of a woman trauailing, or as one labouring of her first childe, euen the voyce of the daughter Zion that sigheth and stretcheth out her hands: [y] woe is me now: for my soule fainteth because of the murtherers.

c He willeth them to plucke vp the impietie and wicked affection & worldly respects out of their heart, that the true seede of Gods word may be sowen therin, Hos. 10.12. and this is the true circumcision of the heart. Deut. 10.16. rom. 2. 29. col. 2. 11.

d He warneth them of the great dangers that shal come vpon them by the Caldeans, except they repent and turne to the Lord.

e He speaketh this to admonish them of the great danger when euery man shall prepare to saue himselfe, but it shalbe too late, 2. King. 25. 4.

f Meaning Nebuchad-nezzar King of Babylon, 2. King 24. 1.

g That is, the false prophets which still prophesied peace and securitie.

h By the false prophets, which promised peace and tranquility: and thus thou hast punished their rebellious stubburnnesse by causing them to hearken vnto lies which would not beleeue thy trueth, 1. King. 22. 23. ezek 14. 9. 2. thes. 2 11.

i The North winde, whereby he meaneth Nebuchad nezzar.

k But to cary away both corne and chaffe.

l Meaning, that Nebuchad-nezzar should come as suddenly as a cloud that is caried with ỹ winde.

m This is spoken in the person of all the people, who in their affliction should cry thus.

n Which was a city in ỹ vtmost border of Israel Northward toward Babylon.

o Which was in the midway betwixt Dan and Ierusalem.

p Which keepe the fruits so straitly, that nothing can come in nor out, so should the Babylonians compasse Iudah.

q He sheweth that the true ministers are liuely touched with the calamities of the Church, so that all the parts of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements against ỹ people.

r Meaning the cities which were as easily cast downe as a tent.

s Their wisdome and policie tend to their owne destruction, and pulleth them from God.

t By these maner of speaches hee sheweth the horrible destruction that should come vpon the land, & also condemneth the obstinacy of the people, who repent not at the feare of these terrible tidings, seeing that the insensible creatures are moued therewith, as if the order of nature should be changed, Isa. 13. 10. and 24. 23. ezek. 32. 7. ioel 2. 31. and 3 15.

u But for his mercies sake he will reserue himselfe a residue to be his Church, and to praise him in earth, Isa. 2. 9.

x Neither thy ceremonies nor rich gifts shall deliuer thee.

y As the Prophets were moued to pitie the destruction of their people, so they declared it to the people to moue them to repentance, Isa. 22. 4. chap. 9. 1.

CHAP. V.

1 *In Iudah no righteous man found neither among the people nor the rulers.* 15 *Wherefore Iudah is destroyed of the Caldeans.*

RAnne te and fro by the streetes of Ierusalem, and behold now, and know and enquire in the open places thereof, if

pe

ye can finde a man, or if there be any that executeth iudgement, and seeketh the trueth, and I will spare [a] it.

2 For though they say, The [b] Lord liueth, yet doe they sweare falsely.

3 O Lord, are not thine eyes vpon the [c] trueth? thou hast [d] stricken them, but they haue not sorowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I saide, Surely they are poore, they are fowlish, for they know not the way of the Lord, nor the iudgement of their God.

5 I will get me vnto the [e] great men, and will speake vnto them: for they haue knowen the way of the Lord, and the iudgement of their God, but these haue altogether broken the yoke, and burst the bonds.

6 Wherefore [f] a Lion out of the forest shal slay them, and a Wolfe of the wildernes shal destroy them: a Leopard shall watch ouer their cities: euery one that goeth out thence shall be torne in pieces, because their trespasses are many, and their rebellions are increased.

7 How should I spare thee for this? thy children haue forsaken mee, and [g] sworne by them that are no gods: though I fed them to the full, yet they committed adultery, and assembled themselues by companies in the harlots houses.

8 They rose vp in the morning like fed horses: for euery man [h] neyed after his neighbours wife.

9 Shall I not visit for these things, saith the Lord? Shall not my soule be auenged on such a nation as this?

10 [h] Climbe vp vpon their wals, and destroy them, but make not a full end, [i] take away their battlements, for they are not the Lords.

11 For the house of Israel, and the house of Iudah haue grieuously trespassed against me, saith the Lord.

12 They haue [k] denied the Lorde, and said, It is not hee, neither shall the plague come vpon vs, neither shall we see sword nor famine.

13 And the Prophets shall be as [l] winde, and the word is [m] not in them: thus shall it come vnto them.

14 Wherefore thus saith the Lord God of hosts, Because ye speake such words, behold, I will put my words into [n] thy mouth, like a fire, and this people shall be as wood, and it shall deuoure them.

15 Loe, I will bring a nation vpon you [o] from farre, O house of Israel, saieth the Lord, which is a mighty nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Whose quiuer is as an [p] open sepulchre: they are all very strong.

17 And they shall eate thine harnest and thy bread: they shall deuoure thy sonnes and thy daughters: they shall eate vp thy sheepe and thy bullocks: they shall eate thy vines and thy fig trees: they shall destroy with the sword thy fenced cities, wherein thou didest trust.

18 Neuertheless at those dayes, saith the Lord, I will not make a full end of [q] you.

19 And when ye shall say, Wherefore doth the Lord our God doe these things vnto vs? then shalt [r] thou answere them, Like as yee haue forsaken me, and serued strange gods in your land, so shal ye serue strangers in a land that is not yours.

20 Declare this in the house of Iaakob, and publish it in Iudah, saying,

21 Heare now this, O fowlish people, and ‡ without vnderstanding, which haue * eyes and see not, which haue eares and heare not.

22 Feare ye not me, saith the Lord? or wil ye not be afraid at my presence, which haue placed the sand for the * bounds of the sea by the perpetuall decree, that it cannot passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giueth raine both early and late in due season: he reserueth vnto vs the appointed weekes of the harueit.

25 Yet your [s] iniquities haue turned away these things, and your sinnes haue hindered good things from you.

26 For among my people are found wicked persons, that lay waite as hee that setteth snares: they haue made a pit to catch men.

27 As a cage is full of birds, so are their houses ful of deceit: thereby they are become great and waxen rich.

28 They are waxen fat and shining: they doe ouerpasse the deeds of the wicked: * they execute no iudgement, no not the iudgement of the fatherlesse, yet they [t] prosper, though they execute no iudgement for the poore.

29 Shal I not visit for these things, saith the Lord? or shal not my soule be auenged on such a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The [u] prophets prophesie lies, and the priests ‖ receiue gifts in their hands, and my people delight therein. What will ye then doe in the end thereof?

a That is, the city.
b Though they pretend religion and holinesse, yet all is but hypocrisie: for vnder this kinde of swearing is conteined the true religion.
c Doest not thou loue vprightnes and faithful dealing?
d Thou hast oft times punished them, but all is in vaine, Isa. 9. 13.
e He speaketh this to the reproch of them which should gouerne and teach others, and yet are farther out of the way then the simple people.
f Meaning, Nebuchad-nezzar and his armie.
g He sheweth, that to sweare by any thing then by God, is to forsake him. Ezek. 22. 11.
h He commandeth the Babylonians and enemies to destroy them.
i Reade Chap. 4. 27.
k Because they gaue no credit to the words of his Prophets, as Isa. 28. 15.
l Their words shalbe of none effect, but vaine.
m They are not sent of the Lord, and therefore that which they threaten to vs, shall come vpon them.
n Meaning, Ieremiah.
o To wit, the Babylonians and Caldeans.
p Who shall kill many with their arrowes.
q Here the Lord declareth his vnspeakable fauour toward his Church, as Chap. 4. 27. Chap. 16. 10.
r Meaning, the Prophet Ieremiah.
‡ Ebr. without heart. Isa. 6. 9. matth. 13. 14. actes 28. 27. rom. 11. 8.
* Iob 26. 10.
s If there be any stay, that we receiue not Gods blessings in abundance, we must consider that it is for our own iniquities, Isa. 59. 1, 2.
* Isa. 1. 23. zach. 7. 9.
t They feele not the plague of God for it.
u Meaning, that there could be nothing but disorder, where the ministers were wicked persons and corrupt.
‖ Or, beare rule.

CHAP. VI.

1 *The comming of the Assyrians and Caldians.*
16 *He exhorteth the Iewes to repentance.*

O Yee children of [a] Beniamin, prepare to flee out of the middes of Ierusalem, and blow the trumpet in [b] Tekoa: set vp a standart vpon [c] Beth-haccarem: for a plague appeareth out of the North, and great destruction.

a He speaketh to them chiefly, because they should take heed by the example of their brethren, the other halfe of their tribe, which were now caried away prisoners.
b Which was a citie in Iudah sixe miles from Beth lehem, 2. Chron. 11. 6.
c Reade Nehem. 3. 14.

2 I haue compared the daughter of Zion to a [d] beautifull and dainty woman.

3 The paſtours with their flocks [e] ſhall come vnto her: they ſhall pitch their tents round about by her, and euery one ſhall feede in his place.

4 [f] Prepare warre againſt her: ariſe and let vs goe vp toward the South: woe vnto vs: for the day declineth, and the ſhadowes of the euening are ſtretched out.

5 Ariſe, and let vs goe vp by night, and deſtroy her palaces.

6 For thus hath the Lord of hoſtes ſaid, Hew downe wood, and caſt a mount againſt Ieruſalem: this citie muſt be viſited: all oppreſſion is in the mids of it.

7 As the fountaine caſteth out her waters, ſo ſhe caſteth out her malice, [g] crueltie and ſpoile is continually heard in her before me with ſorow and ſtrokes.

8 Be thou inſtructed, O [h] Ieruſalem, leſt my ſoule depart from thee, leſt I make thee deſolate as a land that none inhabiteth.

9 Thus ſaith the Lord of hoſtes, They ſhall gather as a vine, the reſidue of Iſrael: turne [i] backe thine hand as the grape gatherer into the baskets.

10 Vnto whom ſhall I ſpeake, and admoniſh, that they may heare? Behold, their eares are [k] vncircumciſed, and they cannot hearken, behold, the word of the Lord is vnto them as a reproch: they haue no delight in it.

11 Therefore I am ful of the wrath of the Lord: I am weary with holding it: [l] I will powre it out vpon the [m] children in the ſtreet, and likewiſe vpon the aſſemly of the young men: for the husband ſhall euen bee taken with the wife, and the aged with him that is full of dayes.

12 And their houſes with their lands, and wiues alſo ſhall bee turned vnto ſtrangers: for I will ſtretch out mine hand vpon the inhabitants of the land, ſayeth the Lord.

13 For from the leaſt of them euen vnto the greateſt of them, euery one is giuen vnto couetouſnes, and from the prophet euen vnto the prieſt, they all deale falſely.

14 They haue healed alſo the hurt of the daughter of my people with ſweete words, ſaying, Peace, peace, when there is no peace.

15 Were they aſhamed when they had committed abomination? nay, they were not aſhamed, no neither could they haue any ſhame: therefore they ſhall fall among the ‡ ſlaine: when I ſhall viſit them, they ſhalbe caſt downe, ſaith the Lord.

16 Thus ſayeth the Lord, Stand in the wayes, and behold, and aſke for the [o] old way which is the good way, and walke therein, and ye ſhall find reſt for your ſoules: but they ſaid, We will not walke therein.

17 Alſo I ſet [p] watchmen ouer you, which ſaid, Take heed to the ſound of the trumpet: but they ſaid, We will not take heed.

18 Heare therefore, yee [q] Gentiles, and thou congregation know, what is among them.

19 Heare, O earth, behold, I will cauſe a plague to come vpon this people, euen the fruit of their owne imaginations: becauſe they haue not taken heed vnto my words, nor to my Law, but caſt it off.

20 To what purpoſe bringeſt thou mee [r] incenſe from Sheba, and ſweete Calamus from a farre countrey? your burnt offerings are not pleaſant, nor your ſacrifices ſweete vnto me.

21 Therefore thus ſaith the Lord, Behold, I will lay ſtumbling blocks before this people, and the fathers and the ſonnes together ſhall fall vpon them: the neighbour and his friend ſhall periſh.

22 Thus ſaith the Lord, Behold, a people commeth from the [s] North countrey, and a great nation ſhall ariſe from the ſides of the earth.

23 With bowe and ſhield ſhall they bee weaponed: they are cruell, and will haue no compaſſion: their voice roareth like the ſea, and they ride vpon horſes well appointed, like men of warre againſt thee, O daughter Zion.

24 Wee haue heard their fame, and our hands [t] ware feeble: ſorow is come vpon vs, as the ſorow of a woman in trauaile.

25 Goe not forth into the field, nor walke by the way: for the ſword of the enemie and feare is on euery ſide.

26 O daughter of my people, gird thee with ſackcloth, and wallow thy ſelfe in the aſhes: make lamentation and bitter mourning as for thine onely ſonne: for the deſtroyer ſhall ſuddenly come vpon vs.

27 I haue [u] ſet thee for a defence and fortreſſe among my people, that thou mayeſt know and try their wayes.

28 They are all rebellious traitors, walking craftily: they are braſſe, and yron: they all are deſtroyers.

29 The [x] bellowes are burnt: the lead is conſumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

30 They ſhall call them reprobate ſiluer, becauſe the Lord hath reiected them.

CHAP. VII.

2 Ieremiah is commaunded to ſhew vnto the people the word of God, which truſteth in the outward ſeruice of the temple. 13 The euils that ſhall come to the Iewes for the deſpiſing of their Prophets. 21 Sacrifices doeth not the Lord chiefly require of the Iewes, but that they ſhould obey his word.

THe wordes that came to Ieremiah from the Lord, ſaying,

2 Stand in the gates of the Lords houſe and crie this word there, and ſay, Heare the word of the Lord, all ye of Iudah, that enter in at theſe gates to worſhip the Lord.

3 Thus ſaith the Lord of hoſts, the God of Iſrael, [y] Amend your wayes and your workes, and I will let you dwell in this place.

4 Truſt

d I haue intreated her gently, and giuen her abundance of all things.

e She ſhall be ſo deſtroyed, that the ſheepe may be fed in her.

f He ſpeaketh this in the perſon of the Babylonians, which complaine that the time faileth them before they haue brought their enterpriſes to paſſe.

g He ſheweth the cauſe why it ſhould be deſtroyed, and how it commeth of themſelues.

h He warneth them to amend by his corrections, and to turne to him by repentance.

i He exhorteth the Babylonians to be diligent to ſearch out al and to leaue none.

k They delight to heare vaine things, and to ſhut vp their eares to true doctrine.

l As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. 5. 14. ſo he kindleth it now when he ſeeth that all remedies are paſt.

m None ſhalbe ſpared.

n When the people beganne to feare Gods iudgments, the falſe prophets comforted them by flatterings, ſhewing that God would ſend peace and not warre.

‡ *Ebr. them that fall.*

o Wherein the Patriarks and Prophets walked, directed by the word of God: ſignifying that there is no true way, but that which God preſcribeth.

p Prophets which ſhould warne you of the dangers which were at hand.

q God taketh all the world to witneſſe, and the inſenſible creatures, of the ingratitude of the Iewes.

r Reade Iſa. 1. 11. and Amos 5 21.

s From Babylon by Dan, which was North from Ieruſalem.

t For feare of the enemie: he ſpeaketh this in the perſon of the Iewes.

u Meaning Ieremiah, whom God had appointed to try out the godly from the wicked, as a founder doeth the pure mettal from the droſſe.

x All the paine and labour that hath bene taken with them, is loſt.

y *Chap. 26. 13.*

4 Trust not in [a] lying words, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amende and redresse your wayes and your workes: if you execute iudgement betweene a man and his neighbour,

6 And oppresse not the stranger, the fatherlesse and the widowe, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then [b] will I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.

8 Behold, you trust in lying words, that cannot profit.

9 Will you steale, murder, and commit adulterie, and sweare falsely, and burne incense vnto Baal, and walk after other gods whom ye know not,

10 And come and stand before me in this house, whereupon my Name is called, and say, We are delivered, though we haue done all these abominations?

11 Is this House become [c] a denne of theeues, whereupon my Name is called before your eyes? Beholde, euen I see it, saith the Lord.

12 But goe yee nowe vnto my place which was in Shilo, [d] where I set my Name at the beginning, and behold what I did to it for the wickednesse of my people Israel.

13 Therefore now because ye haue done all these works, saith the Lord (and I [e] rose vp early and spake vnto you: but when I spake, ye would not heare me, neither when I called, would [f] ye answere)

14 Therefore will I doe vnto this house, whereupon my Name is called, wherein also ye trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I will cast you out of my sight, as I haue cast out all your brethren, euen the whole seed of Ephraim.

16 Therefore thou shalt not [h] pray for this people, neither lift vp cry or prayer for them, neither intreate mee, for I will not heare thee.

17 Seest thou not what they doe in the cities of Judah and in the streetes of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to [i] the Queene of heauen, and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke mee to anger, saith the Lord, and not themselues to the confusion of their owne faces?

20 Therefore thus saith the Lord God, Behold, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruit of the ground, & it shall burne and not be quenched.

21 Thus saith the Lord of hosts the God of Israel, Put your burnt offrings vnto your sacrifices, and eate the flesh.

22 For [k] I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voyce, and I will be your God, and ye shalbe my people: and walke ye in all the wayes which I haue commanded you, that it may be well with you.

24 But they would not obey, nor encline their eare, but went after the counsels and the stubburnnesse of their wicked heart, and went backeward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto [l] this day, I haue euen sent vnto you all my seruants the Prophets, [m] rising vp early euery day, and sending them.

26 Yet would they not heare me, nor encline thine eare, but hardened their neck, and did worse then their fathers.

27 Therefore shalt thou speake all these words vnto them, but they [n] will not heare thee: thou shalt also cry vnto them, but they will not answere thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiueth discipline: truth is perished, and is cleane gone out of their mouth.

29 Cut off thine [o] haire, O Jerusalem, and cast it away, and take vp a complaint on the high places: for the Lord hath reiected and forsaken the generation of his [p] wrath.

30 For the children of Judah haue done euill in my sight, sayeth the Lorde: they haue set their abominations in the house, whereupon my Name is called, to pollute it.

31 And they haue built the high place of [q] Topheth, which is in the valley of Ben-hinnom to burne their sonnes, and their daughters in the fire, which I [r] commaunded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, saith the Lord, that it shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shall bury in Topheth, till there be no place.

33 And the carkeises of this people shall be meate for the foules of the heauen and for the beasts of the earth, and none shall fray them away.

34 * Then will I cause to cease from the cities of Judah and from the streetes of Jerusalem, the voyce of mirth and the voyce of gladnesse, the voyce of the bride-

groome

a Beleeue not false prophets, which say that for the Temple sake and the sacrifices there, the Lord will preserue you and so nourish you in your sin, and vaine confidence.

b God sheweth on what condition he made his promise to this Temple: that they should be an holy people vnto him, as he would bee a faithfull God to them.

c As theeues hid in holes and dennes, thinke themselues safe: so when you are in my Temple, you thinke to bee couered with the holines thereof, & that I cannot see your wickednesse, Mat. 21. 13.

d Because they depended so much on the Temple which was for his promise, that he would be present, and defend them where the Arke was: hee sendeth them to Gods iudgments against Shilo, where the Arke had remained about 300. yeres, and after was taken, the Priests slaine, and the people miserably discomfited, 1. Sam. 4. 11. chap. 26. 6.

e That is, I neuer ceased to warne you, as Isa. 65. 2. Prouerbes 1. 23.

f He sheweth what is the onely remedy to redresse our faults: to suffer God to leade vs into the way, and to obey his calling, Isa. 66. 4.

g I wil send you into captiuity as I haue done Ephraim, that is, the ten tribes. h To assure them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly can nothing auaile them, while they remaine in their obstinacy against God, and will not vse the meanes that he vseth to call them to repentance, Chap. 11. 14. and 14. 11. i That is, they sacrifice to the Sun, Moone, and starres, which they called the Queene of heauen, Chap. 44. 17. 2. king. 23. 5.

k Shewing that it was not his chiefe purpose and intent that they should offer sacrifices, but that they should regard, wherfore they were ordained: to wit, to be ioyned to the word, as seales & confirmations of remission of sins in Christ: for without the word they were vaine and vnprofitable.

l Which was about fourteene hundred yeeres.

m Reade vers. 13.

n Whereby he sheweth that the Pastours ought not to leaue their flocke in their obstinacie: for the Lord will vse the meanes of his seruants to make the wicked more faultie, and to proue his.

o In signe of mourning, as Iob 1. 20. micah 1. 16.

p Against whom he had iust occasion to powre out his wrath.

q Of Topheth reade 2. King 23. 10.

r But commanded the contrary, as Leuit. 18. 21. and 20. 3. deut. 18. 10.

Ezek. 26. 13.

groome and the voyce of the bride: for the land shall be desolate.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord moueth the people to amendment. 10 He reprehendeth the lying doctrine and the couetousnesse of the Prophets and Priests.

AT that time sayth the Lord, they shall bring out the bones of the kings of Iudah, and the bones of their Princes, and the bones of the Priests, & the bones of the Prophets, & the bones of the inhabitants of Ierusalem out of their [a] graues.

a The enemy for greedinesse of gaine shall rifle your graues, and lay you before those idoles, which in your life you worshipped, to see, if they can helpe you. d Because of the afflictions that they shall feele through Gods iudgements. ç Is there no hope that they will returne?

2 And they shall spread them before the Sunne and the Moone, and all the hoste of heauen, whom they haue loued, and whom they haue serued, & whom they haue followed and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, but shalbe as dounge vpon the earth.

3 And death shalbe desired [b] rather then life, of all the residue that remaineth of this wicked family, which remaine in al the places where I haue scattered them, sayth the Lord of hostes.

4 Thou shalt say vnto them also, Thus saith the Lord, Shall they [c] fall & not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they haue stablished deceit, and would not returne.

d They are ful of hypocrisie, and euery one followeth his own fantasie without any consideration. e Hee accuseth them in that that they are more ignorãt of Gods iudgements, then these birds are of their appointed seasons, to discerne the cold and heate, as Isa. 1.3. f The Law doth not profit you, neither needed it to haue bene writtẽ for ought that you haue learned by it. g They that seeme wise may be ashamed of their ignorance: for all wisedome consisteth in Gods word. *Isa.* 56.11. *chap.* 5.31. & 6.13. h Reade Chap. 6.14.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednesse, saying, What haue I done? euery [d] one turned to their race, as the horse rusheth into the battell.

7 Euen the storke in the aire knoweth her appointed times, and the Turtle, and the crane, and the swallow obserue the time of their comming, but my people knoweth not the [e] iudgement of the Lord.

8 How doe ye say, Wee are wise, and the Law [f] of the Lord is with vs? Loe, certainly in vaine made hee it, the pen of the Scribes is in vaine.

9 The [g] wise men are ashamed: they are afraid and taken: loe, they haue reiected the word of the Lord, and what wisedome is in them?

10 Therefore will I giue their wiues vnto others, and their fields to them that shall possesse them: * for euery one from the least euen to the greatest is giuen to couetousnes, and from the Prophet euen vnto the Priest, euery one dealeth falsely.

11 For they haue healed the hurt of the daughter of my people with swæte words, saying, [h] Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine, when I shall visit them, they shall bee cast downe, saith the Lord.

13 I will surely consume them, saith the Lord: there shalbe no grapes on the vine, nor figges on the fig tree, and the leafe shall fade, and the things that I haue giuen them shall depart from them.

14 Why doe wee stay? [i] assemble your selues, and let vs enter into the strong cities, and let vs bee quiet there: for the Lord our God hath put vs to silence, and giuen vs water with [k] gall to drinke, because we haue sinned against the Lord.

15 * Wee looked for peace, but no good came, and for a time of health, and beholde troubles.

16 The neying of his horses was heard from [l] Dan, the whole land trembled at the noyse of the neying of his strong horses: for they are come, and haue deuoured the land with all that is in it, the citie and those that dwell therein.

17 For behold, I wil [m] send serpents, and cockatrices among you, which will not bee charmed: and they shall sting you, saith the Lord.

18 I would haue [n] comforted my selfe against sorow, but mine heart is heauie in me.

19 Behold, the voyce of the crie of the daughter of my people for feare of them of a ferre countrey, Is not the Lord in Zion? is not her King in her? Why [o] haue they prouoked me to anger with their grauen images, and with the vanities of a strange god?

20 The [p] haruest is past, the summer is ended, and we are not holpen.

21 I am [q] sore vexed for the hurt of the daughter of my people: I am heauie, and astonishment hath taken me.

22 Is there no balme [r] at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recouered?

i He speaketh in the person of the people, who whe the enemy commeth, will runne about to hide themselues, and acknowledge that it is Gods hand. k That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement, Chap. 9.15 and 23.15. *Chap.* 14.19. l Reade cha. 4.15 m God threatneth to send the Babylonians among them, who shall vtterly destroy them in such sort, as by no meanes they shall escape. n Read cha. 4.19 o Thus the Lord speaketh. p The people wõder that they haue so longtime looked for succour in vaine.

q The Prophet speaketh this. r Meaning, that no mans helpe or meanes could saue them: for in Gilead was precious balme, Cha. 46.11. or els deriding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their soules, and dwelt at Gilead, Hose. 6.8.

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought wee only to reioyce. 26 The vncircumcision of the heart.

OH that mine head were full of [a] water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.

a The Prophet sheweth the great compassion that he had toward the people, seeing that hee could neuer sufficiently lament the destruction that he saw to hang ouer them. Which is a speciall note to discerne the true pastors from the hirelings: Reade Chap. 4.19.

2 Oh that I had in the wildernes a [b] cottage of wayfaring men, that I might leaue my people and goe from them: for they be all [c] adulterers and an assembly of rebels,

3 And they bend their tongues like their bowes for [d] lies: but they haue no courage for the trueth vpon the earth: for they proceede from euill to worse, and they haue not knowen me, saith the Lord,

4 Let euery one take heede of his neighbour, and trust you not in any [e] brother: for euery brother will vse deceit, and euery friend will deale deceitfully.

b He sheweth that this were more quietnesse, and greater safetie for him to dwell among the wilde beasts, then among this wicked people, saue that God hath enioyned him this charge. c Vtterly turned from God. d To belie and slander their neighbours. e Meaning, that all were corrupt, and none could finde an honest man.

5 And

Ionathan Sanderson his Booke 1729

5 And euery one will deceiue his friend, and wil not speake the troeth: for they [f] haue taught their tongues to speake lies, and take great paines to doe wickedly.

6 Thine habitation is in the mids of deceiuers: [g] because of their deceite that refuse to know me, saith the Lord.

7 Therfore thus saith the Lord of hosts, Behold, I will [h] melt them, and trie them: for what should I els doe for the daughter of my people?

8 Their tongue* is as an arrow shot out, and speaketh deceit; one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shal I not visit them for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

10 Upon the [i] mountaines wil I take vp a weeping and a lamentation, and vpon the faire places of the wildernesse a mourning, because they are burnt vp, so that none can passe through them: neither can men heare the voyce of the flocke: both the foule of the ayre, and beast are fled away, and gone.

11 And I wil make Ierusalem an heape, and a den of dragons, and I wil make the cities of Iudah waste, without an inhabitant.

12 Who is wise to [k] vnderstand this? and to whom the mouth of the Lord hath spoken euen he shall declare it. Why doeth the land perish, and is burnt vp like a wildernes, that none passeth thorow?

13 And the Lord saith, Because they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the stubburnnesse of their own heart, and after Baalims, which [l] their fathers taught them,

15 Therfore thus saith the Lord of hosts the God of Israel, Behold, I will feede this people with wormewood, and giue them waters of gall [m] to drinke:

16 I wil scatter them also among the heathen, whom neither they nor their fathers haue knowen, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hostes, Take heede, and call for the [n] mourning women, that they may come, and send for skilfull women, that they may come,

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye lids gush out water.

19 For a lamentable noise is heard out of Zion, How are we destroyed, and vtterly confounded, for we haue forsaken the land, and our dwellings [o] haue cast vs out.

20 Therfore heare the word of the Lord, O ye women, and let your eares regard the words of his mouth, and [p] teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our [q] windowes, and is entred into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus sayeth the Lord, The carkeises of men shall lie euen as the dung vpon the field, and as the handfull after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the [r] wise man glorie in his wisedome, nor the strong man glorie in his strength: neither the rich man glorie in his riches.

24 But let him that glorieth, glorie in this, that he vnderstandeth and knoweth me: for I am the Lord which [s] shew mercy, iudgement, and righteousnesse in the earth: for in these things I delight, saith the Lord.

25 Behold, the dates come, saith the Lord, that I will visit all them which are [t] circumcised, with the vncircumcised:

26 Egypt, and Iudah, and Edom, & the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wildernes: for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

f They haue so practised deceit, that they cannot forsake it.

g They had rather forsake God then leaue their wicked trade.

h With the fire of affliction. *Psal. 28. 3. and 120. 4.

i Signifying, that all the places about Ierusalem should be destroyed.

k Meaning, that they are all without sense and vnderstanding, and that God hath taken his Spirit from them.

l He sheweth that the children cannot excuse themselues by their fathers: for both father and child, if they be wicked, shall perish.

m Reade Chap. 8. 14.

n Seeing you can not lament your own sins, call for those foolish women, whom of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorow.

o As though they were weary of vs because of our iniquities, Leuit. 18. 28. & 20. 22.

p He derideth the superstition of the women, which made an art of mourning, and taught to weepe with fained teares.

q Signifying, that there is no meanes to deliuer the wicked from Gods iudgments: but when they thinke to be most sure, and most farre off, then are they soonest taken.

r Forasmuch as none can saue himselfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioice in him, who onely can deliuer vs, 1. Cor. 1. 31. 2. Cor. 10. 17.

s These three points are necessary to know aright: his mercie, wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked: and his iustice, wherby he defendeth and maintaineth the faithfull.

t Meaning both Iewes and Gentiles, as in the next verse he sheweth the cause, reade Chap. 4. 4.

CHAP. X.

1 The constellations of the starres are not to be feared. 5 The weakenesse of idoles. 6 Of the power of God. 21 Their pastours are become brutish beasts.

HEare yee the word of the Lord that he speaketh vnto you, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and be not afraid for the [a] signes of heauen, though the heathen be afraid of such.

3 For the [b] customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe.

4 And another decketh it with [c] siluer, and with gold: they fasten it with nailes and hammers, that it fall not.

5 The idoles stand vp as the palme tree, but speake not: they are borne because they cannot goe: feare them not, for they cannot doe euil, neither can they doe good.

6 There is none like vnto thee, O Lord: [d] thou art great, and thy Name is great in power.

7 Who would not feare thee, O King of nations? for to thee appertaineth the dominion: for among all the wisemen of the Gentiles, and in all their kingdoms there is none like thee.

8 But altogether they dote, and are foolish: for the stocke is a [e] doctrine of vanity.

a God forbiddeth his people to giue credit or feare the constellations and coniunctions of starres & planets, which haue no power of themselues, but are gouerned by him, and their secret motions and influences are not knowen to man, & therfore there can be no certaine iudgement thereof, Deut. 18. 9.

b Meaning, not onely in the obseruation of the starres, but their lawes and ceremonies, whereby they confirme their idolatry, which is forbidden, Deut. 12. 30.

c The Prophets vse thus plainely and simply to set foorth the vile absurdity of the idolaters, that men might learne to be ashamed of that, whereunto their corrupt nature is most subiect, reade Isa 44. 12.

d He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein hee sheweth them not onely the euill that they ought to eschew, but the good which they ought to follow, Reuel. 15. 4.

e Because the people thought that to haue images, was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errours and ignorance of God: therefore hee calleth them the doctrine of vanitie, the worke of errours, Verse 15. and Hab. 2. 18. calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the lay people.

9 Siluer plates are brought from Tarshish, and gold [f] from Uphaz, for the worke of the workeman, and the hands of the founder: the blue silke, and the purple is their clothing: all these things are made by cunning men.

10 But the Lord is the God of trueth: he is the liuing God, and an euerlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods [g] that haue not made the heauens and the earth shall perish from the earth, and from vnder these heauens.)

12 He hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauen by his discretion.

13 He giueth by his voyce the multitude of waters in the heauen, and he causeth the clouds to ascend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the wind out of his treasures.

14 Euery man is a [h] beast by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but falshood, and there is no breath therein.

15 They are vanity, and the worke of errors: in the time of their visitation they shall perish.

16 The [i] portion of Iaakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hosts is his Name.

17 ¶ [k] Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Behold, at this time will I throw as with a sling the inhabitants of the land, and will trouble them, and they shall find it so.

19 Woe is me for my destruction, and my grieuous plague: but I thought, Yet it [l] is my sorrow, and I will beare it.

20 [m] My tabernacle is destroyed, and all my coards are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtaines.

21 For the Pastours [n] are become beasts and haue not sought the Lord: therfore haue they none vnderstanding: and all the flockes of their pastures are scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the [o] North countrey to make the cities of Iudah desolate, and a den of dragons.

23 O Lord, I know, that the [p] way of man is not in himselfe, neither is it in man to walke and to direct his steps.

24 O Lord correct mee, but with [q] iudgement, not in thine anger, lest thou bring me to nothing.

25 Powre out [r] thy wrath vpon the heathen that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob, and deuoured him and consumed him, and haue made his habitation desolate.

f Whereas they found the best gold, shewing that they thought nothing too deare for their idols: some reade Ophir, as 1. King. 9. 28.

g This declareth that all that hath bin in this chapter spoken of idols, was to arme the Iewes when they should be in Caldea among the idolaters, and now with one sentence he instructeth them both how to protest their own religion against idolaters, and how to answere them to their shame which should exhort them to idolatry, and therefore he writeth this sentence in the Caldeans tongue for a memotiall, whereas all the rest of his writing is Ebrew.

h The more that man thinketh to do any thing wel by his own wisedome, and not as God instructeth him, the more doth he proue himselfe to be a vile beast.

i By these words portion & rod, he signifieth their inheritance: meaning, that God should be all sufficient for them, and that their felicity consisted in him alone, & therefore they ought to renounce all other helpes and succours, as of idoles, &c. Deut. 32. 9. Psal. 16. 5.

k The Prophet willeth the Iewes to prepare themselues to this captiuity, shewing that it was now at hand, that they should feele the things wherof he had told them.

l It is my iust plague, and therfore I wil take it patiently: whereby he teacheth the people how to behaue themselues toward God.

m He sheweth how Ierusalem shall lament.

n The gouernours and ministers.

o Reade Chap. 4. 15.

p He speaketh this, because that Nebuchad-nezzar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to goe against Ierusalem, Ezek. 21. 21. therefore the Prophet saith, that this was the Lords direction.

q Considering that God had reuealed vnto him the certitude of their captiuitie, Chap. 7. 16. he onely prayeth, that he would punish them with mercy, which Isaiah calleth in measure, Chap. 27. 8. measuring his rods by their infirmitie, 1. Cor. 10. 13. for here by iudgement is meant not onely the punishment, but also the mercifull moderation of the same, as Chap. 30. 11.

r Forasmuch as God cannot onely be knowen and glorified by his mercy, that hee vseth toward his Church, but also by his iustice in punishing his enemies, hee prayeth that his glory may fully appeare both in the one and the other, Psal. 79. 6.

CHAP. XI.

3 A curse of them that obey not the word of Gods couenant. 10 The people of Iudah following the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

THe word that came to Ieremiah from the Lord, saying,

2 Heare yee the words of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus sayeth the Lord God of Israel, [a] Cursed bee the man that obeyeth not the words of this couenant,

4 Which I commaunded vnto your fathers, when I brought them out of the land of Egypt, from the yron fornace, saying, Obey my voyce, and doe according to all these things, which I command you: so shall ye be my people, and I will be your God,

5 That I may confirme the oath that I haue sworne vnto your fathers, to giue them a land which floweth with milke and hony, as appeareth this day. Then answered [b] I, and said, So be it, O Lord.

6 Then the Lord said vnto mee, Cry all these words in the cities of Iudah, and in the streets of Ierusalem, saying, Heare ye the words of this couenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, [c] rising early and protesting, saying, Obey my voyce.

8 Neuertheless they would not obey, nor encline their eare: but euery one walked in the stubburnnes of his wicked [d] heart: therfore I will bring vpon them all the [e] words of this couenant, which I commanded them to doe, but they did it not.

9 And the Lord said vnto me, A [f] conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel, and the house of Iudah haue broken my couenant which I made with their fathers.

a He calleth the Iewes to the consideration of Gods mercies, who freely chose them, made a couenant of eternal felicitie with them, & how he euer performed it on his behalfe, & how they euer shewed themselues rebellious & ingrate toward him, and brake it on their part, and so are subiect to the curse of the Law. Deu. 29. 16.

b Thus he speaketh in the person of the people which agreed to the couenant.

c Reade Chap. 7. 13.

d According to his own fantasie, and not as my word appointed him.

e Meaning, the menaces & curses contained in the law, Leu. 26. 14. Deu. 28. 16.

f That is, a generall consent to rebel against me.

11 Therefore thus saith the Lord, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they cry vnto me, g I will not heare them.

12 Then shal the cities of Iudah, and the inhabitants of Ierusalem goe, and cry vnto the gods vnto whom they offer incense, but they shall not be able to helpe them in time of their trouble.

13 h For according to the number of thy cities were they gods, O Iudah, & according to the number of the streetes of Ierusalem haue ye set vp altars of confusion, euen altars to burne incense vnto Baal.

14 Therfore thou shalt not pray for i this people, neither lift vp a cry or prayer for them: for when they cry vnto mee in their trouble, I will not heare them.

15 What should my k beloued cary in mine house, seeing they haue committed abomination with many? and the holy flesh l goeth away from thee: yet when thou doest euil, thou reioycest.

16 The Lord called thy name, A greene oliue tree, fayre and of goodly fruite: but with m noyse and great tumult hee hath set fire vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee for the wickednesse of the house of Israel, and of the house of Iudah, which they haue done against themselues to prouoke me to anger in offering incense vnto Baal.

18 And the Lord hath taught me, and I know it, euen then thou shewedst me n their practises.

19 But I was like a lambe, or bullocke, that is brought to the slaughter, and I knew not that they had deuised thus against mee, saying, Let vs o destroy the tree with the fruit thereof, and cut him out of the land of the liuing, that his name may be no more in memory.

20 But, O Lord of hostes, that iudgest righteously, and triest the reines & the heart, let me see thy p vengeance on them: for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of the men of q Anathoth, (that seeke thy life, and say, r Prophesie not in the Name of the Lord, that thou die not by our hands.)

22 Thus therefore saith the Lord of hosts, Behold, I will visit them: the yong men shal die by the sword: their sonnes & their daughters shall die by famine.

23 And none of them shal remaine: for I will bring a plague vpon the men of Anathoth, euen the yeere of their visitation.

g Because they will not pray with true faith and repentance but for the smart and griefe which they feele, Prou. 1.28.

h Reade Chap. 2.28.

i Reade Chap. 7. 16, and 14.11.

k My people of Israel, whom I haue hitherto so greatly loued.

l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, & so reioyced in their wickednes.

m Of the Babylonians and Caldeans.

n Which went about priuily to conspire my death.

o Let vs destroy the Prophet and his doctrine. Some reade, Let vs corrupt his meat with wood, meaning poyson,

p Thus he spake not for hatred, but being moued with the spirit of God, he desireth the aduancement of Gods glory & the verifying of his word which is by the destruction of his enemies.

q To wit, both the priests & the rest of the people: for this town was the Priests, & they dwelt in it, reade Cha. 1, 1

r Not that they could not abide to heare God named: (for herein they would shew themselues most holy) but because they could not abide to be sharpely reproued, and therefore desired to be flattered, Isa. 30.10. and to be maintained in their pleasures, Micha. 2.11. and not to heare vice condemned, Amos. 7.12.

CHAP. XII.

1 The Prophet marueileth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lord. 10 He speaketh against pastors and preachers that seduce the people. 14 The Lord threatneth destruction vnto the nations that troubled Iudah.

O Lord, if I dispute with thee, thou art a righteous: yet let me talke with thee of thy iudgements: wherefore doth the way of the wicked b prosper? why are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken root: they grow, & bring foorth fruit: thou art neere in their mouth, and far from their c reines.

3 But thou, Lord, knowest me: thou hast seene mee, and tryed my heart toward thee: pull them out like sheepe for the slaughter, and d prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbes of euery field wither, for the wickednes of them that dwell therein? the beasts are consumed & the birdes, because they sayd, e He will not see our last end.

5 If thou hast run with the f footemen, and they haue wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Iorden?

6 For euen thy brethren, and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cried out altogether vpon thee, but beleeue them not, though they speake faire to thee.

7 I haue forsaken g mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the hands of her enemies.

8 Mine heritage is vnto me as a h lion in the forrest: it crieth out against me, therefore haue I hated it.

9 Shall mine heritage be vnto mee as a bird i of diuers colours? are not the birds about her, saying, Come, assemble all the beasts of the field, come to eat her?

10 Many pastors haue destroied my k vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wildernes.

11 They haue layd it waste, and it being waste, mourneth vnto mee: and the whole land lyeth waste, because no man setteth

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his acts.

b This question hath bene alway a great tentation to the godly, to see the wicked enemies of God in prosperitie, & his deare children in aduersitie, as Iob 21.7. psal. 37.1. and 73.3. Hab. 1.3.

c They professe God in mouth, but deny him in heart, which is here meant by the reines, Isa. 29. 13. mat. 15.8.

d The Ebrew word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperity, that afterward they should the more feele his heauie iudgement when they lacke their riches, which were a signe of his mercy.

e Abusing Gods lenity and his promises, they flattered themselues as though God would euer be merciful, and not vtterly destroy them: therefore they hardened themselues in sin, till at length the beasts and insensible creatures felt the punishment of their stubburne rebellion against God. f Some thinke that God reproued Ieremiah, in that that he would reason with him, saying, that if he were not able to match with men, that he were far vnable to dispute with God. Others by the footmen meane them of Anathoth, and by the horsemen them of Ierusalem, which should trouble the Prophet worse then his owne countreymen did. g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labour to put him to silence. h Euer ramping and raging against me and my Prophets. i In stead of bearing my liuery and wearing only my colours, they haue change and diuersity of colours of their idols and superstitions: therfore their enemies, as thicke as the foules of the ayre, shall come about them to destroy them. k He prophesith of the destruction of Ierusalem by the captaines of Nebuchad-nezzar, whom he calleth pastors.

his

l Because no man regardeth my word, or the plagues that I haue sent vpon the land.

12 The destroyers are come vpon all the high places in the wildernes: for the sword of the Lord shal deuoure from the one end of the land, euen to the other end of the land no flesh shall haue peace.

13 m They haue sowen wheat, and reaped thornes: they were n sicke, and had no profit: and they were ashamed of your o fruites, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine euill p neighbours, ẏ touch the inheritance, which I haue caused my people Israel to inherit, Behold, I wil plucke them out of their land, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I q wil returne, and haue compassion on them, and wil bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the r wayes of my people, to sweare by my Name (s The Lord liueth, as they taught my people to sweare by Baal) then shall they be built t in the mids of my people.

17 But if they will not obey, then will I vtterly plucke vp, and destroy that nation, saith the Lord.

m To wit, the Prophets.
n They lamented the sinnes of the people.
o For in stead of amendment, you grew worse and worse as Gods plagues testified.
p Meaning, the wicked enemies of his Church, which blasphemed his name, and whom he would punish after that he hath deliuered his people.
q After that I haue punished the Gentiles, I will haue mercie vpon them.
r The true doctrine and maner to serue God.
s Reade Chap. 4.2.
t They shalbe of the number of the faithfull, and haue place in my Church.

CHAP. XIII.

1 *The destruction of the Iewes is prefigured.* 11 *Why Israel was receiued to be the people of God, and why they were forsaken.* 15 *Hee exhorteth them to repentance.*

THus saieth the Lord vnto me, Goe, and buy thee a linnen girdle, and put it vpon thy loynes, and put is not in water.

2 So I bought the girdle according to the commaundement of the Lord, and put it vpon my loynes.

3 And the word of the Lord came vnto me the second time, saying,

4 Take the girdle that thou hast bought which is vpon thy loynes, and arise, goe toward a Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes the Lord sayd vnto me, Arise, go toward Perath and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, & behold, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came vnto me, saying,

9 Thus saith the Lord, After this maner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my word, & walke after the stubburnesse of their owne heart, and walke after other gods to serue them, & to worship them: therefore they shalbe as this girdle, which is profitable to nothing.

a Because this riuer Perath or Euphrates was farre from Ierusalem, it is euident that this was a vision, whereby was signified that the Iewes should passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be rotton, although they were ioyned to the Lord before as a girdle about a man.

11 For as the girdle cleaueth to the loynes of a man, so haue I tyed to mee the whole house of Israel, and the whole house of Iudah, sayeth the Lord, that they might be my people: that they might haue a name and praise, and glory, but they would not heare.

12 Therefore thou shalt say vnto them this word, Thus saith the Lord God of Israel, Euery b bottle shalbe filled wt wine, and they shall say vnto thee, Doe we not know, that euery bottle shall be filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, euen the Kings that sit vpon the throne of Dauid, & the Priestes and the Prophets, and al the inhabitants of Ierusalem with drunkennes.

14 And I will dash c them one against another, euen the fathers and the sonnes together, saith the Lord, I will not spare, I wil not pity nor haue compassion, but destroy them.

15 Heare and giue eare, be not proud: for the Lord hath spoken it.

16 Giue glory to the Lord your God, before he bring d darkenesse, and or euer your feete stumble in the darke mountaines, and while ye looke for e light, hee turne it into the shadow of death, and make it as darkenesse.

17 But if ye will not heare this, my soule shal f weepe in secret for your pride, and mine eye shall weepe and droppe downe teares, because the Lords flocke is caried away captiue.

18 Say vnto the g King & to the Quene, Humble your selues, sit downe: for the crowne of your glory shal come downe from your heads.

19 The cities of h the South shalbe shut vp, and no man shall open them: all Iudah shalbe caried away captiue: it shal be wholly caried away captiue.

20 Lift vp your eyes, and behold them that come from the North: where is the i flocke that was giuen thee, euen the beautifull flocke?

21 What wilt thou say, when he shall visite thee? (for thou hast k taught them to bee captaines and as chiefe ouer thee) shall not sorrowe take thee as a woman in trauaile?

22 And if thou say in thine heart, Wherefore come these things vpon me? for the multitude of thine iniquities are thy skirts l discouered, and thine heeles made bare.

23 Can the blacke Moore change his skin? or the leopard his spots? then may ye also do good, that are accustomed to doe euil.

24 Therefore will I scatter them, as the stubble that is taken away with the South wind.

25 This is thy portion, and the part of thy measures from mee, saith the Lord, because thou hast forgotten me, and trusted in lies.

26 Therefore haue I also discouered thy skirts vpon thy face, m that thy shame may appeare.

27 I haue seene thine adulteries, and thy n neyings

b Euery one of you shalbe filled with spirituall drunkennesse and be without all knowledge to seeke how to helpe your selues.
c It shalbe as easie for me to destroy the greatest & the strongest, as it is for a man to breake earthen bottles.
d That is, affliction and misery by the Babylonians, Isa. 8.22.
e Meaning, for helpe and support of the Egyptians.
f You shal surely be led away captiue, and I according to mine affection toward you, shall weepe and lament for your stubburnesse.
g For Iehoiachin and his mother rendred themselues by Ieremiahs counsell to the king of Babylon, 2. King. 24.12.
h That is, of Iudah, which lieth Southward from Babylon.
i He asketh the king where his people is become.
k By seeking to strangers for helpe thou hast made them skilfull to fight against thee.
l Thy cloke of hypocrisie shalbe pulled off, and thy shame seene.
m As thine iniquities haue bin manifest to all the world, so shal thy shame and punishment.

a He compareth idolaters to horses inflamed after mares.
o There is no place so hie nor low, whereas the

a neyings, the filthinesse of thy whoredome on the hilles in o the fieldes, and thine abominations. Woe vnto thee, O Ierusalem: wilt thou not be made cleane? when shall it once bee?

markes and signes of thine idolatrie appeare not.

CHAP. XIIII.

1 *Of the dearth that should come.* 7 *The prayer of the people asking mercie of the Lord.* 10 *The vnfaithfull people are not heard.* 12 *Of prayer, fasting, and of false Prophets that seduce the people.*

THe word of the Lord that came vnto Ieremiah, concerning the a || dearth.

a Which came for lack of raine, as verse 4.
|| Or, restraint.

2 Iudah hath mourned, and the gates thereof are desolate, they haue bin b brought to heauinesse vnto the ground, and the cry of Ierusalem goeth vp.

b The word signifieth to bee made black, and so is here taken for extreme sorrow.

3 And their nobles haue sent their inferiours to the water, who came to the wels, and found no water: they returned with their vessels emptie: they were ashamed and confounded, and c couered their heads.

c To wit, with ashes in taken of sorrow.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and couered their heads.

d Meaning, that the brute beasts for drought were compelled to forsake their young contrary to nature, and to goe seeke water which they could not find.

5 Yea, the hinde also calued in the fielde, & forsoke d it, because there was no grasse.

e Which are so void of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.

6 And the wilde asses did stand in the high places, and drawe in their winde like e dragons: their eyes did faile, because there was no grasse.

f Hee sheweth the onely way to remedie Gods plagues which is by vnfained confession of our sinnes, and returning to him by repentance.

7 f O Lord, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are many, we sinned against thee.

g That taketh no care for vs.

8 O the hope of Israel, the sauiour thereof in the time of trouble, why art thou as a g stranger in the land, as one that passeth by to tarie for a night?

h As one that hath strength to helpe, and yet is afraide to put to his hand.

9 Why art thou as a man astonied, and as a h strong man that cannot helpe? yet thou O Lord, art in the mids of vs, and thy name is called vpon vs: forsake vs not.

i Reade Chap. 7.16. & 11.14.

10 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not refrained their feete, therefore the Lord hath no delight in them: but hee will now remember their iniquity, and visit their sinnes.

k He pittieth the people, and accuseth the false prophets, which deceiued them, but the Lord answered that both the Prophets which deceiued, & the people which suffered themselues to be seduced, shall perish, Chap. 23.15, and 27.8, 9. and 29.8. *Chap.* 23.21. *and* 27.10, 15. *and* 29.9.

11 Then said the Lord vnto mee, i Thou shalt not pray to doe this people good.

12 When they fast, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine and by the pestilence.

13 Then answered I, Ah Lord God, behold, the k Prophets say vnto them, Ye shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophesie lies in my Name: * I haue not sent them, neither did I commaund them, neither spake I vnto them, but they prophesie vnto you a false vision, and diuination and vanitie, and deceitfulnesse of their owne heart.

15 Therefore thus saith the Lord, Concerning the Prophets that prophesie in my Name, whom I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those Prophets bee consumed.

16 And the people to whome these Prophets doe prophesie, shall bee cast out in the streets of Ierusalem, because of the famine, and the sword, and there shal be none to bury them, both they, and their wiues, and their sonnes, and their daughters: for I wil powre their wickednesse vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop downe l teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, and with a sore grieuous plague.

18 For if I goe into the field, beholde the slaine with the sword: and if I enter into the citie, beholde them that are sicke for hunger also: moreouer, the Prophet also & the Priest go a wandering m into a land that they know not.

19 Hast thou vtterly reiected n Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that we cannot be healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We o acknowledge, O Lord, our wickednesse, and the iniquitie of our Fathers, for we haue sinned against thee.

21 Doe not abhorre vs: for thy Names sake cast not downe the throne of thy glory: remember and breake not thy couenant with vs.

22 Are there any among the p vanities of the Gentiles, that can giue raine? or can the heauens giue showres? is it not thou, O Lord our God? therefore we will wait vpon thee: for thou hast made all these things.

1 The false Prophets promised peace and assurance, but Ieremiah calleth to teares and repentance for their afflictions which is at hand, as Chap. 9.1. Lam. 1.16. and 2.18.

m Both hie and low shalbe led captiues into Babylon.

n Though the Prophet knew that God had cast off the multitude which were hypocrites, and bastard children, yet he was assured that for his promise sake, he would haue still a Church, for the which, hee prayeth.

o He teacheth the Church a forme of prayer, to humble themselues to God by true repentance, which is the only meane to auoid this famine, which was the beginning of Gods plagues.

p Meaning, their idoles, reade Chap. 10.15.

CHAP. XV.

1 *The Lord would heare no prayer for the Iewes, but threatneth to destroy them with foure plagues.*

THen said the Lord vnto mee, a Though Moses and Samuel stood before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart.

a Meaning, that if there were any man liuing moued with so great zeale toward the people, as were these two, yet that he would not graunt this request, forasmuch as he had determined the contrary, Ezek. 14.14. *Zach* 11.9.

2 And if they say vnto thee, Whither shal we depart? then tell them, Thus saith the Lord, * Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, saith the Lord, the sword to slay, and the b dogges to teare in pieces, and the fowles of the heauen, and the beastes of the earth to deuoure, and to destroy.

b The dogges, birds and beasts should deuoure them that were slaine.

4 I wil c scatter them also in all kingdoms

c The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

of the earth, [d] because of Manasseh the sonne of Hezekiah King of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pitty vpon thee, O Ierusalem? or who shall be sory for thee? or who shall go to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, and gone backeward: therefore wil I stretch out mine hand against thee, & destroy thee: for I am [e] weary with repenting.

7 And I wil scatter them with the fanne [f] in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

8 Their widowes [g] are increased by me aboue the sand of the sea: I haue brought vpon them, & against the ‖assembly of the young men a destroyer at noone day: I haue caused him to fall vpon them, and the city suddenly, and ‖ speedily.

9 She that hath borne [h] seuen, hath been made weake, her heart hath failed: the sunne hath failed [i] her, whiles it was day: she hath been confounded, & ashamed, and the residue of them will I deliuer vnto the sword before their enemies, saith the Lord.

10 ¶ [k] Woe is mee, my mother, that thou hast borne me, a contentious man, & a man that striueth with the whole earth: I haue neither [l] lent on vsury, nor men haue lent vnto me on vsury, yet euery one doth curse me.

11 The Lord said, [m] Surely thy remnant shall haue wealth: surely I will cause thine enemy to entreat thee in the time of trouble, and in the time of affliction.

12 Shall the [n] yron breake the yron, and the brasse that commeth from the North?

13 Thy substance and thy treasures will I giue to be spoyled without ‖ gaine, & that for all thy sinnes, euen in all thy borders.

14 And I wil make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shal burne you.

15 O Lord, thou knowest, remember me, and visite me, and reuenge me of my [o] persecuters: take mee not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

16 Thy wordes were found by me, and I did [p] eate them, and thy word was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon mee, O Lord God of hostes.

17 I sate not in the assembly of the mockers, neither did I reioyce, but sate alone [q] because of thy plague: for thou hast filled me with indignation.

18 Why is mine heauinesse continuall? and my plague desperate and cannot be healed? why art thou vnto me [r] as a lyar, and as waters that faile?

19 Therefore thus saith the Lord, If thou [s] returne, then will I bring thee againe, and thou shalt stand before me, and if thou take away the [t] precious from the vile, thou shalt be [u] according to my word: let them returne [x] vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shall not [y] prenaile against thee: for I am with thee to saue thee, and to deliuer thee, saith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I wil redeeme thee out of the hand of the tyrants.

d Not that the people was punished for the Kings sinne onely, but for their owne sinnes also, because they consented to his wickednesse, 2. King. 21. 9.

e That is, I will not call backe my plagues, or spare thee any more.

f Meaning, the cities.

g Because I had slaine their husbands.

‖ Or, mother.

‖ Or, fearefully.

h She that had many lost all her children.

i She was destroyed in the mids of her prosperitie.

k These are the Prophets words, complaining of the obstinacie of the people, and that he was reserued to so wicked a time: wherin also he sheweth what is the condition of Gods ministers: to wit, to haue all the world against them, though they giue none occasion.

l Which is an occasion of contention and hatred.

m In this perplexitie the Lord comforted me, & said that my last dayes should be quiet: & by the enemy he meaneth here, Nebuzardan the captaine of Nebuchad-nezzar, who gaue Ieremiah the choise either to remaine in his countrey, or to go whither he would: or by the enemy hee meaneth the Iewes, which should afterward know Ieremiah fidelitie, & therfore fauour him.

n As for the people though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captiues. ‖ Or, ransome. o He speaketh not this for delire of reuengeance, but wishing that God would deliuer his Church of them whom hee knew to be hardened and incorrigible. p I receiue I them with as great ioy, as he that is affamished, eateth meat. q I had nothing to doe with the wicked contemners of the word, but lamented bitterly for thy plagues: shewing what the faithfull should doe when they see tokens of Gods anger.

r And hast not assisted me according to the promise wherein appeareth, that in the saints of God is imperfection of faith, which through impatiencie is oft times assailed, as Chap. 20. 7.

s If thou forget these carnal considerations, and faithfully execute thy charge.

t That is, seeke to win the good from the bad. u To wit, as my mouth hath pronounced, Chap. 15. 18. and as here followeth verse 20. x Conforme not thy selfe to their wickednesse, but let them follow thy godly example. y I will arme thee with an inuincible strength and constancie, so that all the powers of the world shall not ouercome thee.

CHAP. XVI.

2 The Lord forbidding Ieremiah to marry, sheweth him what should bee the afflictions vpon Iudah. 13 The captiuitie of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

THe word of the Lord came also vnto me, saying,

2 Thou shalt not take [a] thee a wife, nor haue sonnes nor daughters in this place.

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should but increase his sorow.

3 For thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, & concerning their Fathers that beget them in this land,

4 They shall die of deaths and diseases: they shall not be lamented, neither shall they be buried, but they shall be as dung vpon the earth, and they shall be consumed by the sword & by famine, and their carkeises shall be meate for the foules of the heauen, and for the beasts of the earth.

5 For thus sayth the Lord, [b] Enter not into the house of mourning, neither goe to lament, nor be moued for them: for I haue taken my peace from this people, sayeth the Lord, euen mercie and compassion.

b Signifying, that the affliction should be so great, that one should not haue leisure to comfort another.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, [c] nor cut themselues, nor make themselues bald for them.

c That is, should not rent their clothes in signe of mourning.

7 They shall not stretch out the hands for them in the mourning to comfort them for the dead, neither shall they giue them the [d] cup of consolation to drinke for their father or for their mother.

d For in these great extremities all consolation and comfort shall be in vaine.

8 Thou shalt not also goe into the house of feasting to sit with them to eate and to drinke.

9 For thus sayeth the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegroome and the voyce of the bride.

10 And when thou shalt shew this people all

all these words, and they shall say vnto thee, [a] Wherefore hath the Lord pronounced all this great plague against vs? or what is [c] our iniquitie? & what is our sinne that wee haue committed against the Lord our God?

11 Then shalt thou say vnto them, Because your Fathers haue forsaken mee, saith the Lord, and haue walked after other gods, and haue serued them and worshipped them, and haue forsaken me, and haue not kept my Law,

12 ([a] And yee haue done worse then your Fathers: for behold, you walke euery one after the stubburnnes of his wicked heart, and will not heare me.)

13 Therefore will I driue you out of this land into a land that yee know not, neither you nor your fathers, and there shal yee serue other gods day and night: for I will shewe you no grace.

14 [a] Behold therefore, saith the Lord, the dayes come, that it shall no more bee said, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,

15 But, The Lord liueth, that brought vp the children of Israel [i] from the land of the North, and from all the lands where he had scattered them, & I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out many [g] fishers, & they shal fish them, and after will I send out many hunters, and they shall hunt them from euery mountain, & from euery hill, and out of the caues of the rockes.

17 For mine eyes are vpon all their waies: they are not hid [i] from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my land, and haue filled mine inheritance with the [h] carions and their abominations.

19 O Lord, thou art my [i] force, and my strength and my refuge in the day of affliction: the Gentiles shall come vnto thee from the ends of the world, and shall say, Surely our Fathers haue inherited [k] lies, & vanity, wherein there was no profit.

20 Shal a man make gods vnto himselfe, and they are no gods?

21 Behold, therefore I will this once [l] teach them: I will shew them mine hand and my power, and they shall know that my Name is the Lord.

[a] Because the wicked are alwayes rebellious and dissemble their own sinnes, and murmure against Gods iudgements, as though he had no iust cause to punish them, he sheweth him what to answere.

Chap. 7. 26.

Chap. 23. 7.

[f] Signifying the benefit of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but hee hath here chiefly respect to the spirituall deliuerance vnder Christ.

[g] By the fishers and hunters are meant the Babylonians and Caldeans, who should destroy them in such sort, that if they escaped the one, the other should take them.

[h] That is, their sonnes and daughters, which they offered to Molech.

[i] He wondereth at the great mercie of God, in this deliuerance, which shall not onely extend to the Iewes, but also the Gentiles. fore it commeth onely of Gods mercie, that he performed his promise, and hath not vtterly cast vs off.

[l] They shall once againe feele my power, and mercie for their deliuerance, that they may learne to worship me.

CHAP. XVII.

1 The frowardnesse of the Iewes. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath commanded.

[a] The sin of Iudah is [a] written with a pen of yron, and with the point of a diamond, and grauen vpon the [b] table of their heart, and vpon the hornes of your [c] altars.

2 [d] They remember their altars as their children, with their grones by the greene trees vpon the high hils.

3 [e] O my mountaine in the field, I will giue thy substance, and all thy treasures to be spoiled, for the sin of thy high places through out all thy borders.

4 And thou shalt rest, [f] and in thee shalbe a rest from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land which thou knowest not: for yee haue kindled a fire in mine anger, which shal burne for euer.

5 ¶ Thus saith the Lord, [g] Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shal be like the heath in the wildernes, & shal not see when any good cometh, but shall inhabite the parched places in the wildernes, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

8 [h] For he shall bee as a tree that is planted by the water, which spreadeth out her rootes by the riuer, & shall not feele when the heate commeth, but her leafe shall be greene, and shall not care for the yeere of drought, neither shall cease from yelding fruit.

9 [i] The heart is deceitfull and wicked aboue all things, who can know it?

10 I the Lord search the heart, and try the reines, euen to giue euery man according to his wayes, and according to the fruit of his workes.

11 As the partrich gathereth the yoong, which she hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his end shall be a foole.

12 [k] A glorious throne [l] exalted from the beginning, is the place of our Sanctuary.

13 ¶ Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall bee written [m] in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale mee, O Lord, and I shall bee whole: [n] saue mee, and I shall bee saued: for thou art my praise.

15 Behold, [o] they say vnto mee, Where is the word of the Lord? let it come now.

[a] The remembrance of their contempt of God cannot passe, albeit for a time hee deferre the punishment, for it shall be manifest to men and Angels.

[b] Instead of the law of God, they haue written idolatry and all abominations in their heart.

[c] Your sinnes appeare in all the altars that you haue erected to idoles.

[d] Some reade, So that their children remember their altars, that is follow their fathers wickednesse.

[e] Zion that was my mountaine, shall now be left as a waste field.

[f] Because thou wouldest not giue the land rest at such times, dayes, and yeeres, as I appointed, thou shalt hereafter be caried away, and it shall rest for lacke of labourers.

[g] The Iewes were giuen to worldly policies, and thought to make themselues strong by the friendship of the Egyptians, Isa. 31. 3. and strangers, and in the meane season did not depend on God, and therefore hee denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortall, Isa. 2. 22. chap. 48. 6, 7.

[h] Read Psalme 1. 3.

[i] Because the wicked haue euer some excuse to defend their doings, he sheweth, that their owne lewde imaginations deceiue them, and bring them to these inconueniencies: but God will examine their deeds by the malice of their hearts, 1. Sam. 16. 7. 1. Chro. 28. 9. Psal. 7. 10. Chap. 11. 20. and 20. 12. Reuel 2. 23.

[k] As the partrich by calling gathereth others, which forsake her, when they see that shee is not their damme: so the couetous man is forsaken of his riches, because hee commeth by them falsly.

[l] Shewing, that the godly ought to glory in nothing but in God, who doeth exalt his, and hath left a signe of his fauour in his Temple.

[m] Their names shall not be registred in the booke of life.

[n] He desireth God to preserue him that he fall not into tentation, considering the great contempt of Gods word, and the multitude that fell from God.

[o] The wicked say that my prophesie shall not come to passe, because thou deferrest the time of thy vengeance.

p I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, & that I speake not of any worldly affection.

q Howsoeuer the wicked deale rigorously with me, yet let me finde comfort in thee.

r Reade Chap. 11. 20.

s Whereas thy doctrine may be best vnderstood both of high and low.

t By naming the Sabbath day, he comprehendeth the thing that is therby signified: for if they transgressed in the ceremonie, they must needes be culpable of the rest, reade Exod. 20.8. and by the breaking of this one commandement, he maketh them transgressors of the whole Law, forasmuch as the first and second Table are conteined herein. *Chap.* 22.4.

16 But r I haue not thrust in my selfe for a pastour after thee, neither haue I desired the day of miserie, thou knowest: that which came out of my lips, was right before thee.

17 Be not terrible vnto mee, thou art mine hope in the day of aduersitie.

18 Let them be confounded that persecute me, but let not me bee confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Go and stand in the s gate of the children of the people, whereby the kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the word of the Lord, yee kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, take heede to your soules, and beare no burden in the t Sabbath day, nor bring it in by the gates of Ierusalem.

22 Neither carie forth burdens out of your houses in the Sabbath day, neither doe yee any worke. but sanctifie the Sabbath, as I commanded your Fathers.

23 But they obeyed not, neither enclined their eares, but made their neckes stiffe, and would not heare, nor receiue correction.

24 Neuertheless, if ye will heare me, saith the Lord, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that yee doe no worke therein,

25 Then shal the Kings and the Princes enter in at the gates of this citie, and shal sit vpon the throne of Dauid, and shall ride vpon charets, and vpon horses, both they and their Princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, & from the land of Beniamin, and from the plaine, and from the mountaines, and from the South, which shal bring burnt offerings and sacrifices, and meate offerings, and incense, & shall bring sacrifice of praise into the house of the Lord.

27 But if yee will not heare me to sanctifie the Sabbath day, and not to beare a burden, nor to goe through the gates of Ierusalem in the Sabbath day, then wil I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word. 18 The conspiracie of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

THe word which came to Ieremiah from the Lord, saying,

2 Arise and goe downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, and behold, hee wrought a worke on the wheeles.

4 And the vessell that hee made of a clay, was broken in the hand of the potter: so hee returned and made it another vessell, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

6 O house of Israel, cannot I doe with you as this potter, saith the Lord? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation or against a kingdom to plucke it vp, and to rowte it out, and to destroy it.

8 But if this nation, against whome I haue pronounced, turne from their wickednesse, I wil b repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it doe euill in my sight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said c desperately, Surely, we will walke after our owne imaginations, and doe euery man after the stubburnnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things? the virgin of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, which commeth from the rocke of the field? or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people haue forgotten me, and haue burnt incense to vanitie, & their prophets haue caused them to stumble in their wayes from the e ancient wayes, to walke in the paths and way that is not troden,

16 To make their land desolate, and a perpetuall derision, so that euery one that passeth thereby, shall be astonished and wagge his head,

17 I wil scatter them with an Eastwind before the enemie: I will shew them the backe, and f not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuise against Ieremiah: for the Lawe g shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite

a As the potter hath power ouer the clay to make what pot he wil, or to breake them when he hath made them: so haue I power ouer you to doe with you as seemeth good to mee, Isa. 45.9. wisd. 15.7. rom. 9.20, 21.

b When the Scripture attributeth repentance vnto God, it is not that he doth contrary to that which he hath ordeined in his secret counsell: but when he threatneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning, (which euer conteineth a condition in it) taketh no place: and this the Scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellion and to their owne lesse will.

d As no man that hath thirst, refuseth fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers, and leaue God, which was present with them.

e That is, the way of trueth, which God had taught by his Law, reade Chap. 6.16.

f I will shew mine anger, and not my fauour toward them.

g This argument the wicked haue euer vsed against the seruants of God, the Church cannot erre: wee are the Church, and therefore whosoeuer speaketh against vs, ought to die. 1. King. 22. 24. chapter 7.4. and 20.2. malac. 2.4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is knowen by the graces of the holy Ghost.

him

h Let vs slander him, and accuse him: for we shal be beleeued.

him with the h tongue, and let vs not giue heede to any of his words.

19 Hearken vnto me, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them, and to turne away thy wrath from them.

i Seeing the obstinate malice of the aduersaries, which grew dayly more & more, the Prophet being mouued with Gods Spirit, without any carnall affection prayeth for their destruction, because hee knew that it should tend to Gods glory, and profit of his Church.

21 Therefore i deliuer vp their children to famine, and let them droppe away by the force of the sword, and let their wiues be robbed of their children, and be widowes: and let their husbands be put to death, and let their yong men bee slaine by the sword in the battell.

22 Let the crie bee heard from their houses, when thou shalt bring an host suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feete.

23 Yet Lord thou knowest al their counsell against me tendeth to death: forgiue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

He propheseith the destruction of Ierusalem for the contempt and despising of the word of God.

THus sayd the Lord, Goe, and buy an earthen bottell of a potter, & take of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entry of the ‖ East gate: and thou shalt preach there the words, that I shall tell thee,

‖ Or, gate of the Sunne.

3 And shalt say, Heare yee the word of the Lord, O a Kings of Iudah, and inhabitants of Ierusalem. Thus sayeth the Lord of hostes, the God of Israel, Behold, I will bring a plague vpon this place, the which whosoeuer heareth, his eares shall b tingle.

a By kings here and in other places are meant counsellers, and gouernors of the people: which he called the ancients, verse 1.

b Reade of this phrase, 1. Sam. 3. 11,

4 Because they haue forsaken mee, and prophaned this place, and haue burnt incense in it vnto other gods, whom neither they nor their fathers haue known, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the high places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I c commanded not, nor spake it, neither came it into my minde.)

c Whereby is declared, that whatsoeuer is not commanded by Gods word touching his seruice, is against his worde.

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more bee called d Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

d Reade Chap. 7. 31. & 2. king. 23. 10. Isa. 30. 33

7 And I will bring the counsel of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their karkeises will I giue to be meat for the foules of the heauen, and to the beasts of the field.

8 * And I will make this citie desolate, and an hissing, so that euery one that passeth thereby, shall be astonished and hisse because of all the plagues thereof.

Chap. 18. 16. and 49. 13. & 50. 13.

9 * And I will feede them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherewith their enemies, that seeke their liues shall hold them strait.

Deut. 28. 53. Iament. 4. 10.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus sayth the Lord of hosts, Euen so will I breake this people and this city, as one breaketh a e potters vessell, that cannot bee made whole againe, and they shall bury them in Topheth, till there be no place to bury.

e This visible signe was to confirme them touching the assurance of this plague which the Lord threatned by his Prophet.

12 Thus will I do vnto this place, saith the Lord, and the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the kings of Iudah, shall be defiled as the place of Topheth, because of all the f houses vpon whose rowfes they haue burnt incense vnto all the host of heauen, and haue powred out drinke offerings vnto other gods.

f He noteth the great rage of the idolaters, which left no place free from their abominations, insomuch as they polluted their owne houses therewith, as we see yet among the Papists.

14 Then came Ieremiah from Topheth, where the Lord had sent him to propheste, and he stood in the court of the Lords house, and sayd to all the people,

15 Thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon this citie, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my words.

g Read Deut. 22. 8.

CHAP. XX.

Ieremiah is smitten and cast into prison for preaching of the word of God. 3 He propheseth the captiuitie of Babylon. 7 He complaineth that hee is a mocking stocke for the word of God 9 Hee is compelled by the spirit to preach the word.

WHen Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah propesied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the a stockes that were in the high gate of Beniamin which was by the house of the Lord.

a Thus we see that the thing which neither the king, nor the princes, nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 18. 18.

3 And on the morning, Pashur brought Ieremiah out of the stockes. Then sayd Ieremiah vnto him, The Lord hath not called thy name Pashur, but ‖ Magor missabib.

‖ Or, feare round about.

4 For thus sayth the Lord, Behold, I will make thee to bee a terror to thy selfe, and to all thy friendes, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the king of Babel, and he shall cary them captiue into Babel, and shall slay them with the sword.

5 Moreouer, I will deliuer all the substance of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and cary them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt bee buried there, thou and all thy b friends, to whom thou hast propheseid lies.

b Which haue suffered themselues to be abused by thy false propheseis.

c Herein appeareth the impatiencie which oftentimes ouercommeth the seruants of God when they see not their labours to profit, & also feele their owne weaknesse, reade Chap. 15.18.

d Thou diddest thrust me forth to this worke against my will.

e Heetheweth that he did his office in that he reprooued the people of their vices, and threatned them with Gods iudgements: but because hee was derided and persecuted for this, he was discouraged and thought to haue ceased to preach, saue that Gods spirit did force him thereunto.

f Thus the enemies conferred together to know what they had heard him say, that they might accuse him therof, reade Isa. 29.21.

g Here he sheweth how his faith did striue against tentation, and sought to the Lord for strength.

7 O Lord, thou hast deceiued me, and I am [c] deceiued: thou art stronger then I, and hast [d] preuailed: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cried out of wrong, and proclaimed [e] desolation: therefore the word of the Lord was made a reproch vnto mee, and in derision dayly.

9 Then I said, I will not make mention of him, nor speake any more in his Name, But his word was in mine heart as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feare on euery side. [f] Declare, sayd they, and wee will declare it: all my familiars watched for my halting, saying, It may bee that hee is deceiued: so wee shall preuaile against him, and wee shall execute our vengeance vpon him.

11 [g] But the Lord is with me like a mightie giant: therefore my persecuters shall bee ouerthrowen, and shall not preuaile, and shal bee greatly confounded: for they haue done vnwisely, and their euerlasting shame shall neuer be forgotten.

12 * But, O Lord of hosts, that tricst the righteous, and seest the reines and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the hand of the wicked.

14 ¶ [h] Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, bee blessed.

15 Cursed be the man that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man bee as the [i] cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the morning, and the shouting at noonetide.

17 Because hee hath not slaine mee, euen from the wombe, or that my mother might haue beene my graue, or her wombe a perpetuall [k] conception.

18 How is it, that I came forth of the wombe, to see labour and sorrow, that my dayes should be consumed with shame?

1. Sam. 26.7. 1. chr. 28.9. psal. 7.9 chap 11.20. & 17.10.. h How the children of God are ouercome in this battell of the flesh and the spirit, and into what inconueniences they fall till God raise them vp againe, read Iob 3.1. & chap. 15.10. i Alluding to the destruction of Sodom and Gomorrah, Gen. 19.25. k Meaning, that the fruit thereof might neuer come to profite.

CHAP. XXI.

He propheseth that Zedekiah shall bee taken, and the citie burned.

a Not that the King was touched with repentance of his sinnes and so sought to God as did Hezekiah when he sent to Isaiah, 2. King 19.1. Isa. 37.2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9.28,

THe word which came vnto Ieremiah from the Lord, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 [a] Enquire, I pray thee, of the Lord for vs (for Nebuchad-nezzar king of Babel maketh warre against vs) if so bee that the Lord will deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then sayd Ieremiah, thus shall you say to Zedekiah,

4 Thus sayeth the Lord God of Israel, Behold, I will [b] turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I wil assemble them into the middes of this citie.

b To wit, from your enemies to destroy your selues.

5 And I my selfe will fight against you with an outstretched hand, & with a mighty arme, euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And after this, sayth the Lord, I will deliuer Zedekiah the King of Iudah, and his seruants, and the people, and such as are left in this citie, from the pestileace, from the sword and from the famine, into the hand of Nebuchad nezzar King of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and hee shall smite them with the edge of the sword: he shal not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus sayth the Lord, Behold, I set before you the [c] way of life, and the way of [d] death.

c By yeelding your selues to Nebuchad nezzar.

d By resisting him. *Chap. 38.2.*

9 *He that abideth in this city, shal die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a [e] praye.

e As a thing recouered from extreme danger, Chap. 37.2. and 29.18 and 45.5.

10 For I haue set my face against this citie, for euill, and not for good, sayth the Lord: it shall be giuen into the hand of the King of Babel, and hee shall burne it with fire.

Chap. 22.3.

11 ¶ And say vnto the house of the king of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, thus saith the Lord, * Execute iudgement [f] in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath goe out like fire, and burne, that none can quench it, because of the wickednesse of your workes.

f Be diligent to doe iustice.

13 Behold, I come against thee, [g] O inhabitant of the valley, & rocke of the plaine, sayth the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

g Meaning, Ierusalem, which was builded part on the hill, and part in the valley, & was compassed about with mountains,

14 But I will visit you according to the fruit of your workes, sayth the Lord, and I will kindle a fire [h] in the forrest thereof, and it shall deuoure round about.

h That is, in the houses thereof, which stood as thicke as trees in the forrest.

CHAP. XXII.

2 He exhorteth the king to iudgement and righteousnesse. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is propheseid.

THus sayth the Lord, Goe downe to the house of the king of Iudah, and speake there this thing,

2 And say, Heare the word of the Lord,

O King of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus sayth the Lord, * Execute yee iudgement and [a] righteousnesse, and deliuer the oppressed from the hand of the oppressor, and vexe not the stranger, the fatherlesse, nor the widow: doe no violence, nor shed innocent blood in this place.

4 For if yee doe this thing, then shall the Kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon charets, and vpon horses, both hee and his seruants and his people.

5 But if ye will not heare these words, I [b] sweare by my selfe, saith the Lord, that this House shalbe waste.

6 For thus hath the Lord spoken vpon the Kings house of Iudah, Thou art [c] Gilead vnto mee, and the head of Lebanon, yet surely I will make thee a wildernesse, and as cities not inhabited.

7 And I wil [d] prepare destroyers against thee, euery one with his weapons, and they shall cut downe thy choice [e] cedar trees, and cast them in the fire.

8 [f] And many nations shall passe by this citie, and they shall say euery man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answere, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods, and serued them.

10 ¶ Weepe not for the dead, and be not moued for them, but weepe for him [g] that goeth out: for hee shall returne no more, nor see his native countrey.

11 For thus sayth the Lord, as touching [h] Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, Hee shall not returne thither,

12 But hee shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 ¶ Wo vnto him that buildeth his house by [i] vnrighteousnes, and his chambers without equitie: he vseth his neighbour without wages, and giueth him not for his worke.

14 He saith, I will build me a wide house and large chambers: so he wil make himselfe large windowes, and sieling with cedar, and paint them with vermilion.

15 Shalt thou reigne, because thou closest thy selfe in cedar? did not thy [k] father eate and drinke and prosper, when he executed iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but onely for thy couetousnes, and for to shed innocent blood, and for oppression, and for destruction, euen to doe this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah King of Iudah, They shall [l] not lament him, saying, Ah, my brother, or Ah, sister: neither shall they mourne for him, saying, Ah, lord, or Ah, his glory.

19 He shall be buried as an asse is [m] buried, euen drawen and cast foorth without the gates of Ierusalem.

20 ¶ Goe vp to [n] Lebanon, and cry: shout in [o] Bashan, and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperity: but thou saydest, I wil not heare, this hath bene thy manner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall feede all thy pastors, [p] and thy louers shall goe into captiuity: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the [q] cedars, how beautifull shalt thou bee when sorowes come vpon thee, as the sorow of a woman in trauell?

24 As I liue, saith the Lord, though [r] Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchad-rezzar King of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee into an other countrey where ye were not borne, and there shall ye die.

27 But to the land, whereunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken idole? or as a vessel, wherein is no pleasure? wherefore are they caried away, he and his seede, and cast out into a land that they know not?

29 O [s] earth, earth, earth, heare the word of the Lord.

30 Thus sayeth the Lord, Write this [t] man destitute of children, a man that shall not prosper in his dayes: for there shalbe no man of his seede that shal prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

Chap. 21. 12.
a This was his ordinary maner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fourty yeeres.
Chap. 17. 25.
b Shewing that there is none greater then he is, Heb. 6. 13. and that he will most certainely performe his othe.
c He compareth Ierusalem to Gilead, which was beyond Iorden, and the beautie of Iudea to Lebanon.
d The Ebrew word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose, such as he prepareth to execute his worke, Isa. 13. 3. chap. 6. 4. and 12. 3.
e Thy buildings made of Cedar trees.
f As they ỽonder at a thing which they thought would neuer haue come to passe, Deut. 29. 24. 1. Kin. 9. 8
g Signifying, that they should lose their King: for Iehoiachin went forth to meete Nebuchad-nezzar, and yeelded himselfe, and was caried into Babylon, 2. King. 24. 12.
h Whom some thinke to be Iehoiachin, & that Iosiah was his grandfather: but as seemeth, this was Iehoiakim, as verse 18.
i By bribes and extortion.
k Meaning Iosiah, who was not giuen to ambition, and superfluitie, but was content with mediocritie, and did onely delight in setting forth gods glory, and to doe iustice to all.
l For euery one shal haue enough to lament for himselfe.
m Not honourably among his fathers, but as carions are cast in a hole, because their stink should not infect, reade 2. King 24. 9. Ioseph. Antiq. 10. 8. writeth that the enemie slew him in the citie, and commanded him to be cast before the walles vnburied, looke chap. 36. 30.
n To call to the Assyrians for helpe.
o For this was the way out of Iudea to Assyria: wherby is meant that all helpes should faile: for the Caldeans haue subdued both them and the Egyptians.
p Both thy gouernors and they that should helpe thee, shall vanish away as winde.
q Thou that art built of the faire Cedar trees of Lebanon.
r Who was called Iehoiachin, or Ieconiah, whom he calleth here Coniah, in contempt, who thought his kingdome could neuer depart from him, because hee came of the stocke of Dauid, and therefore for the promise sake could not be taken from his house: but he abused Gods promise, and therefore was iustly depriued of the kingdom.
s He sheweth that all posteritie shalbe witnesses of this iust plague, as though it were registred for perpetuall memorie.
t Not that he had no children (for after he begate Salathiel in the captiuitie, Matt. 1. 12.) but that none should reigne after him as King.

CHAP. XXIII.

1 *Against false pastours* 5 *A prophecie of the great Pastour Iesus Christ.*

WOe be vnto the [a] pastors that destroy and scatter the [b] sheepe of my pasture, saith the Lord.

2 Therefore thus sayth the Lord God of Israel vnto the pastours that [c] feede my people, Ye haue scattered my flocke, and driuen them away, and haue not visited them: behold, I will visite vpon you the euill of your inuentions, saith the Lord.

a Meaning, the princes, gouernours, and false prophets, as Ezek 34. 2.
b For the which I haue a speciall care, and haue prepared good pasture for them.
c Whose charge is to feede the flocke, but they eate the fruit thereof, Ezekiel 34. 3.

people, Ye haue ſcattered my flocke, & thruſt them out, and haue not viſited them: behold, I will viſite you for the wickednesse of your works, ſaith the Lord.

3 And I wil gather the [d] remnant of my ſheepe out of all countreyes, whither I had driuen them, and will bring them againe to their folds, and they ſhal grow and increaſe.

4 And I will ſet vp ſhepheards ouer them, which ſhall feede them, and they ſhall dread no more nor be afraid, neither ſhal any of them be lacking, ſaith the Lord.

5 Behold, the daies come, ſaith the Lord, that I will raiſe vnto Dauid a righteous [e] branch, and a King ſhall reigne, and proſper, and ſhall execute iudgement and iuſtice in the earth.

6 In his dayes Iudah ſhall be ſaued, and *Iſrael ſhall dwell ſafely, and this is the Name whereby they ſhall call him, *The Lord our righteouſneſſe.

7 Therefore behold, the dayes come, ſaith the Lord, that they ſhall no more ſay, The [f] Lord liueth, which brought vp the children of Iſrael out of the land of Egypt,

8 But, The Lord liueth, which brought vp and led the ſeed of the houſe of Iſrael out of the North countrey, & from all countreyes where I had ſcattered them, and they ſhall dwell in their owne land.

9 Mine heart breaketh within mee, becauſe of the [g] prophets, all my bones ſhake, I am like a drunken man (and like a man whom wine hath ouercome) for the preſence of the Lord, and for his holy words.

10 For the land is full of adulterers, and becauſe of othes the land mourneth, the pleaſant places of the wilderneſſe are dried vp, and their [h] courſe is euill, and their force is not right.

11 For both the Prophet & the prieſt ‖ doe wickedly: and their wickednesse haue I found in mine [i] houſe, ſaith the Lord.

12 Wherefore their way ſhalbe vnto them as ſlippery wayes in the darknes: they ſhalbe driuen forth and fall therein: for I wil bring a plague vpon them, euen the yeere of their viſitation, ſaith the Lord.

13 And I haue ſeene folliſhnes in the prophets of Samaria, that prophecied in Baal, and cauſed my people Iſrael to erre.

14 I haue ſeene alſo in the Prophets of Ieruſalem [k] filthineſſe: they commit adultery and walke in lies: they ſtrengthen alſo the handes of the wicked that none can returne from his wickednesse: they are all vnto [l] me as Sodom, & the inhabitants thereof as Gomorah.

15 Therefore thus ſaith the Lord of hoſts concerning the Prophets, Behold, I will feede them with [m] wormewood, and make them drinke the water of gall: for from the Prophets of Ieruſalem is ‖ wickednes gone forth into all the land.

16 Thus ſaith the Lord of hoſtes, Heare not the words of the prophets that prophecie vnto you and teach you vanity: they ſpeake the viſion of their owne [n] heart, and not out of the mouth of the Lord.

17 They ſay ſtill vnto them that deſpiſe me, The Lord hath ſaid, Ye [o] ſhal haue peace, and they ſay vnto euery one that walketh after the ſtubburnneſſe of his owne heart, No euill ſhall come vpon you.

18 For [p] who hath ſtood in the counſel of the Lord, that hee hath perceiued and heard his word? Who hath marked his word and heard it?

19 Behold, the tempeſt of the Lord goeth forth in his wrath, and a violent whirlewind ſhal fall downe vpon the head of the wicked.

20 The anger of the Lord ſhal not returne vntill he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes ye [q] ſhall vnderſtand it plainely.

21 *I haue not ſent theſe Prophets, ſaith the Lord, yet they ran: I haue not ſpoken to them, and yet they prophecied.

22 But if they had ſtood in my counſell, and [r] had declared my wordes to my people, then they ſhould haue turned them from their euill way, and from the wickednesse of their inuentions.

23 Am I a God at hand, ſayth the Lord, and not a God [s] farre off?

24 Can any hide himſelfe in ſecret places, that I ſhall not ſee him, ſaith the Lord? Doe not I fill heauen and earth, ſaith the Lord?

25 I haue heard what the prophets ſaid, that prophecie lies in my Name, ſaying, I [t] haue dreamed, I haue dreamed.

26 How long? ‡Do the prophets delight to prophecie lies, euen prophecying the deceit of their owne heart?

27 Thinke they to cauſe my [u] people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The Prophet that hath a dreame, let him [x] tell a dreame, & he that hath my word, let him ſpeake my word faithfully: [y] what is the chaffe to the wheate, ſaith the Lord?

29 Is not my word euen like a fire, ſaith the Lord? and like an hammer that breaketh the ſtone?

30 Therefore behold, I will come againſt the prophets, ſaith the Lord, that [z] ſteale my word euery one from his neighbour.

31 Behold, I will come againſt the prophets, ſayth the Lord, which haue ſweete tongues, and ſay, [a] He ſaith.

32 Behold, I will come againſt them that prophecie falſe dreames, ſaith the Lord, and doe tell them, and cauſe my people to erre by their lies and by their flatteries, and I ſent them not, nor commaunded them: therefore they bring no profit vnto this people, ſayth the Lord.

33 And when this people, or the prophet, or a Prieſt ſhall aſke thee, ſaying, What is the [b] burden of the Lord? thou ſhalt then ſay

d Thus the Prophets euer vſe to mixe the promiſes with threatnings, leſt the godly ſhould be too much beaten downe & therefore he ſheweth how God will gather his Church after this diſperſion.

e This prophecie is of the reſtitution of the Church in the time of Ieſus Chriſt, who is the true branch, reade Iſa. 11.1. and 45.8 chap 33. 15. dan. 9. 24. *Deut.* 33.28. *Chap.* 33.15.

f Reade Chap. 16.14.

g Meaning, the falſe prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade Chap. 14.13.

‡*Ebr. paſſed ouer, or troubled.*

h They runne headlong to wickednes, and ſeeke vaine helpe.

‖*Or, are hypocrites.*

i My Temple is full of their idolatry and ſuperſtitions.

k They which ſhould haue profited by my rods againſt Samaria, are become worſe then they.

l Though to the world they ſeeme holy fathers, yet I deteſt them as I did theſe abominable cities.

m Reade Chap. 8.14.

‖*Or, hypocriſie.*

n Which they haue inuented of their owne braine.

o Reade Chap. 6.14. and 8.11.

p Thus they did deride Ieremiah as though the word of God were not reuealed vnto him: ſo alſo ſpake Zidkijah to Michaiah, 1.Kin. 22.24.

q Both that God hath ſent me, and that my words ſhall be true. *Chap.* 14.31. *and* 27.15. *and* 29.8,9.

r He ſheweth the difference betweene the true Prophets and the falſe, betweene the hireling and the true miniſter.

s Doe not I ſee your falſhood, howſoeuer you cloake it, and whereſoeuer you commit it?

t I haue a prophecie reuealed vnto mee, as Numb. 12.6.

‡ *Ebr. is it in the heart of the prophets?*

u Hee ſheweth that Satan raiſeth vp falſe prophets to bring the people from God.

x Let the falſe prophet declare that it is his own fantaſie, and not ſlander my word as though it were a cloake to couer his lies.

y Meaning, that it is not ſufficient for Gods miniſters to abſtaine from lies, and to ſpeake the word of God: but that there be iudgement in alleadging it, and that it may appeare to bee applyed to the ſame purpoſe that it was ſpoken, Ezek. 3.17. 1.Cor. 1.13. and 4.2. 2 Tim 2.15. 1.Pet. 4.10,11.

z Which ſet foorth in my Name that which I haue not commanded. a To wit, the Lord. b The Prophets called their threatnings, Gods burden, which the ſinners were not able to ſuſtaine, therefore the wicked in deriding the word, would aske of the Prophets, What was the burden? As though they would ſay, You ſeeke nothing elſe but to lay burdens on our ſhoulders: and thus they reiected the word of God as a grieuous burden.

say vnto them, What burden? I will euen forsake you, saith the Lord.

34 And the prophet, or the priest, or the people that shall say, The c burden of the Lord, I will euen visit euery such one, and his house.

35 Thus shal ye say euery one to his neighbour, and euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall yee mention no more: for euery mans d word shall be his burden: for yee haue peruerted the wordes of the liuing God, the Lord of hosts our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lord, Because ye say this word, The burden of the Lord, and I haue sent vnto you, saying, Ye shal not say, The burden of the Lord,

39 Therefore behold, I, euen I will vtterly ‖ forget you, and I will forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence,

40 And will bring *an euerlasting reproch vpon you, and a perpetual shame which shall neuer be forgotten.

c Because this worde was brought to contempt and derision, he wil teach them another maner of speach, and will cause this word Burden to cease, and teach them to aske with reuerence, What saith the Lord?

d The thing which they mocke and contemne, shal come vpon them.

‖ *Or, take you away.*

Chap.20.11.

CHAP. XXIIII.

1 *The vision of the basket of figs* 5 *signifieth that part of the people should be brought againe from captiuitie,* 8 *And that Zedekiah and the rest of the people should be caried away*

THe Lord shewed mee, and behold, two a baskets of figges were set before the Temple of the Lord, after that Nebuchadnezzar king of Babel had caried away captiue Ieconiah the sonne of Iehoiakim king of Judah, and the princes of Judah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figs that are first ripe: and the other basket had very naughtie figs, which could not be eaten, they were so euill.

3 Then said the Lord vnto mee, What seest thou Jeremiah? And I said, Figs: the good figs very good, and the naughty very naughty, which cannot bee eaten, they are so euill.

4 Againe, the word of the Lord came vnto me, saying,

5 Thus saith the Lord, the God of Israel, Like these good figs, so will I know them, that are caried away captiue of Judah, to be good, whom I haue sent out of this b place, into the land of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I will build them, and not destroy them, and I will plant them, and not roote them out.

7 And I will giue them an c heart to know me, that I am the Lord, and they shall be my * people, and I will be their God: for they shall returne vnto me with their whole heart.

8 *And as the naughtie figges which cannot bee eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the king of Judah and his princes, and the residue of Ierusalem that remaine in this land, and them that d dwell in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdomes of the earth, and for a reproch, and for a prouerbe, for a common talke, and for a curse in all places, where I shall cast them.

10 And I will send the sword, the famine and the pestilence among them, till they bee consumed out of the land that I gaue vnto them and to their fathers.

a The good figs signified them, that were gone into captiuity, & so saued their life, as chap. 21.8 and the naughtie figs them that remained, which were yet subiect to the sword, famine and pestilence.

b Whereby he approoueth the yeelding of Ieconiah and his company, because they obeied the Prophet, who exhorted them thereunto.

c Which declareth that man of himselfe can know nothing, til God giue the heart and vnderstanding. *Chap 31.33. hebr 8.10. Chap 29.17.*

d Which fled thither for succour.

CHAP XXV.

1 *He propheseith that they shall be in captiuity seuentie yeeres.* 12 *And that after the seuenty yeeres the Babylonians should be destroyed.* 15 *The destruction of all nations is propheseid.*

THe word that came to Jeremiah, concerning all the people of Judah in the a fourth yeere of Iehoiakim the sonne of Josiah king of Judah, that was in the first yere of Nebuchad-nezzar king of Babel:

2 The which Jeremiah the Prophet spake vnto all the people of Judah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yere of Josiah the sonne of Amon king of Judah, euen vnto b this day (that is the three and twentieth yeere) the word of the Lord hath come vnto me, and I haue spoken vnto you c rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early and sending them, but ye would not heare, nor encline your eares to obey.

5 They d said, Turne againe now euery one from his euill way, and from the wickednes of your inuentions, and ye shall dwel in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke mee not to anger with the works of your hands, and I will not punish you.

7 Neuertheless ye would not heare mee, saith the Lord, but haue prouoked me to anger with the works of your hands to your owne hurt.

8 Therefore thus saith the Lord of hosts, Because ye haue not heard my words,

9 Behold, I will send, and take to me all the e families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my f seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations g round about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 *Moreouer I will ‖ take from them the voyce of mirth, and the voyce of gladnesse,

a That is, at the third yeere accomplished, & in the beginning of the fourth, for though Nebuchad-nezzar began to reigne in the end of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan. 1.1.

b Which was the fift yeere and the ninth moneth of Iehoiakims reigne.

c That is, I haue spared no diligence or labour, Chap. 7.13.

d Hee sheweth that the Prophets wholly with one consent did labour to pull the people from those vices, which then reigned: to wit, from idolatry, and the vaine confidence of men: for vnder these two all other were conteined, 2. Kin. 17.13. chap. 18. 11. and 35.15. Ionah 3.8.

e The Caldeans, and all their power. f So the wicked and Satan himselfe are Gods seruants, because hee maketh them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory. g As the Philistims, Ammonites, Egyptians, and others. *Chap. 16.9.* ‖ *Or, destroy.*

nesse, the voyce of the bridegrome, and the voyce of the bride, the noyse of the [h] milstones, and the light of the candle.

11 And this whole land shall be desolate, and an astonishment, and these nations shall serue the king of Babel seuenty yeeres.

12 And when the [i] seuentie yeeres are accomplished, I will visite the [k] king of Babel and that nation, sayeth the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation,

13 And I will bring vpon that land all my words which I haue pronounced against it, euen all that is written in this booke, which Ieremiah hath prophesied against all nations.

14 For many nations and great Kings shall euen serue themselues of them: thus will I recompense them according to their deedes, and according to the workes of their owne hands.

15 For thus hath the Lord God of Israel spoken vnto me, [m] Take the cup of wine of this mine indignation at mine hand, and cause all the nations to whom I send thee, to drinke it.

16 And they shall drinke and be moued, and be mad, because of the sword that I will send among them.

17 Then tooke I the cup at the Lords hand, and made all people to drinke, vnto whom the Lord had sent me:

18 Euen Ierusalem, and the cities of Iudah, and the Kings thereof, and the Princes thereof, to make them desolate, an astonishment, an hissing, and a curse [n] as appeareth this day:

19 Pharaoh also king of Egypt, and his seruants, and his princes, and all his people:

20 And all sorts of people, [o] all the kings of the land [p] of Uz: and all the kings of the lande of the Philistims, and [p] Ashkelon, and Azzah, and Ekron: and the remnant of Ashdod:

21 [q] Edom, and Moab, and the Ammonites,

22 And all the kings of Tyrus, [o] all the kings of Zidon, and the kings of the [r] Iles, that are beyond the Sea,

23 And [s] Dedan, and Teman, and Buz, and all that dwell in the vttermost corners,

24 And all the kings of Arabia, and all the kings of Arabia that dwell in the [t] desert,

25 And all the kings of Zimri, and all the kings of ‖Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, and the king of [u] Sheshak shall drinke after them.

27 Therefore say thou vnto them, Thus saith the Lord of hostes, the God of Israel, Drinke and be drunken, and spew and fall and rise no more, because of the sword, which I will send among you.

28 ¶ But if they refuse to take the cup at thine hand to drinke, then tel them, Thus saith the Lord of hostes, Ye shall certainly drinke.

29 For loe, I begin to plague the [x] citie where my Name is called vpon, and should you goe free? Ye shal not goe quit: for I wil call for a sword vpon all the inhabitants of the earth, saith the Lord of hosts.

30 Therefore prophesie thou against them all these wordes, and say vnto them, * The Lord shall roare from aboue, and thrust out his voyce from his holy habitation: he shall roare vpon his habitation, and cry alond, as they that presse the grapes, against all the inhabitants of the earth.

31 The sound shall come to the ends of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, & he will giue them that are wicked, to the sword, saith the Lord.

32 ¶ Thus saith the Lord of hostes, Behold, a plague shall goe forth from nation to nation, and a * great whirlewinde shall bee raised vp from the coasts of the earth,

33 And the [y] slaine of the Lord shall be at that day from one end of the earth euen vnto the other end of the earth: they shall not bee mourned, neither gathered nor buried, but shalbe as the dung vpon the ground.

34 Howle, [z] ye shepheards, and cry, and wallow your selues in the ashes, ye principall of the flocke: for your dayes of slaughter are accomplished, and of your dispersion, and ye shall faile like [a] precious vessels.

35 And the [b] flight shall faile from the shepheards, and the escaping from the principall of the flocke.

36 A voyce of the cry of the shepheards, and an howling of the principal of the flocke shall bee heard: for the Lord hath destroyed their pasture.

37 And the ‡ best pastures are destroyed becaue of the wrath and indignation of the Lord.

38 He hath forsaken his couert, as the lyon: for their land is waste, because of the wrath of the oppressour, and because of the wrath of his indignation.

CHAP. XXVI.

2 Ieremiah mooueth the people to repentance. 7 He is taken of the false prophets and priestes, and brought to iudgement. 23 Vrijah the Prophet is killed of Iehoiakim contrary to the will of God.

IN the beginning of the reigne of Iehoiakim the sonne of Iosiah king of Iudah, came this word from the Lord, saying,

2 Thus saith the Lord, Stand in the [a] court of the Lords House, and speake vnto all the cities of Iudah which come to worship in the Lords House, all the words that I command thee to speake vnto them: keepe not [b] a word backe.

3 If so bee they will hearken, and turne euery

[h] Meaning, that bread and all things that should serue vnto their feasts, should be taken away.

[i] This reuelation was for the confirmation of his prophecie, because hee told them of the time that they should enter & remaine in captiuity, 2. Chron. 36. 22. ezra 1. 1. chap. 29. 10. daniel 9. 2.

[k] For seeing the iudgement began at his owne house, the enemies must needs be punished most grieuously, Ezek. 9. 6. 1. pet. 4. 17.

[l] That is, of the Babylonians, as Chap. 27. 7.

[m] Signifying the extreme afflictions that God had appointed for euery one, as Psal. 75. 8. Isa 51. 17. and this cup which the wicked drinke, is more bitter then that which he giueth to his children, for he measureth the one by mercy, and the other by iustice.

[n] For now it beginneth and shal so continue till it be accomplished.

[o] Reade Iob. 1. 1.

[p] Which were cities of the Philistims.

[q] Edom is here taken for the whole countrey, and Vz for a part thereof.

[r] As Grecia, Italy, & the rest of those countreys.

[s] These were people of Arabia, which came of Dedan the sonne of Abraham and Keturah.

[t] For there were two countreys so named, the one called plentifull, and the other barren, or desert.

‖ Or, Persia.

[u] That is, of Babylon, as Chap. 51. 41.

[x] That is, Ierusalem, reade verse 12.

* Ioel 3. 16. amos 1. 2.

* Chap. 30. 23.

[y] They which are slaine at the Lords appointment.

[z] Yee that are chiefe rulers and gouernours.

[a] Which are most easily broken.

[b] It shall not helpe them to seeke to flee.

‡ Ebr peactable.

[a] That is, in that place of y Temple whereunto the people resort out of all Iudah to sacrifice.

[b] To the intent that they should pretend no ignorance, as Acts 20. 27.

euery man from his euill way, that I may [c] repent me of the plague, which I haue determined to bring vpon them, because of the wickednesse of their workes.

4 And thou shalt say vnto them, Thus sayth the Lord, If yee will not heare me to walke in my lawes, which I haue set before you,

5 And to heare the words of my seruants the Prophets, whom I sent vnto you, both rising vp early, and sending them, and will not obey them,

6 Then will I make this House like [d] Shiloh, and will make this citie [e] a curse to all the nations of the earth.

7 So the Priests and the Prophets, and all the people heard Jeremiah speaking these words in the House of the Lord.

8 Now when Jeremiah had made an end of speaking all that the Lord had commaunded him to speake vnto all the people, then the Priests and the Prophets, and all the people tooke him, and sayd, Thou shalt die the death.

9 Why hast thou prophesied in the Name of the Lord, saying, This [f] house shall be like Shiloh, and this citie shall be desolate without an inhabitant? and all the people were gathered against Jeremiah in the House of the Lord.

10 And when the Princes of Judah heard of these things, they came vp from the kings house into the House of the Lord, and sate downe in the entry of the [g] new gate of the Lords house.

11 Then spake the Priests and the Prophets vnto the princes, and to all the people, saying, ‡ This man is worthy to die: for he hath prophesied against this citie, as ye haue heard with your eares.

12 Then spake Jeremiah vnto all the princes, and to all the people, saying, The Lord hath [h] sent me to prophesie against this House and against this citie all the things that yee haue heard.

13 Therefore now amend your wayes and your workes, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right.

15 But know yee for certaine, that if yee put mee to death, ye shall surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a trueth the Lord hath sent mee vnto you to speake all these words in your eares.

16 Then said the princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then arose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morashite * prophesied in the dayes of Hezekiah King of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hostes, Zion shall be plowed like a fielde, and Jerusalem shall bee an heape, and the mountaine of the [i] House shalbe as the high places of the forrest.

19 Did Hezekiah King of Judah and all Judah put him to death? did hee not feare the Lord, and prayed before the Lord, and the Lord repented him of the [k] plague, that hee had pronounced against them? thus might wee procure great euill against our soules.

20 And there was also a man that prophesied in the Name of the Lord, one Uriah the sonne of Shemaiah, of Kiriath-iarem, who prophesied against this citie, and against this land, according to all the words of Jeremiah.

21 Now when Jehoiakim the King with all his men of power, and all the Princes heard his wordes, the King sought to slay him. But when Uriah heard it, hee was afraid, and fled, and went into Egypt.

22 Then Jehoiakim the King [l] sent men into Egypt, euen Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Uriah out of Egypt, and brought him vnto Jehoiakim the king, who slew him with the sword, and [m] cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam [n] the sonne of Shaphan was with Jeremiah, that they should not giue him into the hand of the people to put him to death.

c Reade Chap. 18,8.

d Reade Chap. 7.12.

e So that when they would curse any, they shall say, God doe to thee as to Ierusalem.

f Because of Gods promise to the Temple, Psal. 132.14. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, and therfore thought it blasphemie to speake against it, Mat. 26.61. Acts 6.13. not considering that this was meant of the Church, where God will remaine for euer.

g So called because it was repaired by Ioatham, 2. King. 15.35.

‡ *Ebr. iudgement of death belongeth vnto this man.*

h He both sheweth the cause of his doings plainly, and also threatneth them that they should nothing availe, though they should put him to death, but heape greater vengeance vpon their heads.

Micah 1,1. and 3.12.

i That is, of the House of the Lord, to wit, Zion: and these examples the godly alleaged to deliuer Ieremiah out of the Priests hands, whose rage else would not haue bin satisfied, but by his death.

k So that the city was not destroyed, but by miracle was deliuered out of the hands of Sanecherib.

l Here is declared the furie of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the ende they preuaile nothing, but prouoke Gods iudgements so much the more.

m As in the first, Hezekias example is to bee followed, so in this other, Iehoiakims act is to be abhorred: for Gods plague did light on him, and his household n Which declareth that nothing could haue appeased their furie, if God had not mooued this noble man to stand valiantly in his defence.

CHAP. XXVII.

1 Ieremiah at the commandement of the Lord sindeth bonds to the king of Iudah, and to the other kings that were neere, whereby they are monished to be subiects to Nebuchad-nezzar. 9 He warneth the people and the kings and rulers, that they beleeue not false prophets.

IN the beginning of the reigne of [a] Iehoiakim the sonne of Iosiah king of Judah, came this word vnto Jeremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee [b] bonds and yokes, and put them vpon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers, which come to Jerusalem vnto Zedekiah the king of Judah.

4 And commaund them to say vnto their masters, Thus saith the Lord of hostes the God of Israel, Thus shall you say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the ground, by my

a As touching the disposition of these prophecies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, and contrariwise: which if the reader marke wel, it shal auoyd many doubts, and make the reading much more easie.

b By such signes the Prophets vsed sometime to confirme their prophecies, which notwithstanding they could not doe of themselues, but in as much as they had a reuelation for the same, Isa. 20. 2 and therefore the false prophets to get more credit, did vse also such visible signes, but they had no reuelation, 1. King. 22, 11.

great

great power, and by my outstretched arme, and haue giuen it vnto whom it pleased mee.

6 But now I haue giuen all these lands into the hand of Nabuchad-nezzar the King of Babel my c seruant, and the beasts of the field haue I also giuen him to serue him.

c Reade Chap. 25.9.

7 And all nations shall serue him, and his d sonne and his sonnes sonne, vntill the very time of his land come also: then many nations and great kings shall e serue themselues of him.

d Meaning, Euilmerodach, and his sonne Belshazar.

e They shall bring him, and his kingdome in subiection, as Chap. 25.14.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar King of Babel, and that will not put their necke vnder the yoke of the King of Babel, the same nation will I visite, sayth the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your enchanters, nor your sorcerers, which say vnto you thus, Ye shall not serue the king of Babel.

10 For they prophesie a lie vnto you to cause you to goe farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the King of Babel, and serue him, those will I let remaine still in their owne land, sayth the Lord, and they shall occupie it, and dwell therein.

12 ¶ I spake also to Zedekiah King of Iudah, according to all these words, saying, Put your neckes vnder the yoke of the King of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the words of the prophets, that speake vnto you, saying, Ye shall not serue the king of Babel: for they prophesie a lie vnto you.

Chap. 14.14. and 23.21. and 29.9.

15 For I haue not * sent them, sayth the Lord, yet they prophesie a lie in my Name, that I might cast you out, and that ye might perish, both you, and the Prophets that prophesie vnto you.

Chap. 28 3.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your Prophets that prophesie vnto you, saying, Behold * the vessels of the House of the Lord shall now shortly be f brought againe from Babel, for they prophesie a lie vnto you.

f Which were taken when Ieconiah was led captiue into Babel.

17 Heare them not, but serue the King of Babel, that ye may liue: wherefore should this citie be desolate?

11 But if they bee Prophets, and if the word of the Lord be with them, let them g intreate the Lord of hostes, that the vessels which are left in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem, goe not to Babel.

g For it was not onely the Prophets office to shew the word of God, but also to pray for the sinnes of the people, Gene. 20.7. Which these could not doe because they had no expresse word: for God had pronounced the contrary.

19 For thus saith the Lord of hostes, concerning the * pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

2. King. 25.13.

20 Which Nebuchad-nezzar king of Babel tooke not, when he caried away * captiue Ieconiah the sonne of Iehoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

2. King. 24.12, 15.

21 For thus sayth the Lord of hostes the God of Israel, concerning the vessels that remaine in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shall be vntill the day that I visit h them, sayth the Lord: then will I bring them vp, and restore them vnto this place.

h That is, for the space of seuenty yeeres, till I haue caused the Medes and Persians to ouercome the Caldeans.

CHAP. XXVIII.

1 *The false propheeie of Hananiah.* 12 *Ieremiah reproueth Hananiah, and propheseth.*

AND that same yeere, in the beginning of the a reigne of Zedekiah king of Iudah, in the b fourth yeere, and in the fift moneth, Hananiah the sonne of Azur the Prophet, which was of c Gibeon, spake to me in the house of the Lord, in the presence of the Priests, and of the people, and said,

a When Ieremiah beganne to beare these bōds and yokes.

b After that the land had rested, as Leuit. 25.2.

c This was a city in Beniamin, belonging to the sonnes of Aaron, Iosh. 21.17.

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the king of Babel.

3 ‡ Within two yeeres space I wil bring into this place all the vessels of the Lords house, that Nebuchad-nezzar king of Babel tooke away from this place, and caried them into Babel.

‡ *Ebr. two yeres of dayes.*

4 And I will bring againe to this place Ieconiah the sonne of Iehoiakim King of Iudah, with all them that were caried away captiue of Iudah, and went into Babel, saith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah said vnto the prophet d Hananiah in the presence of the Priestes, and in the presence of all the people that stood in the house of the Lord,

d Hee was so esteemed, though he was a false prophet.

6 Euen the Prophet Ieremiah said, So be it: the e Lord so doe, the Lord confirme the words which thou hast prophesied, to restore the vessels of the Lords house, and all that is caried captiue from Babel, into this place.

e That is, I would with the same for Gods honour, and wealth of my people, but he hath appointed the contrary.

7 But heare thou now the word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue beene before me and before thee in time past, f prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophecies. Albeit God maketh to come to passe sometime that which the false prophet speaketh, to try the faith of his, Deut. 13.3.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet bee knowen that the Lord hath truely sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs

necke,

necke, and g brake it.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the Lord, Euen ſo will I breake the yoke of Nebuchad-nezzar King of Babel, from the neck of all nations within the ſpace of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the word of the Lord came vnto Ieremiah the Prophet, (after that Hananiah the prophet had broken the yoke from the necke of the Prophet Ieremiah) ſaying,

13 Goe, and tell Hananiah, ſaying, Thus ſaith the Lord, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of yron.

14 For thus ſaith the Lord of hoſtes, the God of Iſrael, I haue put a h yoke of yron vpon the necke of all theſe nations, that they may ſerue Nebuchad-nezzar King of Babel: for they ſhall ſerue him, and I haue giuen him the i beaſtes of the field alſo.

15 Then ſaid the Prophet Ieremiah vnto the Prophet Hananiah, Heare now Hananiah, the Lord hath not ſent thee, but thou makeſt this people to truſt in a lie.

16 Therefore thus ſaith the Lord, Behold, I will caſt thee from off the earth: this yeere thou ſhalt die, becauſe thou haſt ſpoken rebelliouſly againſt the Lord.

17 So Hananiah the prophet k died the ſame yeere in the ſeuenth moneth.

6 Take you wiues, and beget ſonnes and daughters: and take wiues for your ſonnes, and giue your daughters to husbands, that they may beare ſonnes and daughters, that yee may bee increaſed there, and not diminiſhed.

7 And ſeeke the proſperitie of the citie, whither I haue cauſed you to bee caryed away captiues, and c pray vnto the Lord for it: for in the peace thereof ſhall you haue peace.

8 ¶ For thus ſaith the Lord of hoſtes, the God of Iſrael, Let not your prophets and your ſoothſayers that be among you, deceiue you, neither giue eare to your dreames, which you dreame.

9 For they propheſie you a lye in my Name: I haue not ſent them, ſaith the Lord.

10 But thus ſaith the Lord, That after ſeuentie yeeres be accompliſhed at Babel, I will viſit you, and performe my good promiſe toward you, and cauſe you to returne to this place.

11 For I know the thoughts that I haue thought towards you, ſaith the Lord, euen the thoughts of peace, and not of trouble, to giue you an end, and your hope.

12 Then ſhall yee cry vnto mee, and yee ſhall goe and pray vnto me, and I will heare you.

13 And yee ſhall ſeeke mee and finde mee, becauſe you ſhall ſeeke mee with all l your heart.

14 And I will be found of you, ſaith the Lord, and I will turne away your captiuity, and I will gather you from all the nations, and from all the places, whither I haue caſt you, ſaith the Lord, and will bring you againe vnto the place, whence I cauſed you to be caried away captiue.

15 ¶ Becauſe yee haue ſaid, The Lord hath raiſed vs vp s prophets in Babel,

16 Therefore thus ſaith the Lord of the king, that ſitteth vpon the throne of Dauid, and of all the people that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

17 Euen thus ſaith the Lord of hoſts, Behold, I will ſend vpon them the b ſword, the famine, and the peſtilence, and will make them like vile i figges, that cannot be eaten, they are ſo naughtie.

18 And I will perſecute them with the ſword, with the famine, and with the peſtilence: and I will make them a terrour to all kingdomes of the earth, and k a curſe, and aſtoniſhment and an hiſſing, and a reproch among all the nations whither I haue caſt them.

19 Becauſe they haue not heard my words, ſaith the Lord, which I ſent vnto them by my ſeruants the Prophets, l riſing vp early, and ſending them, but yee would not heare, ſaith the Lord.

20 ¶ Heare yee therefore the word of the Lord, all ye of the captiuitie, whom I haue ſent from Ieruſalem to Babel.

g This declareth the impudencie of the wicked hirelings, which haue no zeale to the trueth, but are led with ambition to get fauour of men, and therefore cannot abide any that might diſcredit them, but burſt forth into rages, and contrary to their owne conſcience paſſe not what lies they report, or how wickedly they doe, ſo that they may maintaine their eſtimation.

h That is, a hard and cruell ſeruitude.

i Signifying, that all ſhould be his, as Dan. 2. 38.

k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifeſt that miracles cannot moue vs, neither the word it ſelfe, except God touch the heart.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babylon. 10 Hee propheſieth their returne after ſeuentie yeeres. 16 He propheſieth the deſtruction of the king and of the people that remaine in Ieruſalem. 21 He threatneth the prophets that ſeduce the people. 32 The death of Shemaiah is propheſied.

[Or, letter.

NOw theſe are the wordes of the || booke that Ieremiah the Prophet ſent from Ieruſalem vnto a the reſidue of the Elders which were caried away captiues, and to the Prieſts and to the Prophets, and to all the people whome Nebuchad-nezzar had caried away captiue from Ieruſalem to Babel,

a For ſome died in the way.

2 (After that Ieconiah the king, and the b Queene, and the Eunuches, the * Princes of Iudah, and of Ieruſalem, and the workemen and cunning men were departed from Ieruſalem)

b Meaning, Ieconiahs mother.

* Chap. 24. 1.

3 By the hand of Elaſah the ſonne of Shaphan, and Gemariah the ſonne of Hilkiah (whom Zedekiah King of Iudah c ſent vnto Babel to Nebuchad-nezzar king of Babel) ſaying,

c To entreat of ſome equall conditions.

4 Thus hath the Lord of hoſts the God of Iſrael ſpoken vnto all that are caryed away captiues, whom I haue d cauſed to bee caryed away captiues from Ieruſalem vnto Babel:

d To wit, the Lord, whoſe worke this was.

5 Build you houſes to dwell in, & plant you gardens, and eate the fruits of them.

e The Prophet ſpeaketh not this for the affection that he bare to the tyrant, but that they ſhould pray for the common reſt and quietneſſe, that their troubles might not be increaſed, and that they might with more patience and leſſe griefe waite for the time of their deliuerance which God had appointed moſt certaine: for elſe not onely the Iſraelieies, but all the world, yea, and the inſenſible creatures ſhould reioyce when theſe tyrants ſhould be deſtroyed, as Iſay. 14. 4.

f When your oppreſſion ſhall be great, and your afflictions cauſe you to repent your diſobedience, and alſo when the ſeuentie yeeres of your captiuitie ſhall be expired, 2. Chron. 36. 22. ezra 1. 1. chap. 25. 12. dan. 9. 2.

g As Ahab, Zedekiah, and Shemaiah.

h Whereby he aſſured them that there ſhall be no hope of returning before the time appointed.

i According to the compariſon,

k Reade Chap. 24. 1, 2. l Read Chap 7. 13. and 25. 3 and 26. 5.

21 Thus saith the Lord of hosts, the God of Israel, of Ahab the sonne of Kolaiah and of Zedekiah the sonne of Maaseiah, which prophesie lyes vnto you in my name, Behold, I will deliuer them into the hand of Nebuchad-nezzar king of Babel, and he shal slay them before your eyes.

22 And all they of the captiuitie of Judah that are in Babel, shall take vp this curse against them, & say, The Lord make thee like Zedekiah and like Ahab, whom the King of Babel burnt [m] in the fire.

23 Because they haue committed [n] villenie in Israel, and haue committed adulterie with their neighbours wiues, and haue spoken lying words in my name, which I haue not commanded them, euen I know it, and testifie it, saith the Lord.

24 ¶ Thou shalt also speake to Shemaiah the ‖ Nehelamite, saying,

25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people that are at Jerusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests saying,

26 The Lord hath made thee Priest, for [o] Jehoiada the Priest, that ye should be officers in the house of the Lorde, for euery man that raueth and maketh himselfe a Prophet, to put him in prison and in the stockes.

27 Now therefore why hast not thou reproued Jeremiah of Anathoth, which prophecieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, and plant gardens, and eat the fruites of them.

29 And Zephaniah the Priest read this letter in the eares of Jeremiah the Prophet.

30 Then came the word of the Lord vnto Jeremiah, saying,

31 Send to all them of the captiuitie, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you and I sent him not, and he caused you to trust in a lie,

32 Therefore thus saith the Lord, Behold, I will visit Shemaiah the Nehelamite, and his seede: he shall not haue a man [p] to dwell among this people, neither shall he beholde the good that I will doe for my people, saith the Lord, because he hath spoken rebellionsly against the Lord.

CHAP. XXX.

1 The returne of the people from Babylon. 16 He menaceth the enemies, 18 And comforteth the Church.

THe worde that came to Jeremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I haue spoken vnto thee, in [a] a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Judah, saith the Lord: for I will restore them vnto the land that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the words that the Lord spake concerning Israel, and concerning Judah.

5 For thus saith the Lord, We haue heard a [b] terrible voyce of feare, and not of peace.

6 Demand now and behold, if man trauaile with childe. Wherefore doe I beholde euery man with his handes on his loynes as a woman in trauaile, and all faces are turned into a palenesse?

7 Alas, for this [c] day is great: none hath beene like it: it is euen the time of Jaakobs trouble, yet shall he be deliuered from it.

8 For in that [d] day, saith the Lorde of hoastes, I will breake [e] his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue themselues [f] of him.

9 But they shall serue the Lorde their God, and [g] Dauid their King, whom I will raise vp vnto them.

10 Therefore feare not, O my seruant Jaakob, saith the Lord, neither be afraid, O Israel: for loe, I will deliuer thee from a farre countrey, and thy seed from the land of their captiuitie, and Jaakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, to saue thee: though I vtterly destroy all the nations where I haue scattered thee, yet wil I not vtterly destroy thee, but I wil correct thee by iudgement, and not [h] vtterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, and thy wound is dolorous.

13 There is none to iudge thy cause or to lay a plaister: there are no medicines, nor helpe for thee.

14 All thy [k] louers haue forgotten thee: they seeke thee not: for I haue stricken thee with the wound of an enemie, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.

16 [l] Therefore all they that deuoure thee, shall bee deuoured, and all thine enemies euery one shall goe into captiuitie: and they that spoile thee shall bee spoiled, and all they that robbe thee, will I giue to bee robbed.

17 For I will restore health vnto thee, and I will heale thee of thy wounds, saith the Lord, because they called thee, The castaway, saying, This is Zion, whom no man seeketh after.

18 Thus saith the Lord, Behold, I will bring again the captiuitie of Jaakobs tents, and haue compassion on his dwelling places: and the citie shall bee builded vpon her owne heape, [m] and the palace shall remaine after the maner thereof.

[m] Because they gaue the people hope of speedie returning.
[n] Which was adulterie, and falsifying the word of God.
‖ *Or, dreamer.*
[o] Shemaiah the false prophet flattereth Zephaniah the chiefe Priest as though God had giuen him the spirit and zeale of Iehoiada to punish whosoeuer trespassed against the word of God, of the which he would haue made Ieremiah one, calling him a rauer, and false prophet.
[p] He and his seed shalbe destroyed so that none of them should see the benefit of this deliuerance.
[a] Because they should be assured, and their posterity confirmed in the hope of this deliuerance promised.
[b] He sheweth that before that this deliuerance shall come, the Caldeans should be extremely afflicted by their enemies, and that they should be in such perplexitie and sorrow as a woman in her trauaile, as Isa 13.8.
[c] Meaning, that the time of their captiuitie should be grieuous.
[d] When I shall visit Babylon.
[e] Of the king of Babylon.
[f] To wit, of Iaakob.
[g] That is, Messiah, which should come of the stocke of Dauid, according to the flesh, and should be the true pastor, as Ezek. 34 23. who is set forth, and his kingdome that should be euer lasting in the person of Dauid, Hosea 3.5.
[h] Reade Chap. 10, 24
[i] Meaning, that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.
[k] The Assyrians and Egyptians whom thou didst entertaine with gifts, who left thee in thine affliction.
[l] Herein is commended Gods great mercie toward his, who doeth not destroy them for their sinnes, but correct and chastise them, till he haue purged and pardoned them, and so burneth the rods by the which he did punish them, Isa. 33. 1.
[m] Meaning, that the citie and the Temple should bee restored to their former estate.

19 And

n He sheweth how the people shall with praise and thankesgiuing acknowledge this benefite.

19 And out of them shal proceed [n] thanksgiuing, and the voice of them that are ioyous, and I will multiply them, and they shal not be few: I wil also glorifie them, and they shall not be diminished.

20 Their children also shall be as afore time, and their congregation shalbe established before mee: and I will visite all that vexe them.

o Meaning, Zerubbabel, who was the figure of Christ, in whom this was accomplished.

21 And their [o] noble ruler shalbe of themselues, & their gouernour shall proceede from the middes of them, and I will cause him to draw neere, and approch vnto me: for who is this that directeth his [p] heart to come vnto me, saith the Lord?

p Signifying, that Christ doth willingly submit himselfe to the obedience of God his father.

22 And ye shalbe my people, and I wil be your God.

q Lest the wicked hypocrites should flatter themselues with these promises, the Prophet sheweth what shalbe their portion.

23 Behold, [q] the tempest of the Lord goeth forth with wrath: the whirlewinde that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shal not returne vntill hee haue done, and vntill hee haue performed the intents of his heart: in the [r] latter dayes ye shall vnderstand it.

r When this Messiah and deliuerer is sent.

CHAP. XXXI.

He rehearseth Gods benefits after their returne from Babylon, 23. and the spirituall ioy of the faithfull in the Church.

a When this noble gouernour shall come: meaning Christ, not only Iudah and Israel, but the rest of the world shalbe called.

b Which were deliuered from the cruelty of Pharaoh.

c To wit, God.

d The people thus reason as though he were not so beneficiall to them now, as he had bene of olde.

e Thus the Lord answereth, that his loue is not changeable.

f Thou shalt haue still occasion to reioyce: which is meant by tabrets & dancing, as their custome was after notable victories, Exod. 15.20. iudg. 5.2. and chap. 11.34.

g Because the Israelites, which were the ten tribes, neuer returned to Samaria therfore this must bee spiritually vnderstood vnder the kingdome of Christ, which was the restauration of the true Israel.

h That is, shall eat the fruit thereof, as Leu. 19 23. deu. 20 6.

i The ministers of the word.

k They shal exhort all to the embracing of the Gospel, as Isai. 2.3.

l He sheweth what shalbe the concord and loue of all vnder the Gospel, were none shall be refused for their infirmities: and euery one shall exhort one another to embrace it.

AT the [a] same time, saith the Lord, will I be the God of all the families of Israel, and they shalbe my people.

2 Thus sayeth the Lorde, The people which [b] escaped the sword, found grace in the wildernesse: [c] he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto me [d] of old, say they: [e] Yea, I haue loued thee with an euerlasting loue, therefore with mercy I haue drawen thee.

4 Againe, I will build thee, & thou shalt be builded: O virgin Israel: thou shalt still [f] be adorned with thy timbrels, and shalt goe forth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of [g] Samaria, and the planters that plant them [h] shall make them common.

6 For the dayes shall come that the [i] watchmen vpon the mount of Ephraim shall cry, Arise, and let vs goe vp vnto [k] Sion to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnesse for Iaakob, & shout for ioy among the chiefe of the [l] Gentiles: publish praise, and say, O Lord, saue thy people, the remenant of Israel.

8 Behold, I will bring them from the North country, and gather them from the coasts of the world, with the blinde and the lame among them, with the woman with child, and her that is deliuered also: a great company shall returne hither.

9 They shall come [m] weeping, and with mercy will I bring them againe: I will leade them by the riuers of [n] water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is [o] my first borne.

10 ¶ Heare the word of the Lord, O yee Gentiles, and declare in the yles afarre off, and say, He that scattered Israel, will gather him, and will keepe him as a shepheard doth his flocke.

11 For the Lord hath redeemed Iaakob, and ransomed him from the hand [p] of him, that was stronger then he.

12 Therefore they shall come and reioyce in the height of Zion, & shall run to the bountifulnesse of the Lord, euen for the [q] wheate, and for the wine, and for the oyle, and for the increase of sheepe and bullockes: and their soule shall be as a watered garden, and they shall haue no more sorow.

13 Then shall the virgine reioyce in the [r] daunce, and the yong men, and the old men together: for I will turne their mourning into ioy, and will comfort them, and giue them ioy for their sorowes.

14 And I will replenish the soule of the Priests with [s] fatnesse, and my people shalbe satisfied with my goodnesse, saith the Lord.

15 Thus sayeth the Lord, A voyce was heard on hie, a mourning & bitter weeping, [t] Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shalbe rewarded, sayth the Lord, and they shall come againe from the land of the enemie.

17 And there is hope in thine ende, sayth the Lord, that thy children shall come againe to their owne borders.

18 I haue heard [u] Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an [x] vntamed calfe: [y] conuert thou me, and I shall be conuerted: for thou art the Lord my God.

19 Surely, after that I conuerted, I repented: and after that I was instructed, I smote vpon my [z] thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.

20 Is Ephraim [a] my deare sonne or pleasant child? yet since I spake vnto him, I still [b] remembred him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.

21 Set thee vp [c] signes: make thee heapes:

m That is, lamenting their sins, which had not giuen eare to the Prophets, and therefore it followeth that God receiued them to mercy, Chap. 50.4. Some take it that they should weepe for ioy.

n Where they found no impediments, but abundance of all things.

o That is my deerely beloued, as the first child is to the father.

p That is, from the Babylonians and other enemies.

q By these temporal benefits he meaneth the spirituall graces which are in the Church, and where of there should be euce plenty, Isai. 58. 11, 12.

r In the company of the faithfull, which euer praise God for his benefits.

s Meaning the spirit of wisdome, knowledge, and zeale.

t To declare the greatnes of Gods mercy in deliuering the Iewes, he sheweth them that they were like to the Beniamites or Israelites: that is, vtterly destroyed, and caried away, insomuch that if Rahel the mother of Beniamin could haue risen againe to seeke for her children, she should haue found none remaining.

u That is, the people that were led captiue.

x Which was wanton, and could not be subiect to the yoke.

y He sheweth how the faithfull vse to pray: that is, desire God to turne them, forasmuch as they cannot turne of themselues.

z In signe of repentance, and detestation of his sinne.

a As though he would say, No: for by his iniquity he did what lay in him to cast me off.

b To wit, in pitying him for my promise sake.

c Marke by what way thou dust goe into captiuitie, and thou shalt turne againe by the same.

set

set thine heart toward the path e way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astray, O thou rebellious daughter? for the Lord hath created [d] a new thing in the earth: A WOMAN shall compasse a man.

23 Thus saith the Lord of hosts, the God of Israel, Yet shall they say this thing in the land of Iudah, and in the cities thereof, when I shall bring againe their captiuitie, The Lord blesse thee, O habitation of iustice and holy mountaine.

24 And Iudah shal dwel in it, and all the cities thereof together, the husbandmen and they that goe forth with the flocke.

25 For I haue satiate the weary soule, and I haue replenished euery sorrowfull soule.

26 Therefore I awaked, and beheld, and my sleepe [e] was sweete vnto me.

27 Behold, the dayes come, saith the Lord, and I will sow the house of Israel, and the house of Iudah [f] with the seede of man, and with the seede of beast.

28 And like as I haue watched vpon them, to plucke vp, and to rote out, and to throw downe, and to destroy, and to plague them, so wil I watch ouer them, to build and to plant them, saith the Lord.

29 In those dayes shall they say no more, The fathers [g] haue eaten a sowre grape, and the childrens teeth are set on edge.

30 But euery one shall die for his owne iniquitie: euery man that eateth the sowre grape, his teeth shall be set on edge.

31 ¶ Behold, the daies come saith the Lord, that I will make a [h] new couenant with the house of Israel, and with the house of Iudah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my couenant they [i] brake although I was ‖ an husband vnto them, saith the Lord.

33 But this shall bee the couenant that I will make with the house of Israel, After [k] those dayes, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

34 And they shall [l] teach no more euery man his neighbour, and euery man his brother, saying, Know the Lord, for they shal all know mee from the least of them vnto the greatest of them, saith the Lord: for I will forgiue their iniquitie, and will remember their sinnes no more.

35 Thus saith the Lord, which giueth [m] the Sunne for a light to the day, and the courses of the Moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hosts.

36 If these ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be measured, [n] or the foundations of the earth be searched out beneath, then will I cast off all the seed of Israel, for all that they haue done, saith the Lord.

38 Behold, the dayes come, saith the Lord, that the [o] citie shalbe built to the Lord from the towre of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall goe forth in his presence vpon the hil Gareb, and shall compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the horsegate toward the East, shall be holy vnto the Lord, neither shall it be plucked vp nor destroyed any more for euer.

a Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ, whom a woman should conceiue and beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgin without man: or, he meaneth that Ierusalem which was like a barren woman in her captiuity should be fruitfull, as she that is ioyned in marriage, and whom God blesseth with children.

b Hauing vnderstood this vision of the Messiah to come, in whō the two houses of Israel and Iudah should be ioined, I reioyced.

c I will multiply and enrich them with people and cattell.

d The wicked vsed this prouerbe, when they did murmure against Gods iudgements pronounced by the Prophets, saying that their fathers had commited the fault, and that the children were punished, Ezek. 18. 3.

e Though the couenant of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called new, because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospel.

f And so were the occasion of their owne diuorcement through their infidelity, Isa. 50. 1.

‖ Or, master.

g In the time of Christ, my Law shall in stead of tables of stone, be written in their hearts by mine holy Spirit, Heb. 8. 8, 10.

h Vnder the kingdome of Christ there shall none be blinded with ignorance, but I will giue them faith and knowledge of God for remission of their sinnes, and dayly increase the same, so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy Spirit, Isa. 54. 13. but the full accomplishment hereof is referred to the kingdome of Christ, when we shall be ioyned with our head.

i Or, broke.

k Ierem. 31.

l Deut. 6.

m If the Sunne, Moone & starres cannot but giue light according to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shal any thing hinder it: and as sure as I wil haue a people, so certaine is it, that I will leaue them my word for euer to gouerne them with.

n The one and the other is impossible.

o As it was performed, Nehem. 3. 1. By this description hee sheweth that the city should be as ample and beautifull as euer it was: but hee alludeth to the spirituall Ierusalem, whose beauty should be incomparable.

CHAP. XXXII.

Ieremiah is cast into prison because hee prophesied that the citie should be taken of the king of Babylon. 7 Hee sheweth that the people should come again to their owne possession. 38 The people of God are his seruants, and he is their Lord.

THe word that came vnto Ieremiah from the Lord, in the [a] tenth yeere of Zedekiah king of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the king of Babels host besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the king of Iudahs house.

3 For Zedekiah king of Iudah had shut him vp, saying, Wherefore dost thou prophesie, and say, Thus saith the Lord, * Behold, I will giue this citie into the hands of the king of Babel, and he shall take it:

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shal surely be deliuered into the hands of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall behold his face.

5 And he shall leade Zedekiah to Babel, and there shall he be, vntil [b] I visit him, saith the Lord: though yee fight with the Caldeans, ye shall not prosper.

6 ¶ And Ieremiah said, The word of the Lord came vnto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine vncle, shal come vnto thee, and say, [c] Buy vnto thee my field that is in Anathoth: for the ‖ title by kinred appertaineth vnto thee [d] to buy it.

8 So Hanameel mine vncles sonne, came to

a So that Ieremiah had now prophesied from the thirteenth yeere of Iosiah, vnto the last yere saue one of Zedekiahs reigne, which was almost forty yeres.

* Chap. 29. 16, 17. and 34. 2.

b Til I take Zedekiah away by death: for he shal not die by the sword, as Chap. 34. 4.

c Whereby was meant, that the people should returne againe out of captiuitie, and enioy their possessions & vineyards, as verses 15. and 44.

‖ Or, right to redeeme it.

d Because he was next of the kinred, as Ruth 4. 4.

to me in the court of the prison, according to the word of the Lord, and said vnto me, Buy my [e] fielde, I pray thee, that is in Anathoth, which is in the countrey of Beniamin: for the right of the possession is thine, and the purchase belongeth vnto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, euen seuen [f] shekels, and ten pieces of siluer.

10 And I writ it in the booke, and signed it, and toke witnesses, and weighed him the siluer in the ballances.

11 So I toke the booke of the possession being sealed [g] according to the Law, and custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hosts the God of Israel, Take the writings, euen this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen [h] vessell, that they may continue a long time.

15 For the Lord of hosts the God of Israel saith thus, Houses and fields, and vineyards shall be possessed againe in this land.

16 ¶ Nowe when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

17 Ah Lord God, behold, thou hast made the heauen and the earth by thy great power and by thy stretched out arme, and there is nothing ‖ hard vnto thee.

18 * Thou shewest mercy vnto thousands, and recompensest the iniquitie of the fathers into the bosome of their [i] children after them, O God the great and mightie, whose name is the Lord of hosts,

19 Great in counsell, & mightie in worke, (for thine eyes are open vpon all the wayes of the sonnes of men, to giue to euery one according to his wayes, and according to the fruit of his works.)

20 Which hast set signes and wonders in the land of Egypt vnto this [k] day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with a great terrour,

22 And hast giuen them this land, which thou diddest sweare to their Fathers to giue them, euen a land that floweth with milke and hony.

23 And they came in, and possessed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedst them to doe, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Beholde, the [l] mounts, they are come into the citie to take it, and the citie is giuen into the hande of the Caldeans, that fight against it, by meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, & behold, thou seest it.

25 And thou hast said vnto me, O Lord God, Buy vnto thee the field for siluer, and take witnesses: for the citie shall bee giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, saying,

27 Behold, I am the LORD GOD of all [m] flesh: is there any thing too hard for me?

28 Therefore thus saith the Lord, Behold, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-rezzar king of Babel, & he shall take it.

29 And the Caldeans shall come & fight against this citie, and set fire on this citie, and burne it, with the houses, vpon whose rooues they haue offered incense vnto Baal, & powred drinke offerings vnto other gods, to prouoke me to anger.

30 For the children of Israel, and the children of Iudah haue surely done euill before mee from their [n] youth: for the children of Israel haue surely prouoked mee to anger with the workes of their handes, saith the Lord.

31 Therefore this citie hath beene vnto me as a prouocation of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I should remoue it out of my sight,

32 Because of all the euil of the children of Israel, & of the children of Iudah, which they haue done to prouoke mee to anger, euen they, their Kings, their Princes, their Priests, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto mee the backe and not the face: though I taught them [o] rising vp early and instructing them, yet they were not obedient to receiue doctrine,

34 But they set their abominations in the house, (whereupon my Name was called) to defile it,

35 And they built the hie [p] places of Baal, which are in the valley of [q] Benhinnom, to cause their sonnes, and their daughters to [r] passe through the fire vnto Molech, which I commanded them not, neither came it into my minde, that they should do such abomination to cause Iudah to sinne.

36 And nowe [s] therefore, thus hath the Lord God of Israel spoken concerning this citie, whereof ye say, It shalbe deliuered into the hand of the King of Babel by the sword, and by the famine, and by the pestilence,

37 * Behold, I wil gather them out of all countreyes, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

[e] Of the possession of the Leuites, reade Leuit. 25. 32.

[f] Which mounteth to of our money about ten shillings sixe pence, if this shekel were the cõmon shekel, read Gen. 23. 15. for the shekel of the Temple was of double value, and ten pieces of siluer were halfe a shekel: for twentie made the shekel.

[g] According to the custome, the instrument, or euidence was sealed vp with the common seale, & a coppie thereof remained, which conteined the same in effect, but was not so authenticall as the other, but was left open to be seen, if any thing should be called into doubt.

[h] And so to hide them in the ground, that they might be preserued as a token of their deliuerance.

‖ Or, hid. Exod. 34 7. deut. 5. 9.

[i] Because the wicked are subiect to the curse of God, he sheweth that their posterity which by nature are vnder this malediction, shalbe punished both for their owne wickednes, and that the iniquitie of their Fathers, which is likewise in them shalbe also reuenged on their head.

[k] Meaning, that his miracles in deliuering his people, should neuer be forgotten.

[l] The word signifieth anything that is cast vp, as a mount or rampart, and is also vsed for engins of warre, which were laid on an hie place to shoote into a citie, before that gunnes were in vse.

[m] That is, of euery creature: who as they are his worke, so doeth he gouern and guide them as pleaseth him, whereby hee sheweth that as he is the author of this their captiuitie for their sinnes, so will he for his mercies be their redeemer to restore them againe to libertie.

[n] From the time that I brought them out of Egypt, and made them my people, and called them my first borne.

[o] Reade Prou. 1. 24. isa. 65 2. cha. 7. 13. & 25. 3 & 26. 5. & 29. 19. & 35. 14. and 44. 4. 2 chr. 36. 15.

[p] That is, the Altars which were made to offer sacrifice vpon to their idoles.

[q] Reade Chap. 7. 31. 2. King. 21. 4, 6.

[r] Reade 2. King. 16. 3.

[s] Reade Chap. 30. 16. Deut. 30. 3.

Chap. 30. 22.

t One consent and one religion, as Ezek. 11. 19 and 36. 27.

u Reade Chap. 31. 32, 33.

38 And they shall bee t my people, and I will be their God.

39 And I will giue them t one heart and one way, that they may feare me for euer for the wealth of them, and of their children after them.

40 And I will make an u euerlasting couenant with them, that I will neuer turne away from them to do them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to do them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus sayeth the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fields shall be possessed in this land, whereof ye say, It is desolate without man or beast, and shalbe giuen into the hand of the Caldeans.

x This is the declaration of that which was spoken, verse 8.

44 Men shall buy x fields for siluer, and make writings, & seale them, and take witnesses in the land of Beniamin, and round about Ierusalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, & in the cities of the South: for I will cause their captiuitie to returne, sayeth the Lord.

CHAP. XXXIII.

1 The Prophet is moyshed of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgiueth sinnes, for his owne glorie 15 Of the birth of Christ. 20 The Kingdome of Christ in the Church shall neuer be ended.

a Which was in the Kings house at Ierusalem, as Chap. 32. 1, 2.

MOreouer, the word of the Lord came vnto Ieremiah the second time (while hee was yet shut vp in the a court of the prison) saying,

b To wit, of Ierusalem, who as he made it, so will he preserue it, read Isa. 37. 26.

2 Thus saith the Lord, the maker b thereof, the Lord that formed it, and established it, the Lord is his Name.

c Reade Chap. 32. 24.

3 Call vnto me, and I will answere thee, and shew thee great & mightie things, which thou knowest not.

d The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the c mounts, and by the sword.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

5 They come to d fight with the Caldeans, but it is to fill them selues with the dead bodies of men, whom I haue slaine in mine anger and in my wrath: for I haue hid my e face from this citie, because of all their wickednesse.

f In the mids of his threatnings, God remembreth his & comforteth them.

6 ¶ Beholde, f I will giue it health and amendement: for I will cure them, and will reueile vnto them the aboundance of peace, and trueth.

g Declaring that there is no deliuerance nor ioy, but whereas wee seele remission of sinnes,

7 And I will cause the captiuity of Iudah, and the captiuity of Israel to returne, and will build them as at the first.

8 And I will g clense them from all their iniquity, whereby they haue sinned against me: yea, I will pardon all their iniquities, whereby they haue sinned against me, and whereby they haue rebelled against mee.

9 And it shall be to mee a name, a h ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare, and tremble for all the goodnesse, and for all the wealth that I shew vnto this citie.

h Whereby hee sheweth that the Church, wherein is remission of sinnes, is Gods honour & glory, so that whosoeuer is enemie to it, laboureth to dishonour God.

10 Thus sayeth the Lord, Againe there shall be heard in this place (which ye say shal bee desolate, without man, and without beast, euen in the cities of Iudah, and in the streets of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

i Which was a song appointed for the Leuites to praise God by, 1. Chron. 16. 8, psa. 105. 1. isa. 12. 4. psal 106. 1. & 107. 1. & 118. 1. and 136. 1.

11 The voice of ioy and the voice of gladnesse, the voice of the bridegroome, and the voice of the bride, the voice of them that shall say, i Praise the Lord of hostes, because the Lord is good: for his mercy endureth for euer, and of them that offer the sacrifice of praise in the house of the Lord, for I will cause to returne the captiuity of the land, as at the first, saith the Lord.

k Meaning, that all the countrey of Iudah shall be inhabited again.

12 Thus saith the Lord of hosts, Againe in this place, which is desolate without man, and without beast, and in all the cities thereof, there shall be dwelling for shepheards to rest their flockes.

l That is, I will send the Messiah which shal come of the house of Dauid, of whom this prophesie is meant, as testifie all the Iewes, & that which is written, Chap. 23. 5,

13 In the cities of the k mountaines, in the cities in the plain, and in the cities of the South, and in the land of Beniamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

m To wit, Christ that shall call his Church.

14 Beholde, the dayes come, sayeth the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

n That is, Christ is our Lord God, our righteousnes, sanctificatiō and redemption, 1. Cor. 1. 30.

15 In those dayes and at that time will I cause l the branch of righteousnesse to grow vp vnto Dauid, and hee shall execute iudgement, and righteousnesse in the land.

o This is chiefly meant of the spiritual sacrifice of thanksgiuing, which is left to the Church in the time of Christ, who was the euerlasting Priest, and the euerlasting sacrifice, figured by the sacrifices of the Law.

16 In those dayes shall Iudah bee saued, and Ierusalem shall dwell safely, and he that shall call m her, is the Lord our n righteousnes.

17 For thus saith the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Leuites want a man before mee to offer o burnt offerings, and to offer meat offerings, and to doe sacrifice continually.

p Reade Chap. 31. 35

19 ¶ And the word of the Lord came vnto Ieremiah, saying,

20 Thus sayeth the Lord, If you can breake my couenant of the p day, and my couenant of the night, that there should not be day, and night in their season,

21 Then may my couenant bee broken with Dauid my seruant, that hee should not haue a sonne to reigne vpon his throne, and with the Leuites, and Priestes my ministers.

q Meaning, the Caldeans and other infidels, which thought God had vtterly cast off Iudah and Israel, or Beniamin, because he did correct them for a time for their amendement.

22 As the army of heauen cannot be nombred, neither the sand of the Sea measured: so will I multiply the seed of Dauid my seruant, and the Leuites, that minister vnto mee.

23 ¶ Moreouer, the word of the Lord came to Ieremiah, saying,

24 Considerest thou not what q this people haue spoken, saying, The two families,

lies, which the Lord hath chosen, hee hath euen cast them off: thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seed of Iaakob and Dauid my seruant, and not take of his seede to be rulers ouer the seede of Abraham, Izhak, and Iaakob: for I will cause their captiuity to returne, and haue compassion on them.

CHAP XXXIIII.

1 He threatneth that the citie and the king Zedekiah shall be giuen into the hands of the king of Babylon. 11 He rebuketh their cruelty toward their seruants.

THE word which came vnto Ieremiah from the Lord (when [a] Nebuchad-rezzar King of Babel, and all his hoste, and all the Kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Goe, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, * I will giue this citie into the hand of the king of Babel, and he shal burne it with fire,

3 And thou shalt not escape out of his hand, but shalt surely be taken, & deliuered into his hand, and thine eyes shal behold the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt go to Babel.

4 Yet heare the word of the Lord, O Zedeziah king of Iudah: Thus saith the Lord of thee, thou shalt not die by the sword.

5 But thou shalt die in [b] peace: and according to the burning for thy Fathers the former Kings which were before thee, so shall they burne odours for thee, and they shall lament thee, saying, Oh, [c] Lord: for I haue pronounced the word, saith the Lord.

6 Then Ieremiah the Prophet spake all these words vnto Zedekiah King of Iudah in Ierusalem,

7 (When the king of Babels host fought against Ierusalem, and against all the cities of Iudah that were left, euen against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This is the word that came vnto Ieremiah from the Lord, after that the King Zedekiah had made a couenant with all the people which were at Ierusalem, [d] to proclaime libertie vnto them,

9 That euery man should let his [e] seruant goe free, and euery man his handmaid, which was an Ebrew or an Ebrewesse, and that none should serue himselfe of them, to wit, of a Iew his brother.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant goe free, and euery one his handmaide, and that none should serue themselues of them any more, they obeyed and let them goe.

11 But afterward they ‡ repented, and caused the seruants and the handmaides, whome they had let goe free, to returne, and held them in subiection as seruantes & handmaids.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the house of ‖ seruants, saying,

14 *At the terme of seuen yeeres let ye go euery man his brother an Ebrewe which hath bene sold vnto thee: and when he hath serued thee fiue yeeres, thou shalt let him goe free from thee: but your fathers obeyed mee not, neither enclined their eares.

15 And ye were now turned, and had done right in my sight, in proclaiming libertie euery man to his neighbour, and ye had made a couenant before mee in [f] the house, whereupon my Name is called:

16 But yee repented, and polluted my Name: for ye haue caused euery man his seruant, and euery man his handmaide, whom yee had set at liberte at their pleasure, to returne, and hold them in subiection to be vnto you as seruants and as handmaids.

17 Therefore thus saieth the Lord. Yee haue not obeyed me, in proclaiming freedom euery man to his brother, and euery man to his neighbour: behold, I proclaime a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

18 And I will giue those men that haue broken my couenant, and haue not kept the wordes of the couenant, which they had made before mee, when they [h] cut the calfe in twaine, and passed betweene the parts thereof:

19 The princes of Iudah and the princes of Ierusalem, the Eunuches, & the Priests, and all the people of the land, which passed betweene the parts of the calfe,

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodyes shall be for meate vnto the fowles of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes wil I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the King of Babels host, which [i] are gone vp from you.

22 Behold, I will commaund, saith the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He proposeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

THE word which came vnto Ieremiah from the Lord in the dayes [a] of Iehoiakim the sonne of Iosiah king of Iudah, saying,

a Who commonly of Ieremiah was called Nebuchad-rezzar, and of others Nebuchadnezzar.

2. Chron. 36. 19. chap. 29. 16, 17. and. 32. 3.

b Not of any violent death.

c The Iewes shall lament for thee their Lord and King.

d When the enemy was at hand, and they saw themselues in danger, they would seeme holy, and so began some kind of reformation: but soone after they vttered their hypocrisie.

e According to the Law, Exo. 21. 2. Deut. 15. 12.

‡ Ebr. returned.

‖ Or, bondage.

Deut. 15. 1, 12.

f Meaning, in the Temple, to declare that it was a most solemne and straite couenant made in the Name of the Lord.

g That is, I giue the sword liberty to destroy you.

h As touching this maner of solemne couenant which the ancient vsed by passing betweene the two parts of a beast, to signifie that the transgressour of the same couenant should be so diuided in pieces, read Gen. 15. 10.

i To fight against the Egyptians, as Chap. 37. 11.

a For the disposition & order of these prophecies, read chap. 27. 1.

2 Goe vnto the house of the [b]Rechabites, and speake vnto them, and bring them into the house of the Lord, into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iaazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a [c]man of God, which was by the chamber of the ‖princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the ‖ treasure.

5 And I set before the sonnes of the house of the Rechabites, pots full of wine, & cups, and [d]said vnto them, Drinke wine.

6 But they sayd, Wee will drinke no wine: For [d]Ionadab the sonne of Rechab our Father commanded vs, saying, [f]Ye shall drinke no wine, neither you nor your sonnes for euer.

7 Neither shall you build house, nor sow seed, nor plant vineyard, nor haue any, but all your dayes yee shall dwell in tents, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obeyed the voice of Ionadab the sonne of Rechab our Father in all that hee hath charged vs, and wee drinke no wine all our dayes, neither wee, our wiues, our sonnes, nor our daughters

9 Neither build we houses for vs to dwel in, neither haue wee vineyards, nor field, nor seed,

10 But wee haue remained in tents, and haue obeyed, & done according to [g]all that Ionadab our Father commanded vs.

11 But when Nebuchad nezzar King of Babel came vp into the land, wee sayd, Come, and let vs goe to Ierusalem, from the hoste of the Caldeans, and from the host of Aram: so we [h]dwell at Ierusalem.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hosts, the God of Israel, Goe, & tell the men of Iudah, and the inhabitants of Ierusalem, Will [i]yee not receiue doctrine to obey my words, saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that hee commaunded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their Fathers commaundement: notwithstanding I haue spoken vnto you, [k]rising early, and speaking, but yee would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, and sending them, saying, *Returne now euery man from his euil way, and amend your workes, and goe not after other gods, to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but yee would not encline your eare, nor obey me.

16 Surely, the sons of Ionadab the sonne of Rechab, haue kept the commandement of their father, which hee gaue them, but this people hath not obeyed mee.

17 Therfore thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euil that I haue pronounced against them, because I haue [l]spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Ieremiah sayd vnto the house of the Rechabites, Thus saith the Lord of hostes, the God of Israel, Because yee haue obeyed the commaundement of Ionadab your father, and kept all his precepts, and done according to all that he hath commanded you,

19 Therfore thus saith the Lord of hosts, the God of Israel, Ionadab the sonne of Rechab shall [m]not want a man to stand before me for euer.

CHAP. XXXVI.

1 Baruch writeth, as Ieremiah endicteth, the booke of curses against Iudah and Israel. 9 Hee is sent with the booke vnto the people, and readeth it before them all. 14 Hee is called before the rulers, and readeth it before them also. 23 The king casteth it in the fire. 28 There is another written at the commandement of the Lord.

AND in the fourth [a]yeere of Iehoiakim the sonne of Iosiah king of Iudah, came this word vnto Ieremiah from the Lord, saying,

2 Take thee a roll or booke, and write therein all the words that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, euen [b]from the dayes of Iosiah vnto this day.

3 It may be that the house of Iudah will heare of all the euil, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgiue their iniquitie and their sinnes.

4 Then Ieremiah called Baruch the son of Neriah, and Baruch wrote [c]at the mouth of Ieremiah all the words of the Lord, which hee had spoken vnto him, vpon a roll, or booke.

5 And Ieremiah commanded Baruch, saying, I am [d]shut vp, and cannot goe into the house of the Lord.

6 Therefore goe thou, and read the roll, wherein thou hast written at my mouth the words of the Lord in the audience of the people in the Lords house vpon the [e]fasting day: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.

7 It may bee that they will [f]pray before the Lord, and euery one returne from his euill way, for great is the anger, & the wrath that the Lord hath declared against this people.

8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commaunded him, reading in the booke the words of the Lord in the Lords

b They came of Hobab Moses Father in law, who was no Israelite but after ioyned with them in the seruice of God.

c That is, a Prophet.

‖ *Or, doore.*

d The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed: but he tendeth to another end: that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.

e Whom Iehu the king of Israel fauored for his zeale, 2. King. 10. 15.

f Teaching them hereby to flee all occasion of intemperancie, ambition, and auarice, and that they might know that they were strangers in the earth and be ready to depart at all occasions.

g Which was now for the space of three hundreth yeeres from Iehu to Iehoiakim.

h Which declareth that they were not so bound to their vow that it could not bee broken for any necessitie: for where they were commanded to dwell in tents, they dwell now at Ierusalem for feare of the warres.

i Whom I haue chosen to be my children, seeing these which were the children of an heathen man, obyed the commaundement of their Father.

k I haue most diligently exhorted and warned you both by my selfe, and my Prophets. *Chap. 18. 11. and 25. 5.*

l That is, by his Prophets & ministers: which sheweth that it is as much as though he should speake to vs himself when he sendeth his ministers to speake in his Name.

m His posteritie shall continue and be in my fauour for euer.

a Reade Chap. 25. 1.

b Which were twentie & three yeeres as chap. 25 3. counting from the thirteenth yeere of Iosiahs reigne.

c As he did indite.

d Meaning, in prison through the malice of the Priests.

e Which was proclaimed for feare of the Babylonians as their custome was when they feared warre, or any great plague of God.

f He sheweth that fasting without prayer and repentance auaileth nothing, but is meere hypocrisie.

Lords house.

9 ¶ And in the fift g yeere of Iehoiakim the sonne of Iosiah King of Iudah, in the ninth moneth, they proclaimed a Fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the wordes of Ieremiah in the House of the Lord, in the chamber of Gemariah the sonne of Shaphan the Secretary, in the higher Court at the entrie of the h new gate of the Lords house, in the hearing of all the people.

11 When Michaiah the sonne of Gemariah the sonne of Shaphan had heard out of the booke all the words of the Lord,

12 Then hee went downe to the Kings house into the Chancellours chamber, and loe, all the Princes sate there, euen Elishama the Chancellour, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the words that hee had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Chushi, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah tooke the roule in his hand, and came vnto them.

15 And they sayd vnto him, Sit downe now, and reade it, that we may heare. So Baruch read it in their audience.

16 Now when they had heard all the wordes, they were i afrayd, both one and other, and said vnto Baruch, We will certifie the King of all these words.

17 And they examined Baruch, saying, Tell vs now, how diddest thou write all these words at his mouth?

18 Then Baruch answered them, Hee pronounced all these wordes vnto mee with his mouth, and I wrote them with inke in the booke.

19 Then said the Princes vnto Baruch, Goe, k hide thee, thou and Ieremiah, and let no man know where ye be.

20 ¶ And they went in to the King to the court, but they layd vp the roule in the chamber of Elishama the Chancellour, and told the King all the wordes, that he might heare.

21 So the King sent Iehudi to fetch the roule, and hee tooke it out of Elishama the Chancellours chamber, and Iehudi read it in the audience of the king, and in the audience of all the Princes, which stoode beside the king.

22 Now the king sate in the winter house in the l ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three or foure sides, he cut it with the pen knife, and cast it into the fire that was on the hearth, vntill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afrayd, nor rent m their garments, neither the king, nor any of his seruants that heard all these words.

25 Neuertheless, Elnathan, and Delaiah, and Gemariah had besought the king, that he would not burne the roule, but hee would not heare them.

26 But the king commanded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet: but the Lord n hid them.

27 ¶ Then the word of the Lord came to Ieremiah (after that the king had burnt the roule and the wordes which Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe o another roule, and write in it all the former words that were in the first roule which Iehoiakim the king of Iudah hath burnt,

29 And thou shalt say to Iehoiakim king of Iudah, Thus sayth the Lord, Thou hast burnt this roule, saying, p Why hast thou written therein, saying, that the king of Babel shal certainly come and destroy this land, and shall take thence both man and beast?

30 Therefore thus sayth the Lord of Iehoiakim king of Iudah, He shall haue q none to sit vpon the throne of Dauid, & his r dead body shall be cast out in the day to the heate, and in the night to the frost.

31 And I will visit him and his seed, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them, but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the Scribe, the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim King of Iudah had burnt in the fire, and there were added besides them many like words.

CHAP. XXXVII.

Zedekiah succeedeth Ieconiah. 3 He sendeth vnto Ieremiah to pray for him. 12 Ieremiah going into the land of Beniamin, is taken. 15 Hee is beaten, and put in prison.

AND * King Zedekiah the sonne of Iosiah reigned for a Coniah the sonne of Iehoiakim, whom Nebuchad-rezzar king of Babel b made king in the lande of Iudah.

2 But neither hee, nor his seruants, nor the people of the land would obey the words of the Lord, which he spake by the ‡ ministery of the Prophet Ieremiah.

3 And Zedekiah the king c sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiah d went in and out among the people: for they had not put him into the prison.

g The Fast was then proclaimed, and Baruch read this roule, which was a little before that Ierusalem was first taken, and then Iehoiakim and Daniel and his companions were led away captiues.

h Which is the East gate of the Temple.

i The godly were afraid, seeing God so offended, and the wicked were astonied for the horrour of the punishment.

k They that were godly among the princes, gaue this counsel, by whose meanes it is like that Ieremiah was deliuered: for they knew the rage of the king, and of the wicked to bee such, that they could not escape without danger of their liues.

l Which conteined part of November, and part of December.

m Shewing that the wicked in stead of repenting when they heare Gods iudgments, grow into further malice against him and his word.

n Thus we see the continuall care of God hath euer ouer his to preserue them from the rage of the wicked.

o Though the wicked think to haue abolished the word of God when they haue burnt the booke thereof: yet this declareth that God will not only raise it vp again, but also increase it in greater abundance to their condemnation, as vers. 32.

p These are Iehoiakims words.

q Though Iehoiachin his sonne succeeded him, yet because hee reigned but three moneths, it was esteemed as no reigne.

r Reade Chap. 22.19.

2. *King.* 24.17. 2. *chron.* 36.10. *chap.* 52.1.

a Who was called Iehoiachin, or Ieconiah.

b And called him Zedekiah, whereas before his name was Mattaniah, 2. King. 24.17.

‡ *Ebr. hand.*

c Because he was afraid of the Caldeans that came against him.

d That is, was out of prison, and at libertie.

e To helpe the Iewes.

5 Then Pharaohs hoste was e come out of Egypt: and when the Caldeans that beſieged Ieruſalem, heard tidings of them, they ‡departed from Ieruſalem)

‡Ebr. went vp.

6 Then came the word of the Lord vnto the Prophet Ieremiah, ſaying,

7 Thus ſayeth the Lord God of Iſrael, Thus ſhall ye ſay to the king of Iudah, that ſent you vnto me, to inquire of mee, Behold, Pharaohs hoſte, which is come foorth to helpe you, ſhall returne to Egypt into their owne land.

8 And the Caldeans ſhall come againe, and fight againſt this citie, and take it, and burne it with fire.

‖ Or, lift not vp your minds,

9 Thus ſayeth the Lord, ‖ Deceiue not your ſelues, ſaying, The Caldeans ſhal ſurely depart from vs: for they ſhall not depart.

10 For though ye had ſmitten the whole hoſt of the Caldeans that fight againſt you, and there remayned but woumded men among them, yet ſhould euery man riſe vp in his tent, and burne this city with fire.

11 ¶ When the hoſt of the Caldeans was broken vp from Ieruſalem, becauſe of Pharaohs army,

f As ſome think, to goe to Anathoth his owne towne.

12 Then Ieremiah went out of Ieruſalem to go into the f land of Beniamin, ſeparating himſelfe thence from among the people.

g By which men went into the countrey of Beniamin.

13 And when hee was in the g gate of Beniamin, there was a chiefe officer, whoſe name was Iriiah, the ſonne of Shelemiah, the ſonne of Hananiah, and hee tooke Ieremiah the Prophet, ſaying, Thou ‡fleeſt to the Caldeans.

‡Ebr. fallest.

14 Then ſaid Ieremiah, That is falſe, I flee not to the Caldeans: but he would not heare him: ſo Iriiah tooke Ieremiah, and brought him to the Princes.

15 Wherefore the Princes were angry with Ieremiah, and ſmote him, and laid him in priſon in the houſe of Ionathan the ſcribe: for they had made that the h priſon.

h Becauſe it was a vile and ſtrait priſon.

16 When Ieremiah was entred into the dungeon, and into the priſons, and had remained there a longe time,

17 Then Zedekiah the king ſent, & tooke him out, and the king aſked him ſecretly in his houſe, and ſaid, Is there any word from the Lord? And Ieremiah ſaid, Yea: for, ſaid he, thou ſhalt bee deliuered into the hand of the king of Babel.

18 Moreouer, Ieremiah ſaid vnto king Zedekiah, What haue I offended againſt thee, or againſt thy ſeruants, or againſt this people, that ye haue put me in priſon?

Chap. 28. 4.

19 *Where are now your prophets, which prophecied vnto you, ſaying, The king of Babel ſhal not come againſt you, nor againſt this land?

‡Ebr. fall.

i That is, ſo long as there was any bread in the city: thus God prouideth for his, that hee will cauſe their enemies to preſerue them to that end whereunto he hath appointed them.

20 Therefore heare now, I pray thee, O my lord the king: let my prayer ‡ be accepted before thee, that thou cauſe me not to returne to the houſe of Ionathan the ſcribe, leſt I die there.

21 Then Zedekiah the king commanded that they ſhould put Ieremiah in the court of the priſon, and that they ſhould giue him daply a piece of bread out of the Bakers ſtreete, vntill all the i bread in the city were eaten vp. Thus Ieremiah remained in the court of the priſon.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the requeſt of Ebed-melech the king commandeth Ieremiah to be brought foorth of the dungeon. 17 Ieremiah ſheweth the King how he might eſcape death.

THen Shephatiah the ſonne of Mattan, and Gedaliah the ſonne of Pashhur, and Iucal the ſonne of Shelemiah, and Pashhur the ſonne of a Malchiah, heard the wordes that Ieremiah had ſpoken vnto all the people, ſaying,

a For Zedekiah had ſent theſe to Ieremiah to enquire at the Lord for the ſtate of the country now when Nebuchadnezzar came, as Chap. 21. 1.

2 Thus ſayth the Lord, Hee that remaineth in this city, ſhal die by the ſword, by the famine and by the peſtilence: but he that goeth foorth to the Caldeans, ſhall liue: for he ſhall haue his life for b a pray and ſhall liue.

b Reade Chap. 21. 9. and 45. 5.

3 Thus ſayth the Lord, This city ſhall ſurely be giuen into the hand of the king of Babels army which ſhall take it.

‖ Or, diſcourageth,

4 Therefore the Princes ſayde vnto the king, We beſeech you, let this man bee put to death: for thus he ‖ weaketh the hands of the men of warre c that remaine in this citie, and the hands of all the people, in ſpeaking ſuch wordes vnto them: for this man ſeeketh not the wealth of this people, but the hurt.

c Thus we ſee how the wicked when they cannot abide to heare the truth of Gods word, ſeeke to put the miniſters to death as tranſgreſſours of policies.

5 Then Zedekiah the king ſayd, Behold, he is in your hands, for the king can deny d you nothing.

d Wherein he grieuouſly offended in that that not onely hee would not heare the truth ſpoken by the Prophet, but alſo gaue him to the luſtes of the wicked, to be cruelly entreated.

6 Then toke they Ieremiah, and caſt him into the dungeon of Malchiah the ſon of Hammelech, that was in the court of the priſon: and they let downe Ieremiah with cords: and in the dungeon there was no water but mire: ſo Ieremiah ſtack faſt in the mire.

‡Ebr. Cushite, or, Ethiopian.

7 Now when Ebed-melech the ‡blacke Moze, one of the Eunuches, which was in the Kings houſe, heard that they had put Ieremiah in the dungeon (then the King ſate in the e gate of Beniamin)

e To heare matters, and giue ſentence.

8 And Ebed-melech went out of the kings houſe, and ſpake to the king, ſaying,

9 My lord the King, f theſe men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue caſt into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the city.

f Hereby is declared that the Prophet found more fauour at this ſtrangers hands, then he did by all them of his countrey, which was to their great condemnation.

10 Then the king commaunded Ebed-melech the blacke Moze, ſaying, Take from hence thirty men ‡ with thee, and take Ieremiah the Prophet out of the dungeon before he die.

‡Ebr. vnder thine hand.

11 So Ebed-melech tooke the men with him, and went to the houſe of the king vnder the treaſury, and tooke there old rotten ragges and olde worne cloutes, and let them downe by coards into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moze ſayd vnto Ieremiah, Put now theſe olde rotten ragges and worne, vnder thine armeholes, betweene the coards. And Ieremiah did ſo.

13 So they drewe vp Ieremiah with coards, and tooke him vp out of the dungeon, and

and Jeremiah remained in g the court of the prison.

14 ¶ Then Zedekiah the king sent, and tooke Jeremiah the Prophet vnto him, into the third entry that is in the house of the Lord, and the king said vnto Jeremiah, I will aske thee a thing: hide nothing from mee.

15 Then Jeremiah said to Zedekiah, If I declare it vnto thee, wilt not thou slay mee? and if I giue thee counsell, thou wilt not heare me.

16 So the king sware secretly vnto Jeremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then said Jeremiah vnto Zedekiah, Thus sayeth the Lord God of hostes, the God of Israel, If thou wilt goe foorth vnto the king of Babels h princes, then thy soule shall liue, and this citie shall not bee burnt vp with fire, and thou shalt liue, and thine house.

18 But if thou wilt not goe foorth to the king of Babels princes, then shall this citie be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king said vnto Jeremiah, I am carefull for the Iewes that are fled vnto the Caldeans, lest they deliuer me into their hands, and they i mocke me.

20 But Jeremiah sayd, They shall not deliuer thee: hearken vnto the voyce of the Lord, I beseech thee, which I speake vnto thee: so shall it bee well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe foorth, this is the word that the Lord hath shewed mee.

22 And beholde, all the women that are k left in the king of Judahs house, shall bee brought forth to the king of Babels princes: and those women shall say, Thy friends haue perswaded thee, and haue preuailed against thee: thy feete are sattened in the mire, and they are turned backe.

23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt bee taken by the hand of the king of Babel: and this citie shalt thou cause to bee burnt with fire.

24 Then said Zedekiah vnto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, and say vnto thee, Declare vnto vs now, what thou hast said vnto the king, hide it not from vs, and we will not slay thee: also what the king said vnto thee,

26 Then shalt thou say vnto them, I humbly l besought the king that hee would not cause mee to returne to Jehonathans house to die there.

27 Then came all the Princes vnto Jeremiah and asked him. And hee told them according to all these wordes that the King had commaunded: so they left off speaking with him, for the matter was not perceiued.

28 So Jeremiah abode still in the court of the prison, vntill the day that Jerusalem was taken: and he was there, when Jerusalem was taken.

g Where the king had set him before to be at more liberty, as Chap. 37. 21.

h And yeeld thy selfe vnto them.

i Which declareth that hee more feared the reproch of men, then the threatnings of God.

k When Ieconiah and his mother with others were caried away, these women of the kings house were left: which shalbe taken, spoyled by the Prophet, and tell the king of Babel how Zedekiah hath bene seduced by his familiar friends and false prophets, which haue left him in the mire.

l Herein appeareth the infirmitie of the Prophet, who did dissemble to saue his life, albeit it was not to the deniall of his doctrine, or to the hurt of any.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Ierusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Jeremiah is prouided for. 15 Ebed-melech is deliuered from captiuitie.

IN * the ninth yere of Zedekiah king of Judah, in the tenth moneth came Nebuchadrezzar king of Babel and all his hoste against Jerusalem, and they besieged it. * 2. *King.* 25. 1. *chap.* 52. 4.

2 And in the eleuenth yeere of Zedekiah, in the fourth moneth, the ninth day of the moneth, the citie was broken a vp.

3 And all the princes of the king of Babel came in, and sate in the middle gate, euen Neregal, Sharezer, Samgar-nebo, Sarsechim, Rab-saris, Neregal, Sharezer, Rabmag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Judah saw them, and all the men of warre, then they fled, and went out of the citie by night, through the kings garden, and by the b gate betweene the two walles, and he went toward the wildernesse.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Jericho: and when they had taken him, they brought him to Nebuchad-rezzar king of Babel vnto c Riblah in the land of Hamath, where he gaue iudgement vpon him.

6 Then the King of Babel slew the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Judah.

7 Moreouer he put out Zedekiahs eyes, and bound him in chaines, to cary him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fire, and brake downe the walles of Jerusalem.

9 Then Nebuzar-adan the ‖ chiefe steward caryed away captiue into Babel the remnant of the people, that remained in the citie, and those that were fled and fallen vnto him with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the d poore that had nothing, in the land of Judah, e gaue them vineyards and fields at the same time.

11 Now Nebuchad-rezzar king of Babel gaue charge concerning Jeremiah ‡ vnto Nebuzar-adan the chiefe steward, saying,

12 Take him, and ‡ looke well to him, and doe him no harme, but doe vnto him e euen as he shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebushazban, Rab-saris, and Neregal, Sharezer, Rab-mag, and all the king of Babels princes:

a The gates and walles were broken downe.

b Which was a posterne doore, reade 2. King. 25. 4.

c Which is called Antiochia in Syria.

‖ *Or, captaine of the guard.*

d For the rich and the mighty which put their trust in their shifts & meanes, were by Gods iust iudgements most rigorously handled.

‡ *Ebr. by the hand of.*

‡ *Ebr. set thine eyes vpon him.*

e Thus God preserued his Prophet by his meanes whom hee made the scourge to punish the king, and them that were his enemies.

14 Euen they ſent, and toke Jeremiah out of the court of the priſon, and committed him vnto f Gedaliah the ſonne of Ahikam the ſonne of Shaphan, that hee ſhould carie him home: ſo he dwelt among the people.

15 Now the word of the Lord came vnto Jeremiah, while he was ſhut vp in the court of the priſon, ſaying,

16 Goe and ſpeake to Ebed-melech the blacke Moze, ſaying, Thus ſaith the Lord of hoſtes the God of Iſrael, Behold, I will bring my words vpon this citie for euil, and not for good, and they ſhalbe accompliſhed in that day before thee.

17 But I will deliuer thee in that day, ſayth the Lord, and thou ſhalt not bee giuen into the hand of the men whom thou feareſt.

18 For I wil ſurely deliuer thee, and thou ſhalt not fall by the ſword, but thy life ſhalbe for a pray vnto thee, becauſe thou g haſt put thy truſt in me, ſaith the Lord.

f Whom the king of Babel had now appointed gouernour ouer the reſt of the Iewes that he left behinde.

g Thus God recompenſed his zeale & fauour, which he ſhewed to his Prophet in his troubles.

CHAP. XL.

4 Ieremiah hath licence to goe whither he will. 6 Hee dwelleth with the people that remaine with Gedaliah.

THe word which came to Jeremiah from the Lord, after that Nebuzar-adan the chiefe ſteward had let him go from Ramath, when hee had taken him being bound in chaines among all that were caried away captiue of Jeruſalem and Judah, which were caried away captiue vnto Babel.

2 a And the chiefe ſteward tooke Jeremiah, and ſayde vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath ſaid: becauſe yee haue b ſinned againſt the Lord, and haue not obeyed his voice, therefore this thing is come vpon you.

4 And now behold, I loſe thee this day from the chains which were on thine hands: if it pleaſe thee to come with me into Babel, come, and I will loke well vnto thee: but if it pleaſe thee not to come with mee into Babel, ‡ tary ſtil: behold, all the land is ‖ before thee: whither it ſeemeth good, and conuenient for thee to goe, thither goe.

5 For yet hee was not returned: therefore he ſayd, Returne to Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, whom the King of Babel hath made gouernour ouer all the cities of Judah, and dwell with him among the people, or goe whereſoeuer it pleaſeth thee to goe. So the chiefe ſteward gaue him vitailes and a reward, and let him goe.

6 Then went Jeremiah vnto Gedaliah the ſonne of Ahikam to c Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaines of the hoſte, d which were in the fieldes, euen they and their men heard that the King of Babel had made Gedaliah the ſonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and childzen, and of the poore of the land, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen e Iſhmael the ſonne of Nethaniah, and Johanan and Jonathan the ſonnes of Kareah, and Seraiah the ſonne of Tanehumeth, and the ſonnes of Ephai the Netophathite, and Jezaniah the ſonne of Maachathi, they and their men.

9 And Gedaliah the ſonne of Ahikam, the ſonne of Shaphan * ſware vnto them, and to their men, ſaying, Feare not to ſerue the Caldeans: dwell in the land, and ſerue the king of Babel, and it ſhall be well with you.

10 As for mee, beholde, I will dwell at Mizpah to ‖ ſerue the Caldeans, which will come vnto vs: but you, gather you wine, and ſummer fruites, and oyle, and put them in your veſſels, and dwell in your cities that ye haue ‖ taken.

11 Likewiſe when all the Iewes that were in f Moab, & among the Ammonites, and in Edom, and that were in all the countreys, heard that the King of Babel had left a remnant of Judah, and that hee had ſet ouer them Gedaliah the ſonne of Ahikam the ſonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Judah to Gedaliah vnto Mizpah, and gathered wine and ſummer fruits very much.

13 Moreouer, Johanan the ſonne of Kareah, and all the captaines of the hoſte, that were in the fieldes, came to Gedaliah to Mizpah,

14 And ſayd vnto him, Knoweſt thou not that g Baalis the King of the Ammonites hath ſent Iſhmael the ſonne of Nethaniah to ſlay thee? but Gedaliah the ſonne of Ahikam beleeued them not.

15 Then Johanan the ſonne of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me goe, I pray thee, and I will ſlay Iſhmael the ſon of Nethaniah, and no man ſhall know it. Wherefore ſhould he kill thee, that all the Iewes which are gathered vnto thee, ſhould be ſcattered, and the remnant in Judah perish?

16 But Gedaliah the ſonne of Ahikam ſayde vnto Johanan the ſonne of Kareah, Thou ſhalt h not doe this thing: for thou ſpeakeſt falſly of Iſhmael.

a From this ſecond verſe, vnto chap. 42.7. it ſeemeth to be as a parentheſis, and ſeparated matter: & there this ſtorie beginneth againe, and this viſion is declared what it was.

b God mooued this infidell to ſpeake this, to declare the great blindneſſe and obſtinacie of the Iewes, which could not feele that which this heathen man confeſſed.

‡ *Ebr. ceaſe.*

‖ *Or, at thy commandement.*

c Which was a citie of Iudah.

d Which were ſcattered abroad for feare of the Caldeans.

e Who was of the kings blood, and after ſlew him, Chap. 41.2.

2. *King.* 25.24.

‖ *Or, to receiue them, or, to entreate them for you.*

‖ *Or, chooſe to dwell in.*

f Which were fled alſo for feare of the Caldeans.

g For vnder the colour of entertaining of Iſhmael, he ſought onely to make them to deſtroy one another.

h Thus the godly which thinke no harme to others, & are honeſt deceiued & vnder neuer lacke ſuch as conſpire their deſtruction.

CHAP. XLI.

2 Iſhmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Iſhmael.

BVt in the a ſeuenth moneth came Iſhmael the ſonne of Nethaniah, the ſonne of Eliſhama of the ſeede royall, and the princes of the b King, and tenne men with him, vnto Gedaliah the ſonne of Ahikam to Mizpah, and there they did c eate bread together in Mizpah.

2 Then aroſe Iſhmael the ſonne of Nethaniah with theſe tenne men that were

a The citie was deſtroyed in the fourth moneth: and in the ſeuenth moneth, which conteined part of September, and part of October, was the gouernour

Gedaliah ſlaine. b Meaning, Zedekiah. c They did eate together as familiar friends.

with

with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made gouernour ouer the land.

3 Ishmael also slew all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, euen fourescore men, hauing their beards shauen, and their clothes rent & cut, with [d] offerings and incense in their hands to offer in the house of the Lord.

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorow.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meete them, weeping as he went: and when he met them, he said vnto them, Come to [c] Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the city, Ishmael the sonne of Nethaniah slew them, and cast them into the middest of the pit, hee and the men that were with him.

8 But ten men were found among them, that said vnto Ishmael, Slay vs not: for we haue treasures in the field, of wheat, and of barley, and of oyle, and of hony: so hee stayed, and slew them not among their brethren.

e For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem and the Temple: but after slew them when they seemed to fauour Gedaliah.

9 Now the pit wherein Ishmael had cast the dead bodies of the men (whom hee had slaine because of Gedaliah) is it, which Asa the king had [f] made, because of Basha king of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

f Asa fortified Mizpah for feare of the enemie, and cast ditches and trenches, 1.King.15.22.

10 Then Ishmael caried away captiue all the residue of the people that were in Mizpah, euen the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Johanan the sonne of Kareah, and all the [g] captaines of the hoste that were with him, heard of all the euill that Ishmael the sonne of Nethaniah had done,

g Which had bene captaines vnder Zedekiah.

12 Then they all tooke their men, & went to fight with Ishmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Ishmael caried away captiue, saw Johanan the sonne of Kareah, and all the captaines of the hoste, that were with him, they were glad.

14 So all the people, that Ishmael had caried away captiue from Mizpah, returned, and came againe, and went vnto Johanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah escaped from Johanan with eight men, and went to the [h] Ammonites.

h For Baalis the king of the Ammonites was the cause of this murder.

16 Then tooke Johanan the sonne of Kareah, and all the captaines of the hoste that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that hee had slaine Gedaliah the sonne of Ahikam) euen the strong men of warre, and the women, and the children, and the eunuches, whom he had brought againe from Gibeon:

17 And they departed and dwelt in Geruth [i] Chimham, which is by Beth-lehem, to goe and to enter into Egypt,

i Which place Dauid of old had giuen to Chimham the sonne of Barzillai the Gileadite, 2.Sam.19.38.

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made gouernour in the land.

CHAP. XLII.

1 The captaines aske counsell of Ieremiah, what they ought to doe. 7 He admonisheth the remnant of the people not to goe into Egypt.

THen all the captaines of the hoste, and Johanan the sonne of Kareah, and Iezaniah the sonne of Hoshaaiah, and all the people from the least vnto the most came,

‡Ebr. let our prayer fall before thee, as Chap.36.7.

2 And said vnto Ieremiah the Prophet, ‡Heare our prayer, we beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for wee are left but a few of many, as thine eyes doe behold.)

3 That the Lord thy God may shew vs the way wherein wee may walke, and the thing that we may [a] doe.

a This declareth the nature of hypocrites, which would know of Gods word what they should doe, but will not follow it, but in as much as it agreeeth with that thing which they haue purposed to doe.

4 Then Ieremiah the Prophet said vnto them, I haue heard you: behold, I will pray vnto the Lord your God, according to your words, and whatsoeuer thing the Lord shall answere you, I wil declare it vnto you: I will keepe nothing backe from you.

b There are none more ready to abuse the Name of God, and take it in vaine, then the hypocrites, which to colour their falshood, vse it without all reuerence, and make it a meanes for them to deceiue the simple and the godly.

5 Then they said to Ieremiah, [b] The Lord be a witnesse of trueth, and faith betweene vs, if we doe not, euen according to all things, for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euil, we wil obey the voice of the Lord God, to whom we send thee, that it may be well with vs, when wee obey the voice of the Lord our God.

7 ¶ [c] And so after tenne dayes came the word of the Lord vnto Ieremiah.

c Here is declared the vision and the occasion thereof, whereof mention was made, chap. 40. and Reade Chap. 18.8.

8 Then called he Johanan the sonne of Kareah, and all the captaines of the hoste, which were with him, and all the people from the least to the most,

9 And said vnto them, Thus saith the Lord God of Israel, vnto whom ye sent me to present your prayers before him,

10 If yee will dwell in this land, then I will build you, and not destroy you, and I will plant you, and not roote you out: for I [d] repent me of the euil that I haue done vnto you.

d Because all kings hearts and wayes are in his hands, hee can turne them and dispose them as it pleaseth him, and therefore they need not to feare man, but onely obey God, Prouerbs 21.1.

11 Feare not for the King of Babel, of whom ye are afraid: bee not afraid of him, saith the Lord: for I am with you to saue you, and to deliuer you [e] from his hand.

12 And I will grant you mercy, that hee may haue compassion vpon you, and he shall cause you to ‖ dwell in your owne land.

‖ Or, returne.

13 But if ye say, Wee will not dwell in this land, neither heare the voyce of the Lord

Lord your God,

14 Saying, Nay, but we will goe into the land of Egypt, where we shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, yee remnant of Iudah: thus saith the Lord of hostes, the God of Israel, If ye set your faces to enter into Egypt, and goe to dwell there,)

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselues sure in Egypt, and there Nebuchadnezzar destroyed them and the Egyptians, Chap. 46.25.

16 Then the sword that ye feared, f shall take you there in the land of Egypt, and the famine, for the which yee care, shall there hang vpon you in Egypt, and there shall yee die.

17 And all the men that set their faces to enter into Egypt, to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine nor escape from the plague that I will bring vpon them.

18 For thus saith the Lord of hostes, the God of Israel, As mine anger and my wrath hath beene powred foorth vpon the inhabitants of Ierusalem: so shall my wrath bee powred foorth vpon you, when yee shall enter into Egypt, and yee shall be a detestation, and an astonishment, and a g curse, and a reproch, and ye shall see this place no more.

g Reade Chap. 26.6. & 44.12. shewing that this should come vpon them for their infidelity and stubburnesse.

19 O ye remnant of Iudah, the Lord hath said concerning you, Goe not into Egypt: know certainly that I haue admonished you this day.

20 Surely ye h dissembled in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

h For you were fully minded to goe into Egypt, whatsoeuer God spake to the contrary.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, i in the place whither ye desire to goe and dwell.

i To wit, in Egypt.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt contrary to the minde of Ieremiah. 8 Ieremiah propheseth the destruction of Egypt.

NOw when Ieremiah had made an end of speaking vnto the whole people all the wordes of the Lord their God, for the which the Lord their God had sent him to them, euen all these words,

2 Then spake a Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the b proud men, saying vnto Ieremiah, c Thou speakest falsly: the Lord our God hath d not sent thee to say, Goe not into Egypt to dwell there,

a Who was also called Iezaniah, Chap. 42.1.

b This declareth that pride is the cause of rebellion, and contempt of Gods ministers.

c When the hypocrisie of the wicked is discouered, they burst foorth into open rage: for they can abide nothing but flatteries, reade Isa. 30.10.

3 But Baruch the sonne of Neriah e prouoketh thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and carie vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaines of the host, and all the people obeyed not the voice of the Lord, to dwel in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaines of the hoste, tooke all the remnant of Iudah, that were returned from all f nations, whither they had bene driuen, to dwell in the land of Iudah:

6 Euen men and women, and children, and the kings daughters, and euery person that Nebuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam the sonne of Shaphan, and Ieremiah the g Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to h Tahpanhes.

8 ¶ Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and i hide them in the clay in the brick kil which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah.

10 And say vnto them, Thus saith the Lord of hostes, the God of Israel, Behold, I will send and bring Nebuchad-rezzar the king of Babel my k seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pauilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: l such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and hee shall burne them, and cary them away captiues, and he shall aray himselfe with the land of Egypt, as a m shepheard putteth on his garment, and shall depart from thence in peace.

13 Hee shall breake also the images of ‖ Beth-shemesh that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burne with fire.

e Thus the wicked do not onely contemne and hurt the messengers of God, but slander & speake wickedly of all them that support or fauour the godly.

f As from the Moabites, Ammonites, and Edomites, Chap. 40.11.

g Whom these wicked led away by force.

h A citie in Egypt neere to Nilus.

i Which signified that Nebuchad-nezzar should come euen to the gates of Pharaoh, where were his bricke killes for his buildings.

k Reade Chap. 25.9.

l Euery one shall be slaine by that meanes that God hath appointed, Chap. 15.2.

m Meaning, most easily, and suddenly shall he cary the Egyptians away.

‖ *Or, the house of the sunne.*

CHAP. XLIIII.

Hee reproueth the people for their idolatrie. 15 They that set light by the threatning of the Lord, are chastened. 26 The destruction of Egypt and of the Iewes therein is propheseid.

THe word that came to Ieremiah concerning all the Iewes which dwell in the land of Egypt, and remained at Migdol and at a Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

2 Thus saith the Lord of hosts, the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

a These were all famous and strong cities in Egypt, where the Iewes that were fled, dwelt for their safetie: but the Prophet declareth that there is no hold so strong, that can preserue them from Gods vengeance.

3 Because of their wickednes which they haue committed, to prouoke mee to anger, in that they went to burne incense, and to serue other gods, whom they knew not, neither they, nor you, nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets [b] rising early, and sending them, saying, Oh do not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednesse, and to burne no more incense vnto other gods.

6 Wherefore [c] my wrath, and mine anger was powred forth, and was kindled in the cities of Iudah, and in the streets of Ierusalem, and they are desolate, and waste, as appeareth this day.

7 Therefore now thus saith the Lord of hostes the God of Israel, Wherefore commit ye this great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that yee prouoke me vnto wrath, with the works of your hands, burning incense vnto other gods in the land of Egypt whither yee be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproch among all nations of the earth.

9 Haue yee forgotten the wickednesse of your fathers, and the wickednesse of the [d] Kings of Iudah, and the wickednesse of their wiues, and your owne wickednes, and the wickednesse of your wiues, which they haue committed in the land of Iudah and in the streets of Ierusalem?

10 They are not ‖humbled vnto this day, neither haue they feared nor walked in my Law nor in my Statutes, that I set before you, and before your fathers.

11 Therefore thus sayth the Lorde of hostes the God of Israel, Behold, I will set my face against you * to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah, that [e] haue set their faces to goe into the land of Egypt there to dwell, and they shall all be consumed and fall in the land of Egypt: they shall euen bee consumed by the sword, and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall be a detestation, and an astonishment, and a [f] curse and a reproch.

13 For I will visit them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence.

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah, to the which they ‡haue a desire to returne to dwel there: for none shall returne, but [g] such as shall escape.

15 Then all the men which knew that their wiues had burnt incense vnto other gods, & all the women that stood by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the Name of the Lord, we will [h] not heare it of thee,

17 But we will doe whatsoeuer thing goeth out of our owne mouth, as to burne incense vnto [i] the Queene of heauen, and to powre out drinke offerings vnto her, as wee haue done, both wee and our fathers, our Kings and our Princes in the cities of Iudah, and in the streetes of Ierusalem: for then ‡had wee [k] plentie of victuals, and were well and ‖felt none euill.

18 But since wee left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had ‖scarcenesse of all things, and haue bin consumed by the sword and by the famine.

19 And when wee burnt incense vnto the Queene of heauen, and powred out drinke offerings vnto her, did we make her cakes to ‖make her glad, and powre out drinke offerings vnto her without [l] our husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answere, saying,

21 Did not the Lord remember the incense, that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, both you, and your fathers, your kings, and your princes, and the people of the land, and ‡ hath he not considered it?

22 So that the Lord could no longer forbeare, because of the wickednesse of your inuentions, and because of the abominations, which ye haue committed: therefore is your land desolate and an astonishment, and a curse, and without inhabitant, as appeareth this day.

23 Because ye haue burnt incense, and because ye haue sinned against the Lord, & haue not obeyed the voice of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day

24 Moreouer Ieremiah said vnto all the people, and to all the women, Heare the word of the Lord, all Iudah that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hostes, the God of Israel, saying, Yee and your wiues haue both spoken with your mouthes, and fulfilled with your [m] hande, saying, Wee will performe our vowes that wee haue vowed, to burne incense to the Queene of heauen, and to powre out drinke offerings to her: yee will performe your vowes, and doe the things that yee haue vowed.

26 Therefore heare the worde of the Lord, all Iudah that dwell in the land of Egypt. Behold, I haue sworne by my great Name, sayeth the Lorde, that my Name not assured by Gods word: for thereby they take occasion to iustifie their doings, and their husbands shall giue an account thereof before God, Reade Isa. 3.25. ‖ *Or, is it not come vp into his heart?*

m You haue committed double euill in making wicked vowes, and in performing the same.

b Reade Chap. 7.25. and 25.3. and 26.5. & 29. 19. and 32.33.

c He setteth before their eyes Gods iudgments against Iudah & Ierusalem for their idolatrie, that they might beware by their example, and not with the like wickednesse prouoke the Lord: for then they should be double punished.

d He sheweth that we ought to keepe in memory Gods plagues from the beginning, that considering thē, we might liue in his feare, and know if hee haue not spared our fathers, yea, kings, princes, & rulers, and also whole countries, and nations for their sinnes, that we vile wormes cannot looke to escape punishment for ours.

‖ *Or, beaten downe.* *Amos 9.4.*

e Which haue fully set their mindes, and are gone thither on purpose. Whereby he excepteth the innocent, as Ieremiah & Baruch that were forced: therefore the Lord sheweth, that he will set his face against them: that is, purposely destroy them.

f Reade Chap. 26.6. & 42.18.

‡ *Ebr. lift vp their soules.*

g Meaning, but a few.

h This declareth how dangerous a thing it is to decline once frō God, & to folow our owne fantasies: for Satan euer soliciteth such, & doth not leaue them till he haue brought them to extreme impudencie and madnes, euen to iustifie their wickednesse against God and his Prophets.

i Reade Chap. 7.18. It seemeth that the Papists gathered of this place, their *Salue Regina, & Regina cœli lætare*, calling the virgin Mary Queene of heauen, and so of the blessed virgin and mother of our Sauiour Christ made an idole: for here the Prophet condemneth their idolatry.

‡ *Ebr, were satiate with bread.*

k This is stil the argument of idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods works, who sendeth both plenty and dearth, health & sickneſſe, they attribute it to their idols, and so dishonour God.

‖ *Or, saw.*

‖ *Or, want.*

‖ *Or, to appease her.*

l This teacheth vs how great danger it is for the husbands to permit their wiues any thing whereof they be

n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to haue his name mentioned by such as haue polluted it.

o We see therefore that God hath a perpetuall care ouer his, whersoeuer they are scattered: for though they bee but two or three yet hee will deliuer them when hee destroyeth his enemies.

p He sheweth the meanes whereby they should be destroyed, to assure them of the certainty of the plague, & yet they remaine still in their obstinacie till they perish: for Iosephus lib. 10 de Ant. cap. 11. writeth, that fiue yere after the taking of Ierusalem, Nebuchad-nezzar the yonger, hauing ouercome the Moabites & the Ammonites, went against Egypt, and slew the king, and so brought these Iewes, and other into Babylon.

n shall no more bee called vpon by the mouth of any man of Iudah, in all the land of Egypt, saying, The Lord God liueth.

27 Behold, I will watch ouer them for euill and not for good, and all men of Iudah that are in the land of Egypt, shall be consumed by the sword, and by the famine vntill they be vtterly destroyed.

28 Yet a small number that escape the sword, o shall returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, shall know whose words shall stand, mine or theirs.

29 And this shall bee a signe vnto you, saith the Lord, when I visite you in this place, that ye may know that my words shall surely stand against you for euill.

30 Thus saith the Lord, Behold, I will p giue Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchad-rezzar king of Babel his enemie, who also sought his life.

CHAP. XLV.

2 Ieremiah comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalem.

THe word that Ieremiah the Prophet spake vnto [a] Baruch the sonne of Neriah, when he had written these [b] words in a booke at the mouth of Ieremiah in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, saying,

2 Thus saith the Lord God of Israel vnto thee, O Baruch,

3 Thou diddest say, Woe is me now: for the Lord hath layd sorow vnto my sorrow: I [c] fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord saith thus, Behold, that which I haue built, will I [d] destroy, and that which I haue planted, will I plucke vp, euen this whole land.

5 And seekest [e] thou great things for thy selfe? seeke them not: for behold, I wil bring a plague vpon all flesh, saith the Lord: but thy life wil I giue thee for a [f] pray in all places, whither thou goest.

a Which was Ieremiahs disciple, and wrote his prophesies vnder him.

b Whereof read Chap. 36.10.

c Baruch moued with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people, and the Temple, maketh this lamentation, as Psal. 6.6.

d Meaning, that God might destroy this people because he had planted them.

e Thinkest thou to haue honour and credit? wherein he sheweth his infirmity.

f Reade Cha. 21.9.

CHAP. XLVI.

2 Hee propheseth the destruction of Egypt. 27 Deliuerance is promised to Israel.

THe wordes of the Lord, which came to Ieremiah the Prophet against the [a] Gentiles,

2 As against Egypt, against the armie of [b] Pharaoh Necho King of Egypt, which was by the riuer Perath in Carchemish, which Nebuchad-rezzar King of Babel smote in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah.

3 [c] Make ready buckler and shield, and goe forth to battell.

4 Make ready the horses, and let the horsemen get vp, and stand vp with your sallets, furbish the speares, and put on the brigandines.

5 [d] Wherefore haue I seene them afraid, and driuen backe? for their mighty men are smitten, and are fled away, & looke not backe: for feare was round about, saith the Lord.

6 The swift shall not flee away, nor the strong men escape: they shall stumble and fall toward the [e] North by the riuer Perath.

7 Who is this, that commeth vp as [f] a flood, whose waters are mooued like the riuers?

8 Egypt riseth vp like the flood, and his waters are mooued like the riuers, and hee saith, I will goe vp, and will couer the earth: I will destroy the citie with them that dwell therein.

9 Come vp, yee horses, and rage yee charets, and let the valiant men come forth, [g] the blacke Moores, and the Libyans that beare the shield, and the Lydians that handle and bend the bow.

10 For this is the day of the Lord God of hosts, and a day of vengeance, that he may auenge him of his enemies: for the sword shal deuoure, and it shalbe satiate, and made drunke with their blood: for the Lord God of hosts hath [h] a sacrifice in the North countrey [i] by the riuer Perath.

11 Goe vp vnto Gilead, [k] and take balme O [l] virgin, the daughter of Egypt: in vaine shalt thou vse many [m] medicines; for thou shalt haue no health.

12 The nations haue heard of thy shame, and thy cry hath filled the land: for the strong hath stumbled against the strong, and they are fallen both together.

13 ¶ The word that the Lord spake to Ieremiah the Prophet, how Nebuchad rezzar king of Babel should come and smite the land of Egypt.

14 Publish in Egypt, and declare in Migdol, and proclaime in Noph, and in Tahpanhes, and say, Stand still, and prepare thee: for the sword shall deuoure round about thee.

15 Why are the valiant men put backe? they could not stand, because the Lord did driue them.

16 He made many to fall, & one fell vpon another: and they said, Arise, let vs goe againe to our [n] owne people, and to the land of our natiuity from the sword of the violent.

17 They did crie there, Pharaoh king of Egypt, and of a great multitude [o] hath passed the time appointed.

18 As I liue, saith the King, whose name is the Lord of hosts, Surely as Tabor is in the mountaines, and as Carmel is in the sea, so shall it [p] come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shall be waste and desolate, without an inhabitant.

a That is, nine nations, which are round about the land of Egypt

b Reade 2. King. 23.29. and 24.7. and 2 Chron. 35.20.

c Hee willeth the Egyptians to prepare themselues to warre.

d The Prophet had this vision of the Egyptians, which should be put to flight of the Babylonians at Carchemish.

e The Babylonians shall discomfite them at the riuer Euphrates.

f He derideth the boastings of the Egyptians, who thought by their riches and power to haue ouercome all the world, alluding to the riuer Nilus, which at certaine times ouerfloweth the countrey of Egypt.

g For these nations tooke part with the Egyptians

h Hee calleth the slaughter of Gods enemies, a sacrifice, because it is a thing that doth please him, Isa. 34.6.

i That is, at Carchemish.

k For at Gilead did grow most soueraign balme for wounds.

l So called, because Egypt had not yet ben ouercome by the enemie.

m He sheweth that no salue or medicine can preuaile, whereas God giueth the wound.

n As they that should repent that they helped the Egyptians.

o He derideth them which shal impute their ouerthrow to lacke of counsel and policie, or to fortune, and not obseruing of time: nor considering that it is Gods iust iudgement.

p To wit, that the Egyptians shall be destroyed.

20 Egypt is like a faire calfe, but destruction commeth: out of the North it commeth.
21 Also her hired men [r] are in the mids of her like fat calues: they are also turned backe and fled away together: they could not stand because the day of their destruction was come vpon them, and the time of their visitation.
22 The voyce thereof shal goe forth like a [s] serpent: for they shall march with an army, and come against her with [t] axes, as hewers of wood.
23 They shall cut downe her [u] forest, saith the Lord: for they cannot be counted, because they are more then the [x] grashoppers, and are innumerable.
24 The daughter of Egypt shall be confounded: she shalbe deliuered into the hands of the people of the North.
25 ¶ Thus saieth the Lord of hosts, the God of Israel, Behold, I wil visit the [y] common people of No, and Pharaoh, & Egypt, with their gods, and their kings, euen Pharaoh, and all them that trust in him,
26 And I wil deliuer them into the hands of those that seeke their liues, and into the hand of Nebuchadnezzar King of Babel: and into the hands of his seruants, and afterward she shall dwell as [z] in the olde time, saith the Lord.
27 ¶ [a] But feare not thou, O my seruant Iaakob, and be not thou afraid, O Israel: for behold, I will deliuer thee from a farre countrey, and thy seed from the land of their captiuitie, and Iaakob shal returne and be in rest and prosperity, and none shall make him afraid.
28 Feare thou not, O Iaakob my seruant, saith the Lord: for I am with thee, & I will vtterly destroy all the nations, whither I haue driuen thee: but I will not vtterly destroy thee, but correct [b] thee by iudgement, and not vtterly cut thee off.

q They haue abundance of all things, and therfore are disobedient & proude.
r As verse 9.
s They shall be scarce able to speake for feare of the Caldeans.
t Meaning, Egypt.
u That is, they shall slay the great & mighty men of power.
x To wit, Nebuchadnezzars armie.
y Some take the Ebrew word Amon for the kings name of No, that is, of Alexandria.
z Meaning, that after the space of fortie yeeres, Egypt should be restored, Isa. 19. 23. Ezek. 29. 13.
a God comforteth all his that were in captiuitie but specially the small Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his, Isa. 44. 2. chap. 30. 10. b Read Chap. 10 24.

CHAP. XLVII.

The word of the Lord against the Philistims.

THe words of the Lord that came to Ieremiah the Prophet against ỳ Philistims, before that Pharaoh smote [a] Azzah.
2 Thus saith the Lord, Behold, waters rise vp out of the [b] North, and shall be as a swelling flood, and shall ouerflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall crie, and all the inhabitants of the land shall howle,
3 At the noise and stamping of the hoofes of his strong horses, at ỳ noise of his charets, and at the rumbling of his wheeles: the fathers shall not [c] looke backe to their children, for feeblenesse of [d] hands.
4 Because of the day that commeth to destroy all the Philistims, & to destroy Tyrus and Zidon, and all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the ile of [e] Caphtor.
5 [f] Baldnesse is come vpon Azzah: Ashkelon is cut vp with the rest of their valleyes. How long wilt thou cut thy selfe?
6 O thou sword of the Lord, how long wil it be or thou cease: turne againe into thy scabberd, rest and be still.
7 How can it [h] cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath hee appointed it.

a Which was also called Gaza, a citie of the Philistims.
b He meaneth the army of the Caldeans. Isa. 8. 7, 8.
c The great feare shall take away their naturall affection.
d Their heart shall so faile them.
e For the Caphtorims, which are also called Cappadocians, had destroyed in old time the Philistims, and dwelt in their land, euen to Gaza, Deut. 2. 23.
f They haue pulled off their haire for sorrow and heauinesse.
g As the heathen vsed in their mourning, which the Lord forbade his people to do, Deut. 14 1.
h Meaning, that it is not possible that the wicked should by any meanes escape or stay the Lord when he will take vengeance.

CHAP. XLVIII.

The word of the Lord against the Moabites, 26 because of their pride and cruelty.

COncerning Moab, thus saith the Lord of hostes, the God of Israel, Woe vnto [a] Nebo: for it is wasted: Kiriathaim is confounded and taken: Misgab is confounded and afraid.
2 Moab shall boast no more of Heshbon: for they haue deuised euil against it. [b] Come, and let vs destroy it, that it be no more a nation: also, thou shalt be destroyed, [c] O Madmen, and the sword shall pursue thee.
3 A voice of crying shall be from Horonaim with desolation and great destruction.
4 Moab is destroyed: her little ones haue caused their cry to be heard.
5 For at the going vp of [d] Luhith, the mourner shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction.
6 Flee and saue your liues, and be like vnto the [e] heath in the wildernesse.
7 For because thou hast trusted in thy [f] works and in thy treasures, thou shalt also be taken, and [g] Chemosh shall goe forth into captiuity with his Priests and his Princes together.
8 And the destroyer shall come vpon all cities, and no citie shall escape: the valley also shall perish, and the plaine shall be destroyed as the Lord hath spoken.
9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.
10 [h] Cursed be he that doeth the worke of the Lord || negligently, and cursed be he that keepeth backe his sword from blood.
11 Moab hath bin at rest from his youth, and he hath setled on his lees, and hath not bene [i] powred from vessell to vessell, neither hath hee gone into captiuitie: therefore his taste remained in him, and his scent is not changed.
12 ¶ Therefore behold, the dayes come, saith the Lord, that I will send vnto him such as shall cary him away, and shall empty his vessels, and breake their bottels.

a These were cities of the Moabites which Nebuchad-nezzar tooke before hee went to fight against Necho king of Egypt.
b Thus shall the Babylonians incourage one another.
c Reade Isa. 25. 10.
d Horonaim and Luhith were two places whereby the Moabites should flee, Isa. 15. 5.
e Hide your selues in barren places, where the enemie will not pursue after you. Chap. 17. 6.
f That is, the idoles which are the workes of thine hands. Some reade in thy possessions: for so the word may signifie, as 1. Sam. 25. 2.
g Both thy great idole & his maintainers shall be led away captiues, so that they shall then know that it is in vaine to looke for helpe at idoles, Isa. 15. 2.
h He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, & called this executing of his vengeance against his enemies, his worke: though the Caldeans sought an other end, Isa. 10. 12. [*Or, deceitfully.* i Hath not bene remoued as the Iewes haue, but hath liued at ease, and as a wine that feedeth it selfe on his lees.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of k Bethel their confidence.

14 How thinke you then, We are mightie and strong men of warre?

15 Moab is destroyed & his cities ‡burnt vp, and his chosen yong men are gone downe to slaughter, saieth the king, whose name is, The Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all ye that know his Name, say, l How is the strong staffe broken, and the beautifull rod!

18 Thou daughter that doest inhabit Dibon, come downe from thy glory, and sit in thirst: for the destroyer of Moab shall come vp vpon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: aske him that fleeth and that escapeth, and say, What is done?

20 m Moab is confounded: for it is destroyed: howle, and cry, tell ye it in Arnon, that Moab is made waste.

21 And iudgement is come vpon the plaine countrey, vpon Holon, & vpon Jahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriathaim, & vpon Bethgamul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the Land of Moab farre or neere.

25 The n horne of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him o drunken: for he magnified himselfe against the Lord: Moab shall ‖ wallow in his vomite, and hee also shall be in derision.

27 For didst not thou deride Israel, as though hee had bene found among theeues? for when thou speakest of him, thou art moued.

28 O yee that dwell in Moab, leaue the cities, and dwell in the rockes, and bee like the doue that maketh her nest in the sides of the holes mouth.

29 *We haue heard the pride of Moab (he is exceeding proud) his stoutnesse, and his arrogancy and his pride, and the hautinesse of his heart.

30 I know his wrath, saith the Lord, q but it shall not be so: & his dissimulations, for they doe not right.

31 r Therefore will I howle for Moab and I will cry out for all Moab: mine heart shall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee as I wept for Jazer: thy plants are gone ouer the sea, they are come to the sea s of Jazer: the destroyer is fallen vpon thy summer fruits, and vpon vpon thy vintage,

33 And ioy and gladnes is taken from the plentifull field, and from the land of Moab: and I haue caused wine to faile from the wine presse: none shall tread with shouting: their shouting shall be no shouting.

34 From the cry of Heshbon vnto Elaleh, and vnto Jahaz haue they made their noyse: from Zoar vnto Horonaim, the t heifer of three yeere old shall goe lowing: for the waters also of Nimrim shall be wasted.

35 Moreouer, I will cause to cease in Moab, saith the Lord, him that offreth in the hie places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a u shaume, and mine heart shall sound like a shaume for the men of Kir-heres, because the riches that he hath gotten, is perished.

37 * For euery head shall be ‖ balde, and euery beard plucked: vpon all the handes shall be cuttings, and vpon the loynes sackecloth.

38 And mourning shall bee vpon all the house tops of Moab, and in all the streetes thereof: for I haue broken Moab like a vessell wherein is no pleasure, saith the Lord.

39 They shall howle, saying, How is hee destroyed? how hath Moab turned the back with shame? so shall Moab be a derision and a feare to all them about him.

40 For thus saith the Lord, Behold, x he shall flee as an Eagle, and shall spreade his wings ouer Moab.

41 The cities are taken, and the strong holds are woone, & the mightie mens hearts in Moab at that day, shall be as the heart of a woman in trauaile.

42 And Moab shalbe destroyed from being a people, because hee hath set vp himselfe against the Lord.

43 y Feare, and pit and snare shalbe vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shall fall in the pit, & hee that getteth vp out of the pit, shalbe taken in the snare: for I will bring vpon it, euen vpon Moab, the yeere of their visitation, saith the Lord.

45 They that fled, stood vnder the shadow of z Heshbon, because of the force: for a the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the seditious children.

46 Woe be vnto thee, O Moab: the people of b Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the c latter dayes, saith the Lord. Thus farre of the iudgement of Moab.

CHAP. XLIX.

1 *The word of the Lord against the Ammonites,* 7 *Idumea,* 23 *Damascus,* 28 *Kedar,* 34 *and Elam.*

VNto the children of a Ammon thus saith the Lord, Hath Israel no sonnes? or hath he none heire? Why then hath their b King possessed Gad? and his people dwelt in his c cities?

2 Therefore behold, the dayes come, saieth the Lord, that I will cause a noyse of warre

k As the calfe of Bethel was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites.

† Heb. *gone vp, or destroyed.*

l How are they destroyed that put their trust in their strength and riches.

m Thus they that flee shall answere.

n That is, his power & strength.

o He willed the Caldeans to lay afflictions ynow vpon them, till they be like drunken men that fall downe to their shame, and are derided of all.

‖ Or, *shalbe full, or clap his hands.*

p Thou reioycest to heare of his miserie *Isa.* 16.6.

q He shall not execute his malice against his neighbours.

r Read Isa. 16.7.

s Which city was in the vtmost border of Moab: and hereby he signifieth that the whole land should be destroyed and the people caried away.

t Read Isa. 15.

u Their custome was to play on fluites or instruments beauy and graue tunes at burials and in the time of mourning, as Mat. 9.23. *Isa.* 15.2,3. *ezek.* 7.18.

‖ Or, *bawn.*

x That is, Nebuchad-nezzar, as Chap. 49.22.

y He that escapeth one danger, shall be taken of another, Isa. 24. 17.

z They fled thither, thinking to haue succour of the Amorites.

a The Amorites haue destroyed the Moabites in times past, and now because of their power the Moabites shall seeke to them for helpe.

b Which vanted themselues of their idole, as though he could haue defended them.

c That is, they shall be restored by the Messiah.

a They were separated from the Moabites by the riuer Amon and after that the ten tribes were caried away into captiuitie, they

b To wit, of the Ammonites

c Meaning of the Israelites.

warre

warre to bee heard in d Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ai is wasted: cry ye daughters of Rabbah: gird you with sackcloth: mourne and runne to and fro by the hedges, for their king shall goe into captiuitie, and his Priests, and his Princes likewise.

4 Wherefore gloriest thou in the e valleys? thy valley floweth away, O rebellious daughter: she trusted in her treasures, saying, Who shall come vnto me?

5 Behold, I will bring a f feare vpon thee, saith the Lord God of hosts, of all those that be about thee, and ye shall be scattered euery man g right forth, and none shall gather him that fleeth.

6 And h afterward I will bring againe the captiuity of the children of Ammon.

7 ¶ To Edom thus saith the Lord of hosts, Is wisedome no more in i Teman? Is counsell perished from their children? Is their wisedome vanished?

8 Flee, ye inhabitants of Dedan (k they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, and the time of his visitation,

9 If the l grape gatherers come to thee, would they not leaue some grapes? if theeues come by night, they will destroy till they haue enough.

10 For I haue discouered Esau: I haue vncouered his secrets, and hee shall not bee able to hide himselfe: his seed is wasted, and his brethren and his neighbours, and there shall be none to say,

11 Leaue thy m fatherlesse children, and I wil preserue them aliue, and let the widowes trust in me.

12 For thus saith the Lord, n Behold, they whose iudgement was not to drinke of the cup haue assuredly drunken, and art thou he that shall escape free? thou shalt not go free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, saith the Lord, that o Bozrah shall bee waste, and for a reproch, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumour from the Lord, and an ambassador is sent vnto the heathen, saying, Gather you together, & come against p her, and rise vp to battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy ‖ feare, & the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee downe from thence, saith the Lord.

17 ¶ Also Edom shall be desolate: euery one that goeth by it, shall be astonished, and shall hisse at all the plagues thereof.

18 As in the ouerthrow of Sodome, and of Gomorah, and the places thereof neere about, saieth the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Behold, q he shall come vp like a lion from the swelling of Iorden vnto the strong dwelling place: for I shall make Israel to rest, euen I will make r him to haste away from her, and who is a chosen man that I may appoint against her? for who is like me? and who will appoint mee the time? and who is the s shepheard that will stand before mee?

20 Therefore heare the counsell of the Lord that hee hath deuised against Edom, and his purpose that hee hath conceiued against the inhabitants of Teman: surely the least t of the flocke shal draw them out: surely u he shall make their habitations desolate with them.

21 The earth is moued at the noyse of their fall: the cry of their voyce is heard in the red sea.

22 Behold, he shall come vp, and flee as the eagle, x and spread his wings ouer Bozrah, & at that day shal the heart of the strong men of Edom be as the heart of a woman in trauell.

23 ¶ Unto y Damascus he saith, Hamath is confounded, & Arpad, for they haue heard euill tidings, and they are faint hearted as one in the fearefull sea that cannot rest.

24 Damascus is discouraged, & turneth her selfe to flight, z & feare hath seazed her: anguish and sorrowes haue taken her as a woman in trauel.

25 How is the glorious a citie not reserued, the city of my ioy!

26 Therefore her yong men shall fall in her streets, and all her men of warre shall be cut off in that day, saith the Lord of hosts.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of b Benhadad.

28 ¶ Unto c Kedar and to the kingdoms of Hazor, which Nebuchad-nezzar King of Babel shall smite, thus saith the Lord, Arise, and goe vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flocks shal they take away: yea, they shall take to themselues their d curtaines, and all their vessels, and their camels, and they shall crie vnto them, Feare is on euery side.

30 Flee, get you farre off (e they haue consulted to dwell) O yee inhabitants of Hazor, saith the Lord: for Nebuchad-nezzar King of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 f Arise, and get you vp vnto the wealthy nation, that dwelleth without care, saith the Lord: which haue neither gates nor bars, but dwell alone.

32 And their camels shalbe a booty, & the multitude of their cattell a spoile, and I will scatter them into all winds, & to the vtmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

33 And

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a Which was one of the chiefe cities of the Ammonites as were Heshbon & Ai: there was also a city called Heshbon among the Moabites.

e In thy plentifull countrey.

f Signifying that power & riches cannot preuaile when as God will execute his iudgements.

g That is, without looking backe, and as euery one can finde a way to escape.

h In the time of Christ, when the Gentiles shal be called.

i Which was a citie of Edom called by the name of Teman Eliphaz sonne, who came of Esau.

k The enemies that shal dissemble as though they fled away, shal turne backe, and inuade your land and possesse it.

l Meaning, that God would vterly destroy them, and not spare one, though the grape gatherers leane some grapes, & theeues seeke but til they haue enough, Obad. 1. 5.

m The destruction shalbe so great, that there shalbe none left to take care ouer the widowes and fatherlesse.

n I haue not spared mine owne people, and how should I pitie thee?

o Which was a chiefe citie of Edom.

p That is, Bozrah.

‖ Or, idole.

q To wit, Nebuchad-nezzar, after he hath ouercome Iudah, which is meant by the swelling of Iorden, shall come against mount Seir and Edom.

r That is, the Israelites, whom the Edomites kept as prisoners to haste away from thence.

s The captaine and gouernour of the army, meaning, Nebuchad-nezzar.

t They shall not be able to resist his petie captaines.

u To wit, the enemie.

x As Chap. 48. 40. was said of Moab.

y Which was the chiefe citie of Syria, whereby he meaneth the whole country.

z When shee heard the sudden comming of the enemie.

a He speaketh this in the person of the king, and of them of the countrey, who shall wonder to see Damascus the chiefe citie destroyed.

b Who was king of Syria, 1. Kin. 20. 26. and had built these palaces, which were still called the palaces of Benhadad.

c Meaning, the Arabians and their borderers.

d Because they vsed to dwell in tents, he nameth the things that pertaine thereunto.

e The enemies will dwell in your places.

f He sheweth that they of Hazor shall flee to the Arabians for succour, but that shall not availe them.

33 And Hazor shal be a dwelling for dragons, and desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The words of the Lord that came to Ieremiah the Prophet, cõcerning g Elam in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus saith the Lord of hosts, Behold, I will breake the h bow of Elam, euen the chiefe of their strength.

36 And vpon Elam wil I bring the foure winds from the foure quarters of heauen, & will scatter them towards all these windes, and there shall be no nation whither the fugitiues of Elam shall not come.

37 For I wil cause Elam to be afraid before their enemies, and before them that seeke their liues, & will bring vpon them a plague, euen the indignation of my wrath, saith the Lord, and I will send the sword after them till I haue consumed them.

38 And I will set my i throne in Elam, and I will destroy both the king & the princes from thence, saith the Lord: but k in the latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

g That is, Persia, so called of Elam the sonne of Shem.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.

i I will place Nebuchad-nezzar there. And in these prophesies Ieremiah speaketh of those countreys, which should be subdued vnder the first of those foure monarchies whereof Daniel maketh mention.

k This may be referred to the empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48.47.

CHAP. L.

Hee propheſieth the deſtruction of Babylon, and the deliuerance of Iſrael which was in captiuitie.

THe word that the Lord spake concerning Babel, and concerning the land of the Caldeans, by the ‡ ministery of Ieremiah the Prophet.

2 Declare among the nations, and publish it, and set vp a standart, proclaime it and conceale it not: say, a Babel is taken, Bel is confounded, b Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

3 For out of the North there c commeth vp a nation against her, which shall make her land waste, and none shall dwell therin: they shall flee and depart, both man & beast.

4 In those dayes, and at that time, saith the Lord, the children of Israel shall d come, they, and the children of Iudah together, going, and e weeping shall they go, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetuall couenant that shall not be forgotten.

6 ¶ My people hath been as lost sheepe: their f shepheards haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from g mountaine to hill, and forgotten their resting place.

7 All that found them, haue deuoured them, & their enemies said, Wee offend not, because they haue sinned against the Lord, h the habitation of iustice, euen the Lord the hope of their fathers.

8 i Flee from the middest of Babel, and depart out of the land of the Caldeans, and be ye as the hee goats k before the flocke.

9 For loe, I will raise, and cause to come vp against Babel a multitude of mighty nations from the North country, and they shall set themselues in aray against her, whereby she shalbe taken: their arrowes shalbe as of a strong man which is expert, for none shall returne in vaine.

10 And Caldea shall be a spoile: all that spoyle her, l shall bee satisfied, sayeth the Lord.

11 Because ye were glad and reioyced in destroying mine heritage, and because ye are growen fat, as the calues in the grasse, m and neyed like strong horses,

12 Therefore your mother shall bee sore confounded, and she that bare you shall bee ashamed: behold, the vttermost of the nations shall be a desert, a dry land and a wildernesse.

13 Because of the wrath of the Lord, it shall not be inhabited, but shalbe wholly desolate: euery one that goeth by Babel, shalbe astonished, and n hisse at all her plagues.

14 o Put your selues in aray against Babel round about: all ye that bend the bowe, shoot at her, spare no arrowes: for she hath p sinned against the Lord.

15 Crie against her round about: shee hath || giuen her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the q sower from Babel, and him that handleth the sickle in the time of harueſt: because of the sword of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel is like scattered sheepe: the lyons haue dispersed them: first the king r of Ashur hath deuoured him, and last this Nebuchad-nezzar king of Babel hath broken f his bones.

18 Therfore thus saith the Lord of hosts, the God of Israel, Behold, I will visite the king of Babel and his land, as I haue visited the king of Ashur.

19 And I will bring Israel againe to his habitation: he shall feed on Carmel and Bashan, and his soule shall be satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the iniquitie of Israel shall bee sought for, and there shall bee none: and the sinnes of Iudah, and they shall not be found: for I will bee mercifull vnto them, whom I reserue.

21 Goe vp against the land of the t rebels, euen against it, and against the inhabitants * of || Pekod: destroy, and lay it waste after them, saith the Lord, and doe according to all that I haue commanded thee.

22 A cry of battell is in the land, and of great destruction.

23 How is the u hammer of the whole world destroyed and broken! how is Babel become desolate among the nations!

24 I

‡ *Ebr. hand.*

a After that God hath vsed the Babylonians seruice to punish other nations, he sheweth that their turne shall come to be punished.

b These were two of their chiefe idoles.

c To wit, the Medes and the Persians.

d When Cyrus shall take Babel.

e Reade Chap. 31.9.

f Their gouernors & ministers by their examples haue prouoked them to idolatry.

g They haue cõmitted idolatry in euery place.

h For the Lord dwelt among them in his Temple, and would haue maintained them by his iustice against their enemies.

i When God shall deliuer you by Cyrus.

k That is, forward, and without feare.

l Shall be made rich thereby.

m For ioy of the victory that yee had against my people.

n In signe of contempt and disdaine.

o He speaketh to the enemies the Medes and Persians.

p Though the Lord called the Babylodians his seruants, & their worke his work, in punishing his people, yet because they did it not to glorifie God, but for their owne malice, & to profite themselues, it is here called sinne.

‖ *Or, yeelded, or made peace.*

q Destroy her so that none be left to labour the ground, or to take the fruit thereof.

r Meaning, Tiglath Pelezar, who caried away the ten tribes.

f He caried away the rest, to wit, Iudah and Beniamin.

t That is, Babylon: thus the Lord raiseth vp Cyrus. *Ezek.* 23.23.

‖ *Or, of them that should be visited.*

u Nebuchad-nezzar, who had smitten down all the princes and people of the world.

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striuen against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hosts in the land of the Caldeans.

26 Come against her ‡ from the vtmost border: open her store houses: tread on her as on sheaues, and destroy her vtterly: let nothing of her be left.

‡ Ebr. from the end.

27 Destroy all her x bullockes: let them go downe to the slaughter. Woe vnto them, for their day is come, and the time of their visitation.

x Her princes & mightie men.

28 The voyce of them that y flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

y Of the Iewes which should be deliuered by Cyrus.

29 Call vp the archers against Babel: all ye that bend the bow, besiege it round about: let none thereof escape: * recompense her according to her worke, and according to all that she hath done, doe vnto her: for she hath beene proud against the Lord, euen against the holy One of Israel.

Reuel. 18.6.

30 Therefore shall her young men fall in the streets, and all her men of warre shall be destroyed in that day, sayth the Lord.

31 Behold, I come vnto thee, O proude man, sayth the Lord God of hostes: for thy day is come, euen the time that I will visite thee.

x He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest.

32 And the proud shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shall deuoure all round about him.

‡ Ebr. lyars.

33 Thus saith the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, and would not let them goe.

a For Cyrus did cut the riuer Euphrates and diuided the course thereof into many streames, so that it might be passed ouer as though there had bin no water: which thing he did by the counsell of two of Belshazzars captaines who conspired against their King because hee had gelded the one of them in despite, and slaine the sonne of the other.

34 But their strong Redeemer, whose Name is the Lord of hostes, he shall maintaine their cause, that he may giue rest to the land, z and disquiet the inhabitants of Babel.

35 A sword is vpon the Caldeans, sayth the Lord, and vpon the inhabitans of Babel, and vpon her princes, and vpon her wise men.

36 A sword is vpon the ‡ soothsayers, and they shall dote: a sword is vpon her strong men, and they shalbe afraid.

37 A sword is vpon their horses, and vpon their charets, & vpon all the multitude that are in the middes of her, and they shal be like women: a sword is vpon her treasures, and they shall be spoyled.

38 A a drought is vpon her waters, and they shall bee dryed vp: for it is the land of grauen images, and they dote vpon their idoles.

b Reade Isa. 13. 21.

39 Therefore the b Zijms with the Jims, shall dwell there, & the ‡ ostriches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation to generation.

‡ Ebr sonnes of the ostriches, or yong. Gen. 19. 24. Isa. 13. 19.

40 As God destroyed * Sodom and Gomorah with the places thereof neere about, saith the Lord: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 ¶ Beholde, a people shall come from the North, and a great nation, and many Kings shall be raised vp from the c coastes of the earth.

c Meaning, that the Persians should gather their armie of many nations.

42 They shal hold the bow and the buckler: they are cruell and vnmercifull: their voyce shall roare like the Sea, and they shall ride vpon horses, and be put in arap like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands d waxed feeble: sorow came vpon him, euen sorow as of a woman in trauaile.

d Which is meant of Belshazzar Dan. 5.6

44 Behold, he * shall come vp like a lion from the swelling of Jorden vnto the strong habitation: for I wil make Israel to rest, and I will make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like me, and who wil appoint me the time? and who is the e shepheard that will stand before me?

Chap. 49. 19.

e Reade Chap. 49. 19.

45 Therefore heare the counsell of the Lord that he hath deuised against Babel, and his purpose that he hath conceiued against the land of the Caldeans: surely the least of the flocke shall draw them out: surely he shal make their habitation desolate with them.

46 At the noyse of the winning of Babel the earth is moued, and the cry is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 49 The vanity of idolaters. 59 Ieremiah giueth his booke to Sheraiah.

THus saith the Lord, Behold, I will raise vp against Babel, and against the inhabitants ‖ that lift vp their heart against me, a destroying * wind,

‖ Or, of the land that riseth vp.

a The Medes & Persians that shall destroy them as the wind doth the chaffe.

2 And will send vnto Babel fanners that shall fanne her, & shall emptie her land: for in the day of trouble they shalbe against her on euery side.

b Though they were forsaken for a time, yet they were not vtterly cast off as though their husband were dead.

3 Also to the bender that bendeth his bow, and to him that lifteth himselfe vp in his brigandine, will I say, Spare not her yong men, but destroy all her host.

c He sheweth ỹ there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17. 6 and 48. 6.

4 Thus the slaine shall fall in the land of the Caldeans, & they that are thrust through in her streetes.

5 For Israel hath beene no b widow, nor Judah frō his God, from the Lord of hostes, though their land was filled with sinne against the Holy one of Israel.

d By whom the Lord powred out the drinke of his vengeance to whom it pleased him.

6 ¶ c Flee out of the mids of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: hee will render vnto her a recompense.

e For the great afflictions ỹ they haue fell by the Babylonians. Isa. 21. 9. Reuel. 14. 8.

7 Babel hath beene as a golden cup in the d Lords hands, that made all the earth drunken: the nations haue drunke of her wine, therefore doe the nations c rage.

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but shee

could not be healed, forsake her, and let f vs goe euery one into his owne countrey: for her iudgement is come vp vnto heauen, and is lifted vp to the clouds.

f Thus the people of God exhort one another to goe to Zion and praise God.

10 The Lord hath brought forth our g righteousnesse: come and let vs declare in Zion the worke of the Lord our God.

g In approuing our cause and punishing our enemies.

11 Make bright the arrowes: ‖gather the shields: the Lord hath raised vp the spirit of the king of the Medes: for his purpose is against Babel to destroy it, because it is the h vengeance of the Lord, and the vengeance of his Temple.

‖Or, fill, or multiply.

h For the wrong done to his people, and to his Temple, Chap. 50. 28.

12 Set vp the standard vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the shoutes: for the Lorde hath both deuised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many i waters, abundant in treasures, thine ende is come, euen the ‖ end of thy couetousnesse.

i For the land of Caldea was full of riuers which ranne into Euphrates.

‖ Or, measure.

14 The Lord of hostes hath sworne by ‡ him * selfe, saying, Surely I will fill thee with men, as with caterpillers, and they shal crie and shout against thee.

‡ Ebr. in soule.

* Amos 6. 8. Chap. 10. 12.

15 * He hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauen by his discretion.

16 He giueth by his voyce the multitude of waters in the heauen, and hee causeth the cloudes to ascend from the endes of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

17 Euery man is a beast by his owne k knowledge: euery founder is confounded by the grauen image: for his melting is but falshood, and there is no breath therein.

k Reade Chap. 10. 14.

18 They are vanitie, and the worke of errours: in the time of their l visitation they shall perish.

l When God shall execute his vengeance.

19 The m portion of Iaakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

m That is, the true God of Israel is not like to these idoles: for hee can helpe when all things are desperate.

20 Thou art n mine hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes.

n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50. 23.

21 And by thee will I breake horse and horseman, and by thee will I breake the charet, and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake olde and young, and by thee will I breake the young man and the maide.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the Dukes and Princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euil, that they haue done in Zion, euen in your sight, saith the Lord.

o Not that Babylon stood on a mountaine, but because it was strong and reputed inuincible.

25 Behold, I come vnto thee, O destroying o mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and rolle thee downe from the rocks, and will make thee a burnt mountaine.

p From thy strong holds and fortresses.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt bee destroyed for euer, saieth the Lord.

27 Set vp a standard in the land: blow the trumpets among the nations: prepare the nations against her: call vp the kingdomes of q Ararat, Minni, and Aschenaz against her: appoint the prince against her: cause horses to come vp as the rough caterpillars.

q By these three nations he meaneth Armenia the higher and Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations,

28 Prepare against her the nations with the Kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorow: for the deuice of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight, they haue remained in their holdes: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A poste shall runne to meete the poste, and a messenger to meete the messenger, to shew the King of Babel, that his city is taken on a r side thereof,

r By turning the course of the riuer, one side was made open, and the reedes that did grow in the water, were destroyed, which Cyrus did by the counsell of Gobria, and Gabbatha Belshazzars captaines.

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus sayth the Lord of hostes the God of Israel, The daughter of Babel is like a threshing flore: the time of her threshing is come: yet a little while, and the time of her haruest s shall come.

s When she shall bee cut vp and threshed.

34 Nebuchad-nezzar the King of Babel hath t deuoured me, and destroyed mee: hee hath made me an empty vessell: he swallowed me vp like a dragon, and filled his belly with my delicates, and hath cast me out.

t This is spoken in the person of the Iewes, bewailing their state and the cruelty of the Babylonians.

35 The spoile of me, and that which was left of me, is brought vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants of Caldea, shall Ierusalem say.

36 Therefore thus sayth the Lord, Behold, I will maintaine thy u cause, and take vengeance for thee, and I will dry vp the sea, and dry vp her springs,

u Thus the Lord esteemeth the iniurie done to his Church as done to himselfe, because their cause is his

37 And Babel shall be as heapes, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roare together like lyons, and yell as the lyons whelpes.

39 In their x heate I will make them feasts, and I will make them drunken that they may reioyce, and sleepe a perpetuall sleepe, and not wake, saith the Lord.

x When they are inflamed with surfeiting and drinking, I will feast with them, alluding to Belshazzars banket, Dan. 5. 2.

40 I will bring them downe like lambes to the slaughter, and like rammes and goates.

41 How is y Sheshach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

y Meaning, Babel, as Cha. 25. 26

42 The z sea is come vp vpon Babel: she is couered with the multitude of the waues thereof.

z The great army of the Medes and Persians.

43 Her

43 Her cities are desolate: the land is drie and a wildernesse, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visite Bel in Babel, and I will bring out of his mouth, that which [a] he hath swallowed vp, and the nations shall runne no more vnto him, and the wall of Babel shall fall.

45 My people, goe out of the mids of her, and deliuer yee euery man his soule from the fierce wrath of the Lord,

46 Lest your heart faint, and ye feare the rumor that shall be heard in the land: the rumor shall come this yeere, and after that in the other [b] yeere shall come a rumor, and crueltie in the land, and ruler against ruler.

47 Therefore behold, the dayes come, that I will visite the images of Babel, and the whole land shall bee confounded, and all her slaine shall fall in the mids of her.

48 Then the heauen and the [c] earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the [d] slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that haue [e] escaped the sword, goe away, stand not still: remember the Lord afarre off, and let Jerusalem come into your minde.

51 We are [f] confounded because we haue heard reproch: shame hath couered our faces, for strangers are come into the Sanctuaries of the Lords house.

52 Wherefore behold, the dayes come, saith the Lord, that I will visite her grauen images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to [g] heauen, and though shee should defend her strength on high, yet from mee shall her destroyers come, saith the Lord.

54 A sound of a crie commeth from Babel, and great destruction from the land of the Caldeans,

55 Because the Lord hath layde Babel waste, & destroyed from her the great voyce, and her waues shall roare like great waters, and a sound was made by their noise:

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenseth, shall surely recompense.

57 And I wil [h] make drunke her Princes, and her wise men, her dukes and her nobles, and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, saith the King, whose name is the Lord of hosts.

58 Thus saith the Lord of hostes, The [i] thicke wall of Babel shalbe broken, and her high gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shalbe wearie.

59 The word which Jeremiah the Prophet commanded Sheratah the sonne of Neriah, the sonne of Maaseiah, when he went with Zedekiah the king of Judah into Babel, in the [k] fourth yeere of his reigne: and this Seraiah was a peaceable prince.

60 So Jeremiah wrote in a booke all the euill that should come vpon Babel: euen all these things that are written against Babel.

61 And Jeremiah said to Seraiah, When thou commest vnto Babel and shalt see, and shalt reade all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an ende of reading this booke, thou shalt binde a [l] stone to it, and cast it in the midst of Euphrates,

64 And shalt say, Thus shall Babel bee drowned and shal not rise from the euil, that I will bring vpon her, & they shall [m] be wearie. Thus farre are the words of Jeremiah.

a That is, his gifts and presents which he had receiued as part of the spoyle of other nations, and which the idolaters brought vnto him from all countreys.

b Meaning, that Babylon should not be destroyed all at once, but by little and little should bee brought to nothing: for the first yeere came the tidings, the next yeere the siege, and in the third yeere it was taken, yet this is not that horrible destruction which the Prophets threatned in many places: for that was after this, when they rebelled, and Darius ouercame them by the policy of Zopyrus, and hanged three thousand gentlemen besides the common people.

c All creatures in heauen and earth shall reioyce and prayse God for the destruction of Babylon the great enemie of his Church.

d Babylon did not only destroy Israel, but many other nations.

e Yee that are now captiues in Babylon.

f He sheweth how they should remember Jerusalem by lamenting the miserable affliction thereof.

g For the wals were two hundreth foot high

h I will so astonish them by afflictions that they shall not knowe which way to turne them.

i The thicknesse of the wall was fiftie foot thicke.

k This was not in the time of his captiuitie but seuen yeres before, when he went either to gratulate Nebuchadnezzar, or to entreat of some matters.

l S. Iohn in his Reuelation alludeth to this place, when he saith y the Angel tooke a millstone and cast it into the sea, signifying thereby the destruction of Babylon, Reue. 18. 21.

m They shall not be able to resist, but shall labour in vaine.

CHAP. LII.

4 Jerusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Iehoiachin is brought foorth of prison and fed like a King.

ZEdekiah [a] was one and twentie yeere old when he began to reigne, and he reigned eleuen yeeres in Jerusalem, and his mothers name was Hamutal, the daughter of Jeremiah of Libnah.

a 2. King. 24. 18. 2. chron. 36. 11.

2 And he did euil in the ties of the Lord, according to all that Iehoiakim had done.

3 [a] Doubtlesse because the wrath of the Lord was against Jerusalem and Judah, till hee had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

a So the Lord punished sinne by sinne, and gaue him vp to his rebellious heart, till he had brought the enemie vpon him to leade him away and his people.

4 [a] But in the ninth yeere of his reigne, in the tenth moneth, the tenth day of the moneth came Nebuchadnezzar king of Babel, hee and all his hoste against Jerusalem, and pitched against it, and built forts against it round about.

a 2. King 25. 1. and chap. 39. 1.

5 So the citie was besieged vnto the eleuenth yeere of the king Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp, and all the men of warre fled, and went out of the citie by night, by the [b] way of the gate betweene the two walles, which was by the kings garden: (now the Caldeans were by the citie round about) and they went by the way of the wildernesse.

b Reade Chap. 39. 4.

8 But the armie of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Jericho, and all his host was scattered from him.

9 Then they tooke the king, and carried him vp to the king of Babel to Riblah in the land of Hamath, [c] where he gaue iudgement vpon him.

c Reade 2. King. 25. 6. and Chap. 39. 5.

10 And the king of Babel slew the sonnes of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah,

and the king of Babel bound him in chaines and caried him to Babel, and put him in prison till the day of his death.

12 Now in the fift moneth, in the [d] tenth day of the moneth (which was the nineteenth yeere of the King Nebuchad-nezzar King of Babel) came Nebuzar-adan chiefe steward which [e] stod before the king of Babel in Ierusalem,

13 And burnt the house of the Lord, & the Kings house, & all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the army of the Caldeans that were with the chiefe steward, brake downe all the wals of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue certaine of the poore of the people, and the residue of the people that remained in the citie, & those that were fled, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the land, to dresse the vines, and to till the land.

17 Also the [f] pillars of brasse that were in the house of the Lord, and the bases, & the brasen sea that was in the house of the Lord, the Caldeans brake, and caried all the brasse of them to Babel.

18 The pots also and the [g] besoms, and the instruments of musicke, and the basins, & the incense dishes, and all the vessels of brasse wherewith they ministred, toke they away.

19 And the bowles, and the ashpans, and the basins, and the pots, & the candlesticks, and the incense dishes, and the cups, and all that was of gold, & that was of siluer, toke the chiefe steward away,

20 With the two pillars, one Sea, and twelue brasen buls, that were vnder the bases, which King Salomon had made in the house of the Lord: the brasse of all these vessels was without [h] weight.

21 And concerning the pillars, the height of one pillar was eighteene cubites, and a threed of twelue cubites did compasse it, and the thicknes therof was foure fingers: it was hollow.

22 And a chapiter of brasse was vpon it, and the height of one chapiter was fiue cubites with net worke, and pomegranates vpon the chapiters round about, all of brasse, the second pillar also, and the pomegranates were like vnto these.

23 And there were ninetie and fiue pomegranates on a side: and all the pomegranates vpon the net worke were [i] an hundreth round about.

24 And the chiefe steward toke Sheraiah the chiefe Priest, and Zephaniah [k] the second Priest, and the three keepers of the dore.

25 He toke also out of the citie an eunuch which had the ouersight of the men of warre and [k] seuen men that were in the Kings presence which were found in the citie, and Sopher captaine of the hoste who mustered the people of the land, and three score men of the people of the land, that were found in the mids of the citie.

26 Nebuzar-adan the chiefe steward toke them, and brought them to the King of Babel to Riblah.

27 And the king of Babel smote them, and slew them in Riblah, in the land of Hamath: thus Iudah was caryed away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchadnezzar caried away captiue in the [m] seuenth yeere, euen three thousand Iewes and three and twentie.

29 In the [n] eighteenth yeere of Nebuchadnezzar he caried away captiue from Ierusalem eight hundred thirtie and two persons.

30 In the three and twentieth yere of Nebuchad nezzar, Nebuzar-adan the chiefe steward caryed away captiue of the Iewes seuen hundreth fourtie and fiue persons: all the persons were foure thousand and sixe hundreth.

31 And in the seuen and thirtieth yeere of the captiuitie of Iehoiachin king of Iudah, in the twelfth moneth, in the fiue and twentieth day of the moneth, Euil-merodach king of Babel, in the first yeere of his reigne, [o] lifted vp the head of Iehoiachin king of Iudah, and brought him out of prison,

32 And spake kindly vnto him, and set his throne aboue the throne of the kings, that were with him in Babel,

33 And changed his prison [p] garments, and he did continually eate bread before him all the dayes of his life.

34 His portion was a [q] continuall portion giuen him of the king of Babel, euery day a certaine, all the dayes of his life, vntill he died.

d In the 2. King. 25. 8. it is called the seuenth day, because the fire began then, and so continued to the tenth.

e That is, which was his seruant, as 2. King. 25 8.

f Of these pillars, reade 1. King 7. 15.

g Which were also made of brasse, as 1. King. 7. 45.

h It was so much in quantitie.

i But because of the roundnesse no more could bee seene but ninety and sixe.

k Which serued in the hie Priests stead, if he had any necessary impediment.

l In the 2. King. 25. 19. is read but of fiue, those were the most excellent, and the other two which were not so noble, are not there mentioned with them.

m Which was the latter end of the seuenth yeere of his reigne, and the beginning of the eight.

n In the latter end also of that yeere and the beginning of the nineteenth.

* *Ebr. soules.*

o That is, restored him to libertie and honour,

p And gaue him princely apparel.

q That is, he had allowance in the Court, and thus at length he had rest and quietnesse, because he obeyed Ieremiah the Prophet, wheras the other were cruelly ordred, that would not obey him.

Lamentations.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem, 5 and sheweth that they are plagued because of their sinnes. The first and second Chapter begin euery verse according to the letters of the Ebreue Alphabet. The third hath three verses for euery letter, and the fourth is as the first.

a The Prophet wondereth at the great iudgement of God, seeing Ierusalem, which was so strong and so full of people, to be now destroyed and desolate.

HOw doth [a] the citie remaine solitarie that was full of people, she is as a widow: shee that was great among the nations, and [b] princesse among the prouinces, is made tributarie.

b Which had chiefe rule ouer many prouinces and countreys.

2 Shee weepeth continually in the [c] night, and her teares runne downe by her cheekes: among all her [d] louers, shee hath none to comfort her: all her friends haue dealt vnfaithfully with her, and are her enemies.

c So that she taketh no rest.

d Meaning, the Egyptians and Assyrians which promised helpe.

3 Iudah is caried away captiue, because [e] of affliction, and because of great seruitude: shee dwelleth among the heathen, and findeth no rest: all her persecuters toke her in the straits.

e For her cruelty toward the poore and oppression of seruants, Ier. 34. 13

4 The wayes of Zion lament, because no

f As they vsed to come vp with mirth and ioy, Psal.42.4.
‡ *Ebr bitternesse.*
g That is, haue rule ouer her, Deut.28.44.

h As men pined away with sorrow & that haue no courage.
i In her misery she considered the great benefits and commodities that shee had lost.
k At her religion & seruing of God, which was the greatest grief to the godly.
‖ *Or, driuen away.*
l She is not ashamed of her sinne although it be manifest.
‡ *Ebr. hath magnified himselfe.*
m God forbiddeth that the Ammonites and Moabites should enter into the Congregation of the Lord, and vnder them he comprehendeth all enemies, Deut. 23. 3.
n Thus Ierusalem lamenteth, mouing others, to pitie her, and to learne by her example.
o This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that wee might seeke to him for remedie.
p Mine heauie sinnes are continually before his eyes, as he that tieth a thing to his hand for a remembrance.
q He hath troden them vnder foot as they that tread grapes in the wine presse. *Iere.*14.17. *chap.*2.18.

no man commeth r to the solemne feasts: all her gates are desolate: her Priests sigh: her virgins are discomfited, and thee is in ‡ heauinesse.

5 Her aduersaries s are the chiefe, and her enemies prosper: for the Lord hath afflicted her for the multitude of her transgressions, and her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beautie is departed her: Princes are become h like harts that find no pasture: and they are gone without strength before the pursuer.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, and all her pleasant things that shee had in times past, when her people i fell into the hand of the enemie, and none did helpe her: the aduersaries saw her, and did mocke at her k Sabbaths.

8 Ierusalem hath grieuously sinned, and therefore she is in ‖ derision: all that honoured her, despise her, because they haue seene her filthinesse: yea, shee sigheth and turneth backward.

9 l Her filthinesse is in her skirts: she remembred not her last end, therefore she came downe wonderfully: she had no comforter: O Lord, behold mine affliction: for the enemie ‡ is proud.

10 The enemie hath stretched out his hand vpon all her pleasant things: for shee hath seene the heathen enter into her Sanctuary, whom m thou diddest command, that they should not enter into thy Church.

11 All her people sigh and seeke their bread: they haue giuen their pleasant things for meate to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by this way? behold, and see, if there be any n sorrow like vnto my sorrow, which is done vnto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.

13 From aboue hath o he sent fire into my bones, which preuaileth against them: hee hath spred a net for my feet, and turned mee backe: he hath made mee desolate, and daily in heauinesse.

14 The p yoke of my transgressions is bound vpon his hand: they are wrapped, and come vp vpon my necke, hee hath made my strength to fall: the Lord hath deliuered me into their hands, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the mids of me: hee hath called an assembly against me to destroy my young men: the Lord hath troden q the wine presse vpon the virgine the daughter of Iudah.

16 * For these things I weepe: mine eye, euen mine eye casteth out water, because the Comforter that should refresh my soule, is farre from me: my children are desolate, because the enemie preuailed.

17 Zion stretcheth out her handes, and there is none to comfort her: the Lord hath appointed the enemies of Iaakob round about him, Ierusalem is t as a menstruous woman in the mids of them.

18 The Lord is righteous: for I haue rebelled against his ‡ commandement: heare, I pray you all people, and behold my sorrow: my virgins and my young men are gone into captiuitie.

19 I called for my louers, but they deceiued me: my Priests and mine Elders perished in the citie, while they u sought their meat to refresh their soules.

20 Behold, O Lord, how I am troubled my bowels swell: mine heart is turned within mee: for I am full of heauinesse: the sword spoyleth abroad, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort mee: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day that thou hast pronounced, and they shal be like vnto mee.

22 x Let all their wickednesse come before thee: ‖ doe vnto them, as thou hast done vnto me, for al my transgressions: for my sighes are many, and mine heart is heauie.

r Which because of her pollution was separated from her husband, Leuit. 15.19. and was abhorred for the time.
‡ *Ebr. mouth.*
s That is, they died for hunger.

t Of desiring vengeance against the enemie, read Ier. 11. 20. and 18.21.
‖ *Or, gather them like grapes.*

CHAP. II.

HOw hath the Lord a darkened ‖ the daughter of Zion in his wrath! and hath cast downe from b heauen vnto the earth the beautie of Israel, and remembred not his c footstoole in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iaakob, and not spared: he hath throwen downe in his wrath the strong holds of the daughter of Iudah: he hath cast them down to the ground: he hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the d horne of Israel: he hath drawen backe his e right hand from before the enemie, and there was kindled in Iaakob like a flame of fire, which deuoured round about.

4 Hee hath f bent his bow like an enemie: his right hand was stretched vp as an aduersarie, and slew all that was pleasant to the eye in the Tabernacle of the daughter of Zion: he powred out his wrath like fire.

5 The Lord was as an enemie: he hath deuoured Israel, and consumed all his palaces: he hath destroyed his strong holds, and hath increased in the daughter of Iudah lamentation and mourning.

6 For he hath destroyed his Tabernacle, as a garden he hath destroyed his congregation: the Lorde hath caused the feastes and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: hee hath abhorred his Sanctuary: he hath giuen into the hand of the enemie the walles of her palaces: they haue made a g noise in the house of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: he hath not withdrawen his hand from destroying: therefore hee made

a That is, brought her frō prosperitie to aduersitie.
b Hath giuen her a most sore fall.
c Alluding to the Temple, or to the Arke of the Couenant, which was called ‖ footstoole of the Lord, because they should not set their minds so low, but lift vp their hearts toward the heauens.
d Meaning, the glory & strength as 1. Sam. 2.1.
e That is, his succour which he was wont to send vs, when our enemies oppressed vs.
f Shewing that there is no remedie but destruction, where God is the enemie.
g As the people were accustomed to praise God in the solemne feasts with a loud voice: so now the enemies blaspheme him with shouting and crying.

the rampart [h] and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: hee hath destroyed and broken her barres: her King and her Princes are among the Gentiles: the law is no more, neither can her Prophets ‖ receiue any vision from the Lord.

10 The elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heads: they haue girded themselues with sackcloth: the virgins of Ierusalem hang down their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings ‖ swoone in the streets of the citie.

12 They haue sayd to their mothers, Where is ✝ bread and drinke? when they swouned, as the wounded in the streets of the citie, and when they ✝ gaue vp the ghost in their mothers bosome.

13 [i] What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter Ierusalem? what shall I liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breach is great like the sea: who can heale thee?

14 Thy Prophets haue [k] loked out vaine and foolish things for thee, and they haue not discouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false ‖ prophesies, and causes of banishment.

15 All that passe by the way, clappe their hands at thee: they hisse and wagge their head vpon the daughter Ierusalem, saying, Is this the citie that men call, The perfection of beautie, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainly this is the day that wee loke for: we haue found and seene it.

17 *The Lord hath done that which hee hath purposed: he hath fulfilled his word that he hath determined of olde time: hee hath throwen downe, and not spared: he hath caused thine enemie to reioyce ouer thee, and set vp the horne of thine aduersaries.

18 Their heart* cryed vnto the Lord, O wall of the daughter Zion, let teares runne downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine hands toward him for the life of the yong children, that faint for hunger in the corners of all the streets.

20 Behold, O Lord, & consider to whom thou hast done thus: shall the women eate their fruit, and children of a ‖ spanne long: shall the Priest and the Prophet be slaine in the Sanctuary of the Lord?

21 The yong & the old lie on the ground in the streets: my virgins and my young men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my ‖ terrours round about: so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished & brought vp, hath mine enemie consumed.

CHAP. III.

I Am the man that hath seene [a] affliction in the rod of his indignation.

2 He hath led mee, and brought me into darkenes, but not to light.

3 Surely he is turned against mee: hee turneth his hand against me all the day.

4 My flesh and my skin hath hee caused to ware old, and he hath broken my bones.

5 He hath [b] builded against me, and compassed me with gall and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 Hee hath hedged about mee, that I cannot get out: hee hath made my chaines heauie.

8 Also when I crie and shout, he shutteth out my [c] prayer.

9 Hee hath [d] stopped vp my wayes with hewen stone, and turned away my paths.

10 [e] Hee was vnto me as a beare lying in wait, and as a lyon in the secret places.

11 He hath stopped my waies, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and made me a marke for the arrow.

13 He caused ✝ the arrowes of his quiuer to enter into my reines.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitternes, and made me drunken with [f] wormewood.

16 Hee hath also broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgate prosperitie.

18 And I sayde, My strength and mine hope [g] is perished from the Lord,

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled [h] in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords [i] mercies that wee are not consumed, because his compassions faile not.

23 They are renued [k] euery morning: great is thy faithfulnesse.

24 The Lord is my [l] portion, saith my soule: therefore will I hope in him.

25 The Lord is good vnto them that

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when he declared the destruction of Ierusalem, as Ier. 20.2.

b He speaketh this as one that felt Gods heauie iudgements, which he greatly feared, & therefore setteth them out with this diuersitie of words.

c This is a great tentation to the godly, whē they see not the fruit of their prayers, & causeth them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly, and the oftner.

d And keepeth me in hold as a prisoner.

e He hath no pitie on me.

f With great anguish ahd sorow he hath made me to lose my sence.

g Thus with paine he was driuen to & fro betweene hope and despaire, as the godly oft times are, yet in the end the spirit

getteth the victorie. h He sheweth that God vseth to exercise his, to the intent that hereby they may know themselues, and feele his mercies. i Considering the wickednes of man, it is marueile that any remaineth aliue: but onely that God for his own mercies sake and for his promise will euer haue his Church to remaine, though they be neuer so few in number, Isa 1.9. k We feele thy benefits daily. l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Psal. 16.5.

in

* This is a figuratiue speach, as that was when he said the wayes did lament, chap. 1.4, meaning, that this sorow was so great, that the insensible things had their part thereof.

‖ Or, finde.

[Or, faint.

✝ Ebr. wheate and wine.

✝ Ebr. powred out the soule.

i Meaning, that her calamity was so euident, that it neede no witnesses.

k Because the false prophets called themselues Seers, as the other were called, therefore hee sheweth, that they saw amisse, because they did not reproue the peoples faults, but flattered them in their sinnes, which was the cause of their destruction

‖ Or, burden. Leuit. 26.15,25. deut. 28.15,25.

Ierem. 14.17. chap. 1.16.

‖ Or, brought vp in their owne hands.

in him, and to the ſoule that ſéeketh him.
26 It is good both to truſt and to waite for the ſaluation of the Lord.
27 It is good for a man that he beare the yoke in his [m] youth.
28 He ſitteth alone, [n] and keepeth ſilence, becauſe he hath borne it vpon him.
29 He putteth his * mouth in the duſt, if there may be hope.
30 He giueth his cheeke to him that ſmiteth him: he is filled full with reproches.
31 For the Lord will not forſake for euer.
32 But though he ſend affliction, yet wil he haue compaſſion according to the multitude of his mercies.
33 For he doth not [p] punish ‡ willingly, nor afflict the children of men,
34 To ſtamping vnder his feete all the priſoners of the earth,
35 To ouerthrowing the right of a man before the face of the moſt High,
36 To ſubuerting a man in his cauſe: the Lord [q] ſeeth it not.
37 Who is he then that ſaith, and it commeth to paſſe, and the Lord [r] commandeth it not?
38 Out of the mouth of the moſt High proceedeth not [ſ] euill and good?
39 Wherefore then is the liuing [t] man ſorowfull? man ſuffereth for his ſinne.
40 Let vs ſearch and trie our wayes, and turne againe to the Lord.
41 Let vs lift vp [u] our hearts with our hands vnto God in the heauens.
42 We haue ſinned, and haue rebelled, therefore thou haſt not ſpared.
43 Thou haſt couered vs with wrath, and perſecuted vs: thou haſt ſlaine and not ſpared.
44 Thou haſt couered thy ſelfe with a cloude, that our prayer ſhould not paſſe through.
45 Thou haſt made vs as the * offcouring and refuſe in the mids of the people.
46 All our enemies haue opened their mouth againſt vs.
47 Feare, and a ſnare is come vpon vs with deſolation and deſtruction.
48 Mine eye caſteth out riuers of water, for the deſtruction of the daughter of my people.
49 Mine eye droppeth without ſtay and ceaſeth not,
50 Till the Lord looke downe, and behold from heauen.
51 Mine eye [x] breaketh mine heart becauſe of all the daughters of my city.
52 Mine enemies chaſed me ſore like a bird without cauſe.
53 They haue ſhut vp my life [y] in the dungeon, and caſt a ſtone vpon me.
54 Waters flowed ouer mine head, then thought I, I am deſtroyed.
55 I called vpon thy Name, O Lord, out of the low dungeon.
56 Thou haſt heard my voyce: ſtop not thine eare from my ſigh, and from my cry.
57 Thou drewest neere in the day that I called vpon thee: thou ſaydeſt, Feare not.
58 O Lord, thou haſt maintained the cauſe of my [z] ſoule, & haſt redeemed my life.
59 O Lord, thou haſt ſeene my wrong, iudge thou my cauſe.
60 Thou haſt ſeene all their vengeance, and all their deuiſes againſt me.
61 Thou haſt heard their reproch, O Lord, & all their imaginations againſt me:
62 The lips alſo of thoſe that roſe againſt me, and their whiſpering againſt me continually.
63 Behold their ſitting downe and their riſing vp, how I am their ſong.
64 * Giue them a recompence, O Lord, according to the worke of their hands. *Pſal.* 28.4.
65 Giue them ‖ ſorow of heart, euen thy curſe to them. [‖ *Or, an obſtinate heart.*
66 Perſecute with wrath and deſtroy them from vnder the heauen, O Lord.

m He ſheweth that we can neuer begin too timely to bee exerciſed vnder the croſſe, that when the afflictions grow greater, our patience alſo by experience may be ſtronger.
n He murmureth not againſt God, but is patient.
o He humbleth himſelfe, as they that fall downe with their face to the ground, and ſo with patience waiteth for ſuccour.
p He taketh no pleaſure in it, but doeth it of neceſſitie for our amendment when he ſuffreth the wicked to oppreſſe the poore.
‡ *Ebr. with his heart.*
q He doeth not delight therein.
r He ſheweth that nothing is done without Gods prouidence.
ſ That is, aduerſitie and proſperitie, Amos 3.6.
t When God afflicteth him.
u That is, both hearts & hands: for elſe to lift vp the hands is but hypocriſie. 1. *Cor.* 4.13.
x I am ouercome with ſore weeping for all my people.
y Reade Ierem. 37.16. how he was in the myrie dungeon.
z Meaning, the cauſe wherefore his life was in danger.

CHAP. IIII.

HOw is the [a] golde become ſo ‖ dimme! the moſt fine golde is changed, and the ſtones of the Sanctuary are ſcattered in the corner of euery ſtreete.
2 The noble ‖ men of Zion comparable to fine golde, how are they eſteemed as earthen [b] pitchers, euen the worke of the hands of the potter!
3 Euen the dragons [c] draw out the breſts, and giue ſucke to their yong, but the daughter of my people is become cruell like the [d] oſtriches in the wildernes.
4 The tongue of the ſucking child cleaueth to the roofe of his mouth for thirſt: the yong children aske bread, but no man breaketh it vnto them.
5 They that did feede delicately, periſh in the ſtreetes: they that were brought vp in ſcarlet embrace the dung.
6 For the iniquitie of the daughter of my people is become greater then the ſinne of Sodome, that was * deſtroyed as in a moment, and ‖ none pitched campes againſt her.
7 Her * Nazarites were purer then the ſnow, and whiter then the milke: they were more ruddy in body, then the red precious ſtones: they were like poliſhed ſaphir.
8 Now their [e] viſage is blacker then a cole: they cannot know them in the ſtreetes: their ſkinne cleaueth to their bones: it is withered like a ſtocke.
9 They that be ſlaine with the ſword are better then they that are killed with hunger: for they fade away as they were ſtricken through for the [f] fruits of the field.
10 The hands of the pitiful women haue ſodden their owne children, which were their meate in the deſtruction of the daughter of my people.
11 The Lord hath accompliſhed his indignation: hee hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundations thereof.
12 The kings of the earth, and all the inhabitants of the world would not haue beleeued that the aduerſary & the enemy ſhould haue entred into the gates of Ieruſalem:
13 For the ſinnes of her prophets, and the iniquities of her prieſts, that haue ſhed the blood of the iuſt in the midſt of her.

a By the golde he meaneth the Princes, as by the ſtones hee vnderſtandeth the Prieſts.
‖ *Or, hid.*
‖ *Or, ſonnes.*
b Which are of ſmall eſtimation, and haue none honour.
c Though the dragons be cruell, yet they pitie their yong, and nouriſh them, which thing Ieruſalem doeth not.
d The women forſake their children as the Oſtrich doth her egs, Iob 39.17. *Gene.* 19.25.
‖ *Or, no ſtrength was againſt her.*
Num. 6.2.
e They that were before moſt in Gods fauour, are now in greateſt abomination vnto him.
f For lacke of foode they pine away and conſume.
g He meaneth that theſe things are come to paſſe therefore, contrary to all mens expectation.

14 They haue wandred as blind men [b] in the ſtreetes, and they were polluted with blood, ſo that [i] they would not touch their garments.

15 But they cryed vnto them, Depart yee polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue ſaid among the heathen, They ſhall no more dwell there.

16 The ‖ anger of the Lord hath ſcattered them, he wil no more regard them: [k] they reuerenced not the face of the Prieſtes, nor had compaſſion of the Elders.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting wee looked for [l] a nation that could not ſaue vs.

18 They hunt our ſteps that wee cannot goe in our ſtreetes: our end is neere, our dayes are fulfilled, for our end is come.

19 Our perſecuters are ſwifter then the eagles of the heauen: they purſued vs vpon the mountaines, and laid waite for vs in the wilderneſſe.

20 The [m] breath of our noſtrels, the Anointed of the Lord was taken in their nets, of whome wee ſayd, Vnder his ſhadow wee ſhall bee preſerued aliue among the heathen.

21 Reioyce and be glad, [n] O daughter Edom, that dwelleſt in the land of Uz, the cup alſo ſhall paſſe through vnto thee: thou ſhalt be dronken ‖ and vomit.

22 Thy puniſhment is accompliſhed, O daughter Zion: he [o] will no more carie thee away into captiuitie, but he will viſite thine iniquitie, O daughter Edom, he will diſcouer thy ſinnes.

‖ *Or, ſhew thy nakednesse.*

h Some referre this to the blind men, which as they went, ſtumbled on the blood, whereof the city was full.

i Meaning the heathen which came to deſtroy them, could not abide them.

‖ *Or, face.*

k That is, the enemies.

l He ſheweth two principall cauſes of their deſtruction, their cruelty and their vaine confidence in man: for they truſted in the helpe of the Egyptians.

m Our king Ioſiah, in whom ſtood our hope of Gods fauour, and on whom depended our ſtate & life, was ſlaine, whom he calleth anointed, becauſe he was a figure of Chriſt.

n This is ſpoken by deriſion.

o He comforteth the Church by that after ſeuenty yeeres their ſorowes ſhall haue an end, whereas the wicked ſhould be tormented for euer.

CHAP. V.

The prayer of Ieremiah.

REmember, O Lord, what is come vpon vs: [a] conſider and behold our reproch.

2 Our inheritance is turned to the ſtrangers, our houſes to the aliants.

3 Wee are fatherleſſe, euen without father, and our mothers are as widowes.

4 We haue dronken our [b] water for money, and our wood is ſold vnto vs.

5 Our necks are vnder perſecution: wee are weary, and haue no reſt.

6 Wee haue giuen our [c] hands to the Egyptians, and to Aſſur, to be ſatiſfied with bread.

7 Our fathers haue ſinned, and are not, and we haue borne their [d] iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 Wee gate our bread with the perill of our liues, becauſe of the ſword [e] of the wilderneſſe.

10 Our ſkin was blacke like as an ouen, becauſe of the terrible famine.

11 They defiled the women in Zion, and the maides in the cities of Iudah.

12 The princes are hanged vp by [f] their hand: the faces of the Elders were not had in honour.

13 They tooke the yong men to grinde, and the children fell vnder [g] the wood.

14 The Elders haue ceaſed from the [h] gate, and the yong men from their ſongs.

15 The ioy of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: woe now vnto vs that we haue ſinned.

17 Therefore our heart is heauy for theſe things, [i] our eyes are dimme,

18 Becauſe of the mountaine of Zion which is deſolate: the foxes run vpon it.

19 But thou, O Lord, remaineſt for [k] euer: thy throne is from generation to generation.

20 Wherefore doeſt thou forget vs for euer, and forſake vs ſo long time?

21 [l] Turne thou vs vnto thee, O Lord, and we ſhalbe turned: renew our dayes as of olde.

22 But thou haſt vtterly reiected vs: thou art exceedingly angry againſt vs.

a This prayer as is thought, was made when ſome of the people were caried away captiue, others, as the pooreſt, remained, & ſome went into Egypt and other places for ſuccour: albeit it ſeemeth that the Prophet foreſeeing their miſeries to come, thus prayed.

b Meaning, their extreme ſeruitude and bondage.

c We are ioyned in league and amitie with them, or haue ſubmitted our ſelues vnto them.

d As our fathers haue bene puniſhed for their ſinnes, ſo we that are culpable of the ſame ſinnes, are puniſhed.

e Becauſe of the enemie that came from the wilderneſſe, and would not ſuffer vs to goe and ſeeke our neceſſary foode.

f That is, by the enemies hand.

g Their ſlauerie was ſo great, that they were not able to abide it.

h There were no more lawes nor forme of common wealth.

i With weeping.

k And therefore thy couenant and mercies can neuer faile.

l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs, before wee can turne to him, Ierem. 31. 18.

Ezekiel.

THE ARGVMENT.

AFter that Iehoiachin by the counſell of Ieremiah and Ezekiel had yeelded himſelfe to Nebuchad-nezzar, and ſo went into captiuitie with his mother and diuers of his princes, and of the people, certaine began to repent and murmure that they had obeyed the Prophets counſell, as though the thing which they had propheſied ſhould not come to paſſe: and therefore their eſtate ſhould be ſtill miſerable vnder the Caldeans. By reaſon whereof he confirmeth his former propheſies, declaring by new viſions and reuelations ſhewed vnto him, that the city ſhould moſt certainely be deſtroyed, and the people grieuouſly tormented by Gods plagues, inſomuch that they that remained ſhould bee brought into cruell bondage. And leſt the godly ſhould deſpaire in theſe great troubles, he aſſureth them that God will deliuer his Church at his time appointed, and alſo deſtroy their enemies which either afflicted them, or reioyced in their miſeries. The effect of the one and the other ſhould chiefly be performed vnder Chriſt, of whom in this booke are many notable promiſes, and in whom the glory of the new Temple ſhould perfectly be reſtored. He propheſied theſe things in Caldea at the ſame time that Ieremiah propheſied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP.

CHAP. I.

1 The time wherein Ezekiel prophesied, and in what place. 3 His kinred. 5 The vision of the foure beasts. 26 The vision of the throne.

IT came to passe in the [a] thirtieth yeere, in the fourth moneth, and in the fift day of the moneth (as I was among the captiues by the riuer [b] Chebar) that the heauens were opened, and I saw visions of [c] God.

2 In the fift day of the moneth (which was the fift yeere of king Ioiachins captiuitie.)

3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the [d] hand of the Lord was vpon him.

4 And I looked, and behold, a [e] whirlewinde came out of the North, a great cloud and a fire wrapped about it, and a brightnes was about it, and in the mids thereof, to wit, in the mids of the fire came out as the likenes of ‖ amber.

5 Also out of the mids thereof came the likenesse of foure [f] beastes, and this was their forme: they had the appearance of a man.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were straight feete, and the sole of their feet was like the sole of a calues foot, and they sparkled like the appearance of bright brasse.

8 And the hands of a man came out from vnder their wings in the foreparts of them, and they foure had their faces, and their wings.

9 They were [g] ioyned by their wings one to another, and when they went foorth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as [h] the face of man: and they foure had the face of a lion on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an eagle.

11 Thus were their faces: but their wings were spread out aboue: two wings of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went straight forward: they went whither their ✱ spirit led them, and they returned not when they went foorth.

13 The similitude also of the beasts, and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire ranne among the beasts, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beasts ranne, and [i] returned like vnto lightning.

15 ¶ Now as I beheld the beastes, behold, a wheele appeared vpon the earth by the beasts, hauing foure faces.

16 The fashion of the wheeles and their worke was like vnto [k] a chrysolite: and they foure had one forme, and their fashion, and their worke was as one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also ‖ rings, and height, and were fearefull to behold, and their rings were full of eyes round about them foure.

19 And when the beasts went, the wheels went with them: and when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit led them, they went, and thither did the spirit of the wheeles leade them, and the wheeles were lifted vp beside them: for the spirit of the beasts was in the wheeles.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp beside them: for the spirit of the beasts was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beasts was wonderful, like vnto chrystal, spread ouer their heads aboue.

23 And vnder the firmament were their wings straight, the one toward the other: euery one had two, which couered them, and euery one had two which couered their bodies.

24 And when they went foorth, I heard the noyse of their [l] wings, like the noyse of great waters, and as the voyce of the Almighty, euen the voyce of speach, as the noise of an hoste: and when they stood, they [m] let downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they stood, and had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the fashion of a throne like vnto a saphire stone, and vpon the similitude of the throne was by appearance, as the similitude of a man aboue vpon it.

27 And I saw as the appearance of amber, and as the similitude of fire [n] round about within it to looke to, euen from his loynes vpward: and to looke to, euen from his loynes downeward, I saw as a likenesse of fire, and brightnesse round about it.

28 As the likenesse of the bow, that is in the cloud in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lord: and when I saw it, I fell [o] vpon my face, and I heard a voyce of one that spake.

a After that the booke of the law was found, which was the eighteenth yere of the reigne of Iosiah, so that fiue and twenty yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel (and many of the people) who the first yeere after saw these visions.

b Which was a part of Euphrates so called.

c That is, notable and excellent visions, so that it might be knowen, it was no naturall dreame, but came of God.

d That is, the spirit of prophecie, as Chap. 3. 22. and 37. 1.

e By this diuersity of words he signifieth the fearefull iudgement of God, and the great affliction that should come vpon Ierusalem.

‖ *Or, pale yellow.*

f Which were the foure Cherubims that represented the glory of God, as Chap. 3. 23.

g The wing of the one touched the wing of the other.

h Euery Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke, and of an eagle on the left side.

✱ *Ebr. whither their spirit, or will was to goe.*

i That is, when they had executed Gods will: for afore they returned not, till God had changed the state of things.

k The Ebrew word is Tarshish, meaning, that the colour was like the Cilician sea, or a precious stone so called.

‖ *Or, the tyre.*

l Which declared the swiftnes, and the fearefulnesse of Gods iudgements.

m Which signified that they had no power of themselues, but only waited to execute Gods commandement.

n Whereby was signified a terrible iudgement toward the earth.

o Considering the Maiestie of God, and the weaknesse of flesh.

CHAP. II.

The Prophet is sent to call the people from their error.

AND [a] he said vnto me, [b] Sonne of man, stand vp vpon thy feet, and I will speake vnto thee.

a That is, the Lord.

b Meaning man, which is but earth and ashes, which was to humble him, and cause him to consider his owne state and Gods grace.

2 [c] And

2 [c] And the spirit entred into mee, when he had spoken vnto mee, and set me vpon my feete, so that I heard him that spake vnto mee.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are ‡ impudent children, and stiffe hearted: I do send thee vnto them, and thou shalt say vnto them, Thus saith the Lord God.

5 But surely they will not heare, neither indeed will they cease: for they are a rebellious house: yet shall they know that [d] there hath bene a Prophet among them.

6 And thou sonne of man, [e] feare them not, neither be afraid of their wordes, although rebels, and thornes be with thee, and thou remainest with scorpions: feare not their words, nor be afraid at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them: but surely they will not heare, neither will they indeed cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: bee not thou rebellious, like this rebellious house: open thy mouth, and [f] eat that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto mee, and loe, a roule of a booke was therein.

10 And he spread it before me, and it was written within and without, and there was written therein, [g] Lamentations, and mourning, and woe.

c So that he could not abide Gods presence til Gods spirit did enter into him.

‡ *Ebr. hard office.*

d This declareth on the one part Gods great affection toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duety, though the people be neuer so obstinate: for the word of God shalbe either to their saluation or greater condemnation.

e Reade Iere. 1. 17. he sheweth that for none afflictions they should cease to do their dueties.

f He doeth not onely exhort him to his duetie: but also giueth him the meanes wherewith hee may be able to execute it.

g He sheweth what were the contents of this booke, to wit, Gods iudgements against the wicked.

CHAP. III.

1 *The Prophet being fed with the word of God, and with the constant boldnesse of the Spirit, is sent vnto the people that were in captiuity.* 17 *The office of true ministers.*

MOreouer hee said vnto mee, Sonne of man, eate that thou findest: [a] eate this roule, and goe, and speake vnto the house of Israel.

2 So I opened my mouth, and hee gaue me this roule to eate.

3 And hee said vnto mee, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweete as hony.

4 And he said vnto mee, Sonne of man, go, and enter into the house of Israel, and declare them my words.

5 For thou art not sent to a people of an ‡ vnknowen tongue, or of an hard language, but to the house of Israel:

6 Not to many people of an vnknowen tongue, or of an hard langnage, whose words thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey mee: yea, all the house of Israel are impudent and stiffe hearted.

8 Behold, I haue made thy face [b] strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither be afraid at their looks: for they are a rebellious house.

10 He said moreouer vnto mee, Sonne of man, [c] receiue in thine heart all my wordes that I speake vnto thee, and heare them with thine eares.

11 And goe and enter to them that are led away captiues, vnto the children of thy people, and speake vnto them, & tell them, Thus saith the Lord God: but surely they will not heare, neither will they indeed cease.

12 Then the spirit tooke mee vp, and I heard behind mee a noyse of a great rushing, saying, [d] Blessed be the glory of the Lord out of his place.

13 I heard also the noyse of the wings of the beastes that touched one another, and the rattling of ỳ wheeles that were by them, euen a noyse of a great rushing.

14 So the Spirit lift mee vp, and tooke me away, and I [e] went in bitternesse, and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to [f] Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, and remained there astonished among them [g] seuen dayes.

16 And at the ende of seuen dayes, the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a [h] watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquitie: but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and he turne not from his wickednes, nor from his wicked way, he shall die in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a [i] righteous man turne from his righteousnesse, and commit iniquitie, I will lay a [k] stumbling blocke before him, and he shall die, because thou hast not giuen him warning: he shal die in his sinne, and his [l] righteous deedes, which hee hath done, shall not be remembred: but his blood will I require at thine hand.

21 Neuertheless, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall liue because he is admonished: also thou hast deliuered thy soule.

22 And the [m] hand of the Lord was there vpon mee, and he said vnto mee, Arise, and

b God promiseth his assistance to his ministers, and that he will giue them boldnesse and constancie in their vocation, Isa. 50. 7. Ierem. 1. 18. micah 3. 8.

c He sheweth what is meant by the eating of the booke, which is, that the ministers of God may speake nothing as of themselues, but that onely which they haue receiued of the Lord,

d Whereby he signifieth, that Gods glory should not be diminished, although he departed out of his Temple: for this declared that the city and Temple should be destroyed.

e This sheweth that there is euer an infirmitie of the flesh which can neuer be ready to render full obedience to God, and also Gods grace, who euer assisteth his and ouercommeth their rebellious affections.

f Which was a place by Euphrates, where the Iewes were prisoners.

g Declaring hereby, that Gods ministers must with aduisement and deliberation vtter his iudgements.

h Of this reade Chap. 33. 3.

i If he that hath bene instructed in the right way, turne backe.

k I wil giue him vp into a reprobare minde, Rom. 1. 28.

l Which seemed to haue beene done in faith, and were not.

m That is, the spirit of prophecie.

a Whereby is meant that none is meete to bee Gods messenger, before he haue receiued the word of God in his heart, as verse 10. and haue a zeale thereunto, and delight therein, as Iere. 15. 16. reuel. 10. 10.

‡ *Ebr. deepe lips.*

goe

‖Or, valley.

n Meaning, the vision of the Cherubims, and the wheeles.

o Reade Chap. 2.2.

p Signifying, that not onely he should not profite, but they should grieuously trouble and afflict him.

q Which declareth the terrible plague of the Lord, when God stoppeth the mouthes of his ministers, and that all such are the rods of his vengeance that doe it. *Zeml 22.11.*

goe into the ‖ fielde, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the field, behold, the [n] glory of the Lord stood there, as the glorie which I sawe by the riuer Chebar, and I fell downe vpon my face.

24 Then the spirit entred into me, which [o] set me vp vpon my feet, and spake vnto me, and saide to me, Come, and [p] shut thy selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bandes vpon thee: and shall binde thee with them, and thou shalt not go out among them.

26 And I will make thy tongue [q] cleaue to the rofe of thy mouth, that thou shalt bee dumbe, and shalt not bee to them as a man that rebuketh, for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, he that heareth, let him heare, and hee that leaueth off, *let him leaue: for they are a rebellious house.

CHAP. IIII.

1 The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is propheſied to come.

THou also sonne of man, take thee a brick, and lay it before thee, and purtray vpon it the citie, euen Ierusalem.

2 And lay siege against it, and builde a fort against it, and cast a mount against it: set the campe also against it, and lay engines of warre against it round about.

3 Moreouer, take an [a] yron panne, and set it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shalbe a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the [b] house of Israel vpon it, according to the number of the dayes that thou shalt sleepe vpon it, thou shalt beare their iniquity.

5 For I haue laid vpon thee the yeeres of their iniquity, according to the number of the dayes: euen three hundreth and ninetie dayes: so shalt thou beare the iniquity of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy [c] right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine [d] arme shalbe vncouered, and thou shalt propheſie against it.

8 Also behold, I will lay [e] bands vpon thee, and thou shalt not turne thee from one side to another till thou hast ended the dayes of thy siege.

9 Thou shalt also take vnto thee wheate, and barley, and beanes, and lentils, and millet, and [f] fitches, and put them in one vessell, and make thee bread thereof according to the number of the dayes, that thou shalt sleepe vpon thy side: euen [g] three hundreth and ninety dayes shalt thou eate thereof.

10 And the meate whereof thou shalt eate, shall be by weight, euen [h] twenty shekels a day: and from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, euen the first part of an [i] Hin: from time to time shalt thou drinke.

12 And thou shalt eate it as barley cakes, and thou shalt bake it [k] in the dung that cōmeth out of man in their sight.

13 And the Lord said, So shall the children of Israel eate their defiled bread among the Gentiles whither I will cast them.

14 Then said I, Ah, Lord God, behold, my soule hath not beene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any [l] vncleane flesh in my mouth.

15 Then he sayd vnto me, Loe, I haue giuen thee bullocks [m] dung for mans dung, and thou shalt prepare thy bread therewith.

16 Moreouer he said vnto mee, Sonne of man, behold, I will breake the [n] staffe of bread in Ierusalem, and they shall eat bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shalbe astonied one with another, and shall consume away for their iniquity.

a Which signified the stubbornesse & hardnes of their heart.

b Hereby he represented the idolatry & sinne of the ten tribes, (for Samaria was on his left hand from Babylon) and how they had remained therein 390. yeeres.

c Which declared Iudah, who had now from the time of Iosiah slept in their sinnes fourtie yeeres.

d In token of a speedy vengeance.

e The people should so straitly be besieged, that they should not be able to turne them.

f Meaning, that the famine should be so great, that they should be glad to eate whatsoeuer they could get.

g Which were fourteene moneths that the citie was besieged, and this was as many dayes as Israel sinned yeeres.

h Which make a pound.

i Reade Exod. 29.40.

k Signifying hereby the great scarcity of fewel and matter to burne.

l Much lesse such vile corruption.

m To be as fire to bake thy bread with.

n That is, the force & strength wherewith it should nourish, Isa. 3.1. chap. 5. 17. and 14.13.

CHAP V.

The signe of the haires, whereby is signified the destruction of the people.

AND thou sonne of man, take thee a sharp knife, or take thee a barbours rasor, and cause it [a] to passe vpon thine head, and vpon thy beard: then take thee ballances to weigh and diuide the haire.

2 Thou shalt burne with fire the third part in the middes of [b] the citie, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy [c] lap.

4 Then take of them againe, and cast them into the middes of the fire, and burne them in the fire: [d] for therof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the mids of the nations and countreys, that are round about her.

6 And she hath changed my [e] iudgments

a To shaue thine head and thy beard.

b To wit, of that citie which he had purtrayed vpon the bricke, Chap. 4.1. by the fire and pestilence he meaneth the famine, wherewith one part perished, during the siege of Nebuchad-nezzar: by the sword those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde, those that fled into Egypt and into other parts after the city was taken.

c Meaning, that a very few should be left, which the Lord would preserue among all these stormes, but not without troubles and triall.

d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel.

e My word and law into idolatry and superstitions.

into

into wickednesse more then the nations, and my ſtatutes more then the countries that are round about her: for they haue refuſed my iudgements and my ſtatutes, and they haue not walked in them.

7 Therefore thus ſayth the Lord God, Becauſe your [f] multitude is greater then the nations that are round about you, and ye haue not walked in my ſtatutes, neither haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations that are round about you,

8 Therefore thus ſayth the Lord God, Behold, I, euen I come againſt thee, and will execute iudgement in the mids of thee, euen in the ſight of the nations.

9 And I will doe in thee, that I neuer did before, neither will I doe any more the like, becauſe of all thine abominations.

10 For in the middes of thee, the fathers *ſhal eat their ſonnes, & the ſonnes ſhall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I ſcatter into all the windes.

11 Wherefore as I liue, ſayth the Lord God, Surely, becauſe thou haſt defiled my Sanctuary with all thy filthines, and with all thine abominations, therefore will I alſo deſtroy thee, neither ſhall mine eye ſpare thee, neither will I haue any pitie.

12 The third part of thee ſhall die with the peſtilence, and with famine ſhall they bee conſumed in the mids of thee: and another third part ſhal fall by the ſword round about thee: and I will ſcatter the laſt third part into all winds, and I will draw out a ſword after them.

13 Thus ſhall mine anger bee accompliſhed, and I will cauſe my wrath to ceaſe in them, and I will bee [g] comforted: and they ſhall know, that I the Lord haue ſpoken it in my zeale, when I haue accompliſhed my wrath in them.

14 Moreouer, I will make thee waſte and abhorred among the nations that are round about thee, and in the ſight of all that paſſe by.

15 So thou ſhalt be a reproch and ſhame, a chaſtiſement and an aſtoniſhment vnto the nations that are round about thee, when I ſhall execute iudgement in thee, in anger and in wrath, and in ſharpe rebukes: I the Lord haue ſpoken it.

16 When I ſhall ſend vpon them the ‖ euil [h] arrowes of famine, which ſhall bee for their deſtruction: & which I will ſend to deſtroy you: and I wil increaſe the famine vpon you, and will breake your ſtaffe of bread.

17 *So wil I ſend vpon you famine, and euill beaſts, and they ſhal ſpoile thee, and peſtilence, and blood ſhal paſſe thorow thee, and I wil bring the ſword vpon thee: I the Lord haue ſpoken it.

f Becauſe your idoles are in great number, and your ſuperſtitions moe then among the profeſſed idolaters, read Iſa. 65. 11. or hee condemneth their ingratitude in reſpect of his benefits.

*Leuit. 26. 29. deut. 28 53. 2. king. 6. 29. lamen. 4. 10. baruch 2. 3.

g That is, I will not be pacified till I be reuenged, Iſa. 1. 24.

‖ Or, dangerous.

h Which were the graſhoppers, mildew, & whatſoeuer were occaſions of famine.

*Chap. 14. 13.

CHAP. VI.

1 He ſheweth that Ieruſalem ſhalbe deſtroyed for their idolatry. 8 He propheſieth the repentance of the remnant of the people, and their deliuerance.

AGaine the word of the Lord came vnto me, ſaying,

2 Sonne of man, ſet thy face towards the *mountaines of Iſrael, and prophecie againſt them,

3 And ſay, Ye mountaines of Iſrael, heare the word of the Lord God: thus ſayth the Lord God to the [a] mountaines & to the hils, to the riuers, and to the valleys, Behold, I, euen I will bring a ſword vpon you, and I will deſtroy your hie places:

4 And your altars ſhall be deſolate, and your images of the [b] ſunne ſhall be broken: and I wil caſt downe your ſlaine men before your idoles.

5 And I will lay the dead carkeiſes of the children of Iſrael before their [c] idoles, and I will ſcatter your bones round about your altars.

6 In all your dwelling places the cities ſhall be deſolate, and the high places ſhall be laid waſte, ſo that your altars ſhall be made waſte and deſolate, and your idoles ſhall bee broken and ceaſe, and your images of the ſunne ſhall be cut in pieces, and your workes ſhalbe aboliſhed.

7 And the ſlaine ſhall fall in the mids of you, and ye ſhall know that I am the Lord.

8 Yet wil I leaue a remnant, [d] that you may haue ſome that ſhall eſcape the ſword among the nations, when you ſhall be ſcattered thorow the countreys.

9 And they that eſcape of you ſhall remember me among the nations, where they ſhall be in captiuitie, becauſe I am grieued for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they [e] ſhalbe diſpleaſed in themſelues for the euils which they haue committed in all their abominations.

10 And they ſhall knowe that I am the Lord, and that I haue not ſaid in vaine, that I would doe this euill vnto them.

11 Thus ſaith the Lord God, [f] Smite with thine hand, and ſtretch forth with thy foot, and ſay, Alas, for all the wicked abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

12 He that is farre off, ſhall die of the peſtilence, and he that is neere, ſhall fall by the ſword, and he that remaineth & is beſieged, ſhall die by the famine, thus will I accompliſh my wrath vpon them.

13 Then [g] yee ſhall know that I am the Lord, when their ſlaine men ſhall be among their idoles round about their altars, vpon euery high hill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oake, which is the place where they did offer ſweet ſauour to all their idoles.

14 So will I *ſtretch mine hand vpon them, and make the land waſte and deſolate, [h] from the wilderneſſe to Diblath in all their habitations, and they ſhall know, that I am the Lord.

*Chap. 36. 1.

a He ſpeaketh to all the places where the Iſraelites accuſtomed to commit their idolatries, threatning them deſtruction.

b Reade 2. King. 23. 11.

c In contempt of their power and force, which ſhall neither be able to deliuer you nor themſelues, 2. King. 23. 20.

d He ſheweth that in all dangers God will preſerue a few, which ſhall be as the ſeede of his Church, and call vpon his Name.

e They ſhall be aſhamed to ſee, that their hope in idols was but vaine, and ſo ſhal repent.

f By theſe ſignes he would that the Prophet ſhould ſignifie the great deſtruction to come.

g That is, all nations, when you ſhal ſee my iudgments.

*Chap. 5. 14.

h Some reade, more deſolate then the wildernesse of Diblath, which was in Syria, and bordered vpon Iſrael, or from the wilderneſſe, which was South vnto Diblath, which was North: meaning the whole countrey.

CHAP. VII.

The ende of all the lande of Iſrael ſhall ſuddenly come.

MOreouer the word of the Lord came vnto me, ſaying,

2 Alſo

2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Now is the end come vpon thee, and I wil send my wrath vpon thee, and wil iudge thee according to thy wayes, and will lay vpon thee all [a] thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shall bee in the mids of thee, and yee shall know that I am the Lord.

5 Thus saith the Lord God, ‖ Behold, one euill, euen one euill is come.

6 An ende is come, the ende is come, it [b] watched for thee: behold, it is come.

7 The [c] morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the [d] sounding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pitie, but I will lay vpon thee according to thy wayes, and thine abominations shall bee in the mids of thee, and ye shall know that I am the Lord that smiteth.

10 Behold, the day, behold, it is come: the morning is gone forth, the [e] rod flourisheth: [f] pride hath budded.

11 [g] Crueltie is risen vp into a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be [h] lamentation for them.

12 The time is come, the day draweth neere, let not the buyer [i] reioyce, nor let him that selleth, [k] mourne: for the wrath is vpon all the multitude thereof.

13 For he that selleth, shal not [l] returne to that which is sold, although they were yet aliue: for the [m] vision was vnto all the multitude thereof, and they returned not, [n] neither doeth any incourage himselfe in the punishment of his life.

14 [o] They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword is without, and the pestilence and the famine within: hee that is in the field, shal die with the sword, and he that is in the citie, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shal bee in the mountaines, like the doues of the valleyes, all they shall mourne, euery one for his iniquitie.

17 *All hands shal be weake, and all knees shall fall away as water.

18 *They shal also gird themselues with sackecloth, and feare shall couer them, and shame shall be vpon all faces, and baldnesse vpon their heads.

19 They shall cast their siluer in the streetes, and their gold shalbe cast farre off: their * siluer and their gold cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels: for this ruine is for their iniquitie.

20 He had also set the beautie of his [p] ornament in maiestie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the hands of the [q] strangers to be spoiled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my [r] secret place: for the destroyers shal enter into it, and defile it.

23 ¶ Make a [s] chaine: for the land is full of the [t] iudgement of blood, and the citie is full of crueltie.

24 Wherefore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mightie to cease, and their [u] holy places shall be defiled.

25 When destruction commeth, they shal seeke peace, and shall not haue it.

26 Calamitie shall come vpon calamity, and rumour shall be vpon rumour: then shal they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsell from the Ancient.

27 The king shall mourne, and the prince shall be clothed with desolation, ‡ the hands of the people in the land shalbe troubled: I wil doe vnto them according to their wayes: and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

2 An appearance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the spirit 6 The Lord sheweth the Prophet the idolatries of the house of Israel.

AND in the [a] fift yeere, in the [b] fift moneth, and in the fift day of the moneth, as I sate in mine house, and the Elders of Iudah sate before me, the hand of the Lord God fell there vpon me.

2 Then I beheld, and loe, there was a likenesse, as the appearance of [c] fire to looke to, from his loynes downeward, and from his loynes vpward, as the appearance of brightnesse, and like vnto amber.

3 And he stretched out the likenesse of an hand, and tooke mee by an hayrie locke of mine head, and the Spirit lift mee vp betweene the earth & the heauen, and brought me ‡ by a diuine [d] vision to Ierusalem, into the entrie of the inner [e] gate that lieth toward the North, where remained the idole of [f] indignation, which prouoked indignation.

4 And behold, the glory of the God of Israel was there according to the vision, that I saw in the field.

5 Then said he vnto me, Sonne of man, lift

a I will punish thee as thou hast deserued for thine idolatry.
| Or, behold, euill commeth after euill.
b He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.
c The beginning of his punishments is already come.
d Which was a voyce of ioy and mirth.
e The scourge is in a readinesse.
f That is, the proud tyrant Nebuchad-nezzar hath gathered his force and is ready.
g This cruell enemie shall be a sharpe scourge for their wickednesse.
h Their owne affliction shalbe so great, that they shal haue no regard to lament for others.
i For the present profit.
k For he shall loose nothing.
l In the yeere of the Iubile, meaning, that none should enioy the priuiledge of the law, Leuit. 25. 13 for they should all be caried away captiues.
m This vision signified that all should be caryed away, and none should returne for the Iubile.
n No man for all this endeuoureth himself, or taketh heart to repent for his euill life.
Some reade, for none shalbe strengthened in his iniquitie of his life: meaning, that they should gaine nothing by flattering themselues in euil.
o The Israelites made a brag, but their hearts failed them.
Isa. 13. 7. *iere.* 6. 24. *Isa.* 15. 3. *iere.* 48. 37.

p Meaning, the Sanctuarie.
q That is, of the Babylonians.
r Which signifieth the most holy place, whereinto none might enter but the hie Priest.
s Signifying, that they should be bound and led away captiues.
t That is, of sinnes that deserue death.
u Which was the Temple that was diuided into three parts. Plal. 68. 35.

a Of the captiuity of Ieconiah.
b Which conteined part of August, and part of September.
c As chap. 1 27.
‡ *Ebr. in the visions of God.*
d Meaning, that he was thus caried in spirit, and not in body.
e Which was the porch or ‡ court where the people assembled.
f So called because it prouoked Gods indignatiō, which was the idole of Baal.
g Read chap. 22.

lift vp thine eies now toward the North. So I lift vp mine eyes toward the North, and behold, Northward at the gate of the [h] altar, this idole of indignation was in the entry.

h That is in the court where the people had made an altar to Baal.

6 He said furthermore vnto me, Sonne of man, seest thou not what they do? euen the great abominations that the house of Israel committeth here to cause me to depart from [i] my Sanctuary? but yet turne thee and thou shalt see greater abominations.

i For God will not be where idoles are.

7 And he caused me to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then said he vnto me, Sonne of man, dig now in the wall. And when I had digged in the wall, behold, there was a doore.

9 And he said vnto mee, Go in, and behold the wicked abominations that they do here.

10 So I went in, and saw, and behold, there was euery similitude of creeping things and [k] abominable beastes, and all the idoles of the house of Israel painted vpon the wall round about.

k Which were forbidden in the Law, Leuit. 11.4.

11 And there stood before them seuenty [l] men of the Ancients of the house of Israel, and in the mids of them stood Iaazaniah, the sonne of Shaphan, with euery man his censer in his hand, and the vapour of the incense went vp like [m] a cloud.

l Thus they that should haue kept all the rest in the feare and true seruice of God, were the ring-leaders to all abomination, and by their example pulled others from God.

m It was in such abundance.

12 Then said he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel [n] doe in the darke, euery one in the chamber of his imagerie? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

n For besides their common idolatrie, they had particular seruice, which they had in secret chambers.

13 Againe he said also vnto me, Turne thee againe, and thou shalt see greater abominations that they doe.

14 And he caused me to enter into the entry of the gate of the Lords house, which was toward the North: and behold, there sate women mourning for [o] Tammuz.

o The Iewes write, that this was a prophet of the idoles, who after his death was once a yeere mourned for in the night.

15 Then said he vnto me, Hast thou seene this, O sonne of man? Turne thee againe and thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lords house, and behold, at the doore of the Temple of the Lord, betweene the porch and the altar were about fiue and twentie men with their backes toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne toward the East.

17 Then he said vnto me, Hast thou seene this, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here: for they haue filled the land with cruelty, and haue returned to prouoke me: and lo, they haue cast out [p] stinke before their noses.

p Delating that the centings and seruice of the idolaters are but infection and villany before God.

18 Therefore will I also execute my wrath: mine eye shall not spare them, neither will I haue pitie, and [*] though they crie in mine eares with a loud voice, yet will I not heare them.

Pro. 1.28, isa 46.7. iere. 11.11. micah. 3.4.

CHAP. IX.

1 The destruction of the citie. 4 They that shall be saued, are marked. 8 A complaint of the Prophet for the destruction of the people.

HEe cryed also with a loud voice in mine eares, saying, The visitations of [a] the citie draw neere, and euery man hath a weapon in his hand to destroy it.

a The time to take vengeance.

2 And behold, fiue [b] men came by the way of the hie gate, which lyeth toward the [c] North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linen, with a writers [d] inkehorne by his side, and they went in and stood beside the brazen altar.

b Which were Angels in the similitude of men,

c Signifying, that the Babylonians should come from the North to destroy the citie and the Temple.

3 And the glory of the God of Israel was [e] gone vp from the Cherub, whereupon hee was, and stood on the ‖ doore of the house, and he called to the man clothed with linnen, which had the writers inkehorne by his side.

d To marke them that should be saued.

e Which declared that he was not bound thereunto, neither would remaine any longer, then there was hope that they would returne from their wickednes, and worship him aright.

‖ *Or, threshold.*

4 And the Lord said vnto him, Goe thorow the mids of the citie, euen thorow the mids of Ierusalem, and ‖ set a marke vpon the foreheads of them that [f] mourne and cry for all the abominations that be done in the mids thereof.

‖ *Or, marke with Thau.*

f He sheweth what is the maner of Godschildren, whom he marketh to saluation: to wit, to mourne and cry out against the wickednesse which they see committed against Gods glory.

5 And to the other he said, that I might heare, Goe yee after him thorough the citie, and smite: let your eye spare none, neither haue pitie.

6 Destroy vtterly the old, and the yong, and the maides, and the children, and the women, but touch no man vpon whom is the [g] marke, and begin at my Sanctuary. Then they began at the [h] Ancient men, which were before the house.

g Thus in all his plagues the Lord preserueth his small number, which he marketh, as Exod 12 2a. reuel. 7.3. but the chiefe marke is the Spirit of adoption, wherewith the heart is sealed vp to life euerlasting.

h Which were the chiefe occasion of all these euils, as Chap. 8.11.

7 And he said vnto them, Defile the house, and fill the courts with the slaine, then go forth: and they went out, and slew them in the citie.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cryed, saying, [i] Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

i This declareth that the seruants of God haue a compassion, when they see his iudgements executed.

9 Then said he vnto me, The iniquitie of the house of Israel, and Iudah, is exceeding great, so that the land is full [k] of blood, and the citie full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth vs not.

k That is, with all kinde of wickednesse, reade Isa. 1.15.

10 As touching mee also, mine eye shall not spare them, neither will I haue pity, but will recompense their wayes vpon their heads.

11 And behold, the man clothed with linnen which had the inkehorne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

CHAP. X.

1 Of the man that tooke hot burning coales out of the middle of the wheeles of the Cherubims 8 A rehearsall of the vision of the wheeles, of the beasts, & of the Cherubims.

And

Chap.1.22.

a Which in the first Chapter, verse 5. he called the foure beasts.

b This signified that the citie should be burnt.

c Meaning, that the glory of God should depart from the Temple.

d Reade Chap. 1,24.

e Reade Chap. 1,16.

f Vntill they had executed Gods iudgements.

‖ Or, trents.

Chap.1.5.

AND as I looked, behold, in the * firmament that was aboue the head of the a Cherubims, there appeared vpon them like vnto the similitude of a throne, as it were a Saphir stone.

2 And hee spake vnto the man clothed with linnen, and sayd, Goe in betweene the wheeles, euen vnder the Cherub, & fill thine hands with coales of fire from betweene the Cherubims, and scatter them ouer b the citie. And he went in in my sight.

3 Now the Cherubims stood vpon the right side of the house when the man went in, and the cloud filled the inner Court.

4 Then the glory of the Lord c went vp from the Cherub, and stood ouer the doore of the house, and the house was filled with the cloud, & the court was filled with the brightnesse of the Lords glory.

5 And the d sound of ỹ Cherubims wings was heard into the vtter court, as the voyce of the Almighty God when he speaketh.

6 And when he had commanded the man clothed with linnen, saying, Take fire from betweene the wheeles, and from betweene the Cherubims, then he went in and stood beside the wheele.

7 And one Cherub stretched forth his hand from betweene the Cherubims vnto the fire, that was betweene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims the likenesse of a mans hand vnder their wings.

9 And when I looked vp, behold, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a e Chrysolite stone.

10 And their appearance (for they were all foure of one fashion) was as if one wheele had been in another wheele.

11 When they went forth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they f turned not as they went.

12 And their whole body, & their ‖ rings, and their hands and their wings, and the wheeles were full of eyes round about, euen in the same foure wheeles.

13 And the Cherub cried to these wheeles in mine hearing, saying, O wheele.

14 And euery beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp: * this is the beast that I sawe at the riuer Chebar.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the Cherubims stood, they stood: and when they were lifted vp, they lifted themselues vp also: for the spirit of the beast was in them.

18 h Then the glory of the Lord departed from aboue the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift vp their wings, & mounted vp from the earth in my sight: when they went out, the wheeles also were beside them: and euery one stood at the entrie of the gate of the Lords house, at the East side, and the glory of the God of Israel was vpon them on high.

20 * This is the i beast that I saw vnder the God of Israel by the riuer Chebar, and I knew that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the selfe same faces which I saw by the riuer Chebar, and the appearance of the Cherubims was the selfe same, and they went euery one straight forward.

g There was one consent betweene the Cherubims and the wheeles.

h Reade Chap. 9.3.

Chap.1.15.

i That is, the whole body of the foure beasts, or Cherubims.

CHAP. XI.

1 Who they were that seduced the people of Israel. 5 Against these hee propheseth, shewing them how they shalbe dispersed abroad. 19 The renewing of the heart commeth of God. 21 He threatneth them that leane vnto their owne counsels.

MOreouer, the spirit lift me vp, & brought mee vnto the East gate of the Lords house, which lieth Eastward, and behold, at the entrie of the gate were fiue and twentie men: among whom I saw Iaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsell in this citie.

3 For they say, a It is not neere, let vs build houses: this citie is the b caldron, and we be the flesh.

4 Therefore propheste against them, sonne of man, propheste.

5 And the Spirit of the Lord fell vpon me, and said vnto mee, Speake, Thus saith the Lord, O ye house of Israel, this haue yee sayd, and I know that which riseth vp of your mindes.

6 Many haue yee murdered in this citie, and yee haue filled the streets thereof with the slaine.

7 Therefore thus saith the Lord God, They that yee haue slaine, and haue layd in the midst of it, they are c the flesh, and this citie is the caldron, but I will bring you forth of the midst of it.

8 Yee haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the midst thereof, and deliuer you into the c hands of strangers, and will execute iudgment among you.

10 Ye shall fall by the sword; and I will iudge you in the border of Israel, and yee shall know that I am the Lord.

11 This citie shall not bee your caldron, neither shall ye be the flesh in the midst thereof, but I will iudge you in the border of Israel,

a Thus the wicked derided the Prophets, as though they preached but errours, and therefore gaue themselues still to their pleasures.

b Wee shall not be pulled out of Ierusalem, til the houre of our death come, as the flesh is not taken out of the caldron till it be sodde.

c Contrary to their vaine confidence he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murdered therein, and so lie as flesh in the caldron.

d That is, of the Caldeans.

e That is, in Riblah, reade 2.King.25.6.

12 And

12 And ye shal know that I am the Lord: for yee haue not walked in my statutes, neither executed my iudgements, but haue done after the manners of the heathen, that are round about you.

13 ¶ And when I prophesied, Pelatiah the sonne of [f] Benaiah died: then fell I downe vpon my face, and cried with a loude voyce, and sayd, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the word of the Lord came vnto me, saying,

15 Sonne of man, thy [g] brethren euen thy brethren, the men of thy kinred, and all the house of Israel, wholly are they vnto whome the inhabitants of Ierusalem haue said, Depart ye farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countries, yet will I bee to them as a little [h] Sanctuarie in the countreys where they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemble you out of the countreys where ye haue been scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shal take away all the idoles thereof, and all the abominations thereof from thence.

19 * And I will giue them one heart, and I will put a new spirit within their bowels: and I will take the [i] stonie heart out of their bodies, and will giue them an heart of flesh,

20 That they may walke in my statutes, and keepe my iudgements, & execute them: and they shall bee my people, and I will bee their God.

21 But vpon them whose heart is toward their idoles, & whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and their wheeles beside them, and the glory of the God of Israel was vpon them on high.

23 And the glory of the Lord went vp from the mids of the citie, and stood vpon the mountaine which is toward the East side of the citie.

24 Afterward the Spirit tooke me vp, and brought me in a vision by the Spirit of God into Caldea, to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were [k] led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

The parable of the captiuitie. 18 *Another parable wherby the distresse of hunger and thirst is signified.*

THe word of the Lord also came vnto me, saying,

2 Son of man, thou dwellest in the mids of a rebellious house, which haue eyes to see, and see [a] not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, ‡ prepare thy stuffe to goe into captiuity, & goe forth by day in their sight, and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

5 Then shalt thou bring forth thy stuffe by day in their sight, as the stuffe of him that goeth into captiuitie: and thou shalt goe forth at euen in their sight, as they that goe forth into captiuitie.

5 Digge thou thorow the wall in their sight, and cary out thereby.

6 In their sight thou shalt beare it vpon thy shoulders, and cary it forth in the darke: thou shalt couer thy face, that thou see not the earth: for I haue set thee as a [b] signe vnto the house of Israel.

7 And as I was cõmanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged thorow the wal with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house sayd vnto thee, What [c] doest thou?

10 But say thou vnto them, Thus saith the Lord God, This ‖ burden concerneth the chiefe in Ierusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them, they shall goe into bondage and captiuity.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shall goe forth: they shall digge thorow the wall, to cary out thereby: he shall couer his face, that he see not the ground with his eyes.

13 My net also will I spread vpon [d] him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though hee shall die there.

14 And I will scatter toward euery wind, all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a little [e] number of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the heathen, where they come, and they shall know that I am the Lord.

17 ¶ Moreouer the worde of the Lorde came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefulnesse,

19 And say vnto the people of the land, Thus sayeth the Lorde God of the inhabitants of Ierusalem, and of the lande of Israel, They shall eate their bread with care-

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgemẽt of God toward the rest of the people.

g They that remained stil at Ierusalem, thus reproched them that were gone into captiuity, as though they were cast off, and forsaken of God.

h They shall be yet a litle church shewing that the Lord will euer haue some to call vpon his Name, whõ he wil preserue and restore, though they be for a time afflicted. *Iere.* 32.39. *chap.* 36.26.

i Meaning, the heart, whereunto nothing can enter, and regenerate them anew, so that their heart may bee soft, and ready to receiue my graces.

k When Ieconiah was led away captiue.

a That is, they receiue not the fruite of that which they see and heare.

‡ *Ebr. make thee vessels to go into captiuitie.*

b That as thou doest, so shall they doe, and therfore in thee they shall see their owne plague and punishment.

c Doe not they deride thy doings?

‖ *Or, prophesie.*

d When the king shall thinke to escape by fleeing, I will take him in my net, as Chap. 17.20. and 32 3.

e Which should beare his name, and should bee his Church, read Chap. 11.16.

carefulnesse, and drinke their water with desolation: for the land shall bee desolate from her abundãce, because of the cruelty of them that dwell therein.

20 And the cities that are inhabited, shal be left voide, and the land shall be desolate, and ye shall know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes are [f] prolonged, and all visions ‖ faile?

23 Tell them therefore, Thus sayth the Lorde God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand, and the effect of euery vision.

24 For no vision shall bee any more in vaine, neither shall there be any flattering diuination within the house of Israel.

25 For I am the Lorde: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, and wil performe it, saith the Lord God.

26 Againe the word of the Lord came vnto me, saying,

27 Sonne of man, behold, they of the house of Israel say, The vision that hee seeth is for [g] many dayes to come, and hee prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God, All my wordes shal no longer be delayed, but that thing which I haue spoken, shalbe done, saith the Lord God.

f Because they did not immediatly see the prophesies accomplished, they contemned them, as though they should neuer be fulfilled.

‖ Or, take none effect.

g That is, it shal not come to passe in our dayes, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

CHAP. XIII.

a The word of the Lord against false Prophets, which teach the people the counsels of their owne hearts.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the prophets of *Israel, that prophesie, and say thou vnto them, that prophesie out of their [a] owne hearts, Heare the word of the Lord.

3 Thus saith the Lord God, ¶Woe vnto the foolish Prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy prophets are like the foxes [b] in the waste places.

5 [c] Ye haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battel in the day of the Lord.

6 They haue seene vanity, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: & they haue made others to hope that they would confirme the word of their prophesie.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? [d] yee say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus sayth the Lord God, Because yee haue spoken vanity, and haue seene lies, therfore behold, I am against you, saith the Lord God.

9 And mine hand shall be vpon the Prophets that see vanitie, and diuine lies: they shall not be in the assembly of my people, neither shall they be written in the [e] writing of the house of Israel, neither shall they enter into the land of Israel: and yee shall knowe that I am the Lord God.

*Chap. 14. 9.

a After their owne fantasie, and not as hauing the reuelation of the Lord, Ier. 23. 16.

b Watching to destroy the vineyard.

c He speaketh to the gouernours and true ministers, that should haue resisted them.

d Ye promised peace to this people, and now yee see their destruction, so that it is manifest that yee are false prophets.

10 And therefore, because they haue deceiued my people, saying, [f] Peace, and there was no peace: and one built vp a wall, and behold, the others daubed it with vntempered morter,

11 Say vnto them which daube it with vntempered morter, that it shal fal: for there shall come a great showre: and I will send haile stones, which shall cause it to fall, and a stormie winde shall breake it.

12 Loe, when the wall is fallen, shall it not be said vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormy winde to breake forth in my wrath, and a great showre shall bee in mine anger, and haile stones in mine indignation to consume it.

14 So I wil destroy the wall that ye haue daubed with vntempered morter, and bring it downe to the ground, so that the foundation thereof shalbe discouered, and it shall fall, and ye shalbe consumed in the mids thereof, and ye shall know that I am the Lord.

15 Thus wil I accomplish my wrath vpon the wall, and vpon them that haue daubed it with [h] vntempered morter, and will say vnto you, The wall is no more, neither the daubers thereof,

16 To wit, the Prophets of Israel, which prophecie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne heart: and prophecie thou against them, and say,

18 Thus saith the Lord God, Woe vnto the women that sowe [i] pillowes vnder all arme-holes, & make vailes vpon the head of euery one that standeth vp, to hunt soules: will ye hunt the soules of my people, and wil ye giue life to the soules that come vnto you?

19 And will yee pollute mee among my people for handfuls of [k] barley, and for pieces of bread to slay the soules of them that should not die, and [l] to giue life to the soules that should not liue, in lying to my people, that heare your lies?

20 Wherefore thus saith the Lord God, Behold, I will haue to doe with your pillowes, wherewith yee hunt the [m] soules to make them to flie, and I will teare them from your armes, and will let the soules goe, euen the soules, that ye hunt to make them to flie.

21 Your vailes also will I teare, and deliuer my people out of your hand, & they shal be no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with your lies yee haue made the heart of the [n] righteous sad, whome I

e That is, in the booke of life, wherein the true Israelites are written.

f Reade Ierem. 6. 14.

g Whereas the true Prophets prophesied the destruction of the city to bring the people to repentance, the false Prophets spake the contrary, and flattered them in their vanities, so that what one false Prophet said, (which is here called the building of the wal) another false Prophet would affirme though he had neither occasion nor good ground to beare him.

h Whereby is meant whatsoeuer man of himselfe setteth forth vnder the authoritie of Gods word.

i These superstitious women for lucre would prophesie and tell euery man his fortune, giuing them pillowes to leane vpon, and kerchiefes to couer their heads, to the intent they might the more allure them and bewitch them.

k Will ye make my word to serue your bellies?

l These sorcerers made the people beleeue that they could preserue life, or destroy it, & that it should come to euery one according as they prophesied.

m That is, to cause them to perish, and that they should depart from the body.

n By threatning them that were godly, and vpholding the wicked.

haue not made sadde, and strengthened the hands of the wicked, that hee should not returne from his wicked way, by promising him life,

23 Therefore ye shall see no more vanitie, nor diuine diuinations: for I wil deliuer my people out of your hand, and yee shall know that I am the Lord.

CHAP. XIIII.

4 The Lord sendeth false Prophets for the ingratitude of the people. 22 Hee reserueth a small portion for his Church.

THen came certaine of the Elders of Israel vnto me, and [a] sate before me.

2 And the word of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their [b] heart, and put the stumbling blocke of their iniquitie before their face: should I, being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euery man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the [c] Prophet, I the Lord will answere him that commeth, according to the multitude [d] of his idoles:

5 That [e] I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for mee, I the Lord will answere him || for my selfe.

8 And I will set my face against that man, and will make him an example and prouerbe, and I will cut him off from the mids of my people, and yee shall know that I am the Lord.

9 And if the Prophet be [f] deceiued, when he hath spoken a thing, I the Lord haue deceiued that prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel.

10 And they shal beare their punishment: the punishment of the prophet shall be euen as the punishment of him that asketh,

11 That the house of [g] Israel may goe no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinneth against me, by committing a trespasse, then will I stretch out mine hand vpon it, [h] and will breake the staffe of the bread therof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men, [i] Noah, Daniel, and Iob were among them, they should deliuer but their owne soules by their [k] righteousnesse, saith the Lord God.

15 If I bring noisome beastes into the land, and they spoyle it, so that it be desolate, that no man may passe thorow, because of beasts,

16 Though these three men were in the mids thereof, as I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shalbe deliuered, but the land shal be waste.

17 Or if I bring a sword vpon this land, and say, Sword, goe thorow the land, so that I destroy man and beast out of it,

18 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shall be deliuered themselues.

19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And though Noah, Daniel and Iob were in the middes of it, As I liue, sayth the Lord God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousnesse.

21 For thus sayth the Lord God, How much more when I send my * foure sore iudgements vpon Ierusalem, euen the sword, and famine, and the noisome beast, and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shalbe left a [l] remnant of them that shall be caried away both sonnes & daughters: behold, they shall come forth vnto you, and ye shal see their way, and their enterprises: and ye shall be comforted, concerning the euill that I haue brought vpon Ierusalem, euen concerning all that I haue brought vpon it.

23 And they shall comfort you, when yee see their way and their enterprises, and yee shall know, that I haue not done without cause al that I haue done in it, sayth the Lord God.

CHAP. XV.

As the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree about all other trees? and of the vine branch, which is among the [a] trees of the forest?

3 Shall wood be taken therof to doe any worke? or will men take a pinne of it to hang any vessell thereon?

4 Behold, it is cast in the fire to bee consumed: the fire consumeth both the endes of it, and the mids of it is burnt. Is it meete for any worke?

5 Behold, when it was whole, it was meete

a He sheweth the hypocrisie of the Idolaters, who will dissemble to heare the Prophets of God though in their heart they solow nothing lesse then their admonitions, and also how by one meanes or other, God doeth discouer them.

b They are not onely idolaters in heart, but also worship their filthy idoles openly, which leade them in blindnesse, and cause them to stumble, and cast them out of Gods fauour, so that hee will not heare them when they call vnto him, reade Ierem. 10.15.

c To inquire of things which the Lord hath appointed to come to passe.

d As his abomination hath deserued that is, he shalbe led with lies, according as he delighted therein, 2. Thess. 2.10.

e That is, conuince them by their owne conscience.

|| Or, by my selfe.

f The Prophet declareth that God for mans ingratitude raiseth vp false Prophets to seduce them that delight in lies rather then in the trueth of God, and thus he punisheth sinne by sinne, 1. King. 22. 20. 23. and destroyeth aswell those Prophets as that people.

g Thus Gods iudgements against the wicked are admonitions to the godly to cleaue vnto the Lord, & not to defile themselues with like abominations.

h Reade Chap. 4.16. and 5.17. Ier. 37.1.

i Though Noah & Iob were now al ne, which in their time were most godly men, (for at this time Daniel was in captiuitie with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them, reade Iere. 15.1.

k Meanning, that a very fewe (which he calleth the remnant, verse 22.) should escape these plagues, who in God hath sanctified and made righteous, so that this righteousnesse is a signe that they are the Church of God, whom he would preserue for his owne sake. *Chap 5.17.*

l Reade Chap. 5.3.

a Which bringeth forth no fruite no more then the other trees of the forest doe: meaning, that if Ierusalem, which bare the name of his Church, did not bring foorth fruit, it should be vtterly destroyed.

meete for no worke: how much lesse shall it bee meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, As the vine tree that is among the trees of the forrest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from one [b] fire, and another fire shall consume them: and yee shall know that I am the Lord, when I set my face against them,

8 And when I make the land waste, because they haue greatly offended, saith the Lord God.

b Though they escape one danger, yet another shall take them.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem. 15 Their vnkindnesse. 46 He iustifieth the wickednesse of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations into which the Sodomites fell. 60 Mercy is promised to the repentant.

AGaine the word of the Lord came vnto me, saying,

2 Sonne of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation, & thy kinred is of the land [a] of Canaan: thy Father was an Amorite, and thy mother an Hittite.

4 And in thy nativitie when thou wast [b] borne, thy naull was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swadled in clouts.

5 None eye pitied thee to doe any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field, to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine [c] owne blood, & I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiplie, as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine haire is growen, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, behold, thy time was as the time of loue, and I spread my skirts ouer thee, and couered [d] thy filthinesse: yea, I sware vnto thee, and entred into a couenant with [e] thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with [f] water: yea, I washed away thy blood from thee, and I [g] anoynted thee with oyle.

10 I clothed thee also with broydered worke, and shod thee with badgers skinne, and I girded thee about with fine linnen, and I couered thee with silke.

11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautifull [h] crowne vpon thine head.

13 Thus wast thou deckt with gold and siluer, and thy raiment was of fine linnen and silke and broydred worke: thou diddest eate fine flowre, and hony and oyle, and thou wast very beautifull, and thou diddest grow vp into a kingdome.

14 And thy name was spread among the heathen for thy beautie: for it was perfect through my [i] beautie, which I had set vpon thee, saith the Lord God.

15 Now thou didst [k] trust in thine owne beautie, and playedst the harlot, because of thy renowme, and hast powred out [l] thy fornications on euery one that passed by, thy desire was to him.

16 And thou diddest take thy garments, and deckedst thine high places with diuers colours, [m] and playedst the harlot thereupon: the like things shall not come, neither hath any done so.

17 Thou hast also taken thy faire iewels made of my gold and of my siluer, which I had giuen thee, and [n] madest to thy selfe images of men, and diddest commit whoredome with them,

18 And tookest thy broydred garments and coueredst them: and thou hast set mine oyle and my perfume before them.

19 My meate also which I gaue thee, as fine floure, oyle & honie wherewith I fed thee, thou hast euen set it before them for a sweete sauour: thus it was, saith the Lord God.

20 Moreouer, thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto mee, and these hast thou sacrificed vnto them, to [o] bee deuoured: is this thy whoredome a small matter?

21 That thou hast slaine my children, and deliuered them to cause them to passe thorow fire for them?

22 And in all thine abominations and whoredomes, thou hast not remembred the dayes of thy youth, when thou wast naked, and bare, and wast polluted in thy blood.

23 And beside all thy wickednesse, (woe, woe vnto thee, saith the Lord God.)

24 Thou hast also built vnto thee an hie place, and hast made thee an hie place in euery street.

25 Thou hast built thine hie place at euery ‖ corner of the way, and hast made thy beautie to be abhorred: thou hast opened thy feete to euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the [p] Egyptians thy neighbours which haue great members, and hast increased thy whoredome to prouoke me.

27 Behold, therefore I did stretch out mine hand ouer thee, and wil diminish thine ordinarie, and deliuer thee vnto the will of them that hate thee, euen to the ‖ daughters of the Philistims, which are ashamed of thy wicked way.

28 Thou hast played the whore also with

a Thou boastest to be of the seed of Abraham, but thou art degenerate, and followest the abominations of the wicked Canaanites, as children doe the manners of their fathers, Isa. 1.4. and 57.3.

b When I first brought thee out of Egypt, and planted thee in this land to be my Church.

c Being thus in thy filthinesse & forsaken of all men, I toke thee and gaue thee life, whereby is meant that before God wash his Church, and giue life, there is nothing but filthinesse & death.

d These words, as blood, pollution, nakednesse, & filthinesse, are oftentimes repeated, to beate downe their pride, and to cause them to consider what they were before God receiued them to mercie, fauoured them, and couered their shame.

e That thou mayest be a chaste wife vnto mee, and that I should maintaine thee and endue thee with all graces.

f I washed away thy sinnes.

g I sanctified thee with mine holy Spirit.

h Hereby hee sheweth how hee saued his Church, enrich-ed it, and gaue it power and dominion to reigne.

i He declareth wherein the dignitie of Ierusalem stood, to wit, in that that the Lord gaue them of his beautie, and excellencie.

k In abusing my gifts, and in putting thy confidence in thine owne wisdome and dignitie, which were the occasions of thine idolatry.

l There was none idolatrie so vile, wherewith thou didst not pollute thy selfe.

m This declareth how the idolaters put their chiefe delight in those things, which please the eyes and outward senses.

n Thou hast conuerted my vessels and instruments, which I gaue thee to serue me with, to the vse of thine idoles.

o Meaning, by fire, reade Leuit. 18.21.2.King. 23.10.

‖ *Or, head.*

p He noteth the great impietie of this people, who first falling from God to seeke helpe at strange nations, did also at length embrace their idolatrie, thinking thereby to make their amitie more strong.

‖ *Or, cities.*

the Assyrians, because thou wast vnsatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreouer multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weake is thine heart, saith the Lord God, seeing thou doest all these things, euen the worke of a || presumptuous whorish woman?

|| *Or, that will beare rule.*

31 In that thou buildest thine high place in the corner of euery way, and makest thine high place in euery streete, and hast not beene as an harlot [q] that despiseth a reward,

q Meaning, that some harlots contemne small rewards, but no louers gaue a reward to Israel, but they gaue to all others: signifying that the idolaters bestow al their substance which they receiue of God for his glory, to serue their vile abominations.

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They giue gifts to all other whores, but thou giuest gifts vnto all thy louers, and rewardest them, that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shall bee after thee: for in that thou giuest a reward, and no reward is giuen vnto thee, therefore thou art contrarie.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus saith the Lord God, Because thy || shame was powred out, and thy filthinesse discouered through thy fornications with thy louers, and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

|| *Or, nether parts.*

37 Behold, therefore I will gather all [r] thy louers, with whome thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthinesse vnto them, that they may see all thy filthinesse.

r Egyptians, Assyrians and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23 9

38 And I will iudge thee after the maner of them that are [s] harlots, and of them that shed blood, and I will giue thee the blood of wrath and iealousie.

f I will iudge thee to death, as the adulterers and murtherers.

39 I will also giue thee into their hands, and they shall destroy thine high place, and shall breake downe thine high places: they shall strip thee also out of thy clothes, & shall take thy faire iewels, & leaue thee naked and bare.

40 They shall also bring vp a companie against thee, and they shall stone thee with stones, and thrust thee through with their swords.

2 *King.* 25. 9.

41 And they * shall burne vp thine houses with fire, and execute iudgements vpon thee in the sight of many women: and I wil cause thee to cease from playing the harlot, & thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my [t] iealousie shall depart from thee, and I will cease and be no more angry.

t I will vtterly destroy thee, and so my iealousie shall cease.

43 Because thou hast not remembred the dayes of thy youth, but hast prouoked mee with all these things, behold, therefore I also haue [u] brought thy way vpon thine head, saith the Lord God: yet hast not thou had consideration of all thine abominations.

u I haue punished thy faults, but thou wouldest not repent.

44 Behold, all that vse prouerbs, shall vse this prouerbe against thee, saying, As is the mother, [x] so is her daughter.

x As were the Canaanites and the Hittites, and others your predecessours, so are you their successours.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy [y] sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

y That is, of Samaria and Sodom.

46 And thine elder sister is Samaria, and her [z] daughters, that dwell at thy left hand, and thy ‡ yonger sister that dwelleth at thy right hand is Sodom, and her daughters.

z That is, her cities.

‡ *Ebr. thy sister, yonger then thou.*

47 Yet hast thou [a] not walked after their wayes, nor done after their abominations: but as it had beene a very little thing, thou wast corrupted more then they in all thy wayes.

a But done farre worse.

48 As I liue, saith the Lord God, Sodom thy sister hath not done, neither she nor her daughters, as thou hast done and thy daughters.

b He alleageth these foure vices, pride, excesse, idlenesse, and contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gene. 19. 24.

49 Behold, this was the iniquitie of thy sister Sodom, [b] Pride, fulnesse of bread, and abundance of idlenesse was in her, and in her daughters: neither did shee strengthen the hand of the poore and needy.

c Which worshipped the calues in Bethel and Dan.

50 But they were haughty, and committed abomination before mee: therefore I tooke them away, as pleased me.

51 Neither [c] hath Samaria committed halfe of thy sinnes, but thou hast exceeded them in thine abominations, and hast [d] iustified thy sisters in all thine abominations, which thou hast done.

d Thou art so wicked, that in respect of thee, Sodom and Samaria were iust.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sinnes that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

e This he speaketh in comparison, saying, that he would restore Ierusalem, when Sodom should bee restored, that is, neuer: and this is meant of the greatest part of the Iewes.

53 Therefore I will bring againe [e] their captiuitie with the captiuity of Sodom, and her daughters, and with the captiuity of Samaria, and her daughters: euen the captiuitie of thy captiues in the midst of them,

54 That thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast [f] comforted them.

f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, [g] when thou and thy daughters shall returne to your former state.

g Meaning that it should neuer come to passe.

56 For thy sister Sodom ‡ was not heard of [h] by thy report in the day of thy pride,

‡ *Ebr. was not a rumour in thy mouth.*

57 Before thy wickednesse was [i] discouered, as in that same time of the reproch of the daughters of Aram, and of all the daughters of the Philistims round about [k] her which despise thee on all sides.

h Thou wouldest not call her

58 Thou

punishment to minde when thou wast aloft, to learne by her example to feare my iudgements. i That is, till thou wast brought vnder by the Syrians and Philistims, 2. Chro. 28. 19. k Which ioyned with the Syrians, or compassed about Ierusalem.

58 Thou hast borne therefore thy wickednesse, and thine abomination, saith the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done, when thou diddest despise the l oath, in breaking the couenant.

60 Neuertheless, I will m remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerlasting couenant.

61 Then thou shalt remember thy waies, and bee ashamed, when thou shalt receiue n thy sisters, both thy elder and thy yonger, and I will giue them vnto thee for daughters, but not o by thy couenant.

62 And I will establish my couenant with thee, and thou shalt know that I am the Lord,

63 That thou mayest remember, and be p ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

l When thou brakest the couenant, which was made betweene thee and me, as verse. 8.

m That is, of mercy and loue I will pitie thee, & so stand to my couenant, though thou hast deserued the contrary.

n Whereby he sheweth that among the most wicked he had euer some seede of his Church, which he would cause to fructifie in due time: and here he declareth how he will call the Gentiles.

o But of my free mercy.

p This declareth what fruits Gods mercies worke in his, to wit, sorow, and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

AND the word of the Lord came vnto me, saying.

2 Sonne of man, put forth a parable, and speake a prouerbe vnto the house of Israel,

3 And say, Thus saith the Lord God, The great a Eagle with great wings, and long wings, and full of feathers, which had diuers colours, came vnto Lebanon, and tooke the highest branch of the cedar,

4 And brake off the top of his twigge, and caried it into the land b of merchants, and set it in a citie of merchants.

5 He tooke also of the c seed of the land, & planted it in a fruitfull ground: he placed it by great waters, and set it as a willow tree.

6 And it budded vp, & was d like a spreading vine of e low stature, whose branches turned toward it, and the roots therof were vnder it: so it became a vine, and it brought forth branches, and shot forth buds.

7 There was also f another great Eagle with great wings, and many feathers, and behold, this vine did turne her roots toward it, and spread forth her branches toward it, that shee might water it by the trenches of her plantation.

8 It was planted in a good soyle by great g waters, that it should bring forth branches, and beare fruit, and bee an excellent vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? Shall h hee not pull vp the roots thereof, and destroy the fruite thereof, and cause them to drie? all the leaues of her bud shall wither without great power, or many people to plucke it vp by the roots thereof.

10 Behold, it was planted: but shall it prosper? shall it not be dried vp, and wither when the East winde shall touch it, it shall wither in the trenches where it grew.

11 Moreouer the word of the Lord came vnto me, saying,

12 Say now to this rebellious house, Knowe ye not what these things meane? tell them, Behold, the King of Babel is come to Jerusalem, and hath taken k the King thereof, and the princes therof, and led them with him to Babel,

13 And hath taken one of the kings seede, and made a couenant with him, and hath taken an l oath of him: hee hath also taken the princes of the land,

14 That the kingdome might bee in subiection, and not lift it selfe vp, but keepe their couenant, and stand to it.

15 But he rebelled against him and sent his Ambassadours into Egypt, that they might giue him horses, and much people: shall he prosper? shall he escape, that doth such things? or shall he breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, he shall die in the mids of Babel, in the place of the King, that had made him King, whose oath he despised, and whose couenant made with him, he brake.

17 Neither shal Pharaoh with his mighty host, and great multitude of people, maintaine him in the war, when they haue cast vp mounts, and builded ramparts to destroy many persons.

18 For he hath despised the oath and broken the conenant: (yet lo, he had giuen m his hand) because he hath done all these things, he shall not escape.

19 Therefore thus saith the Lord God, As I liue, I will surely bring mine oath that he hath despised, and my couenant that hee hath broken, vpon his owne head.

20 * And I will spread my net vpon him, and he shall be taken in my net, and I will bring him to Babel, & will enter into iudgement with him therefor his trespasse that he hath committed against me.

21 And all that flee from him with all his hoste, shall fall by the sword, and they that remaine, shall bee scattered toward all the windes: and ye shall knowe that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take of the top n of this high cedar, and will set it, and cut off the o top of the tender plant thereof, and I will plant it vpon an high mountaine and great.

23 Euen in the high mountaine of Israel will I plant it: and it shal bring forth boughs and beare fruite, and bee an excellent cedar, and vnder it shall remaine all birdes, and euery p fowle shall dwell in the shadow of the branches thereof.

24 And all the q trees of the field shall know that I the Lord haue brought downe the hie tree, and exalted the low tree: that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

a That is, Nebuchad-nezzar, who hath great power, riches, & many contreys vnder him, shall come to Ierusalem, and take away Ieconiah the king, as vers. 12.

b Meaning to Babylon.

c That is, Zedekiah, who was of the kings blood, and was left at Ierusalem, and made king in stead of Ieconiah, 2. king. 24. 17. Iere. 37. 1.

d This was Zedekiahs kingdom.

e That it might not haue power to rebel against Babylon as verse 14.

f Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchad-nezzar.

g They thought to be moysned by the waters of Nilus.

h Shall not Nebuchad-nezzar destroy it?

i By this dry winde he meaneth the Babylonians.

k That is, Ieconiah, 2. king. 24. 15.

l For his subiection and obedience.

m Because he tooke the Name of God in vaine, and brake his oath which he had cõfirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such periury and infidelitie to escape punishment. *Chap* 12. 13. *and* 32. 3.

n This promise is made to the Church, which shalbe as a small remnant, and as the top of a tree,

o I will trimme it and dresse it.

p Both the Iewes and Gentiles shal be gathered into it.

q All the world shall know that I haue pluckt downe the proud enemies, and set vp my Church which was low and contemned.

CHAP. XVIII.

1 *Hee sheweth that euery man shall beare his owne*

sinne. 31 *To him that amendeth, is saluation promised.* 24 *Death is propheſied to the righteous, which turneth backe from the right way.*

THe word of the Lord came vnto mee againe, saying,

2 What meane yee that yee speake this prouerbe, concerning the land of Israel, saying, [a] The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord God, yee shall vse this prouerbe no more in Israel.

4 Beholde, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shal die.

5 But if a man be iust, and doe that which is lawfull and right,

6 And hath not eaten [b] vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath [*] defiled his neighbours wife, neither hath [‡] lien with a [*] menstruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his debtour: hee that hath spoyled none by violence, [*] but hath giuen his bread to the hungry, and hath couered the naked with a garment,

8 And hath not giuen foorth [*] vpon vsurie, neither hath taken any increase, but hath withdrawen his hand from iniquitie, and hath executed true iudgment betweene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, he is iust, hee shall surely liue, saith the Lord God.

10 If he beget a sonne, that is ‖ a thiefe, or a shedder of blood, if he do any one of these things,

11 Though he do not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoyled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen foorth vpon vsurie, or hath taken increase, shall he liue? he shall not liue: seeing he hath done all these abominations, [c] he shall die the death, and his blood shall be vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, and feareth, neither doth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

19 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoyled by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 Neither hath withdrawen his hand from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, he shall not die in the iniquitie of his father, but he shall surely liue

18 His father, because he cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgment and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 [*] The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousnesse of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe.

21 But if the wicked will returne from all his sinnes that he hath committed, and keepe all my [d] statutes, and doe that which is lawfull and right, he shall surely liue, and shall not die.

22 All his transgressions that hee hath committed, they shall not be ‖ mentioned vnto him, but in his [e] righteousnes that he hath done, he shall liue.

23 [f] Haue I any desire that the wicked should die, saith the Lord God? ‖ or shall he not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousnesse, and commit iniquitie, and doe according to all the abominations, that the wicked man doeth, shall hee liue? all his [g] righteousnesse that hee hath done, shall not bee mentioned: but in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall hee die.

25 Yet yee say, The way of the Lord is not [h] equall: heare now, O house of Israel. Is not my way equal? or are not your waies vnequall?

26 For when a righteous man turneth away from his righteousnesse, and committeth iniquitie, he shall euen die for the same, he shall euen die for his iniquitie that he hath done.

27 Againe, when the wicked turneth away from his wickednes that he hath committed, and doth that which is lawfull and right, he shall saue his soule aliue.

28 Because he considereth, and turneth away from all his transgressions that hee hath committed, he shall surely liue, and shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equall. O house of Israel, are not my wayes equall? or are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, saith the Lord God: returne therefore & cause others to turn away from al your transgressions: so iniquity shal not be your destruction.

31 Cast away from you al your transgressions, whereby yee haue transgressed, and make [i] you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to returne, and liue yee.

CHAP. XIX.

1 *The captiuity of the kings of Iudah signified by the*

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned, & their children were punished for their transgressions, read here. 31.29.

b If he hath not eaten of the flesh that hath bene offered vp to idols to honour them thereby. *Leuit.* 18.20.

‡ *Ebr. come neere Leuit.* 20.18. *Isa.* 58.7. *matth.* 25.35. *Exod.* 22.25. *leuit.* 25 37. *deut.* 23.19. *psal.* 15.5.

[*Or, a cruel man.*

c He sheweth how the sonne is punished for his fathers fault, that is, if he be wicked as his father was and doth not repent, he shalbe punished as his father was, or else not.

Deut. 24.16. 2 *King.* 14.6. 2. *chron.* 25.4.

d He ioyneth the obseruation of the commandements with repentance: for none can repent in deed, except he labour to keepe the law.

‖ *Or, not laid to his charge.*

e That is, in the fruits of his faith which declare that God doeth accept him.

f He speaketh this to commend Gods mercy to poore sinners, who rather is ready to pardon then to punish, as his long sufferring declareth, Chap. 33.11. Albeit God in his eternall counsell appointed the death and damnation of the reprobate, yet the end of his counsell was not their death onely, but chiefly his owne glory. And also because he doth not approue sin, therefore it is here said, he would haue them to turne away from it, that they might liue.

‖ *Or, rather that he may returne from his wayes and liue.*

g That is, by false opinion that the hypocrytes haue of their righteousnesse.

h In punishing the father with the children.

i He sheweth that man cannot forsake his wickednes till his heart be chaged, which is onely the worke of God.

the lions whelpes and by the lion. 10 *The prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.*

THou also, take vp a lamentation for the [a] princes of Israel,

2 And say, Wherefore lay thy [b] mother as a lionnesse among the lions: she nourished her yong ones among the lions whelps,

3 And shee brought vp one of her whelps, and it became a lion, and it learned to catch the pray, and it deuoured men.

4 The [c] nations also heard of him, and he was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when shee saw that shee had waited, and her hope was lost, she tooke another of her [d] whelps, and made him a lion.

6 Which went among the lions and became a lion, and learned to catch the pray, and he deuoured [e] men.

7 And he knew their widowes, and he destroyed their cities, and the land was wasted, and all that was therein by the noise of his roaring.

8 Then the [f] nations set against him on euery side of the countreys, and laide their nets for him, so he was taken in their pit.

9 And they put him in prison, and in chaines, and brought him to the king of Babel, and they put him in holds, that his voice should no more bee heard vpon the mountaines of Israel.

10 Thy [g] mother is like a vine in thy blood, planted by the waters: shee brought forth fruit and branches by the abundant waters,

11 And shee had strong rods for the sceptres of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But she was pluckt vp in wrath: shee was cast downe to the ground, & the [h] East winde dryed vp her fruit: her branches were broken and withered: as for the rod of her strength, the fire consumed it.

13 And now she is planted in the wildernesse in a drie and thirsty ground.

14 And fire is gone out of a rod of her branches, which hath deuoured her fruit, so that she hath no strong rod to be a sceptre to rule: this is a lamentation, and shall bee for a lamentation.

a That is, Iehoahaz, and Iehoiakim Iosiahs sonnes, who for their pride and cruelty are compared vnto lions.
b To wit, Iehoahaz mother, or Ierusalem.
c By Pharaoh Necho, king of Egypt, 2. King. 23.33.
d Which was Iehoiakim.
e He slew of the Prophets, and them that feared God, & rauished their wiues.
f Nebuchadnezzer with his great armie, which was gathered of diuers nations.
g He speaketh this in the reproch of this wicked King, in whose blood, i is in the race of his predecessors Ierusalem should haue beene blessed, according to Gods promise, & flourished as a fruitfull vine.
h Meaning, that the Caldeans should destroy them as the East wind doeth the fruit of the vine.
i Destruction is come by Zekiah, who was the occasion of this rebellion.

CHAP. XX.

3 *The Lord denieth that he will answere them when they pray, because of their vnrighteousnesse.* 33 *He promiseth that his people shall returne from captiuity.* 46 *By the forrest that should bee burnt, is signified the burning of Ierusalem.*

AND in the [a] seuenth yeere, in the fift moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lord, and sate before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus saith the Lord God. Are ye come to enquire of me? as I liue, saith the Lord God, when I am asked, I will not answere you.

4 Wilt thou iudge them, sonne of man, wilt thou iudge them? cause [b] them to vnderstand the abominations of their fathers,

5 And say vnto them, Thus sayeth the Lord God, In the day when I chose Israel, and [c] lift vp mine hand vnto the seed of the house of Iaakob, and make my selfe knowen vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them to bring them forth of the land of Egypt, into a land that I had prouided for them, flowing with milke and hony, which is pleasant among all lands,

7 Then said I vnto them, Let euery man cast away the abominations of his eies, [d] and defile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, & would not heare me: for none cast away the abominations of their [e] eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my [f] Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowen vnto them in bringing them forth of the land of Egypt.

10 Now I caried them out of the land of Egypt, and brought them into the wildernesse,

11 And I gaue them my statutes, and declared my iudgements vnto them, [g] which if a man doe, he shall liue in them.

12 Moreouer, I gaue them also my [h] Sabbaths to be a signe betweene me and them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wildernesse: they walked not in my statutes, and they cast away my iudgements, which if a man doe, he shal liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them in the wildernesse to consume them.

14 But I had respect to my Name, that it should not be polluted before the heathen in whose sight I brought them out.

15 Yet neuertheless I lift vp mine hand vnto them in the wildernesse, that I would not bring them into the land, which I had giuen them flowing with milke and hony, which was pleasant aboue all lands,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my [h] Sabbaths: for their heart went after their idoles.

17 Neuertheless, mine eye spared them, that I would not destroy them, neither would I consume them in the wildernesse.

18 But I said vnto their children in the wildernes, Walke ye not in the ordinances

a Of the captiuitie of Ieconiah.
b This declareth the great lenitie and patience of God, which calleth sinners to repentance before he condemne them.
c I sware that I would be their God, which maner of othe was obserued from al antiquitie where they vsed to lift vp their hands toward heauen, acknowledging God to be the author of trueth, and the defender thereof, and also the iudge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to be trueth.
d God had forbidden them to make mention of the idoles, Exod. 23.13. psal. 16.4.
e Which thing declareth the wickednes of mans heart, which iudge Gods seruice by their eyes and outward senses.
f God had euer this respect to his glory, that he would not haue his Name euill spoken of among the Gentiles for the punishment that his people deserued, in confidence whereof the godly euer prayed, as Exod. 32.12. Numb. 14.13. *Leuit.* 18.5. *rom.* 10.5. *gal* 3.12. *Exod.* 20.8. *and* 31.13. *deut.* 5. 12. *Num.* 14 28, 29. *and* 26.65.
g Who might thereby take an occasion to blaspheme my Name, and to accuse me of lacke of ability, or els that I had sought a meanes to destroy them more commodiously.
h That is, my true religion, which I had commanded them, and gaue themselues to serue me according to their owne fantasies.

a Whereby the holy Ghost confuteth them that say that they will folow the religion and example of their fathers, and not measure their doings by Gods word, whether they be approoueable thereby or no.

of your fathers, neither obserue their maners, nor defile your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and doe them,

20 And sanctifie my Sabbaths, and they shall be a signe betweene me and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against mee: they walked not in my statutes, nor kept my iudgements to doe them, which if a man doe he shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the wildernesse.

22 Neuertheles, I withdrew mine hand, and had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wildernesse, that I would scatter them among the heathen, & disperse them through the countries,

k Meaning, that they set their delight vpon them.

l Because they would not obey my lawes, I gaue them vp to themselues that they should obey their owne fantasies, as verse 39 Rom. 1. 21, 24.

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were k after their fathers idoles.

25 Wherefore I gaue them also statutes, that were not good, and iudgements, wherein they should not liue.

m I condemned those things, and counted them as abominable which they thought had bin excellent, and to haue declared most zeale, Luk. 16. 15. for that which God required as most excellent, that gaue they to their idoles.

26 And I polluted them in their owne m gifts, in that they caused to passe by the fire all that first openeth y womb, that I might destroy them, to the end that they might know that I am the Lord.

27 Therefore sonne of man, speake vnto the house of Israel, and say vnto them, Thus saith the Lord God, Yet in this your fathers haue blasphemed me, though they had before grieuously transgressed against me.

n Meaning, that they set their delight vpon them.

28 n For when I had brought them into the land, for the which I lifted vp mine hand to giue it to them, then they saw euery high hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of prouocation: there also they made their swete sauour, and powred out there their drinke offerings.

o Which signifieth an high place, declaring that they vanted themselues of their idolatrie, and were not ashamed thereof, though God had commanded them expresly that they should haue no altar lifted vp on high by staires, Exod. 20. 26. † Ebr. in the way.

29 Then I said vnto them, What is the high place whereunto you go? and the name thereof was called o Bamah vnto this day.

30 Wherefore say vnto the house of Israel, Thus saith the Lord God, Are yee not polluted † after the maner of your fathers? and commit yee not whoredome after their abominations?

31 For when you offer your gifts, & make your sonnes to passe through the fire, you pollute your selues with all your idoles vnto this day: shall I answere you when I am asked, O house of Israel? As I liue, saith the Lord God, p I will not answere you when I am asked.

p Which declareth how prompt mans heart is to idolatrie, seeing that by no admonitions he can be drawen backe.

32 Neither shall that bee done that commeth into your minde: for ye say, We will be as the heathen, and as the families of the countryes, and serue wood and q stone.

33 As I liue, saith the Lord God, I will surely rule you with a mightie hand, and with a stretched out arme, and in my wrath powred out,

34 And will bring you from the people, and will gather you out of the countryes, wherein ye are scattred, with a mighty hand and with a stretched out arme, and in my wrath powred out.

35 And I will bring you into the r wildernes of the people, and there will I pleade with you face to face.

36 Like as I pleaded with your fathers in the wildernesse of the land of Egypt, so will I pleade with you, saith the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into the bond of the couenant.

38 And I will chuse out from among you the rebels, and them that transgresse against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and you shall know that I am the Lord.

39 As for you, O house of Israel, Thus saith the Lord God, s Goe you, and serue euery one his idole, seeing that ye will not obey mee, and pollute mine holy Name no more with your gifts and with your idoles.

40 For in mine holy mountaine, euen in the high mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all in the land serue me: there will I accept them, and there will I require your offrings, and the first fruites of your oblations, with all your holy things.

41 I will accept your sweet sauour, when I bring you from the people, and gather you out of the countreys, wherein yee haue beene scattered, that I may be sanctified in you before the heathen.

42 And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there shall yee remember your waies, and all your workes wherein ye haue beene defiled, and ye u shall iudge your selues worthy to be cut off, for all your euils that ye haue committed.

44 And ye shall know that I am the Lord, when I haue respect vnto you for my Names sake, and not after your wicked waies, nor according to your corrupt workes, O ye house of Israel, saith the Lord God.

45 ¶ Moreouer, the word of the Lord came vnto me, saying,

46 Sonne of man, set thy face toward the way of Teman, and drop thy word toward x the South, and prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord: thus saith the Lord God, Behold, I will kindle a fire in thee, & it shall deuoure all the y greene wood in thee, and all the drie wood: the coruing flame shall not be quenched, and euery face

q He declareth that man of nature is wholly enemie vnto God and to his owne saluation, and therefore God calleth him to the right way partly by chastising, but chiefly by his mercy in forgiuing his rebellion and wickednesse.

r I wil bring you among strange nations, as into a wildernesse, and there will visite you, and so call you to repentance, and then bring the godly home againe, Isa. 65. 9.

s Signifying, that he will not burne the corne with the chaffe but chuse out the wicked to punish them when he will spare his.

t This is spoken to the hypocrites.

u Your owne consciences shall conuict you after that you haue felt my mercies.

x For Iudah stood South from Babylon.

y Both strong and weake in Ierusalem.

face from the South to the North ſhall bee burnt therein.

48 And all fleſh ſhall ſee that I the Lord haue kindled it, and it ſhall not be quenched. Then ſaid I, Ah Lord God, they ſay of mee, Doeth not he ſpeake [z] parables?

CHAP. XXI.

3 He threatneth the ſword, and deſtruction to Ieruſalem. 25 He ſheweth the fall of King Zedekiah. 28 He is commanded to propheſie the deſtruction of the children of Ammon. 30 The Lord threatneth to deſtroy Nebuchad-nezzar.

THe word of the Lord came to me againe, ſaying,

2 Sonne of man, ſet thy face toward Ieruſalem, [a] and drop thy word toward the holy places, and propheſie againſt the land of Iſrael,

3 And ſay to the land of Iſrael, Thus ſaith the Lord, Behold, I come againſt thee, and will draw my ſword out of his sheath, and cut off from thee both the [b] righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous & wicked, therefore ſhall my ſword goe out of his sheath againſt all fleſh from the South to the [c] North,

5 That all fleſh may know that I the Lord haue drawen my ſword out of his sheath, and it ſhall not returne any more.

6 Mourne therefore, thou ſonne of man, as in the paine of thy [d] reines, and mourne bitterly before them.

7 And if they ſay vnto thee, Wherefore mourneſt thou? then anſwere, Becauſe [e] of the bruit: for it commeth, and euery heart ſhall melt, and all hands ſhall be weake, and all mindes ſhall faint, and all knees ſhall fall away as water: behold, it commeth, and ſhall be done, ſaith the Lord God.

8 ¶ Againe, the word of the Lord came vnto me, ſaying,

9 Sonne of man, propheſie, and ſay, Thus ſaith the Lord God, Say, A ſword, a ſword, both ſharpe and furbiſhed.

10 It is ſharpened to make a ſore ſlaughter, and it is furbiſhed that it may [f] glitter: how ſhall we reioyce? for it contemneth the [g] rod of my ſonne, as [h] all other trees.

11 And he hath giuen it to be furbiſhed, that he may handle it: this ſword is ſharpe, and is furbiſhed, that he may giue it into the hand of the [i] ſlayer.

12 Cry, and howle, ſonne of man: for this ſhall come to my people, and it ſhall come vnto all the Princes of Iſrael: the terrors of the ſword ſhall bee vpon my people: [k] ſmite therefore vpon thy thigh.

13 For it is a triall, [l] and what ſhall this be, if the ſword contemne euen the rod? It ſhall be no more, ſaith the Lord God.

15 Thou therefore, ſonne of man, propheſie, and ſmite [m] hand to hand, & let the ſword bee doubled: let the ſword that hath killed, returne the third time: it is the ſword of the great ſlaughter entring into their priuie chambers.

15 I haue brought the feare of the ſword into all their gates to make their heart to faint, and to multiply their ruines. Ah it is made bright, and it is dreſſed for the ſlaughter.

16 Get thee [n] alone: go to the right hand, or get thy ſelfe to the left hand, whitherſoeuer thy face turneth.

17 I will alſo ſmite mine hands together, and will cauſe my wrath to ceaſe. I the Lord haue ſaid it.

18 ¶ The word of the Lord came vnto me againe, ſaying,

19 Alſo thou ſonne of man, appoint thee [o] two wayes, that the ſword of the King of Babel may come: both twaine ſhall come out of one land, and chuſe a place, and chuſe it in the corner of the way of the citie.

20 Appoint a way, that the ſword may come to Rabbath of the Ammonites, and [p] to Iudah in Ieruſalem the ſtrong citie.

21 And the King of Babel ſtood at the [q] parting of the way, at the head of the two wayes, conſulting by diuination, and made his arrowes bright: he conſulted with idols and looked in the [r] liuer.

22 At his right hand was the diuination for Ieruſalem to appoint captaines, to open their mouth in the ſlaughter, and to lift vp their voyce with ſhouting, to lay engines of warre againſt the gates, to caſt a mount, and to build a fortreſſe.

23 And it ſhall be vnto them [ſ] as a falſe diuination in their ſight for the othes made vnto them: [t] but he will call to remembrance their iniquitie, to the intent they ſhould bee taken.

24 Therefore thus ſayth the Lord God, Becauſe yee haue made your iniquitie to bee remembred, in diſcouering your rebellion, that in all your works your ſinnes might appeare: becauſe, I ſay, that ye are come to remembrance, ye ſhall be taken with the hand.

25 And thou [u] Prince of Iſrael polluted, and wicked, whoſe day is come, when iniquitie ſhall haue an end,

26 Thus ſayeth the Lord God, I will take away the [x] diademe, and take off the crowne: this ſhall be no more the ſame: I will exalt the humble, and will abaſe him that is high.

27 I wil ouerturne, ouerturne, ouerturne it, and it ſhall bee no more vntill hee [y] come whoſe right it is, and I will giue it him.

28 ¶ And thou ſonne of man, propheſie, and ſay, Thus ſaith the Lord God to the children of Ammon, and to their blaſphemie: ſay thou, I ſay, The ſword, the ſword is drawen foorth, and furbiſhed to the ſlaughter to conſume, becauſe of the glittering:

29 Whiles they ſee [z] vanitie vnto thee,

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z The people ſaid ỳ the Prophet ſpake darkly: therefore he deſireth the Lord to giue them a plaine declaration hereof.

a Speake ſenſibly, that all may vnderſtand.

b That is, ſuch which ſeeme to haue an outward ſhew of righteouſneſſe by obſeruation of the ceremonies of the Law.

c Meaning, through all the land.

d As though thou were in extreme anguiſh.

e Becauſe of the great noiſe of the armie of the Caldeans.

f And ſo cauſe a feare.

g Meaning, the ſcepter: ſhewing that it will not ſpare the king, who ſhould be as the Sonne of God, and in his place.

h That is, the reſt of the people.

i To wit, vnto the armie of the Caldeans.

k Reade Iere. 31.19.

l Ezekiel mooued with compaſſion, thus complaineth, fearing the deſtruction of the kingdom, which God had confirmed to Dauid, and his poſteritie by promiſe: which promiſe God performed, although here it ſeemed to mans eye that it ſhould vtterly periſh.

m That is, encourage the ſword.

n Prouide for thy ſelfe: for thou ſhalt ſee Gods plague on all parts of this countrey.

o This was ſpoken becauſe that when Nebuchad nezzar came againſt Iudah, his purpoſe was alſo to goe againſt the Ammonites: but doubting in the way, which enterpriſe to vndertake firſt, he conſulted with his ſoothſayers, and ſo went againſt Iudah.

p That is, to the tribe of Iudah, that kept themſelues in Ieruſalem.

q To know whether hee ſhould goe againſt the Ammonites, or them of Ieruſalem.

r He vſed coniuring and ſorcerie.

ſ Becauſe there was a league betweene the Iewes and the Babylonians, they of Ieruſalem ſhall thinke nothing leſſe then that this thing ſhould come to paſſe.

t That is, Nebuchad-nezzar wil remember the rebellion of Zedekiah, and ſo come vpon them.

u Meaning, Zedekiah, who practiſed with the Egyptians to make himſelfe hie, and able to reſiſt the Babylonians. x Some referre this to the Prieſts attire: for Iehozadak the Prieſt went into captiuitie with the King. y That is, vnto the comming of Meſſiah: for though the Iewes had ſome ſigne of gouernment afterward vnder the Perſians, Greekes, & Romanes, yet this reſtitution was not till Chriſtes comming, and at length ſhould be accompliſhed, as was promiſed, Gen. 49.10. z Though the Iewes and Ammonites would not beleeue, that thou, to wit the ſword, ſhouldeſt come vpon them, and ſaid that the Prophets which threatned, ſpake lies, yet thou ſhalt as ſurely come, as though thou wereſt already vpon their necks.

and

and prophesied a lie vnto thee, to bring thee vpon the necks of the wicked that are slaine, whose day is come when their iniquity shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blow against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skilfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shall be in the middes of the land, and thou shalt be no more remembred: for I the Lord haue spoken it.

CHAP. XXII.

1 Ierusalem is reproued for cruelties. 15 Of the wicked doctrine of the false prophets and priests, and of their vnsatiable couetousnesse. 27 The tyrannie of rulers. 29 The wickednesse of the people.

MOreouer, the word of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou [a] iudge, wilt thou iudge this bloody citie? wilt thou shew her all her abominations?

3 Then say, Thus saith the Lord God, The citie sheddeth blood in the mids of it, that her [b] time may come, and maketh idoles [c] against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy dayes to draw neere, and art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, which art vile in [d] name, and sore in affliction.

6 Beholde, the princes of Israel euery one in thee was ready to his power to shed blood.

7 In thee haue they despised father and mother: in the mids of thee [e] haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carry tales to shed blood: in thee are they that eate vpon the mountaines: in the mids of thee they commit abomination.

10 *In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one *hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsurie & the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten mee, saith the Lord God.

13 Behold, therefore haue I [f] smitten mine hands vpon thy couetousnes, that thou hast vsed, and vpon the blood, which hath bene in the mids of thee.

14 Can thine heart endure, or can thine hands [g] be strong in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy [h] filthinesse to cease from thee.

16 And thou shalt take thine [i] inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came vnto me, saying,

18 Sonne of man, the house of Israel is vnto me as [k] drosse: all they are brasse, and tinne, and yron, and lead in the middes of the fornace: they are euen the drosse of siluer.

19 Therefore thus saith the Lord God, Because yee are all as drosse, behold, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasse, and yron, and lead, and tinne into the middes of the fornace, to blow the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there [l] and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall bee melted in the mids thereof.

22 As siluer is melted in the mids of the fornace, so shall yee be melted in the middes thereof, and yee shall know that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vncleane, [m] and not rained vpon in the day of wrath.

25 There is a conspiracie [n] of her prophets in the mids thereof like a roaring lion, rauening the praye: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy & prophane, neither discerned betweene the vncleane and the cleane, and haue hidde their [o] eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in the *mids thereof, are like wolues, rauening the pray to shed blood, and to destroy soules for their owne couetous lucre.

28 And her [p] prophets haue dawbed them with vntempered morter, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord hath not spoken.

29 The people of the land haue violently oppressed by spoyling and robbing, and haue vexed the poore and the needie: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them that should [q] make vp the hedge, and stand in

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that murdereth the Prophets and them that are godly?

b That is, the time of her destruction.

c To her owne vndoing.

d Whose very name all men hate.

e He meaneth hereby that there was no kinde of wickednes, which was not committed in Ierusalem, & therefore the plagues of God should speedily come vpon her. *Leuit.* 20. 11, 18. *Ierem.* 5. 8.

f In token of my wrath and vengeance.

g That is, able to defend thy selfe?

h I will thus take away the occasion of thy wickednesse.

i Thou shalt be no more the inheritance of the Lord, but forsaken.

k Which before was most precious.

l Meaning hereby that the godly should be tried, and the wicked destroyed.

m Thou art like a barren land which the Lord plageth with drought.

n The false prophets haue conspired together to make their doctrine more probable.

o They haue neglected my seruice. *Mich.* 3. 11. *Zeph.* 3. 3.

p They which should haue reproued them, flattered them in their vices, and couered their doings with lies, Chap. 13. 10.

q Which would shew himselfe zealous in my cause by resisting vice, Isa. 59. 16. and 63. 5. and also pray vnto me to withhold my plagues, Psal. 106. 23.

in the gap before me for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendred vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one [a] mother,

3 And they committed fornication [b] in Egypt, they committed fornication in their youth: there were their breastes pressed, and there they bruised the teats of their virginitie.

4 And the names of [c] them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot ‡ when [d] she was mine, and she was set on fire with her louers, to wit, with the Assyrians her neighbours,

6 Which were clothed with blewe silke, both captaines and princes: they were all pleasant yong men, and horsemen riding vpon horses.

7 Thus shee committed her whoredome with them, euen with all them that were the chosen men of Ashur, and with al on whom she doted, and defiled her selfe with all their idoles.

8 Neither left shee her fornications, learned of the Egyptians: for in her youth they [e] lay with her, and they bruised the brests of her virginitie, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, euen into the handes of the Assyrians, vpon whom she doted.

10 These discouered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and she had an euill name among women: for [f] they had executed iudgement vpon her.

11 And when her sister Aholibah sawe this, shee marred her selfe with inordinate loue, more then shee, and with her fornications more then her sister with her fornications.

12 Shee doted vpon the Assyrians her neighbours, both captaines and princes clothed with diuers sutes, horsemen riding vpon horses: they were all pleasant young men.

13 Then I saw that she was defiled, and that they were both after one sort,

14 And that she increased her fornications: for when shee saw men [g] painted vpon the wall, the images of the Caldeans painted with vermillion,

15 And girded with girdles vpon their loynes, and with dyed attire vpon their heads (looking all like princes after the maner of the Babylonians in Caldea, the land of their nativitie.)

16 Assone, I say, as she saw them, she doted vpon them, and sent messengers vnto them into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and shee was polluted with them: and her lust departed from them.

18 So she discouered her fornication, and discloſed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet she increased her whoredom more, and called to remembrance the dayes of her youth, wherein she had played the harlot in the land of Egypt.

20 For shee doted vpon their seruants, whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teats were bruised by the Egyptians: therefore the paps of thy youth are thus.

22 Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I wil bring them against thee on euery side,

23 To wit, the Babylonians, and all the Caldeans, [h] Pekod, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, captains and princes; all they were valiant and renowmed, riding vpon horses.

24 Euen these shall come against thee with charets, wagons & wheeles, and with a multitude of people, which shall set against thee buckler, and shield, and helmet round about: and ‡ I will leaue the punishment vnto them, and they shall iudge thee according to their ‖ iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy [i] nose and thine eares, & thy remnant shall fall by the sword: they shall carrie away thy sonnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strippe thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hatest: euen into the handes of them from whom thine heart is departed.

29 And they shal handle thee despitefully, and shal take away all thy [k] labour, and shall leaue thee naked and bare, and the shame of thy fornications [l] shalbe discouered, both thy wickednes and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her [m] cup into thine hand.

32 Thus

a Meaning Israel & Iudah, which came both out of one family.

b They became idolaters after the maner of the Egyptians.

c Aholah signifieth a mansion or dwelling in her self, meaning Samaria which was the royal city of Israel. And Aholibah signifieth my mansion in her, wherby is meant Ierusalem where Gods Temple was.

‡ *Ebr. vnder me.*

d When the Israelites were named the people of God, they became idolaters, and forsooke God and put their trust in the Assyrians.

e The holy ghost vseth these termes which seeme strange to chast eares, to cause this wicked vice of idolatrie so to be abhorred, that vneth any should abide to heare the name thereof mentioned.

f Meaning, the Assyrians.

g This declareth that no words are able sufficiently to expresse the rage of idolaters, & therfore ℌ holy Ghost here compareth thē to those which in their raging loue and filthy lustes dote vpon ℌ images & paintings of them after whom they lust.

h These were the names of certaine princes and captaines vnder Nebuchad-nezzar.

‡ *Ebr. I will giue iudgement before them.*

‖ *Or, lawes.*

i They shall destroy thy princes and priests with the rest of thy people.

k All thy treasures and riches which thou hast gotten by labor.

l All the world shall see thy shamefull forsaking of God, to serue idoles.

m I will execute the same iudgements and vengeance against thee, & that with greater seueritie.

23 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe & large: thou shalt bee laughed to scorne and had in derision, because it containeth much.

n Meaning, that the afflictions should be so great, that they should cause them to lose their senses and reason.

33 Thou shalt bee filled with [n] drunkennes and sorow, euen with the cup of destruction and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out to the dregges, and thou shalt breake the sheards thereof, and teare thine owne breastes: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten mee, and cast mee behinde thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord said moreouer vnto mee, Sonne of man, wilt thou iudge Aholah, and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their hand, and with their idols haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto me, to passe by the fire to be their [o] meat.

o That is, to be sacrifices to their idoles, reade Chap. 16. 20.

38 Moreouer, thus haue they done vnto me: they haue defiled my Sanctuarie in the same day, and haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuarie to defile it: and lo, thus haue they done in the mids of mine house.

40 And how much more is it that they sent for men to come from [p] far, vnto whom a messenger was sent, and loe, they came: for whom thou diddest wash thy selfe, and painted thine eyes, and deckedst thee with ornaments.

p They sent into other countreys to haue such as should teach the seruice of their idoles.

41 And satest [q] vpon a costly bed, and a table prepared before it, wherupon thou hast set mine incense, and mine oyle.

q He meaneth the altar that was prepared for the idols.

42 And a voyce of a [r] multitude being at ease, was with her: & with the men to make the company great, were brought men of [r] Saba from the wildernes, which put bracelets vpon their hands, & beautifull crownes vpon their heads.

r Which should teach the maner of worshipping their gods.

43 Then I said vnto her that was old in adulteries, Now shall she and her fornications come to an end.

44 And they went in vnto her as they go to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shal iudge them, after the maner of [s] harlots, and after the manner of murtherers: for they are harlots: and blood is in their hands.

f That is, worthy death, reade Chap. 16. 38.

46 Wherefore thus sayth the Lord God, I wil bring a multitude vpon them, and wil giue them vnto the tumult, and to the spoile,

47 And the multitude shall stone them with stones, & cut them with their swords: they shall slay their sonnes and their daughters, and burne vp their houses with fire.

48 Thus wil I cause wickednes to cease out of the land, that all [t] women may bee taught, not to doe after your wickednesse.

t Meaning, all other cities, and countreys.

49 And they shall lay your wickednesse vpon you, and yee shall beare the sinnes of your idoles, and ye shall know that I am the Lord God.

CHAP. XXIIII.

1 He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

AGaine in the [a] ninth yeere, in the tenth moneth, in the tenth day of the [b] moneth came the word of the Lord vnto mee, saying,

a Of Ieconiahs captiuitie, and of the reigne of Zedekiah, 2. King. 25. 1.

b Called Tebeth, which containeth part of December, and part of Ianuary: in the which moneth & day Nebuchad-nezzar besieged Ierusalem.

2 Sonne of man, write thee the name of the day, euen of this same day: for the King of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a [c] pot, prepare it, and also powre water into it.

c Whereby was meant Ierusalem.

4 Gather the [d] pieces thereof into it, euen euery good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

d That is, the citizens, and the chiefe men thereof.

5 Take one of the best sheepe, and ‖ burne also the [e] bones vnder it, and make it boyle well, and seethe the bones of it therein.

‖ *Or, heape.*

e Meaning, of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

6 Because the Lord God saith thus, Woe to the bloody citie, euen to the pot, [f] whose skumme is therein, and whose skum is not gone out of it: bring it out [g] piece by piece: let no [h] lot fall vpon it.

f Whose iniquities and wicked citizens there yet remaine.

g Signifying, that they should not be destroyed all at once, but by litle and litle.

h Spare none estate or condition.

7 For her blood is in the mids of her: she set it vpon an high [i] rocke, and powred it not vpon the ground to couer it with dust,

i The city shewed her cruelty to all the world, and was not ashamed thereof, neither yet hid it. *Nahum. 3. 1. habak. 2. 12.*

8 That it might cause wrath to arise, and take vengeance: euen I haue set her blood vpon an high rocke that it should not be couered.

9 Therefore thus saith the Lord God, *Woe to the bloody city, for I wil make ‖ the burning great.

‖ *Or, an heape of wood.*

10 Heape on much wood: [k] kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

k Meaning, that the city should bee vtterly destroyed, and that

11 Then set it emptie vpon the coales thereof, that ‖ the brasse of it may be hot, and may burne, and that the filthinesse of it may be molten in it, and that the skum of it may be consumed.

‖ *Or, bottome.*

12 [l] She hath wearied her selfe with lies, and her great skumme went not out of her: therefore her skumme shall be consumed with fire.

l The citie hath flattered her selfe in vaine.

13 Thou remainest in thy filthines and wickednesse: because I would [m] haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthines, till I haue caused my wrath to light vpon thee.

m I laboured by sending my Prophets to call thee to repentance, but thou wouldest not.

14 I the Lord haue spoken it: it shal come to passe, and I will doe it: I will not goe backe, neither will spare, neither will I repent: according to thy wayes, and according to thy workes shall [n] they iudge thee, saith the Lord God.

n That is, the Babylonians.

hee would giue the enemies an appetite thereunto.

15 ¶ Also

15 ¶ Also the word of the Lord came vnto me, saying,

16 Sonne of man, behold, I take away from thee the o pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shall thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, and put on thy shooes vpon thy feet, and couer not thy lips, and eat q not the bread of men.

18 So I speake vnto the people in the morning, and at euen my wife died: and I did in r the morning, as I was commaunded.

19 And the people sayd vnto mee, Wilt thou not tell vs what these things meane toward vs, that thou doest so?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Behold, I will s pollute my Sanctuary, euen the t pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom yee haue left, shall fall by the sword.

22 And yee shall doe as I haue done: yee shall not couer your lips, neither shall ye eate the bread of men.

23 And your tire shall be vpon your heads, and your shoes vpon your feete: ye shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shall doe: and when this commeth, ye shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honour, the pleasure of their eyes, and the ‡ desire of their heart, their sonnes and their daughters,

26 That hee that escapeth in that day, shall come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shal thy mouth be opened to him which is escaped, & thou shalt speake and be no more dumbe, and thou shalt bee a signe vnto them, and they shall know that I am the Lord.

o Meaning, his wife in whom he delighted, as ver. 18.

p For in mourning, they were bareheaded and barefooted, and also couered their lips.

q That is, which the neighbours sent to them that mourned.

r Meaning, the morning following.

s By sending the Caldeans to destroy it, as Chap. 7.22.

t Wherein you boast and delite.

‡ Or lifting vp of their soules.

CHAP. XXV.

1 *The word of the Lord against Ammon, which reioyced at the fall of Ierusalem* 8 *Against Moab and Seir, Idumea and the Philistims.*

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them.

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, because thou saydest, a Ha, ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the b men of the East for a possession, and they shall set their c palaces in thee, and make their dwellings in thee: they shal eate thy fruit, and they drinke thy milke.

5 And I will make d Rabbah a dwelling place for camels, and the Ammonites a sheepe coate, and ye shall know that I am the Lord.

6 For thus sayth the Lord God, Because thou hast clapped the hands, and stamped with the feete, and reioyced in heart with all thy despite against the land of Israel,

7 Behold, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoiled of the heathen, and I will rote thee out from the people, and I will cause thee to be destroyed out of the countreys, and I wil destroy thee, and thou shalt know that I am the Lord.

8 Thus sayth the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore, behold, I will open the side of Moab, euen of the cities e of his cities, I say, in his frontiers with the pleasant countrey Beth ieshimoth, Baal meon, and Kiriathaim,

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembred among the nations,

11 And I will execute iudgements vpon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done euill by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, and they shal do in Edom according to mine anger, and according to mine indignation, and they shal know my vengeance, saith the Lord God.

15 Thus sayth the Lord God, Because the Philistims haue executed vengeance, and reuenged themselues with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand vpon the Philistims, and I will cut off the f Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them.

a Because ye reioyced when the enemies destroyed my citie and Temple.

b That is, to the Babylonians.

c They shall chase thee away and take thy gorgeous houses to dwell in.

d Called also Philadelphia, which was the chiefe citie of the Ammonites, and full of conduits, 2. Sam. 12. 27.

e So that no power or strength should be able to resist the Babylonians.

f Which were certaine garisons of Philistims, whereby they oft times molested the Iewe. Of the Cherethims Dauid also had a guard, 2. Sam. 8. 18.

CHAP. XXVI.

1 *He prophesieth that Tyrus shall be ouerthrowen because it reioyced at the destruction of Ierusalem.* 15 *The wondring and astonishment of the merchants for the destruction of Tyrus.*

And

AND in the a eleuenth yeere, in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the b gate of the people is broken: it is turned vnto me: for seeing thee is desolate, I shall be c replenished,

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the Sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus, and breake downe her towers: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shal be a spoyle to the nations.

6 And her d daughters which are in the field, shall be slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar King of Babel, a king of kings, from the North, with horses and with charets, and with horsemen, with a multitude and much people.

8 He shal slay with the sword thy daughters in the field, and hee shall make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 Hee shall set engines of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his horses shall couer thee, for their multitude: thy walles shall shake at the noise of the horsemen, and of the wheeles, and of the charets, when hee shall enter into thy gates, as into the entrie of a citie that is broken downe.

11 With the hoofes of his horses shall hee tread downe all thy streetes: he shall slay thy people by the sword, and the e pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoile thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the middes of the water.

13 * Thus will I cause the sound of thy songes to cease, and the sound of thine harpes shall be no more heard.

14 I will lay thee like the top of a rocke: f thou shalt be for a spreading of nets: thou shalt bee built no more, for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the Iles tremble at the sound of thy fall, and at the cry of the wounded, when they shall be slaine and murthered in the mids of thee?

16 Then all the princes of the g sea shall come downe from their throne: they shall lay away their robes, and put off their broydered garments, and shall clothe themselues with astonishment: they shall sit vpon the ground, and be astonished at euery moment, and be amazed at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited h of the sea men, the renowmed citie which was strong in the sea, both thee and her inhabitants, which cause their feare to bee on all that haunt therein.

18 Now shall the Iles be astonished in the day of thy fall: yea, the Iles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people i of old time, and shall set thee in the low parts of the earth, like the olde ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glory in the land of the k liuing,

21 I will ‖ bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer bee found againe, saith the Lord God.

a Either of the captiuitie of Ieconiah, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, whereunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

d The townes that belonged vnto her.

e For Tyrus was much built by art, and by labour of men was wonne out of the sea. Some referre this vnto the images of the noble men, which they had erected vp for their glory and renoume. *Iere.* 7. 34.

f I will make thee so bare that thou shalt haue nothing to couer thee.

g The gouernours and rulers of other countryes that dwell by the sea, where by he signifieth that her destruction should bee so horrible, that all the world should heare thereof, and be afraid.

h Meaning, merchants, which by their traffique did inrich her wonderfully and increase her power.

i Which were dead long ago.

k Meaning, in Iudea, when it shall be restored.

‖ *Or, make thee a terrour.*

CHAP. XXVII.

The Prophet bewayleth the desolation of Tyrus, shewing what were the riches, power and authoritie thereof in time past.

THE word of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entrie of the sea, which is the mart a of the people for many Iles, Thus saith the Lord God, O Tyrus, thou hast sayd, I am of perfite beautie.

4 Thy borders are in the ‡ mids of the sea, and thy builders haue made thee of perfit beautie.

5 They haue made all thy ship boards of firre trees of b Shenir: they haue brought cedars from Lebanon, to make maistes for thee.

6 Of the okes of Bashan haue they made thine ores: the company of the Assyrians haue made thy bankes of yuorie, brought out of the Iles of c Chittim.

7 Fine linnen with broydered worke, brought from Egypt, was spread ouer thee to be thy saile, blue silke and purple brought from the Iles of Elishah, was thy couering.

8 The inhabitants of Zidon and Aruad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy ‖ pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy d calkers: all the ships of the sea with their mariners were in thee to occupie thy merchandise.

10 They of Persia, § of Lud, and of Phut were

a Which serued all the world with thy merchandise.

‡ *Ebr. heart.*

b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3. 9.

c Which is taken for Grecia and Italy.

‖ *Or, shipmasters.*

d Meaning, that they built the walles of the city which is here meant by the ship: and of these were the builders of Salomons Temple, 1. King. 5. 18.

were in thine armie: thy men of warre they hanged the shield and helmet in thee: they set forth thy beauty.

11 The men of Aruad with thine armie were vpon thy walles round about, and the [e]Gammadims were in thy towers: they hanged their shields vpon thy walles round about: they haue made thy beauty perfit.

12 They of Tarshish were thy merchants for the multitude of all riches, for siluer, yron, tinne, and leade, which they brought to thy fairs.

13 They of [f]Iauan, Tubal and Meshech were thy merchants, [g] concerning the liues of men, and they brought vessels of brasse for thy merchandise.

14 They of the house of [h]Togarmah brought to thy fairs horses, and horsemen, and mules.

15 The men of Dedan were thy merchants: and the merchandise of many yles were in thine hands: they brought thee for a present, [i] hornes, teeth, and peacockes.

16 They of Aram were thy merchants for the multitude of thy ‖ wares: they occupied in thy fairs with ‖ emerauds, purple, and broidred worke, and ‖ fine linnen, and coral, and pearle.

17 They of Iudah and of the land of Israel were thy merchants: they brought for thy merchandise wheate of [k]Minnith, and Pannag, and hony, and oyle, and ‖ balme.

18 They of Damascus were thy merchants in the multitude of thy wares, for thy multitude of all riches, as in the wine of Helbon, and white wooll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy fairs: yron worke, cassia and calamus were among thy merchandise.

20 They of Dedan were thy merchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar ‖ occupied with thee in lambes, and rammes, and goats: in these were they thy merchants.

22 The merchants of Sheba, and Raamah were thy merchants: they occupied in thy fairs with the chiefe of all spices, and with all precious stones and gold.

22 They of Haran and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad were thy merchants.

24 These were thy merchants in all sorts of things, in raiment of blue silke, and of broidered worke, and in coffers for the rich apparell, which were bound with cordes: chaines also were among thy merchandise.

25 The ships of Tarshish ‖ were thy chiefe in thy merchandise, and thou wast replenished, and made very glorious in the mids of the sea.

26 Thy ‖ robbers haue brought thee into great waters: [l] the East winde hath broken thee in the mids of the sea.

27 Thy riches and thy fairs, thy merchandise, thy mariners and pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of warre that are in thee, and all thy multitude which is in the mids of thee, shall fall in the mids of the sea, in the day of thy ruine.

28 The [m] suburbs shal shake at the sound of the cry of thy pilots.

26 And all that handle the oare, the mariners and all the pilots of the sea shall come downe from their ships, and shall stand vpon the land,

30 And shall cause their voice to be heard against thee, and shall crie bitterly, and shall cast dust vpon their heads, [e] wallow themselues in the ashes.

31 They shall plucke off their haire for thee, and gird them with sackcloth, and they shall weepe for thee, with sorow of heart and bitter mourning,

32 And in their mourning they shall take vp a lamentation for thee, saying, What citie is like Tyrus, so destroyed in the middes of the sea!

33 When thy wares went forth of the seas, thou filledst many people, and thou diddest enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy merchandise, and all thy multitude which was in the mids of thee, shall fall.

35 All the inhabitants of the yles shall be astonished at thee, and all their kings shal be sore afraid and troubled in their countenance.

36 The merchants among the people shal hisse at thee: thou shalt be a terrour, and neuer shalt be [n] any more.

e That is, they of Cappadocia, or Pigmeys and dwarfes, which were so called, because they out of the hie towers seemed little

f Of Grecia, Italy, and Cappadocia,

g By selling slaues.

h Which are taken for a people of Asia minor.

i Meaning, Vnicornes hornes, and Elephants teeth.

‖ Or, workes.

‖ Or, carbuncle,

‖ Or, silke.

k Where the best wheate growed.

‖ Or, turpentine, or triacle,

‖ Or, were merchants, whose merchandise passed thorow thine hands,

‖ Or, came in company toward thee.

‖ Or, rowers.

l That is, Nebuchadnezzar,

m That is, the cities neere about thee, as was Zidon. Aruad, and others.

n Whereby is meant a long time: for it was propheſied to be destroyed but seuenty yeeres, as Isa. 23. 15.

CHAP. XXVIII.

a The word of God against the king of Tyrus for his pride. 23 The word of the Lord against Zidon. 25 The Lord promiseth that he will gather together the children of Israel.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, and thou hast sayd, [a] I am a God, I sit in the seate of God in the mids of the sea, yet thou art but a man and not God, and ‡ though thou diddest thinke in thine heart that thou wast equall with God,

3 Behold, thou art wiser then [b] Daniel: there is no secret, that they can hide from thee.

4 With thy wisedome and thine vnderstanding thou hast gotten thee riches, and hast gotten golde and siluer into thy treasures.

5 By thy great wisedome, and by thine occupying, hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus sayth the Lord God, Because thou diddest thinke in thine heart, that thou wast equall with God.

7 Behold, therefore I will bring strangers vpon thee, euen the terrible nations: and they shall draw their swordes against

a I am safe that none can come to hurt me, as God is in the heauen.

‡ Or, though thou set thine heart as the heart of God.

b Thus hee speaketh by derision, for Daniel had declared notable signes of his wisdom in Babylon when Ezekiel wrote this.

against the beauty of thy wisedome, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the midst of the sea.

9 Wilt thou say then before him that slayeth thee, I am a god? but thou shalt bee a man and no god, in the hands of him that slayeth thee.

10 Thou shalt die the death of the [c] vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 ¶ Moreouer, the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the king of Tyrus, and say vnto him, Thus sayth the Lord God, Thou sealest vp the summe, and art full of [d] wisedome and perfit in beauty,

13 Thou hast been in Eden the garden of God: euery precious stone was in thy garment, the ruby, the topaze, and the ‖ diamond, the chrysolite, the onix, and the iasper, the saphir, ‖ emerauld, & the carbuncle, and golde: the workemanship of thy tymbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art [e] the anointed Cherub, that couereth, & I haue set thee [f] in honour: thou wast vpon the holy mountaine of God: thou hast walked in the mids of the [g] stones of fire.

15 Thou wast perfect in thy wayes from the day that thou wast [h] created, till iniquity was found in thee.

16 By the multitude of thy merchandise, they haue filled the mids of thee with cruelty, and thou hast sinned: Therefore I will cast thee as prophane out of the [i] mountaine of God, and I will destroy thee, O couering Cherub, from the middes of the stones of fire,

17 Thine heart was lifted vp, because of thy beauty, and thou hast corrupted thy wisedome by reason of thy brightnesse: I wil cast thee to the ground: I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy [k] sanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore will I bring forth a fire from the middes of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth, in the sight of all them that behold.

19 All they that knowe thee among the people, shall be astonished at thee: thou shalt be a ‖ terrour, and neuer shalt thou bee any more.

20 ¶ Againe, the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus sayth the Lord God, Behold, I come against thee, O Zidon, and I will be [l] glorified in the mids of thee: and they shall knowe that I am the Lord, when I shall haue executed iudgements in her, and shalbe sanctified in her.

23 For I wil send into her pestilence, and blood into her streets, and the slaine shall fall in the mids of her: [m] the enemie shall come against her with the sword on euery side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grieuous thorne of all that are round about them, and despised them, and they shal know that I am the Lord God.

25 Thus saith the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, and shal be [n] sanctified in them in the sight of the heathen, then shall they dwell in the land, that I haue giuen to my seruant Iaakob.

26 And they shall dwel safely therein, and shall build houses, and plant vineyards: yea, they shall dwell safely, when I haue executed iudgements vpon all round about them that despite them, and they shall know that I am the Lord their God.

c Like the rest of the heathen and infidels, which are Gods enemies.

d He derideth the vaine opinion & confidence that the Tyrians had in their riches, strength, and pleasures.

‖ *Or, Iasper.*

‖ *Or, carbuncle.*

e He meaneth the royall state of Tyrus, which for the excellencie and glory thereof, he compareth to the Cherubims, which couered the Arke, and by this word *Anointed*, he signifieth the same.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

g To wit, among my people Israel, which shined as precious stones.

h Which was when I first called thee to this dignitie.

i Thou shalt haue no part among my people.

k That is, the honour, whereunto I called them.

‖ *Or, brought to nothing.*

l By executing my iudgements against thy wickednesse.

m That is, Nebuchad-nezzar.

n He sheweth for what cause God wil assemble his Church, and preserue it still though he destroy his enemies, to wit, that they should praise him, and giue thanks for his great mercies.

CHAP. XXIX.

Hee propheſieth againſt Pharaoh and Egypt. 13 *The Lorde promiſeth that hee will reſtore Egypt after fourtie yeeres.* 18 *Egypt is the reward of King Nebuchad nezzar for the labour which hee tooke againſt Tyrus.*

IN the [a] tenth yere, and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great [b] dragon, that lieth in the middes of his riuers, which hath sayd, The riuer is mine, and I haue made it for my selfe.

4 But I will put [c] hookes in thy iawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and I will drawe thee out of the middes of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wildernesse, both thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meat to the beasts of the field, and to the foules of the heauen,

6 And all the inhabitants of Egypt shal know that I am the Lord, because they haue bene a staffe of [d] reede to the house of Israel.

7 When they toke holde of thee with their hand, thou diddest breake, and rent all their shoulder: and when they leaned vpon thee, thou brakest and madest al their loines to ‖ stand [e] vpright.

8 Therefore thus sayth the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee,

9 And the land of Egypt shall bee desolate, and waste, and they shall know that I am the Lord: because he hath said, [f] The riuer is mine, and I haue made it.

10 Behold, therefore I come vpon thee, and vpon thy riuers, and I will make the land of Egypt vtterly waste and desolate from

a To wit, of the captiuitie of Ieconiah or of the reigne of Zedekiah. Of the order of these prophecies, and how the former sometime standeth after the latter, reade Iere. 27.1.

b Hee compareth Pharaoh to a dragon, which hideth himselfe in the riuer Nilus, as Isa. 51.9.

c I wil send enemies against thee which shal pluck thee, & thy people which trust in thee, out of thy sure places.

d Reade 2. King. 18.21. Isa. 36.6.

‖ *Or, shake.*

e When they felt their hurt, they would stay no more vpon thee, but stood vpon their feete, and put their trust in others.

f Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone.

from the tower of Seueneh, euen vnto the borders of the ‡ blacke Moores.

‡ Ebr. Cush, or Ethiopia.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fourtie yeeres.

12 And I will make the land of Egypt desolate in the middes of the countreys that are desolate, and her cities shall be desolate among the cities that are desolate, for fourty yeeres: and I will scatter the Egyptians among the nations, and will disperse them thorow the countreys.

Iere. 46. 26.

13 Yet thus saith the Lord God, * At the end of fourtie yeres will I gather the Egyptians from the people, where they were scattered,

14 And I will bring againe the captiuitie of Egypt, and will cause them to returne into the land of ‖ Pathros, into the land of their habitation, and they shall bee there a ‖ g small Kingdome.

‖ Or, Southland.

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians & Romanes, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God.

15 It shalbe the smallest of the kingdoms neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their h iniquitie to remembrance by looking after them, so shall they know, that I am the Lord God.

h Lest I should by this meanes punish their sinnes.

17 ¶ In the i seuen and twentieth yeere also in the first moneth, and in the first day of the moneth, came the word of the Lord vnto me, saying,

i Counting from the captiuitie of Ieconiah.

18 Sonne of man, Nebuchad nezzar king of Babel caused his armie to serue a great k seruice against Tyrus: euery head was made balde, and euery shoulder was made bare: yet had hee no wages, l nor his armie for Tyrus, for the seruice that hee serued against it,

k Hee tooke great paines at the siege of Tyrus, and his armie was sore handled.

l Signifying, that Nebuchad-nezzar had more paines then profit, by the taking of Tyrus.

19 Therefore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the king of Babel, and he shall take her multitude, & spoile her spoile, and take her pray, and it shall be the wages of his armie.

20 I haue giuen him the land of Egypt for his labour, that he serued ‖ against it, because they wrought l for mee, saith the Lord God.

‖ Or, in it.

l Or, emll against me.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the middes of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt, and the cities thereof.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, prophesie, & say, Thus saith the Lord God, Houle, and cry, Woe be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudie day, and it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shall bee in Ethiopia, when the slaine shall fall in Egypt, when they shall take away her multitude, & when her foundations shalbe broken downe.

a By Put and Lud are meant Africa and Lybia.

5 a Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the tower of b Seueneh shall they fall by the sword, saith the Lord God.

b Which was a strong citie of Egypt, Chap. 29. 10.

7 And they shall be desolate in the mids of the countreys that are desolate, and her cities shalbe in the mids of the cities that are wasted.

8 And they shall know that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall there messengers goe foorth from me in ships, to make the careless Moores afraid, and feare shall come vpon them as in the day of Egypt: for loe, it commeth.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.

11 For hee and his people with him, euen the terrible nations, shall bee brought to destroy the land: and they shall drawe their swordes against Egypt, and fill the land with the slaine.

12 And I will make the riuers dry, and sell the land into the handes of the wicked, and I will make the land waste, and all that therein is, by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, & I will cause their idoles to cease out of ‖ Noph, and there shall bee no more a Prince of the land of Egypt, and I will send a feare in the land of Egypt.

‖ Or, Memphis, or, Alkaira.

14 And I will make Pathros desolate, and will set fire in ‖ Zoan, and I will execute iudgement in No.

‖ Or, Tanis.

15 And I will powre my wrath vpon ‖ Sin, which is the strength of Egypt: and I will destroy the multitude of ‖ No.

‖ Or, Pelusium.

‖ Or, Alexandria.

16 And will set fire in Egypt: Sin shall haue great sorow: and No shalbe destroyed, and Noph shall haue sorowes dayly.

17 The young men of ‖ Auen, & of ‖ Phibeseth shall fall by the sword, and these cities shall goe into captiuitie.

‖ Or, Heliopolis.

‖ Or, Pubastum.

18 At Tehaphnehes the day c shall restraine his light, when I shall breake there the d barres of Egypt: and when the pompe of her power shall cease in her, the cloud shall couer her, and her daughters shall goe into captiuitie.

c Meaning, that there shall be great sorow and affliction.

d That is, the strength and force.

19 Thus will I execute iudgments in Egypt, and they shall know, that I am the Lord.

20 ¶ And in the e eleuenth yeere, in the first moneth, and in the seuenth day of the moneth, the word of the Lord came vnto mee, saying,

e Of the captiuitie of Ieconiah or of Zedekiahs reigne.

21 Sonne of man, f I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not be bound vp to be healed, neither shal they put a roule to binde it, and so make it strong to hold the sword.

f For Nebuchad-nezzar destroyed Pharaoh Necho at Carchemish, Iere. 46. 26.

22 Therefore thus saith the Lord God, Behold, I come against Pharaoh King of Egypt, and will breake his arme, that

g His force and power.

was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the King of Babel, & put my sword in his hand, but I will breake Pharaohs armes, and hee shal cast out sighings, as the sighings of him that is wounded before him.

25 But I will strengthen the armes of the King of Babel, & the armes of Pharaoh shall fall downe, and they shall know that I am the Lord, h when I shall put my sword into the hand of the King of Babel, and hee shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, & they shall know that I am the Lord.

h Whereby wee see that tyrants haue no power of themselues, neither can doe any more harme then God appointeth, and when he will they must cease.

CHAP. XXXI.

2 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He prophesieth a like destruction to them both.

AND in the a eleuenth yeere, in the third moneth, & in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, & to his multitude, Whom art thou b like in thy greatnesse?

3 Behold, Ashur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp very high, & his top was among the thicke boughes.

4 The waters nourished him, and the deepe exalted him on high with her riuers running round about his plants, and sent out her c little riuers vnto all the trees of the ‖ field.

5 Therefore his height was exalted aboue all the trees of the field, and his boughs were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nests in his boughs, and vnder his branches did all the beastes of the field bring foorth their young, and vnder his shadow dwelt all mightie nations.

7 Thus was hee faire in his greatnesse, and in the length of his branches: for his root was neere great waters.

8 The cedars in the garden d of God could not hide him: no firre tree was like his branches, and the chesnut trees were not like his boughs: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden that were in the garden of God, enuied him.

10 Therefore thus saith the Lord God, Because ‖ he is lift vp on high, and hath shot vp his top among the thicke boughs, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the e mightiest among the heathen: he shall handle him, for I haue cast him away for his wickednesse.

12 And the strangers haue destroyed him euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleyes his branches are fallen, and his boughes are f broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Vpon his ruine shall all the foules of the heauen remaine, and all the beasts of the field shalbe vpon his branches.

14 So that none of all the trees by the waters shall bee exalted by their height, neither shal shoot vp their top among the thicke boughes, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men, among them that go downe to the pit.

15 Thus sayth the Lord God, In the day when he went downe to hell, I caused them to mourne, and I g couered the deep for him, and I did restraine the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, & all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall h bee comforted in the nether parts of the earth.

17 They also went downe to hell with him vnto them that be slaine with the sword and his arme, and they that i dwelt vnder his shadow in the mids of the heathen.

18 To whom k art thou thus like in glory and in greatnesse among the trees of Eden: yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth, thou shalt lie in the mids of the k vncircumcised, with them that bee slaine by the sword: this is Pharaoh and all his multitude, saith the Lord God.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to mount so high (meaning his great abundance & pompe) shal now lament as though they wee e couered with sackcloth.

h To cause this destruction of the King of Assyria to seeme more horrible, he setteth forth other Kings and princes, which are dead, as though they reioyced at the fall of such a tyrant.

i Meaning, that Pharaohs power was nothing so great as his was.

k Reade Chap. 28, 10.

CHAP. XXXII.

2 The prophet is commanded to bewaile Pharaoh King of Egypt. 12 He prophecieth that destruction shall come vnto Egypt through the King of Babylon.

AND in the a twelfth yeere in the twelfth moneth, & in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh King of Egypt, and say vnto him, Thou art like a b lyon of the nations, and art as a ‖ dragon in the Sea: thou castedst out thy riuers c and troublest the waters with thy feete, and stampedst in their riuers.

3 Thus sayth the Lord God, * I will therefore spread my net ouer thee with a great multitude of people, and they shal make thee come vp into my net.

4 Then will I leaue thee vpon the land, and I will cast thee vpon the open field, and I will cause all the foules of the heauen to remaine vpon thee, and I will fill all

a Which was the first yeere of the generall captiuity vnder Zedekiah.

b Thus the Scriptures compare tyrants to cruell and huge beasts, which deuoure all that be weaker then they, and such as they may ouercome.

‖ Or, whale.

c Thou prepareddst great armies.

Chap. 12, 23. and 17, 20.

a Of Zedekiahs reigne, or of Iechoniahs captiuitie.

b Meaning that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame.

c Many other nations were vnder their dominion.

‖ Or, countrey.

d Signifying, that there was no greater power in the world then his was.

‖ Or, thou wast lift vp.

e That is, of Nebuchad-nezzar, who afterward was § monarch and onely ruler of the world.

all the beasts of the field with thee.

5 And I will lay thy flesh vpon the mountaines, and fill the valleyes [d] with thine height.

6 I will also water with thy blood, the land wherein thou [e] swimmest, euen to the mountaines, and the riuers shall be full of thee.

7 And when I shall [f] put thee out, I will couer the heauen, and make the starres thereof darke: * I will couer the sunne with a cloud, and the moone shall not giue her light.

8 All the lights of heauen will I make darke for thee, and bring darkenesse vpon thy land, saith the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countreys which thou hast not knowen.

10 Yea, I will make many people amased at thee, and their kings shalbe astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The sword of the King of Babel shall come vpon thee.

12 By the swords of the mightie will I cause thy multitude to fall: they all shall bee terrible nations, and they shall destroy the [h] pompe of Egypt, and all the multitude thereof shalbe consumed.

13 I will destroy also all the beasts thereof from the great waters sides, neither shall the foote of man trouble them any more, nor the hooues of beast trouble them.

14 Then will I make [i] their waters deepe, and cause their riuers to runne like oyle, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the countrey with all that is therein, shall bee layd waste: when I shall smite all them which dwel therein, then shall they know that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

17 ¶ In the twelfth yeere, also in the fifteenth day of the moneth, came the word of the Lord vnto mee, saying,

18 Sonne of man, lament for the multitude of Egypt, and [k] cast them downe, euen them and the daughters of the mighty nations vnto the nether parts of the earth, with them that goe downe into the pit.

19 Whom doest thou passe [l] in beauty? go downe and sleepe with the vncircumcised.

20 They shall fall in the mids of them that are slaine by the sword: [m] shee is deliuered to the sword: draw her downe, and all her multitude.

21 The most mightie and strong shall speake to [n] him out of the mids of hell with them that helpe her: they are gone downe and sleepe with the vncircumcised that bee slaine by the sword.

22 Asshur is there and all his companie; their graues are about him: all they are slaine and fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the sword, which caused feare to bee in the land of the liuing.

24 There is [o] Elam and all his multitude round about his graue: all they are slaine & fallen by the sword, which are gone downe with the vncircumcised into [p] nether parts of the earth, which caused themselues to bee feared in the land of the liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine with all his multitude: their graues are round about him: all these vncircumcised are slaine by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them: that goe downe to the pit: they are layd in the mids of them that be slaine.

26 There is [q] Meshech, Tubal, and all their multitude: their graues are round about them all these vncircumcised were slaine by the sword, though they caused their feare to be in the land of the liuing.

27 And they shall not lie with the valiant [r] of the vncircumcised, that are fallen, which are gone downe to the graue, with their weapons of warre, and haue laid their swordes vnder their heads, but their iniquitie shall bee vpon their bones: because they were the feare of the mightie in the land of the liuing.

28 Yea, thou shalt be broken in the mids of the vncircumcised, and lie with them that are slaine by the sword.

29 There is Edom, his kings, and all his princes, which with their strength are layd by them that were slaine by the sword: they shal sleepe with the vncircumcised, and with them that goe downe to the pit.

30 There be all the princes of the [s] North, with al the Zidonians which are gone down with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that bee slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and he shalbe [t] comforted ouer all his multitude: Pharaoh and all his armie shall be slaine by the sword, saith the Lord God.

32 For I haue caused my [u] feare to bee in the land of the liuing: and he shall be layd in the middes of the vncircumcised with them that are slaine by the sword, euen Pharaoh and all his multitude, saith the Lord God.

d With heapes of the carkeises of thine armie.

e As Nilus ouerfloweth Egypt, so will I make the blood of thine hoste to ouerflow it.

f The word signifieth to be put out as a candle is put out. *Isa.13.10. ioel.2.31. and 3.15. matth.24.29.*

g By this maner of speach is ment the great sorow that shall be for the slaughter of the King and his people.

h This came to passe in lesse then some yeeres after this prophecie.

i To wit, of the Caldeans thine enemies, which shall quietly enioy all thy commodities.

k That is, prophesie that they shall bee cast downe: thus the Lord giueth his Prophets power both to plant & to destroy by his word, read Ier. 1.10.

l Haue not other kingdomes more beautifull then thou, perished?

m That is, Egypt.

n To make the matter more sensible, he bringeth in Pharaoh, whom the dead shall meete and maruell at him, reade Isa.14.9.

o Meaning, the Persians.

p Whom in this life all the world feared.

q That is, the Cappadocians and Italians, or Spaniards, as Iosephus writeth.

r Which died not by cruell death, but by the course of nature, and are honourably buried with their coat armour and signes of honour.

s The kings of Babylon.

t As the wicked reioyce when they see others partakers of their miseries.

u I will make the Egyptians afraid of me, as they caused others to feare them.

CHAP. XXXIII.

2 *The office of the gouernours and ministers.* 14 *He strengtheneth them that dispaire, and boldeneth them with the promise of mercie.* 30 *The word of the Lord against the mockers of the Prophet.*

AGaine the word of the Lord came vnto mee, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When

I bring the sword vpon a land, if the people of the land take a man ‖ from among them, and make him their [a] watchman,

3 If when he seeth the sword come vpon the land, hee blow the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the sword come, and take him away, his blood shall bee vpon his owne head.

5 For he heard the sound of the trumpet, and would not be admonished: therefore his blood shalbe vpon him: but he that receiueth warning, shall saue his life.

6 But if the watchman see the sword come, and blow not the trumpet, and the people bee not warned: if the sword come, and take any person from among them, hee is taken away for his [b] iniquitie, but his blood will I require at the watchmans hand.

7 * So thou, Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word at my [c] mouth, and admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall die for his iniquitie: but his blood will I [d] require at thine hand.

9 Neuertheless, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, hee shall die for his iniquitie: but thou hast deliuered thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus yee speake and say, If our transgressions & our sinnes be vpon vs, and we are consumed because of them, [e] how should we then liue?

11 Say vnto them, As I liue, saith the Lord God, [f] I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euill wayes, for why will yee die, O yee house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The [g] righteousnesse of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked shall cause him to fall therin, in the day that he returneth from his wickednesse, neither shall the righteous liue for his righteousnesse in the day that hee sinneth.

13 When I shall say vnto the righteous, that he shall surely liue, if he trust to his own righteousnesse, and commit iniquitie, all his righteousnesse shall bee no more remembred, but for his iniquity that he hath committed, he shall die for the same.

14 Againe, when I shall say vnto the wicked, Thou shalt die the death: if hee turne from his sinne, and doe that which is lawfull and [h] right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, & walke in the statutes of life, without committing iniquitie, he shall surely liue, and not die.

16 None of his sinnes that hee hath committed, shall be mentioned vnto him, because he hath done that which is lawfull & right, he shall surely liue.

17 Yet the children of the people say * The way of the Lord is not equall: but their own way is vnequall. *Chap.* 18.25.

18 When the righteous turneth from his righteousnesse, and committeth iniquitie, he shall euen die thereby.

19 But if the wicked returne from his wickednesse, and doe that which is lawfull and right, he shall liue thereby.

20 Yet ye say, the way of the Lord is not equall. O yee house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelfth yeere of [i] our captiuitie, in the tenth moneth, and in the fift day of the moneth, one that had escaped out of Ierusalem, came vnto mee, and said, The citie is smitten.

22 Now the [k] hand of the Lord had bene vpon mee in the euening afore he that had escaped, came, and had opened my mouth, vntill he came to me in the morning: and when hee had opened my [l] mouth, I was no more dumbe.

23 Againe the word of the Lord came vnto me, and said,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, [m] Abraham was but one, and hee possessed the land: but we are many, therfore the land shalbe giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Yee eate with the [n] blood, and lift vp your eyes toward your idoles, and shed blood: should you then possesse the land?

26 Yee leane vpon your [o] swords: yee worke abomination, and yee defile euery one his neighbours wife: should ye then possesse the land?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that bee in the forts and in the caues, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the [p] pompe of her strength shall cease, and the mountaines of Israel shal be desolate, and none shall passe thorow.

29 Then shall they know that I am the Lord, when I haue layde the land desolate and waste because of all the abominations that they haue committed.

30 Also thou sonne of man, the children of thy people that [r] talke of thee by the walles and in the doores of houses, and speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is the word that commeth from the Lord.

31 For they come vnto thee, as the people vseth to come: and my people sit before thee, and heare thy words, but they will not doe them: for with their mouthes they make [q] iestes, and their heart goeth after their couetousnesse.

32 And loe, thou art vnto them, as a ‖ iesting song of one that hath a pleasant voyce, and can sing well: for they heare thy words, but

Or, of their coasts.

a He sheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, & to warne them euer of the dangers which are at hand.

b Signifying, that the wicked shall not escape punishment though the watchman bee negligent: but if the watchman blow the trumper, and then he will not obey, he shal deserue double punishment. *Chap.* 3.17.

c Which teacheth that he that receiueth not his charge at the Lords mouth, is a spie, and not a true watchman.

d The watchman must answere for the blood of all that perish through his negligence.

e Thus the wicked when they heare Gods iudgement for their sinnes, despaire of his mercies, & murmure.

f Reade Chap. 18.23.

g Reade of this righteousnesse, Chap. 18.22,24.

h Hereby hee condemneth all them of hypocrisie, which pretend to forsake wickednesse, and yet declare not themselues such by their fruits, that is, in obeying Gods commandements, and by godly life.

i When the Prophet was led away captiue with Ieconiah, k I was endued with the spirit of prophecie, Chap. 8.2.

l Whereby is signified that the ministers of God cannot speake till God giue them courage, and open their mouthes, Chap. 24.29. and 29.21. ephes. 6.19.

m Thus the wicked thinke themselues more worthy to enioy God promises, then the Saints of God, to whom they were made: and would binde God to be subiect to them, though they would not be bound to him.

n Contrary to the Law, Leuit. 17.14.

o As they that are ready still to shed blood. *Chap.* 7.24. & 24.21. & 30.6,7.

p In derision.

q This declareth that we ought to heare Gods word with such zeale and affection, that we should in all points obey it, else we abuse the word to our own condemnation, & make of his ministers as though they were iests to serue mens foolish fantasies.

Or, pleasant, and lane song.

but they doe them not.

33 And when this commeth to passe (for loe, it will come) then shall they know that a Prophet hath beene among them.

CHAP. XXXIIII.

2 Against the shepheards that despised the flocke of Christ, and seeke their owne gaine. 7 The Lorde saith that he will visit his dispersed flocke, and gather them together. 23 He promiseth the true Shepheard Christ, and with him peace.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the shepheards of Israel, prophesie and say vnto them, Thus sayth the Lord God vnto the shepheards, * Woe bee vnto the [a] shepheards of Israel, that feede themselues: should not the shepheards feede the flocks?

3 Ye eat the [b] fat, and ye clothe you with the wooll: ye kill them that are fed, but yee feed not the sheepe.

4 The weake haue ye not strengthened: the sicke haue ye not healed, neither haue yee bound vp the broken, nor brought again that which was driuen away, neither haue yee sought that which was lost, but with cruelty, and with rigour haue ye ruled them.

5 And they were scattered without a shepheard: and when they were dispersed, they were [d] deuoured of all the beasts of the field.

6 My sheepe wandered through all the mountaines, and vpon euery high hill: yea my flock was scattered through all the earth, and none did seeke or search after them.

7 Therefore yee shepheards, heare the word of the Lord.

8 As I liue, sayth the Lord God, surely because my flocke was spoiled, and my sheep were deuoured of all the beastes of the field, hauing no shepheard, neither did my shepheards seeke my sheepe, but the shepheards fed themselues, and fed not my sheepe,

9 Therefore heare yee the worde of the Lord, O ye shepheards.

10 Thus sayth the Lord God, Behold, I come against the shepheards, and will require my sheepe at their handes, and cause them to cease from feeding the sheepe: neither shall the shepheards feede themselues any more: for I will deliuer my sheepe from [e] their mouthes, and they shall no more deuoure them.

11 For thus sayth the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepheard searcheth out his flock, when hee hath beene among his sheepe that are scattered, so will I seeke out my sheepe, and wil deliuer them out of al places, where they haue beene scattered in [f] the cloudie and darke day,

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land, and feede them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and vpon the hie mountaines of Israel shall their folde bee: there shall they lie in a good folde, and in fat pasture shal they feede vpon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuen away, and will binde vp that which was broken, and will strengthen the weake, but I will destroy the fat and the [g] strong, and I will feede them with [h] iudgement.

17 Also you my sheepe, Thus saith the Lord God, Behold, I iudge betweene sheepe and sheepe, betweene the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good [i] pasture, but ye must tread downe with your feete the residue of your pasture? & to haue drunke of the deepe waters, but ye must trouble the residue with your feete?

19 And my sheepe eate that which yee haue troden with your feete, and drinke that which ye haue troubled with your feete.

20 Therefore thus saith the Lord God vnto them, Behold, I, euen I will iudge betweene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and pusht all the weake with your hornes, till yee haue scattered them abroad,

22 Therefore will I helpe my sheepe, and they shall no more be spoyled, and I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shal feed them, euen my seruant [k] Dauid, he shall feede them, and he shall be their shepheard.

24 And I the Lord will be their God, and my seruant Dauid shall be the prince among them. I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and will cause the euill beasts to cease out of the land: and they shall [l] dwel safely in the wildernesse, and sleepe in the woods.

26 And I will set them, as a blessing, euen round about my mountaine: and I wil cause raine to come downe in due season, and there shall be raine of blessing.

27 And the [m] tree of the field shall yeelde her fruit, and the earth shall giue her fruite, and they shall be safe in their land, and shall know that I am the Lord, when I haue broken the cordes of their yoke, and deliuered them out of the hands of those that serued themselues of them.

28 And they shall no more be spoyled of the heathen, neither shall the beastes of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And I wil rayse vp for them a [n] plant of renowme, and they shall be no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, euen the house of Israel, are my people, saith the Lord God.

31 And yee my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

Sf 3 CHAP.

Ier.23.1.

a By the shepheards he meaneth the king, the Magistrates, Priests and Prophets.

b Ye seeke to inrich your selues by their commodities, & so spoile their riches and substance.

c He describeth the office and duetie of a good Pastour, who ought to loue and succour his flocke, and not to be cruell toward them.

d For lacke of good gouernement and doctrine they perished.

e By destroying the couetous hirelings, and restoring true shepheards: whereof wee haue a signe, so oft as God sendeth true preachers, who both by doctrine and life, labour to feede his sheepe in the pleasant pastures of his word.

f In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

g Meaning, such as list vp themselues aboue their brethren, and thinke they haue no need to be gouerned by me.

h That is, by putting difference betweene the good and the bad, and so giue to either as they deserue.

i By good pasture and deepe waters is meant the pure word of God, and the administration of Iustice, which they did not distribute to the poore till they had corrupted it.

k Meaning Christ, of whom Dauid was a figure, Iere. 30 9. hose. 3. 5.

l This declareth that vnder Christ the flocke should be truely deliuered from sinne, and hell, and so be safely preserued in ỹ Church where they should neuer perish.

m The fruits of Gods graces shal appeare in great abundance in his Church.

n That is, the rod that shall come out of the root of Ishai, Isai. 11. 1.

CHAP. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lord.

MOreouer the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against mount [a] Seir, and prophesie against it,

3 And say vnto it, Thus sayth the Lord God, Behold, O mount Seir, I come against thee, and I wil stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their [b] iniquitie had an ende,

6 Therefore as I liue, sayth the Lord God, I will prepare thee vnto blood, and blood shall pursue thee: except thou [c] hate blood, euen blood shall pursue thee.

7 Thus will I make mount Seir desolate and waste, and cut off from it him that passeth out, and him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hils, and in thy valleyes, and in all thy riuers shal they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not [d] returne, and ye shall know that I am the Lord.

10 Because thou hast sayd, [e] These two nations, and these two countreyes shall be mine, and we will possesse them (seeing the Lord was [f] there)

11 Therefore as I liue, saith the Lord God I will do euen according to thy [g] wrath, and according to thine indignation which thou hast vsed in thine hatred against them: and I will make my selfe knowen among [h] them when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouthes yee haue boasted against mee, and haue multiplied your words against me: I haue heard them.

14 Thus saith the Lord God, So shal all the world reioyce, when I shall make thee desolate.

15 As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so will I do vnto thee: thou shalt be desolate, O mount Seir, and al Idumea wholly, and they shall know that I am the Lord.

a Where the Idumeans dwelt.

b When by their punishment I called them frō their iniquitie.

c Except thou repent thy former crueltie.

d To wit, to their former estate.

e Meaning, Israel and Iudah.

f And so by fighting against Gods people, they should goe about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing, that when God punisheth the enemies the godly ought to consider that hee hath a care ouer them, and so praise his Name: and also that the wicked rage as t ough there were no God till they feele his hand to their destruction.

CHAP. XXXVI.

8 He promiseth to deliuer Israel from the Gentiles. 22 The benefits done vnto the Iewes, are to bee ascribed vnto the mercie of God, and not vnto their deseruings. 26 God reneweth our hearts, that wee may walke in his Commandements.

ALso thou sonne of man, prophesie vnto the * mountaines of Israel, and say, Yee mountaines of Israel, heare the word of the Lord.

Chap. 6. 2.

2 Thus saith the Lord GOD, Because the [a] enemie hath said against you, Aha, euen the [b] hie places of the world are ours in possession,

3 Therefore prophesie & say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery side, that ye might bee a possession vnto the residue of the heathen, and ye are come vnto the lips and [c] tongues of men, and vnto the reproch of the people,

4 Therefore yee mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hils, to the riuers, and to the valleyes, and to the waste and desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus sayth the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea which [d] haue taken my land for their possession, with the ioy of all their heart, and with despitefull minds to cast it out for a pray.

6 Prophecie therefore vpon the land of Israel, and say vnto the mountaines, and to the hils, to the riuers, and to the valleyes, Thus sayth the Lord God, Behold, I haue spoken in mine indignation, & in my wrath, because yee haue suffered the [e] shame of the heathen,

7 Therefore thus sayth the Lord God, I haue [f] lifted vp mine hand, surely ỳ heathen that are about you, shall beare their shame.

8 But you, O mountaines of Israel, yee shal [g] shoote forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

9 For behold, I come vnto you, and I will turne vnto you, and ye shalbe tilled and sowen.

10 And I will multiplie the men vpon you, euen all the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiply vpon you man and beast, and they shall increase and bring fruit, and I will cause you to dwell after your olde estate, and I will bestow benefites vpon you more then [h] at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke vpon [i] you, euen my people Israel, and they shall possesse || you, and yee shall bee their inheritance, and ye shal no more henceforth depriue them of men.

13 Thus saith the Lord God, Because they say vnto you, Thou [k] land deuourest vp men, and hast beene a waster of thy people,

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God,

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

a That is, the Idumean.

b That is, Ierusalem, which for Gods promises was the chiefest of all the world.

c Ye are made a matter of talke and derision to all the world.

d They appointed with themselues to haue it, and therefore came with Nebuchadnezzar against Ierusalem for this purpose,

e Because you haue beene a laughing stocke vnto them.

f By making a solemne oath, reade Chap. 20. 5.

g God declareth his mercies and goodnes toward his Church, who still preserueth his, euen when he destroyeth his enemies,

h Which was accomplished vnder Christ, to whom all these temporal deliuerances did direct them.

i That is, vpon the mountaines of Ierusalem.

|| Or, thee.

k This the enemies imputed as the reproch of the land, which God did for the sinnes of the people according to his iust iudgements,

16 More-

16 ¶ Moreouer, the word of the Lord came vnto me, ſaying,

17 Sonne of man, when the houſe of Iſrael dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthineſſe of the menſtruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had ſhed in the land, and for their idoles, wherewith they had polluted it.

19 And I ſcattered them among the heathen, and they were diſperſed thorow the countreys: for according to their wayes, and according to their deedes, I iudged them.

20 *And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they ſaid of them, Theſe are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy l Name, which the houſe of Iſrael had polluted among the heathen, whither they went.

22 Therefore ſay vnto the houſe of Iſrael, Thus ſaith the Lord God. I doe not this for your ſakes, O houſe of Iſrael, but for mine m holy Names ſake, which yee polluted among the heathen, whither ye went.

23 And I will ſanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen ſhal know that I am the Lord, ſaith the Lord God, when I ſhall be ſanctified in you before || their eyes.

24 For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

25 Then will I powre cleane n water vpon you, and ye ſhall be cleane: yea, from all your filthineſſe, and from all your idoles wil I cleanſe you.

26 *A new heart alſo wil I giue you, and a new ſpirit will I put within you, and I will take away the ſtonie heart out of your body, and I will giue you an heart of fleſh.

27 And I will put my ſpirit within you, and cauſe you to walke in my ſtatutes, and ye ſhall keepe my iudgements and doe them.

28 And ye ſhall dwell in the land that I gaue to your fathers, and ye ſhall be my people, and I will be your God.

29 I will alſo deliuer you from all your filthineſſe, and I wil call for o corne, and wil increaſe it, and lay no famine vpon you.

30 For I will multiply the fruit of the trees, and the increaſe of the fielde, that yee ſhall beare no more the reproch of famine among the heathen.

31 Then ſhall yee remember your owne wicked wayes, and your deedes that were not good, and ſhall iudge your ſelues worthy to haue bene p deſtroyed for your iniquities, and for your abominations.

32 Be it knowen vnto you that I doe not this for your ſakes, ſayeth the Lord God: therefore, O ye houſe of Iſrael, be aſhamed and confounded for your owne wayes.

33 Thus ſayeth the Lord God, What time as I ſhal haue cleanſed you from all your iniquities, I will cauſe you to dwell in the cities, and the deſolate places ſhalbe builded.

34 And the deſolate land ſhall be tilled, whereas it lay waſte in the ſight of all that paſſed by.

35 For they ſaid, This waſte land was like the garden of Eden, and theſe waſte and deſolate and ruinous cities were ſtrong, and were inhabited.

36 Then the reſidue of the heathen that are left round about you, ſhall q know that I the Lord build the ruinous places, & plant the deſolate places: I the Lord haue ſpoken it, and will doe it.

37 Thus ſaith the Lord God, I will yet for this be ſought of the houſe of Iſrael, to performe it vnto them: I will increaſe them with men like a flocke.

38 As the holy flocke, as the flocke of Ieruſalem in their ſolemne feaſtes, ſo ſhall the deſolate cities be filled with flockes of men, and they ſhall know that I am the Lord.

CHAP. XXXVII.

1 He propheſieth the bringing againe of the people being in captiuitie. 16 He ſheweth the vnion of the ten tribes with the two.

THe hand of the Lord was vpon me, and caried mee out in the ſpirit of the Lord, and ſet me downe in the mids of the || field, which was full of a bones.

2 And he led mee round about by them, and behold, there were very many in the open field, and loe, they were very drie.

3 And he ſaid vnto mee, Sonne of man, can theſe bones liue? And I anſwered, O Lord God, thou knoweſt.

4 Againe hee ſaid vnto mee, Propheſie vpon theſe bones, and ſay vnto them, O yee drie bones, heare the word of the Lord.

5 Thus ſaith the Lord God vnto theſe bones, Behold, I will cauſe breath to enter into you, and ye ſhall liue.

6 And I will lay ſinewes vpon you, and make fleſh grow vpon you, and couer you with ſkin, and put breath in you, that ye may liue, and ye ſhall know that I am the Lord.

7 So I propheſied as I was commaunded: and as I propheſied, there was a noiſe, and behold, there was a ſhaking, & the bones came together, bone to his bone.

8 And when I beheld, loe, the ſinewes, and the fleſh grew vpon them, and aboue the ſkin couered them, but there was no breath in them.

9 Then ſaid he vnto me, Propheſie vnto the winde: propheſie, ſonne of man, and ſay to the winde, Thus ſaith the Lord God, Come from the foure b windes, O breath, and breathe vpon theſe ſlaine, that they may liue.

10 So I propheſied as hee had commanded me: and the breath came into them, and they liued, and ſtood vp vpon their feete, an exceeding great armie.

11 Then he ſaid vnto me, Sonne of man, theſe bones are the whole houſe of Iſrael. Behold, they ſay, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore propheſie & ſay vnto them, Thus ſayeth the Lord God, Behold, my people, I will open your graues, and cauſe

Iſa.52.5. rom.2.24.

l And therefore would not ſuffer my Name to be had in contempt, as the heathen would haue reproched me, if I had ſuffered my church to periſh.

m This excludeth from man all dignitie, and meane to deſerue any thing by, ſeeing that God referreth the whole to himſelfe, and that onely for the glory of his holy Name.

||Or, your.

n That is, his ſpirit whereby he reformeth the heart, and regenerateth his, Iſa 44.3. *Iere.32.39. chap.11.19.*

o Vnder the abundance of temporall benefits, he concludeth the ſpirituall graces.

p Ye ſhall come to true repentance, & thinke your ſelues vnworthy to be of the number of Gods creatures for your ingratitude againſt him.

q He declareth that it ought not to be referred to the ſoile or plentifulneſſe of the earth that any countrey is rich and abundant, but onely to Gods mercies, as his plagues & curſes declare when he maketh it barren.

||Or, valley.

a He ſheweth by a greater miracle, that God hath power, and alſo will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones & bodies, and raiſe them vp againe.

b Signifying all parts, whereas the Iſraelites were ſcattered: that is, the faithfull ſhall be brought to the ſame vnitie of ſpirit and doctrine, whereſoeuer they are ſcattered thorow the world.

you to come vp out of your sepulchres, and bring you into the land of Israel,

13 And ye shall know that I am the Lord, c when I haue opened your graues, O my people, and brought you vp out of your sepulchres,

c That is, when I haue brought you out of those places & townes where you are captiues.

14 And shall put my spirit in you, and yee shall liue, and I shall place you in your owne land: then shall yee know that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe to me, saying,

16 Moreouer, thou sonne of man, take thee a piece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take d another piece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions.

d Which signifieth the ioyning together of the two houses of Israel and Iudah.

17 And thou shalt ioyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meanest by these?

19 Thou shalt answere them, Thus saith the Lord God, Behold, I will take the tree e of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and wil put them with him, euen with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

e That is, the house of Israel.

20 And the pieces of wood whereon thou writest, shalbe in thine hand in their sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the lande vpon the mountaines of Israel, * and one king shall be king to them all: and they shall be no more two peoples, neither bee diuided any more hencefoorth into two kingdomes,

John 10.16.

23 Neither shall they bee polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they bee my people, and I will be their God.

24 And Dauid my * seruant shall be king ouer them, and they shall all haue one shepheard: they shall also walke in my iudgements, and obserue my statutes, and doe them.

Esa. 40.11. *iere.* 23.5. *chap.* 34.23. *dan.* 9.24.

25 And they shal dwell in the f land, that I haue giuen vnto Iaakob my seruant, where your fathers haue dwelt, and they shal dwell therein, euen they and their sonnes, and their sonnes sonnes for euer, and my seruant Dauid shalbe their prince for euer.

f Meaning, that ye elect by Christ shall dwell in the heauenly Ierusalem, which is meant by the land of Canaan. *Psal.* 109.4. *and* 116.2.

26 Moreouer, I will make * a couenant of peace with them: it shalbe an euerlasting couenant with them, and I will place them, and multiply them, and will set my sanctuarie among them for euermore.

27 My tabernacle also shall bee with them: yea, I will bee their God, and they shall be my people.

28 Thus the heathen shall know, that I the Lord do sanctifie Israel, when my Sanctuarie shall be among them for euermore.

CHAP. XXXVIII.

2 He propheseth that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against a Gog, and against the land of Magog the chiefe prince of Meshech and Tubal, and prophesie against him,

a Which was a people that came of Magog, the sonne of Iaphet, Gen. 10.2. Magog also here signifieth a certaine countrey, so that by these two countreyes, which had the gouernment of Grecia and Italy, he meaneth the principall enemies of the Church, Reuel. 20.8.

3 And say, Thus saith the Lord God, Behold, I come against thee, O Gog the chiefe prince of Meshech and Tubal.

4 And I wil destroy thee, and put hookes in thy tawes, and I will bring thee foorth and all thine hoste, both horses and horsemen, all clothed with all sorts of armour, euen a great multitude with bucklers & shields, all b handling swords.

b He sheweth that the enemies should bend themselues against the Church, but it should be to their owne destruction.

5 They of c Paras, of Cush, and Phut with them, euen all they that beare shield and helmet.

c The Persians, Ethiopians, and men of Africa.

6 d Gomer and all his bandes, and the house of Togarmah of the North quarters, and all his bands, and much people with thee.

d Gomer was Iaphets sonne, and Togarmah the sonne of Gomer, and are thought to be they that inhabite Asia minor.

7 Prepare thy selfe, and e make thee ready, both thou, and all thy multitude, that are assembled vnto thee, and be thou their safegard.

e Signifying, that all the people of the world should assemble themselues against § Church, and Christ their head.

8 After many dayes thou shalt bee visited: for in the latter yeeres thou shalt come into the land, that hath bene destroyed with the sword, and is gathered out of many people, vpon the mountaines of Israel, which haue long lien waste: yet ‖ they haue beene brought out of the people, & they shall dwell all safe.

‖ *Or, it: meaning the land of Israel.*

9 Thou shalt ascend and come vp like a tempest, and shalt be like a cloud to couer the land, both thou and all thy bands, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall many things come into thy minde, and thou shalt thinke f euill thoughts.

f That is, to molest and destroy the Church.

11 And thou shalt say, I wil goe vp to the land that hath no walled towers: g I will goe to them that are at rest, and dwell in safetie, which dwell all without walles, and haue neither barres nor gates,

g Meaning, Israel, which had now beene destroyed, and was not yet built againe: declaring hereby the simplicitie of the godly, who seeke not so much to fortifie themselues by outward force, as to depend on the prouidence and goodnesse of God.

12 Thinking to spoile the pray, & to take a bootie, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the merchants of Tarshish with all the lyons thereof shall say vnto thee, h Art thou come to

h One enemie shall enuie another, because euery one shall thinke to haue the spoile of the Church.

spoile

spoyle the pray? hast thou gathered the multitude to take a bootie? to carie away siluer and golde, to take away cattell and goods, and to spoile a great great pray?

14 Therefore sonne of man, prophesie, and say vnto Gog, Thus saith the Lord God, In that day when my people of Israel [i] dwelleth safe, shalt thou not know it,

15 And come from thy place out of the North parts, thou and much people with thee? all shall ride vpon horses, euen a great multitude and a mighty armie.

16 And thou shalt come vp against my people of Israel, as a cloud to couer the land: thou shalt be in the [k] latter dayes, and I will bring thee vpon my lande, that the heathen may know me, when I [l] shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou he, of whom I haue spoken in old time, [m] by the hand of my seruaunts the Prophets of Israel, which prophesied in those dayes and yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation and in the fire of my wrath haue I spoken it: surely at that time there shalbe a great shaking in the land of Israel.

20 So that the fishes of the sea, and the foules of the heauen, and the beastes of the field, and all that moue and creepe vpon the earth, and all the men that are vpon the earth shall tremble at my presence, and the mountaines shall bee ouerthrowen, and the [n] staires shall fall, and euery wall shall fall to the ground.

21 For I wil call for a sword against him [o] throughout all my mountaines, saith the Lord God: euery mans sword shalbe against his brother.

22 And will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people, that are with him, a sore raine, and haile stones, fire, and brimstone.

23 Thus will I be [*] magnified, and sanctified, and knowen in the eyes of many nations, and they shall know that I am the Lord.

i Shalt not thou spie thine occasions to come against my Church when they suspect nothing?

k Meaning, in the last age, and from the comming of Christ vnto the end of the world.

l Signifying, that God will be sanctified by maintaining his Church and destroying his enemies, as Cha. 36. 23. and 37 28.

m Hereby he declareth that none affliction can come to the Church, whereof they haue not bene aduertised aforetime, to teach them to endure all things with more patience, when they know that God hath so ordeined.

n All meanes whereby man should think to saue himselfe, shall faile, the affliction in those dayes shalbe so terrible.

o Against the people of Gog and Magog. *Chap* 36. 23. *and* 27. 28.

CHAP. XXXIX.

1 *He sheweth the destruction of Gog and Magog* 11 *The graues of Gog and his hoste.* 17 *They shalbe deuoured of birds and beastes.* 23 *Wherefore the house of Israel is captiue.* 24 *Their bringing againe from captiuitie is promised.*

THerefore thou sonne of man, prophesie against Gog, and say, Thus saith the Lord God, behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I wil destroy thee [a] and leaue but the sixt part of thee, and will cause thee to come vp from the North parts, and will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

a Or, destroy thee with sixe plagues, as Cha. 38. 22.

4 Thou [b] shalt fall vpon the mountaines of Israel, and all thy bands, and the people that is with thee: for I will giue thee vnto the birds, and to euery feathered foule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the [c] Iles, and they shall know that I am the Lord.

7 So will I make mine holy Name knowen in the middes of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the Holy one of Israel.

8 Beholde, [d] it is come, and it is done, saith the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel, shall [e] goe forth, and shall burne and set fire vpon the weapons, [f] on the shields, and bucklers, vpon the bowes, and vpon the arrowes, [g] vpon the staues in their hands, and vpon the speares, and they shall burne them with fire seuen yeeres.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forrests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoile those that spoiled them, saith the Lord God.

11 And at the same time will I giue vnto Gog, [f] a place there for buriall in Israel, euen the valley whereby men goe toward the East part of the sea: and it shall cause them that passe by, to stoppe their [g] noses, and there shall they bury Gog with all his multitude: and they shall call it the valley of || Hamon-Gog.

12 [h] And seuen moneths long shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall burie them, and they shall haue a name when I shalbe glorified, saith the Lord God.

14 And they shal chuse out men to go continually thorow the [i] lande with them that trauaile to bury those that remaine vpon the ground, to cleanse it: they shall search to the end of seuen moneths.

15 And the trauellers that passe thorow the land, if any see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it in the valley of Hamon Gog.

16 And also the name of the citie shall be || Hamonah: thus shal they cleanse the land.

17 And thou sonne of man, thus saith the Lord God, Speake vnto euery feathered foule, and to all the beasts of the field, Assemble your selues, and come: [k] gather your selues on euery side to my sacrifice, for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eate flesh and drinke blood.

18 Yee shall eate the flesh of the valiant, and drinke the blood of the Princes of the earth, of the weathers, of the lambes, and of the goates, and of bullockes, euen of all fat beasts of Bashan.

19 And yee shall eate fatte till yee be full, and

b Meaning, that by the vertue of Gods word the enemie shall be destroied where-soeuer he afflicteth his Church.

c That is, among al nations where the enemies of my people dwel, seeme they neuer so farre separate.

d That is, this plague is fully determined in my counsel, and cannot be changed.

e After this destruction the Church shall haue great peace and tranquillity, and burne all their weapons, because they shal no more feare the enemy: and this is chiefly meant of the accomplishment of Christs kingdome, when by their head Christ all enemies shall be ouercome.

f Which declareth that the enemies shall haue an horrible fall.

g For the stinke of the carkeises.

|| *Or, the multitude of Gog.*

h Meaning, a long time.

i Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue euen of their enemies.

|| *Or, multitude.*

k Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.

and drinke blood, till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall bee filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement that I haue executed, and mine hand, which I haue layd vpon them.

22 So the house of Israel shal know, that I am the Lord their God from that day and forth.

23 And the heathen shall know, that the house of Israel went into captiuity for [1] their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the sword.

1 The heathen shall know that they ouercame not my people by their strength, neither yet by the weakenesse of mine arme, but that this was for my peoples sinnes.

24 According to their vncleannes, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saith the Lord God, Now will I bring againe the captiuitie of Iaakob, & haue compassion vpon the whole house of Israel, and will be ielous for mine holy Name,

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against mee, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am * sanctified in them in the sight of many nations,

Chap. 36. 23.

28 Then shall they know, that I am the Lord their God, which caused them to bee ledde into captiuitie among the heathen: but I haue gathered them vnto their owne lande, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the Citie, and the Temple.

IN the fiue and twentieth yeere of our being in captiuitie, in the [a] beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lord was vpon mee, and brought mee thither.

a The Iewes counted the beginning of the yeere after two sorts: for their feasts they began to count in March, and for their other affaires in September: so that this is to be vnderstood of September.

2 Into the land of Israel brought he me by ‖ a diuine vision, and set me vpon a very high mountaine, whereupon was as the building of a citie toward the South.

‖ *Or, visions of God.*

3 And he brought mee thither, & behold, there was a [b] man, whose similitude was to looke to, like brasse, with a linnen threed in his hand, and a reede to measure with: and he stood at the gate.

b Which was an Angel in forme of a man, that came to measure out this building.

4 And the man said vnto me, Sonne of man, behold with thine eyes, and heare with thine eares, and set thine heart vpon all that I shall shew thee: for to the intent that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And behold, I saw a wall on the outside of the house round about: and in the mans hand was a reede to measure with, of sixe cubites long by the cubite, and an hand breadth: so hee measured the breadth of the building with one reed, and the height with one reed.

6 Then came hee vnto the gate, which looketh towards the East, and went vp the staires thereof, and measured the ‖ poste of the gate, which was one reede broad, and ‖ the other poste of the gate, which was one reede broad.

‖ *Or, threshold.*
‖ *Or, vpper post.*

7 And euery chamber was one reed long, and one reed broad, and betweene the chambers were fiue cubites: and the poste of the gate by the porch of the gate within was one reede.

8 He measured also the porch of the gate within with one reede.

9 Then measured hee the porch of the gate of eight cubits, and the ‖ postes thereof, of two cubites, and the porch of the gate was inward.

‖ *Or, pentises.*

10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the postes had one measure on this side, and one on that side.

11 And hee measured the breadth of the entrie of the gate ten cubites, and the height of the gate thirteene cubites.

12 The space also before the chambers, was one cubite on this side, and the space was one cubite on that side, and the chambers were sixe cubites on this side, and sixe cubites on that side.

13 Hee measured then the gate from the roofe of a chamber to the top of the gate: the breadth was fiue and twentie cubites, doore against doore.

14 Hee made also postes of threescore cubites, and the postes of the court, and of the gate had one measure round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within were fiftie cubites.

16 And there were narrow windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: and the windowes went round about within: and vpon the posts were palme trees.

17 ¶ Then brought he mee into the outward court, and loe, there were chambers, and a pauement made for the court round about, and thirtie chambers were vpon the pauement.

18 And the pauement was by the side of the gates ouer against the length of the gates, and the pauement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the gate within, an hundreth cubits Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof.

21 And the chambers thereof were, three on this side, and three on that side, and the postes thereof and the arches there-

of

of were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth fiue and twentie cubits.

22 And their windowes and their arches with their palme trees, were after the measure of ỳ gate that loketh toward the East, and the going vp vnto it had seuen steps, and the arches thereof were before them.

23 And the gate of the inner court stood ouer against the gate toward the North, and toward the East, and he measured from gate to gate an hundred cubits.

24 After that he brought me toward the South, and loe there was a gate toward the South, and hee measured the postes thereof, and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about like those windowes: the height was fiftie cubits, and the bredth fiue and twentie cubits.

26 And there were seuen steps to goe vp to it, & the arches thereof were before them: and it had palme trees, one on this side, and another on that side vpon the poste thereof.

27 ¶ And there was a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundred cubites.

28 And hee brought mee into the inner court by the South gate, & hee measured the South gate according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was fiftie cubites long, and fiue and twenty cubits broad.

30 And the arches round about were fiue and twentie cubits long, and fiue cubites broad.

31 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steps.

32 ¶ Againe hee brought mee into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about, it was fifty cubits long, and fiue and twenty cubites broad.

34 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After hee brought me to the North gate, and measured it, according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fifty cubits, and the breadth fiue and twenty cubites.

37 And the posts thereof were toward the vtter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And euery chamber, and the entrie thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespasse offering.

40 And at the side beyond the steps, at the entry of the North gate stood two tables, and on the other side, which was at the porch of the gate, were two tables.

41 Foure tables were on this side, and foure tables on that side by the side of the gate, euen eight tables whereupon they slew their sacrifice.

42 And the foure tables were of hewen stone for the burnt offring, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite hie, whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate, were the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North.

45 And he sayd vnto me, This chamber whose prospect is toward the South, is for the Priests that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Leui, which may come neere to the Lord to minister vnto him.

47 So he measured the court an hundred cubites long, and an hundred cubites broad, euen foure square: likewise the altar that was before the house.

48 And he brought me to the porch of the house, and measured the postes of the porch, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubites, and the breadth eleuen cubites, and he brought me by the steps wherby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

CHAP. XLI.

1 *The disposition and order of the buiding of the Temple and the other things thereto belonging.*

AFterward he brought mee to the Temple, and measured the posts, sixe cubites broad on the one side, and sixe cubites broad on the other side, which was the bredth of the Tabernacle.

2 And the bredth of the entry was ten cubites, and the sides of the entry were fiue cubites on the one side, and fiue cubites on the other side, and hee measured the length thereof fourty cubits, and the bredth twenty cubits.

3 Then went hee in, and measured the postes

postes of the entrie two cubites, and the entrie fiue cubites, and the breadth of the entry seuen cubites.

4 So hee measured the length thereof twentie cubites, and the breadth twentie cubites before the Temple. And he said vnto me, This is the most holy place.

5 After, hee measured the wall of the house, fiue cubits, and the breadth of euery chamber foure cubits round about the house on euery side.

6 And the chambers were chamber vpon chamber, three and thirtie foot high, and they entred into the wall made for the chambers which was round about the house, that the posts might be fastened therein, and not be fastened in the wall of the house.

7 And it was large, and went round mounting vpward to the chambers, for the staire of the house was mounting vpward round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to ỳ highest by the mids.

8 I saw also the house hie round about: the foundations of the chambers were a full reede of fiue great cubits.

9 The thicknesse of the wall which was for the chamber without was fiue cubits, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the widenesse of twentie cubits round about the house on euery side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was fiue cubits round about.

12 Now the building that was before the separate place towards the West corner, was seuentie cubites broad, and the wall of the building was fiue cubites thicke, round about, and the length ninetie cubits.

13 So he measured the house an hundred cubites long, and the separate place, and the building with the wals thereof were an hundreth cubites long.

14 Also the breadth of the forefront of the house, and of the separate place toward the East was an hundreth cubites.

15 And hee measured the length of the building ouer against the separate place, which was behinde it, and the chambers on the one side, and on the other side an hundred cubites with the temple within, and the arches of the court.

16 The postes & the narrow windowes, and the chambers round about, on three sides ouer against the postes, sieled with cedar wood round about, and from the ground vp to the windowes, and the windowes were sieled.

17 And from aboue the doore vnto the inner house and without, and by all the wall round about within and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betweene a Cherub and a Cherub: and euery Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and the face of a lion toward the palme tree on the other side: thus was it made thorow all the house round about.

20 From the ground vnto aboue the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The posts of the Temple were squared, and thus to loke vnto was the similitude and forme of the Sanctuary.

22 The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof, and the length thereof, and the sides thereof were of wood. And he said vnto me, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had two wickets, euen two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims, and palme trees, like as was made vpon the walles, and there were thicke plankes vpon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one side, and on the other side by the sides of the porch, and vpon the sides of the house, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

THen brought he me into the vtter court by the way toward the North, and hee brought me into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundreth cubites was the North doore, and it was fiftie cubits broad.

3 Ouer against the twentie cubits which were for the inner court, and ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chambers was a gallerie of ten cubites wide, and within was a way of one cubite, and their doores toward the North.

5 Now the chambers aboue were narrower: for those chambers seemed to eate vp these, to wit, the lower, and those that were in the mids of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, euen from the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the forefront of the chambers, was fiftie cubits long.

8 For the length of the chambers that were in the vtter court, was fiftie cubites, and loe, before the Temple were an hundred cubits.

9 And

9 And vnder these chambers was the entrie on the East side, as one goeth into them from the outward court.

10 The chambers were in the thickenesse of the wall of the court toward the East ouer against the separate place, and ouer against the building.

11 And the way before them was after the maner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their dores.

12 And according to the doores of the chambers that were toward the South, was a doore in the corner of the way, euen the way directly before the wall toward the East, as one entreth.

13 Then said he vnto me, The North chambers, and the South chambers which are before the separate place, they bee holy chambers, wherein the Priests that approch vnto the Lorde shall eate the most holy things: there shall they lay the most holy things, and the meate offering, and the sinne offering, and the trespasse offering: for the place is holy.

14 When the Priests enter therein, they shall not goe out of the holy place into the vtter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approch to those things which are for the people.

15 Now when he had made an end of measuring the inner house, he brought me foorth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rod, fiue hundred reedes, euen with the measuring reede round about.

17 He measured also the North side, fiue hundreth reedes, euen with the measuring reede round about.

18 And he measured the South‖ side, fiue hundreth reedes with the measuring reede.

‖Or, winde.

19 He turned about also to the West side, and measured fiue hundreth reedes with the measuring reede.

20 He measured it by the foure sides: it had a wall round about, fiue hundreth reedes long, and fiue hundreth broad to make a separation betweene the Sanctuarie and the prophane place.

CHAP. XLIII.

2 He seeth the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatry of the children of Israel, for the which they were consumed and brought to nought. 9 He is commanded to call them againe to repentance.

AFterwards he brought me to the gate, euen the gate that turneth toward the East.

2 And behold, the glory of the God of Israel came from out of the East, whose voice was like a noyse of great waters, and the earth was made light with his glory.

Chap.9.3.

3 And the vision which I saw was * like the vision, euen as the vision that I saw a when I came to destroy the citie: and the visions were like the vision that I saw by the riuer Chebar: and I fell vpon my face.

a When I prophesied the destruction of the citie by the Caldeans.

4 And the b glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

b Which was departed afore, Chap.11.23. and 10.22.

5 So the Spirit tooke me vp, ‡ brought me into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking vnto me, out of the house: and there stood a man by me,

7 Which sayd vnto mee, Sonne of man, this place is my throne, and the place of the soles of my feete, whereas I will dwell among the children of Israel for euer, and the house of Israel shall no more c defile mine holy Name, neither they, nor their kings by their fornication, nor by the carkeises of d their kings in their high places.

c By their idolatries.

d He alludeth to Amon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

8 Albeit they set their thresholds by my thresholds, and their postes by my postes (for there was but a wall betweene me and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeises of their kings farre from me, and I wil dwell among them for euer.

10 ¶ Thou sonne of man, shew this house to the house of Israel, that they may be ashamed of their wickednesse, and let them measure the patterne.

11 And if they be ashamed of all that they haue done, shew them the forme of the house, and the paterne thereof, and the going out thereof, and the comming in thereof, and the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and doe them.

‡ Ebr. law.

12 This is the ‡ description of the house. It shall bee vpon the toppe of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar, after the cubites: the cubite is a cubite and an hand bredth, euen the bottome shalbe a cubite, and the bredth a cubite, ‡ the border thereof by the edge thereof, round about shal be a span: and this shall be the height of the altar.

14 And from the bottome which toucheth the ground to the lower piece shalbe two cubites, and the bredth one cubite, and from the little piece to the great piece shalbe foure cubites, and the bredth one cubite.

15 So the altar shalbe foure cubites, and from the altar vpward shalbe foure hornes.

16 And the altar shalbe twelue cubits long and twelue broad, and foure square in the foure corners thereof.

17 And the frame shalbe fourteene cubits long, and fourteen broad in the foure square corners thereof, and the border about it shall be halfe a cubit, and the bottome thereof shalbe a cubite about, and the steps thereof shalbe turned toward the East.

18 ¶ And

18 ¶ And he said vnto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shal make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priests, and to the Leuites, that be of the seed of Zadok, which approch vnto me, to minister vnto me saith the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, & burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goate without blemish for a sin offring, and they shall cleanse the Altar, as they did cleanse it with the bullocke.

23 When thou hast made an ende of clensing it, thou shalt offer a yong bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee gate for a sinne offring: they shall also prepare a yong bullocke and a ramme out of the flocke without bemish.

26 Thus shal they seuen dayes purifie the altar, and clense it, and ‡ consecrate it.

‡ Ebr. fill his hand.

27 And when these dayes are expired, vpon the eight day and so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, saith the Lord God.

CHAP XLIIII.

He reproueth the people for their offence. 7 The vncircumcised in heart and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

THen he brought me towarde the gate of the outward Sanctuarie, which turneth toward the East, and it was shut.

a Meaning, from the common people, but not from the Priests nor the prince, reade Chap. 46. 8, 9.

2 Then sayd the Lord vnto mee, This gate shall bee [a] shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

3 It appertaineth to the prince: the prince himselfe shall sit in it to eate bread before the Lord: he shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 ¶ Then brought hee mee toward the North gate before the house: & when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

‖ Ebr. set thine heart.

5 And the Lord said vnto me, Sonne of man, ‡ marke well, and behold with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the house of the Lord, and all the lawes thereof, and marke well the entring in of the house with euery going foorth of the Sanctuary.

6 And thou shalt say to the rebellious, euen to the house of Israel, Thus saith the Lord God, O house of Israel, ye haue enough of all your abominations,

7 Seeing that yee haue brought into my Sanctuary [b] strangers, vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuary, to pollute mine House, when yee offer my bread, euen fat and blood: and they haue broken my couenant, because of al your abominations.

b For they had brought idolaters, which were of other countries, to teach them their idolatry, Chap. 23. 40.

8 For yee haue not kept the [c] ordinances of mine holy things: but you your selues haue set other to take the charge of my Sanctuary.

c Yee haue not offered vnto me according to my Law.

9 Thus saith the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary, of any stranger that is among the children of Israel,

10 Neither yet the [d] Leuites that are gone backe from mee, when Israel went astray, which went astray frō mee after their idols, but they shall beare their iniquitie.

d The Leuites which had committed idolatry, were put from their dignitie, and could not be receiued into the Priests office, although they had bin of the house of Aaron, but must serue the inferiour offices, as to watch and to keepe the doores, reade 2. King. 23. 9.

11 And they shall serue in my Sanctuarie, and keepe the gates of the House, and minister in the House: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to serue them.

12 Because they serued before their idols, and caused the house of Israel to fall into iniquitie: therefore haue I lift vp mine hand against them, saith the Lord God, and they shall beare their iniquitie,

13 And they shall not come neere vnto me to doe the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the house, for all the seruice thereof, and for all that shalbe done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that [e] kept the charge of my Sanctuarie, when the children of Israel went astray from mee, they shall come neere to me to serue me, and they shall stand before mee to offer mee the fat and the blood, saith the Lord God.

e Which obserued the Law of God, and fell not to idolatry.

16 They shall enter into my Sanctuary, and shall come neere to my table to serue me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, and no woll shall come vpon them, while they serue in the gates of the inner court, and within.

18 They shall haue linen bonets vpon their heads, and shall haue linnen breeches vpon their loynes: they shall not gird themselues in the sweating places.

19 But when they goe forth into the vtter court, euen to the vtter court to the people, they shall put off their garments, wherein they ministred, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people

ple with their garments.

f As did the infidels and heathen. *Leuit.*16.9.

20 They shal not also f shaue their heads, nor suffer their lockes to growe long, but rounde their heads.

21 * Neither shall any Priest drinke wine when they enter into the inner court.

*Leuit.*21.13.

22 Neither shal they take for their *wiues a widow, or her that is diuorced, but they shall take maidens of the seede of the house of Israel, or a widow that hath beene the widow of a Priest.

23 And they shall teach my people the difference betweene the holy and prophane, and cause them to discerne betweene the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

*Leuit.*21.1,2,11

25 * And they shall come at no dead person to defile themselues, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: in these may they g be defiled.

g They may be at their buriall, which was a defiling.

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuary vnto the inner court to minister in the Sanctuary, hee shall offer his sinne offering, saith the Lord God.

*Deut.*18.1. *numb.*18.20.

28 * And the Priesthood shall bee their inheritance, yea, I am their inheritance: therefore shall ye giue them no possession in Israel, for I am their possession.

29 They shall eate the meate offring, and the sinne offering, and the trespasse offering, and euery dedicate thing in Israel, shall bee theirs.

*Exod.*13.2. *and* 22.29. *and* 34.19. *numb.*3.13.

30 * And all the first of all the first borne, and euery oblation, euen all of euery sort of your oblations shall be the Priests. Yee shall also giue vnto the Priest the first of your dough, that he may cause the blessing to rest in thine house.

*Exod.*22.31. *deut.*22.8.

31 The Priests shall not eat of any thing that is * dead, or torne, whether it be foule or beast.

CHAP. XLV.

1 Out of the land of promise are there separate fours portions, of which the first is giuen to the Priest and to the Temple, the second to the Leuites, the third to the citie, the fourth to the Prince. 9 An exhortation vnto the heads of Israel. 10 Of iust weights and measures. 13 Of the first fruits, &c.

MOreouer, when yee shall diuide the land for inheritance, ye shall offer an oblation vnto the Lord, an a holy portion of the land, fiue and twenty thousand reedes long, and ten thousand broad: this shall be holy in all the borders thereof round about.

a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priests, for the citie and for the Prince.

2 Of this there shall be for the Sanctuary fiue hundreth in length, with fiue hundreth in breadth, all square round about, and fifty cubites round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of fiue and twentie thousand, and the breadth of tenne thousand: and in it shall be the Sanctuary, and the most holy place.

4 The holy portion of the land shalbe the Priests, which minister in the Sanctuary, which come neere to serue the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And in the fiue and twentie thousand of length, and the ten thousand of breadth, shall the Leuites that minister in the house, haue their possession for twenty chambers.

6 Also yee shall appoint the possession of the citie fiue thousand broad, and fiue and twentie thousand long ouer against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, euen before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the West border vnto the East border.

8 In this land shall bee his possession in Israel: and my princes shall no more oppresse my people, and the rest of the land shall they giue to the house of Israel according to their tribes.

9 Thus saith the Lord God, Let it b suffice you, O princes of Israel: leaue off cruelties and oppression, and execute iudgement and iustice: take away your exactions from my people, saith the Lord God.

b The Prophet sheweth that the heads must be first reformed, afore any good order can bee established among the people.

10 Ye shall haue iust balances, and a true c Ephah, and a true Bath.

c Ephah and Bath were both of one quantity, saue that Ephah conteined in dry things that which Bath did in liquor, Leuit. 5. 11. 1. king. 5. 11. *Exod.*30.13. *leuit.*27.25. *numb* 3.47.

11 The Ephah and the Bath shall be equall: a Bath shall conteine the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof shalbe after the Homer.

12 * And the shekel shalbe twenty gerahs, and twenty shekels, and d fiue and twenty shekels, and fifteene shekels shalbe your Maneh.

d That is, three score shekels make a weight called Mina: for he ioyneth these three parts to a Mina.

13 ¶ This is the oblation that ye shal offer, the first part of an Ephah of an Homer of wheate, and ye shall giue the first part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, euen of the Bath of oyle, yee shall offer the tenth part of a Bath out of the Coz, (ten Baths are an Homer, for ten Baths fill an Homer.)

15 And one lambe of two hundred sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering, & for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall giue this oblation for the prince in Israel.

17 And it shalbe the princes part to giue burnt offerings, and meate offerings, and drinke offerings in the solemne feasts, and in the new moones, and in the Sabbaths, and in all the high feasts of the house of Israel: he shall prepare the sinne offring, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

e Which was Nisan, conteining part of March and part of April.

18 ¶ Thus saith the Lord God, In the first moneth, in the first day of e the moneth, thou shalt

shalt take a yong bullocke without blemish, and cleanse the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, & put it vpon the postes of the house, and vpon the foure ‖ corners of the frame of the altar, and vpon the postes of the gate of the inner court.

‖ Or, court.

20 And so shalt thou doe the seuenth day of the moneth, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

Exod. 12. 18. Lemit. 23. 5.

21 * In the first moneth in the fourteenth day of the moneth, ye shall haue the Passeouer a feast of seuen dayes, and ye shall eat vnleauened bread.

22 And vpon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast, hee shall make a burnt offering to the Lord, euen of seuen bullockes, and seuen rammes without blemish, dayly for seuen dayes, and an hee goate dayly for a sinne offering.

24 And hee shall prepare a meat offering of an Ephah for a bullocke, an Ephah for a ramme, and an [f] Hin of oyle for an Ephah.

f Reade Exod. 29. 40.

25 In the seuenth moneth, in the fifteenth day of the moneth, shall he doe the like in the feast for seuen dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 *The sacrifices of the Sabbath and of the newe Moones.* 8 *Thorow which doores they must goe in, or come out of the Temple, &c.*

THus sayth the Lord God, The gate of the inner court, that turneth toward the East, shall bee shut the sixe working dayes: but on the Sabbath it shall be opened, and in the day of the new moone it shall bee opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the Priests shall make his burnt offering, and his peace offerings, and hee shall worship at the threshold of the gate, after hee shall goe forth, but the gate shall not bee shut till the euening.

3 Likewise the people of the land shall worship at the entry of this gate before the Lord on the Sabbaths, and in the newe Moones.

4 And the burnt offering that the prince shall offer vnto the Lord on the Sabbath day shalbe sixe lambes without blemish, and a ramme without blemish.

5 And the meat offring shal be an Ephah for a ramme: and the meate offering for the lambes [a] a gift of his hand, and an Hin of oyle to an Ephah.

a That is, as much as he will.

6 And in the day of the new moone it shal be a yong bullocke without blemish, and sixe lambes and a ramme: they shall be without blemish.

7 And hee shall prepare a meate offering, euen an Ephah for a bullocke, and an Ephah for a ramme, and for the lambes [b] according as his hand shall bring, and an Hin of oyle to an Ephah.

b Meaning, as he shall thinke good.

8 And when the prince shal enter, he shall goe in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feasts, hee that entreth in by the way of the North gate to worship, shall goe out by the way of the South gate: and hee that entreth by the way of the South gate, shall goe forth by the way of the North gate: hee shall not returne by the way of the gate whereby hee came in: but they shall goe forth ouer against it.

10 And the prince shall bee in the mids of them: he shall goe in when they goe in, and when they goe forth, they shall goe forth together.

11 And in the feasts, and in the solemnities, the meat offering shalbe an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince shal make a free burnt offering or peace offerings freely vnto the Lord, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering, and his peace offerings as he did on the Sabbath day: after, he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt dayly make a burnt offering vnto the Lord of a lambe of one yeare without blemish: thou shalt do it euery morning.

14 And thou shalt prepare a meat offring for it euery morning, the sixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine floure: this meate offering shalbe continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lamb, and the meate offering, and the oyle euery morning, for a continuall burnt offering.

16 ¶ Thus sayth the Lord God, If the Prince giue a gift of his inheritance vnto any of his sonnes, it shalbe his sonnes, and it shalbe their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shalbe his to the [c] yeare of liberty: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for them.

c Which was at the Iubile, Leuit. 25. 9.

18 Moreouer, the prince shall not [d] take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his owne possession, that my people bee not scattered euery man from his possession.

d But be content with that portion that God hath assigned him, as Chap. 45. 8.

19 ¶ After, hee brought me through the entry, which was at the side of the gate, into the holy chambers of the Priestes, which stood toward the North: and behold, there was a place at the West side of them.

20 Then sayd hee vnto me, This is the place where the Priests shall seethe the trespasse offering, and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vtter court, [e] to sanctifie the people.

e That the people should not haue to do with those things which appertaine to the Lord, and thinke it lawfull for them to eate them.

21 Then he brought me forth into the vtter court, and cauled me to goe by the foure

corners

corners of the court: and beholde, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courts ioyned of fortie cubits long, and thirty broad: these foure corners were of one measure.

23 And there went a wal about them, euen about those foure, and kitchins were made vnder the walles round about.

24 Then said he vnto mee, This is the kitchin where the ministers of the house shal seethe the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters, that came out of the Temple. 13 The coasts of the land of promise, and the division thereof by tribes.

AFterward he brought me vnto the dore of the house: and behold, [a] waters issued out from vnder the threshold of the house Eastward: for the forefront of the house stood toward the East, and the waters ran down from vnder the right side of the house, at the South side of the Altar.

2 Then brought hee me out toward the North gate, and ledde me about by the way without vnto the vtter gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand went forth Eastward, he measured a thousand cubits, and he brought me through the waters: the waters were to the knees: againe hee measured a thousand, and brought me through: the waters were to the loines.

4 Againe hee measured a thousand, and brought me through the waters: the waters were to the knees: againe hee measured a thousand, and brought me through: the waters were to the loines.

5 Afterward he measured a thousand, & it was a [b] riuer that I could not passe ouer: for the waters were risen, and the waters did flow, as a riuer that could not be passed ouer.

6 And he said vnto me, Son of man, hast thou seene this? Then he brought me, & caused me to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer were very many [c] trees on the one side, and on the other.

8 Then said he vnto me, These waters issue out toward the East countrey, and run downe into the plaine, and shall goe into one [d] sea: they shall runne into another sea, and the [e] waters shalbe wholesome.

9 And euery thing that liueth, which moueth, where soeuer the riuers shall come, shall liue, and there shall bee a very great multitude of fish, because these waters shall come thither: for they shall bee wholesome, and euery thing shall liue whither the riuer commeth.

10 And then the [f] fishers shall stand vpon it, & from En-gedi euen vnto [g] En-eglaim, they shall spread out their nets: for their fish shalbe according to their kinds, as the fish of [h] the maine sea, exceeding many.

11 But [i] the myrie places thereof, and the marises thereof shall not be wholesome: they shalbe made saltpits.

12 And by this riuer vpon the brinke thereof, on this side, and on that side shall grow all ‖ fruitfull trees, whose leafe shall not fade, neither shall the fruit thereof faile: it shall bring forth new fruit according to his moneths, because their waters runne out of the Sanctuary: and the fruit thereof shall be meate, and the leafe thereof shall bee for ‖ medicine.

‖ *Or, tree for meate.*

‖ *Or, for bruises and sores.*

13 ¶ Thus saith the Lord God, This shal be the border, whereby yee shall inherit the land according to the twelue tribes * of Israel: Ioseph shall haue two portions.

* *Gen.* 48. 22.

14 And yee shall inherit it, one as well as another: * concerning the which I lift vp mine hand to giue it vnto your Fathers, and this land shall fall vnto you for inheritance.

* *Gen.* 12. 7. & 13. 15. & 15. 18. *and* 26. 4. *deut.* 34. 4.

15 And this shalbe the border [k] of the land toward the North side, from the maine Sea toward Hethlon as men goe to Zedadah:

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the Sea shall be Hazar, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shall bee the North part.

18 But the East side shal ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iorden, and from the border vnto the East sea: and so shall be the East part.

19 And the South side shall bee toward Teman from Tamar to the waters of ‖ Meriboth in Kadesh, and the riuer to the maine sea: so shalbe the South part toward Teman.

‖ *Or, strife.*

20 The West part also shall be the great sea from the border, till a man come ouer against Hamath: this shall be the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you as borne in the countrey among the children of Israel, [l] they shall part inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall yee giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

1 The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Leuites, of the citie, and of the Prince are rehearsed.

NOw these are the names of the [a] tribes: From the North side, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northward the coast of Hamath, euen from the East side to the West shall bee a portion for Dan.

2 And by the border of Dan frō the East side to the West side, a portion for Asher.

3 And by the border of Asher from the East part euen vnto the West part, a portion for Naphtali.

4 And

a Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdome of Christ.

b Signifying, that the graces of God should neuer decrease, but euer abound in his Church.

c Meaning, the multitude of them that should be refreshed by the spirituall waters.

d Shewing that the abundance of these graces should be so great, that all the world should be full therof which is here meant by the Persian sea, or Genezareth, and the sea called Mediterraneum, Zech. 14. 8.

e The waters which of nature are salt and vnholesome, shalbe made sweet and comfortable.

f Signifying, that when God bestoweth his mercies in such abundance, the ministers shal by their preaching winne many.

g Which were cities at the corners of the salt or dead sea.

h They shall be here of all sortes, and in as great abundance as in the great Ocean where they are bred.

i That is, the wicked and reprobate.

k By the land of promise he signifieth the spirituall land, whereof this was a figure.

l Meaning, that in this spirituall Kingdome there should be no difference betweene Iew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

a The tribes, after that they entred into the land vnder Ioshua, diuided the land some what otherwise then is here set forth by this vision.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah, from the East part vnto the West part [b] shall bee the offering which they shall offer of fiue and twentie thousand reedes broad, and of length as one of the other parts, from the East side vnto the West side, and the Sanctuary shall be in the mids of it.

[b] That is, the portion of the ground, which they shall separate & appoint to the Lord, which shall be diuided into three parts: for the Priests, for the Prince, and for the citie.

9 The oblation that ye shal offer vnto the Lord shall bee of fiue and twentie thousand long, and of ten thousand the breedth.

10 And for them, euen for the Priestes, shalbe this holy oblation, toward the North fiue and twentie thousand long, and toward the West tenne thousand broad, and toward the East tenne thousand broad, and toward the South fiue and twentie thousand long, and the Sanctuarie of the Lord shall bee in the mids thereof.

11 It shalbe for the Priestes, that are sanctified of the sonnes of * Zadok, which haue kept my charge, which wet not astray, when the children of Israel went astray, as the Leuites went astray.

Chap. 44 15.

12 Therfore this oblation of the land that is offered, shalbe theirs, as a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests, the Leuites shall haue fiue and twentie thousand long, and ten thousand broad: all the length shall be fiue and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer against the fiue and twenty thousand, shall be a prophane place for the citie, for housing, and for suburbs, and the citie shalbe in the mids thereof.

16 And these shall be the measures thereof, the North part fiue hundreth and foure thousand, and the South part [c] fiue hundreth and foure thousand, and the East part fiue hundreth and foure thousand, and the West part fiue hundreth and foure thousand.

[c] Meaning, that it should be square.

17 And the suburbs of the city shal be toward the North two hundred and fifty, and toward the South two hundred and fiftie, and toward the East two hundred and fiftie, and toward the West two hundred and fiftie.

18 And the residue in length ouer against the oblation of the holy portion shal be tenne thousand Eastward, and tenne thousand Westward, and it shall bee ouer against the oblation of the holy portion, and the increase thereof shall be for food vnto them that serue in the citie.

19 And they that serue in the citie, shall bee of all the tribes of Israel that shall serue therein.

20 All the oblation shalbe fiue and twenty thousand with [d] fiue and twenty thousand: you shall offer this oblation foure square for the Sanctuarie, and for the possession of the citie.

[d] Euery way it shall be fiue and twentie thousand.

21 And the residue shall bee for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the city, ouer against the fiue and twentie thousand of the oblation toward the East border, and Westward ouer against the fiue and twentie thousand toward the West border, ouer against shal be for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuarie shall be in the mids thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the mids shall bee the Princes: betweene the border [e] of Iudah, and betweene the border of Beniamin shall bee the Princes.

[e] So that Iudah was on the North side of the princes and Leuites portions, & Beniamin on the South side.

23 And the rest of the tribes shall be thus: from the East part vnto the West part, Beniamin shalbe a portion.

24 And by the border of Beniamin, from the East side vnto the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part vnto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward [f] Temath, the border shall be euen from [g] Tamar vnto the waters of Meribath in Kadesh, and to the [h] riuer that runneth into the maine Sea.

[f] Which is here taken for Idumea.

[g] Which was Iericho, the citie of Palme tres.

[h] Meaning, Nilus, that runneth into the sea called Mediterraneum,

29 This is the land, which yee shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the bounds of the citie, on the North side fiue hundreth, and foure thousand measures.

31 And the gates of the citie shall be after the Names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Leui.

32 And at the East side fiue hundred and foure thousand, and three gates, one gate of Ioseph, one gate of Beniamin, and one gate of Dan.

33 And at the South side, fiue hundreth and foure thousand measures, & three ports, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side fiue hundreth and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteene thousand measures, and the name of the citie from that day, shalbe, ‡ The Lord is there.

‡ *Ebr. Iehouah Shammah.*

¶ Daniel.

Daniel.

THE ARGVMENT.

THe great prouidence of God, and his ſingular mercie toward his Church are moſt liuely here ſet foorth, who neuer leaueth his deſtitute, but now in their greateſt miſeries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom hee adorned with ſuch graces of his holy Spirit, that Daniel aboue all other had moſt ſpeciall reuelations of ſuch things as ſhould come to the Church, euen from the time that they were in captiuitie, to the laſt end of the world, and to the generall reſurrection, as of the foure monarchies and Empires of all the world, to wit, of the Babylonians, Perſians, Grecians and Romanes. Alſo of the certaine number of the times euen vnto Chriſt, when all ceremonies and ſacrifices ſhould ceaſe, becauſe he ſhould be the accompliſhment thereof: moreouer, he ſheweth Chriſts office and the cauſe of his death, which was by his ſacrifice to take away ſinnes, and to bring euerlaſting life. And as from the beginning God euer exerciſed his people vnder the croſſe, ſo hee teacheth here, that after that Chriſt is offered, hee will ſtill leaue this exerciſe to his Church vntill the dead riſe againe, and Chriſt gather his into his Kingdome in the heauens.

CHAP. I.

2 The captiuitie of Iehoiakim King of Iudah. 4 The King chuſeth certaine young men of the Iewes to learne his law. 5 They haue the Kings ordinarie appointed, 8 but they abſtaine from it.

a Reade 2. King. 24. 1. and Iere. 25. 1.

IN the [a] third yeere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar king of Babel vnto Ieruſalem, and beſieged it.

b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.

2 And the Lord gaue Iehoiakim king of Iudah into his hand, with part of the veſſels of the houſe of God, which he caried into the land of [b] Shinar, to the houſe of his god, and hee brought the veſſels into his gods treaſurie.

c Who was as maſter of the wardes.

d He calleth them Eunuches whom the King nouriſhed and brought vp to be rulers of other countreys afterward.

3 And the King ſpake vnto [c] Aſhpenaz the Maſter of his [d] Eunuches, that hee ſhould bring certaine of the children of Iſrael, of the [e] Kings ſeede, and of the Princes:

e His purpoſe was to keepe them as hoſtages, and that he might ſhew himſelfe victorious, and alſo by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, and ſo to bee able to ſerue him as gouernours in their land: moreouer by this means the Iewes might be better kept in ſubiection, fearing otherwiſe to procure hurt to theſe noble men.

4 Children in whom was no blemiſh, but well [f] fauoured, and inſtructed in all wiſedome, and well leene in knowledge, and able to vtter knowledge, and ſuch as were able to ſtand in the kings palace, and whom they might teach the [g] learning, and the tongue of the Caldeans.

f The king required three things, that they ſhould be of noble birth, that they ſhould bee wittie and learned, and that they ſhould bee of a ſtrong and comely nature, that they might doe him better ſeruice: this he did for his owne commoditie, therefore it is not to praiſe his liberalitie: yet in this hee is worthy of praiſe, that he eſteemed learning, and knewe that it was an neceſſarie meane to gouerne by.

5 And the King appointed them prouiſion euery day of a[h] portion of the kings meat, and of the wine which hee dranke, to nourriſhing them three yeeres, that at the end thereof, they might ſtand [k] before the king.

g That they might forget their owne religion and countrey faſhions, to ſerue him the better to his purpoſe: yet it is not to bee thought that Daniel did learne any knowledge that was not godly: in all points he refuſed the abuſe of things & ſuperſtition, inſomuch that hee would not eat the meate which the king appointed him, but was content to learne the knowledge of naturall things.

h That by their good entertainement, they might learne to forget the mediocritie of their owne people.

6 Now among theſe were certaine of the children of Iudah, Daniel, Hananiah, Miſhael, and Azariah.

7 Vnto whom the chiefe of the Eunuchs [l] gaue other names: for hee called Daniel, Belteſhazzar, and Hananiah, Shadrach, and Miſhael, Meſhach, and Azariah, Abednego.

i To the intent that in this time they might both learne the maners of the Caldeans, and alſo their tongue.

k As well to ſerue at the table as in other offices.

8 ¶ But Daniel had determined in his heart, that hee would not [m] defile himſelfe with the portion of the kings meat, nor with the wine which hee dranke: therefore he required the chiefe of the Eunuches that hee might not defile himſelfe.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of ſome point of Religion: therefore this was a great temptation and a ſigne of ſeruitude which they were not able to reſiſt.

9 (Now God had brought Daniel into fauour and tender loue with the chiefe of the Eunuches)

m Not that he thought any religion to bee in the meate or drinke (for afterward he did eate) but becauſe the king ſhould not entiſe him by this ſweet poyſon, to forget his religion and accuſtomed ſobrietie, and that in his meat and drinke he might daily remember of what people hee was: and Daniel bringeth this in to ſhew how God from the beginning aſſiſted him with his Spirit, and at length called him to be a Prophet,

10 And the chiefe of the Eunuches ſayd vnto Daniel, [o] I feare my lord the king, who hath appointed your meate and your drinke: therefore if he ſee your faces worſe liking, then the other children, which are of your ſort, then ſhall yee make mee loſe mine head vnto the king.

n He ſuppoſed they did this for their religion, which was contrary to the Babylonians: and therefore herein he repreſenteth them that are of no religion for neither hee would condemne theirs, nor maintaine his owne.

11 Then ſayd Daniel to Melzar, whom the chiefe of the Eunuches had ſet ouer Daniel, Hananiah, Miſhael and Azariah,

o Meaning, that within this ſpace he might haue the triall, and that no man ſhould be able to diſcerne it: and thus he ſpake, being moued by the Spirit of God.

12 Proue thy ſeruants, I beſeech thee, [p] ten dayes, and let them giue vs [q] pulſe to eat, and water to drinke.

p Not that it was a thing abominable to eate daintie meates and to drinke wine, as both before and after they did, but if they ſhould haue herein beene wonne to the King, and haue refuſed their owne religion, that meate and drinke had bene accurſed.

13 Then let our countenances be loked vpon before thee, and the countenances of the children that eate the portion of

the kings meat: and as thou ſeeſt, deale with thy ſeruants.

14 So he conſented to them in this matter, and proued them ten dayes.

15 And at the ende of ten dayes, their q countenances appeared fairer, and in ‡better liking then all the childrens, which did eate the portion of the kings meate.

16 Thus Melzar tooke away the portion of their meate, and the wine that they ſhould drinke, and gaue them pulſe.

17 As for theſe foure children, God gaue them knowledge, and vnderſtanding in all learning r and wiſedome: alſo hee gaue Daniel vnderſtanding of all ſ viſions and dreames.

18 Now when the time was t expired, that the King had appointed to bring them in, the chiefe of the eunuches brought them before Nebuchad-nezzar.

19 And the King communed with them, and amongſt them all was found none like Daniel, Hananiah, Miſhael, and Azariah: therfore ſtood they before the King.

20 And in all matters of wiſedome, and vnderſtanding that the King enquired of them, hee found them ten times better then all the enchanters & aſtrologians that were in all his realme.

21 And Daniel was vnto u the firſt yeere of King Cyrus.

q This bare feeding, and that alſo of Moſes, when he fled from the court of Egypt, declareth that wee muſt liue in ſuch ſobrietie as God doeth call vs vnto, ſeeing he will make it more profitable vnto vs, then all dainties: for his bleſſing onely ſufficeth.

‡*Ebr. fatter in fleſh.*

r Meaning, in the liberall ſciences, and naturall knowledge, and not in the magicall artes, which are forbidden, Deut. 18. 11.

ſ So that he only was a Prophet, and none of the other: for by dreames and viſions God appeared to his Prophets, Num. 12. 6.

t Of the three yeeres aboue mentioned, verſe 5.

u That is, he was eſteemed in Babylon as a Prophet, ſo long as that common wealth ſtood.

CHAP. II.

1 *The dreame of Nebuchad-nezzar.* 13 *The King commandeth all the wiſe men of Babylon to bee ſlaine, becauſe they could not interprete his dreame.* 16 *Daniel requireth time to ſolute the queſtion.* 24 *Daniel is brought vnto the King, and ſheweth him his dreame and the interpretation thereof.* 44 *Of the euerlaſting Kingdome of Chriſt.*

a AND in the ſecond yeere of the reigne of a Nebuchad-nezzar, Nebuchad-nezzar dreamed b dreames wherewith his ſpirit was c troubled, and his d ſleepe was vpon him.

2 Then the King commanded to call the inchanters, and the aſtrologians, e the ſorcerers, and the e Caldeans, for to ſhew the King his dreames: ſo they came and ſtood before the King.

3 And the King ſaid vnto them, I haue dreamed a dreame, and my ſpirit was troubled to know the dreame.

4 Then ſpake the Caldeans to the King in the f Aramites language, O King, liue for euer: ſhew thy ſeruants thy dreame, and we ſhall ſhew the interpretation.

5 And the King anſwered, and ſaid to the Caldeans, The thing is gone from mee. If ye will not make me vnderſtand the dreame with the interpretation thereof, ye ſ ſhall be drawne in pieces, and your houſes ſhall bee made a takes.

6 But if yee declare the dreame, and the interpretation thereof, ye ſhall receiue of me gifts and rewards, and great honour: therefore ſhew me the dreame, and the interpretation of it.

7 They anſwered againe, and ſaid, Let the King ſhew h his ſeruantes the dreame, and we will declare the interpretation thereof.

8 Then the King anſwered, and ſayd, I know certainely that ye ‡ would gaine the time, becauſe yee ſee the thing is gone from mee.

9 But if yee will not declare mee the dreame, there is but one iudgement for you: for ye haue prepared lying ‖ corrupt wordes, to ſpeake before me till the time be changed: therefore tell mee the dreame, that I may know, if ye can declare the interpretation thereof.

10 Then the Caldeans anſwered before the King, and ſaid, There is no man vpon earth, that can declare the Kings matter: yea, there is neither king nor prince nor lord that aſked ſuch things at an inchanter or aſtrologian, or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the King, except the gods whoſe dwelling is not with fleſh.

12 For this cauſe the King was angry and in great furie, and commaunded to deſtroy all the wiſe men of Babel.

13 ¶ And when ſentence was giuen the wiſe men were ſlaine, and they i ſought Daniel and his fellowes to be put to death.

14 Then Daniel anſwered with counſell and wiſedome to Arioch the Kings ‖ chiefe ſteward, which was gone forth to put to death the wiſe men of Babel.

15 Yea, he anſwered, and ſaid vnto Arioch the Kings captaine, Why is the ſentence ſo haſtie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went, and deſired the King that he would giue him leaſure, and that hee would ſhew the King the interpretation thereof.

17 ¶ Then Daniel went to his houſe and ſhewed the matter to Hananiah, Miſhael, and Azariah his companions,

18 That they ſhould beſeech the God of heauen for grace in this ſecret, that Daniel and his fellowes ſhould not periſh with the reſt of the wiſe men of Babel.

19 Then was the ſecret reuealed vnto Daniel in a viſion by night: therefore Daniel prayſed the God of heauen.

20 And Daniel anſwered and ſaid, *The Name of God be prayſed for euer and euer: for wiſedome and ſtrength are his.

*Pſal. 113. 2. and 115. 18.

21 And hee changeth the times and ſeaſons: hee taketh away Kings: he ſetteth vp kings: hee giueth wiſedome vnto the wiſe, and

a The father and the ſonne were both called by this name: ſo that this is meant of the ſonne, when he reigned alone: for he reigned alſo after a ſort with his father.

b Not ſ he had many dreames, but becauſe many matters were conteyned in this dreame.

c Becauſe it was ſo rare and ſtrange a dreame, that he had not had the like.

d Hee was ſo heauie with ſleepe that he began to ſleepe againe. Some reade, and his ſleepe was broken from him.

e For all theſe Aſtrologers and ſorcerers called themſelues by this name of honor, as though all the wiſedom & knowledge of the countrey depended vpon them, and that all other countreys were void of the ſame.

f That is, in the Syrian tongue, which differed not much from the Caldeans, ſaue it ſeemed to be more eloquent, and therfore the learned vſed to ſpeake it: as the Iewiſh writers doe to this day

g This is a ſurtreward of their arogancie (which vanted of themſelues that they had the knowledge of all things) that they ſhould be proued fooles, and that to their perpetuall ſhame and confuſion,

h Herein appeared their ignorance, that notwithſtanding their brags, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they would pretend knowledge, where was but mere ignorance, and ſo as deluders of the people, they were worthy to die.

‡*Ebr. redeeme the time.*

i Which declareth that God would not haue his ſeruant ioyned in the company of theſe ſorcerers and Aſtrologers whoſe arts were wicked, and therefore iuſtly ought to die, though the king did it vpon a rage, and no zeale.

[*Or, the captaine of the guard.*

and vnderstanding to those that vnderstand.

22 Hee discouereth the deepe and secret things: hee knoweth what is in the darkenesse, and the [k] light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my [l] fathers, that thou hast giuen me wisedome and [m] strength, and hast shewed me now the thing that wee desired of thee: for thou hast declared vnto vs the Kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whom the king had ordeined to destroy the wise men of Babel: hee went and sayd thus vnto him, Destroy not [n] the wise men of Babel, but bring me before the king, and I will declare vnto the King the interpretation.

25 Then Arioch brought Daniel before the king in al haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that wil declare vnto the king the interpretation.

26 Then answered the king and said vnto Daniel, whose name was Beltesshazzar, Art thou able to shew me the dreame which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and sayd, The secret which the King hath demaunded, can neither the wise, the astrologians, the inchanters, nor the southsayers declare vnto the king.

28 But there is a God in [o] heauen that reuealeth secrets, and sheweth the King Nebuchad-nezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O King, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and he that reuealeth secrets, telleth thee what shall come.

30 As [p] for mee, this secret is not shewed mee for any wisedome that I haue, more then any other liuing, but onely to shew the king the interpretation, and that thou mightest know the thoughts of thine heart.

31 O king, thou sawest, and behold, there was a great Image: this great image whose glory was so excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine [q] gold, his breast and his armes of siluer, his belly and his thighes of brasse,

33 His legs of yron, and his feet were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without hands, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay the brasse, the siluer and the golde broken altogether, and became like the chaffe of the Summer flowers, and the winde carried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the King the interpretation thereof.

37 ¶ O King, thou art a king of kings: for the God of heauen hath giuen thee a kingdome, power, and strength, and glory.

38 And in all places where the children of men dwell, the beastes of the field, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art [r] this head of gold.

39 And after thee shall rise another kingdome, [s] inferior to thee, as siluer, and another [t] third kingdome shall bee of brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdome shall bee strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruiseth all these things, so shall it breake in [u] pieces, and bruise all.

41 Whereas thou sawest the feete and toes, part of potters clay, and part of yron: the kingdome shall be [x] diuided: but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feet were part of yron, and part of clay, so shall the kingdom be partly [illegible] and partly broken.

43 And [illegible]hereas thou sawest yron mixt with clay and earth, they shall mingle themselues with the [y] seed of men: but they shall not ioyne one with another, as yron cannot be mixt with clay.

44 And in the dayes of these kings, shall the God of heauen set vp a kingdome, which [z] shall neuer bee destroyed: and this kingdome shall not bee giuen to another people, but it shall breake and destroy all these kingdomes, and it shall stand for euer.

45 Whereas thou sawest that the [a] stone was cut off the mountaine without handes, and that it brake in pieces the yron, the brasse, the clay, the siluer and the gold: so

k He sheweth that man hath neither wisdome nor knowledge, but very darke blindnes and ignorance of himselfe: for it commeth onely of God, that man vnderstandeth any thing.

l To whom thou madest thy promise, and who liued in thy feare: whereby he excludeth all other gods.

m Meaning, power to interprete it.

n Whereby appeareth that many were slaine, as verse 13. and the rest at Daniels offer were preserued on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie, because the king proceeded according to his wicked affection, & not considering if their science were lawfull or no.

o He affirmeth that man by reason & Art is not able to attaine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he smiteth the king with a certaine feare and reuerence of God, that he might be the more apt to receiue the high mysteries that should be reueiled.

p Because he had said that God only must reueile the significatiō of this dreame, the king might haue asked, why Daniel did enterprise to interpret it: and therefore he sheweth that he was but Gods minister, and had no gifts, but such as God had giuen him to set forth his glory.

q By gold, siluer, brasse, and yron, are ment, the Caldean, Persian, Macedonian and Romane kingdom, which should successiuely rule all the world, till Christ (which is here called the stone) come himselfe and destroy the last: and this was to assure the Iewes, that their afflictions should not ende with the Empire of the Caldeans, but that they should patiently abide the cōming of Messiah, which should be at the end of this fourth Monarchie.

r Daniel leaueth out the kingdom of the Assyrians, which was before the Babylonian, both because it was not a Monarchy and generall Empire, and also because he would declare the things that were to come, to the comming of Christ, for the comfort of the elect amōg these wonderfull alterations: and hee calleth the Babylonian kingdome the golden head, because in respect of the other three, it was the best, and yet was of it selfe wicked & cruell.

s Meaning the Persians, which were not inferiour in dignitie, power & riches, but were worse touching ambition, cruelty, and all kinde of vice: shewing, that the world should grow worse and worse, till it was restored by Christ.

t That is, of the Macedonians shalbe of brasse, not alluding to the hardnesse thereof, but the vilenes in respect of siluer.

u That is, the Romane Empire shall subdue all these other afore named, which after Alexander were diuided into the Macedonians, Grecians, Syrians, and Egyptians.

x They shall haue ciuill warres, and continual discords among themselues.

y They shal by marriages and affinities, thinke to make themselues strong, yet shal they neuer be ioyned in hearts.

z His purpose is to shew that all the kingdomes of the world are transitory, and that the kingdome of Christ shall onely remaine for euer.

a Meaning Christ, who was sent of God, and not set vp by man whose kingdome at the beginning should be small and without beauty to mans iudgement, but should at length grow and fill the whole earth which hee calleth a great mountaine, as vers. 35. And this kingdome which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof shalbe eternall: for the Spirit that is in them is life eternall, Rom. 8. 10.

the great God hath shewed the King what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the King Nebuchad-nezzar fell vpon his face, and [b] bowed himselfe vnto Daniel, and commanded that they should offer meat offerings, and sweet odours vnto him.

47 Also the king answered vnto Daniel, and sayd, I know of a trueth that your God is a God of gods, and the Lord of kings, and the reuealer of secrets, seeing thou couldest open this secret.

48 So the King made Daniel a great man, and gaue him many and great [d] gifts. He made him gouernor ouer the whole prouince of Babel, and chiefe of the rulers, and aboue all the wise men of Babel.

49 Then Daniel [e] made request to the king, and hee set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel sate in the [f] gate of the king.

b Though this humbling of the king seemed to deserue cõmendation, yet because he ioyned Gods honour with the Prophets, it is to be reproued, and Daniel herein erred if hee suffered it: but it is credible that Daniel admonished him of his fault and did not suffer it.

c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 27, 28. but his heart was not touched, as appeared soone afterward. d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren which were grieuously oppressed in this their captiuitie, and also he receiued them, lest hee should offend this cruell king, which willingly gaue them. e He did not this for their priuate profite, but that the whole Church which was then there in affliction, might haue some release & ease by this benefit. f Meaning, that either he was a Iudge, or that he had the whole authoritie, so that none could bee admitted to the Kings presence, but by him.

CHAP. III.

1 The king setteth vp a golden image. 8 Certaine are accused because they despised the kings cõmandement, and are put into a burning ouen. 25 By beliefe in God they are deliuered from the fire. 26 Nebuchad nezzar confesseth the power of God after the sight of the miracle.

NEbuchad-nezzar the King made [a] an image of golde, whose height was three score cubites, and the breedth thereof sixe cubites: he set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the king sent foorth to gather together the Nobles, the Princes and the Dukes, the Iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces, that they should come to the [b] dedication of the image which Nebuchad-nezzar the [c] king had set vp.

3 So the nobles, princes and dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image that Nebuchad-nezzar the king had set vp, & they stood before the image, which Nebuchad nezzar had set vp.

4 Then an herald cryed aloude, Bee it knowen to you, O people, [d] nations, and languages,

5 That when yee heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musicke, ye fall downe and worship the golden image that Nebuchad-nezzar the king hath set vp.

6 And whosoeuer falleth not downe and worshippeth, shal the same houre be cast into the midst of an hote fierie fornace.

7 Therefore assoone as all the people heard the sound of the cornet, trumpet, harp, sackbut, psalterie, and all instruments of musicke, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeans, and grieuously accused the Iewes.

9 For they spake and sayd to the king Nebuchad nezzar, O king, liue for euer.

10 Thou, O king, hast made a decree, that euery man that shall heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musicks, shall fall downe and worship the golden image,

11 And whosoeuer falleth not downe, and worshippeth, that hee should be cast into the midst of an hote fiery fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, [e] Shadrach, Meshach, and Abednego: these men, O king, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the king.

14 And Nebuchad-nezzar spake and sayd vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image that I haue set vp?

15 [f] Now therefore are ye ready when ye heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musike, to fall downe and worship the image, which I haue made? for if ye worship it not, ye shall be cast immediatly into the midst of an hote fiery fornace, for who is that God that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered, and sayd to the king, O Nebuchad-nezzar, we [g] are not carefull to answere thee in this matter.

17 Behold, our God whom wee serue, is able

a Vnder pretence of religion & holines in making an image to his idole Bel, he sought his owne ambition and vaine glory: & this declareth, that he was not touched with the true feare of God before, but that he confessed him on a sudden motion, as the wicked, when they are ouercome with the greatnes of his works. The Greeke interpreters write that this was done eighteene yeeres after the dreame, and as may appeare, the king feared lest the Iewes by their Religion should haue altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so rather sought his own quietnes then Gods glorie. b Shewing that the idole is not knowen for an idole so long as he is with the workman: but when the ceremonies and customs are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god. c This was sufficient with the wicked at all times to approoue their religion, if the kings authoritie were alledged for the establishment thereof, not considering in the meane season what Gods word did permit.

d These are the two dangerous weapons wherewith Satan vseth to fight against the children of God, the consent of the multitude, and the cruelty of the punishment: for though some feared God yet the multitude which consented to the wickednesse, astonied them: and here the king required not an inward consent, but an outward gesture, that the Iewes might by little and little learne to forget their true Religion.

e It seemeth that they named not Daniel, because he was greatly in the kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image, was inuented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

f Signifying, that he would receiue them to grace, if they would now at the length obey his decree.

g For they should haue done iniurie to God, if they should haue doubted in this holy cause, and therefore they say, that they are resolued to die for Gods cause.

h They ground on two points, first on the power & prouidence of God ouer them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and so make open confession, that they wil not so much as outwardly consent to idolatry.

i This declareth that y more that tyrants rage, and the more wittie they shew themselues in inuenting strange and cruell punishments, the more is God glorified by his seruants, to whom he giueth patience & constancie to abide the cruelty of their punishment: for either he deliuereth them from death, or els for this life giueth them a better.

k For the Angels were called the sonnes of God because of their excellency: therefore the King called this Angel, whom God sent to comfort his in these great torments, the Sonne of God.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this fornace till the time appointed, as Noah remained in the Arke till the Lord called him foorth.

h able to deliuer vs from the hote fierie fornace, and hee will deliuer vs out of thine hand, O king.

18 But if not, be it knowen vnto thee, O King, that wee will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore hee charged and commaunded that they should heate the fornace at once seuen i times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his armie, to binde Shadrach, Meshach, and Abednego, and to cast them into the hote fierie fornace.

21 So these men were bound in their coates, their hosen, and their clokes, with their other garments, and cast into the midst of the hote fiery fornace.

22 Therefore, because the Kings commandement was straite, & t the fornace should be exceeding hote, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the midst of the hote fiery fornace.

24 ¶ Then Nebuchad-nezzar the King was astonied and rose vp in haste, and spake, and sayd vnto his counsellers, Did not wee cast three men bound into the middes of the fire? Who answered, and said vnto the king, It is true, O king.

25 And hee answered, and sayd, Loe, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the k Sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fiery fornace, and spake and sayd, Shadrach, Meshach, and Abednego, the seruants of the high God, goe forth and come hither: so Shadrach, Meshach, and Abednego l came forth of the middes of the fire.

27 Then the nobles, princes, and dukes, and the Kings counsellers came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake and sayd, m Blessed bee the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the Kings commaundement, and yeelded their bodies rather then they would serue or worship any god, saue their owne God.

29 Therefore I make a decree, that euery people, nation, and language, which speake any n blasphemy against the God of Shadrach, Meshach, and Abednego, shall bee drawen in pieces, and their houses shall bee made a takes, because there is no God that can deliuer after this sort.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations and languages, that dwell in all the o world, Peace be multiplied vnto you:

32 I thought it good to declare the signes & wonders, that the high God hath wrought toward me.

33 How great are his signes, and how mighty are his wonders! p his kingdome is an euerlasting kingdome, and his dominion is from generation to generation.

m He was mooued by the greatnesse of the miracle to praise God, but his heart was not touched. And here wee see that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be adioyned, without the which there can be no faith.

n If this heathen king mooued by Gods Spirit would not see blasphemie vnpunished, but made a law, and set a punishment to such transgressours, much more ought all they that professe religion, to take order that such impietie reigne not, lest according as their knowledge and charge is greater, so they suffer double punishment.

o Meaning, so farre as his dominion extended.

p Reade Chap. 2. 44.

CHAP. IIII.

2 Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proud king he should become as a beast. 31 After he confesseth the power of God, and is restored to his former dignitie.

I Nebuchad-nezzar being at a rest in mine house, and flourishing in my palace,

2 Saw a b dreame, which made mee afraide, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before me, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Caldeans and the southsayers, to whom I tolde the dreame, but c they could not shew me the interpretation thereof.

5 Till at the last Daniel came before me, (whose name was d Belteshazzar, according to the name of my god, which hath the spirit of the holy gods in him) and before him I told the dreame, saying,

6 O Belteshazzar, e chiefe of the inchanters, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And behold, I saw an f tree in the mids of the earth, and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruite thereof much, and it was meate for all: it made a shadow vnder it for the beastes of the fielde, and the

a There was no trouble that might cause me to dreame, and therefore it came onely of God.

b This was another dreame besides that which he saw of the foure empires: for Daniel both declared what that dreame was, and what it meant: and here he only expoundeth the dreame.

c In that that he sent abroad to others whose ignorance in times past he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessitie, and then they spare no flatterings.

d This no doubt was a great griefe to Daniel, not onely to haue his name changed, but to bee called by the name of a vile idole, which thing Nebuchad-nezzar did, to make him forget the true religion of God.

e Which also was a great griefe to the Prophet, to be numbred among the sorcerers, and men whose practises were wicked and contrary to Gods word.

f By the tree, is signified the dignity of a king, whom God ordeineth to be a defence for all kind of men, and whose state is profitable for mankinde.

Meaning, the Angel of God, which neither eateth nor sleepeth, but is euer ready to do Gods will, and is not infected with mans corruption, but is euer holy: and in that that he commandeth to cut down this tree, he knew that it should not be cut down by man, but by God.

h Hereby bee meaneth y Nebuchad-nezzar should not only for a time lose his kingdom, but be like a beast.

i God hath decreed this iudgement and the whole army of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselues against God.

k He was troubled for y great iudgement of God which he saw ordained against the King: and so the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pity.

l Whereby hee meaneth a long space, as seuen yeeres. Some interprete seuen moneths, and others seuen weekes: but it seemeth hee meant of yeeres,

foules of the heauen dwelt in the boughes thereof, and all flesh fed of it.

10 I saw in the visions of mine head, vpon my bed, and behold, a watchman, and an holy one came downe from heauen,

11 And cryed aloud, and said thus, Hew downe the tree, and breake off his branches: shake off his leaues, and scatter his fruite, that the beastes may flee from vnder it, and the foules from his branches.

12 Neuertheless leaue the stumpe of his rootes in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it be wet with the dewe of heauen, and let his portion bee with the beasts among the grasse of the field.

13 h Let his heart be changed from mans nature, and let a beasts heart bee giuen vnto him, and let seuen times be passed ouer him.

14 i The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demaund was answered, to the intent that liuing men may know, that the most High hath power ouer the kingdom of men, and giueth it to whomsoeuer he will, and appointeth ouer it the most abiect among men.

15 This is the dreame, that I King Nebuchad-nezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdome are not able to shew mee the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 ¶ Then Daniel (whose name was Belteshazzar) held his k peace by the space of one houre, and his thoughts troubled him, and the King spake and said, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered, and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues were faire, and the fruit thereof much, and in it was meate for all, vnder the which y beasts of the field dwelt, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O king, that art great and mighty: for thy greatnesse is growen, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Whereas the king saw a watchman, and an holy one that came downe from heauen, and said, Hew downe the tree, and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it bee wette with the dew of heauen, and let his portion bee with the beasts of the fielde, l till seuen times passe ouer him,

21 This is the interpretation, O King, and it is the decree of the most High, which is come vpon my lord the King,

22 That they shall driue thee from men, and thy dwelling shall bee with the beasts of the field: they shall make thee to eate grasse as the m oxen, and they shall wet thee with the dew of heauen: and seuen times shal passe ouer thee, till thou know, that n the most High beareth rule ouer the kingdom of men, and giueth it to whomsoeuer he will.

23 Whereas they said, that one should leaue the stumpe of the tree rootes, thy kingdome shall remaine vnto thee: after that, thou shalt know that the heauens haue the rule.

24 Wherefore, O king, let my counsell be acceptable vnto thee, and o breake off thy sinnes by righteousnesse, and thine iniquities by mercy toward the poore: loe, let there bee an p healing of thine errour.

25 All these things shall come vpon the King Nebuchad nezzar.

26 ¶ At the end of twelue q moneths, hee walked in the royall palace of Babel.

27 And the King spake and said, Is not this great Babel, that I haue built for the house of the kingdome by the might of my power, and for the honour of my maiestie?

28 While the worde was in the Kings mouth, a voyce came downe from heauen, saying, O king Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shall driue thee from men, and thy dwelling shall bee with the beastes of the fielde: they shall make thee to eate grasse, as the oxen, and seuen times shall passe ouer thee, vntill thou knowest, that the most High beareth rule ouer the kingdome of men, and giueth it vnto whomsoeuer he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and hee was driuen from men, and did eate grasse as the oxen, and his body was wet with the dew of heauen, till his haires were growen as Egles feathers, and his nayles like birdes clawes.

31 And at the end of these r dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, and I gaue thankes vnto the most High, and I praised and honoured him that liueth for euer, * whose power is an euerlasting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: s according to his t will he worketh in the army of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto me, and I returned to the honour of my kingdome: my glory and my beautie was restored vnto mee, and my counsellers u and my princes sought vnto mee, and I was established in my kingdome, and my glory was augmented toward me.

34 Now therefore, I Nebuchad-nezzar

m Not that his shape or forme was changed into a beast, but that he was either striken mad, and so auoyded mans company, or was cast out for his tyranny, and so wandred among y beasts, and ate herbes and grasse.

n Daniel sheweth the cause why God thus punished him.

o Cease from prouoking God to anger any longer by thy sinnes, that hee may mitigate his punishment, if thou shew by thine vpright life that thou hast true faith and repentance.

p Suffer the errours of thy former life to be redressed.

q After that Daniel had declared this vision: and this his pride declareth that it is not in man to conuert to God except his Spirit moue him, seeing that these terrible threatnings could not moue him to repent.

r When the terme of these seuen yeeres was accomplished.

Chap.7.14.
micah 4.7.
luke 1.33.

s He confesseth Gods will to be the rule of all iustice, and a most perfit law whereby he gouerneth both man and Angels and deuils, so that none ought to murmure or aske a reason of his doings, but only to

t By whom it

stand content therewith, and giue him the glory. seemeth that he had beene put from his kingdome before.

* praise

u He doeth not onely praise God for his deliuerance, but also confesseth his fault, that God may onely haue the glory and man the shame, and that he may be exalted, and man cast downe.

u praise and extoll and magnifie the King of heauen, whose workes are all trueth, and his wayes iudgement, and those that walke in pride, he is able to abase.

CHAP. V.

5 Belshazzar King of Babylon seeth an hand writing on the wall. 8 The soothsayers called of the King cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The King is slaine. 31 Darius enioyeth the kingdome.

KIng a Belshazzar made a great feast to a thousand of his princes, and dranke wine b before the thousand.

a Daniel reciteth this history of king Belshazzar Euilmerodachs sonne, to shew Gods iudgments against the wicked, for the deliuerance of his Church, & how the prophecie of Ieremiah was true, that they should be deliuered after seuenty yeeres.

b The kings of the East parts then vsed to sit alone cõmonly, and disdained that any should sit in their company: and now to shew his power, and how litle he set by his enemy, which then besieged Babylon, he made a solemne banquet, and vsed excesse in their companie, which is meant here by drinking wine: thus the wicked are moste dissolute and negligent when their destruction is at hand.

2 And Belshazzar ‖ whiles hee tasted the wine, commaunded to bring him the golden and siluer vessels, which his c father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the king and his princes, his wiues, and his concubines might drinke therein.

‖ Or, ouercome with wine.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the king and his princes, his wiues, and his concubines dranke in them.

c Meaning, his grandfather.

4 They dranke wine, and praised the d gods of gold and of siluer, of brasse, of yron, of wood and of stone.

d In contempt of the true God they praised their idoles, not that they thought that the gold or siluer were gods, but that there was a certain vertue and power in thẽ to do them good, which is also the opinion of all idolaters.

5 At the same houre appeared fingers of a mans hand, which wrote ouer e against the candlesticke vpon the playster of the wall of the kings palace, and the king saw the palme of the hand that wrote.

e That it might the better be seene.

6 Then the Kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his f knees smote one against the other.

f So he that before was mooued by this sight to tremble for feare of Gods iudgements.

7 Wherefore the King cryed lowde, that they should bring g the Astrologians, the Caldeans & the soothsayers. And the King spake, and sayd to the wise men of Babel, Whosoeuer can reade this writting, and declare mee the interpretation thereof, shall be clothed with purple, and shall haue a chaine of golde about his necke, and shall bee the third ruler in the kingdome.

g Thus the wicked in their troubles seeke many meanes, who draw them from God because they seek not to him who is the only comfort in all afflictions.

8 Then came all the kings wise men, but they could neither reade the writting, nor shew the King the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10 Now the h Queene by reason of the talke of the King and his princes, came into the banket house, and the Queene spake, and said, O King, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding and wisedome like the wisedome of the gods, was found in him: whom the King Nebuchad-nezzar thy father, the King, I say, thy father, made chiefe of the i Inchanters, Astrologians, Caldeans, and Soothsayers.

i Reade Chap. 4. 6. and this declareth that both this name was odious vnto him. and also that he did not vse these vile practises, because he was not among them when all were called.

12 Because a more excellent spirit, and knowledge, and vnderstanding (for hee did expound dreames, and declare hard sentences, and dissolued doubts) were found in him, euen in Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the king spake, and sayd vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the King brought out of Iurie?

14 Now I haue heard of thee, that k the spirit of the holy gods is in thee, and that light and vnderstanding, and excellent wisedome is found in thee.

k For the idolaters thought, that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophecie and vnderstanding came of them.

15 Now therefore, wise men, and Astrologians haue beene brought before mee, that they should reade this writing, and shewe mee the interpretation thereof, but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shew interpretations, and dissolue doubts: now if thou canst read the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and shalt haue a chaine of gold about thy necke, and shalt bee the third ruler in the kingdome.

17 Then Daniel answered, and said before the king, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I will reade the writing vnto the king, and shew him the interpretation.

18 O king, heare thou, The most High God gaue vnto l Nebuchad-nezzar thy father a kingdome, and maiestie, and honour, and glory.

l Before he read the writing, he declareth to the king his great ingratitude toward God, who could not be moued to giue him the glory, considering his wonderfull worke toward his grandfather, and so sheweth that he doth not sinne of ignorance, but of malice.

19 And for the Maiesty that he gaue him, all people, nations, and languages trembled, and feared before him: hee put to death whom he would: he smote whom he would: whom hee would hee set vp, and whom hee would he put downe.

20 But when his heart was puft vp, and his mind hardened in pride, hee was deposed from his kingly throne, and they tooke his honour from him.

21 And he was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fed him with grasse like oxen, and his body was wet with the dew of the heauen, till hee knew that the most High God bare rule ouer the kingdome of men, and that hee appointeth ouer it, whomsoeuer hee pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

23 But

23 But hast lift vp thy selfe against the Lord of heauen, & they haue brought the vessels of his house before thee, and thou & thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer and gold, of brasse, yron, wood, and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

24 [m] Then was the palme of the hand sent from him, & hath written this writing.

25 And this is the writing that hee hath written, [n] MENE, MENE, TEKEL, VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finished it.

27 TEKEL, thou art weighed in the ballance, and art found ‖ too light.

28 PERES, thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar, they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him, that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldeans slaine.

31 And Darius [o] of the Medes tooke the kingdome, being threescore & two yeere old.

m After that God had so long time deferred his anger, and patiently waited for thine amendment.

n This word is twise written for the certaintie of the thing: shewing that God had most surely counted: signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselues against him.

‖ *Or, wanting.*

o Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An act against Daniel. 16 He is put into a denne of lions by the commaundement of the King. 23 He is deliuered by faith in God, 24 Daniels accusers are put vnto the lions. 25 Darius by a decree magnifieth the God of Daniel.

IT pleased Darius to set ouer the kingdome [a] an hundreth and twentie gouernours, which should be ouer the whole kingdome.

2 And ouer these, three rulers (of whom Daniel was one) that the gouernors might giue accompts vnto them, and the King should ‖ haue no domage.

3 Now this Daniel [b] was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole Realme.

4 ¶ Wherefore the rulers and gouernours [c] sought an occasion against Daniel concerning the kingdome: but they could finde none occasion nor fault: for hee was so faithfull that there was no blame nor fault found in him.

5 Then sayd these men, Wee shall not find an occasion against this Daniel, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and sayd thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellers, and dukes haue consulted together to make a decree for the King, and to establish a statute, that whosoeuer shall aske a petition of any god or man for thirtie dayes saue of thee, O king, he shalbe cast into the den of lions.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not,

9 Wherefore king Darius [d] sealed the writing and the decree.

10 ¶ Now when Daniel vnderstood that he had sealed the writing, hee went into his house, and his [e] window being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed, and praised his God, as he did afore time.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the king concerning the kings decree, Hast thou not sealed the decree, that euery man that shal make a request to any God or man within thirtie dayes, saue to thee, O King, shall bee cast into the denne of lions? The king answered, and said, The thing is true, according to the Law of the Medes and Persians, which altereth not.

13 Then answered they, and sayd vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, he was sore displeased with himselfe, and set his heart on Daniel to deliuer him: and hee laboured till the Sunne went downe, to deliuer him.

15 Then these men assembled vnto the king, and said vnto the king, Vnderstand, O king, that the Law of the Medes and Persians is, that no decree nor statute which the king confirmeth, may be [f] altered.

16 ¶ Then the king commaunded, and they brought Daniel, and cast him into the denne of lions: now the king spake, and said vnto Daniel, Thy God, whom thou alway seruest, euen he will deliuer thee.

17 And a stone was brought, and layde vpon the mouth of the denne, and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not bee changed, concerning Daniel.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musicke brought before him, and his sleepe went from him.

19 ¶ Then the King arose early in the morning, and went in all haste vnto the den of lions.

20 And when hee came to the denne, hee cried with a lamentable voyce vnto Daniel: and

a Reade Esther, Chap. 1. 1.

‖ *Or, not be troubled.*

b This heathen King preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such assaults there is no better remedie then to walke vprightly in the feare of God, and to haue a good conscience.

d Herein is condemned the wickednesse of the king, who would be set vp as a god, and passed not what wicked lawes he approoued for the maintenance of the same.

e Because hee would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Ierusalem, when hee prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people whē they should pray toward that Temple, and also that other might see, that he would neither consent in heart nor deed for these fewe dayes to any thing that was contrary to Gods glory.

f Thus the wicked maintaine euill lawes by constancie and authority, which is oft times either lightnes, or stubburnesse, when as the innocents thereby perish, & therefore gouernours neither ought to feare nor be ashamed to breake such.

and the king spake, and said to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whom thou alway seruest) g able to deliuer thee from the lions?

21 Then said Daniel vnto the King, O King, liue for euer.

22 My God hath sent his Angel, and hath shut the lyons mouths, that they haue not hurt mee: for my h iustice was found out before him: and vnto thee, O King, I haue done i no hurt.

23 Then was the king exceeding glad for him, and commaunded that they should take Daniel out of the den: so Daniel was brought out of the den, and no maner of hurt was found vpon him, because hee k beleeued in his God.

24 And by the commaundement of the king, these men which had accused Daniel, were brought, and were l cast into the den of lions, euen they, their children, & their wiues: and the lions had the masterie of them, and brake all their bones a pieces, or euer they came at the ground of the den.

25 ¶ Afterward king Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdom, men tremble and feare m before the God of Daniel: for he is the n liuing God, and remaineth for euer: and his kingdome shall not perish, and his dominion shalbe euerlasting,

27 He rescueth & deliuereth, and he worketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lyons.

28 So this Daniel prospered in the reigne of Darius, and in the reigne of Cyrus of Persia.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.

h My iust cause and vprightnesse in this thing, wherein I was charged, is approued of God.

i For he did disobey the kings wicked commandemene, to obey God, and so did no iniury to the king, who ought to command nothing, whereby God should be dishonoured.

k Because hee committed himselfe wholy vnto God, whose cause he did defend, he was assured that nothing but good could come vnto him: wherin we see the power of faith, as Heb. 11, 33.

l This is a terrible example against all the wicked, which doe against their conscience make cruell lawes to destroy the children of God, and also admonisheth Princes how to punish such, when their wickednes is come to light: though not in euery point, or with like circumstances, yet to execute true iustice vpon them.

m This prooueth not that Darius did worship God aright, or els was conuerted: for then hee would haue destroyed all superstition and idolatry, and not only giuen God the chiefe place, but also haue set him vp, and caused him to be honoured according to his word: but this was a certaine confession of Gods power, whereunto hee was compelled by this wonderfull miracle.

n Which hath not onely life in himselfe, but is the onely fountaine of life, and quickeneth all things, so that without him there is no life.

CHAP. VII.

3 A vision of foure beasts is shewed vnto Daniel. 8 The ten hornes of the fourth beast. 27 Of the euerlasting kingdome of Christ.

a Whereas the people of Israel looked for a continuall quietnesse after these seuenty yeeres, as Ieremiah had declared, he sheweth that this rest shall not be a deliuerance from all troubles, but a beginning, and therefore encouraged them to looke for a continuall affliction till the Messiah be vttered and reuealed, by whom they should haue a spirituall deliuerance, and all the promises fulfilled: whereof they should haue a certaine token in the destruction of the Babylonicall kingdome.

IN the first yere of Belshazzar king of Babel, Daniel saw a dreame, and there were visions in his head, vpon his bed: a then hee wrote the dreame, and declared the summe of the matter.

2 Daniel spake, and sayd, I saw in my vision by night, and beholde, the foure windes of the heauen strooue vpon b the great sea:

3 And foure great beasts came vp from the sea, one diuers from another.

4 The first was as a c lion, and had egles wings: I beheld, till the wings thereof were pluckt off, & it was lifted vp from the earth, and set vpon his feete as a man, and a mans heart was giuen him.

5 And behold, another beast which was the second, was like a d beare, and stood vp on the e one side: and he had three ribbes in his f mouth betweene his teeth, & and they said thus vnto him, Arise, and deuoure much flesh.

6 After this, I beheld, and loe, there was another like a h leopard, which had vpon his backe i foure wings of a foule: the beast had also foure heads, and k dominion was giuen him.

7 After this, I saw in the visions by night, and beholde, the l fourth beast was fearefull, and terrible, and very strong. It had great m yron teeth: it deuoured, and brake in pieces, and stamped the n residue vnder his feete: and it was vnlike to the beasts that were before it: for it had o tenne hornes.

8 As I considered the hornes, beholde, there came vp among them another little p horne, before whom there were q three of

b Which signified that there should be horrible troubles and afflictions in the world, in all corners of the world, and at sundry times.

c Meaning, the Assyrian & Caldean Empire, which was most strong and fierce in power, and most soone come to their authoritie, as though they had had wings to flie: yet their wings were pulled by the Persians, & they went on their feet, and were made like other men, which is here meant by mans heart.

d Meaning, the Persians, which were barbarous and cruel.

e They were small in the beginning, and were shut vp in their mountaines, and had no bruit.

f That is, destroyed many kingdomes, and was insatiable.

g To wit, the Angels by Gods commandement, who by this means punished the ingratitude of the world.

h Meaning Alexander the king of Macedonie.

i That is, his foure chiefe captaines, which had the empire among them after his death. Seleucus had Asia the great, Antigonus the lesse, Cassander, and after him Antipater was king of Macedonie, & Ptolemeus had Egypt.

k It was not of himselfe, nor of his own power that he gate all these countreys: for his army conteined but thirty thousand men, and he ouercame in one battel Darius, which had ten hundred thousand when he was so heauy with sleepe, that his eyes were scarce open, as the stories report: therefore this power was giuen him of God.

l That is, the Romane Empire, which was a monster, and could not bee compared to any beast, because the nature of none was able to expresse it.

m Signifying the tyrannie and greedinesse of the Romanes.

n That which the Romanes could not quietly enioy in other countreys, they would giue it to other kings & rulers, that at all times when they would, they might take it againe: which liberality is here called the stamping of the rest vnder the feete.

o That is, sundry and diuers prouinces, which were gouerned by the Deputies and Proconsuls, whereof euery one might be compared to a King.

p Which is meant of Iulius Cæsar, Augustus, Tiberius, Caligula, Claudius & Nero, &c. who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernment: therefore this cannot bee applyed vnto them. And also in this prophecie the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist.

q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole estate was pluckt away. For Augustus tooke from the Senate the libertie of chusing the Deputies to send into the prouinces, and tooke the gouernment of certaine countreys to himselfe.

the first hornes pluckt away: and beholde, in this horne were [r] eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the [s] thrones were set vp, and the [t] Ancient of daies did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fiery flame, and his wheeles as burning fire.

10 A fierie streame issued, and came foorth from before him: thousand thousands ministred vnto him, and ten thousand [u] thousandes stood before him: the iudgement was set, and the [x] bookes opened.

11 Then I beheld, [y] because of the voyce of the presumptuous words, which the horne spake: I beheld, euen till the beast was slaine and his body destroyed, and giuen to the burning fire.

12 As [z] concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certain time and season.

13 ¶ As I beheld in visions by night, behold, [a] one like the sonne of man came in the cloudes of heauen, and [b] approched vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him [c] dominion, and honour, and a kingdome, that all people, nations and languages should serue him: his dominion is an euerlasting dominion, which shall neuer bee taken away: and his kingdome shall neuer be destroyed.

15 ¶ I Daniel was [d] troubled in my spirite in the middes of my body, and the visions of mine heade made mee afrayd.

16 Therefore I came vnto [e] one of them that stode by, and asked him the trueth of all this: so hee tolde mee, and shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure Kings, which shall arise out of the earth.

18 And they shall take the [f] kingdome of the Saints of the most High, which shall possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this I would know the trueth of the fourth beast, which was so [h] vnlike to all the others, very fearefull, whose teeth were of yron, and his nailes of brasse, which deuoured, brake in pieces, and stamped the [i] residue vnder his feete.

20 Also to know of the tenne hornes that were in his head, & of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose [k] looke was more stout then his fellowes.

21 I beheld, and the same [l] horne made battell against the Saints, yea, and preuailed against them,

22 Until [m] the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approched, that the Saints possessed the kingdome.

23 Then he said, The fourth beast shalbe the fourth kingdome in the earth, which shal be vnlike to all the kingdomes, and shall deuoure the whole earth, and shall treade it downe and breake it in pieces.

24 And the tenne hornes out of this kingdome are ten Kings that shall rise: & another shall rise after them, and he shall be vnlike to the first, and he shall subdue [n] three kings,

25 And shall speake words against [o] the most High, and shall consume the Saints of the most High, and thinke that hee may [p] change times and lawes, and they shall bee giuen into his hand, vntill a [q] time, & times, and the diuiding of time.

26 But the [r] iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the end.

27 And the [s] kingdome, and dominion,

r These Romane Emperors at the first vsed a certaine humanitie, and gentlenesse, & were content that others, as the Consuls and Senate should beare the name of dignitie, so that they might haue the profite, and therefore in elections and counsels would behaue themselues according as did other Senators: yea gainst their enemies, and those that would resist them, they were fierce and cruell, which is here meant by the proud mouth.

s Meaning, the places where God and his Angels should come to iudge these Mornarchies, which iudgement should begin at the first comming of Christ.

t That is, God which was before all time, & is here described as mans nature is able to comprehend some portion of his glory.

u That is, an infinite number of Angels, which were ready to execute his commandement. x This is meant of the first comming of Christ, when as the wil of God was plainely reuealed by his Gospel. y Meaning, that he was astonied when he saw these Emperours in such dignitie and pride, and so suddenly destroyed at the comming of Christ, when this fourth Monarchy was subiect to men of other nations. z As the three former Monarchies had an end, at the time that God appointed, although they flourished for a time, so shall this fourth haue, and they that patiently abide Gods appointment, shall enioy the promises. a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the son of Dauid according to the flesh, as he was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinity. b To wit, when he ascended into the heauens, and his diuine Maiestie appeared, and all power was giuen vnto him in respect of that that he was our Mediatour. c This is meant of the beginning of Christs kingdome, when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that hee should gouerne heere his Church in earth continually, till the time that he brought them to eternall life. d Through the strangeneese of the vision. e Meaning, of the Angels, as verse 10.

f Because Abraham was appointed heire of all the world, Rom. 4. 13. and in him all the faithfull, therefore the kingdom thereof, is theirs by right, which these foure beasts or tyrants should inuade, and vsurpe vntill the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an ende at length.

g That is, of the most hie things, because God hath chosen the out of this world that they should looke vp to the heauens, whereon all their hope dependeth.

h For the other three monarchies were gouerned by a king, & the Romane Empire by consuls: the Romans changed their gouernors yerely, and the other monarchies reteined them for terme of life: also the Romans were the strongest of all the other, and were neuer quiet among themselues. i Reade vers. 7. k This is meant of the fourth beast, which was more terrible then the other. l Meaning, the Romane Emperors, who were most cruel against the Church of God both of the Iewes and of the Gentiles. m Til God shewed his power in the person of Christ, & by the preaching of the Gospel gaue vnto his some rest, & so obtained a famous name in the world, & were called the Church of God, or the kingdome of God. n Reade the exposition hereof vers. 8. o That is, shal make wicked decrees & proclamations against Gods word & send thorowout all their dominion, to destroy all that did professe it. p These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c. q God shal suffer thē thus to rage against his Saints for a long time, which is meant by the time and times, but at length he will asswage these troubles, and shorten the times for his elects sake, Matth. 24. 22. which is here meant by the diuiding of time. r God by his power shall restore things that were out of order, and so destroy this little horne that it shall neuer rise vp againe. s He sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they do not fully enioy here, yet they haue it in hope, and by the preaching of the Gospel enioy the beginning thereof, which is meant by these words, *Vnder the heauens*: and therefore hee here speaketh of the beginning of Christes kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Christ their head.

and

and the greatnesse of the kingdome vnder the whole heauen shall bee giuen to the holy people of the most High, whose kingdom is an euerlasting kingdome, and all t powers shall serue and obey him.

28 Euen this is the end of the matter, I Daniel had many u cogitations which troubled mee, and my countenance changed in me: but I kept the matter in my heart.

t That is, some of euery sort that beare rule.

u Though he had many motions in his heart which moued him to and fro to seeke out this matter curiously: yet was he content with that which God reuealed, and kept it in memorie, and wrote it for the vse of the Church.

CHAP. VIII.

1 A vision of a battell betweene a ramme and a goat. 20 The vnderstanding of the vision.

IN the third yeere of the reigne of King Belshazzar, a vision appeared vnto me, euen vnto me Daniel, a after that which appeared vnto me at the first.

a After the generall vision he commeth to certaine particular visions, as touching the destruction of the monarchy of the Persians & Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the prouince b of Elam, and in a vision me thought I was by the riuer of Ulai.

b That is, of Persia.

3 Then I looked vp, and saw, and behold, there stood before the riuer a c ramme, which had two hornes: and these two hornes were hie: but one was d higher then another, and the highest came vp last.

c Which represented the kingdome of the Persians and Medes, which were ioyned together.

d Meaning, Cyrus, which after grew greater in power then Darius his vncle & father in law.

4 I sawe the ramme pushing against the West, e against the North, and against the South: so that no c beasts might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

e That is, no kings or nations

5 And as I considered, behold, f a goate came from the West ouer the whole earth, and touched not the ground: and this goate had an g horne that appeared betweene his eyes.

f Meaning Alexander that came from Grecia with great speed and expedition.

6 And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuer, and ranne vnto him in his fierce rage.

7 And I saw him come vnto the ramme, and being moued against him, hee h smote the ramme, and brake his two hornes, and there was no power in the ramme to stand against him, but hee cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

g Though he came in the name of all Grecia, yet he bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which is meant by this horne.

8 Therefore the goate waxed exceeding great, and when he was at the strongest, his great i horne was broken: and for it came vp foure that k appeared toward y foure windes of the heauen.

h Alexander ouercame Darius in two seuerall battels, and so had the two kingdomes of the Medes and Persians.

i Alexanders great power was broken: for when he had ouercome all the East, he thought to returne toward Grecia, to subdue them that there had rebelled, and so dyed by the way.

9 And out of one of them came forth a l little horne, which waxed very great toward the m South, and toward the n East, and toward the o pleasant land.

k That is, which were famous: for almost in the space of fifteene yeere there were fifteene diuers successors before this monarchy was diuided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, and Ptolomeus Egypt.

l Which was Antiochus Epiphanes, who was of a seruile and flattering nature, and also there were other betweene him and the kingdome: and therefore is here called the little horne, because neither princely conditions, nor any other thing was in him, why he should obtaine this kingdome.

10 Yea, it grew vp vnto the p hoste of heauen, and it cast downe some of the hoste, and of the starres to the ground, and trode vpon them,

m That is, toward Egypt.

n Whereby he meaneth Ptolemais.

o That is, Iudea.

11 And extolled himselfe against y prince of the hoste, from whom q the daily sacrifice was taken away, and the place of his sanctuarie was cast downe.

p Antiochus raged against the elect of God, and trode his precious starres vnder feete, which are so called, because they are separated from the world.

q That is, God who gouerneth and maintaineth his Church.

12 And r a time shall bee giuen him ouer the daily sacrifice for the iniquitie: and it shal s cast downe the trueth to the ground, & thus shall it doe and prosper.

r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a little corner from all the rest of the world to haue his name there truely called vpon.

13 Then I heard one of the t Saints speaking, and one of the Saintes spake vnto a certaine one, saying, How long shall endure the vision of the daily sacrifice, and the iniquitie of the x desolation to treade both the Sanctuarie and the y armie vnder foote?

s He sheweth that their sinnes are the cause of these horrible afflictions: and yet comforteth them in that he appointeth this tyrant a time, whom he would not suffer vtterly to abolish his religion.

14 And hee z answered mee, Vnto the a euening, and the morning, two thousand and three hundred, then shal the sanctuary be clensed.

t This horne shall abolish for a time the true doctrine, and so corrupt Gods seruice.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, beholde, there stood before mee b like the similitude of a man.

u Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth

16 And I heard a mans voyce betweene the bankes of Ulai, which called and said, Gabriel, c make this man to vnderstand the vision.

17 So he came where I stood: and when he came, I was afraid, and fel vpon my face: but he said vnto me, Vnderstand, O sonne of man: for d in the last time shalbe the vision.

18 Now as he was speaking vnto mee, I being asleepe fell on my face to the ground: but he touched me, and set me vp in my place

19 And he said, Behold, I will shew thee what shall bee in the last e wrath: for in the end of the time appointed it shall come.

20 The ramme which thou sawest hauing two hornes, are the kings of the Medes and Persians.

21 And the goat is the king of Grecia, and the great horne that is betweene his eyes, is the first king.

22 And that that is broken, and foure stood vp for it, are foure kingdomes, which shall stand vp f of that nation, but not g in his strength.

23 And in the ende of their kingdome, when the rebellious shalbe consumed, a king of h fierce countenance, and vnderstanding

x That is, the

y That is,

z Christ answered me for the comfort of the Church.

a That is, vntill so many naturall dayes be past, which make sixe yeeres, three moneths, and a halfe: for so long vnder Antiochus was the Temple prophaned.

b Which was Christ, who in this maner declared himselfe to the old Fathers, how hee would bee God manifested in flesh.

c This power to command the Angel declared that hee was God.

d The effect of this vision shall not yet appeare but a long time after.

e Meaning, that great rage which Antiochus should shew against the Church,

f That is, out of Grecia.

g They shall not haue like power as had Alexander.

h Noting that this Antiochus was impudent and cruell, and also craftie, that he could not be deceiued.

a certaine one, or a secret one, or a marueilous man- Iewes sinnes, which were cause of this destruction. which suppresse h Gods religion and his people,

Darke.

darke sentences shall stand vp.

24 And his power shall be mightie, but not in [i] his strength: and hee shall destroy wonderfully, and shall prosper, and practise, and shall destroy the [k] mightie, and the holy people.

25 And through his [l] policie also, he shall cause craft to prosper in his hand, and he shal extoll himselfe in his heart, and by [m] peace shall destroy many: hee shall also stand vp against the [n] Prince of princes, but he shall be broken downe [o] without hand.

26 And the vision of the [p] euening, and the morning, which is declared, is true: therfore seale thou vp the vision, for it shalbe after many dayes.

27 And I Daniel was stricken and sicke [q] certaine dayes: but when I rose vp, I did the kings businesse, and I was astonished at the vision, but none vnderstood it.

i That is not like Alexanders strength.
k Both the Gentiles that dwell about him, and also the Iewes.
l Whatsoeuer he goeth about by his craft, he shall bring it to passe.
m That is, vnder pretence of peace, or as it were in sport.
n Meaning, against God.
o For God would destroy him with a notable plague, and so comfort his Church, 2. Mac. 9 9.
p Read verse 14.
q For feare and astonishment.

CHAP. IX.

3 Daniel desireth to haue that performed of God which hee had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seuentie weekes. 24 The anoynting of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

IN the first yeere of Darius the sonne of [a] Ahashuerosh, of the seede of the Medes, which was made King ouer the [b] realme of the Caldeans,

2 Euen in the first yeere of his reigne, I Daniel vnderstood by [c] bookes the number of the yeeres, where of the Lord had spoken vnto Ieremiah the Prophet, that he would accomplish seuentie yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God, and [d] sought by prayer and supplications, with fasting, and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, Oh Lord God, which art [e] great and fearefull, and keepest couenant ‡ mercie toward them which loue ‡ thee, and toward them that keepe thy commandements,

5 We haue sinned, and haue committed iniquitie, and haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy seruants the Prophets, which spake in thy Name to our kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, [f] righteousnes belongeth vnto thee, and vnto vs ‡ open shame, as appeareth this day vnto euery man of Iudah, and to the inhabitants of Ierusalem: yea, vnto all Israel, both neere and farre off, through all the countreyes, whither thou hast driuen them, because of their offences, that they committed against thee.

8 O Lord, vnto vs appertaineth open shame, to our [g] kings, to our princes, and to our fathers, because wee haue sinned against thee.

9 Yet compassion and forgiuenesse is in the Lord our God, albeit we haue rebelled against him.

10 For we haue not obeyed the [h] voice of the Lord our God, to walke in his Lawes, which hee had laid before vs by the ministerie of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy law, and are turned backe, ‡ haue not heard thy voice: therefore the [i] curse is powred vpon vs, and the oth that is written in the Law of Moses the seruant of God, because wee haue sinned against him.

12 And hee hath confirmed his wordes, which hee spake against vs, and against our Iudges that ‡ iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not beene the like, as hath beene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the law of Moses: yet made we not our prayer before the Lord our God, that we might turne from our iniquities, and vnderstand the trueth.

14 Therefore hath the Lord ‡ made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his works which he doeth: for we would not heare his voyce.

15 *And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mightie hand, and hast gotten thee renowne, as appeareth this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy [k] righteousnesse, I beseech thee, let thine anger ‡ thy wrath be turned away from thy citie Ierusalem thine holy mountaine: for because of our sinnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproch to all that are about vs.

17 Nowe therefore, O our God, heare the prayer of thy seruant and his supplications, and cause thy face to [l] shine vpon thy Sanctuary, that lyeth waste for the [m] Lords sake.

18 O my God, incline thine eare, and heare: open thine eyes, and beholde our desolations, and the Citie whereupon thy Name is called: for wee doe not present our supplications before thee for our owne [n] righteousnesse, but for thy great tender mercies.

19 O Lord heare, O Lord forgiue, O Lord [o] consider ‡ do it, deferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, ‡ did present my supplication before the Lorde my God, for the

a Who was also called Astyages.
b For Cyrus led with ambition, went about wars in other countries, and therefore Darius had the title of the kingdome, though Cyrus was king in effect.
c For though he was an excellent Prophet, yet he dayly increased in knowledge by reading of the Scriptures.
d He speaketh not of that ordinarie prayer, which he vsed in his house thrise a day, but of a rare and vehement prayer, lest their sins should cause God to delay the time of their deliuerance prophesied by Ieremiah.
e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercy to comfort them which obey thy word and loue thee. ‡ *Ebr. him.*
f He sheweth that whensoeuer God punisheth, he doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselues there is iust cause why he should so entreat them. ‡ *Ebr. confusion of face.*
g He doeth not excuse the Kings because of their authoritie, but prayeth chiefly for them as the chiefe occasions of these great plagues.
h He sheweth that they rebell against God, which serue him not according to his commandement and word.
i As Deut. 27. 15, or the curse confirmed by an oath.
‖ *Or, powred vp.*
‡ *Ebr. watched vpon the euill.* Exod. 14. 28, Ieremie. 2. 11.
k That is, according to all thy mercifull promises and the performance thereof.
l Shew thy selfe fauourable.
m That is, for thy Christs sake, in whom thou wilt accept all our prayers.
n Declaring, that the godly flee onely vnto Gods mercies, and renounce their own works when they seeke for remission of their sinnes.
o Thus he could not content himselfe with any vehemencie of words: for he was so led with a feruent zeale, considering Gods promise made to the citie in respect of his Church, and for the aduancement of Gods glory.

the holy mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man *Gabriel whom I had seene before in the vision, came flying, and touched mee about the time of the euening oblation,

22 And he informed me, and talked with mee, and sayd, O Daniel, I am now come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commandement came forth, and I am come to shew thee, for thou art greatly beloued: therefore vnderstand the matter and consider the vision.

24 Seuenty [p] weekes are determined vpon [q] thy people, and vpon thine holy city to finish the wickednesse, and to seale vp the [r] sinnes, and to reconcile the iniquity, and to bring in euerlasting righteousnes, & to seale vp the vision and prophesie, and to anoynt the most Holy.

25 Know therefore and vnderstand, that from [s] the going forth of the commandement to bring againe the people, and to build Ierusalem vnto Messiah the prince shall be seuen [t] weekes, and [u] threescore & two weekes, and the streete shall be built againe, and the wall euen in a ‡ troublous time.

26 And after threescore and two [x] weeks, shall Messiah be slaine, and shall [y] haue nothing, and the people of [z] the prince that shal come, shall destroy the city and the Sanctuary, and the end thereof shall be with a flood: and vnto the ende of the battell it shalbe destroyed by desolations.

27 And he shall [a] confirme the couenant with many for one weeke: and in the mids of the weeke he shall cause the sacrifice and the oblation to [b] cease, [c] & for the ouerspreading of the abominations, hee shall make it desolate, euen vntill the consummation determined shalbe powred vpon the desolate.

p He alludeth to Ieremiahs prophesie, who prophesied that their captiuitie should be seuenty yeres: but now Gods mercy should seuen fold exceede his iudgement which should be 4. hundred and 90. yeres, euen to the comming of Christ, and so then it should cõtinue for euer.

q Meaning, Daniels nation, ouer whom hee was carefull.

r To shew mercy & to put sin out of remembrance.

s That is, from the time that Cyrus gaue them leaue to depart.

t These weekes make 49. yeres, whereof 46. are referred to the time of the building of the Temple, and 3. to the laying of the foundation.

u Counting frõ the first yeere of Darius, who gaue the second commandement for the building of the Temple, are 62. weekes, which make 434 yeres, which comprehend the time from the building of the Temple, vnto the baptisme of Christ. ‡ *Ebr. in streits of time.*

x In this last weeke of the seuenty, shall Christ come and preach and suffer death.

y He shall seeme to haue no beautie, nor to be of any estimation, as Isa 53. 2.

z Meaning Titus, Vespasians sonne, who should come and destroy both the Temple and the people without all hope of recouery.

a By the preaching of the Gospel he confirmed his promise, first to the Iewes, and after to the Gentiles.

b Christ accomplished this by his death and resurrection.

c Meaning that Ierusalem and the Sanctuary should be vtterly destroied for their rebellion against God, and their idolatry: or as some reade, that the plagues shall be so great, that they shall all be astonied at them.

CHAP X.

There appeareth vnto Daniel a man clothed in linnen, 11 which sheweth him wherefore he is sent.

a He noteth this third yeere, because at this time the building of the temple began to be hindred by Cambyses Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel.

b Which is to declare that the godly should not hasten too much, but patiently to abide the issue of Gods promise.

IN the [a] third yere of Cyrus king of Persia, a thing was reuealed vnto Daniel (whose name was called Beltesshazzar) and the word was true, but the time appointed was [b] long, and he vnderstood the thing, and had vnderstanding of the vision.

2 At the same time I Daniel was in heauinesse for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoynt my selfe at all, till three weekes of dayes were fulfilled.

4 And in the foure and twentieth day of the [c] first moneth, as I [d] was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behold, there was a man [e] clothed in linnen, whose loynes were girded with fine gold of * Vphaz.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightening, and his eyes as lampes of fire, and his armes and his feete were like in colour to polished brasse, and the voyce of his words was like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with mee, saw not the vision: but a great feare fel vpon them, so that they fled away and hid themselues.

8 Therefore I was left alone, & saw this great vision, and there remained no strength in me: for my [f] strength was turned in mee into corruption, and I reteined no power.

9 Yet heard I the voyce of his wordes, and when I heard the voyce of his words, I slept on my face: and my face was toward the ground.

10 And behold, an hand [g] touched mee, which set mee vp vpon my knees, and vpon the palmes of my hands,

11 And he said vnto me, O Daniel, a man greatly beloued, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when he had said this word vnto mee, I stood trembling.

12 Then sayd he vnto me, Feare not Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy words were heard, and I am come for thy words.

13 But the [h] Prince of the kingdome of Persia withstood me one and twentie dayes: but loe, [i] Michael one of the chiefe Princes, came to helpe me, and I remained there by the kings of Persia.

14 Now I am come to shewe thee what shall come to thy people in the latter dayes: for yet the [k] vision is for many dayes.

15 And when he spake these words vnto mee, I set my face toward the ground, and held my tongue.

16 And behold, [l] one like the similitude of the sons of man touched my lips: then I opened my mouth, and spake, and sayd vnto him, that stood before mee, O my Lord, [m] by the vision my sorowes are returned vpon me, and I haue reteined no strength.

17 For how can the seruant of this my Lord talke with my Lord being such a one? for as for me, straightway there remained no strength in me, neither is there breath left in me.

c Called Abib, which cõteineth part of March, & part of April.

d Being caried by the spirit of prophecy to haue the sight of this riuer Vgris.

e This was the Angel of God, which was sent to assure Daniel in this prophecie that followeth. *Iere.* 10. 9.

f The word also signifieth comelinesse or beauty, so that for feare he was like a dead man for deformity.

g Which declareth that when we are stricken downe with the maiestie of God, we cannot rise, except he also lift vs vp with his hand, which is his power.

h Meaning Cambyses, who reigned in his fathers absence, and did not only for this space hinder the building of the temple, but would haue further raged, if Godhad not sent me to resist him, & therefore haue I stayed for the profite of the Church.

i Though God could by one Angel destroy all the world, yet to assure his children of his loue, hee sendeth foorth double power, euen Michael, that is Christ Iesus the head of Angels.

k For though the Prophet Daniel should end and cease, yet his doctrine should continue till the comming of Christ for the comfort of his Church.

l This was the same Angel that spake with him before in the similitude of a man.

m I was ouercome with feare and sorrow, when I saw the vision.

18 Then

n He declareth hereby, that God would be merciſull vnto the people of Iſrael.

o Which declareth ỹ when God ſmiteth down his children, he doth not immediatly liſt them vp at once (for now the Angel had touched him twiſe) but by little and little.

18 Then there came again, and touched me, one like the appearance of a man, and he ſtrengthened me,

19 And ſayd, O man, greatly beloued, feare not: [n] peace be vnto thee: bee ſtrong and of good courage. And when he had ſpoken vnto me, [o] I was ſtrengthened, and ſaid, Let my Lord ſpeake: for thou haſt ſtrengthened me.

20 Then ſaid he, Knoweſt thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Perſia: and when I am gone forth, loe, the [p] Prince of Grecia ſhall come.

21 But I wil ſhew thee that which is decreed in the Scripture of trueth: [q] and there is none that holdeth with me in theſe things, but Michael your prince.

p Meaning, ỹ he would not onely himſelfe bridle ỹ rage of Cambiſes, but alſo the other kings of Perſia by Alexander the king of Macedonia. q For this Angel was appointed for the defence of the Church vnder Chriſt, who is the head thereof.

CHAP. XI.

1 A propheſie of the kingdomes which ſhould be enemies to the Church of God, as of Perſia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.

a The Angel aſſureth Daniel that God hath giuen him power to performe theſe things, ſeeing he appointed him to aſſiſt Darius when he ouercame ỹ Caldeans.

b Wherof Cambyſes that now reigned, was the firſt, the ſecond Smerdes, the third Darius the ſon of Hyſtaſpis, & the fourth, Xerxes, which all were enemies to the people of God, and ſtood againſt them.

c For he raiſed vp all the Eaſt countreys to fight againſt the Grecians: and albeit he had in his army nine hundred thouſand men, yet in foure battels he was diſcomfited, and fled away with ſhame.

ALſo I, in the firſt yeere of Darius of the Medes, euen I [a] ſtood to incourage and to ſtrengthen him.

2 And now will I ſhew thee the trueth. Behold, there ſhal ſtand vp yet [b] three kings in Perſia, and the fourth ſhal be farre richer then they all: and by his ſtrength, and by his riches he ſhall ſtir vp [c] all againſt the realme of Grecia.

3 But a [d] mighty king ſhall ſtand vp, that ſhall rule with great dominion, and doe according to his pleaſure.

4 And when he ſhal ſtand vp, [e] his kingdome ſhalbe broken, [f] and ſhal be diuided toward the [g] foure windes of heauen: [g] not to his [h] poſterity, nor according to [i] his dominion which he ruled: for his kingdome ſhall be pluckt vp, euē to be for others beſides [k] thoſe.

5 And the [l] King of the South ſhall bee mighty, and one of [m] his princes, and ſhall preuaile againſt him, and beare rule: his dominion ſhall be a great dominion.

6 And in the end of yeres they ſhalbe ioyned together: for the kings [n] daughter of the South ſhall come to the king of the North, to make an agreement, but ſhee ſhall not retaine the power of the [o] arme, neither ſhall [p] he continue, nor his [q] arme: but ſhe ſhall be deliuered to death, and they that brought her and [r] he that begate her, and he that comforted her in theſe times.

d That is, Alexander the great. e For when his ſtate was moſt flouriſhing, hee ouercame himſelfe with drinke, and ſo fel into a diſeaſe: or as ſome write, was poiſoned by Caſſander. f For his twelue chiefe Princes firſt diuided his kingdom among themſelues. g After this his monarchie was diuided into foure: for Seleuchus had Syria, Antigonus Aſia minor, Caſſander the kingdome of Macedonia, and Ptolemeus Egypt. h Thus God reuenged Alexanders ambition & cruelty, in cauſing his poſterity to be murthered, partly of the fathers chiefe friends, & partly one of another. i None of theſe foure ſhall be able to bee compared to the power of Alexander. k That is, his poſterity hauing no part thernof. l To wit, Ptolemeus the king of Egypt. m That is, Antiochus the ſonne of Seleuchus, & one of Alexanders princes ſhalbe more mighty: for he ſhould haue both Aſia & Syria. n That is, Bernice the daughter of Ptolemeus Philadelphus ſhalbe giuen in mariage to Antiochus Theos, thinking by this affinity, that Syria and Egypt ſhould haue a continuall peace together.

o That force and ſtrength ſhall not continue: for ſoone after, Berenice and her yong ſonne after her huſbands death, was ſlaine of her ſtepſonne Seleucus Calinicus the ſon of Laodice, the lawful wife of Antiochus, but put away for this womans ſake.

p Neither Ptolemeus, nor Antiochus.

q Some reade ſeede, meaning the childe begotten of Bernice.

r Some reade, ſhe that begate her, and thereby vnderſtand her nurſe, which brought her vp: ſo that all they that were occaſion of this mariage, were deſtroyed.

7 But out of the budde of her [f] rootes ſhall one ſtand vp in his ſtead, [t] which ſhall come with an armie, and ſhall enter into the fortreſſe of the king of the North, and doe with them as hee liſt, and ſhall preuaile,

8 And ſhal alſo cary captiues into Egypt their gods with their molten images, and with their precious veſſels of ſiluer and of gold, and he ſhall continue [u] moe yeeres then the king of the North.

9 So the king of the South ſhall come into his kingdome, and ſhall returne into his owne land.

10 Wherefore his [x] ſonnes ſhalbe ſtirred vp, and ſhall aſſemble a mighty great army: and one [y] ſhall come and ouerflow, and paſſe thorow: then ſhal [z] he returne, and be ſtirred vp at his fortreſſe.

11 And the king of the South ſhall bee angry, and ſhall come forth, and fight with him, euen with the king of the North: for hee ſhall ſet forth a great [a] multitude, and the multitude ſhall bee giuen into his hand.

12 Then the multitude ſhalbe proud, and their heart ſhall be lifted vp: for he ſhall caſt downe thouſands: but he ſhall not ſtill preuaile.

13 For the King of the North [b] ſhall returne, and ſhall ſet forth a greater multitude then afore, and ſhall come forth (after certaine yeeres) with a mightie army, and great riches.

14 And at the ſame time there ſhall [c] many ſtand vp againſt the King of the South: alſo the rebellious children of thy [d] people, ſhall exalt themſelues to ſtabliſh the viſion, but they ſhall fall.

15 So the King of the North ſhall come, and caſt vp a mount, and take the ſtrong Citie: and the armes of the South ſhall [e] not reſiſt, neither his choſen people, neither ſhall there bee any ſtrength to withſtand.

16 But he that ſhall come, ſhall doe vnto him as hee liſt, and none ſhall ſtand a-

s That is, Philopater, when he ſhall ſee Antiochus to take great dominions from him in Syria, and alſo ready to inuade Egypt. a For Antiochus had ſixe thouſand horſemen, and threeſcore thouſand footmen. b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire. c For not only Antiochus came againſt him, but alſo Philip king of Macedonia, and theſe two brought great power with them. d For vnder Onias which falſly alledged that place of Iſaiah 19.19. certaine of the Iewes retired with him into Egypt to fulfill this propheſie: alſo the Angel ſheweth that all theſe troubles which are in the Church, are by the prouidence and counſell of God. e The Egyptians were not able to reſiſt Stopas Antiochus captaine.

s Meaning, that Ptolemeus Euergetes, after the death of his father Philadelphus, ſhould ſucceed in the kingdome, being of the ſame ſtock that Berenice was.

t To reuenge his ſiſters death againſt Antiochus Calinicus king of Syria.

u For this Ptolemeus reigned ſixe and fourtie yeeres. x Meaning, Seleucus and Antiochus the great, the ſonnes of Calinicus, ſhall make warre againſt Ptolemeus Philopater the ſonne of Philadelphus. y For his elder brother Seleucus died, or was ſlaine whiles the warres were preparing,

against him: and he shall stand in the [f] pleasant land, which by his hand shall bee consumed.

17 Againe hee shall [g] set his face to enter with the power of his whole kingdome, and his confederates with him: thus shal he doe, and hee shall giue him the [h] daughter of women, to destroy [i] her: but [k] she shall not stand on his side, neither bee for him.

18 After this shall he turne his face vnto the [l] yles, and shall take many: but a prince [m] shall cause his shame to light vpon him, beside that hee shall cause his owne shame to turne vpon [n] himselfe.

19 For he shall turne his face toward the forts of his [o] owne land: but he shalbe ouerthrowen, and fall, and be no more [p] found.

20 [q] Then shall stand vp in his place in the glorie of the kingdome, one that shall raise tares, but after fewe dayes hee shall bee destroyed, neither in [r] wrath, nor in battell.

21 And in his place shall stand vp a [s] vile person, to whome they shall not giue the honour of the kingdome: but hee shall come in peaceably, and obtaine the kingdome by flatteries.

22 And the [t] armes shall be ouerthrowen with a flood before him, and shall be broken: and also the prince of [u] the couenant.

23 And after [x] the league made with him, he shall worke deceitfully: for he shall come vp, and ouercome with a [y] small people.

24 He shall enter into the quiet and plentifull prouince, and he shall doe that which his fathers [z] haue not done, nor his fathers fathers: he shal diuide among them the pray and the spoyle, and the substance, yea, and he shall forecast his deuices against the strong holds, euen for a [a] time.

25 Also he shall stirre vp his power & his courage against the king of the South with a great army, and the king of the South shal bee stirred vp to battell with a very great and mighty armie: but he shall not [b] stand; for they shall forecast and practise against him.

26 Yea, they that feede of the portion of [c] his meate, shall destroy him: and his armie [d] shall ouerflow: and many shall fall, and be slaine.

27 And both these kings hearts shall bee to doe [e] mischiefe, and they shall talke of deceit at one table: but it shall not auaile: for [f] yet the ende shall be at the time appointed.

28 Then shall he returne into his lande with great substance: for his heart shall be against the holy couenant: so shall he do and returne to his owne land.

29 At the time appointed he shall returne, and come toward the South: but the last shall not be as the first.

30 For the ships [h] of Chittim shall come against him: therefore he shall be sory and returne, and freet against the holy couenant: so shall he do, he shal euen returne [i] and haue intelligence with them that forsake the holy couenant.

31 And armes [k] shall stand on his part, and they shall pollute the Sanctuarie [l] of strength, and shall take away the daily sacrifice, and they shall set vp the abominable desolation.

32 And such as wickedly [m] breake the couenant, shall he cause to sinne by flatterie: but the people that doe know their God, shal preuaile and prosper.

33 And they that vnderstand among [n] the people, shall instruct many: [o] yet they shall fal by sword, and by flame, by captiuitie and by spoile, many dayes.

34 Now when they shall fall, they shall be holpen with a [p] little helpe: but many shal cleaue vnto them [q] fainedly.

35 And some of them [r] of vnderstanding shall fall to trie them, and to purge, and to make them white till the time bee out: for there is a time appointed.

f He sheweth that he shal not onely afflict the Egyptians, but also the Iewes, and shall enter into their countrey, whereof he admonisheth them before, that they may know that all these things come by Gods prouidence.

g This was the second battell that Antiochus fought against Ptolemeus Epiphanes.

h To wit, a beautifull woman which was Cleopatra Antiochus daughter.

i For he regarded not the life of his daughter, in respect of the kingdome of Egypt.

k She shall not agree to his wicked counsell, but shall loue her husband, as her duetie requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those yles which are in the sea called Mediterraneum for the Iewes called all countreys yles, which were diuided from them by sea.

m For whereas Antiochus was wont to contemne the Romans, and put their ambassadours to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight, and caused his shame to turne on his owne head.

n By his wicked life, and obeying of foolish counsell.

o For feare of the Romanes hee shall flee to his holds.

p For when as vnder the pretence of pouertie he would haue robbed the Temple of Iupiter Dodonæus, the countrey men slew him.

q That is, Seleucus shall succeed his father Antiochus.

r Not by forreine enemies, or battell, but by treason.

s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruell, & flattering nature, and defrauded his brothers sonne of the kingdome, and vsurped the kingdome without consent of the people.

t Hee sheweth that great forreine powers shall come to helpe the young sonne of Seleucus against his vncle Antiochus, and yet shall be ouerthrowen.

u Meaning Ptolemeus Philometor, Philopaters sonne, who was this childes cousin germane, and is here called the prince of the couenant, because hee was the chiefe, and all other followed his conduct.

x For after the battell, Philometor and his vncle Antiochus made a league.

y For hee came vpon him at vnawares, and when he suspected his vncle Antiochus nothing.

z Meaning in Egypt.

a He will content himselfe with the small holdes for a time, but euer labour by craft to attaine to the chiefest.

b Hee shalbe ouercome with treason.

c Signifying his princes, and the chiefe about him.

d Declaring that his souldiers shal burst out & venture their liues to slay and to be slaine for the safegard of their prince.

e The vncle and the nephew shall take truce, and banket together, yet in their harts they shal imagin mischiefe one against another.

f Signifying that it standeth not in the counsell of men to bring things to passe, but in the prouidence of God who ruleth the kings by a secret bridle, that they cannot doe what they list themselues.

g Which hee shall take of the Iewes in spoiling Ierusalem & the Temple, and this is told them before, to moue thē to patience, knowing that al things are done by Gods prouidence.

h That is, the Romane power shall come against him: for P. Popilius the ambassadour appointed him to depart in the Romanes name: to which thing hee obeyed, although with griefe, and to reuenge his rage, he came against the people of God the second time.

i With the Iewes which shall forsake the couenant of the Lord: for first hee was called against the Iewes by Iason the hie Priest, and this second time hy Menelaus.

k A great faction of the wicked Iewes shall holde with Antiochus.

l So called because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure seruice of God.

m Meaning, such as bare the name of Iewes, but indeede were nothing lesse: for they sold their soules, and betrayed their brethren for gaine.

n They that remaine constant among the people, shal teach others by their example, and edifie many in the true religion.

o Whereby hee exhorteth the godly to constancie, although they should perish a thousand times, and though their miseries endure neuer so long.

p As God will not leaue his Church destitute, yet will he not deliuer it all at once, but so helpe as they may still seeme to fight vnder the crosse, as he did in the time of the Maccabees, whereof he here prophesieth.

q That is, there shall be euen of this small number many hypocrites.

r To wit, of them that feare God, and will lose their life for the defence of true Religion, signifying also, that the Church must continually be tryed & purged, & ought to looke for one persecution after another: for God hath appointed the time: therefore we must obey.

[Because the Angels purpose is to shew the whole course of the persecutions of the Iewes vnto the comming of Christ, he now speaketh of the Monarchy of the Romanes, which he noteth by the name of a king, who were without all religion, and contemned the true God.

t So long the tyrants shall prevaile as God hath appointed to punish his people: but he sheweth that it is but for a time.

u The Romanes shall observe no certaine forme of religion as other nations, but shal chãge their gods at their pleasures, yea, contemne them and prefer themselues to their gods.

x Signifying, ỹ they should be without all humanity: for the loue of women is taken for singular or great loue, as 2. Sam. 1. 26.

y That is, the god of power and riches: they shall esteeme their owne power aboue all their goods, and worship it.

z Vnder pretence of worshipping the gods, they shall enrich their citie with the most precious iewels of all the worlde, because that hereby all men should haue them in admiration for their power & riches.

a Although in their hearts they had no religion, yet they did acknowledge the gods and worshipped them in their temples, lest they should haue bene despised as Atheists: but this was to increase their fame and riches: and when they gate any countrey, they so made others rulers thereof, that the profit euer came to the Romanes.

b That is, both the Egyptians and Syrians shall at length fight against the Romanes, but they shall be ouercome

c The Angel forewarneth the Iewes, that when they should see the Romanes inuade them, & that the wicked should escape their hands, that then they should not thinke but that all this was done by Gods prouidence, forasmuch as hee warned them of it so long afore, and therefore he would still preserue them.

d Hearing that Crassus was slaine & Antonius discomfited.

e For Augustus ouercame the Parthians, and recouered that which Antonius had lost.

f The Romanes after this reigned quietly through all countreys, and from sea to sea, and in Iudea: but at length for their cruelty God shall destroy them.

36 And the t king shall doe what him list, he shall exalt himselfe, and magnifie himselfe against all, that is God, and shall speake marueilous things against the God of gods, and shal prosper till the wrath be accomplished: for the determination is made.

37 Neither shall he regard the u God of his fathers, nor the desire x of women, nor care for any god: for he shall magnifie himselfe aboue all.

38 But in his place shall hee honour the y god Mauzzim, and the god whom his fathers knew not shall hee honour with golde and with siluer, and with precious stones, and pleasant things.

39 Thus shall hee doe in the a holdes of Mauzzim with a strange god whom he shall acknowledge: he shall encrease his glory, and shal cause them to rule ouer many, and shall diuide the land for gaine.

40 And at the end of time shall the King of the b South push at him, and the King of the North shall come against him like a whirlewinde, with charets and with horsemen, and with many shippes, and hee shall enter into the countreys, and shall ouerflow and passe thorow.

41 Hee shal enter also into the c pleasant land, & many countreys shalbe ouerthrowen: but these shal escape out of his hand, euen Edom and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hands also vpon the countreys, and the land of Egypt shall not escape.

43 But he shall haue power ouer the treasures of gold and of siluer, and ouer all the precious things of Egypt, and of the Libyans, and of the blacke Mores where he shall passe.

44 But the tidings out of the East and the North shall d trouble him, therefore hee shal goe forth e with great wrath to destroy and roote out many.

45 And he shal plant the tabernacles f of his palace between the Seas in the glorious and holy mountaine. yet he shall come to his end, and none shall helpe him.

CHAP. XII.

1 *Of the deliuerance of the Church by Christ.*

AND at that a time shal Michael stand vp, the great prince, which standeth for the children of thy people. and there shall bee a time of trouble, such as neuer was since there began to bee a nation, vnto that same time: and at that time thy people shal be deliuered, euery one that shall be found written in the booke.

2 And many b of them ỹ sleepe in the dust of the earth shal awake, some to euerlasting life, & some to shame & perpetuall contempt.

3 And they that be c wise, shall shine as the brightnesse of the firmament: and they that d turne many to righteousnes, shal shine as the starres, for euer and euer.

4 But thou, O Daniel, e shut vp the wordes, and seale the booke f till the end of the time: many shall runne to and fro, and knowledge shalbe increased.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the brinke of the riuer, and the other on that side of the brinke of the riuer.

6 And one sayd vnto the man clothed in linen, which was vpon the waters of the riuer, When shalbe the end of these wonders?

7 And I heard the man clothed in linen, which was vpon the waters of the riuer, when he held vp his g right hand and his left hand vnto heauen, and sware by him that liueth for euer, that it shal tarie for a i time, two times and an halfe: and when he shall haue accomplished k to scatter the power of the holy people, all these things shalbe finished.

8 Then I heard it, but I vnderstood it not: then sayd I, O my Lord, what shall bee the end of these things?

9 And he sayd, Goe thy way, Daniel: for the wordes are closed vp, and sealed, till the end of the time.

10 Many shall bee purified, made white and tried: but the wicked shall doe wickedly. and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the l dayly sacrifice shall be taken away, and the abominable desolation set vp, there m shall be a thousand two hundreth and ninety dayes.

12 Blessed is hee that waiteth and commeth to the thousand three hundreth & n fiue and thirtie dayes.

13 But goe o thou thy way till the end be: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

a The Angel here noteth two things: first that the Church shall be in great afflictiõ & trouble at Christs cõming, & next that God wil send his Angel to deliuer it, whõ here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel

b Meaning, all shall rise at the generall resurrectiõ, which thing here he nameth, because the faithfull should haue euer their respect to that: for in the earth their shalbe no sure comfort.

c Who haue kept the true feare of God and his religion,

d He chiefly meaneth ỹ ministers of Gods word, & next all ỹ faithfull which instruct the ignorant and bring them to the true knowledge of God.

e Though the most part despise this prophesie, yet keepe thou it sure, esteeme it as a treasure.

f Till the time that God hath appointed for the full reuelation of these things, and then many shall run to and fro to search the knowledge of these mysteries, which things they obtaine now by the light of the Gospel.

g Which was Tygris.

h Which was as it were a double oath & did the more cõfirme the thing.

i Meaning, a long time, a lõger time, & at length a short time signifying, that their troubles should haue an end.

k When the Church shal be scattered & diminished in such sort as it shall seeme to haue no power.

l From the time that Christ by his sacrifice shal take away the sacrifice and ceremonies of the law.

m Signifying that the time shalbe long of Christs second comming, and yet the children of God ought not to be discouraged, though it be deferred.

n In this number he added a moneth and an halfe to the former number, signifying, that it is not in man to appoint the time of Christs comming, but that they are blessed that patiently abide his appearing.

o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

Hosea.

THE ARGVMENT.

After that the ten tribes had fallen away from God by the wicked & subtil counsel of Ieroboam the sonne of Nebat, and in stead of his true seruice commanded by his word, worshipped him according to their owne fantasies & traditions of men, giuing themselues to most vile idolatry and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew euer worse and worse, and still abused Gods benefits. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as hee did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adultery: and therefore sheweth them that God would take away their kingdom, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuenty yeres, though they remained stil in their wickednes & vices, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselues by the sweetnesse of Gods promises, he setteth before them the two principall parts of the Law, which are the promise of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whom onely they should haue true deliuerance: and for the second, he vseth threatnings and menaces to bring them from their wicked maners and vices: and this is the chiefe scope of al the Prophets, either by Gods promises to allure them to be godly, or else by threatning of his iudgements to feare them from vice: and albeit that the whole Law containe these two points, yet the Prophets moreouer note peculiarly, both the time of Gods iudgements, and the maner.

CHAP. I.

1 *The time when Hosea prophesied.* 2 *The idolatrie of the people.* 10 *The calling of the Gentiles.* 11 *Christ is the head of all people.*

THe word of the Lord that came vnto Hosea the sonne of Beeri, in the dayes of [a] Vzziah, Iotham, Ahaz, and Hezekiah [b] kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Goe, take vnto thee a wife [c] of fornications, and children of fornications: for the land hath committed great whoredom, departing from the Lord.

3 So hee went and tooke [d] Gomer the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lord said vnto him, Call his name [e] Israel: for yet a little, and I will visite the blood of Izreel vpon the house [f] of Iehu, and will cause to cease the kingdom of the house of Israel.

5 And at that [g] day will I also breake the bow of Israel in the valley of Izreel.

6 Shee conceiued yet againe, and bare a daughter, and God said vnto him, Call her name, [h] Lo-ruhamah: for I will no more haue pittie vpon the house of Israel: but I will vtterly [i] take them away.

7 Yet will I haue mercie vpon the house of Iudah, and will [k] saue them by the Lord their God, and will not saue them by bow, nor by sword, nor by battell, by horses, nor by horsemen.

8 Now when she had weaned Lo ruhamah, she conceiued and bare a sonne.

9 Then said God, Call his name [l] Loammi: for yee are not my people: therefore will I not be yours.

10 Yet the number of the [m] children of Israel shal be as the sand of the sea, which cannot bee measured nor tolde: and in the place where it was said vnto them, Yee are not my people, it shall be said vnto them, Yee are the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be [n] gathered together, and appoint themselues one head, and they shall come vp out of the land: for great is the [o] day of Izreel.

a Called also Azariah, who being a leper was deposed from his kingdome.

b So that it may be gathered by the reigne of these foure kings that he preached aboue threescore yeere.

c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or els was commanded by God to set forth vnder this parable or figure the idolatry of the Synagogue, and of the people her children.

d Gomer signifieth a consumption or corruption, and Diblaim clusters of figs, declaring that they were all corrupt like rotten figs.

e Meaning, that they should bee no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chiefe citie of the ten tribes vnder Ahab, where Iehu shed so much blood, 2. King. 10. 8, 11.

f I wil be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glory of God, as the end declared: for hee builded vp that idolatry, which hee had destroyed.

g When the measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and force.

h That is, not obteining mercy: whereby he signifieth that Gods fauor was departed from them.

i For the Israelites neuer returned, after that they were taken captiues by the Assyrians.

k For after their captiuitie he restored them miraculously by the means of Cyrus, Ezra. 1, 1.

l That is, not my people.

m Because they thought that God could not haue been true in his promise except he had preserued them, he declared that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number, which stand both of the Iewes, and the Gentiles, Rom. 9, 26.

n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles.

o The calamitie and destruction of Izreel shalbe so great, that to restore them shall be as a miracle.

CHAP. II.

1 *The people is called to repentance.* 5 *Hee sheweth their idolatry, and threatneth them except they repent.*

SAy vnto your [a] brethren, Ammi, and to your sisters, Ruhamah,

2 Pleade with your [b] mother: pleade

a Seeing that I haue promised you deliuerance, it remaineth that considering that you encourage one another to embrace the same, ye are my people on whom I will haue mercie.

b God sheweth that the fault was not in him but in their Synagogue, & their idolatries, that he forsooke them, Isa 50, 1.

with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, & her adulteries [c] from betweene her breasts,

3 [d] Lest I strip her naked, and set her as in the day that she was [e] borne, and make her as a wildernesse, and leaue her like a drie land, and slay her for thirst.

4 And I will haue no pitie vpon her children: for they be the [f] children of fornications.

5 For their mother hath played the harlot: shee that conceiued them, hath done shamefully: for she said, I will goe after my [g] louers that giue me my bread and my water, my wooll and my flaxe, mine oyle & my drinke.

6 Therefore behold, I wil stop [h] thy way with thornes, and make an hedge, that shee shall not find her paths.

7 Though shee follow after her louers, yet shall shee not come at them: though she seeke them, yet shall she not finde them: then shall she say, [i] I will goe and returne to my first husband: for at that time was I better then now.

8 Now shee did not know that I [k] gaue her corne and wine, and oyle, and multiplied her siluer and gold, which they bestowed vpon Baal.

9 Therefore will I returne, & take away [l] my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe lent to couer her shame.

10 And now will I discouer her [m] lewdnesse in the sight of her louers, and no man shall deliuer her out of mine hand.

11 I wil also cause all her mirth to cease, her feast dayes, hernewe moones, and her Sabbaths, and all her solemne feasts.

12 And I will destroy her vines, and her fig trees, whereof shee hath sayd, These are my rewards that my louers haue giuen me: and I will make them as a forrest, and the wild beasts shall eate them.

13 And I wil visit vpon her the dayes [n] of Baalim, wherein she burnt incense to them: and she decked her selfe with her [o] earerings and her Iewels, and she followed her louers, and forgate me, sayth the Lord.

14 Therefore behold, I will [p] allure her, and bring her into the wildernes, and speake friendly vnto her.

15 And I will giue her her vineyards from thence, and the valley of [q] Achor for the doore of hope, and she shall [r] sing there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me [s] Ishi, and shalt call me no more [t] Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall be no more remembred by their [u] names.

18 And in that day will I make a couenant for them, with the [x] wilde beastes, and with the fowles of the heauen, and with that that creepeth vpon the earth, & I wil breake the bow and the sword, and the battel out of the earth, and will make them to slepe safely.

19 And I will marry thee vnto mee for euer: yea, I wil marry thee vnto me in righteousnes, and in iudgement, and in mercie and in compassion.

20 I will euen marry thee vnto me in [y] faithfulnes, and thou shalt know the Lord.

21 And in that day I wil heare, saith the Lord, I will euen heare [z] the heauens, and they shall heare the earth.

22 And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Izreel.

23 And I will sow her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, and I wil say to them which were not my people, [*] Thou art my people. And they shall say, Thou art my God.

CHAP. III.

1 The Iewes shall be cast off for their idolatry. 5 Afterward they shall returne to the Lord.

THen sayd the Lord to me, [a] Goe yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and [b] loued the wine bottles.

2 So [c] I bought her to mee for fifteene pieces of siluer, and for an homer of barley, and an halfe homer of barley.

3 And I sayd vnto her, Thou shalt abide with [d] me many dayes: Thou shalt not play the harlot, and thou shalt bee to none other man, and I will be so vnto thee.

4 For the children of Israel shal [e] remaine many dayes without a king, and without a [f] prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert, and seeke the Lord their God, and [g] Dauid their king, and shal feare the Lord, and his goodnesse in the latter dayes.

c Meaning, that their idolatry was so great, that they were not ashamed, but boasted of it, Ezek. 16. 25.

d For though this people were as an harlot for their idolatries, yet he had left them with their apparell & dowrie and certaine signes of his fauor, but if they continued stil, he would vtterly destroy them.

e When I brought her out of Egypt, Ezek. 16. 4.

f That is, bastards, & begotten in adultery.

g Meaning the idoles which they serued, and by whom they thought they had wealth and abundance.

h I will punish thee, that then thou mayest trie whether thine idoles can helpe thee, and bring thee into such streitnesse, that thou shalt haue no lust to play the wanton.

i This he speaketh of y faithfull which are truly conuerted, and also sheweth the vse and profit of Gods rods.

k This declareth y idolaters defraud God of his honour, when they attribute his benefits to their idoles.

l Signifying, that God will take away his benefits, when man by his ingratitude doeth abuse them.

m That is, all her seruice, ceremonies and inuentions, whereby she worshipped her idols.

n I will punish her for her idolatrie.

o By shewing how harlots trim themselues to please others, he declareth how the superstitious idolaters set a great part of their religion in decking themselues on ther holy dayes.

p By my benefits in offering her grace and mercie, euen in that place where she shall thinke her selfe destitute of all helpe and comfort.

q Which was a plentifull valley, and wherein they had great comfort when they came out of the wildernesse, as Ioth. 7. 26. and is called the doore of hope, because it was a departing from death, and an entrie into life.

r Shee shall then praise God as she did when she was deliuered out of Egypt.

s That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant.

t That is, my master: which name was applyed to their idoles.

u No idolatry shall once come into their mouth but they shall serue me, surely according to my word.

x Meaning, that he will so blesse them, that all creatures shall fauour them.

y With a couenant that neuer shall bee broken.

z Then shall the heauen desire rain for the earth which shal bring forth for the vse of man. *Rom. 9. 25. 1. pet. 2, 10.*

a Herein the Prophet representeth the person of God, which loued his Church before he called her, and did not withdraw the same when she gaue her self to idoles.

b That is, gaue & themselues wholely to pleasures, and could not take vp, as they that are giuen to drunkennesse.

c Yet I loued her, and paid a small portion for her, least she abused me, and two were but halfe the price of a slaue, Exod. 21. 32.

d I will trie thee a long time as in thy widowhood whether thou wilt be mine or no.

e Meaning also vnto Christ.

f That is, they should neither haue policie nor Religion, and the idoles also wherein they put their confidence should bee destroyed.

g This is meant of Christs kingdome, which was promised to Dauid to be eternall, Psal. 72. 17.

perceiuing the greatnesse of my loue should haue not bene vnder dutie:

CHAP. IIII.

A complaint against the people, and the Priests of Israel.

Heare

HEare the word of the Lord, yee children of Israel: for the Lord [a] hath a controuersie with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2 By swearing and lying, and killing, and stealing, and whoring, they breake out, and [b] blood toucheth blood.

3 Therefore shall the land mourne, and euery one that dwelleth therein, shall be cut off, with the beasts of the field, and with the foules of the heauen, and also the fishes of the sea shal be taken away.

4 Yet [c] let none rebuke, nor reproue another: for the people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the [d] day, and the Prophet shall fall with thee in the night, and I will destroy thy [e] mother.

6 My people are destroyed for lacke of knowledge: because [f] thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to mee: and seeing [g] thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were [h] increased, so they sinned against me: therefore will I change their glory into shame.

8 [i] They eat vp the sinnes of my people, and lift vp their mindes in their iniquity.

9 And there shall bee like people, like [k] Priest: for I will visite their wayes vpon them, and reward them their deeds.

10 For they shall eate, and not haue enough: they shall [l] commit adultery, [f] shall not increase, because they haue left off to take heed to the Lord.

11 [m] Whoredome, and wine, and newe wine, take away their heart.

12 My [n] people aske counsell at their stockes, and their staffe teacheth them: for the [o] spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the toppes of the mountaines, [g] burne incense vpon the hilles vnder the okes, and the poplar tree, and the elme, because the shadow thereof is good: therefore your daughters shalbe [p] harlots, and your spouses shalbe whores.

14 I will not [q] visite your daughters when they are harlots, nor your spouses when they are whores: for they themselues are [h] parated with harlots, and sacrifice with whores: therefore the people that doth not vnderstand, shall fall.

15 Though thou, Israel, play the harlot, yet [r] let not Iudah sinne: come not yee vnto [i] Gilgal, neither goe ye vp to [s] Beth-auen, nor sweare, The Lord liueth.

16 For Israel is rebellious as an vnruly heifer. Now the Lord will feede them as a [u] lambe in a large place.

17 Ephraim is ioyned to idoles: let him alone.

18 Their drunkennesse stinketh: they haue committed whoredome: their rulers loue to say with shame, [x] Bring ye.

19 The winde hath [y] bound them vp in her wings, and they shall bee ashamed of their sacrifices.

a Because the people would not obey the admonitions of the Prophet, he citeth them before the iudgement seat of God against whom they chiefly offended, Isa. 7. 13. Micah 6. 1, 2. Zech. 12. 10.

b In euery place appeareth a liberty to most heinous vices, so that one followeth in the necke of another.

c As though he would say, that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophets and Priests whose office it is chiefly to rebuke them.

d Ye shall perish all together: the one because he would not obey, and the other because he would not admonish.

e That is, the Synagogue wherein thou boastest.

f That is, the Priests shall be cast off, because that for lacke of knowledge they are not able to execute their charge, and instruct others, Deut. 33. 3. Mal. 2. 7.

g Meaning, the whole body of the people which were weary with hearing the word of God.

h The more I was beneficiall vnto them.

i To wit, the priests seeke to eate the peoples offrings, and flatter them in their sinnes.

k Signifying, that as they had sinned together, so shall they be punished together.

l Shewing that their wickednes shalbe punished on all sorts: for though they thinke by the multitude of wiues to haue many children, yet they shalbe deceiued of their hope.

m In giuing themselues to pleasures, they become like brute beasts.

n Thus he speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of stocks and stickes.

o They are caried away with a rage.

p Because they take away Gods honour, and giue it to idols, therefore he will giue them vp to their lustes, that they shal dishonour their owne bodies, Rom. 1. 28.

q I will not correct your shame to bring you to amendment, but let you runne headlong to your owne damnation.

r God complaineth that Iudah is infected, and willeth them to learne by their example to returne in time.

s For albeit the Lord had honoured this place in times past by his presence, yet because it was abused by their idolatry, he would not that his people should resort thither.

t He calleth Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquity, because of their abomination set vp there, signifying that no place is holy, where God is not purely worshipped.

u That God wil so disperse them, that they shall not remaine in any certaine place.

x They are so impudent in receiuing bribes, that they will commaund men to bring them vnto them.

y To cary them suddenly away.

CHAP. V.

1 *Against the Priests and rulers of Israel.* 13 *The helpe of man is vaine.*

OYe Priests, heare this, and hearken ye, O house of Israel, and giue yee eare, O house of the King: for iudgement is toward you, because ye haue bene a [a] snare on Mizpah, and a net spread vpon Tabor.

2 Yet they were profound, to decline to [b] slaughter, though I haue bene a [c] rebuker of them all.

3 I know [d] Ephraim, and Israel is not hid from me: for now, O Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not giue their mindes to turne vnto their God: for the spirit of fornication is in the mids of them, and they haue not knowen the Lord.

5 And the [e] pride of Israel doeth testifie to his face: therefore shall Israel [f] Ephraim fall in their iniquitie: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes to seeke the Lord: but they shall not finde him: for hee hath withdrawen himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten [g] strange children: now shall [s] a moneth deuoure them with their portions.

8 Blow yee the trumpet in Gibeah, and the shawme in Ramah: cry out at Beth-auen, after thee, O [h] Beniamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to [i] know the trueth.

10 The princes of Iudah were like them that [k] remoue the bound: therefore will I powre out my wrath vpon them like water.

11 Ephraim is oppressed, and broken in

a The Priests & princes catched the poore people in their snares, as the foulers did the birds, in these two hie mountaines.

b Notwithstanding they seemed to be giuen altogether to holinesse, and to sacrifices, which here he calleth slaughter in contempt.

c Though I had admonished them continually by my Prophets.

d They boasted themselues, not only to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe.

e Meaning, their contemning of all admonitions.

f That is, their children are degenerate, so that there is no hope in them.

g Their destruction is not farre off.

h That is, all Israel comprehended vnder this part, signifying, that the Lords plagues should pursue them from place to place till they were destroyed.

i By the successe they shall know that I haue surely determined this.

k They haue turned vpside downe all politicall order, and all maner of Religion.

iudgement, because he willingly walked after the [i] commandement.

12 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim saw his sicknes, and Iudah his wound, then went Ephraim vnto [m] Ashur, and sent vnto king [n] Iareb: yet could hee not heale you, nor cure you of your wound.

14 For I will bee vnto Ephraim as a lyon, and as a lyons whelpe to the house of Iudah: I, euen I will spoyle, and goe away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke mee diligently.

i To wit, after king Ieroboams commandement, and did not rather follow God.

m Instead of seeking for remedy at Gods hand.

n Who was king of the Assyrians.

CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednesse of the Priests.

[a] COme, and let vs returne to the Lord: for hee hath spoyled, and hee will heale vs: hee hath wounded vs, and he will binde vs vp.

2 After two daies will [b] he reuiue vs, and in the third day he will raise vs vp, and wee shall liue in his sight.

3 Then shall we haue knowledge, and indeuour our selues to know the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I entreate thee? for [c] your goodnesse is as a morning cloude, and as the morning deaw it goeth away.

5 Therefore haue I [d] cut downe by the Prophets: I haue slaine them by the words of my mouth, and [e] thy iudgements were as the light that goeth forth.

6 For I desired [f] mercie, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they like [g] men haue transgressed the couenant: there haue they trespassed against me.

8 [h] Gilead is a citie of them that worke iniquitie, and is polluted with blood.

9 And as theeues wait for a man, so the company of Priestes murder in the way by consent: for they worke mischiefe.

10 I haue seene villanie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a [i] plant for thee, whiles I would returne the captiuitie of my people.

a He sheweth the people how they ought to turne to the Lord that he might cal back his plagues.

b Though he correct vs from time to time, yet his helpe will not be farre off, if we returne to him.

c You seeme to haue a certaine holinesse, and repentance, but it is vpon the sudden, and as a morning cloud.

d I haue still laboured by my Prophets, and as it were framed you to bring you to amendment, but all was in vaine: for my word was not meete to feed them, but a sword to slay them.

e My doctrine which I taught thee was most euident.

f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbor with outward sacrifice.

g That is, like light and weake persons.

h Which was the place where the Priests dwelt, and which should haue bene best instructed in my word.

i That is, doeth imitate thine idolatrie, and hath taken grafts of thy trees.

CHAP. VII.

1 Of the vices and wantonnesse of the people. 12 Of their punishment.

WHen I would haue healed Israel, then the iniquitie of Ephraim was discouered, and the wickednesse of Samaria: for they haue dealt falsely: and the [a] theefe commeth in, and the robber spoyleth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my sight.

3 They make the [b] king glad with their wickednes, and the princes with their lies.

4 They are all adulterers, and as a very [c] ouen heated by the baker, which ceaseth from raising vp, & from kneading the dough vntill it be leauened.

5 This is the [d] day of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to scorners.

6 For they haue made ready their heart like an ouen whiles they lie in waite: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue [e] deuoured their Iudges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath [f] mixt himselfe among the people. Ephraim is as a cake on the hearth not turned.

9 Strangers haue deuoured his strength and hee knoweth it not: yea, [g] gray haires are here and there vpon him, yet hee knoweth not.

10 And the pride of Israel testifieth to his face, and they do not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceiued, without [h] heart: they call to Egypt: they go to Ashur.

14 But when they shall goe, I will spread my net vpon them, and draw them down as the foules of the heauen: I will chastise them as their [i] congregation hath heard.

13 Woe vnto them: for they haue fled away from me: destruction shalbe vnto them, because they haue transgressed against mee: though I haue [k] redeemed them, yet they haue spoken lies against me.

14 And they haue not cried vnto me with their hearts, [l] when they howled vpon their beds: [m] they assemble themselues for corne and wine, and they rebell against mee.

15 Though I haue bound, and strengthned their arme, yet doe they imagine mischiefe against me.

16 They returne, but not to the most high: they are like a deceitfull bow: their princes shall fall by the sword, for the rage [n] of their tongues: this shall bee their derision in the land of Egypt.

a Meaning, that there was no one kind of vice among them, but that they were subiect to al wickednesse, both secret and open.

b They esteeme their wicked king Ieroboam aboue God, and seeke but how to flatter and please him.

c He compareth the rage of the people to a burning ouen which the baker heateth still til his dough be leauened and raised.

d They vsed all riot and excesse in their feasts & solemnities, whereby their king was ouercome with surfet, and brought into diseases, and delighted in flatteries.

e By their occasion God hath depriued them of all good rulers.

f That is, hee counterfeiteth the religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other: that is, neither through hot nor through cold, but partly a Iew, and partly a Gentile.

g Which are a token of his manifold afflictions.

h That is, without al iudgment, as they that cannot tell whether it is better to cleaue onely to God, or to seeke the helpe of man.

i According to my curses made to the whole Congregation of Israel.

k That is, diuers times redeemed them, and deliuered them from death.

l When they were in affliction, and cried out for paine, they sought not vnto mee for helpe.

m They onely seeke their owne commoditie and wealth, and passe not for me their God.

n Because they boast of their owne strength, and passe not what they speake against me and my seruant, Psal. 73. 9.

CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatrie.

Set

SEt the trumpet to thy mouth: he shal come as an Eagle against the house of the Lord, because they haue transgressed my couenant, and trespassed against my Law.

2 Israel shall [b] crie vnto mee, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemies shall pursue him.

4 They haue set vp a [c] king, but not by me: they haue made princes, and I knew it not: of their siluer and their gold haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without [d] innocencie!

6 [e] For it came euen from Israel: the workeman made it, therefore it is not God: but the calfe of Samaria shall bee broken in pieces.

7 For they haue [f] sowen the wind, & they shal reape the whirlewind: it hath no stalke: the bud shall bring forth no meale: if so bee it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessell wherein is no pleasure.

9 For they are gone vp to Asshur: they are as a [g] wild asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now will I gather them, and they shall sorrow a little, for the [h] burthen of the king, and the princes.

11 Because Ephraim hath made many altars to sinne, his altars shall be to sinne.

12 I haue written to them the great things of my Law: but they were counted as a [i] strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eate it: but [k] the Lord accepteth them not: now will hee remember their iniquitie, and visite their sinnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

a God encourageth the Prophet to signifie the speedy comming of the enemie against Israel, which was once the people of God.
b They shall crie like hypocrites, but not from the heart, as their deedes declare.
c That is, Ieroboam by whom they sought their owne libertie, and not to obey my will.
d That is, vpright iudgement and godly life.
e Meaning, the calfe was inuented by themselues, and of their fathers in the wilderneſſe.
f Shewing that their religion hath but a shew, and in it selfe is but vanitie.
g They neuer cease but run to and fro to seeke helpe.
h That is, for the tribute which the king and the princes shall lay vpon them: which meanes the Lord vseth to bring them to repentance.
i Thus the idolaters count the word of God as strange in respect of their owne inuentions.
k Saying, that they offer it to the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

CHAP. IX.

Of the hunger and captiuitie of Israel.

REioyce not, O Israel for ioy, [a] as other people: for thou hast gone a whoring from thy God: thou hast loued [b] a reward vpon euery corne floore.

2 [c] The floore and the wineprese shall not feed them, and the new wine shall faile in her.

3 They wil not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Asshur.

4 They shall not offer [d] wine to the Lord, neither shall their sacrifices bee pleasant vnto him: but they shall bee vnto them as the bread of mourners: all that eate thereof, shall bee polluted: for their bread [e] for their soules shall not come into the house of the Lord.

5 What wil ye doe [f] then in the solemne day, and in the day of the feast of the Lord?

6 For lo, they are gone from [g] destruction: but Egypt shal gather them vp, & Memphis shall burie them: the nettle shal possesse the pleasant places of their siluer, and the throne shall be in their tabernacles.

7 The dayes of visitation are come: the dayes of recompense are come: Israel shall know it: [h] the prophet is a foole: the spirituall man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim [i] should be with my God: but the prophet is the snare of a fouler in all his wayes, and hatred in the house of his God.

9 They [k] are deepely set: they are corrupt as in the dayes of Gibeah: therefore hee will remember their iniquitie, he will visite their sinnes.

10 I found Israel like [l] grapes in the wildernesse: I saw your fathers as the first ripe in the figtree at her first time: but they went to Baal-peor, and separated themselues vnto that shame, and their abhominations were according to [m] their louers.

11 Ephraim their glory shall flee away like a bird: from the birth [n] and from the wombe, and from conception.

12 Though they bring vp their children, yet I will depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I sawe, is as a tree [o] in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murtherer.

14 O Lord, giue them: what wilt thou giue them? giue them a [p] barren wombe and drie breasts.

15 All their wickednes is in [q] Gilgal: for there doe I hate them: for the wickednes of their inuentions, I will cast them out of mine house: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp: they can bring no fruit: yea, though they bring forth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

a For although all other people should escape, yet thou shalt be punished.
b Thou hast committed idolatrie in hope of reward, and to haue thy barnes filled, Iere. 44. 17 as an harlot that had rather liue by playing the whore, then to be entertained of her owne husband.
c These outward things that thou seekest, shall be taken from thee.
d All their doings both touching policie and religion, shalbe reiected as things polluted.
e The meate offering which they offered for themselues.
f When the Lord shall take away all the occasions of seruing him, which shall be the most grieuous point of your captiuitie, when you shall see your selues cut off from God.
g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.
h Then they shal know that they were deluded by them who challenged to themselues to be their Prophets and spirituall men.
i The Prophets duetie is to bring men to God, and not to be a snare to pull them from God.
k This people is so rooted in their wickednesse, that Gibeah which was like to Sodome, was neuer more corrupt, Iudg. 19. 22.
l Meaning, that he so esteemed them and delighted in them.
m They were as abominable vnto me, as their louers the idoles.
n Signifying, that God would destroy their children by these sundry meanes, and so consume them by little and little.
o As they kept tender plants in their houses in Tyrus, to preserue them from the colde ayre of the sea, so was Ephraim at the first vnto me, but now wil I giue him to the slaughter.
p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come vpon their children.
q The chiefe cause of their destruction is, that they commit idolatrie, and corrupt my religion in Gilgal.

CHAP. X.

1 *Against Israel and his idoles.* 14 *His destruction for the same.*

ISrael is an [a] emptie vine, yet hath it brought forth fruit vnto it selfe, and according to the multitude of the fruit thereof he hath increased the altars: according to the [b] goodnesse of their land they haue made faire images.

2 Their heart is [c] diuided: now shal they be found faultie: he shall breake downe their altars: he shall destroy their images.

3 For now they shall say, Wee haue no [d] king because we feared not the Lord: and what should a king doe to vs?

4 They haue spoken words, swearing falsly in making a [e] couenant: thus [f] iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria shall [g] feare because of the calfe of Beth-auen: for the people thereof shall mourne ouer it, and the [h] Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.

6 It shall also be brought to Asshur, for a present vnto king Iareb: Ephraim shall receiue shame, and Israel shall bee ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed as the foame vpon the water.

8 The hie places also of [i] Auen shalbe destroyed: euen the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shal say to the mountaines, *Couer vs, and to the hils, Fall vpon vs.

9 O Israel, thou hast [k] sinned from the dayes of Gibeah: there they [l] stood: the battell in Gibeah against the children of iniquitie did not [m] touch them.

10 It is my desire [n] that I should chastise them: and the people shall bee gathered against them, when they shall gather themselues in their two [o] furrowes.

11 And Ephraim is as an heifer vsed to delight in [p] threshing: but I will passe by her [q] faire necke: I will make Ephraim to ride: Iudah shall plow, and Iaakob shall breake his clods.

12 Sow to your selues in righteousnes: reape after the measure of mercie: [r] breake vp your fallow ground: for it is time to seeke the Lord, till hee come and raine righteousnes vpon you.

13 But you haue plowed wickednesse: ye haue reaped iniquitie: you haue eaten the fruit of lies: because thou didst trust in thine owne wayes, and in the multitude of thy strong men.

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as [s] Shalman destroyed Beth-arbel in the day of battell: the mother with the children was dashed in pieces.

15 So shall Beth-el do vnto you, because of your malicious wickednesse: in a morning shall the king of Israel be destroyed.

a Wherof thogh the grapes were gathered, yet euer as it gathered new strength, it increased new wickednesse, so that the correction which should haue brought them to obedience, did but vtter their stubburnesse.
b As they were rich and had abundance.
c To wit, from God.
d The day shall come, that God shall take away their king, and then they shall feele the fruit of their sinnes, and how they trusted in him in vaine, 2. King. 17. 6, 7.
e In promising to be faithfull toward God
f Thus their integritie & fidelitie which they pretended was nothing but bitternes and griefe.
g When the calfe shall be caried away.
h Chemarims were certaine idolatrous priests which did weare blacke apparell in their sacrifices and cried with a lowde voyce: which superstition Elijah derided, 1. King. 18. 27. read 2. King. 23. 5.
i This hee speaketh in contempt of Beth-el, read Chap. 4. 15. *Isa.* 2. 19, *Luke* 23. 30 *ren* 6. 16. *and* 9. 6.
k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deeds were as wicked as theirs.
l To wit, to fight, or the Israelites remained in that stubburnnes from that time.
m The Israelites were not moued by their example to cease from their sinnes.
n Because they were so desperate, I will delight to destroy them.
o That is, when they haue gathered all their strength together.
p Wherein is pleasure, as in plowing is labour and paine.
q I will lay my yoke vpon her fat necke.
r Read Ieremie 4. 4.
s That is, Shalmanazzar in the destruction of that citie spared neither kinde nor age.

CHAP. XI.

1 *The benefits of the Lord toward Israel.* 5 *Their ingratitude against him.*

WHen Israel [a] was a childe, then I loued him, and called my sonne out of Egypt.

2 They called them, but [b] they went thus from them: they sacrificed vnto Baalim and burnt incense to images.

3 I led Ephraim also, as one should beare them in his armes: but they knew not that I healed them.

4 I led them with cords [c] of a man, euen with bands of loue, and I was to them, as he that taketh off the yoke from their iawes, and I laid the meat vnto them.

5 He shall no more returne into the land of Egypt, but Asshur shall be his [d] king, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them because of their owne counsels.

7 And my people are bent to rebellion against mee: though [e] they called them to the most High, yet none at all would exalt him.

8 [f] How shall I giue thee vp, Ephraim? how shall I deliuer thee, Israel? how shall I make thee, as [g] Admah? how shall I set thee as Zeboim? mine heart is turned within me: [h] my repentings are rolled together.

9 I will not execute the fiercenes of my wrath: I will not returne to destroy Ephraim, for I am God, and not man, the Holy one in the mids of thee, and I will not [i] enter into the citie.

10 They shall walke after the Lord: hee shall roare like a lyon: when hee shall roare, then the children of the West shall feare.

11 [k] They shal feare as a sparrow out of Egypt, and as a doue out of the land of Asshur, and I will place them in their houses, saith the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceit: but Iudah yet ruleth [l] with God, and is faithfull with the Saints.

a While the Israelites were in Egypt, and did not prouoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the Prophets called them to repentance.
c That is, friendly and not as beasts or slaues.
d Seeing they contemne all this kindnesse, they shall be led captiue into Assyria.
e To wit, the Prophets.
f God considereth with himselfe, and that with a certaine griefe, how to punish them.
g Which were two of the cities that were destroyed with Sodom, Deut. 29. 23.
h Meaning, that his loue wherewith he first loued them, made him betweene doubt and assurance what to doe: and herein appeareth his fatherly affection, that his mercy toward his shall ouercome his iudgements, as hee declareth in the next verse.
i To consume thee, but will cause thee to yeelde and so receiue thee to mercy: and this is meant of the small number who shall walke after the Lord.
k The Egyptians and Assyrians shall bee afraid when the Lord maintaineth his people.
l Gouerneth their state according to Gods word, and doth not degenerate.

CHAP. XII.

Hee admonisheth by Iaakobs example to trust in God and not in man.

EPhraim is fed [a] with the wind, and followeth after the East wind: hee increaseth dayly lies and destruction, and they doe make a couenant with Asshur, and [b] oile is caryed into Egypt.

2 The Lord hath also a controuersie with [c] Iudah, and will visite Iaakob, according to his wayes: according to his workes will he recompense him.

a That is, flattereth himself with vain confidence.
b Meaning, presents to get friendship.
c Which in these points was like to Ephraim, but not in idolatries.

3 He toke his brother by the heele in the wombe, and by his ſtrength he had [c] power with God,

4 And had [c] power ouer the Angel, and preuailed: hee wept and prayed vnto him: [f] he found him in Beth-el, and there he ſpake with vs.

5 Yea, the Lord God of hoſtes, the Lord is himſelfe his memoriall.

6 Therefore turne thou to thy God: keepe mercy and iudgement, and hope ſtill in thy God.

7 Hee is [g] Canaan: the balances of deceit are in his hand, he loueth to oppreſſe.

8 And Ephraim ſaid, Notwithſtanding I am rich, I haue found me out riches in all my labours: they ſhall find none iniquity in me, [h] that were wickednesſe.

9 Though I am the Lord thy God from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in [i] the dayes of the ſolemne feaſt.

10 I haue alſo ſpoken by the Prophets, and I haue multiplied viſions, and vſed ſimilitudes by the miniſtery of the Prophets.

11 Is there [k] iniquity in Gilead? ſurely they are vanity: they ſacrifice bullockes in Gilgal, and their altars are as heapes in the furrowes of the field.

12 [l] And Iaakob fled into the countrey of Aram, and Iſrael ſerued for a wife, and for a wife he kept ſheepe.

13 And by a [m] Prophet the Lord brought Iſrael out of Egypt, and by a Prophet was he reſerued.

14 But Ephraim prouoked him with bitter places: therefore ſhall his blood bee powred vpon him, and his reproch ſhall his Lord reward him.

d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.

e Reade Gen. 32.31.

f God found Iaakob as he lay ſleeping in Beth-el, Gen. 28.12. & ſo ſpake with him there, that the fruit of that ſpeach appertained to the whole body of the people, whereof we are.

g As for Ephraim, he is more like the wicked Canaanites, then godly Abraham or Iaakob.

h Thus the wicked meaſure Gods fauour by outward proſperitie, and like hypocrites cannot abide that any ſhould reproue their doings.

i Seeing thou wilt not acknowledge my benefits, I wil bring thee againe to dwel in tents as in the feaſt of Tabernacles, which thou doeſt now contemne. k The people thought that no man durſt haue ſpoken againſt Gilead that holy place, and yet the Prophet ſaith, that all their religion was but vanity. l If you boaſt of your riches and nobility, yee ſeeme to reproch your father who was a poore fugitine and ſeruant. m Meaning Moſes, whereby appeareth, that whatſoeuer they haue, it commeth of Gods free goodneſſe.

CHAP. XIII.

1 The abomination of Iſrael, 9 And cauſe of their deſtruction.

a He ſheweth the excellencie and authority that this tribe had aboue all the reſt.

b Hee made a king of his tribe.

c The Ephraimites are not farre from deſtruction, and haue loſt their authority.

d The falſe prophets perſwaded the idolaters to offer their children after the example of Abraham, and hee ſheweth how they would exhort one another to the ſame, and to kiſſe and worſhip theſe calues which were their idoles.

WHen Ephraim ſpake, there was [a] trembling: he [b] exalted himſelfe in Iſrael, but he hath ſinned in Baal, [c] and is dead.

2 And now they ſinne more and more, and haue made them molten images of their ſiluer, and idoles according to their owne vnderſtanding: they were all the worke of the craftesmen: they ſay one to another whiles they ſacrifice [d] a man, Let them kiſſe the calues.

3 Therefore they ſhal be as the morning cloude, and as the morning dew that paſſeth away, as the chaffe that is driuen with a whirlewinde out of the flooze, and as the ſmoke that goeth out of the chimney.

4 Yet I am the Lord thy God [e] from the land of Egypt, and thou ſhalt know no God but me: for there is no Sauiour beſide me.

5 I did know thee in the wilderneſſe, in the land of drought.

6 As in their paſtures, ſo were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will be vnto them as a very lyon, and as a leopard in the way of Aſſhur.

8 I will meete them as a Beare that is robbed of her whelps, and I will breake the kall of their heart, and there will I deuoure them like a lyon: the wilde beaſt ſhall teare them.

9 O Lord, one [f] hath deſtroyed thee, but in me is thine helpe.

10 [g] I am: where is thy king that ſhould helpe thee in all thy cities? and thy Iudges of whom thou ſaideſt, Giue me a King, and Princes?

11 I gaue thee a king in mine anger, and I toke him away in my wrath.

12 The iniquitie of Ephraim is [h] bound vp: his ſinne is hid.

13 The ſorrowes of a trauailing woman ſhall come vpon him: he is an vnwiſe ſonne, elſe would he not ſtand ſtill at the time, euen at the [i] breaking forth of the children.

14 I will redeeme them from the power of the graue: I wil deliuer them from death: O [k] death, I will be thy death: O graue, I will bee thy deſtruction: [l] repentance is hid from mine eyes.

15 Though hee grow vp among his brethren, an Eaſt winde ſhall come, euen the winde of the Lord ſhall come vp from the wilderneſſe, and dry vp his veine, and his fountaine ſhalbe dried vp: he ſhall ſpoyle the treaſure of all pleaſant veſſels.

e Hee calleth them to repentance, and reproueth their ingratitude.

f Thy deſtruction is certain, and my benefits toward thee declare that it commeth not of me: therefore thine owne malice, idolatry and vaine confidence in men muſt needes be the cauſe thereof.

g I am all one, Iames 1.17.

h It is ſurely laid vp to be puniſhed, as Ier. 17.1.

i But would come out of the wombe, that is, out of this danger, wherein he is, and not tary to be ſtifeled.

k Meaning, that no power ſhall reſiſt God when he will deliuer his, but euen in death will hee giue them life.

l Becauſe they wil not turne to me, I will not change my purpoſe.

CHAP. XIIII.

1 The deſtruction of Samaria. 2 He exhorteth Iſrael to turne to God, who requireth prayſe and thankes.

SAmaria ſhall be deſolate: for ſhe hath rebelled againſt her God: they ſhall fall by the ſword: their infants ſhall bee dashed in pieces, and their women with childe ſhall be ript.

2 O Iſrael, [a] returne vnto the Lord thy God: for thou haſt fallen by thine iniquity.

3 Take vnto you wordes, and turne to the Lord, and ſay vnto him, [b] Take away all iniquity, and receiue vs graciouſly: ſo wil we render the calues of our [c] lips.

4 Aſſhur ſhall [d] not ſaue vs: neither will wee ride vpon horſes: neither will wee ſay any more to the worke of our hands, Yee are our gods: for in thee the fatherleſſe findeth mercy.

5 [e] I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will bee as the deaw vnto Iſrael: hee ſhall grow as the lilie, and faſten his

a He exhorteth them to repentance, to auoyde all theſe plagues, willing them to declare by words their obedience and repentance.

b He ſheweth them, how they ought to confeſſe their ſinnes.

c Declaring that this is the true ſacrifice that the faithfull can offer, euen thanks and praiſe, Heb. 13.15.

d We will leaue off all vaine confidence and pride

e He declareth how ready God is to receiue them that doe repent.

rotes as the trees of Lebanon.

7 His branches shall spread, and his beautie shalbe as the olive tree, and his smell as Lebanon.

f Whosoever ioyne themselues to this people, shalbe blessed.

8 They that dwell vnder his f shadow shall returne: they shall reuiue as the corne, and flourish as the vine: the sent thereof shal be as the wine of Lebanon.

9 Ephraim shall say, What haue I to doe any more with idoles? I haue heard him, and looked vpon him: I am like a greene firre tree: vpon mee is thy fruite found.

g God sheweth how prompt he is to heare his, when they repēt, and to offer himself as a protection and safegard vnto them, as a most sufficient fruit and profit.

10 Who is h wise, and hee shall vnderstand these things? and prudent, and he shall know them? for the wayes of the Lord are righteous, and the iust shall walke in them: but the wicked shall fall therein.

h Signifying, that the true wisdom and knowledge consisteth in this, euen to rest vpon God.

Ioel.

THE ARGVMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly, he threatneth greater plagues, because they grew dayly to a more hardnesse of heart, and rebellion against God, notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart, because they had grieuously offended God. And so doing, he promiseth that God will be merciful, and not forget his couenant that he made with their fathers: but will send his Christ, who shall gather the scattered sheepe, and restore them to life and libertie, though they seemed to be dead.

CHAP. I.

1 *A prophecie against the Iewes.* 2 *He exhorteth the people to prayer and fasting, for the miserie that was at hand.*

THE word of the Lord that came to Ioel the sonne of Pethuel.

2 Heare yee this, O a Elders, and hearken yee all inhabitants of the land, whether b such a thing hath bene in your dayes, or yet in the dayes of your fathers.

a Signifying, the Princes, the Priests, and the gouernours.

b He calleth the Iewes to the consideration of Gods iudgments who had now plagued the fruites of the ground for the space of foure yeres, which was for their sinnes, and to call them to repentance.

3 Tell you your children of it, and let your children shew to their children, and their children to another generation.

4 That which is left of the palmer worme, hath the grashopper eaten, and the residue of the grashopper hath the canker worme eaten, and the residue of the canker worme hath the caterpiller eaten.

5 Awake yee c drunkards, and weepe and howle all yee drinkers of wine, because of the new wine: for it shall be pulled from your mouth.

c Meaning, that the occasion of their excesse and drunkennesse was taken away.

6 Yea, d a nation commeth vpon my land, mighty, and without number, whose teeth are like the teeth of a lion, and he hath the iawes of a great lion.

d This was an other plague wherewith God had punished them, when he stirred vp the Assyrians against them.

7 He maketh my vine waste, and pilleth off the barke of my figge tree: he maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a virgine girded with sackcloth for the e husband of her youth.

e Mourne grieuously as a woman which hath lost her husband to whom shee hath bene married in her youth.

9 The meate offring, and the drinke offring is f cut off from the house of the Lord: the Priests the Lords ministers mourne.

f The tokens of Gods wrath didappeare in his Temple, in so much as Gods seruice was left off.

10 The field is wasted: the land mourneth: for the corne is destroyed: g the new wine is dried vp, and the oyle is decayed.

g All comfort and substance for nourishment is taken away.

11 Bee yee ashamed, O husbandmen: howle, O ye vine dressers, for the wheat, and for the barley, because the haruest of the field is perished.

12 The vine is dried vp, and the fig tree is decayed: the pomegranate tree, and the palme tree, and the apple tree, euen all the trees of the field are withered: surely the ioy is withered away the sonnes of men.

13 h Gird your selues and lament, yee Priests, howle yee ministers of the altar: come, and lie all night in sackcloth, ye ministers of my God: for the meate offering and the drinke offering is taken away from the house of your God.

h He sheweth that the onely meanes to anoyd Gods wrath, and to haue al things restored, is vnfained repentance.

14 Sanctifie you a fast: call a solemne assembly: gather the Elders, and all the inhabitants of the land into the House of the Lord your God, and cry vnto the Lord,

15 Alas: for the day, for the i day of the Lord is at hand, and it commeth as a destruction from the Almighty.

i We see by these great plagues, that vtter destruction is at hand.

16 Is not the meate cut off before our eyes? and ioy, and gladnesse from the house of our God?

17 The seed is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How did the beastes mourne? the heards of cattell pine away, because they haue no pasture, and the flocks of sheepe are destroyed.

19 O Lord, to thee will I cry: for the fire hath deuoured the pastures of the wildernesse, and the flame hath burnt vp all the trees of the field.

20 The beasts of the field cry also vnto thee: for the riuers of waters are dried vp, and the k fire hath deuoured the pastures of the wildernes.

k That is, drought.

CHAP II.

He propheseth of the comming and cruelty of their enemies. 13 *An exhortation to moue them to conuert.* 18 *The loue of God toward his people.*

BLow a the trumpet in Zion, and shout in mine holy mountaine: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

a He sheweth the great iudgements of God which are at hand, except they repent.

2 A b day of darkenesse, and of blackenesse, a day of cloudes, and obscuritie, as the morning spread vpon the mountaines, so is there a c great people, and a mighty: there was none like it from the beginning, neither shall be any more after it, vnto the yeres of many generations.

b Of affliction and trouble.

c Meaning, the Assyrians.

3 A fire deuoureth before him, and behind him a flame burneth vp: the land is as the garden of d Eden before him, & behind him a desolate wildernesse, so that nothing shall escape him.

4 The beholding of him is like the sight of horses, & like the horsmen, so shal they run.

5 Like the noise of charets in the toppes of the mountaines shall they leape, like the noyse of a flame of fire that deuoureth the stubble, and as a mighty people prepared to the battell.

6 Before his face shall the people tremble: all faces e shall gather blackenesse.

7 They shall runne like strong men, and goe vp to the wall like men of warre, and euery man shall goe forward in his wayes, and they shall not stay in their paths.

8 Neither shall one f thrust another, but euery one shall walke in his path: and when they fall vpon the sword, they shall not be wounded.

9 They shall runne to and fro in the city: they shall runne vpon the wall: they shall clime vp vpon the houses, and enter in at the windowes like the theefe.

10 The earth shall tremble before him, the heauens shall shake, the sunne and the moone shall bee darke, and the starres shall withdraw their shining.

11 And the Lord shal h vtter his voice before his hoste: for his hoste is very great: for he is strong that doeth his word: for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord sayeth, Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning.

13 And i rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious and mercifull, slow to anger, and of great kindnes, and repenteth him of the euill.

14 Who knoweth, if he will k returne and repent and leaue a blessing behind him, euen a meate offering, and a drinke offering vnto the Lord your God?

15 Blow the trumpet in Zion, sanctifie a fast, call a solemne assembly.

16 Gather the people: sanctifie the Congregation, gather the Elders: assemble the children, & those that sucke the breasts: let the bridegrome go forth of his chamber, and the bride out of her bride chamber.

17 Let the Priestes the ministers of the Lord weepe betweene the porch and the altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproch that the heathen should rule ouer them. * Wherefore should they say among the people, Where is their God?

18 Then will the Lord be m iealous ouer his land, and spare his people.

19 Yea, the Lord will answere and say vnto his people, Behold, I will send you corne, and wine, and oile, and you shall be satisfied therewith: and I will no more make you a reproch among the heathen.

20 But I will remoue farre off from you the n Northren armie, and I will drive him into a land, barren and desolate, with his face toward the * East sea, and his ende to the vtmost sea, and his stinke shall come vp, and his corruption shall ascend, because hee hath exalted himselfe to doe this.

21 Feare not, O land, but be glad and reioyce: for the Lord will doe great things.

22 Bee not afraid yee beasts of the field: for the pastures of the wildernes are greene: for the tree beareth her fruite: the figge tree and the vine doe giue their force.

23 Bee glad then ye children of Zion, and reioyce in the Lord your God: for hee hath giuen you the raine of p righteousnesse, * and he wil cause to come down for you the raine, euen the first raine, and the latter raine in the first moneth.

24 And the barnes shalbe full of wheate and the presses shal abound with wine & oile

25 And I will render you the yeeres that the grashopper hath eaten, the canker worm and the catterpiller, and the palmer worme, my great hoste which I sent among you.

26 So you shall eate and bee satisfied, and praise the Name of the Lord your God, that hath dealt marueilously with you: and my people shall neuer be ashamed.

27 Yee shall also know that I am in the mids of Israel, and that I am the Lord your God, and none other, and my people shall neuer be ashamed.

28 And afterward wil I powre q out my Spirit vpon all flesh: and your sonnes and your daughters shal prophesie: your old men shall dreame r dreames, and your young men shall see visions,

29 And also vpon the seruants, and vpon the maydes in those dayes will I powre my Spirit.

30 And I wil shew s wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

31 The t sunne shalbe turned into darknesse, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoeuer shal call u on the Name of the Lord, shalbe saued: for in mount Zion and in Ierusalem, shalbe deliuerance, as the Lord hath said, and in the x remnant, whom the Lord shall call.

d The enemy destroyeth our plentifull country, wheresoeuer he commeth.

e They shalbe pale and blacke for feare, as Nam.2.10.

f For none shall be able to resist them.

g Reade verses 2,31. and isa. 13.10 ezek. 32.7. chap. 3.15. mat. 24.29.

h The Lord shal stirre vp the Assyrians to execute his iudgements. *Ier.*30.7. *amos*, 5.18. *zeph.* 1.15.

i Mortifie your affections and serue God with purenes of heart, and not with ceremonies.

k He speaketh this to stirre vp their slouthfulnes, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reade Iere. 18.8.

l That as al haue sinned, so al may shew forth signes of their repentance, that men seeing the children which are not free frō Gods wrath, might be the more liuely touched with the consideration of their owne sins. *Psal.*79.10.

m If they repent, he sheweth that God wil preserue and defend them with a most ardent affection.

n That is, the Assyrians your enemies.

o Called the salt sea, or Persian sea: meaning, that though his army were so great, that it filled all from this sea to the sea called Mediterraneum, yet he would scatter them.

p That is, such as should come by iust measure, and as was wont to be sent when God was reconciled with them. *Leuit.*26.4. *deut.* 11.14.

q That is, in greater abundance, & more generally then in time paste: & this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to the Church, Isa. 44.3. acts 2.17. iohn 7.38, 39.

r As they had visions & dreames in old time, so shall they now haue clearer reuelations.

s He warneth the faithfull what terrible things should come, to the intent they should not looke for continuall quietnesse in this world, and yet in all these troubles he would preserue them.

t The order of nature shal seeme to be changed for the horrible afflictions that shal be in the world, Isa. 13.10. ezek 32.7. chap. 3.15. matth. 24.29.

u Gods iudgements are for the destruction of the infidels, & to moue the godly to call vpon the name of God, who wil giue them saluation.

x Meaning here by the Gentiles, Rom. 10.13.

CHAP. III.

Of the iudgement of God against the enemies of the his people.

FOr behold, in a those dayes, and in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem,

2 I will also gather all nations, and will bring them downe into the b valley of

a When I shall deliuer my Church, which standeth of the Iewes and of the Gentiles.

b It appeareth that hee alludeth to the great victory of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2. Chro. 20.26. also he hath respect to this word Iehoshaphat, which signifieth pleading, or iudgement, because God would iudge the enemies of his Church as he did there.

Iehosha-

c That which the enemy gate for the ſale of my people, he beſtowed vpō harlots and drinke.
d He taketh the cauſe of his Church in hand againſt the enemy, as though the iniury were done to himſelfe.
e Haue I done you wrong, that ye wil render me the like?
f For afterward God ſold them by Nebuchadnezzar, & Alexander the great, for the loue he bare to his people, and thereby they were comforted as though the price had bene theirs.
g When I ſhall execute my iudgments againſt mine enemies, I wil cauſe euery one to be ready and to prepare their weapons to deſtroy one another for my Church ſake.

Iehoſhaphat, and will pleade with them there for my people, and for mine heritage Iſrael, whome they haue ſcattered among the nations, and parted my land.

3 And they haue caſt lots for my people, & haue giuen the child c for the harlot, & ſold the girle for wine, that they might drinke.

4 Yea, and d what haue you to doe with me, O Tyrus and Zidon, and all the coaſts of Paleſtina? will yee render me e a recompenſe? and if ye recompenſe me, ſwiftly and ſpeedily will I render your recompenſe vpon your head:

5 For yee haue taken my ſiluer and my gold, and haue caried into your temples my goodly and pleaſant things.

6 The children alſo of Iudah and the children of Ieruſalem haue you ſolde vnto the Grecians, that ye might ſend them farre from their border.

7 Beholde, I will raiſe them out of the place where ye haue ſold them, and will render your reward vpon your owne head,

8 And I will ſell your ſonnes and your daughters into the hande of the children of Iudah, and they f ſhall ſell them to the Sabeans, to a people farre off: for the Lorde hath ſpoken it.

9 Publiſh this among the Gentiles: prepare warre, wake vp the mightie men: let al the men of warre draw neere and come vp.

10 g Breake your plowſhares into ſwords, and your ſithes into ſpeares: let the weake ſay, I am ſtrong.

11 Aſſemble your ſelues, and come all ye heathen, and gather your ſelues together round about: there ſhal the Lord caſt downe thy mightie men.

12 Let the heathen bee wakened, and come vp to the valley of Iehoſhaphat: for there will I ſit to iudge all the heathen round about.

13 Put in your h ſithes, for the harueſt is ripe: come, get you downe, for the winepreſſe is full: yea, the wine-preſſes runne ouer, for their wickedneſſe is great.

14 O multitude, O multitude, come into the valley of threſhing: for the day of the Lord is neere in the valley of threſhing.

15 The ſunne & moone ſhal be darkened, and the ſtarres ſhall withdraw their light.

16 The Lord alſo ſhall roare out of Zion, and vtter his voyce from Ieruſalem, and the heauens and the earth ſhall ſhake, but the Lord will be the hope i of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye know that I am the Lord your God dwelling in Zion, mine holy mountaine: then ſhall Ieruſalem bee holy, and there ſhall no ſtrangers go k thorow her any more.

18 And in that day ſhall the mountaines l drop downe new wine, and the hilles ſhall flow with milke, and all the riuers of Iudah ſhall run with waters, and a fountaine ſhal come forth of the houſe of the Lord, and ſhal water the valley of Shittim.

19 m Egypt ſhalbe waſte, & Edom ſhalbe a deſolate wildernes, for the iniuries of the children of Iudah, becauſe they haue ſhed innocent blood in their land.

20 But Iudah ſhall dwell for euer, and Ieruſalem from generation to generation.

21 For I n wil cleanſe their blood, that I haue not cleanſed, and the Lord will dwel in Zion.

h Thus he ſhall encourage the enemies, when their wickednes is full ripe, to deſtroy one another, which he calleth the valley of Gods iudgement.
i God aſſureth his againſt all troubles, that when he deſtroieth his enemies, his children ſhal be deliuered.
k The ſtrangers ſhal no more deſtroy his church: which if they do, it is the people which by their ſinnes make the breach for the enemy.
l He promiſeth to his Church abundance of graces, reade Ezekiel 47.1. which ſhould water and comfort the moſt barren places, Amos.9.13.
m The malicious enemies ſhall haue no part of this grace.
n His Church hitherto to lie in their filthineſſe, but now he promiſeth to cleanſe them, and to make them pure vnto him.

Amos.

THE ARGVMENT.

AMong many other Prophets that God raiſed vp to admoniſh the Iſraelties of his plagues for their wickedneſſe & idolatrie, he ſtirred vp Amos, who was an herdman or ſhepherd of a poore towne, and gaue him both knowledge and conſtancie to reprooue all eſtates and degrees, and to denounce Gods horrible iudgements againſt them, except they did in time repent: ſhewing them, that if God ſpare not the other nations about them, who had liued as it were in ignorance of God in reſpect of them, but for their ſinnes will puniſh them, that they could looke for nothing, but an horrible deſtruction, except they turned to the Lord by vnfained repentance. And finally he comforteth the godly with hope of the comming of the Meſſiah, by whom they ſhould haue perfect deliuerance and ſaluation.

CHAP. I.

1 The time of the prophecie of Amos. 3 The word of the Lord againſt Damaſcus, 6 the Philiſtims, Tyrus, Idumea and Ammon.

THE wordes of Amos, who was among the heardmen a at Tecoa, which hee ſaw vpon Iſrael in the dayes of Vzziah King of Iudah, and in the dayes of b Ieroboam the ſonne of Ioaſh King of Iſrael, two yeere before the c earthquake.

2 And he ſaid, The Lord ſhal roare from Zion, & vtter his voyce from Ieruſalem, and the dwelling places of the ſhepheards ſhall periſh, and the toppe of d Carmel ſhall wither.

3 ¶ Thus ſayeth the Lord, For e three tranſgreſſions of Damaſcus, and for foure I will not turne to it, becauſe they haue f threſhed Gilead with threſhing inſtruments of yron.

4 Therefore will I ſend a fire into the houſe of Hazael, and it ſhall deuoure the g palaces of Ben-hadad.

a Which was a towne ſixe miles from Ieruſalem in Iudea, but he propheſied in Iſrael.
b In his dayes the kingdom of Iſrael did moſt flouriſh.
c Which as Ioſephus writeth, was when Vzziah would haue vſurped the Prieſts office, and therefore was ſmitten with the leproſie.
d Whatſoeuer is fruitful and pleaſant in Iſrael ſhal ſhortly periſh.
e He ſheweth firſt that all the people round about ſhould be deſtroyed for their manifold ſinnes: which are meant by three and foure which make ſeuen, becauſe the Iſraelites ſhould the more deepely conſider Gods iudgements toward them.
f If the Syrians ſhall not be ſpared for committing this cruelty againſt one citie, it is not poſſible that Iſrael ſhould eſcape puniſhment, which hath committed ſo many and grieuous ſinnes againſt God and man.
g The antiqnity of their buildings ſhall not auoyd my iudgements, reade Iere.49.27.

5 I will breake also the barres of Damascus, and cut off the inhabitant of Bikeath-auen: and him that holdeth the scepter out of Beth-eden, and the people of Aram shall goe into captiuitie vnto h Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they i caried away prisoners the whole captiuity to shut them vp in Edom.

7 Therefore I will send a fire vpon the wals of Azzah, and it shall deuoure the palaces thereof.

8 And I wil cut off the inhabitant from Ashdod, & him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shall perish, saith the Lord God.

9 ¶ Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it, because they shut the whole captiuitie in Edom, and haue not remembred the k brotherly couenant.

10 Therefore will I send a fire vpon the wals of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom and for foure, I will not turne to it, because he did pursue his brother with the sword, and did ✝ cast off all pitie, and his anger spoiled him euermore, and his wrath watched him l alway.

12 Therefore will I send a fire vpon Teman, and it shal deuoure the palaces of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they m haue ript vp the women with childe of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlewind.

15 And their King shall goe into captiuitie, hee and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah, and Israel.

THus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the a bones of the king of Edom into lime.

2 Therefore will I send a fire vpon Moab, & it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the Iudge out of the mids thereof, and will slay all the Princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, b I will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandements, and their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, and it shal deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of c Israel, and for foure, I wil not turne to it, because they sold the righteous for siluer, and the poore for d shoes.

7 They gape ouer the head of the poore in the e dust of the earth, and peruert the waies of the meeke: and a man and his father wil gos in to a mayd, to dishonour mine holy Name.

8 And they lie downe vpon clothes layd to pledge f by euery altar: and they g drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the h Amorite before them, whose height was like the height of the cedars, and he was strong as the oakes: notwithstanding I destroyed his fruit from aboue, and his root from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourtie yeares thorow the wildernesse, to possesse the land of the Amorite.

11 And I raised vp of your sonnes for Prophets, and i of your young men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But yee gaue the Nazarites wine to drinke, and commanded the Prophets, saying, Prophesie not.

13 Behold, I am k pressed vnder you, as a cart is pressed that is full of sheaues.

14 Therefore the flight shall perish from the l swift, and the strong shall not strengthen his force, neither shall the mighty saue his life.

15 Nor he that handleth the bowe, shall stand, and he that is swift of foote, shall not escape, neither shall he that rideth the horse, saue his life.

16 And he that is of a mighty courage amongst the strong men, shal flee away naked in that day, saith the Lord.

h Tilgath Pileser led the Syrians captiue, and brought them to Cyrene, which he calleth here Kir.

i They ioyned themselues with the Edomites their enemies, which caried them away captiues.

k For Esau (of whom came the Edomites) and Iaakob were brethren: therefore they ought to haue admonished the of their brotherly friendship, and not to haue prouoked them to hatred.

✝ Or corrupt his compassion.

l He was a continuall enemie vnto him.

m He noteth the great cruelty of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the household of Abraham.

a For the Moabites were so cruel against the King of Edom, that they burnt his bones after that he was dead: which declared their barbarous rage, seeing they would reuenge themselues of the dead.

b Seeing the Gentiles that had not so farre knowledge, were thus punished, Iudah, which was so fully instructed of the Lords will, might not thinke to escape.

c If he spare not Iudah vnto whom his promises were made, much more he will not spare this degenerate kingdome.

d They esteemed most vile bribes more then mens liues.

e When they haue spoiled him & throwen him to the ground, they gape for his life.

f Thinking by these ceremonies, that is, by sacrificing, and being neere mine altar, they may excuse all their other wickednes.

g They spoyle others and offer therof vnto God, thinking that he wil dispense with them, when he is made partaker of their iniquity.

h The destruction of their enemies, & his mercy toward them, should haue caused their hearts to melt for loue toward him.

i Yee contemned my benefits, and abused my graces, and craftily went about to stoppe the mouthes of my Prophets. k You haue wearied me with your sinnes, Isa. 1. 14. l None shall be deliuered by any meanes.

CHAP. III.

He reproueth the house of Israel of ingratitude, 11 for the which God will punish them.

HEare this word that the Lord pronounceth against you, O children of Israel, euen against y whole family which I brought vp from the land of Egypt, saying,

2 You a only haue I knowen of all the families of the earth: therefore I will visit you for all your iniquities.

3 Can two walke together except they be b agreed?

4 Will a c lion roare in the forrest, when he hath no pray? or will a lions whelpe cry out of his den if he haue taken nothing?

a I haue onely chosen you to be mine among all other people, and yet you haue forsaken me.

b Hereby the Prophet signifieth that he speaketh not of himselfe, but as God guideth and mooueth him, which is called the agreement betweene God and his Prophets.

c Will God threaten by his Prophets, except there be some great occasion?

5 d Can

d Can any thing come without Gods prouidence?
e Shall his threatnings be in vaine?
f Shal the Prophets threaten Gods iudgements, and the people not be afraid?
g Doeth any aduersity come without Gods appointment? Isa.45.7.
h God dealeth not with the Israelites as hee doth with other people: for he euer warneth them before of his plagues, by his Prophets.
i Because the people euer murmured against the Prophets, he sheweth that Gods Spirit moued them so to speake as they did.
k He calleth the strangers, as the Philistims and Egpytians to be witnesses of Gods iudgments against the Israelites for their cruelty and oppression.

5 d Can a bird fall in a snare vpon the earth where no fouler is? or will he take vp the e snare from the earth, and haue taken nothing at all?
6 Or f shall a trumpet be blowen in the citie, and the people bee not afrayd? or shall there g be euill in a citie, and the Lord hath not done it?
7 Surely the Lord God wil do nothing, but he h reuealeth his secret vnto his seruants the Prophets.
8 The lion hath roared: who wil not be afraid? The Lord God hath spoken: who can but i prophesie?
9 Proclaime in the palaces at k Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so behold the great tumults in the mids thereof, and the oppressed in the mids thereof.
10 For they know not to doe right, sayth the Lord: they store vp violence, and robbery l in their palaces.
11 Therefore thus sayeth the Lord God, An aduersary shall come euen round about the countrey, and shall bring downe thy strength from thee, and thy palaces shall be spoiled.
12 Thus saith the Lord, As the shepheard taketh m out of the mouth of the Lyon two legs, or a piece of an eare: so shal the children of Israel be taken out that dwel in Samaria in the corner of a bed, and in n Damascus, as in a couch.
13 Heare and testifie in the house of Iaakob, saith the Lord, the God of hosts.
14 Surely in the day that I shal visit the transgressions of Israel vpon him, I will also visit the altars of Beth-el, and the hornes of the altar shalbe broken off, and fall to the ground.
15 And I wil smite the winter house with the Summer house, and the houses of yuory shall perish, and the great houses shalbe consumed, saith the Lord.

l The fruit of their cruelty and theft appeareth by their great riches which they haue in their houses. m When the Lion hath satiate his hunger, the shepheard findeth a legge, or a tip of an eare, to shew that the sheepe hath bene woried. n Where they thought to haue had a sure hold, and to haue bene in safetie.

CHAP. IIII.

Against the gouernours of Samaria.

a Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefits, forgat God, and therefore he calleth them by the name of beasts, and not of men.
b They encourage such as haue authority ouer the people, to powle them, so that they may haue profit by it. c He alludeth to fishers which catch fish by hookes and thornes.

HEare this word ye a kine of Bashan, that are in the mountaine of Samaria, which oppresse the poore, and destroy the needy, and they say to their masters, b Bring, and let vs drinke.
2 The Lord God hath sworne by his holinesse, that loe the dayes shall come vpon you, that he will take you away with c thornes, and your posterity with fishhookes.
3 And yee shall goe out at the breaches, euery kow forward: and yee shall cast your selues out of the palace, saith the Lord.
4 Come to d Beth-el, and transgresse: to Gilgal, and multiply transgression, & bring your sacrifices in the morning, & your tithes after three e yeeres.
5 And offer a thankesgiuing f of leauen, publish and proclaime the free offerings: for this s liketh you, O ye children of Israel, saith the Lord God.
6 And therefore haue I giuen you h cleannesse of teeth in all your cities, and scarcenes of bread in all your places, yet haue ye not returned vnto me, saith the Lord.
7 And also I haue withholden the raine from you, when there were yet three i moneths to the haruest, and I caused it to raine vpon one city, and haue not caused it to raine vpon another city: one piece was rained vpon, and the piece whereupon it rained not, withered.
8 So two or three cities wandered vnto one citie, to drinke water, but they were k not satisfied: yet haue ye not returned vnto me, saith the Lord.
9 I haue smitten you with blasting, and mildew: your great gardens and your vineyards, and your fig trees, and your oliue trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.
10 Pestilence haue I sent among you, after the manner of l Egypt: your young men haue I slaine with the sword, and haue taken away your horses: and I haue made the stink of your tents to come vp euen into your nostrils: yet haue ye not returned vnto me, saith the Lord.
11 I haue ouerthrowen you, as God ouerthrew Sodome and Gomorah: and yee were as a m firebrand pluckt out of the burning, yet haue ye not returned vnto me, saith the Lord.
12 Therefore thus will I doe vnto thee, O Israel: and because I will doe this vnto thee, prepare to n meet thy God, O Israel.
13 For lo, he that formeth the mountains, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the high places of the earth, the Lord God of hosts is his Name.

d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion and good intention had bene sufficient to haue bold God vnto them, e Reade Deu. 14.28.
f As Leuit.7.13.
g You onely delite in these outward ceremonies and haue none other respect.
h That is, lacke of bread and meat.
i I stayed the rain til the fruits of the earth were destroyed with drought, and yet you would not consider it to returne to me by repentance.
k They could not find water enough where they had heard say it had rained.
l As I plagued the Egyptians, Exod.9.10.
m You were almost all consumed, and a few of you wonderfully preserued, 2.King.14.26.
n Turne to him by repentance.

CHAP. V.

A lamentation for the captiuitie of Israel.

HEare ye this word, which I lift vp vpon you, euen a lamentation of the house of Israel.
2 The a virgin Israel is fallen, and shall no more rise: she is left vpon her land, & there is none to raise her vp.
3 For thus saith the Lord God, The citie which went out by a thousand, shal leaue an b hundreth: and that which went forth by an hundreth, shall leaue ten to the house of Israel.
4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.
5 But seeke not Beth-el, nor enter into c Gilgal, and goe not to Beer-sheba: for Gilgal shall go into captiuity, and Beth-el shall come to nought.
6 Seeke the Lord, and ye shal liue, lest he

a He so calleth them, because they so boasted of themselues, or because they were giuen to wantonnes and daintines.
b Meaning, that the tenth part should scarcely be saued.
c In these places they worshipped new idols, which aforetime serued for the true honour of God: yet he saith that these shall not saue them.

breake

breake out like fire in the house of Ioseph, and deuoure it, and there be none to quench it in Beth-el.

7 They turne [d] iudgement to wormewood, & leaue off righteousnesse in the earth.

8 Hee [e] maketh Pleiades, and Orion, and he turneth the shadow of death into the morning, and hee maketh the day darke as night: hee calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

9 Ye strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortresse.

10 They haue hated him, [f] that rebuked in the gate: and they abhorred him that speaketh vprightly.

11 Forasmuch then as your treading is vpon the poore, and ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.

12 For I knowe your manifolde transgressions, and your mightie sinnes: they afflict the iust, they take rewards, and they oppresse the poore in the gate.

13 Therefore [h] the prudent shall keepe silence in that time, for it is an euill time.

14 Seeke good and not euil, that ye may liue: and the Lord God of hosts shalbe with you, as you haue spoken.

15 Hate the euill and loue the good, and establish iudgement in the gate: it may bee that the Lord God of hostes will be mercifull vnto the remnant of Ioseph.

16 Therefore the Lord God of hosts, the Lord sayeth thus: Mourning shall be in all streetes: and they shall say in all the high wayes, Alas, alas: and they shall call the [i] husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines shall be lamentation: for I will passe thorow thee, sayeth the Lord.

18 Woe vnto you, that [k] desire the day of the Lord: what haue you to do with it? the day the Lord is darknesse and not light.

19 As if a man did flee from a lyon, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord bee darknesse, and not light? euen darknesse and no light in it?

21 I hate & abhorre your feast dayes, and I will not smell in your solemne assemblies.

22 Though you offer me burnt offerings and meate offerings, [l] I will not accept them: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the multitude of thy songs (for I will not heare the melodie of thy viols.)

24 And let iudgement runne downe as [m] waters, & righteousnes as a mighty riuer.

25 Haue ye offered vnto me sacrifices and offerings in the wildernesse forty yeeres, O house of Israel?

26 But you haue borne [n] Siccuth your king, & Chiun your images, and the starre of your gods, which ye made to your selues.

27 Therefore will I cause you to go into captiuity beyond Damascus, saith the Lord, whose Name is the God of hosts.

CHAP. VI.

Against the princes of Israel liuing in pleasures.

WOe to [a] them that are at ease in Zion, and trust in the mountaine of Samaria, [b] which were famous at the beginning of the nations: and the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistims: bee [c] they better then these kingdomes? or the border of their lands greater then your border,

3 Ye that put farre away the [d] euill day, and approch to the seat of iniquitie?

4 They lie vpon beds of yuorie, & stretch themselues vpon their beds, and eate the lambes of the flocke, and the calues out of the stall.

5 They sing to the sound of the viole: they inuent to themselues instruments of musicke like [e] Dauid.

6 They drinke wine in bowles, & anoint themselues with the chiefe ointments, but no man is [f] sory for the affliction of Ioseph.

7 Therefore now shall they goe captiue with the first that goe captiue, and [g] the sorrow of them that stretched themselues, is at hand.

8 [k] The Lord God hath sworne by himselfe, sayeth the Lord God of hostes, I abhorre [i] the excellencie of Iaakob, and hate his palaces: therefore will I deliuer vp the city with all that is therein.

9 And if there remaine ten men in one house, they shall die.

10 And his vncle [k] shall take him vp and burne him to carry out the bones out of the house, and shall say vnto him that is by the [l] sides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, [m] Hold thy tongue: for we may not remember the Name of the Lord.

11 For beholde, the Lord commaundeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses [n] runne vpon the rocke? or will one plowe there with oxen? for yee haue turned iudgement into gall, and the fruit

a The Prophet threateneth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.

b The two cities were famous by their first inhabitants the Canaanites: and seeing before time they did nothing auaile them that were there born, why shou'd you looke that they should saue you which were brought in to dwell in other mens possessions?

c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater straitnesse, then yours are yet, thinke you to be better, or to escape?

d Yee that continue still in your wickednes, and thinke that Gods plagues are not at hand, but giue your selues to idlenesse, wantonnesse and ryot.

e As he caused diuers kinds of instruments to be made to serue Gods glory, so these did contend to inuent as many to serue their wanton affections and lustes.

f They pitied not their brethren, whereof now many were slaine, & caried away captiue.

g Some reade, the ioy of them that stretch themselues, shall depart.

h Reade Ierem. 52.14.

i That is, the riches and pompe.

k The destruction shall be so great, that none almost shalbe left to bury the dead: and therefore they shall burne them at home, to carie out the burnt ashes with more ease.

l That is, some neighbour that dwelleth round about.

m They shall be so astonied at this destruction, that they shal no more boast of the Name of God, and that they are his people: but they shall bee dumbe when they heare Gods Name, and abhorre it, as they that are desperate or reprobate.

n He compareth them to barren rocks, whereupon it is in vaine to bestow labour: shewing that Gods benefits can haue no place among them.

d In stead of iudgement and equity, they execute cruelty and oppression.

e He describeth the power of God, Iob 9.9.

f They hate the Prophets, which reproue them in the open assemblies.

g Ye take both his money and also his foode wherewith he should liue.

h God will so plague them, that they shall not suffer the godly once to open their mouthes to admonish them of their faults.

i So that all degrees shall haue matter of lamentation for the great plagues.

k Thus he speaketh because the wicked & hypocrites said they were content to abide Gods iudgements, whereas the godly tremble and feare, Iere. 30.7. Ioel 2.2, 11. Zeph. 1.15.

l Because yee haue corrupted my true seruice and remaine obstinate in your vices, Isa. 1.11. Iere. 6.10.

m Doe your duty to God and to your neighbour, and so ye shall feele his grace plentifully if you shew your abundant affections according to Gods word.

n That idole which you esteemed as your King, and caried about as you did Chiun, in the which images you thought that there war a certaine diuinitie.

o Reade Chap. 5.7.

p That is, power and glory.

fruit of righteousnesse into o wormewood.

13 Ye reioyce in a thing of nought, ye say, Haue not we gotten vs p hornes by our owne strength?

14 But behold, I will raise vp against you a nation, O house of Israel, saith the Lord God of hosts: and they shall afflict you from the entring in of q Hamath vnto the riuer of the wildernesse.

q From one corner of the countrey to another.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel 10 *The false accusation of Amaziah.* 12 *His craftie counsell.*

THus hath the Lord God shewed vnto me, and behold, he formed a grashoppers in the beginning of the shooting vp of the latter growth: and loe, it was in the latter growth b after the kings mowing.

a To deuoure the land, & he alludeth to the inuading of the enemies.

b After the publike commandement for mowing was giuen or as some reade, when the Kings sheep were shorn.

2 And when they had made an end of eating the grasse of the lande, then I saide, O Lord God, spare, I beseech thee: who shall raise vp Iaakob? for he is small.

3 So the Lord c repented for this. It shall not be, saith the Lord.

c That is, stayed this plague at my prayer.

4 ¶ Thus also hath the Lord God shewed vnto me, and behold, the Lord God called to iudgement by fire: d and it deuoured the great deepe, and did eat vp a part.

d Meaning, that Gods indignation was inflamed against the stubbornesse of this people.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise vp Iaakob? for he is small.

6 So the Lord repented for this. This also shall not be, saith the Lord God.

e Signifying that this should be the last measuring of the people, and that he would deferre his iudgement no longer.

7 ¶ Thus againe hee shewed me, and behold, the Lorde stood vpon a wall made by line e with a line in his hand.

8 And the Lord said vnto mee, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I will set a line in the middes of my people Israel, and will passe by them no more.

f That is, when Amos had prophesied that the Kings should be destroyed: for this wicked priest more for hatred he bare to the Prophet, then for loue toward the king, thought this accusation sufficient to condemne him, whereas none other could take place.

9 And the hie places of Isaak shall be desolate, and the temples of Israel shall bee destroyed: and I will rise against the house of Ieroboam with the sword.

10 ¶ f Then Amaziah the Priest of Bethel sent to Ieroboam king of Israel, saying, Amos hath conspired against thee in the mids of the house of Israel: the land is not able to beare all his words.

11 For thus Amos saith, Ieroboam shall die by the sword, and Israel shalbe led away captiue out of their owne land.

12 Also g Amaziah said vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eate thy bread and prophesie there.

g When this instrument of Satan was not able to compasse his purpose by the king, he assailed by another practise:

13 But prophecie no more at Beth-el: for it is the kings chappell, and it is the Kings court.

14 Then answered Amos, and said to Amaziah, I was no h Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wild figs.

that was, to feare the Prophet, that he might depart, & not reproue their idolatry there openly, and so hinder his profit.

h Thus he sheweth by his extraordinary vocation, that God had giuen him a charge which he must needs execute.

15 And the Lord tooke me as I followed the flocke, and the Lord said vnto me, Goe, prophesie vnto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou saiest, Prophesie not against Israel, and speake nothing against the house of Isaak.

17 Therefore thus saith the Lord, i Thy wife shall be an harlot in the citie, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be diuided by line: and thou shalt die in a polluted lande, and Israel shall surely goe into captiuitie foorth of his land.

i Thus God vsed to approue the authoritie of his Prophets by his plagues & iudgements against the which were malicious enemies, Ier. 28.12. & 29. 21, 25. as this day he doth against them that persecute the ministers of his Gospel.

CHAP. VIII.

1 *Against the rulers of Israel.* 7 *The Lord sweareth.* 11 *The famine of the word of God.*

THus hath the Lord God shewed vnto mee, and behold, a basket of summer fruit.

2 And hee said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord vnto me, The end is come vpon my people of Israel, I will passe by them no more.

a Which signified the ripenesse of their sinnes, & the readinesse of Gods iudgments.

3 And the songs of the Temple shall bee howlings in that day, saith the Lord God: many dead bodies shalbe in euery place: they shall cast them forth with b silence.

b There shalbe none left to mourne for them.

4 Heare this, O ye that c swallow vp the poore, that yee may make the needy of the land to faile,

c By staying the sale of food, and necessary things which you haue gotten into your own hands, & so cause the poore to spend quickly that little that they haue, and at length for necessitie to become your slaues.

5 Saying, When will the d new moneth be gone, that we may sell corne, and the Sabbath, that we may set forth wheat, and make c the Ephah small, and the shekel great, and falsifie the weights by deceit?

d When the dearth was once come, they were so greedy of gaine, that they thought the holy day to be an hinderance vnto them.

6 That we may buy the poore for siluer, and the needie for shoes: yea, and sell the refuse of the wheat.

e That is, the measure small, and the price great.

7 The Lord hath sworne by the excellencie of Iaakob, Surely I will neuer forget any of their works.

8 Shall not the lande tremble for this? and euery one mourne, that dwelleth therein? and it shall rise vp wholly as a flood, and it shall be cast out, and f drowned as by the flood of Egypt.

f That is, the inhabitants of the land shall bee drowned, as Nilus drowneth many when it ouerfloweth.

9 And in that day, saith the Lord God, I will euen cause the g Sunne to goe downe at noone: and I will darken the earth in the cleare day.

g In the mids of their prosperity I will send great affliction.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackecloth vpon all loynes, and baldnesse vpon euery head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

11 Behold, the dayes come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they run to and fro to seeke the h word of the Lord, and shall not find it.

h Whereby he sheweth that they shall not onely perish in body, but also in soule for lacke of Gods word, which is the food thereof.

13 In that day shal the faire virgins and

the yong men perish for thirst.

14 They that sweare by the sinne of Samaria, and that say, Thy God, O Dan, liueth, and [k] the maner of Beer-sheba liueth, euen they shall fall, and neuer rise vp againe.

i For the idolaters did vse to sweare by their idoles, which here he calleth their sinne, as the Papists yet do by theirs. k That is, the common maner of worshipping, and the seruice or religion there vsed.

CHAP. IX.

1 Threatnings against the Temple, 2 and against Israel. 11 The restoring of the Church.

I Saw the Lord standing vpon the [a] Altar, and he said, Smite the lintell of the dore, that the postes may shake: and cut them in pieces: euen the [b] heads of them all, and I will slay the last of them with the sword: he that fleeth of them, shall not flee away: & he that escapeth of them, shall not be deliuered.

2 Though they dig into the hell, thence shall mine hand take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themselues in the toppe of Carmel, I will search and take them out thence: and though they be hidde from my sight in the bottome of the Sea, thence will I commande the [c] serpent, and he shall bite them.

4 And though they goe into captiuity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hostes shal touch the land, and it shall melt away, and all that dwell therein shall mourne, and it shall rise vp wholly like a flood, and shalbe drowned as by the flood of Egypt.

6 He buildeth his [d] spheres in the heauen, and hath layd the foundation of his globe of elements in the earth: he calleth the waters of the Sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are yee not as the Ethiopians [e] vnto mee, O children of Israel, sayeth the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistims from [f] Caphtor, and Aram from Kir?

8 Beholde, the eyes of the Lord God are vpon the sinful kingdome, and I will destroy it cleane out of the earth. Neuertheless I will not vtterly destroy the house of Iaakob, saith the Lord.

9 For loe, I will command, and I will sift the house of Israel among all nations, like as corne is sifted in a sieue: yet shall not the [h] least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the [i] tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will build it, as in the dayes of old,

12 That they may possesse the remnant of [k] Edom, and of all the heathen, because my Name is called vpon them, sayeth the Lord, that doeth this.

13 Behold, the dayes come, sayeth the Lord, that the plowman shall [l] touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall [m] droppe sweete wine, and all the hilles shall melt.

14 [n] And I will bring againe the captiuity of my people of Israel: and they shall build the waste cities and inhabite them, and they shall plant vineyardes, and drinke the wine thereof, they shall also make gardens, and eate the fruits of them.

15 And I will plant them vpon their land, and they shall no more bee pulled vp againe out of their land, which I haue giuen them, saith the Lord God.

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel. b Both the chiefe of them, and also the common people.

c Hee sheweth that God wil declare himselfe enemie vnto them in all places, and that his elements and all creatures shall be enemies to destroy them. d He declareth the wonderfull power of God by the making of the heauens and the elements, that it is not possible for man to escape his iudgments when he punisheth. e Am I more bound to you then to the Ethiopians or blacke Moores? yet haue I bestowed vpon you greater benefits.

f Reade Ierem. 47.4.

g Though he destroy the rebellious multitude, yet he will euer reserue the remnant his Church to call vpon his Name. h Meaning, that none of his should perish in his wrath. i I will send the Messiah promised, and restore by him the spirituall Israel, Acts 15.16. k Meaning, that the very enemies as were the Edomites & others, should be ioyned with the Iewes in one society and body, whereof Christ should be the head. l Signifying, that there shall be great plenty of all things, so that when one kind of fruit is ripe, another should follow, Ioel 3.18. m The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer bee pulled, after they are once grafted therein.

n And euery one in course, Leu 26.5.

Obadiah.

THE ARGVMENT.

THe Idumeans which came of Esau, were mortall enemies alwayes to the Israelites, which came of Iaakob: and therfore did not onely vexe them continually with sundry kindes of cruelty, but also stirred vp other to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God rayled vp his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set vp the Kingdome of Messiah, which he had promised.

THe vision of Obadiah. Thus sayeth the Lord God against Edom, [a] Wee haue heard a rumour from the Lord, and an ambassadour is sent among the heathen: arise, and [b] let vs rise vp against her to battell.

2 Beholde, I haue made thee small among the heathen: thou art vtterly despised.

3 The [c] pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rockes, whose habitation is hie, that saith in his heart, Who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the egle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 [d] Came theeues to thee or robbers by

God hath certainely reuealed to his Prophets that hee will raise vp the heathen to destroy the Edomites, whereof the rumour is now published, Ier. 49.14. b Thus the heathen encourage themselues to rise against Edom.

c Which despiseth all other in respect of thy selfe, & yet art but an handful in cõparison of others, and art shut vp among the hils as separate from the rest of the world. d God will so destroy them that he will leaue none, though theeues when they come, take but till they haue enough, and they that gather grapes, euer leaue some behinde them, Ierem. 49.9.

night? how wast thou brought to silence? would they not haue stollen, till they had enough? if the grape gatherers came to thee, would they not leaue some grapes?

6 How are the things of Esau sought vp, and his treasures searched?

7 All the men of thy confederacie e haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed against thee: they that eate thy f bread, haue laid a wound vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afraid, because euery one of the mount of Esau shall be cut off by slaughter.

10 For thy cruelty against thy g brother Iaakob, shame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodest on the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother, in the day that he was made a i stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue laid handes on their substance in the day of their destruction.

14 Neither shouldest thou haue stood in the crosse way to cut off them, that should escape, neither shouldest thou haue shutte vp the remnant thereof in the day of affliction.

15 For the day k of the Lord is neere vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as ye haue l drunke vpon mine holy mountaine, so shall all the heathen drinke continually: yea they shall drinke and swallow vp, and they shall bee m as though they had not bene.

17 But vpon mount Zion shall be deliuerance, and it shall be holy, and the house of Iaakob shall possesse their possessions.

18 And the house of Iaakob shall bee a n fire, and the house of Ioseph a flame, and the house of Esau as stubble, and they shall kindle in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possesse the South side of the o mount of Esau, and the plaine of the Philistims: and they shall possesse the fields of Ephraim and the fields of Samaria, and Beniamin shall haue Gilead.

20 And the captiuity of this hoste of the children of Israel, which were among the p Canaanites, shall possesse vnto Zarephath, and the captiuity of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they q that shal saue, shal come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

e They in whom thou didst trust, for to haue helpe and friendship of them, shall bee thine enemies and destroy thee.

f That is, thy familiar friends & ghests haue by secret practises destroyed thee.

g He sheweth the cause whythe Edomites were so sharpely punished, to wit, because they were enemies to his Church, whom now he comforteth by punishing their enemies.

h When Nebuchad-nezzar came against Ierusalem, thou ioynedst with him, and hadst part of the spoile, and so diddest reioyce, when my people, that is, thy brother, were afflicted, whereas thou shouldest haue pitied & holpen thy brother.

i When the Lord depriued them of their former dignitie, and gaue them to be caried into captiuitie.

k When he will summon all the heathen, & send them to destroy thee.

l That is, reioyced and triumphed.

m The Edomites shall be vtterly destroyed, and yet in despite of all the enemies, I will reserue my Church, and restore it.

n God attributeth this power to consume his enemies to his Church, which power is only proper to himselfe, as Hā. 10. 17. deut. 4. 24. hebr. 12. 29.

o He describeth how the Church shalbe enlarged and haue great possessions, but this chiefly is accomplished vnder Christ, when as the faithfull are made heires and lords of all things by him which is their head.

p By the Canaanites the Iewes meane the Dutch men, and by Zarepath, France, and by Sepharad, Spaine.

q Meaning, that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and head of this Kingdome.

Ionah.

THE ARGVMENT.

WHen Ionah had long prophesied in Israel, and had little profited, God gaue him expresse charge to goe and denounce his iudgements against Nineueh the chiefe citie of the Assyrians, because he had appointed that they which were of the heathen, should conuert by the mightie power of his word, and that within three dayes preaching; that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lord for so many Prophets, and so diligent preaching. He prophesied vnder Ioash and Ieroboam, as 2. Kings 14. 25.

CHAP. I.

3 *Ionah fled when hee was sent to preach.* 4 *A tempest ariseth, and he is cast into the sea for his disobedience.*

a After that he had preached a long time in Israel: and so Ezekiel, after that for a time he had prophesied in Iudah, he had visions in Babylon, Ezek. 1. 1.

b For seeing the great obstination of the Israelites, he sent his Prophet to the Gentiles, that they might prouoke them to repentance, or at least make them inexcusable, for Nineueh was the chiefe citie of the Assyrians,

THE word of the Lord came a also vnto Ionah the sonne of Amittai, saying,

2 Arise, and goe to b Nineueh that c great citie, and cry against it: for their wickednesse is come vp before me.

c For as authors write, it contained in circuit about eight and fortie mile, and had a thousand and fiue hundred towers, and at this time there were an hundreth and twenty thousand children therein, Chap. 4. 11.

3 But Ionah rose vp to d flee into Tarshish from the presence of the Lorde, and went downe to e Iapho: and hee found a shippe going to Tarshish: so hee payed the

d Whereby he declared his weakenesse, that would not promptly follow the Lords calling, but gaue place to his own reason, which perswaded him that he could nothing at all profit there seeing he had done so small good among his owne people, Chap. 4. 2.

e Which was the hauen and port to take shipping thither, called also Ioppe.

fare

fare thereof, and went downe into it, that he might goe with them vnto Tarshish, from the f presence of the Lord.

4 But the Lord sent out a great winde into the Sea, and there was a mighty tempest in the Sea, so that the ship was like to be broken.

5 Then the mariners were afrayd, and cried euery man vnto his god, and cast the wares that were in the ship, into the Sea, to lighten it of them: but Ionah was gone downe g into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the Shipmaister came to him, and said vnto him, What meanest thou, O sleeper? Arise, call vpon thy h God, if so bee that God will thinke vpon vs, that we perish not.

7 And they said euery one to his fellow, Come, and let vs cast i lots, that wee may know, for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Ionah.

8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs? What is thine occupation? & whence commest thou? which is thy countrey? and of what people art thou?

9 And hee answered them, I am an Ebrew, and I feare the Lord God of heauen, which hath made the Sea, and the dry land.

10 Then were the men exceedingly afrayd, and sayd vnto him, Why hast thou done this? (for the men knew that hee fled from the presence of the Lord, because hee had told them)

11 Then said they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea wrought and was troublous)

12 And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I know, that for my sake this great tempest is vpon you.

13 Neuertheless, the men rowed to bring it to the land, but they could not: for the sea wrought and was troublous against them.

14 Wherefore they cried vnto the Lord, and said, k We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done as it pleased thee.

15 So they tooke vp Ionah, and cast him into the sea, k the sea ceased from her raging.

16 Then the men l feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fish to swallow vp Ionah: and Ionah was in the m belly of the fish three dayes and three nights.

f From that vocation whereunto God had called him, and wherein hee would haue assisted him.

g As one that would haue cast off this care and solicitude, by seeking rest and quietnesse.

h As they had called on their idoles: which declareth that idolaters haue no stay nor certaintie, but in their troubles seeke they cannot tell to whom.

i Which declareth that the matter was in great extremity & doubt, which thing was Gods motion in them for the triall of the cause: and this may not be done but in matters of great importance.

k This declareth that y very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shed mans blood, whereas they know no manifest signe of wickednesse.

l They were touched with a certaine repentance of their life past, and began to worship the true God by whom they saw themselues so wonderfully deliuered: but this was done for feare, and not of a pure heart and affection, neither according to Gods word.

m Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was enioyned him.

CHAP. II.

1 *Ionah is in the fishes belly.* 2 *His prayer.* 10 *He is deliuered.*

THen Ionah prayed vnto the Lord his God out of the a fishes belly,

2 And said, I cryed in mine affliction vnto the Lord, and hee heard me: out of the belly b of hell cryed I, and thou heardest my voyce.

3 For thou hadst cast me into the bottom in the middes of the sea, and the floods compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I said, I am c cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottomes of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my life from the d pit, O Lord my God.

7 When my soule fainted within mee, I remembred the Lord, and my prayer came vnto thee, into thine holy Temple.

8 They that wait vpon lying e vanities, forsake their owne f mercy.

9 But I will sacrifice vnto thee with the voyce of thanksgiuing, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the dry land.

a Being now swallowed vp of death, and seeing no remedie to escape, his faith braft out vnto the Lord, knowing that out of the very hell hee was able to deliuer him.

b For he was now in the fishes belly, as in a grave or place of darknesse.

c This declared what his prayer was, and how he laboured betweene hope and despaire, considering the neglect of his vocation and Gods iudgements for the same: but yet in the ende faith gat the victory.

d Thou hast deliuered me from the belly of the fish, and all these dangers, as it were raising mee from death to life.

e They that depend vpon any thing saue on God alone.

f They refuse their owne felicity, and that goodnesse which they should receiue of God.

CHAP. III.

1 *Ionah is sent againe to Nineueh.* 5 *The repentance of the king of Nineueh.*

AND the word of the Lord came vnto Ionah the second time, saying,

2 Arise, goe vnto Nineueh that great citie, and preach vnto it the preaching which I bid thee.

3 So Ionah arose and went to Nineueh according to the word of the Lord: Now Nineueh was a b great and excellent citie of three dayes iourney.

4 And Ionah began to enter into the citie a c dayes iourney, and he cryed, and said, Yet fourtie dayes, and Nineueh shalbe ouerthrowen.

5 So the people of Nineueh d beleeued God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For word came vnto the King of Nineueh, and he arose from his throne, and layed his robe from him, and couered him with sackcloth, and sate in ashes.

7 And hee proclaimed and said through Nineueh, (by the counsel of the king and his nobles) saying, Let neither man nor e beast, bullocke nor sheepe tast any thing, neither feed nor drinke water.

8 But let man and beast put on sacke-

a This is a great declaration of Gods mercy, that he receiueth him again, & sendeth him forth as his Prophet, which had before shewed so great infirmitie.

b Reade Chap. 1. 2.

c He went forward one day in the citie, and preached, and so he continued till the citie was conuerted.

d For he declared that he was a Propbet sent to them from God, to denounce his iudgements against them.

e Not that the dumbe beastes had sinned or could repent, but that by their example man might be astonished, considering that for his sinne the anger of God hanged ouer all creatures.

f Hee willed, that the men should earnestly call vnto God for mercy.
g For partly by the threatning of the Prophet, and partly by the motion of his own conscience he doubted whether God would shew them mercy.
h That is, the fruits of their repentance, which did proceed of faith, which God had planted by the ministery of his Prophet.
i Reade Iere. 18.8.

cloth, and f cry mightily vnto God: yea, let euery man turne from his euill way, and from the wickednes that is in their hands.

9 g Who can tell if God will turne, and repent & turne away from his fierce wrath, that we perish not?

10 And God sawe their h workes, that they turned from their euill wayes: and i God repented of the euill that he had said, that he would doe vnto them, and he did it not.

CHAP. IIII.

The great goodnesse of God toward his creatures.

a Because hereby he should be taken as a false Prophet, and so the Name of God which he preached, should be blasphemed.
b Reade Chap. 1. 3.
c Thus he prayed of griefe, fearing lest Gods Name by this forgiuenesse might be blasphemed, as though hee sent his Prophets foorth to denounce his iudgements in vaine.
d Wilt thou be iudge when I do things for my glory, and when I doe not?

THerefore it displeased a Ionah exceedingly, and he was angry.

2 And he prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my countrey? therefore I preuented it to flee vnto b Tarshish: for I knew that thou art a gracious God, and mercifull, slow to anger, and of great kindnesse, and repentest thee of the euill.

3 Therefore now, O Lord, take, I beseech thee, my life c from me: for it is better for me to die then to liue.

4 Then said the Lord, Doest thou well to be d angry?

5 So Ionah went out of the citie, and sate on the East side of the citie, and there made him a booth, and sate vnder it in the shadow e till hee might see what should be done in the citie.

6 And the Lord God prepared a f gourd, and made it to come vp ouer Ionah, that it might bee a shadow ouer his head, and deliuer him from his griefe. So Ionah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rose the next day: and it smote the gourd that it withered.

8 And when the Sunne did arise, God prepared also a fernent East winde: and the Sunne beat vpon the head of Ionah, that hee fainted, and wished in his heart to die, and said, It is better for me to die then to liue.

9 And God said vnto Ionah, Doest thou well to be angry for the gourd? And he said, I doe well to be angry vnto the death.

10 Then said the Lord, Thou hast had pitie on the gourd for the which thou hast not laboured, neither madest it growe, which came vp in a night, and perished in a night.

11 And should h not I spare Nineueh that great citie, wherein are liue score thousand persons, that i cannot discerne betweene their right hand and their left hand, and also much cattell?

e For he doubted as yet whether God would shew them mercie or no: and therefore after fourty dayes, he departed out of the citie, looking what issue God would send.
f Which was a further meanes to couer him from the heat of the Sunne, as he remained in his boothe.
g This declareth the great inconueniences wherein Gods seruants doe fall when they giue place to their owne affections, and do not in all things willingly submit themselues to God.
h Thus God mercifully reproueth him, which would pitie himselfe and this gourd, and yet would restraine God to shew his compassion to so many thousand people.
i Meaning, that they were children and infants.

Micah.

THE ARGVMENT.

MIcah the Prophet of the tribe of Iudah, serued in the worke of the Lord, concerning Iudah and Israel, at the least thirtie yeeres, at what time Isaiah prophesied. He declareth the destruction, first of the one kingdome and then of the other, because of their manifold wickednes, but chiefly for their idolatry. And to this end he noteth the wickednes of the people, the crueltie of the princes and gouernours, and the permission of the false prophets, and the delighting in them. Then hee setteth forth the commiug of Christ, his kingdome and the felicitie thereof. This Prophet was not that Micah, which resisted Ahab and all his false Prophets, as 1. King. 22 8. but another of the same name.

CHAP. I.

1 The destruction of Iudah and Israel because of their idolatrie.

THe word of the Lord, that came vnto Micah the a Morashite in the dayes of Iotham, Ahaz, and Hezekiah Kings of Iudah, which hee sawe concerning Samaria, and Ierusalem.

2 Heare, b all yee people: hearken thou, O earth, and all that therein is, and let the Lord God be witnesse against you, euen the Lord from his holy Temple.

3 For behold, the Lord commeth out of his place, and will come c downe, and tread vpon the high places of the earth.

4 And the mountaines shall melt vnder him (so shall the valleys cleane) as waxe before the fire, and as the waters that are powred downeward.

5 For the wickednesse of Iaakob is all this, and for the sinnes of the house of Israel: what is the wickednesse of Iaakob? Is not d Samaria? and which are the high e places of Iudah? is not Ierusalem?

6 Therefore I will make Samaria as an heape of the field, and for the planting of a vineyard, and I will cause the stones thereof to tumble downe into the valley, and I will discouer the foundations thereof.

7 And all the grauen images thereof shal be broken, and all the f gifts thereof shall be burnt:

a Borne in Mareshah a citie of Iudah.
b Because of the malice and obstinacie of the people whom he had so oft exhorted to repentance, he summoned them to Gods iudgements, taking all creatures and God himselfe to witnesse, that the preaching of his Prophets which they had abused shall be reuenged.
c Meaning, hereby, that God will come to iudgement against the strong cities and holds.
d Samaria which should haue bene an example to all Israel of true religion and iustice, was the puddle and stewes of all idolatry and corruption, and boasted themselues of their father Iaakob.
e That is, the idolatrie and infection.
f Which they gathered by euill practises, and thought that their idoles had enriched them therewith for their seruice vnto them.

burnt with the fire, and all the idols thereof, will I destroy: for she gathered it of the hire of an harlot, and they shall returne to the wages of an harlot.

8 Therefore will I mourne and houle: I will goe without clothes, and naked: I wil make lamentation like the dragons, and mourning as the ostriches.

9 For her plagues are grieuous: for it is come into Iudah: the enemie is come vnto the gate of my people, vnto Ierusalem.

10 Declare yee it not at [b] Gath, neither weepe ye: for the houle of [i] Aphrah roule thy selfe in the dust.

11 Thou that dwellest at [k] Shaphir, go together naked with shame: shee that dwelleth at Zaannan, shall not come foorth in the mourning of Beth-ezel: the enemie shall [l] receiue of you for his standing.

12 For the inhabitant of Maroth waited for good, but euill came from the Lord vnto the [m] gate of Ierusalem.

13 O thou inhabitant of Lachish, binde the charet to the beastes [n] of price: she [o] is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou giue presents to Moresheth [p] Gath: the houses of Achzib shall be as a lie to the kings of Israel.

15 Yet will I bring an [q] heire vnto thee, O inhabitant of Mareshah, hee shall come vnto Adullam, [r] the glory of Israel.

16 Make thee balde: and shaue thee for thy delicate children: enlarge thy baldnesse as the egle: for they are gone into captiuitie from thee.

g The gaine that come by their idols, shalbe consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent.

h Lest the Philistims our enemies reioyce at our destruction.

i Which was a citie neere to Ierusalem, Iosh. 18. 23. there called Ophrah, & signifieth dust: therefore he willeth them to mourne, and roule themselues in the dust for their dustie citie.

k These were cities whereby the enemie should passe as hee came to Iudah.

l Hee shall not depart before he hath ouercome you, and so you shall pay for his tarying.

m For Rabshakeh had shut vp Ierusalem that they could not send to succour them.

n To flee away: for Sancherib laid siege first to that citie, and remained therein when hee sent his captaines and armie against Ierusalem.

o Thou first receiuedst the idolatrie of Ieroboam and so diddest infect Ierusalem.

p Thou shalt bribe the Philistims thy neighbours, but they shall deceiue thee, as well as they of Ierusalem.

q He propheseieth against his owne citie, and because it signified an heritage, hee sayth that God would send him an heire to possesse it.

r For so they thought themselues for the strength of their citie.

CHAP. II.

t Threatnings against the wanton and dainty people. 6 They would teach the Prophets to preach.

WOe vnto them that imagine iniquity, & worke wickednes vpon their beds: [a] when the morning is light they practise it, because their hand ‡ hath power.

2 And they couet fields, and take them by violence, and houses, and take them away: so they oppresse a man and his house, euen man and his heritage.

3 Therefore thus saith the Lord, Behold, against this family haue I deuised a plague, whereout yee shall not plucke your neckes, and ye shall not goe so proudly, for this time is euill.

4 In that day shal they take vp a parable against you, and lament with a dolefull lamentation, and say, [b] We be vtterly wasted: hee hath changed the portion of my people, how hath he taken it away to restore it vnto me? he hath diuided our fields.

a Assoone as they rise, they execute their wicked deuices of the night, and according to their power hurt other.

‡ *Ebr. in his power.*

b Thus the Iewes lament, and say, that there is no hope of restitution, seeing their possessions are diuided among the enemies.

5 Therefore thou shalt haue none that shall cast a cord by lot, in the [c] congregation of the Lord.

6 [d] They that prophesied, Prophesie yee not. [d] They shall not prophesie to them, nether shall they take shame.

7 O thou that art named the house of Iaakob, is the spirit of the Lord shortened? [e] are these his workes? are not my wordes good vnto him [e] that walketh vprightly?

8 But hee that was [h] yesterday my people, is risen vp on the other side, as against an enemie: they spoyle the [i] beautifull garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye cast out from their pleasant houses, and from their children haue ye taken away [k] my glorie continually.

10 Arise and depart, for this is not your [l] rest: because it is polluted, it shall destroy you, euen with a sore destruction.

11 If a man [m] walke in the spirit, and would lie falsly, saying, [n] I will prophesie vnto thee of wine, and of strong drinke, hee shall euen be the prophet of this people.

12 I will surely [o] gather thee wholly, O Iaakob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, euen as the flocke in the mids of their fold: the cities shall be full of braue of the men.

13 The [p] breaker vp shall come vp before them: they shall breake out and passe by the gate, and go out by it, and their king shall goe before them, and the Lord shalbe [q] vpon their heads.

c Ye shall haue nomore lands to diuide, as you had in time past, and as you vsed to measure them in the Iubile.

d Thus the people warne the Prophets that they speake to them nomore: for they cannot abide their threatnings.

e God saith that they shall not prophecie, nor receiue no more of their rebukes nor taunts.

f Are these your workes according to his law?

g Doe not the godly finde his words comfortable?

h That is, afore time.

i The poore can haue no commoditie by them, but they spoyle them as though they were enemies.

k That is, their substance and liuing, which is Gods blessing, and as it were part of his glory.

l Ierusalem shall not be your safegard, but the cause of your destruction.

m That is, shew himselfe to be a Propher.

n He sheweth what Prophets they delight in: that is, in flatterers, which tell them pleasant tales, and speake of their commodities.

o To destroy thee.

p The enemie shall breake their gates and walles, and lead them into Caldea.

q To driue them forward, and to helpe their enemies.

CHAP. III.

1 Against the tyrannie of princes and false prophets.

AND I sayd, Heare, I pray you, O heads of Iaakob, and ye princes of the house of Israel: should not ye know [a] iudgement?

a That thing which is iust and lawfull, both to gouerne my people aright, and also to discharge your owne conscience?

2 But they hate the good: and loue the euill: they plucke off their skins from them, and their flesh from their bones.

3 And they eate also the [b] flesh of my people, and flay off their skinne from them, and they brake their bones, and choppe them in pieces as for the pot, and as flesh within the caldron.

b The Prophet condemneth the wicked gouernours, not onely of couetousnesse, theft & murther, but compareth them to wolues, lions, and most cruell beastes.

4 Then [c] shall they cry vnto the Lord, but he will not heare them: he will euen hide his face from them at that time, because they haue done wickedly in their workes.

c That is, when I shall visit the wickednesse: for though I heare the godly before they cry, Isai. 65. 24. yet I will not heare them though they cry, Isa. 1. 15. ezek. 8. 18. iam. 2. 13. 1. pet. 3. 11, 12.

5 Thus saith the Lord, Concerning the prophets that deceiue my people, and [a] bite them with their teeth, and cry, Peace, but if a man put not into their mouthes, they prepare warre against him.

6 Therefore [c] night shall be vnto you for a vision, and darkenesse shall be vnto you for a diuination, and the sunne shall goe downe ouer the prophets, and the day shall be darke ouer them.

7 Then shall the Seers be ashamed, and the sooth sayers confounded: yea, they shall all couer [e] their lippes, for they haue none answere of God.

8 Yet notwithstanding, I am full [g] of power by the Spirit of the Lord, and of iudgement, and of strength to declare vnto Iaakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heads of the house of Iaakob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They build vp Zion with [h] blood, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewards, and the Priests thereof teach for hire, and the Prophets thereof prophesie for money: yet will they [i] leane vpon the Lord, and say, Is not the Lord among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake bee [k] plowed as a field, and Ierusalem shalbe an heape, and the mountaine of the house, as the hie places of the forest.

d They deuoure all their substance and then flatter them, promising that all shall goe well: but if one restraine from their bellies, then they inuent all wayes to mischiefe.

e As you haue loued to walke in darkenesse and to prophesie lies, so God shall reward you with grosse blindnesse and ignorance, so that when all others shall see the bright beams of Gods graces, ye shall as blinde men grope as in the night.

f When God shall discouer them to the world, they shall bee afraide to speake: for all shall know that they were but false prophets, & did belie the word of God.

g The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing how God both gaue him gifts, ability and knowledge to discerne betweene good and euill, and also constancie to reproue the sinnes of the people, and not to flatter them

h They builde them houses by briberie, which hee calleth blood and iniquitie.

i They shall say, that they are the people of God, & abuse his name, as a pretence to cloke their hypocrisie.

k Reade Iere. 26. 18.

CHAP. IIII.

1 Of the kingdome of Christ, and felicitie of his Church.

BVt in the last dayes it shal come to passe, that the mountaine of the house of the Lord shalbe prepared in the top of the mountaines, and it shalbe exalted aboue the [b] hils, and people shall flow vnto it.

2 Yea, many nations shall come and say, Come, [c] let vs goe vp to the mountaine of the Lord, and to the house of the God of Iaakob, and hee will [b] teach vs his wayes, and wee will walke in his pathes: for the Law shall goe foorth of Zion, and the word of the Lord from Ierusalem.

3 And hee shall iudge among many people, and [d] rebuke mighty nations afarre off, and they shall breake their swords into mattockes, and their speares into [e] sithes: nation shall not lift vp a sword against nation, neither shall they [f] learne to fight any more.

4 But they shall sit euery man vnder his vine, and vnder his figge tree, and none shall make them afeard: for the mouth of the Lord of hostes hath spoken it.

5 For all people will walke [g] euery one in the name of his god, and wee will walke in the Name of the Lord our God, for euer and euer.

6 At the same day, saith the Lord, will I gather her that halteth, and I will gather her that is cast out, and her that I haue afflicted.

7 And I will make her that halted, [h] a remnant, and her that was cast farre off, a mightie nation: and the Lord shall reigne ouer them in mount Zion from henceforth euen for euer.

8 And thou, O [i] tower of the flocke, the strong hold of the daughter Zion, vnto thee shall it come, euen [k] the first dominion, and Kingdome shall come to the daughter of Ierusalem.

9 Now why doest thou cry out with lamentation? is [l] there no King in thee? is thy counseller perished? for sorrow hath taken thee as a woman in trauaile.

10 Be sorowe & mourne, O daughter Zion, like a woman in trauaile: for now shalt thou goe forth of the citie, and dwell in the field, and shalt goe into Babel, but there shalt thou bee deliuered: there the Lord shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shalbe condemned, and our eye shall looke vpon Zion.

12 But they [m] know not the thoughts of the Lord: they vnderstand not his counsell, for he shall gather them as the sheaues in the barne.

13 Arise, and thresh, [n] O daughter Zion: for I will make thine horne yron, and I will make thine hoofes brasse, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole world.

a When Christ shall come, and the Temple shall be destroyed.

b Reade Isa. 2. 2.

c He sheweth that there is no true Church but whereas the people are taught by Gods pure word.

d By his correction & threatnings, hee will bring the people into subiection, which are in the vtmost corners of the world.

e They shall abstaine from all euill doings, and exercise themselues in godlinesse & in well doing to others.

f Reade Isa. 2. 4.

g He sheweth that the people of God ought to remaine constant in their religion, albeit all the world should giue themselues to their superstition and idolatry.

h I will cause that Israel, which is now as one lame and halting, and so almost destroyed, shall liue againe, & grow into a great people.

i Meaning Ierusalem, where the Lords flocke was gathered.

k The flourishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the comming of Christ.

l In the meane season he sheweth that they should endure great troubles and tentations, when they saw themselues neither to haue king nor counsell.

m He sheweth that the faithfull ought not to measure Gods iudgements by the brags and threatnings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance.

n God giueth his Church this victory, so oft as hee ouercommeth their enemies: but the accomplishment hereof shall bee at the last comming of Christ.

CHAP. V.

1 The destruction of Ierusalem. 2 The excellencie of Beth-lehem.

NOw assemble thy garisons, O daughter [a] of garisons: he hath laid siege against vs: they shall smite the iudge of Israel with a rod vpon the cheeke.

2 And thou Beth-lehem Ephrathah, art [b] little to bee among the thousands of Iudah, yet out of thee shall hee come foorth vnto mee, that shall bee the ruler in

a He forewarneth them of the dangers that shal come before they enioy these comforts, shewing that forasmuch as Ierusalem was accustomed with her garisons to trouble others, the Lord would now cause other garisons to vexe her, and that her rulers should bee smitten on the face most contemptously.

b For in the Iewes diuided their countrey, that for euery thousand there was a chiefe captaine: and because Beth lehem was not able to make a thousand, he calleth it little, but yet God will raise vp his captaine & gouernour therein: and thus it is not the least by reason of this benefit, as Matt. 2. 6.

Israel:

Israel: whose [c] goings forth haue bene from the beginning and from euerlasting.

3 Therefore will he giue them vp, vntill the time that [d] shee which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And hee [e] shall stand and feede in the strength of the Lord, and in the maiestie of the Name of the Lord his God, and they shal dwell still: for now shall he bee magnified vnto the ends of the world.

5 And he [f] shalbe our peace when Asshur shal come into our land: when he shall tread in our palaces, then shall wee raise against him seuen shepeheards and eight principall men.

6 And they shall destroy [g] Asshur with the sword, and the land of Nimrod with their swords: thus shall he [h] deliuer vs from Asshur, when hee commeth into our land, and when hee shall tread within our borders.

7 And the [i] remnant of Iaakob shal be among many people, as a dewe from the Lord, and as the showres vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iaakob shalbe among the Gentiles, in the middes of many people, as the lyon among the beasts of the forrest, and as the lyons whelpe among the flocks of sheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shall be lift vp vpon thine aduersaries, and all thine enemies shall bee cut off.

10 And it shall come to passe in that day, saith the Lord, that I will cut off thine [k] horses out of the middes of thee, and I will destroy thy charets.

11 And I wil cut off the cities of thy land, and ouerthrow all thy strong holds.

12 And I will cut off thine inchanters out of thine hand, and thou shalt haue no more soothsayers.

13 Thine idoles also will I cut off, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy groues out of the mids of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath and indignation vpon the heathen, [l] which they haue not heard.

2 Heare ye, O mountaines, the Lords quarrell, and ye mightie foundations of the earth: for the Lord hath a quarrell against his people, and he will pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? testifie against me.

4 Surely I [b] brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I hauesent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuised, and what Balaam the sonne of Beor answered him, from [c] Shittim vnto Gilgal, that yee may know the [d] righteousnesse of the Lord.

6 Wherewith [e] shall I come before the Lord, and bow my selfe before the hie God? shall I come before him with burnt offerings, and with calues of a yeere old?

7 Will the Lord bee pleased with thousands of rammes, or with ten thousand riuers of oyle? shall I giue my [f] first borne for my transgression, euen the fruit of my bodie for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lord requireth of thee: [g] surely to doe iustly, and to loue mercie, and to humble thy selfe, to walke with thy God.

9 The Lords voyce cryeth vnto the [h] citie, and the man of wisedome shall see thy name: Heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure that is abhominable?

11 Shall I iustifie the wicked ballances, and the bag of deceitfull weights?

12 For the rich men [i] thereof are full of crueltie, and the inhabitants thereof haue spoken lyes, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, and in making thee desolate, because of thy sinnes.

14 Thou shalt eate and not be satisfied, and [k] thy casting downe shall be in the mids of thee, and thou [l] shalt take hold, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sword.

15 Thou shalt sowe, but not reape: thou shalt tread the oliues, but thou shalt not anoynt thee with oyle: and make sweete wine, but shalt not drinke wine.

16 For the [m] statutes of Omri are kept,

c He sheweth that the comming of Christ and all his wayes were appointed of God from all eternitie.

d He compareth the Iewes to women with childe, who for a time should haue great sorrowes, but at length they should haue a comfortable deliuerance, Ioh. 16.21.

e That is, Christs kingdom shalbe stable and euerlasting, and his people, aswel the Gentiles, as the Iewes shall dwel in safetie.

f This Messiah shalbea sufficient safegard for vs, and though the enemie inuade vs for a time, yet shal God stir vp many which shall be able to deliuer vs.

g These whom God shall raise vp for the deliuerance of his Church, shal destroy all the enemies thereof, which are meant here by the Assyrians which were the chiefe at that time.

h By these gouernors God wil deliuer vs when the enemie commeth into our land.

i This remnant or Church which God shal deliuer, shall onely depend on Gods power and defence, as doeth the grasse of the field, and not on the hope of man.

k I will destroy all things wherein thou puttest thy confidence, as thy vaine confidence and idolatrie, and so will helpe thee.

l It shall be so terrible, that the like hath not bene heard of.

b I haue not hurt thee, but bestowed infinite benefits vpon thee.

c That is, remember my benefits from the beginning, how I deliuered you from Balaams curse, and also spared you from Shittim, which was in the plaine of Moab, till I brought you into the land promised.

d That is, the truth of his promise, and his manifold benefits toward you.

e Thus the people by hypocrisie aske how to please God, & are content to offer sacrifices, but will not change their liues.

f There is nothing so deare to man but the hypocrite will offer it vnto God, if they thinke thereby to auoid his auger: but they will neuer be brought to mortifie their owne affections, & to giue themselues willingly to serue God as he commandeth.

g The Prophet in few words calleth them to the obseruation of the second table, to know if they will obey God aright or no, saying that God hath prescribed them to doe this.

h Meaning, that when God speaketh to any citie or nation, the godly will acknowledge his Maiestie, and consider not the mortall man that bringeth the threatning, but God that sendeth it.

i That is, of Ierusalem.

k Thou shalt be consumed with inward griefe and euils.

l Meaning, that the city should go about to saue her men, as they that lay hold on that which they would preserue.

m You haue receiued all the corruption and idolatrie, where with the ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alledge the kings authoritie by his statutes, and also wisedom and policie in so doing, but you shall not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly, Luke. 12.47.

CHAP. VI.

An exhortation to the dumbe creatures to heare the iudgement against Israel being vnkinde. 6 What maner of sacrifices please God.

HEarken ye now what the Lord saith, Arise thou, and contend before the [a] mountaines, and let the hils heare thy voyce.

a He taketh the high mountaines and hard rockes to witnesse against the obstinacie of his people.

and all the manner of the house of Ahab, and yee walke in their counsailes, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shall beare the reproch of my people.

CHAP. VII.

1 A complaint for the small number of the righteous. 4 The wickednesse of those times. 14 The prosperitie of the Church.

a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruits are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to cruelrie and deceit, so that none spareth his owne brother.

WOe is me, for I am as [a] the Summer-gatherings, and as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruits.

2 The good man is perished out of the earth, and there is none righteous among men: [b] they all lie in wait for blood: euerie man hunteth his brother with a net,

3 To make good for the euill of their hands, the prince asked, and the iudge iudgeth for a reward: therefore the [c] great man he speaketh out the corruption of his soule: so [d] they wray it vp.

b He sheweth that the Prince, the iudge, and rich man are linked together, all to doe euill and to cloke the doings one of another.

4 The best of them is as [e] a brier, and the most righteous of them is sharper then a thorne hedge: the day of [f] thy watchmen and thy visitation commeth: then shall bee their confusion.

c That is, the rich man that is able to giue money, abstaineth from no wickednes, nor iniury.

d These men agree among themselues, and conspire with one consent to doe euill.

5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

e They that are of most estimation, and are counted most honest among them, are but thornes and briers to pricke.

7 Therefore I will looke vnto the Lord: I will wait for God my Sauiour: my God will heare me.

8 Reioyce not against me, [h] O mine enemie: though I fall, I shall arise: when I shall sit in darkenesse, the Lord shallbe a light vnto me.

f Meaning, of the Prophets and gouernours.

9 I will beare the wrath of the Lorde, because I haue sinned against him, vntill hee pleade my cause, and execute iudgement for me: then will he bring me foorth to the light, and I shall see his righteousnesse.

g The Prophet sheweth that the onely remedie for the godly in desperat euils is to flee vnto God for succour.

10 Then shee that is mine enemie, shall

h This is spoken in the person of the Church, which calleth the malignant Church her enemy.

looke vpon it, and shame shall couer her, which saide vnto me, Where is the Lord thy God? mine eyes shall behold her: now shall shee bee troden downe as the mire of the streetes.

11 This is [i] the day that thy walles shallbe built: this day shall driue farre away [k] the decree.

i To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.

k Meaning, the cruell empire of the Babylonians.

12 In this day also they shall come vnto thee from [l] Ashur, and from the strong cities and from the strong holdes euen vnto the riuer, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding, the land shalbe desolate because of them that dwel therein, and for the fruits of [m] their inuentions.

l When the Church shalbe restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neither holds, riuers, seas, nor mountaines shallbe able to let them.

14 [n] Feede thy people with thy rodde, the flocke of thine heritage (which dwell solitary in the wood) as in the mids of Carmel: let them feede in Bashan and Gilead, as in olde time.

m Afore this grace appeare, he sheweth how grieuously the hypocrites themselues shall be punished, seeing, that the earth it selfe, which cannot sinne, shalbe made waste because of their wickednesse.

15 [o] According to the dayes of the comming out of the land of Egypt will I shew vnto him marueilous things.

n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroad as in solitary places in Babylon, and to be beneficiall vnto them, as in time past

16 The nations shal see, and be confounded for all their power: they shall [p] lay their hand vpon their mouth: [q] their eares shall be deafe.

o God promiseth to be fauourable to his people, as he had bin afore time.

17 They shall [r] licke the dust like a serpent: they shal moue out of their holes like wormes: they shalbe afraide of the Lord our God, and shall feare because of thee.

p They shalbe as dumbe men, and dare brag no more.

q They shalbe astonished and afraid to heare men speake, lest they should heare of their destruction.

18 Who is a God like vnto thee, that taketh away iniquitie, and [s] passeth by the transgression of the remnant of his heritage? he retaineth not his wrath for euer, because mercy pleaseth him.

r They shall fall flat on the ground for feare.

19 Hee will turne againe, and haue compassion vpon vs: he will subdue our iniquities, and cast all [t] their sinnes into the bottome of the sea.

s As though he would not see it, but winke at it.

20 Thou wilt performe thy [u] trueth to Iaakob, and mercie to Abraham, as thou hast sworne vnto our fathers in olde time.

t Meaning of his elect.

u The Church is assured, that God will declare in effect the trueth of his mercifull promise, which hee had made of olde to Abraham, and to all that should apprehend the promise by faith.

Nahum.

THE ARGVMENT.

AS they of Nineueh shewed themselues prompt and ready to receiue the word of God, at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselues to wordly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of Religion, and so returned to their vomite, and prouoked Gods iust iudgement against them in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the Empire of the Assyrians. But because God hath continuall care of his Church, hee stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should bee for their consolation. And as it seemeth he propheried about the time of Hezekiah, and not in the time Manasseh his sonne, as the Iewes write.

CHAP.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THe [a] burden of Nineueh. [b] The booke of the vision of Nahum the [c] Elkeshite.

2 God is [d] ielous, and the Lord reuengeth: the Lord reuengeth: euen the [e] Lord of anger, the Lord will take vengeance on his aduersaries, and he reserueth wrath for his enemies.

3 The [f] Lord is slow to anger, but hee is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirlewinde, and in the storme, and the cloudes are the dust of his feet.

4 He rebuketh the sea, and dryeth it, and he dryeth vp all the riuers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountains tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world and all that dwell therein.

6 [g] Who can stand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rocks are broken by him.

7 The Lorde is good, [h] and as a strong hold in the day of trouble, and he knoweth them that trust in him.

8 But passing ouer as with a flood, hee will vtterly destroy the [i] place thereof, and darknesse shall pursue his enemies.

9 What doe yee [k] imagine against the Lord? he wil make an vtter destruction: affliction shall not rise vp the second time.

10 For he shall come as vnto [l] thornes folden one in another, and as vnto drunkards in their drunkennesse: they shall be deuoured as stubble fully dried.

11 There [m] commeth one out of thee that imagineth euill against the Lord, euen a wicked counsellour.

12 Thus sayeth the Lord, Though they be [n] quiet, and also many, yet thus shall they be cut off when he shall passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commandement concerning thee, that no more of thy name be [o] sowen: out of the house of thy gods will I cut off the grauen and the molten image: I wil make it thy graue for thee, for thou art vile.

15 [p] Behold, vpon the mountaines the feete of him that declareth and publisheth peace: O Iudah, keepe thy solemne feasts, performe thy vowes: for the wicked shall no more passe through thee: he is vtterly cut off.

a Read Isa. 13. 1

b The vision or reuelation which God commanded Nahum to write concerning the Ninenites.

c That is, borne in a poore village in the tribe of Simeon.

d Meaning, of his glory.

e With his he is but angry for a time, but his anger neuer asswageth toward the reprobate, though for a time he deferre it.

f Thus the wicked would make Gods mercy an occasion to sinne, but the Prophet willeth them to consider his force and iustice.

g If all creatures be at Gods commaundement, and none is able to resist his wrath, shall man flatter himselfe, and thinke by any meanes to escape when he prouoketh his God to anger?

h Lest the faithfull should be discouraged by hearing the power of God, he sheweth them that his mercies appertaine vnto them, and that he hath care ouer them.

i Signifying, that God wil suddenly destroy Nineueh, and the Assyrians in such sort, as they shall lie in perpetuall darkenesse, and neuer recouer their strength againe.

k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore he would so destroy them at once, that hee should not neede to returne the second time.

l Though the Assyrians thinke themselues like thorns that pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him.

m Which may be vnderstood either of Sanacherib, or of the whole body of the people of Nineueh.

n Though they thinke themselues in most safetie, and of greatest strength, yet when God shall passe by, he will destroy them: notwithstanding hee comforteth his Church, and promiseth to make an end of punishing them by the Assyrians.

o Meaning, Sanacherib, who should haue no more children, but be slaine in the house of his gods, 2. King. 19. 36, 37. *Isa.* 52. 7. *rom.* 10. 15.

p Which peace the Iewes should enioy by the death of Sanacherib.

CHAP. II.

Hee describeth the victories of the Caldeans against the Assyrians.

THe [a] destroyer is come before thy face: keepe thy munition: looke to the way: make thy loines strong: increase thy strength mightily.

2 For the Lord hath [b] turned away the glory of Iaakob, as the glory of Israel: for the emptiers haue emptied them out, and [c] marred their vine branches.

3 The shield of his mighty men is made red: [d] the valiant men are in scarlet: the charets shall bee as in the fire and flames in the day of his preparation, and [e] the firre trees shall tremble.

4 The charets shall rage in the streetes: they shall runne to and fro in the hie wayes: they shall seeme like lampes: they shall shoot like the lightning.

5 [f] Hee shall remember his strong men, they shall stumble as they goe: they shall make haste to the walles thereof, and the defence shall be prepared.

6 The gates of the riuers shalbe opened, and the palace shall melt.

7 And Huzzab the Queene shall be led away captiue, and her maids shall leade her as with the voyce of doues smiting vpon their breasts.

8 But Nineueh is [g] of olde like a poole of water: yet they shall flee away. Stand, stand, shall they crie: but none shall looke backe.

9 Spoile ye the siluer, spoile the gold: for there is none end of the store, and glory of all the pleasant vessels.

10 [h] She is emptie and voyd, and waste, and the heart melteth, and the knees smite together, and sorrow is in all loynes, and the faces of them all [k] gather blacknesse.

11 Where is the [l] dwelling of the Lions, and the pasture of the Lions whelps? where the lyon and the lyoneesse walked, and the lyons whelpe, and none made them afraid.

12 The lyon did teare in pieces enough for his whelpes, and wozied for his lyoneesse, and filled his holes with pray, and his dens with spoile.

a That is, Nebuchad-nezzar is in a readinesse to destroy the Assyrians, and the Prophet derideth the enterprises of the Assyrians, which prepared to resist him.

b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whom he scourged them: reade Isa. 10. 12.

c Signifying, that the Israelites were vtterly destroyed.

d Both to feare the enemie, and also that they themselues should not so soone espie blood out of an other to discourage them.

e Meaning, their speares should shake and crash together.

f Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.

g The Assyrians will flatter themselues and say, that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the bankes cannot touch: but they shall be scattered, and shall not looke backe though men would call them.

k God commandeth the enemies to spoile Nineueh, and promiseth them infinite riches and treasures.

i That is, Nineueh and the men thereof shall be after this sort.

k Reade Ioel 2. 6.

l Meaning Nineueh, whose inhabitants were cruel like the lions, and giuen to all oppression, and spared no violence or tyranny to prouide for their wiues and children.

13 Behold,

13 Beholde, I come vnto thee, ſaith the Lord of hoſtes, and I will burne her charets in the [m] ſmoke, and the ſword ſhall deuoure thy yong lyons, and I will cut off thy ſpoile from the earth, and the voice of thy [n] meſſengers ſhall no more be heard.

m That is, as ſoone as my wrath begins to kindle.
n Signifying, the heralds which were accuſtomed to proclaime warre.

Some reade, of thy gumme teeth, wherewith Nineueh was wont to bruiſe the bones of the poore.

CHAP. II.

1 *Of the fall of Nineueh,* 8 *No power can eſcape the hands of God.*

O Bloudy citie, it is all full of lies, and robbery: [a] the pray departeth not:

2 The noiſe of the whip, [b] and the noiſe of the moouing of the wheeles, and the beating of the horſes and the leaping of the charets.

3 The horſman lifteth vp both the bright ſword, and the glittering ſpeare, and a multitude is ſlaine, and the dead bodies are many: there is no end of their corpſes: they ſtumble vpon their corpſes.

4 Becauſe of the multitude of the fornications of the [c] harlot that is beautifull, and is a miſtreſſe of witchcrft, and ſelleth the people through her whoredome, and the nations through her witchcrafts.

5 Beholde, I come vpon thee, ſaith the Lord of hoſtes, and will diſcouer thy ſkirts vpon thy face, and will ſhew the nations thy filthines, and the kingdomes thy ſhame.

6 And I will caſt filth vpon thee, [c] make thee vile, and will ſet thee as a gazing ſtocke.

7 And it ſhall come to paſſe, that all they that looke vpon thee, ſhall flee from thee, and ſay, Nineueh is deſtroyed, who will haue pitie vpon her? where ſhall I ſeeke comforters for thee?

8 Art thou better then [d] No, which was full of people, that lay in the riuers, and had the waters round about it, whoſe ditch was the ſea, and her wall was from the ſea?

9 Ethiopia and Egypt were her ſtrength, and there was none end, Put and Lubim were her ‖ helpers.

‖ Or, thine.

10 Yet was ſhee caried away, and went into captiuitie: her yong children alſo were daſhed in pieces at the head of all the ſtreets: and they caſt lots for her noble men, and all her mighty men were bound in chaines.

11 Alſo thou ſhalt be drunken: thou ſhalt hide thy ſelfe, and ſhalt ſeeke helpe, becauſe of the enemie.

12 All thy ſtrong cities ſhall be like figge trees with the firſt ripe figges: for if they be ſhaken, they fall into the mouth of the eater.

13 Behold, thy people within thee are women: the gates of thy land ſhalbe opened vnto thine enemies, and the fire ſhall deuoure the barres.

14 Draw thy waters for the ſiege: fortifie thy ſtrong holds: goe into the clay, and temper the morter: make ſtrong bricke.

15 There ſhall the fire deuoure thee: the ſword ſhall cut thee off: it ſhall eate thee vp like the [e] locuſts, though thou be multiplied like the locuſts, and multiplied like the graſſhopper.

16 Thou haſt multiplied thy merchants aboue the ſtarres of heauen: the locuſt ſpoileth and flieth away.

17 Thy princes are as the graſſhoppers, and thy captaines as the great graſſhoppers which remaine in the hedges in the colde day: but when the ſunne ariſeth, they flee away, and their place is not knowen where they are.

18 Thy [f] ſhepheards doe ſleepe, O king of Aſſhur: thy ſtrong men lie downe: thy people is ſcattered vpon the mountains, and no man gathereth them.

19 There is no healing of thy wound: thy plague is grieuous: all that heare the bruit of thee, ſhall clap the hands ouer thee: for vpon [g] whom hath not thy malice paſſed continually?

a It neuer ceaſeth to ſpoile and robbe.
b He ſheweth how the Caldeans ſhall haſte, and how couragious their horſes ſhalbe in beating the ground, when they come againſt the Aſſyrians.
c He compareth Nineueh to an harlot, which by her beauty and ſubtilty entiſeth young men, and bringeth them to deſtruction.
d Meaning, Alexandria, which was in a league with ſo many nations, and yet was now deſtroyed.
e Signifying that Gods iudgments ſhould ſuddenly deſtroy the Aſſyrians, as theſe vermine are with raine or change of weather.
f Thy princes and counſellers.
g Meaning, that there was no people to whom the Aſſyrians had not done hurt.

Habakkuk.

THE ARGVMENT.

THe Prophet complaineth vnto God, conſidering the great felicity of the wicked, and the miſerable oppreſſion of the godly, which endure all kind of affliction and cruelty, and yet can ſee none end. Therefore he had this reuelation ſhewed him of God, that the Caldeans ſhould come and take them away captiues, ſo that they could looke for none end of their troubles as yet, becauſe of their ſtubburneſſe and rebellion againſt the Lord. And leſt the godly ſhould deſpaire, ſeeing this horrible confuſion, he comforteth them by this, that God will puniſh the Caldeans their enemies, when their pride and crueltie ſhall be at height: wherefore he exhorteth the faithful to patience by his own example, and ſheweth them a forme of prayer, whereewith they ſhould comfort themſelues.

CHAP. I.

2 *A complaint againſt the wicked that perſecute the iuſt.*

THe burden which Habakkuk the Prophet did ſee.

2 O Lord, how long ſhall I cry, and thou wilt not heare! euen cry out vnto thee [a] for violence, and thou wilt not helpe!

3 Why doeſt thou ſhew me iniquity, and cauſe me to behold ſorrow? for ſpoiling, and violence are before mee: and there are that raiſe vp ſtrife and contention.

4 Therefore the Law is diſſolued, and iudgement doth neuer goe forth: for the wicked [b] doeth compaſſe about the righteous: therefore [c] wrong iudgement proceedeth.

5 Beholde among the heathen, and regard, and wonder, and maruelle: for I will worke a worke in your dayes: [d] ye will not beleeue it, though it be told you.

6 For loe, I raiſe vp the Caldeans, that bitter and furious nation, which ſhall goe vpon the breadth of the land to poſſeſſe the dwelling places, that are not theirs.

a The Prophet complaineth vnto God, and bewaileth that among the Iewes is left none equitie nor brotherly loue: but in ſtead hereof reigneth crueltie, theft, contention and ſtrife.
b To ſuppreſſe him if any ſhould ſhew himſelfe zealous of Gods cauſe.
c Becauſe the iudges which ſhould redreſſe this exceſſe, are as euill as the reſt.
d As in times paſt you would not beleeue Gods word, ſo ſhall yee not now beleeue the ſtrange plagues which are at hand.

7 They

7 They are terrible and fearefull: [e] their iudgement and their dignitie shall proceed of themselues.

8 Their horses also are swifter then the leopard, and are more fierce then the wolues in the [*] euening, and their horsemen are many: and their horsemen shall come from far, they shall flie as the Eagle hasting to meat.

6 They come all to spoile: before their faces shall bee an [f] East winde, and they shal gather the captiuity [g] as the sand.

10 And they shall mocke the kings, and the Princes shall be a scorne vnto them: they shall deride euery strong hold: for they shall gather [h] dust, and take it.

11 Then shall they [i] take a courage, and transgresse and doe wickedly, imputing this their power vnto their God.

12 Art not thou of old, O Lord my God, mine holy one? wee shall [k] not die: O Lord thou hast ordained them for iudgement, & O God, thou hast established them for correctiō

13 Thou art of pure eies, & canst not see euil: thou canst not behold wickednes: wherefore doest thou looke vpon the transgressors, and holdest thy tongue, when the wicked deuoureth the man that is more righteous then he?

14 And makest men as the [l] fishes of the sea, and as the creeping things that haue no ruler ouer them?

15 They take vp all with the angle: they catch it in their net, and gather it in their parne, wherefore they reioyce and are glad.

16 Therefore they sacrifice vnto their [m] net, and burne incense vnto their parne, because by them their portion is fatte, and their meat plenteous.

17 Shal they therfore stretch out their net & not spare continually to slay the [n] nations?

e They themselues shalbe your Iudges in his cause, and none shal haue authority ouer them to control them. *Zeph.3.3.*

f For the Iewes most feared this winde, because it destroyed their fruites.

g They shal be so many in number.

h They shal cast vp mounts against it.

i The Prophet comforted the faithful that God will also destroy the Babylonians, because they shal abuse this victory & become proud and insolent, attributing the praise hereof to their idoles.

k He assureth the godly of Gods protectiō, shewing that the enemie can doe no more then God hath appointed, & also that their sinnes required such a sharpe rod

l So that the great deuoureth the small, and the Caldeans destroy all the world.

m Meaning, that the enemies flatter themselues, & glory in their owne force, power, and wit.

n Meaning, that they should not.

CHAP. II.

1 A vision 5 against pride, couetousnesse, drunkennesse, and idolatrie.

1 I Will stand vpon my [a] watch, and set mee vpon the towre, and will looke, & see what he would say vnto me, and what I shall answere to him that rebuketh me.

2 And the Lord answered me and said, Write the vision, and make it plaine vpon tables, that he may runne [b] that readeth it.

3 For the vision is yet for an appointed time, but at the [c] last it shall speake, and not lie: though it tarie, waite: for it shall surely come, and shall not stay.

4 Behold, [d] he that lifteth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith.

5 Yea, indeed the proude man is as [e] hee that transgresseth by wine: therefore shal he not endure, because he hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him, & a taunting prouerbe against him, and say, Vo, hee that increaseth that which is not his? [f] how long? and he that ladeth himselfe with thicke clay.

7 Shall [g] they not rise vp suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their pray?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoile thee, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

9 Vo, he that coueteth an euill couetousnesse to his house, that hee may set his nest on high, to escape from the power of euill.

10 Thou [h] hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the [i] stone shal cry out of the wall, and the beame out of the timber shall answere it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie.

13 Behold, is it not of the [k] Lord of hosts, that the people shall labour in the very fire? the people shall euen wearie themselues for very vanity.

14 For the earth shall be [l] filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour [m] drinke: thou powrest thine heate, and makest him drunken also, that thou mayest see their priuities.

16 Thou art filled with shame [n] for glory: drinke thou also and be made naked: the cup of the Lords right hand shall be turned vnto thee, and shamefull spuing shall be for thy glory.

17 For the [o] crueltie of Lebanon shall couer thee: so shall the spoile of the beastes, which make them afrayd, because of mens blood, and for the wrong done in the land, in the city, and vnto all that dwell therein.

18 What profiteth the [p] image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumbe idoles.

19 Woe vnto him that saith to the wood, Awake, and to the dumbe stone, Rise vp, it shall teach thee: [q] beholde, it is layde

a I wil renounce mine owne iudgment, and only depend on God to be instructed what shall I answere them that abuse my preaching, and to be armed against all tentations.

b Write it in great letters, that he that runneth, may reade it.

c Which conteined the destruction of the enemie, and the comfort of the Church: which thing though God execute not according to mans hasty affections, yet the issue of both is certain at his time appointed.

d To trust in himselfe or in any worldly thing, is neuer to be quiet: for the only rest is to stay vpon God by faith, Rom.1.17. gal.3.11. heb. 10.38.

e He compareth the proud and couetous man to a drunkard that is without reason and sense, whom God will punish, and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans.

f Signifying, that al the world shal wish the destruction of tyrants, and that by their oppression & couetousnesse, they heape but vpon themselues more heauie burdens: for the more they get, the more are they troubled.

g That is, the Medes and Persians that should destroy the Babylonians?

h Signifying, that the couetous man is the ruine of his own house when as hee thinketh to enrich it by cruelty and oppression.

i The stones of the house shall cry, and say that they are built of blood, and the wood shall answer, and say the same of it selfe.

k Meaning, that God wil not deferre his vengeance long, but would come and destroy all their labors, as though they were consumed with fire.

l In the destruction of the Babylonians his glory shall appeare thorow all the world.

m He reproacheth thus the king of Babylon: who as he was drunken with couetousnesse and crueltie, so hee prouoked others to the same, and inflamed them by his rage, and so in the end brought them to shame.

n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne.

o Because the Babylonians were cruel, not only against other nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he sheweth that the like cruelty shall be executed against them.

p He sheweth that the Babylonians gods could nothing auaile them: for they were but blockes or stones, reade Ier.10.8.

q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

ouer

ouer with golde and siluer, and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

CHAP. III.

A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the [a] ignorances.

2 [b] O Lord, I haue heard thy voyce, and was afrayd: O Lord, reuiue thy [c] worke in the mids of the people, in the mids of the yeeres make it knowen: in wrath remember mercy.

3 God commeth from [d] Teman, and the holy one from mount Paran, Selah, his glorie couereth the heauens, and the earth is full of his prayse,

4 And his brightnesse was as the light: [e] hee had hornes comming out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coales went forth before his feete.

6 He stood and measured the earth: hee beheld and dissolued the nations, and the euerlasting mountaines were broken, and the ancient hilles did bow: his [f] wayes are euerlasting.

7 [g] For his iniquitie I sawe the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angry against the [h] riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride [i] vpon thine horses & thy charets brought saluation.

9 Thy [k] bowe was manifestly reuciled, and the [l] othes of the tribes were a sure word, Selah, thou [m] diddest cleaue the earth with riuers.

10 The mountaines saw thee, and they trembled: the streame of the water [n] passed by: the deepe made a noyse, and lift vp his hand on high.

11 The [o] Sunne and Moone stood still in their habitation: [p] at the light of thine arrowes they went, and at the bright shining of thy speares.

12 Thou trodest downe the land in anger, and diddest thresh the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, euen for saluation with thine [q] Anointed: thou hast wounded the head of the house of the wicked, and discoueredst the foundations vnto the [r] necke, Selah.

14 Thou diddest [s] strike thorow with his owne staues the heads of his villages: they came out as a whirlewinde to scatter mee: their reioycing was as to deuoure the poore secretly.

15 Thou diddest walke in the Sea with thine horses vpon the heape of great waters.

16 When I [t] heard, my belly trembled: my lips shooke at the voice: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in [u] the day of trouble: for when he commeth vp [x] vnto the people, he shall destroy them.

17 For the fig tree shall not flourish, neither shall fruit bee in the vines: the labour of the Oliue shall faile, and the fieldes shall yeeld no meate: the sheepe shall bee cut off from the fold, and there shall be no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy [y] in the God of my saluation.

19 The Lord God is my strength: he will make my feet like hindes feete, and hee will make mee to walke vpon mine high places. [z] To the chiefe singer on Neginothai.

a The Prophet instructeth his people to pray vnto God not onely for their great sinnes, but also for such as they had committed of ignorance.

b Thus the people were afraid when they heard Gods threatnings, & praied.

c That is, the state of thy Church which is now ready to perish before it come to halfe a perfect age, which should be vnder Christ.

d Teman & Paran were neere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present now as it was then.

e Wherby is meant a power that was ioyned with his brightnes, which was hid to the rest of the world, but was reueiled in mount Sinai to his people, Psal. 31.16.

f Signifying that God hath wonderfull meanes, and euer had a marueilous power when he would deliuer his Church.

g The iniquitie of this king of Syria in vexing thy people, was made manifest by thy iudgement, to the comfort of thy Church, Iud. 3.10. and also of the Midianites, which destroyed themselues, Iudg. 7.22.

h Meaning that God was not angry with the waters, but that by this meanes hee would destroy his enemies and deliuer his Church.

i And so diddest vse all the elements as instruments for the destruction of thine enemies.

k That is, thy power.

l For he had not onely made a couenant with Abraham, but renewed it with his posteritie.

m Reade Num. 20.11.

n He alludeth to the red sea and Iorden, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of their hands.

o As appeareth, Iosh. 10.12.

p According to thy commandement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward.

q Signifying, that there is no saluation, but by Christ.

r From the top to the toe thou hast destroyed the enemies.

s God destroyed his enemies both great and small with their own weapons, though they were neuer so fierce against his Church.

t He returneth to that which he spake in the second verse, and sheweth how he was afraid of Gods iudgements.

u He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.

x That is, the enemie: but the godly shall be quiet, knowing that all things shall turne to good vnto them.

y He declareth wherein standeth the comfort & ioy of the faithfull, though they see neuer so great afflictions prepared.

z The chiefe singer vpon the instruments of musicke shall haue occasion to praise God for this great deliuerance of his Church.

Zephaniah.

THE ARGVMENT.

SEeing the great rebellion of the people, and that there was now no hope of amendement, he denounceth the great indgement of God which was at hand, shewing that their countrey should be vtterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull, he prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to finde mercie by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the end they should be gathered vnto him, and counted as his people and children.

CHAP.

CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their idolatry.

THE word of the Lord which came vnto Zephaniah the son of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of *Iosiah, the sonne of *Ammon king of Iudah.

2.Kin.22.1. 2.King.21.19.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the [a] foules of the heauen, and the fishes of the sea, and ruines shalbe to the wicked, & I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the [b] Chemarims with their priests,

5 And them that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lord, and sweare by [c] Malcham,

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor inquired for him.

7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his ghests.

8 And it shall be in the day of the Lords sacrifice, that I will visit the princes and the kings children, and all such as are clothed with [d] strange apparell.

9 In the same day also will I visit all those that [e] daunce vpon the threshold so proudly, which fill their masters houses by cruelty and deceit.

10 And in that day, saith the Lord, there shalbe a noise, and cry from the [f] fish gate, and an howling from the second gate, and a great destruction from the hilles.

11 Howle ye inhabitants of [g] the low place for the company of the marchants is destroyed: all they that beare siluer are cut off.

12 And at that time will I search Ierusalem with [h] lights, and visit the men that are frozen [i] in their dregs, and say in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods shalbe spoyled, and their houses waste: * they shall also build houses, but not inhabite them, and they shall plaint vineyardes, but not drinke the wine thereof.

14 The great day of the Lord is neere: it is neere and hasteth greatly, euen the voice of the day of the Lord: [k] the strong man shall cry there bitterly.

15 *That day is a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscurity and darkenesse, a day of cloudes and blackenesse.

16 A day of the trumpet and alarme against the strong cities, and against the high towers.

17 And I will bring distresse vpon men, that they shall walke like blind men, because they haue sinned against the Lord, and their blood shall be powred out as dust, and their flesh as the dung.

18 *Neither their siluer nor their golde shalbe able to deliuer them in the day of the Lords wrath, but the * whole land shall bee deuoured by the fire of his iealousie: for hee shal make euen a speedy riddance of all them that dwell in the land.

Ezek.7.19.

Chap.3.8.

CHAP. II.

Hee moueth to returne to God, 5 prophecying destruction against the Philistims, Moabites, and others.

GAther [a] your selues, euen gather you, O nation not worthy to be beloued,

2 Before the decree come forth, and ye be as chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the meeke of the earth, which haue [b] wrought his iudgement: seeke righteousnesse, seeke lowlinesse, if so be that ye may be hid in the day of the Lords wrath.

4 For [c] Azzah shall be forsaken, and Ashkelon desolate: they shall driue out Ashdod at the noone day, and Ekron shall be rooted vp.

5 Woe vnto the inhabitants of the sea [d] coast: the nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistims, I will euen destroy thee without an inhabitant.

6 And the sea coast shalbe dwellings, and cottages for shepheards and sheepfolds.

7 And that coast shall bee for the [e] remnant of the house of Iudah to feede thereupon: in the house of Ashkelon shall they lodge toward night: for the Lord their God shall visit them, and turne away their captiuitie.

8 I haue heard the reproch of Moab, and the rebukes of the children of Ammon, whereby they vpbrayded my people, and [f] magnified themselues against their borders.

9 Therefore as I liue, saith the Lord of hostes, the God of Israel, Surely Moab

a Not that God was angry with these dumbe creatures, but because man was so wicked, for whose cause they were created, God maketh them to take part of the punishment with him.

b Which were an order of superstitious priests appointed to minister in the seruice of Baal, and were as his peculiar chaplains, reade 2.King. 23.5. Hosea. 10.5.

c He alludeth to their idole Molech, which was forbidden, Leuit. 20.2. yet they called him their king, and made him as a God: therefore he here noteth them that will both say they worship God, and yet will sweare by idoles, and serue them: which halting is here condemned, as Ezek. 20.39. 1.King. 18.21. 2.King. 17.33.

d Meaning, the courtiers, which did imitate the strange apparrel of other nations to win their fauour thereby, and to appeare glorious in the eyes of all other, read Ezek. 23.14.

e Hee meaneth the seruants of the rulers which inuade other mens houses, and reioyce and leape for ioy when they can get any pray to please their master withall.

f Signifying, that all the corners of the citie of Ierusalem should be full of trouble.

g This is meant of the streetes of the Merchants, which was lower then the rest of the place about it.

h So that nothing shall escape mee.

i By their prosperitie they are hardened in their wickednesse. Deut. 28.30. *amos* 5.11.

k They that trusted in their owne strength and contemned the Prophets of God. *Iere.* 30.7. *ioel.* 2.11. *amos* 5.18.

a He exhorteth them to repentance, and willeth them to descend into themselues, and gather themselues together, lest they be scattered like chaffe.

b That is, which haue liued vprightly and godly, according as he prescribeth by his word.

c He comforteth the faithfull in that that God would change his punishments from them vnto the Philistims their enemies and other nations.

d That is, Galilea: by these nations hee meaneth the people that dwell neere to the Iewes, and in stead of friendship were their enemies: therefore hee calleth them Cananites whom the Lord appointed to be slaine.

e He sheweth why God would destroy their enemies, because their country might bee a resting place for the Church.

f These nations presumed to take from the Iewes that country which the Lord had giuen them.

shalbe

ſhall be as Sodom, and the children of Ammon: as Gomorah, euen the breeding of nettles and ſaltpits, and a perpetuall deſolation: the reſidue of my people ſhall ſpoile them, and the remnant of my people ſhall poſſeſſe them.

10 This ſhal they haue for their pride, becauſe they haue reproched, and magnified themſelues againſt the Lord of hoſts people.

11 The Lord will be terrible vnto them, g for he will conſume al the gods of the earth, and euery man ſhall worſhip him from his place, euen all the yles of the heathen.

12 Ye Mozians alſo ſhall be ſlaine by my ſword with them.

13 And hee will ſtretch out his hand againſt the North, and deſtroy Aſſhur, & will make Nineueh deſolate, and waſte like a wildernes.

14 And flockes ſhall lie in the middes of her, and all the beaſtes of the nations, and the h Pelicane, and the ‖ Owle ſhall abide in the vpper poſtes of it: the voyce of birdes ſhall ſing in the windowes, and deſolations ſhall be vpon the poſtes: for the cedars are vncouered.

15 This is the i reioycing city that dwelt careleſſe, that ſaid in her heart, I am, and there is none beſides me: how is ſhee made waſte, and the lodging of the beaſtes euery one that paſſeth by her, ſhal hiſſe and wagge his hand.

g When he ſhall deliuer his people and deſtroy their enemies & idoles, his glory ſhall ſhine thorowout all the world.

h Read Iſai. 34.11.
‖ Or, hedgehogge.
i Meaning, Nineueh, which reioycing ſo much of her ſtrength and proſperitie ſhould be thus made waſte, and Gods people deliuered.

CHAP. III.

4 Againſt the gouernours of Ieruſalem. 8 Of the calling of all the Gentiles. 13 A comfort to the reſidue of Iſrael.

WVe to her that is filthy and polluted, to the robbing a citie.

2 She heard not the voyce: ſhe receiued not correction: ſhe truſted not in the Lord: ſhe drew not neere to her God.

3 Her princes within her are as roaring *lyons: her Iudges are as * wolues in the euening, which b leaue not the bones till the morrow.

4 Her prophets are light, and wicked perſons: her prieſtes haue polluted the ſanctuarie, they haue wreſted the law.

5 The c iuſt Lord is in the mids thereof: hee will doe none iniquitie: euery morning doth he bring his iudgement to light, he faileth not: but the wicked will not learne to be aſhamed.

6 I haue d cut off the nations: their towers are deſolate: I haue made their ſtreetes waſte, that none ſhal paſſe by: their cities are deſtroyed without man and without inhabitant.

7 I ſaid, Surely thou wilt feare mee: thou wilt receiue inſtruction: ſo their dwelling ſhould not be deſtroyed, howſoeuer I viſited them, but e they roſe earely and corrupted all their workes.

8 Therefore f wait ye vpon me, ſaith the Lord, vntill the day that I riſe vp to pray: for I am determined to gather the nations, that I might aſſemble the kingdomes, to powre vpon them mine indignation, euen all my fierce wrath: for all the earth ſhall be deuoured with the fire of my iealouſie.

9 Surely g then will I turne to the people a pure language, that they may all call vpon the Name of the Lord, to ſerue him ‡ with one conſent.

10 From beyond the riuers of Ethiopia, the h daughter of my diſperſed, praying vnto me, ſhall bring me an offring.

11 In that day ſhalt thou not be aſhamed for i all the workes, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the mids of thee them that reioyce of thy pride, and thou ſhalt no more be proud of mine holy mountaine.

12 Then will I leaue in the mids of thee an humble and poore people: and they ſhall truſt in the Name of the Lord.

13 The remnant of Iſrael ſhall doe none iniquitie, nor ſpeake lyes: neither ſhall a deceitfull tongue be found in their mouth: for they ſhal be fed, and lie downe, and none ſhal make them afraid.

14 Reioyce, O daughter Zion: be ye ioyfull, O Iſrael: be glad and reioyce with all thine heart, O daughter Ieruſalem.

15 The Lorde hath taken away thy iudgements: hee hath caſt out thine k enemie: the King of Iſrael, euen the Lord is in the mids of l thee: thou ſhalt ſee no more euill.

16 In that day it ſhall be ſaid to Ieruſalem, Feare thou not, O Zion: let not thine hands be faint.

17 The Lord thy God in the middes of thee is mightie: he will ſaue, he will reioyce ouer thee with ioy, he will quiet himſelfe in m his loue: hee will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, & them that bare the reproch for n it.

19 Behold, at that time I will bruiſe all that afflict thee, and I will p ſaue her that halteth, and gather her that was caſt out, and I will get them praiſe and fame in all the q lands of their ſhame.

20 At that time will I bring you againe, and then will I gather you: for I will giue you a name and praiſe among all people of the earth, when I turne backe your captiuitie before your eyes, ſaith the Lord.

a That is, Ieruſalem. *Ezek.* 22.25, 27. *micah* 3.11. *Habak.* 1.8.
b They are ſo greedy, that they eate vp bones and all.
c The wicked thus boaſted that God was euer among them, but the Prophet anſwereth that that cannot excuſe their wickednes: for God will not beare with their ſinnes: yet that he did patiently abide & ſent his Prophets continually to call them to repentance, but he profited nothing.
d By the deſtruction of other nations he ſheweth that the Iewes ſhould haue learned to feare God.
e They were moſt earneſt and ready to doe wickedly.
f Seeing ye will not repent, you ſhall looke for my vengeance alwell as other nations.
g Leſt any ſhould thinke then that Gods glory ſhould haue periſhed when Iudah was deſtroyed, he ſheweth that hee will publiſh his grace through all the world.
‡ *Ebr. with one ſhoulder, as Hoſ. 6.9.*
h That is, the Iewes ſhal come as well as the Gentiles: which is to be vnderſtood vnder the time of the Goſpel.
i For they ſhall haue full remiſſion of their ſins; and the hypocrites, which boaſted of the Temple, which was alſo thy pride in time paſt, ſhalbe taken from thee.
k That is, the puniſhment for thy ſinne.
l As the Aſſyrians, Caldeans, Egyptians, and other nations.
m To defend thee, as by thy ſinnes thou haſt put him away and left thy ſelfe naked, as Exod. 32.25.
n Signifying, that God delighteth to ſhew his loue and great affection toward his Church.
o That is, them that were had in hatred, and reuiled for the Church, and became of their religion,
p I will deliuer the Church which is now afflicted, as Micah. 4.6.
q As among the Aſſyrians and Caldeans, which did mocke them and put them to ſhame.

Haggai.

THE ARGVMENT.

VVHen the time of the seuentie yeeres captiuitie, prophesied by Ieremiah, was expired, God raised vp Haggai, Zechariah, and Malachi to comfort the Iewes, & to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were giuen to their owne pleasures and commodities, he declareth that the plague of famin, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promise of greater felicitie, forasmuch as the Lord will finish the worke that he hath begun, and send Christ whom he had promised, and by whom they should attaine to perfect ioy and glory.

CHAP. I.

1 The time of the prophesie of Haggai. 8 An exhortation to build the Temple againe.

IN the second yeere of King [a] Darius, in the first moneth, the first day of the moneth came the word of the Lord (by the Ministerie of the Prophet Haggai) vnto [b] Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak, the hie Priest, saying,

2 Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come, [c] that the Lords house should be builded.

3 Then came the word of the Lord by the ministery of the Prophet Haggai, saying,

4 Is it time for your selues to dwell in your [d] sieled houses, and this house lie waste?

5 Now therefore, thus sayth the Lord of hostes, Consider your owne wayes in your hearts.

6 [e] Ye haue sowen much, and bring in little, ye eat, but ye haue not enough: yee drinke, but yee are not filled: yee clothe you, but yee be not warme: and he that earneth wages, putteth the wages into a broken bag.

7 Thus saith the Lord of hostes, Consider your owne wayes in your hearts.

8 Goe [f] vp to the mountaine, and bring wood, and build this house, and [g] I will be fauourable in it, and I will [h] bee glorified, saith the Lord.

9 Ye looked for much, and loe, it came to little: and when ye brought it home, I did blow [i] vpon it. And why, saith the Lord of hostes? because of mine house that is waste, and yee runne euery man to his owne house.

10 Therefore the heauen ouer you stayed it selfe from dewe, and the earth stayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Priest with all the remnant of the people, heard the [k] voyce of the Lord their God, and the wordes of the Prophet Haggai (as [l] the Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp the [l] spirit of Zerubbabel the sonne of Shealtiel, a prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the house of the Lord of hosts their God.

a Who was the sonne of Hystaspis, and the third king of the Persians as some thinke.

b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had need to be stirred vp, and admonished of their duties, what shal we thinke of other gouernours, whose doings are either against God, or very cold in his cause?

c Not that they condemned the building the rof, but they preferred policie, and priuate profit to religion, being content with small beginnings.

d Shewing that they sought not onely their necessities, but their very pleasures before Gods honour.

e Consider the plagues of God vpon you for preferring your policie to his religion, and because yee seeke not him first of all.

f Meaning that they should leaue off their owne commodities, and goe forward in the building of Gods Temple, and in the setting forth of his religion.

g That is, I will heare your prayers according to my promise, 1. King. 8. 21, 29.

h That is, my glory shall be set forth by you.

i And so bring it to nothing.

k This declared that God was the authour of the doctrine, & that he was but the minister, as Exo. 14. 31. iud 7. 20 acts 15. 28.

l Which declareth that men are vnapt & dull to serue the Lord, neither can they obey his word or his messengers before God reforme their hearts, and giue them new spirits, Iohn 6. 44.

CHAP. II.

Her sheweth that the glory of the second Temple shall exceed the first.

IN the foure and twentieth day of the sixt moneth, in the second yeere of king Darius,

2 In the seuenth moneth, in the one and twentieth day of the moneth, came the word of the Lord by the ministery of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that saw this [a] House in her first glory, and how do you see it now? is it not in your eyes, in comparison of it, as nothing?

5 Yet now be of good courage, O Zerubbabel, saith the Lord, and be of good comfort, O Iehoshua, sonne of Iehozadak the high Priest: and bee strong all yee people of the land, saith the Lord, and [b] doe it: for I am with you, saith the Lord of hosts.

6 According to the word that I couenanted with you, when yee came out of Egypt: so my spirit shall remaine among you, feare ye not.

7 For thus sayeth the Lord of hostes, [c] Yet a little while, and I will shake the heauens, and the earth, and the sea, and the dry land:

a For the people according as Isa. 32. 11. and Eze. 41. 1. had prophesied, thought this Temple should haue bin more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets meant the Spirituall Temple the church of Christ.

b That is, goe forward in building the Temple.

c He exhorteth them to patience, though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ, by whom all things should be renewed.

8 And

8 And I will moue all nations, and [d] the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hostes.

9 The [e] siluer is mine, & the gold is mine, saith the Lord of hosts.

10 The glory of this last house shall bee greater then the first, saith the Lord of hosts: and in this place will I giue [f] peace, saith the Lord of hosts.

11 ¶ In the foure and twentieth day of the ninth moneth, in the second yeere of Darius, came the worde of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hosts, aske now the priests concerning the Law, and say,

13 If one beare [g] holy flesh in the skirt of his garment, and with his skirt do touch the bread, or the pottage, or the wine, or oyle, or any meat, shall it be holy? And the Priests answered, and said, No.

14 Then said Haggai, If a polluted person touch any of these, shall it be vncleane? And the Priests answered, and said, It shall be vncleane.

15 Then answered Haggai, and said, So is this people, & so is this nation before mee, saith the Lord: and so are all the workes of their hands, and that which they offer here is vncleane.

16 And now I pray you, consider in your minds: from this [h] day, and afore, euen afore a stone was laid vpon a stone in the Temple of the Lord:

17 [i] Before these things were, when one came to an heape of twentie measures, there were but tenne: when one came to the wine presse for to draw out fiftie vessels out of the presse, there were but twentie.

18 I smote you with blasting, and with mildew, and with haile, in all the labours of your hands: yet you turned not to mee, saith the Lord.

19 Consider I pray you, in your mindes, from [k] this day, and afore from the foure and twentieth day of the ninth moneth, euen from the day that the foundation of the Lords Temple was laid: consider it in your mindes.

20 Is the [l] seede yet in the barne? as yet the vine, and the fig tree, and the pomegranate, and the oliue tree hath not brought forth: from this day will I blesse you.

21 And againe the word of the Lord came vnto Haggai in the foure and twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I [m] will shake the heauens and the earth.

23 And I will ouerthrow the throne of kingdomes, and I will destroy the strength of the [n] kingdomes of the heathen, and I will ouerthrow the charets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sword of his brother.

24 In that day, saith the Lord of hostes, will I take thee, O Zerubbabel my seruant the sonne of Shealtiel, sayth the Lord, and will make thee as a [o] signet: for I haue chosen thee, saith the Lord of hosts.

d Meaning Christ, whome all ought to look for and desire, or by desire, he may signifie all precious things, as riches and such like.

e Therfore when his time commeth, hee can make al the treasures of ỹ world to serue his purpose: but ỹ glory of the second Temple doth not stand in materiall things, neither can be built.

f Meaning, all spirituall blessings and felicity purchased by Christ, Phil. 4.7.

g That is, the flesh of the sacrifices: whereby he signifieth that that thing, which of it self is good, cannot make an other thing so: and therefore they ought not to iustifie themselues by their sacrifices and ceremonies: but contrary, he that is vncleane and not pure of heart, doth corrupt those things, and make them detestable vnto God, which els are good and godly.

h Consider how God did plague you with famine afore you began to build the Temple.

i That is, before the building was begun.

k From the time they began to build the Temple, he promiseth that God would blesse them: and albeit as yet the fruite was not come forth, yet in the gathering they should haue plentie.

l He exhorteth them to patience and to abide till the harueste came, and then they should see Gods blessings.

m I will make a change, and renew all things in Christ, of whom Zerubbabel here is a figure.

n Hereby hee sheweth that there shalbe no let or hinderance when God will make this wonderfull restitution of his Church.

o Signifying, that his dignity should be most excellent, which thing was accomplished in Christ.

Zechariah.

THE ARGVMENT.

TWo moneths after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore he putteth them in remembrance for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent vnfainedly, and not abuse this great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from death and sinne, by Christ. But because they still remained in their wickednesse and coldnesse to set foorth Gods glory, and were not yet made better by their long banishment, hee rebuketh them most sharpely: yet for the comfort of the repentant, he euer mixeth the promise of grace, that they might by this meanes be prepared to receiue Christ, in whom all should be sanctified to the Lord.

CHAP. I.

2 He exhorteth the people to returne to the Lord, and to eschew the wickednesse of their fathers. 16 Hee signifieth the restitution of Ierusalem and the Temple.

IN the eight moneth of the second yeere of [a] Darius came the word of the Lord vnto [b] Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

2 The Lord hath beene [c] sore displeased with your fathers.

3 Therefore say thou vnto them, Thus sayth the Lord of hostes, [d] Turne yee vnto me, sayeth the Lorde of hostes, and I will turne vnto you, sayeth the Lord of hostes.

4 Be yee not as your fathers, vnto whom

a Who was the sonne of Hystaspis.

b This was not that Zechariah, whereof is mention, 2. Chr. 24.20. but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitors, as of Ioiada or Berechia and Iddo

c He speaketh this to feare them with Gods iudgements, that they should not prouoke him, as their fathers had done, whom he so grieuously punished.

d Let your fruites declare that you are Gods people, and that he hath wrought in you by his Spirit, and mortified you: for els man hath no power to returne to God, but God must conuert him, as Ierem. 31.18. Lamentat. 5.21. Isaiah 21. 8. and 31.6. and 45.21.

the

Ierem. 3.12. ezek. 18. 30. hose 14. 2. ioel. 2.12.

the * former Prophets haue cryed, saying, Thus sayth the Lord of hostes, Turne you you nowe from your euill wayes, and from your wicked workes: but they would not heare nor hearken vnto mee, sayth the Lord.

5 Your fathers, where e are they? and do the Prophets liue for euer?

6 But did not my wordes and my statutes, which I commaunded by my seruants the Prophets, take holde of f your fathers? And g they returned, and said, As the Lord of hostes hath determined to doe vnto vs according vnto our own wayes, and according to our workes, so hath hee dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth h Shebat, in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I i saw by night, and beholde, k a man riding vpon a red horse, and he stood among the myrrhe trees that were in a bottome, and behinde him were there l red horses speckled and white.

9 Then said I, O my Lorde, What are these? And the Angel that talked with mee, sayd vnto mee, I will shew thee what these bee.

10 And the man that stood among the myrrhe trees answered, and said, These are they whom the Lord hath sent to goe thorow the world.

11 And they answerd the Angel of the Lorde, that stood among the myrrhe trees, and sayd, We haue gone thorow the world: and behold, all the world sitteth still, and is at rest.

12 Then the m Angel of the Lord answered, and sayd, O Lord of hostes, how long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast been displeased now these threescore and ten yeeres?

13 And the Lord answerd the Angel that talked with me, with good wordes, and comfortable wordes.

14 So the Angel that commuued with mee, sayd vnto mee, Crie thou, and speake, Thus sayeth the Lord of hostes, I am n ielous ouer Ierusalem and Zion with a great zeale,

15 And am greatly angry against the careleste heathen: for I was angry but o a little, and they helped forward the affliction.

16 Therefore thus saith the Lord, I will returne vnto Ierusalem with tender mercie: mine house shall bee builded in it, sayth the Lord of hostes, and a line p shall be stretched vpon Ierusalem.

17 Crie yet, and speake, Thus sayth the Lord of hostes, My cities shall yet q bee broken with plenty: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I vp mine eyes, and sawe, and behold, r foure hornes.

19 And I said vnto the Angel that talked with me, What be these? And hee answered me, These are the hornes which haue scattered Iudah, Israel and Ierusalem.

20 And the Lord shewed me foure s carpenters.

21 Then sayd I, What come these to do? And hee answered and sayd, These are the hornes, which haue scattered Iudah so, that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah to scatter it.

e Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the prophets be dead, yet their doctrine remaineth for euer, 2. Pet. 1. 15.

f Seeing ye sawe the force of my doctrine in punishing your fathers, why doe not ye feare the threatnings contained in the same, and declared by my Prophets?

g As men astonished with my iudgements, and not that they were touched with true repentance.

h Which conteineth part of Ianuary and part of February.

i This vision signifieth the restauration of the Church, but as yet it should not appeare to mans eyes, which is here meant by the night, by the bottome, and by the myrrhe trees, which are blacke and giue a darke shadow: yet he compareth God to a King, who hath his postes and messengers abroad, by whom hee still worketh his purpose, and bringeth his matters to passe.

k Who was the chiefe among the rest of the horsmen.

l These signified the diuers offices of Gods Angels, by whom God sometime punisheth and sometime comforteth, and bringeth forth his works in diuers sorts.

m That is, Christ the Mediatour prayed for the saluation of his Church, which was now troubled, when all the countreys about them were at rest.

n Though for a time God deferre his helpe and comfort from his Church, yet this declared that hee loueth them still most dearely, as a most mercifull Father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready.

o In destroying the reprobate, I shewed my selfe but a little angry toward my Church, but the enemy would haue destroyed them also, and considered not the end of my chastisements.

p To measure out the buildings.

q The abundance shall be so great, that the places of store shall not be able to containe these blessings, that God will send, but shall euen breake for fulnesse.

r Which signified all the enemies of the Church, East, West, North, South.

s These carpenters or smiths are Gods instruments, which with their mallets and hammers breake these hard and strong hornes, which would ouerthrow the Church, and declare that none enemies horne is so strong, but God hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe and looked, and behold, a a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said vnto mee, To measure Ierusalem, that I may see what is the breath thereof, and what is the length thereof.

3 And beholde, the Angel that talked with mee, went forth: and another Angel went out to meete him,

4 And sayd vnto him, Runne, speake to this b yong man, and say, c Ierusalem shal be inhabited without walles, for the multitude of men and cattell therin.

5 For I sayth the Lord, will be vnto her a wall of d fire round about, and will e be the glory in the mids of her.

6 Ho, ho, f come foorth, and flee from the land of the North, sayth the Lord: for I haue scattered you into the foure g windes of the heauen, saith the Lord.

7 Saue h thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After this i glory hath he sent me vnto the nations, which spoyled you: for hee that toucheth

a That is, the Angel, who was Christ: for in respect of his office he is oft times called an Angel, but in respect of his eternall essence is God, & so called.

b Meaning, himselfe Zechariah.

c Signifying, the spirituall Ierusalem and Church vnder Christ, which should be extended by the Gospel thorow all the world, & should need no materiall walles, nor trust in any worldly strength but should bee safely preserued, & dwell in peace among all their enemies.

d To defend my Church, to feare the enemies, and to destroy them if they approch neere.

e In me they shall haue their full felicitie and glory.

f He calleth to them, which partly for feare, and partly for their owne ease remained still in captiuitie, and so preferre their owne priuate commodities to the benefits of God promised in his Church.

g As it was I that scattered you, so naue I power to restore you.

h By fleeing from Babylon, and comming to the Church.

i Seeing that God hath begun to shew his grace among you by deliuering you, he continueth the same still toward you, and therefore sendeth me his Angel and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way, nor at home.

k Yeare so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psal.17.8.

you, toucheth the k apple of his eye.

9 For beholde, I will lift vp mine hand l vpon them: and they m shall bee a spoyle to those that serued them, and yee shall knowe that the Lord of hosts hath n sent me.

10 Reioyce, and bee glad, O daughter Zion: for loe, I come, and will dwell in the mids of thee, sayth the Lord.

11 And many nations shall bee ioyned to the Lord in that day, and shall be my people: and I will dwell in the mids of thee, and thou shalt know that the Lord of hosts hath sent me vnto thee.

12 And the Lord shall inherite Iudah his portion in the holy Land, and shall chuse Ierusalem againe.

13 Let all flesh be still before the Lord: for he is raised vp out of his holy place.

l Vpon the heathen your enemies.

m They shall be your seruants, as you haue been theirs.

n This must necessarily be vnderstood of Christ, who being God equall with his Father was sent as hee was Mediatour to dwell in his Church, and to gouerne them.

CHAP. III.

A propheſie of Chriſt, and of his Kingdome.

AND hee shewed mee Iehoshua the high Priest, a standing before the Angel of the Lord, and b Satan stood at his right hand to resist him.

a He prayed to Christ the Mediator for the state of the Church.

b Which declareth that the faithfull haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesses, Ephes.6.12.

2 And the c Lord sayd vnto Satan, The Lord rebuke thee, O Satan: euen the Lord that hath chosen Ierusalem, rebuke thee. Is not this a d brand taken out of the fire?

c That is, Christ speaketh to God as the Mediator of his Church, that he would rebuke Satan: and here hee shewed himselfe to be the continuall preseruer of his Church.

3 Now Iehoshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake vnto those that stoode before him, saying, Take away the e filthy garments from him. And vnto him he sayd, Behold, I haue f caused thine iniquitie to depart from thee, & I will clothe thee with change of raiment.

n Meaning, that Iehoshua was wonderfully preserued in the captiuity, and now Satan sought to afflict and trouble him, when he was doing his office.

5 And I sayd, Let them g set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lord testified vnto Iehoshua, saying,

7 Thus sayth the Lord of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also h iudge mine house, and shalt also keepe my i courts, and I will giue thee place among k these that stand by.

e In respect of the glorious garments, and precious stones that the Priestes did weare before the captiuity: & by this contemptible state the Prophet signifieth that these small beginnings should bee made excellent when Christ shal make the full restitution of his Church.

f He sheweth of what apparel he speaketh, which is, whē our filthy sinnes are taken away, & we are clad with Gods mercies, which is meant of the spirituall restitution.

g The Prophet prayeth that besides the raiment, the Priest might also haue tire for his head accordingly, that is, that the dignity of the Priesthood might be perfect, and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content themselues with any meane reformation in religion, seeing the Prophet desireth the perfection, and obtaineth it.

h That is, haue rule and gouernment in my Church, as thy predecessors haue had.

i Whereby he meaneth, to haue the whole charge and ministery of the Church.

8 Heare now, O Iehoshua the high Priest, thou and thy fellowes that sit before thee: for they l are monstrous persons: but behold, I will bring forth the m Branch my seruant.

k That is, the Angels, who represented the whole number of the faithfull: signifying, that all the godly should willingly receiue him.

l Because they folow my word, they are contemned in the world and esteemed as monsters, Isa.8.18.

9 For loe, the n stone that I haue laid before Iehoshua: vpon one stone shalbe seuen eyes: behold, I will cut out the o grauing thereof, saith the Lord of hostes, and I will take away the p iniquitie of this land in one day.

10 In that day, saith the Lord of hostes, shall yee call euery man his neighbour vnder the q vine, and vnder the figge tree.

m That is, Christ, who did so humble himselfe, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa.11.1. ier.23.5. and 33.14.15.

n Hee sheweth that the ministers cannot builde, before God lay the first stone, which is Christ, who is full of eyes, both because hee giueth light vnto all others, and that all ought to seeke light at him, Cha.4.10.

o That is, I will make it perfect in all points, as a thing wrought by the hand of God.

p Though I haue punished this land for a time, yet I will euen now be pacified, and visit their sinnes no more.

q Yee shall then liue in peace and quietnesse, that is, in the Kingdome of Christ, Isa.2.2. micah.4.4. hag.2.10.

CHAP. IIII.

The viſion of the golden Candleſticke, and the expoſition thereof.

AND the Angell that talked with mee, came againe and waked mee, as a man that is raised out of his sleepe,

2 And sayd vnto mee, What seest thou? and I sayd, I haue looked, and beholde, a a candlestick all gold of with a bowle vpon the top of it, and his seuen lampes therein, and seuen b pipes to the lampes which were vpon the top thereof.

a Which was euer in the mids of the Temple, signifying that the graces of Gods Spirit should shine there in most abundance, and in all perfection.

b Which conueyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithfull that God had sufficient power in himselfe to continue his graces, and to bring his promise to passe, though he had no helpe of man.

3 And two olive trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered and spake to the Angell that talked with me, saying, What are these, my Lord?

5 Then the Angel that talked with me, answered and said vnto mee. Knowest thou not what these bee? And I sayd, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the word of the Lord vnto c Zerubbabel, saying, Neither by d an armie nor strength, but by my Spirit, saith the Lord of hostes.

7 Who art thou, O e great mountaine, before Zerubbabel? thou shalt bee a plaine, and f hee shall bring foorth the head stone

c Who was a figure of Christ, and therefore this doctrine was directed to all the Church who are his body and members.

d Hee sheweth that Gods power only is sufficient to preserue his Church, though he vse not mans help thereunto.

e He compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whom the enemies daily labour to let in the building of the Spirituall Temple, but all in vaine.

f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that hee would continue his grace and fauour toward the Temple.

thereof,

thereof with shoutings, crying, Grace, grace vnto it.

g Meaning, the Prophet, that I am Christ, sent of my Father for the building and preseruation of my spirituall Temple.

8 Moreouer, the word of the Lord came vnto me, saying,

9 The handes of Zerubbabel haue layed the foundation of his house: his hands shall also finish it, and [g] thou shalt know that the Lord of hosts hath sent me vnto you.

h Signifying, that all were discouraged at the small and poore beginnings of the Temple.

10 For who hath despised the day of the [h] small things? but they shall reioyce, and shall see the stone of [i] tinne in the hand of Zerubbabel: [k] these seuen are the eyes of the Lord, which goe thorow the whole world.

i Whereby he signifieth the plummet & line, that is, that Zerubbabel which represented Christ, should go forward with his building to the ioy and comfort of the godly though ỹ world be against him, and though his for a whle be discouraged, because they see not things pleasant to the eye.

11 Then answered I, and said vnto him, [l] What are these two Oliue trees vpon the right and vpon the left side thereof?

12 And I spake moreouer, and sayd vnto him, What bee these two Olive branches, which thorow the two golden pipes emptie themselues into the gold?

13 And he answered me, and said, Knowest thou not what these bee? And I said, No my Lord.

14 Then said he, These are the two [l] Olive branches, that stand with the ruler of the whole earth.

k That is, God hath seuen eyes: meaning a continual prouidence, so that neither Satan nor any power in the world can goe about or bring any thing to passe to hinder his worke, Chap. 3. 9.

l Which were euer greene and full of oyle, so that still they powred forth oyle into the lampes: Signifying, that God will continually maintaine & preserue his Church, and endue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of theeues, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

a Because the Iewes had prouoked Gods plagues by contemning his word, and casting off all iudgement and equitie, he sheweth that Gods curses written in this booke had iustly light both on them & their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies.

THen I turned mee, and lifted vp mine eyes, and looked, and behold, a [a] flying booke.

2 And he sayd vnto me, What seest thou? And I answered, I see a flying [a] booke: the length thereof is twentie cubites, and the breadth thereof ten cubites.

b That is, vseth any iniurie toward his neighbour.

3 Then said hee vnto mee, This is the curse that goeth forth ouer the whole earth: for euery one that [b] stealeth, shall bee cut off, aswell on this [c] side, as on that: and euery one that [d] sweareth, shall be cut off, aswell on this side, as on that.

c Meaning, whereseoeuer he bee in the world.

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the thiefe, and into the house of him that falsly sweareth by my Name: and it shall remaine in the mids of his house and shal consume it, with the timber thereof, and stones thereof.

d He that transgresseth the first Table, and serueth not God aright, but abuseth Gods name.

5 Then the Angel that talked with me, went forth and said vnto mee, Lift vp now thine eyes, and see what is this that goeth forth

6 And I said, What is it? And he said, This is an [e] Ephah that goeth forth. Hee said moreouer, This is the [f] sight of them, throughout all the earth.

e Which is a measure in dry things, conteining about ten pottels.

f That is, all the wickednesse of the vngodly is in Gods sight, which he keepeth in a measure, and can shut it, or open it at his pleasure.

7 And behold, there was lift vp a [g] talent of leade: and this is a [h] woman that sitteth in the mids of the Ephah.

g To couer the measure.

8 And he said, This is [i] wickednesse, and hee cast it into the mids of the Ephah, and hee cast the weight of lead vpon the mouth thereof.

h Which representeth iniquitie, as in the next verse.

9 Then lift I vp mine eyes, and looked: and behold, there came out two [k] women, and the winde was in their wings (for they had wings like the wings of a storke) and they lift vp the Ephah betweene the earth and the heauen.

i Signifying that Satan should not haue such power against the Iewes to tempt them, as he had in time past, but that God would shut vp iniquitie in a measure as in a prison.

10 Then said I to the Angel that talked with mee, Whither doe these beare the Ephah?

11 And he said vnto me, [l] To build it an house in the land of Shinar, and it shall bee established and set there vpon her owne place.

k Which declared that God would execute his iudgements by the meanes of weake and infirme meanes.

l To remoue the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets hee describeth the foure Monarchies.

a By charets here, as by horses afore, he meaneth the swift messengers of God to execute and declare his will.

AGaine, I turned and lift vp mine eyes, and looked: & behold, there came foure [a] charets out from betweene [b] two mountaines, and the mountaines were mountains of brasse.

b By the brasen mountaines he meaneth the eternall counsell and prouidence of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter.

2 In the first charet were [c] red horses, and in the second charet [d] blacke horses,

3 And in the third charet [e] white horses, and in the fourth charet horses of [f] diuers colours, and reddish.

c Which signified the great crueltie and persecutions that the Church had endured vnder diuers enemies.

4 Then I answered, and said vnto the Angel that talked with me, What are these my Lord?

5 And the Angel answered and said vnto mee, These are the [g] foure spirits of the heauen, which goe forth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into the land of the North, and the white went out after them, and they of diuers colours went forth toward the [h] South country,

7 And the [i] reddish went out, and required to goe and passe thorow the world. And he said, Goe passe thorow the world. So they went thorowout the world.

8 Then cried he vpon me, and spake vnto me, saying, Behold, these that goe toward

d Signifying, that they had endured great afflictions vnder the Babylonians.

e These represented their state vnder the Persians, which restored them to libertie.

f Which signified that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as he did in destroying Nimuth and Babylon, and other their enemies.

g Meaning, all the actions and motions of Gods Spirit, which according to his vnchangeable counsell he causeth to appeare through all the world.

h That is, toward [illegible] and other countreys thereabout.

i That is, they of diuers which ask leaue, to signifie that Sathan hath no power to afflict, till God giue it him, Iob. 1. 12.

x By punishing the Caldeans, mine anger ceased, & you were deliuered.

the North countrey, haue pacified my [k] spirit in the North countrey.

9 And the word of the Lord came vnto me, saying,

10 Take of them of the captiuitie, euen of Heldai, and of Tobiiah, and Iedaiah, which are come from Babel, and come thou the same day, and go vnto the house [l] of Iosiah, the sonne of Zephaniah.

11 Take euen siluer and gold, and make crownes, and set them vpon the [m] head of Iehoshua, the sonne of Iehozadak the high Priest,

12 And speake vnto him, saying, Thus speaketh the Lord of hostes, and saith, Behold the man whose name is the [n] Branch, and hee shall grow [o] vp out of his place, and he shall [p] build the Temple of the Lord.

13 Euen he shall build the Temple of the Lord, and he shall beare the [q] glory, and shall sit and rule vpon his throne, and he shall bee a Priest vpon his throne, and the counsell of peace shalbe betweene [r] them both.

14 And the crownes shall bee to [s] Helem, and to Tobiiah, and to Iedaiah, & to [t] Hen the sonne of Zephaniah, for a [u] memoriall in the Temple of the Lord.

15 And they that are [x] farre off, shal come and build in the Temple of the Lord, and yee shall knowe that the Lord of hostes hath sent mee vnto you. And this shall come to passe, if yee will [y] obey the voyce of the Lord your God.

l To receiue of him and the other three, money to make the two crownes: which were men of great authoritie among the Iewes, and doubted of the restitution of the Kingdome and of the Priesthood, and hurt others by their example.

m Because this could not be attributed to any one according to the Law, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and King.

n Meaning, Christ, of whom Iehoshua was the figure: for in Greek they were both called Iesus.

o That is, of himselfe, without the helpe of man. p Which declareth that none could build this Temple, whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Haggai 2. 10. q Whereof Iehoshua had but a shadow. r The two offices of the Kingdome and Priesthood shall be so ioyned together, that they shall be no more disseuered. s Who was also called Heldai. t He was also called Iosiah. u That they may acknowledge their infirmitie, which looked that all things should haue bene restored incontinently: and of this their infidelitie these two crownes shall remaine as tokens, Actes 1.6. x That is, the Gentiles by the preaching of the Gospell shall helpe toward the building of this spirituall Temple. y If ye will beleeue and remaine in the obedience of faith.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

a Which conteined part of Nouember and part of December.

b That is, the rest of the people that remained yet in Caldea, sent to [y] Church at Ierusalem, for the resolution of these questions, because these fasts were consented vpon by the agreement of the whole Church, in the moneth that the Temple was destroied, & the other iah was slaine. Iere. 41.2. c By weeping and mourhat exercises they vsed in their fasting. d That is, rh all deuotion to this fast. e Which was now le was destroyed.

AND in the fourth yeere of King Darius, the word of the Lord came vnto Zechariah in the fourth day of the ninth moneth, euen in [a] Chisleu,

2 For [b] they had sent vnto the house of God, Sharezer, and Regem-melech, and their man to pray before the Lord,

3 And to speake vnto the Priests, which were in the house of the Lord of hostes, and to the Prophets, saying, Should I [c] weepe in the fift moneth, and [d] separate my selfe as I haue done these so many [e] yeeres?

4 Then came the word of the Lord of hostes vnto me, saying,

5 Speake vnto all the people of the land, and to the [f] Priests and say, When ye fasted and mourned in the fift & seuenth moneth, euen these seuenty yeres, did ye fast vnto me? s doe I approoue it?

6 And when ye did eate, and when ye did drinke, did yee not eate [h] for your selues, and drinke for your selues?

7 Should ye not heare the wordes which the Lord [i] hath cried by the ministerie of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hosts, saying, [k] Execute true iudgement, and shew mercy and compassion, euery man to his brother,

10 And oppresse not the widow, nor the fatherlesse, the stranger, nor the poore, and let none of you imagine euil against his brother in your heart.

11 But they refused to hearken, and [l] pulled away the shoulder, & stopped their eares that they should not heare.

12 Yea, they made their hearts as an Adamant stone, lest they should heare the law and the words which the Lord of hostes sent in his [m] Spirit by the ministery of the former Prophets: therfore came a great wrath from the Lord of hosts.

13 Therefore it is come to passe, that as he cried, and they would not heare, so they cryed, and I would not heare, saith the Lord of hosts.

14 But I scattered them among all the nations, whom they knew not: thus the land was desolate [n] after them, that no man passed thorow nor returned: for they layd the pleasant land [o] waste.

f For there were both of the people, and of the Priests, which doubted as touching this controuersie, besides them which as yet remained in Caldea, and reasoned of it as of one of the chiefe points of their religion.

g For they thought they had deserued toward God, because of this fast which they inuented of themselues: & though fasting of it selfe bee good, yet because they thought it a seruice toward God, and trusted therein, it is here reprooued.

h Did you not eate and drinke for your owne commoditie and necessitie? and so likewise ye did abstaine according to your own fantasies, & not after the prescript of my law.

i Hereby he condemneth their hypocrisie, which thought by their fasting to please God, & by such things as they inuented, and in the meane season would not serue him as he had commanded. k Hee sheweth that they did not fast with a sincere heart, but for hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared [y] they were godly, Mat. 23.23. l And would not cary the Lords burthen, which was sweet and easie: but would beare their own, which was heauy and greiuous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which shrinke at the yoke, Nehem. 9.29. m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them. n That is, after they were caried captiue. o By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. 16 Of good works. 20 The calling of the Gentiles.

AGaine the word of the Lord of hostes came to me, saying,

2 Thus saith the Lord of hostes, I was [a] iealous for Zion with great iealousie, and I was iealous for her with great wrath.

3 Thus saith the Lord, I will returne vnto Zion, and will dwell in the middes of Ierusalem: and Ierusalem shall be called a [b] citie of trueth, and the mountaine of the Lord

a I loued my city with a singular loue, so that I could not abide [y] any should doe her any iniurie.

b Because she shalbe faithfull & loyall toward me her husband

Lord of hostes, the holy mountaine.

4 Thus saith the Lord of hosts, There shall yet c olde men and old women dwell in the streetes of Ierusalem, and euery man with his staffe in his hand for very age.

5 And the streets of the citie shall be full of boyes and girles playing in the streetes thereof.

6 Thus saith the Lord of hosts, Though it be b impossible in the eyes of the remnant of this people in these dayes, should it therefore be impossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Behold, I will deliuer my people from the East countrey, and from the West countrey.

8 And I will bring them, and they shall c dwell in the mids of Ierusalem, and they shall be my people, and I will bee their God in trueth and in righteousnesse.

9 Thus saith the Lord of hostes: Let your f hands be strong, ye that heare in these dayes these wordes by the mouth of the Prophets, which were in the day that the foundation of the house of the Lord of hostes was layd, that the Temple might be builded.

10 For before these dayes there was no hire for a man, nor any hire for beast, neither was there any peace to him that went out, or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now I will not intreate the residue of this people as aforetime, saieth the Lord of hosts.

12 For the seede shall bee prosperous: the vine shall giue her fruite, and the ground shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as yee were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish b you, when your fathers prouoked me vnto wrath, saith the Lord of hostes, and repented not,

15 So againe haue I determined in these dayes i to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shal doe. Speake yee euery man the trueth vnto his neighbour: execute iudgement truely and vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false oath: for all these are the things that I hate, saith the Lord.

18 And the word of the Lorde of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth moneth, and the fast of the fift, and the fast of the seuenth, and the fast of the k tenth shall bee to the house of Iudah ioy and gladnesse, and prosperous hie feasts: therefore loue the trueth and peace.

20 Thus saith the Lord of hostes, That there shall yet come l people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall goe to another, saying, * Up, let vs goe and pray before the Lord, and seeke the Lord of hostes: I will goe also.

22 Yea, great people and mighty nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts, in those dayes shall ten men take hold out of all languages of the nations, euen take hold of the skirt of him that is a Iew, and say, Wee will goe with you: for wee haue heard that God is with you.

c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserue them so long as nature would suffer them to liue, and increase their children in great abundance.

d Hee sheweth wherein our faith standeth, that is, to beleeue that God can performe that which he hath promised, though it seeme neuer so vnpossible to man, Gen. 18.14. Rom. 4.20.

e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperity shall bee sure and stable.

f Let neither respect of your priuate commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets which incourage you thereunto.

g For God cursed your worke, so that neither man nor beast had profit of their labours.

h Reade Ezek. 18.20.

i Which declareth that man cannot turne to God till hee change mans heart by his Spirit and so begin to do well, which is to pardon his sinnes, and to giue him his graces.

k Which fast was appointed when the citie was besieged, & was the first fast of these foure: and here the Prophet sheweth that if the Iewes will repent, and turne wholly to God, they shall haue no more occasion to fast, or to shew signes of heauinesse: for God wil send them ioy and gladnesse.

l He declareth the great zeale that God should giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ. *Isa.* 2.2. *micah.* 4.1.

CHAP. IX.

1 *The threatning of the Gentiles.* 9 *The comming of Christ.*

THe burden of the word of the Lorde in the land of a Hadrach: and Damascus shall bee his b rest: when the c eyes of man euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border d thereby: Tyrus also and Zidon, though they be e very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp siluer as the dust, and gold as the mire of the streetes.

4 Behold, the Lord will spoile her, and hee will smite her f power in the Sea, and she shall bee deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorowfull, and Ekron: for her countenance shall be ashamed, and the king shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the g stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his b teeth: but hee that remaineth, euen he shall be for our God, and hee shall bee as a prince in Iudah, but i Ekron shall bee as a Iebusite.

8 And I will campe about k mine house against the armie, against him that passeth by, and against him that returneth,

a Weereby hee meaneth Syria.

b Gods anger shall abide vpon their chiefe city, and not spare so much as that.

c When the Iewes shall conuert and repent, then God will destroy their enemies.

d That is, by Damascus meaning that Hamath or Antiochia should be vnder the same rod and plague.

e He secretly sheweth the cause of their destruction, because they deceiued all other by their craft and subtilitie, which they cloked with this name of Wisedome.

f Though they of Tyrus thinke themselues inuincible by reason of the Sea that compasseth them round about, yet they shall not escape Gods iudgements.

g Meaning, that all should be destroyed sauc a very few, that should remaine as strangers.

h Hee promiseth to deliuer the Iewes when hee shall take vengeance on their enemies for their crueltie, and wrongs done to them.

i As the Iebusites had been destroyed, so should Ekron and all the Philistims.

k He sheweth that Gods power onely shall be sufficient to defend his Church against all aduersaties, be they neuer so cruell, or assemble their power neuer so often.

and no oppressour shall come vpon them any more: for now l haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shout for ioy, O daughter Ierusalem: behold, thy King commeth vnto thee: m he is iust, and saued himselfe, poore, and riding vpon an n asse, and vpon a colt the foale of an asse.

10 And I will cut off the o charets from Ephraim, and the horse from Ierusalem: the bowe of the battell shall be broken, and hee shall speake peace vnto the heathen, and his dominion shall bee from p sea vnto sea, and from the q riuer to the ende of the land.

11 r Thou also shalt bee saued through the blood of thy Couenant, I haue loosed thy s prisoners out of the pit wherein is no water.

12 Turne you to the r strong holde, yee u prisoners of hope: euen to day doe I declare, that I will render the x double vnto thee.

13 For Iudah haue I y bent as a bow for mee: Ephraims hand haue I filled, and I haue raysed vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

14 And the Lord shalbe seene ouer them, and his arrow shall goe forth as the lightning: and the Lord God shal blow the trumpet, & shal come forth with the whirlewinds of the South.

15 The Lord of hosts shall defend them, and they shall deuoure them, z and subdue them with sling stones, and they shal drinke, and make a noyse as through wine, and they shall be filled like bowles, and as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they shall bee as the a stones of the crowne lifted vp vpon his land.

17 For how great is his goodnesse! and how great is his beautie! corne shall make the yong men cheerefull, and new wine the maides.

l That is, God hath now seene the great iniuries and afflictions wherewith they haue been afflicted by their enemies.

m That is, hee hath righteousnesse and saluation in himselfe for the vse and commodity of his Church,

n Which declareth that they should not looke for such a king as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ, as Mat. 21. 5.

o No power of man or creature shalbe able to let this kingdom of Christ, and he shall peceably gouerne them by his word.

p That is, from the red sea to the sea called Syriacum, and by these places which the Iewes knew he meant an infinite space and compasse ouer the whole worlde.

q That is, from Euphrates. r Meaning, Ierusalem, or the Church which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church and left it with them, for the loue that he bare vnto them. s God sheweth that he wil deliuer his Church out of all dangers, seeme they neuer so great. t That is, into the holy land, where the city & the Temple are, where God will defend you. u Meaning, the faithful, which seemed to be in danger of their enemies on euery side, and yet lined in hope that God would restore them to libertie. x That is, double benefites and prosperity in respect of that, which your fathers enioyed from Dauids time to the captiuity. y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which he heare meaneth by the Grecians. z He promiseth, that the Iewes shall destroy their enemies and haue abundance, and excesse of all thinges, as there is abundance on the altar when the sacrifice is offered: Which things are not to mooue them to intemperancie, but to sobrietie, and a thankefull remembrance of Gods great liberalitie. a The faithfull shall be preserued, and reuerenced of all, that the very enemies shall be compelled to esteeme them: for Gods glory shall shine in them, as Iosephus declareth of Alexander the great, when he met Iadi the high Priest.

CHAP. X.

2 The vanity of idolatry. 3 The Lord promiseth to visite and comfort the house of Israel.

Aske you of the a Lord raine in the time of the latter raine: so shal the Lord make white clouds, and giue you shoures of raine, and to euery one grasse in the field.

2 Surely the b idoles haue spoken vanity, and the soothsayers haue seene a lie, and the dreamers haue tolde a vaine thing, they comfort in vaine: therefore c they went away as sheepe: they were troubled, because there was no shepherd.

3 My wrath was kindled against the shepheards, and I did visite the d goats: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as e his beautifull horse in the battell.

4 Out f of him shall the corner come forth: out of him the naile, out of him the bow of battel, and out of him euery g appointer of tribute also.

5 And they shall bee as the mighty men, which tread downe their enemies in the mire of the streetes in the battell, and they shall fight, because the Lord is with them, and the riders and horses shalbe confounded.

6 And I will strengthen the house of Iudah, and I will preserue the house h of Ioseph, and I wil bring them againe, for I pity them, and they shall be as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall be as a gyant, and their heart shall reioyce as through wine: yea, their children shall see it, and bee glad: & their heart shall reioyce in the Lord.

8 I wil i hisse for them, and gather them: for I haue redeemed them: and they shall increase, as they haue increased.

9 And I will k sowe them among the people, and they shall remember me in farre countreyes: and they shall liue with their children, and l turne againe.

10 I will bring them againe also out of the land of Egypt, and gather them out of Assyria: and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them.

11 And he m shall goe into the Sea with affliction, and shall smite the waues in the sea, & all the depths of the riuer shall dry vp: and the pride of Assyria shalbe cast down, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord.

a The Prophet reproueth the Iewes, because by their owne infidelity they put backe Gods graces promised, and so famine came by Gods iust iudgement: therefore to auoide this plague, he willeth them to turne to God, and to pray in faith to him, and so he will giue them bundance.

b He calleth to remembrance Gods punishments in times past, because they trusted not in him, but in their idols & forcerers, who euer deceiued them.

c That is, the Iewes went into captiuity.

d Meaning, the cruell gouernors which did oppresse the poore (here ere, Ezek. 34 16. 17.

e He will be mercifull to his Church, & cherish them as a King or Prince doeth his best horse which shal be for his owne vse in the warre.

f Out of Iudah shall the chiefe gouernour proceede, who shall be as a corner to vphold the building and as a naile to fasten it together.

g Ouer their enemies.

h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church.

i Whereby he declareth the power of God, who needeth no great preparation when he wil deliuer his: for with a becke or hisse he can call thē frō all places suddenly.

k Though they shall yet be scattered, and seeme to be lost, yet it shall be profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospel, among whom it was first preached.

l Not that they should returne into their countrey, but be gathered & ioyned in one faith by the doctrine of the Gospel.

m He alludeth to the deliuerance of the people out of Egypt, whereas the Angel smote the floods and riuers.

CHAP.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithfull is committed to Christ. 7 A grieuous vision against Ierusalem and Iudah.

OPen thy doores, O [a] Lebanon, and the fire shall deuoure thy cedars.

2 Howle [b] firre trees: for the cedar is fallen, because all [c] the mightie are destroyed: howle ye, O okes of Bashan, for the [c] defenced forrest is cut downe.

3 There is the voyce of the howling of the shepheards: for their [d] glory is destroyed: the voyce of the roaring of lions whelps: for the pride of Iorden is destroyed.

4 Thus saith the Lord my God, Feede the sheepe of the [e] slaughter.

5 They that possesse them, slay them, [f] and sinne not: and they that sell them, say, [g] Blessed bee the Lord: for I am rich, and their owne shepheards spare them not.

6 Surely, I wil no more spare those that dwell in the land, sayeth the Lord: but lo, [h] I will deliuer the men euery one into his neighbours hand, and into the hand of his [i] king: and they shall smite the land, and out of their hands I will not deliuer them.

7 For I fed the sheepe of slaughter, euen the [k] poore of the flocke, and I tooke vnto me [l] two staues: the one I called Beautie, and the other I called Bands, and I fed the sheepe.

8 [m] Three shepheards also I cut off in one moneth, and my soule loathed [n] them, and their soule abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eate, euery one of the flesh of his neighbour.

10 And I tooke my staffe, enen Beautie, and brake it, that I might disanull my couenant, which I had made with all people.

11 And it was broken in that day: and so the [o] poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I said vnto them, If ye thinke it good, giue me [p] my wages: and if no, leaue off: so they weighed for my wages thirtie pieces of siluer.

13 And the Lord said vnto mee, Cast it vnto the [q] potter: as goodly price that I was valued at of them. And I tooke the thirtie pieces of siluer, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe, euen the Bands, that I might dissolue the brotherhood between Iudah and Israel.

15 And the Lord said vnto mee, Take to thee yet [r] the instruments of a foolish shepheard.

16 For loe, I will raise vp a shepheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambes, nor heale that which is hurt, nor feede that that [s] standeth vp: but he shall eat the flesh of the fat, and teare their clawes in pieces.

17 O idole shepheard that leaueth the [t] flocke: the sword shall bee vpon his [t] arme, and vpon his right eie. His arme shall bee cleane dryed vp, and his right eye shall be vtterly darkened.

a Because the Iewes thought themselues so strong by reason of this mountain, that no enemie could come to hurt them, the Prophet sheweth that when God sendeth the enemies, it shal shew it selfe ready to receiue them.

b Shewing, that if the strong men were destroyed, the weaker were not able to resist.

c Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not thinke to hold out.

d That is, the renoume of Iudah and Israel should perish.

e Which being now destinate to be slaine, were deliuered as out of the Lions mouth.

f Their gouernours destroy them without any remorse of conscience, or yet thinking that they doe euill.

g He noteth the hypocrites which euer haue the Name of God in their mouthes, though in their life & doings they deny God, attributing their gaine to Gods blessing, which commeth of the spoile of their brethren.

h I will cause one to destroy another.

i Their gouernours shall execute cruelty ouer them.

k That is, the small remnant, whom he thought worthy to shew mercy vnto.

l God sheweth his great benefits toward his people, to conuince them of greater ingratitude, which would neither be ruled by his most beautiful order of gouernment, neither continue in the bands of brotherly vnitie, and therfore he breaketh both the one and the other. Some reade for Bands, Destroyers, but in the 14. verse the first reading is confirmed.

m Whereby hee sheweth his care and diligence, that hee would suffer them to haue no euil rulers, because they should consider his great loue.

n Meaning the people, because they would not acknowledge these great benefits of God.

o He sheweth that the least part euer profit by Gods iudgements.

p Besides their ingratitude, God accuseth them of malice and wickednesse, which did not onely forget his benefits, but esteemed them as things of nought.

q Shewing that it was too little to pay his wages, which could scarcely suffice to make a few tiles for to couer the Temple.

r Signifying, that they should haue a certaine kinde of regiment, and outward shew of gouernment: but in effect it should be nothing: for they should bewolues and deuouring beasts in stead of shepheards.

s And is in health and sound.

t By the arme he signifieth strength, and iudgement by the eye: that is, the plague of God shall take away both the strength and iudgement.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the word of the Lord vpon [a] Israel, sayth the Lord, which spread the heauens, and laid the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Ierusalem a [b] cup of poyson vnto all the people round about: and also with Iudah will he bee in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heauie stone for all people: all that lift it vp shall be torne, though all the people of the earth be gathered together against it.

4 In that day sayeth the Lord, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and wil smite euery horse of the people with blindnesse.

5 And the princes of Iudah shall say in their hearts, The [c] inhabitants of Ierusalem shall be my strength in the Lord of hosts their God.

6 In that day will I make the princes of Iudah like coles of fire among the wood, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand and on the left: and Ierusalem shall bee inhabited againe in her owne place, euen in Ierusalem.

7 The Lord also shall preserue the [d] tents of Iudah, as afore time: therefore the glory of the house of Dauid shal not boast, nor the glory of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as Dauid: and the house of Dauid shalbe as Gods house, and as the Angel of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of

a That is, the ten tribes which neglected Gods benefit in deliuering their brethren, & had rather remaine in captiuitie, then to returne home when God called them.

b Ierusalem shal be defended against al her enemies so shal God defend all Iudah also, and shal destroy [f] enemies.

c Euery captaine that had many vnder him afore, shall now thinke that the small power of Ierusalem shalbe sufficient to defend them against all enemies; because the Lord is among them.

d The people which are now as it were dispersed by the fields, and lie open to their enemies, shalbe no lesse preserued by my power, then if they were vnder their kings. (which is meant by the house of Dauid) or in their defenced cities.

Dauid, and vpon the inhabitants of Ieruſalem the Spirit of e grace and of compaſſion, and they ſhall looke vpon me, whom they haue f pierced, and they ſhall lament for g him, as one mourneth o his onely ſonne, and be ſory for him as one is ſory for his firſt borne.

11 In that day ſhall there bee a great mourning in Ieruſalem, as the h mourning of i Hadadrimmon in the valley of Megiddon.

12 And the k land ſhall bewaile euery familie l apart, the family of the m houſe of Dauid apart, and their wiues apart: the family of the houſe of Nathan apart, and their wiues apart:

13 The family of the houſe of Leui apart, and their wiues apart: the family of n Shemei apart, and their wiues apart.

14 All the families that o remaine, euery familie apart, and their wiues apart.

e They ſhal haue the feeling of my grace by faith, and know that I haue compaſſion on them.

f That is, whom they haue continually vexed with their obſtinacy, & grieued my ſpirit, Ioh. 19. 37. whereit is referred to Chriſts body, which here is referred to the Spirit of God.

g They ſhall turne to God by true repentance, whom before they had ſo grieuouſly offended by their ingratitude.

h They ſhal lament and repent exceedingly for their offences againſt God.

i Which was the name of a towne and place neere to Megiddo, where Ioſiah was ſlaine, 2. Chron. 35. 22.

k That is, in al places where the Iewes ſhall remaine.

l Signifying, that this mourning or repentance ſhould not be a vaine ceremonie: but euery one touched with his owne griefe ſhall lament.

m Vnder theſe certaine families hee containeth all the tribes, and ſheweth that both the Kings and the Prieſts had by their ſins pierced Chriſt.

n Called alſo Simeon.

o To wit, which were elected by grace, and preſerued from the common deſtruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 3 The zeale of the godly againſt falſe prophets.

1 IN that day there a ſhal be a fountaine opened to the houſe of Dauid, and to the inhabitants of Ieruſalem, for ſinne and for vncleannelle.

2 And in that day, ſayeth the Lord of hoſts, I will cut off the b names of the idoles out of the land: and they ſhall no more be remembred: and I will cauſe the c prophets, and the vncleane ſpirit to depart out of the land.

3 And when any ſhall d yet propheſie, his father and his mother that begate him ſhall ſay vnto him, Thou ſhalt not liue: for thou ſpeakeſt lies in the Name of the Lord: and his father and his mother that begate him, e ſhall thruſt him through, when hee propheſieth.

4 And in that day ſhall the prophets f be aſhamed euery one of his viſion, when hee hath propheſied: neither ſhall they weare a rough garment to deceiue.

5 But he ſhall ſay, I am no g Prophet: I am an huſbandman: for man taught mee to be an herdman from my youth vp

6 And one ſhall ſay vnto him, What are theſe h wounds in thine hands? Then hee ſhall anſwere, Thus was I wounded in the houſe of my friends.

7 ¶ Ariſe, O ſword, vpon my i ſhepheard, and vpon the man that is my fellow, ſaith the Lord of hoſtes: ſmite the shepheard, and the ſheepe ſhall bee ſcattered, and I will turne mine hand vpon the little ones.

8 And in all the land, ſayeth the Lord, k two parts therein ſhall be cut off, and die: but the third ſhall be left therein.

9 And I will bring that third part thorow the fire, and will fine them as the ſiluer is fined, and will try them as gold is tryed: they ſhall call on my Name, and I will heare them: I will ſay, It is my people, and they ſhall ſay, The Lord is my God.

a He ſheweth what ſhalbe the fruit of their repentance, to wit, remiſſion of ſinnes by the blood of Chriſt, which ſhall be a continuall running fountaine, and purge them from al vncleanneſſe.

b He promiſeth that God wil alſo purge them from all ſuperſtition, and that their religion ſhalbe pure.

c Meaning, the falſe prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane ſpirits.

d That is, when they ſhall propheſie lies, and make God, which is the authour of trueth, a cloke thereunto.

e He ſheweth what zeale the godly ſhal haue vnder the kingdome of Chriſt, Deut. 13. 6, 9.

f God ſhall make them aſhamed of their errors & lies, and bring them to repentance, and they ſhall no more weare Prophets apparrel, to make their doctrine ſeeme more holy.

g They ſhal confeſſe their former ignorance, and be content to labour for their liuing.

h Hereby he ſheweth that though their parents and friends dealt more greatly with them, & put them not to death, yet they would ſo puniſh their children that became falſe prophets, that the markes and ſignes ſhould remaine for euer.

i The Prophet warneth the Iewes, that before this great comfort ſhall come vnder Chriſt, there ſhould bee an horrible diſſipation among the people: for their gouernours and paſtours ſhould be deſtroyed, and the people ſhould be as ſcattered ſheepe: and the Euangeliſt applyeth this to Chriſt, becauſe hee was the head of all paſtors, Mat. 26. 31.

k The greateſt part ſhal haue no portion of theſe bleſſings, & yet they that ſhal enioy them, ſhal be tried with great afflictions, ſo that it ſhalbe knowen that onely Gods power and his mercies doe preſerue them.

CHAP. XIIII.

8 Of the doctrine that ſhall proceede out of the Church, and of the reſtauration thereof

BEhold, the day of the Lord commeth, and thy ſpoile ſhall bee a diuided in the mids of thee.

2 For I will gather all nations againſt Ieruſalem to battell: and the citie ſhal be taken, and the houſes ſpoyled, and the women defiled, and halfe of the citie ſhall goe into captiuitie, and the reſidue of the people ſhal not be cut off from the citie.

3 Then ſhall the Lord goe forth & fight againſt thoſe nations, as when hee b fought in the day of battel.

4 And his feete ſhall ſtand in that day vpon the c mount of oliues, which is before Ieruſalem on the Eaſt ſide, and the mount of oliues ſhall cleaue in the middes thereof: toward the Eaſt and toward the Weſt there ſhall bee a very great d valley, and halfe of the mountaine ſhall remoue toward the North, and halfe of the mountaine toward the South.

5 And yee ſhall flee vnto the e valley of the mountaines: for the valley of the mountaines ſhall reach vnto Azal: yea, ye ſhal flee like as yee fled from the f earthquake in the dayes of Vzziah King of Iudah: and the Lord my g God ſhall come, and all the ſaints with thee.

6 And in that day ſhal there be no cleare light, but darke.

7 And there ſhalbe a day (it is knowen to the

a He armeth the godly againſt the great tentations that ſhould come before they enioyed this proſperous eſtate promiſed vnder Chriſt, that whē theſe dangers ſhould come, they might know that they were warned of them before.

b As your fathers and you haue had experience both at the red ſea and at all other times.

c By this maner of ſpeach the Prophet ſheweth Gods power and care ouer his Church, and how he will as it were by miracle ſaue it.

d So that out of all the parts of the world, they ſhal ſee Ieruſalem, which was before hid with this mountaine: and this he meaneth of the ſpirituall Ieruſalem the Church.

e He ſpeaketh of the hypocrites, which could not abide Gods preſence, but ſhould flee into all places, where they might hide them among the mountains. f Read Amos 1. 1.

g Becauſe they did not credite the Prophets words, he turneth to God, and comforteth himſelfe in that that hee knew that theſe things ſhould come, and ſaith, Thou, O God, with thine Angels wilt come to performe this great thing.

the

the Lord) [h] neither day nor night, but about the euening time it shall be light.

8 And in that day shall there [i] waters of life goe out from Ierusalem, halfe of them toward the East sea, and halfe of them toward the vttermost sea, and shall bee both in summer and winter.

9 And the Lord shalbe King ouer all the earth: in that day shall there be one [k] Lord, and his Name shall be one.

10 All the earth shalbe turned [l] as a plaine from Geba to Rimmon, toward the South of Ierusalem, and it shalbe lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the tower of Hananiel, vnto the kings wineprelles.

11 And men shall dwell in it, and there shall be no more destruction, but Ierusalem shall be safely inhabited.

12 And this shall be the plague wherewith the Lord will smite all people that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their feete, and their eyes shall consume in their holes, and their tongue shal consume in their mouth.

13 But in that day [m] a great tumult of the Lord shall be among them, and euery one shall take the [n] hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

14 And Iudah shal fight also against Ierusalem, and the arme of all the heathen shall bee gathered round about, with [o] gold and siluer, and great abundance of apparell.

15 Yet this shalbe the plague of the horse, of the mule, of the camel, and of the asse, and of all the beasts that be in these tents as this [p] plague.

16 But it shal come to passe that euery one that is left of all the nations, which came against Ierusalem, shall goe vp from yeere to yeere to worship the King the Lord of hosts, and to keepe the feast of Tabernacles.

17 And who so will not come vp of all the families of the earth vnto Ierusalem to worship the King the Lord of hostes, euen vpon them shall come no raine.

18 And if the family of [q] Egypt goe not vp, and come not, it shal not raine vpon them. This shall be the plague wherewith the Lord will smite all the heathen that come not vp to keepe the feast of Tabernacles.

19 This shalbe the punishment of Egypt and the punishment of all the nations, that come not vp to keepe the feast of Tabernacles.

20 In that day shall there be written vpon the [r] bridles of the horses, The holinesse vnto the Lord, and the [s] pots in the Lords house shalbe like the bowles before the altar.

21 Yea, euery pot in Ierusalem and Iudah shall be holy vnto the Lord of hosts, and all they that sacrifice, shall come and take of them, and seethe therein: and in that day there shall be no more the [t] Canaanite in the house of the Lord of hostes.

h Signifying that there should be great troubles in the Church, & that the time hereof is in the Lords hands, yet at length (which is here meant by the euening) God would send comfort.

i That is, the spirituall graces of God, which should euer continue in most abundance.

k All idolatry & superstition shall be abolished, and there shal be one God, one faith, and one religion.

l This new Ierusalem shall be seene through all the world, and shall excell the first in excellencie, wealth, and greatnesse.

m God will not onely raise vp war without, but sedition at home to try them.

n To hurt and oppresse him.

o The enemies are rich, and therefore shall not come for a praye, but to destroy and shed blood.

p As the men should be destroyed, verse. 12.

q By the Egyptians which were greatest enemies to true religion, he meaneth all the Gentiles.

r Signifying, that to what seruice they were put now (whether to labour, or to serue in warre) they were now holy, because the Lord had sanctified them.

s As precious the one as the other, because they shal be sanctified.

t But all shall be pure and cleane, and there shall neither be hypocrite, nor any that shal corrupt the true seruice of God.

Malachi.

THE ARGVMENT.

THis Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuity, and after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more feruent desires looke for the comming of Messiah. He confirmeth the same doctrine that the two former doe, but chiefly he reproueth the Priests for their couetousnesse, and for that they serued God after their owne fantasies, and not according to the prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marrying of idolatrous and many wiues, murmurings against God, impatience, and such like. Notwithstanding for the comfort of the godly, he declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whom the Couenant should be accomplished, whose comming should be terrible to the wicked, and bring all consolation and ioy vnto the godly.

CHAP. I.

A complaint against Israel and chiefly the Priests.

THe [a] burden of the word of the Lord to Israel by the ministerie of Malachi.

2 I haue loued you, sayeth the Lord: yet ye say, [b] Wherein hast thou loued vs? Was not Esau Iaakobs brother, sayth the Lord? yet I loued Iaakob,

3 And I [c] hated Esau, and made his mountaines waste, and his heritage a wildernesse for dragons.

4 Though Edom say, We are impouerished, but we will returne, and build the desolate places, yet sayeth the Lord of hostes, They shall build, but I will destroy it, and they shall call them, The border of wickednesse, and the people with whom the Lord is angry for euer.

5 And your eyes shall see it, and ye shall say, The Lord will bee magnified vpon the border of Israel.

6 A sonne honoureth his father, and a seruant his master. If then I be a father, where is mine honour? And if I be a master, where is my feare, saith the Lord of hosts vnto you, [d] O Priests that despise my Name? and ye say, [e] Wherein haue we despised thy Name?

a Reade Isai. 13.1.

b Which declareth their great ingratitude, that did not acknowledge this loue, which was so euident, in that he chose Abraham from out of all the world, and next chose Iaakob the younger brother of whom they came, and left Esau the Elder.

c For besides that the signes of mine hatred appeared euen when hee was made seruant vnto his younger brother, being yet in his mothers belly, and also afterward in that he was put from his birthright, yet euen now before your eyes the signes hereof are euident, in that that his countrey lieth waste, and he shal neuer returne to inhabite it, whereas ye my people, whom the enemy hated more then them, are by my grace and loue toward you deliuered, Reade Rom. 9.13.

d Besides the rest of the people, he condemneth the Priests chiefly, because they should haue reprouedothers for their hypocrisie, and obstinacy against God, and not haue hardened them by their example to greater euils.

e Hee noteth their grosse hypocrisie, which would not see their faults, but most impudently couered them, and so were blind guides.

7 Ye

f Ye receiue all manner offerings for your owne greedinesse, and doe not examine whether they be according to my Law or no.

g Not that they said this, but by their doings they declared no lesse.

h You make it no fault: whereby he condemneth them that thinke it sufficient to serue God partly as he hath commaunded, and partly after mans fantasie, and so come not to that purenes of religiō, which he requireth, and therefore in reproch heshweth them that a mortall man would not be content to be so serued.

i He derideth the Priests, who bare the people in hand, that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people.

k Will God consider your office and state, seeing ye are so couetous and wicked?

7 Yee offer [f] vncleane bread vpon mine altar, and you say, Wherein haue wee polluted thee? In that ye say, The table of the Lord is not [g] to be regarded.

8 And if yee offer the blinde for sacrifice, it is [h] not euill: and if yee offer the lame and sicke, it is not euill: offer it now vnto thy Prince: will hee be content with thee, or accept thy person, saith the Lord of hostes?

9 And now, I pray you, [i] pray before God, that hee may haue mercy vpon vs: this hath beene by your meanes: will hee regard [k] your persons, sayeth the Lord of hostes?

10 Who is there euen among you, [l] that would shut the doores, and kindle not fire on mine altar in vaine? I haue no pleasure in you, sayeth the Lord of hostes, neither will I accept an offering at your hand.

11 For from the rising of the Sunne vnto the going downe of the same, my Name is [m] great among the Gentiles, and in euery place incense shall bee offered vnto my Name, and a pure offering: for my Name is great among the heathen, saith the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is [n] polluted, and the fruit thereof, euen his meate is not to bee regarded.

13 Ye said also, Behold, it is a [o] weariness, and ye haue snuffed at it, saith the Lord of hostes, and ye offered that which was rome, and the lame, and the sicke: thus yee offered an offering: should I accept this of your hand, saith the Lord?

14 But cursed bee the deceiuer, which hath in his flocke [p] a male, and vowth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, saith the Lord of hostes, and my Name is terrible among the heathen.

l Because the Leuites who kept the doores, did not try whether the sacrifices that came in, were according to the Law, God wisheth that they would rather shut the doores, then to receiue such as were not perfect.

m God sheweth that their ingratitude, & neglect of his true seruice, shalbe the cause of the calling of the Gentiles: and here the Prophet that was vnder the Law, framed his words to the capacity of the people, and by the office and sacrifice he meaneth the spirituall seruice of God, which should be vnder the Gospel, when an end should be made to all these legall ceremonies by Christes onely sacrifice.

n Both the Priests and the people were infected with this errour, that they passed not what was offered: for they thought that God was as well content with the leane as with the fat: but in the meane season they shewed not that obedience to God which he required, and so committed both impietie, and also shewed their contempt of God, and couetousnesse.

o The Priests and people were both weary with seruing God, and passed not what manner of sacrifice and seruice they gaue to God: for that which was least profitable, was thought good enough for the Lord.

p That is, hath abilitie to serue the Lord according to his word, and yet will serue him according to his couetous mind.

CHAP. II.

Threatnings against the Priests, being seducers of the people.

AND now, O ye [a] Priests, this commandement is for you.

2 If ye will not heare it, nor consider it in your heart, to giue glory [b] vnto my Name, saith the Lord of hostes, I will euen send a curse vpon you, & will curse your [c] blessings: yea, I haue cursed them already, because ye doe not consider it in your heart.

3 Behold, I will corrupt [d] your seed, and cast dung vpon your faces, euen the [e] dung of your solemne feasts, and you shall bee like vnto it.

4 And ye shall know, that I haue [f] sent this commandement vnto you, that my couenant which I made with Leui, might stand, saith the Lord of hosts.

5 My [g] couenant was with him of life and peace, and I [h] gaue him feare, and hee feared mee, and was afrayde before [i] my Name.

6 The law of [k] trueth was in his mouth, and there was no iniquitie found in his lippes: hee walked with mee in peace and equity, and did turne many away from iniquitie.

7 For the Priests [l] lips should preserue knowledge, and they should seeke the Law at his mouth: for he is the [m] messenger of the Lord of hosts.

8 But yee are gone out of the way: yee haue caused many to fall by the Law: yee haue broken the Couenant of Leui, saith the Lord of hosts.

9 Therefore haue I made you also to be despised, and vile before all the people, because ye kept not my wayes, but haue beene partiall in the Law.

10 Haue not we all one [n] father? hath not one God made vs? why doe wee transgresse euery one against his brother, and breake the couenant of [o] our fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Iudah hath defiled the holinesse of the Lord which he loued, and hath married the [p] daughter of a strange god.

12 The Lord will cut off the man that doth this: both the master and the seruant out of the Tabernacle of Iaakob, and him that [q] offereth an offering vnto the Lord of hostes.

13 And this haue yee done againe, and [r] couered the altar of the Lord with teares, with weeping, and with mourning: because

a He speaketh vnto them chiefly, but vnder them he conteineth the people also.

b To serue me according to my word.

c That is, the abundance of Gods benefits.

d Your seede sowen shall come to no profit.

e You boast of your holinesse, sacrifices, and feasts, but they shall turne to your shame, and be as vile as dung.

f The Priests obiected against the Prophet, that he could not reproue them, but he must speake against the Priesthood, and the office established of God by promise, but hee sheweth that the office is nothing slandered, when these villaines and dung are called by their owne names.

g He sheweth what were the two conditions of the couenant made with the tribe of Leui: on Gods part, that he would giue them long life and felicity, and on their part, that they should faithfully serue him according to his word.

h I prescribed Leui a certaine Law to serue me.

i He serued me and set foorth my glory with all humility and submission.

k He sheweth that the Priest ought to haue knowledge to instruct other in the word of the Lord.

l He is as the treasure house of Gods word, and ought to giue to euery one according to their necessity, and not to reserue it for himselfe.

m Shewing, that whosoeuer doeth not declare Gods will, is not his messenger and Priest.

n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God, nor their brethren.

o Whereby they had bound themselues to God to be an holy people.

p They haue ioyned themselues in marriage with them that are of another religion.

q That is, the Priests.

r Ye cause the people to lament, because that God doth not regard their sacrifices, so that they seeme to sacrifice in vaine.

the

s This is another fault, whereof he accuseth them, that is, that they brake the lawes of marriage.
t As the one halfe of thy selfe
u She that was ioined to thee by a solemne couenant, and by the inuocation of Gods Name.
x Did not God make man & woman as one flesh and not many?
y By his power and vertue hee could haue made many women for one man.
z Such as should be borne in lawfull & moderate mariage wherein is no excesse of lusts. a Conteine your selues within your bounds, & be sober in mind, & bridle your affections. b Not that he doth allow diuorcement, but of the two faults, he sheweth which is y lesse. c He thinketh it sufficient to keepe his wife still, albeit hee take others, and so as it were conereth his fault. d Ye murmured against God, because he heard not you assoone as ye called. e In thinking that God fauoured the wicked, & hath no respect to them that serue him. f Thus they blasphemed God in cõdemning his power and iustice, because he iudged not according to their fantasies.

the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet yee say, [s] Wherein? Because the Lord hath bene witnesse betweene thee and the wife of thy youth, against whom thou hast transgressed, yet shee is thy [t] companion, and the wife of thy [u] couenant.

15 And did not [x] hee make one? yet had he [y] abundance of spirit: and wherefore one? because he sought a godly [z] seede: therefore keepe your selues in your [a] spirit, and let none trespasse against the wife of his youth.

16 If thou hatest her, [b] put her away, saith the Lord God of Israel, yet he couereth [c] the iniurie vnder his garment, saith the Lord of hostes: therefore keepe your selues in your spirit, and transgresse not.

17 Ye haue [d] wearied the Lord with your words: yet ye say, Wherein haue we wearied him? When ye say, Euery one that [e] doth euill is good in the sight of the Lord, and hee delighteth in them. Or where is the God of [f] iudgement?

CHAP. III.

1 Of the messenger of the Lord Iohn Baptist, and of Christs office.

a This is meant of Iohn Baptist, as Christ expoũdeth it, Luk. 7.27
b Meaning Messias, as Psa. 40.1, 7. dan. 9.17. 25.
c That is, Christ by whom the couenant was made & ratified, who is called the Angel or messenger of the couenant, because he reconcileth vs to his father: and is Lord or king, because he hath the gouernment of his Church.
d He sheweth that the hypocrites which wish so much for the Lords comming, will not abide when he draweth neere: for he will consume them, and purge his, & make them cleane. e He beginneth at the Priests, that they might be lights and shine vnto others. f They murmured against God, because they saw not his helpe euer present to defend them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not dayly consumed, it is a token that hee doth stil defend them, & so his mercy toward them neuer changeth.

BEhold, I will send my [a] messenger, and he shall prepare the way before mee: and the [b] Lord whom yee seeke, shal sodenly come to his Temple: euen the [c] messenger of the couenant whom yee desire: behold, hee shall come, saith the Lord of hostes.

2 But who may [d] abide the day of his comming? and who shall endure, when hee appeareth? for hee is like a purging fire, and like fullers sope.

3 And hee shall sit downe to trie and fine the siluer: hee shall euen fine the sonnes of [e] Leui, and purifie them as golde and siluer, that they may bring offerings vnto the Lord in righteousnesse.

4 Then shall the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in olde time, and in the yeeres afore.

5 And I will come neere to you to iudgement, and I will be a swift witnesse against the soothsayers, and against the adulterers, and against false sweerers, & against those that wrongfully keepe backe the hirelings wages, and vexe the widowe and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hostes.

6 For I am the Lord: I change not, and ye sonnes of Iaakob [f] are not consumed.

7 From the dayes of your fathers, yee are gone away from mine ordinances, and haue not kept them: [g] returne vnto me, and I will returne vnto you, sayeth the Lord of hostes: but yee said, Wherein shall wee returne?

8 Will a [h] man spoyle his gods? yet haue ye spoiled me: but ye say, Wherein haue we spoyled thee? In [i] tithes and offerings.

9 Ye are cursed with a curse: for ye haue spoyled me, euen this whole nation.

10 Bring yee all the tithes into the storehouse, that there may be meat in mine house, and prooue me now herewith, saith the Lord of hostes, if I will not open the windowes of heauen vnto you, & powre you out a blessing [k] without measure.

11 And I will rebuke the [l] deuourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine bee barren in the field, saith the Lord of hostes.

12 And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hostes.

13 Your words haue bene stout [m] against mee, saith the Lord: yet ye say, What haue we spoken against thee?

14 Yee haue said, It is in vaine to serue God: and what profit is it that we haue kept his commaundement, and that we walked humbly before the Lord of hostes?

15 Therefore we count the proud blessed: euen they that worke wickednesse are set vp, and they that tempt God, yea, they are [n] deliuered.

16 [o] Then spake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a [p] booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shal be to me, saith the Lord of hosts, in that day [q] that I shal doe this, for a [r] flocke, and I will [r] spare them as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discerne betweene the righteous and wicked: betweene him that serueth God, and him that serueth him not.

g Read Zech. 1.3.
h There are none of the heathen so barbarous, that wil defraud their gods of their honour, or deale deceitfully with them.
i Whereby the seruice of God should haue bin maintained, and the Priests, and the poore relieued.
k Not hauing respect how much ye need, but I will giue you in all abundance, so that ye shall lacke place to put my blessings in.
l Meaning the caterpiller, and whatsoeuer destroyeth corne and fruit.
m The Prophet condemneth them of double blasphemie against God: first, in that they said that God had no respect to them that serued him, and next that the wicked were more in his fauour then the godly.
n They are not onely preferred to honour, but also deliuered from dangers. o After these admonitions of the Prophet some were liuely touched, and encouraged others to feare God. p Both because the thing was strange in that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies to all penitent sinners. q When I shal restore my Church according to my promise, they shall be as mine owne proper goods. r That is, forgiue their sinnes, and gouerne them with my Spirit.

CHAP. IIII.

The day of the Lord, before the which Elijah should come.

Elyas

FOr behold, the day commeth, that shall [a] burne as an ouen, and all the proud, yea, and all that do wickedly, shalbe stubble, and the day that commeth, shall burne them vp, saith the Lord of hosts, and shall leaue them neither root nor branch.

2 But vnto you that feare my Name, shal

a He propheseth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his Church,

the

b Meaning Christ, who with his wings or beames of his geace should lighten and comfort his Church, Ephes. 5.14 and he is

the b sunne of righteousnes arise, and health shall bee vnder his wings, and yee shall c goe forth, and grow vp as fat calues.

3 And ye shall tread downe the wicked: for they shall be dust vnder the soles of your feete in the day that I shall doe this, saith the Lord of hosts.

4 d Remember the Lawe of Moses my seruant, which I commaunded vnto him in Horeb for all Israel with the Statutes and iudgements.

5 Beholde, I will send you e Eliiah the Prophet before the comming of the great and f fearefull day of the Lord.

6 And hee shall g turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come h and smite the earth with cursing.

called the Sunne of righteousnesse, because in himselfe hee hath all perfection, and also the iustice of the Father dwelleth in him: whereby he regenerateth vs into righteousnesse, clenseth vs from the filth of this world, and reformeth vs to the image of God. c Ye shalbe set at libertie and increase in the ioy of the Spirit, 2. Corinth. 3.17.

d Because the time was come that the Iewes should be destitute of Prophets vntill the time of Christ, because they should with more feruent minds desire his comming, the Prophet exhorteth them to exercise themselues diligently in studying the Lawe of Moses in the meane season, whereby they might continue in the true religion, and also be armed against all tentations.

e This Christ expounded of Iohn Baptist, Matt. 11.13,14. who both for his zeale, and restoring of religion is aptly compared to Elijah.

f Which as it is true for the wicked, so doth it waken the godly, and call them to repentance

g He sheweth wherein Iohns office should stand, in the turning of men to God, and ioyning the father and children in one vnity of faith: so that the father shal turne to the religion of his sonne which is converted to Christ, and the sonne shall imbrace the faith of the true fathers Abraham, Izhak and Iaakob.

h The second point of his office, was to denounce Gods iudgments against them that would not receiue Christ.

Jonathan Sanderson thay son of Jonathon Sanderson was borne ye 6 of August - 1733

The end of the Prophets.

Anne Sanderson was borne

Anne Sanderson was borne ye - 11 of octber 1732.

our father which art in heaven
Hallowed be thy name thy kingdom
come thy will be done in earth as it
Heaven give us this day our daily bread
and for give us thes our trespesses and
Elizebeth Sanderson was borne
ye 2 day of Jeneuary 1733

APOCRYPHA.

THE ARGVMENT.

THese bookes that follow in order after the Prophets vnto the New Testament, are called APOCRYPHA, that is, books which were not receiued by a common consent to be read & expounded publikely in the Church, neither yet serued to proone any point of Christian religion, saue in as much as they had the consent of the other Scriptures called Canonicall to confirme the same, or rather whereupon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the hystory, & for the instruction of godly maners: which books declare, that at all times God had an especial care of his Church, & left them not vtterly destitute of teachers and means to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both so threatned by his Prophets, & so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

2 *Iosias appointeth Priestes, and keepeth the passeouer.* 7 *Offerings for the Priests and the people.* 21 *The order of the Leuites.* 23 *The vpright life of Iosias.* 25 *His death and the occasion thereof, and the lamentation for him.* 34 *Ioachas appointed king.* 53 *The destruction of Ierusalem.*

AND Iosias kept the * Passeouer to his Lord in Ierusalem, and offered the Passeouer, in the fourteeneth day of the first moneth, *2. King. 23. 21. 2. Esdr. 35. 1.*

2 And appointed the Priestes according to their daily courses, being clothed with long garments in ỳ Temple of the Lord.

3 And hee spake to the Leuites the holy ministers of Israel, that they should sanctifie themselues to the Lord, to set the holy Arke of the Lord in the house, which Salomon the sonne of king Dauid had built,

4 And sayd, Ye shall no more beare the Arke vpon your shoulders: now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid king of Israel, and according to the maiestie of Salomon his sonne, and stand in the Temple (according to ỳ order of the dignity of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passeouer, and make ready the sacrifices for your brethren, & keepe the Passeouer after the Lords commaundement giuen to Moses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kids with three thousand calues.

8 These were giuen of the kings possessions according to the promise, to the people, and to the Priests, and to the Leuites. Then gaue Helkias and Zacharias, and || Syelus the gouernors of the Temple, to the Priests for the Passeouer two thousand fiue hundred sheepe, and three hundred calues.

9 Furthermore, Iechonias, & Samaias, and Nathanael his brethren, and || Sabias, and || Chelus, and || Iozam captaines gaue to the Leuites for the Passeouer fiue thousand sheepe, and seuen hundred calues.

10 And when these things were done, the Priests & the Leuites stood in order, hauing vnleauened bread according to the tribes,

11 And after the order of the dignitie of their fathers before the people to offer to the Lord, as it is written in the bookes of Moses: and thus they did in the morning.

12 And they rosted the Passeouer with fire, as * appertained, and they sod their offerings with perfumes in caldrons & pots, *Exod. 12. 8.*

13 And set it before all them that were of the people, and afterward they prepared for themselues, and for the Priestes their brethren the sonnes of Aaron.

14 For the Priests offered the fat vnto the euening, and the Leuites did make ready for themselues, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers the sonnes of Asaph were in their orders, according to the appointed ordinances of Dauid, to wit, Asaph, & Azarias, and || Eddinus, which was of the kings appointment. *||Or, Iedithun.*

16 And the porters were at euery gate, so that it was not lawfull that any should passe his ordinarie watch: for their brethren the Leuites made ready for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the Passeouer,

18 And offer sacrifices vpon the Altar of the Lord, according to the commandement of king Iosias.

19 So the children of Israel, which were present at that time, kept the Passeouer, and the feast of vnleauened bread, seuen dayes.

20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all ỳ kings of Israel did not offer such a Passeouer, as did Iosias, & the Priests and the Leuites, and the Iewes, & all Israel, which were found remaining in Ierusalem.

22 In the eighteeneth yeere of the reigne of Iosias was this Passeouer kept.

23 The workes of Iosias were vpright before

||Or, Ieduthun.

||Or, Helkiel.

||Or, Hasabias.
||Or, Ishiel.
||Or, Chorabia.

before his Lord with a heart ful of godlines.

24 And concerning the things which came to passe in his time, they are written before, to wit, of those that sinned and did wickedly against the Lord, aboue euery nation and kingdome, and grieued him with ‖sensible things, so that the words of the Lord stood vp against Israel.

‖ Or, by worshipping sensible creatures.

25 ¶ Now after all these acts of Iosias, it came to passe that when Pharaoh king of Egypt came to moue war at Carchemis vpon Euphrates, Iosias went out against him. 2. Chron. 35.20.

26 But the king of Egypt sent to him, saying, What haue I to doe with thee, O king of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and now the Lord is with mee, and the Lord hasteneth me forward: depart from me, and be not against the Lord.

28 But Iosias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the words of Ieremias the Prophet, by the mouth of the Lord.

29 But hee set himselfe in battell aray against him in the field of Megeddo, and the princes came downe to king Iosias.

30 And the king said to his seruants, Conuey mee out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So he gate vp on his second chariot, & being come againe to Ierusalem he changed his life, & was buried in his fathers graue.

32 And in all Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, and the gouernours, and their wiues did lament him vnto this day: and this was ordeined in all the kinred of Israel, to be done continually.

33 But these things are written in the booke of the stories of the kings of Iudea, & euery one of the acts that Iosias did, and his glory, and his knowledge in the Law of the Lord, and the things which he did before, & the things now rehearsed, are registred in the booke of the kings of Israel and Iudea.

34 Then they of the nation tooke * Ioachaz the sonne of Iosias, and made him king in stead of his father Iosias, when hee was three and twentie yeere old. 2. King. 23.30. 2. chron. 36.1.

35 And he reigned in Iudea, and in Ierusalem three moneths: for the king of Egypt deposed him from reigning in Ierusalem.

36 He tared also the people of an hundred talents of siluer, and one talent of gold.

37 And the king of Egypt made Ioacim his brother king of Iudea, and Ierusalem.

38 And he bound Ioachaz and his gouernours: but when hee had taken Zaraces his brother, he led him away into Egypt.

39 Twentie and fiue yeere old was Ioacim, when he reigned in Iudea and Ierusalem and he did euil in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor king of Babylon, who when he had bound him with a chaine of brasse, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and caryed them away, and set them in his temple at Babylon.

42 But all his acts, and his profanation, and his reproach are written in the booke of the Chronicles of the kings.

43 And Ioacim his sonne reigned for him: and when he was made King, he was eighteene yeere old.

44 And he reigned three moneths and ten dayes in Ierusalem, and he did euill in the sight of the Lord.

45 ¶ So a yeere after, Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And he made Sedecias king of Iudea and Ierusalem, when he was one and twentie yeere old, and he reigned eleuen yeeres.

47 And hee did euill in the sight of the Lord, neither did he feare the words spoken * by Ieremias the Prophet from the mouth of the Lord. Iere. 38.21.

48 For after that he was sworne to king Nabuchodonosor, hee forswore himselfe by the name of the Lord, and fel away, and hardened his necke and his heart, and transgressed the Lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priests committed many things against the lawes, and passed all the pollutions of al nations, & polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Neuertheless the God of their fathers sent his messenger to call them back, because he spares them, and his owne Tabernacle.

51 But they derided his messengers, and in the day that the Lord spake vnto them, they mocked his Prophets.

52 So that he being mooued to anger against his people for their great wickednes, commanded the kings of the Chaldeans to inuade them.

53 These killed their yong men with the sword round about their holy Temple, neither did they spare young man nor mayden, neither old man nor child among them.

54 But hee deliuered them all into their hands, and all the holy vessels of the Lord, both great and small, with the vessels of the arke of God: and they tooke and caryed away the kings treasures into Babylon.

55 And they set fire in the house of the Lord, and brake down the walles of Ierusalem, and burnt their towres with fire.

56 They consumed also all the precious things therof, and brought them to nought, and those that were left by the sword, he caried away into Babylon.

57 And they were seruants to him, and to his children til the Persians reigned, to fulfill the word of the Lord by the mouth of * Ieremias, Iere 25.11. and 29.10.

58 And that the land might enioy her Sabbaths all the time that it was desolate till seuenty yeeres were accomplished.

CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne, 10 He sent the holy vessels. 13 The names of them that returned. 16 Their aduersaries did let their building, and the kings letters for the same.

IN * the first yeere of the reigne of Cyrus king of the Persians, to fulfill the word of the Lord by the mouth of Ieremias, 2. Chron. 36.22. ezra. 1.1.

2 The

2 The Lord raised vp the spirit of Cyrus King of the Persians, and he made proclamation throughout all his kingdom, euen by expresse letters,

3 Saying, Thus sayth Cyrus King of the Persians, The Lord of Israel, euen the most hie Lord, hath made me king ouer the whole world,

4 And he hath cõmanded me to build him an house in Ierusalem which is in Iudea.

5 If there be any therefore of you of his people, let the Lord, euen his Lord be with him, and let him goe vp to Ierusalem, which is in Iudea, and build the house of the Lord of Israel: he is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places round about, those, I say, þ are in his place, let them helpe him with gold and siluer,

7 With gifts, with horses and cattell, and other things, which shal be brought, according to the vowes, into the temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chiefe of the families of Iudea, and of the tribe of Beniamin, and the Priests and Leuites, and all whose mind the Lord had moued to goe vp, and build an house to the Lord in Ierusalem.

9 And those that were about them, helped them in all things with siluer and gold, horses, and cattell, and with diuers vowes of many whose minds were stirred vp.

10 Also King Cyrus brought out the holy vessels of the Lord which Nabuchodonosor had caried out of Ierusalem, and had consecrated them in the temple of his idoles.

11 Now when Cyrus King of the Persians had brought them out, hee deliuered them to Mithridates his treasurer,

12 By whom they were giuen to ‖ Abassar the gouernour of Iudea.

‖ Or, Shash-bassar, or Sanabassar.

13 Whereof this was the number: a thousand golden cups, and a thousand siluer cups, basins of siluer for the sacrifices, nine and twenty, violes of gold thirty, and of siluer two thousand foure hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and siluer, which they caried away, were fiue thousand foure hundreth threescore and nine.

15 They were brought by Sanaballar with them of the captiuity of Babylon to Ierusalem.

Ezra 4.8.

16 ¶ But in the time of Artaxerres king of the Persians, ‖ Belemus, & Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and ‖ Semellius the secretary, and others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this Epistle here following against them that dwelt in Iudea and Ierusalem,

‖ Or, Bislemus.

‖ Or, Shimshai.

TO THE KING ARTAXERXES OVR LORD.

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretary, and the rest of their councell, and the Iudges which are in Coelosyria and Phenice.

18 Be it now therefore knowen to our lord the King, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked citie, and build the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this city bee built, and the walles bee finished, they will not onely not endure to pay tribute, but will also resist kings.

20 And because the things pertaining to the Temple goe forward, we thought it not meet to passe ouer such a thing,

21 But to declare it to our lord the king, that if it be thy pleasure, it may be sought out in the bookes of thy fathers,

22 And thou shalt find in the Chronicles the writings concerning these things, and shalt know that this city did alwayes rebell, and did trouble both kings and cities.

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also this city was made desolate.

24 Now therefore, O lord the King, wee declare it, that if this city bee built, and the wals thereof repaired, you shal haue no more passage into Coelosyria nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beeltethmus, and to Semellius the secretary, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria & Phenice, these things that follow.

26 I haue read the Epistle, which ye sent to me: therefore I commanded, that it should be sought out, and it was found, that this citie hath alwayes practised against kings,

27 And that the men thereof were giuen to rebellion and warres, and how that mightie kings and fierce haue reigned in Ierusalem, which take tribute of Coelosyria and Phenice.

28 Now therefore I haue commanded to forbid these men to build vp the citie, & that it be taken heed that no more be done,

29 And that those wicked things which should molest the king, goe not forward.

30 Then when Rathumus, and Semellius the secretary, and the rest which were ioined with them, had read the things which King Artaxerres had written, they mooued their tents with speede to Ierusalem with horses and men in aray,

31 And began to let them which built, so that the building of the Temple in Ierusalem ceased vnto the second yere of the reigne of Darius king of the Persians.

CHAP. III.

1 *The feast of Darius.* 16 *The three wise sentences.*

NOw when Darius reigned, hee made a great feast to all his subiects, and to all those of his owne house, and to all the princes of Media and Persia,

2 And to all the gouernors and captains and lieutenants that were with him, from India vnto Ethiopia of an hundreth and seuen and twentie prouinces.

3 And when they had eaten and dronke, and were satisfied, they departed, and king Darius went into his chamber, and slept till he wakened againe.

4 ¶ In the meane time three yong men of the

ye guard, keepers of the kings body, said one to another,

5 Let euery one of vs speake a sentence, & hee that shall ouercome, and whose sentence shall appeare wiser then the others, Darius the king shal giue him great gifts, and great things in token of victory,

6 As to weare purple, and to drinke in gold, and to sleep in gold, and a chariot with bridles of gold, an head tire of fine linen, and a chaine about his necke,

7 And hee shal sit next to Darius for his wisedome, and shall be called Darius cousin.

8 Then euery man wrote his sentence, and sealed it, and put it vnder the pillow of King Darius,

9 And sayd, When the King rose, they would giue him the writing, and whose sentence the King, and the three princes of Persia should iudge to be wisest, to him should the victory be giuen, as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but trueth ouercommeth all things.

13 ¶ And when the king rose, they tooke the writings and gaue them to him, and hee read them,

14 And sent and called all the noble men of Persia and of Media, and the gouernors and the captaines, and lieutenants, and the Consuls,

15 And sate him downe in the Councill, and the writing was read before them.

16 Then he said, Call the yong men that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine.

18 And sayd on this maner, O yee men, how strong is wine! it deceiueth all men that drinke it.

19 It maketh the minde of the King and of the fatherlesse both one, of the bondman and of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no maner of sorrow nor debt.

21 It maketh euery heart rich, so that one remembreth neither king nor gouernor, and causeth to speake all things by ‖ talents.

‖ Or, pounds.

22 When men haue drunke, they haue no minde to loue either friends or brethren, and a little after they draw out swords.

23 But when they are from the wine, they doe not remember what they haue done.

24 O ye men, Is not wine strongest, which compelleth to doe such things? and hee held his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a king. 13 *Of the strength of women.* 34 *Of the strength of trueth, which sentence is approoued,* 47 *and his petition granted.*

THen the second which had spoken of the strength of the King, began to say,

2 O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the king is yet greater: for he ruleth all things, and is lord of them, so that they doe all things which he commandeth them.

4 If he bid them make warre one against another, they doe it: if he send them out against the enemies, they go and breake down mountaines, and walles, and towres.

5 They kil & are killed, and doe not passe the commandement of the king: if they ouercome, they bring all to the king, as well the spoiles as all other things.

6 And those also which goe not to warre and battell, but till the earth: for when they haue sowen it again, they reape it, and bring it to the king, and compel one another to pay tribute to the king.

7 Yet he is but one man; if hee bid, Kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if he bid them, Make desolate, they make desolate: if he bid, Build, they build.

9 If he bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So all his people, and all his armies obey one man: in the meane while he sitteth downe, he eateth, and drinketh, and sleepeth.

11 For these keepe him round about: neither can any one goe and doe his owne busines, neither are they disobedient vnto him.

12 O ye men, how should not the King be strongest, seeing he is thus obeyed? So he held his tongue.

13 ¶ Then the third which had spoken of women and of the trueth (this was Zorobabel) began to speake.

14 O ye men, neither the mightie King, nor many men, nor wine is strongest: who then ruleth them or hath dominion ouer them? are they not women?

15 Women haue borne the King, & al the people which beare rule by sea and by land.

16 Euen of them were they borne, & they nourished them which planted the vines of which the wine is made.

17 They also make mens garments, and make men honourable, neither can men bee without women.

18 And if they haue gathered together gold and siluer, or any goodly thing, doe they not loue a faire and beautifull woman?

19 Do they not leaue all those things and giue themselues wholly vnto her, and gape, and gaze vpon her, & all men desire her more then gold or siluer, or any precious thing?

20 A man leaueth his owne father which hath nourished him, and his [illegible] country, and is ioyned with his wife.

21 And for the woman he ieopardeth his life, and neither remembreth father, nor mother, nor country.

22 Therefore by this ye may know that the women beare rule ouer you: doe yee not labour and trauell, and giue and bring all to the women?

23 Yea, a man taketh his sword, and goeth forth to kill and to steale, and to saile vpon the sea, and vpon riuers,

24 And he seeth a Lion, & goeth in darkenesse, and when he hath stollen, rauished and spoiled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea,

26 Yea, many haue run mad for women, and haue beene seruants for them.

27 Many also haue perished and haue erred and sinned for women.

28 Now therefore doe you not beleeue me? is not the King great in his power? do not all regions feare to touch him?

29 Yet I saw him and Apame, the Kings concubine, the daughter of the famous Bartacus, sitting on the right hand of the King.

30 And shee tooke the crowne off the Kings head, and put it vpon her owne, and strooke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: and if she laughed at him, he laughed: and if shee were angry with him, hee did flatter her, that he might be reconciled with her.

32 How then, O ye men, are not women more strong, seeing thby doe thus?

33 ¶ Then the King and the Princes looked one vpon another, and he began to speake of the trueth.

34 O ye men, are not women stronger? great is the earth, and the heauen is high, and the sun is swift in his course: for he turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not he great that maketh these things? therefore the trueth is greater and stronger then all.

36 All the earth calleth for trueth, and the heauen blesseth it: and all things are shaken and tremble, neither is there any vniust thing with it.

37 The wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked works are such, and there is no trueth in them, and they perish in their iniquitie.

38 But trueth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but she doeth the things which are iust, and abstaineth from vniust and wicked things, and all men fauour her works.

40 Neither is there any vniust thing in her iudgement, and she is the strength and the kingdome, and the power, and Maiestie of all ages. Blessed be the God of trueth.

41 So he ceased to speake, and then all the people cried and sayd, Trueth is great & strongest.

42 Then the King said vnto him, Aske what thou wilt, besides that which is appointed, and we will giue it thee, because thou art found the wisest, and thou shalt haue libertie to sit by me, and shalt be called my cousin.

43 ¶ Then he said to the King, Remember the vow that thou hast vowed to build Jerusalem, in the day that thou tookest the kingdome,

44 And to send againe all the vessels that were taken out of Jerusalem, which Cyrus set apart when he made a vow to cut off Babylon, and vowed to send them thither.

45 Thou also hast vowed to build the temple, which the Idumeans burnt when Judea was destroyed by the Caldeans.

46 And now, O Lord the King, this is that which I desire and require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldest accomplish the vow which thou hast vowed with thine owne mouth to doe to the King of heauen.

47 Then king Darius rising vp, kissed him, and wrote him letters to all the stewards, and lieutenants, and captaines, and gouernors, that they should bring on the way both him, and all that went with him, which went vp to build Jerusalem.

48 And he wrote letters to all the lieutenants in Coelosyria, and Phenice, & for them that were in Libanus, that they should bring cedar wood from Libanus to Jerusalem, and build the citie with him.

49 And hee wrote for all the Jewes, which went vp out of his kingdome vnto Judea, concerning their libertie, that no Prince, nor Lieutenant, nor gouernor nor steward should enter into their doores,

50 And that all the region which they kept, should pay no tribute, and that the Idumeans should let goe the villages of the Jewes which they held,

51 And that euery yeere there should be giuen for the building of the Temple twentie talents, vntil it were built,

52 And to maintaine the burnt offerings vpon the altar euery day (as they had a commandement to offer fourteene) other ten talents euery yeere.

53 And that all they which went from Babylon to build the citie, should haue libertie, as well they as their posteritie, and all the Priests that went away.

54 He wrote also touching the charges, and the Priests garment, wherein they should minister.

55 And he wrote that they should giue the Leuites their charges, vntil the house were finished and Jerusalem built.

56 Also, he wrote that they should giue pensions and wages to them that kept the citie.

57 And hee sent away all the vessels which Cyrus had set apart out of Babylon, and whatsoeuer Cyrus had commanded to doe, he also commanded to doe it, and to send to Jerusalem.

58 And when the ‖ young man was gone forth, hee lift vp his face to heauen towards Jerusalem, and gaue thanks to the King of heauen,

‖ Or, Zorobabel.

59 Saying, Of thee is the victory, and of thee is wisedome, and of thee is glory, and I am thy seruant.

60 Blessed be thou which hast giuen me wisdome: for vnto thee I acknowledge it, O Lord of our Fathers.

61 ¶ So he tooke the letters, and went out, and came to Babylon, and told all his brethren.

62 And they blessed the God of their Fathers, because he had giuen them freedome & libertie

63 To go vp and to build Jerusalem, and the Temple, where his name is renowned, and they reioyced with instruments of Musicke and ioy seuen dayes.

CHAP. V.

1 *The nvmber of them that returne from the captiuitie.* 42 *Their vowes and sacrifices.* 54 *The Temple is begunne to be build.* 66 *Their enemies would craftily ingree with them.*

Ezra 2.1.

AFter* these things, the chiefe of the houses of their Fathers, were chosen after their tribes, and their wiues, & their sonnes, and their daughters, and their seruants, and their maides, & their cattell.

2 And Darius sent with them a thousand horsemen, till they were restored to Jerusalem in safetie, and with musicall instruments, with tabrets and flutes.

3 And all their brethren played: thus he caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families by their tribes, and after the order of their dignitie.

5 The Priests. The sonnes of Phinees the sonne of Aaron, Jesus sonne of Josedec, sonne of Saraias, & Joachim, the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the kinred of Phares, of the tribe of Juda.

6 || Who spake wise wordes to Darius the King of the Persians in the second yeere of his reigne, in the moneth Nisan, which is the first moneth.

7 ¶ And these are they of Judea, which came out of the captiuitie, where they dwelt, whome Nabuchodonosor King of Babylon had caried away into Babylon,

8 And returned vnto Jerusalem, and to the rest of Judea, euery one into his own citie: which came with Zorobabel, and Jesus, Neemias, || Zacharias, Reelaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, and Baana their guides.

9 The number of them of the nation and their gouernours: The sonnes of Phares, two thousand, an hundreth, seuentie and two, the sonnes of Saphat, foure hundred seuentie and two.

10 The sonnes of || Ares, seuen hundred fiftie and fiue.

11 The sonnes of Phaath Moab, two thousand eight hundred and twelue.

12 The sonnes of Elam, a thousand two hundred fiftie and foure: the sonnes of Zathui, nine hundred fortie & fiue: the sonnes of Cozbe, seuen hundred and fiue: the sonnes of Bani, fiue hundred fortie and eight.

13 The sonnes of || Bibi, fiue hundred twentie and three: the sonnes of || Sabas, three thousand two hundred twentie and two.

14 The sonnes of Adonikan, fiue hundred sixty and seuen: the sonnes of Bagoi, two thousand fiftie and fiue: the sonnes of Adin, foure hundred fiftie and foure.

15 The sonnes of || Atetilas, ninetie & two: the sonnes of Celian and Azotus, sixtie & seuen: the sonnes of Azucan, foure hundreth thirty and two.

16 || The sonnes of Ananias, an hundred and one: the sonnes of Arom, & the sonnes of Bassa, three hundred twentie and three: the sonnes of Arsiphurith, an hundred and two.

17 The sonnes of Meterus, three thousand and fiue: the sonnes of || Bethlomon, an hundred twentie and three.

18 They of || Netophas, fiftie and fiue: they of || Anaboth, an hundred fiftie and eight: they of Bethsamos fortie and two.

19 They of || Cariathiarius, twentie & fiue: they of Caphiras and Beroth, seuen hundred fortie and three: they of || Piras seuen hundred.

20 They of Chadias, and Ammidiol, fiue hundred twentie and two, they of || Cirama, and Gabdes, sixe hundred twentie and one.

21 They of || Macalon, an hundred twentie and two: they of || Betolius, fiftie and two: the sonnes of || Nephis, an hundred fiftie and fiue.

22 The sonnes of Calamolalus and Onus, seuen hundred twentie and fiue: the sonnes of Jerechus three hundred fortie and fiue.

23 The sonnes of || Anaas, three thousand, three hundred and thirtie.

24 The Priestes the sonnes of Jedu, the sonne of Jesus, which are counted among the sonnes of Sanasib, nine hundred seuentie and two: the sonnes of Meruth, a thousand fiftie and two.

25 The sonnes of || Phassaron, a thousand forty & seuen: the sonnes of || Carme, a thousand and seuenteene

26 ¶ The Leuites. The sons of Jesue, Cadmiel, Banui, and Suiu, seuentie and foure.

27 ¶ The sonnes which were holy singers. The sonnes of Asaph, an hundred fourtie and eight.

28 ¶ The porters. The sonnes of Salum, the sonnes of Jatal, the sonnes of || Tolman, the sonnes of Dacobi, the sonne of Teta, the sonnes of Sami: all were an hundred thirty and nine.

29 The Ministers of the Temple The sons of Elan, the sonnes of Asipha, the sonnes of Tabaoth, the sonnes of || Ceras, the sonnes of || Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of || Agraba,

30 The sonnes of || Acrua, the sonnes of || Uuta, the sonnes of Cetab, the sonnes of || Agaba, the sonnes of || Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of || Geddur,

31 The sonnes of || Airus, the sonnes of Daisan the sonnes of || Noeba, the sonnes of Chalceba, the sonnes of || Gazera, the sonnes of Azias, the sonnes of || Phinees, the sonnes of Asara, the sonnes of || Bathai, the sonnes of Alana, the sonnes of || Beani, the sonnes of || Naphisi, the sonnes of || Acub, the sonnes of || Asipha, the sonnes of || Alur, the sonnes of Pharacim, the sonnes of || Basaloth.

32 The sonnes of || Meeda, the sonnes of Coutha, the sonnes of || Cozea, the sonnes of || Charcus, the sonnes of Alerar, the sonnes of || Thomoi, the sonnes of || Nasith, the sonnes of Atipha.

33 The sonnes of the seruants of Salomon. The sonnes of || Asaphion, the sonnes of || Pharira, the sonnes of || Jeeli, the sonnes of Lozon, the sonnes of Jdael, the sonnes of || Sapheth,

34 The sonnes of Agia, the sons of || Phacharheth, the sonnes of || Sabie, the sonnes of Sarothie, the sonnes of Masias, the sonnes of Gar, the sonnes of || Addus, the sonnes of || Sabas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allom.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon, were three hundred seuenty and two.

36 These came vp from || Thermeleth, and Thelersas: Caraathalat and Aalar leading them.

37 Neither

Or, Zorobabel.

Or, Saraia,

Or, Arsh.

Or, Bibai.
Or, Azgad.

Or, Aterhezecia.
Or, the sonne of Anania an hundred, the sons of Arom one, the sonnes of Bessa three hundred twentie and three,
Or, Bethlehem.
Or, Netophah.
Or, Anaboth.
Or, Kariathiarim.
Or, Piras.

Or, Ardmah.
Or, Masemei.
Or, Bethel.
Or, Nebo.
Or, Sanaah.
Or, Phassur.
Or, Charim.
Or, Talmon.
Or, Cerot.
Or, Sua.
Or, Hagaba.
Or, Acub.
Or, Uta.
Or, Agab.
Or, Sibe.
Or, Cedar.
Or, Raia.
Or, Nezeba.
Or, Gazera.
Or, Baste.
Or, Meunim.
Or, Raphisan
Or, Bacubuh.
Or, Acupha.
Or, Assur.
Or, Baraloth
Or, Mehida.
Or, Charsecha.
Or, Barcus.
Or, Thamath.
Or, Nasib.
Or, Hazaphereth.
Or, Pharuda.
Or, Jeelah.
Or, Staphelia.
Or, Pharareth.
Or, Sabia.
Or, Spartia,
Or, Addu.
Or, Subah.
Or, Telmelah, & Thelharsa, Caraathalar, and Alar.

37 Neither could they shewe their families nor their stocke how they were of Israel, the sonnes of ‖ Lamin, the sonne of ‖ Ban, the sonnes of ‖ Necodan, fiue hundreth fiftie and two.

‖ Or, Dalaias. ‖ Or, Tobia. ‖ Or, Necoda.

38 And of the Priests those which exercised the office of Priestes, and were not found, the sonnes of ‖ Obdia, the sonnes of ‖ Accos, the sons of Addus, * which had taken for wife Augia, one of the daughters of ‖ Berzelaius,

‖ Or, Hobia. ‖ Or, Hacoz. Ezra 2. 61. ‖ Or, Barzelai.

39 And was called after his name: and when the description of the kinred of these men had beene sought in the register, and could not bee found, they were set apart from the office of Priests.

40 For ‖ Nemias and Attharias sayd to them, that they should not bee partakers of the holy things, till there arose an his Priest clothed with doctrine and trueth.

‖ Or, Nehemias and Atharias,

41 So all they of Israel, from them of twelue yeere old, and little children, were ‖ fortie thousand, besides men seruants and women seruants, two thousand three hundreth and sixtie.

‖ Or, fourtie and two thousand, three hundreth and sixtie.

42 Their seruants and handmaids were seuen thousand, three hundreth fortie and seuen: the singing men and women, two hundreth, fortie and fiue:

43 Camels, foure hundreth thirtie and fiue: and horses, seuen hundreth thirtie & sixe: mules, two hundreth fourtie and fiue: ‖ beasts that bare the yoke, fiue thousand, fiue hundreth, twentie and fiue.

‖ Or, asses.

44 And there were of the gouernours after their families, which when they were come to the Temple in Jerusalem, vowed to build the house in his owne place according to their power,

45 And to giue to the treasure of the worke, a ‖ thousand pound in gold, and fiue thousand pound in siluer, and an hundreth Priestly garments.

‖ Or, of gold 21. thousand pound, and of siluer, fiue, &c.

46 And the Priests and the Leuites and the people dwelt in Jerusalem, and in the country, and the holy singers and the porters, and all Israel in their ‖ villages.

‖ Or, quarters.

47 ¶ But * when the seuenth moneth was come, and when the children of Israel were euery one at home, they were all gathered together with one accord into the open place of the first gate, which is toward the East. Ezra 3. 1.

48 Then Jesus the sonne of Josedec and his brethren the Priests, with Zorobabel the sonne of Salathiel and his brethren, rising vp, made ready the Altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is written in the booke of Moses the man of God.

50 Whither also there were gathered against them of all nations of the land: but they dressed the Altar in his owne place, although all the nations of the land were their enemies and vexed them, and they offered sacrifices according to the season, and burnt offerings to the Lord, morning and euening.

51 They kept also the feast of tabernacles, as it is * ordeined in the Law, and offered sacrifices euery day, as was requisite, Leuit 23. 34.

52 And afterward, the continuall oblations and offerings of the Sabbaths, and of the new moneths and of all holy feasts,

53 ¶ And all * they which had made any vow to God, began to offer sacrifice vnto God, in the first day of the seuenth moneth, although the temple of God was not yet built. Ezra 3. 6.

54 They gaue also money to the masons and to the workemen, and meate and drinke with gladnesse,

55 And charetes to the Sidonians, & to those of Tyrus to bring Cedar wood out of Libanus, which should bee brought by flotes to the hauen of Ioppe, according to the commandement giuen vnto them by Cyrus king of Persia.

56 And in the second yere and second moneth came into the Temple of God in Jerusalem, Zorobabel the sonne of Salathiel, & Jesus the sonne of Josedec, and their brethren, and the Priestes and Leuites, and all they that came out of captiuitie into Jerusalem,

57 And * layd the foundation of the house of God in the first day of the second moneth of the second yeere, after their returne into Judea, and Jerusalem. Ecclus. 49. 12.

58 And they appointed the Leuites from twentie yeere old, ouer the worke set the Lorde, and Jesus and his sonne and his brethren, and his brother Cadmiel, and the sonnes of Madiabon, with the sonnes of Joda, the sonne of Heliadun, with their sonnes and brethren, euen all the Leuites with one accord did follow after the worke, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priests stood clothed with their long garments with musicall instruments, and trumpets, and the Leuites the sonnes of Asaph with Cymbales,

60 Singing and blessing the Lord, according to the ordinance of Dauid King of Israel.

61 And they sung with loude voyce songes to the praise of the Lorde, because his mercie and glory is for euer in all Israel.

62 Then all the people blew trumpets, and cryed with loude voyce, praising the Lord for the raising vp of the house of the Lord.

63 Also some of the Priests and Leuites, and chiefe men, to wit, the Ancients which had seene the former house,

64 Came to see the building of this with weeping and great crying, and many with trumpets and ioy cryed with loude voyce.

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blewe trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Judah and Beniamin heard it, they came to know what noise of trumpets it was.

67 And they knew that they of the captiuitie built the Temple to the Lord God of Israel.

68 Wherefore they comming to Zorobabel, and Jesus, and the chiefe of the families, sayd vnto them, Let vs build also with you.

69 For we obey your Lord as you doe, and sacrifice vnto him since the dayes of ‖ Asbasareth king of the Assyrians, which brought vs hither.

‖ Or, Asserazaret, or Assachadon.

70 Then Zorobabel and Jesus and the chiefe of the families of Israel saide to them, It doth not appertaine to vs, and to you to builde an house to the Lord our God.

71 For we alone will build it to the Lord God

Ezra. 2. 1.

AFter these things, the chiefe of the houses of their Fathers, were chosen after their tribes, and their wiues, & their sonnes, and their daughters, and their seruants, and their maides, & their cattell.

2 And Darius sent with them a thousand horsemen, till they were restored to Ierusalem in safetie, and with musicall instruments, with tabrets and flutes.

3 And all their brethren played: thus he caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families by their tribes, and after the order of their dignitie.

5 The Priests. The sonnes of Phinees the sonne of Aaron, Iesus sonne of Iosedec, sonne of Saraias, & Joachim, the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the kinred of Phares, of the tribe of Iuda.

6 || Who spake wise wordes to Darius the King of the Persians in the second yeere of his reigne, in the moneth Nisan, which is the first moneth.

7 ¶ And these are they of Iudea, which came out of the captiuitie, where they dwelt, whome Nabuchodonosor King of Babylon had caried away into Babylon,

8 And returned vnto Ierusalem, and to the rest of Iudea, every one into his own citie: which came with Zorobabel, and Iesus, Neemias, || Zacharias, Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, and Baana their guides.

9 The number of them of the nation and their gouernours: The sonnes of Phares, two thousand, an hundreth, seuentie and two, the sonnes of Saphat, foure hundred seuentie and two.

10 The sonnes of || Ares, seuen hundred fiftie and fiue.

11 The sonnes of Phaath Moab, two thousand eight hundred and twelue.

12 The sonnes of Elam, a thousand two hundred fiftie and foure: the sonnes of Zathui, nine hundred fortie & fiue: the sonnes of Cozbe, seuen hundred and fiue: the sonnes of Bani, fiue hundred fortie and eight.

13 The sonnes of || Bibe, fiue hundred twentie and three: the sonnes of || Sadas, three thousand two hundred twentie and two.

14 The sonnes of Adonikan, fiue hundred sixty and seuen: the sonnes of Bagoi, two thousand fiftie and fiue: the sonnes of Adin, foure hundred fiftie and foure.

15 The sonnes of || Aterisias, ninetie & two: the sonnes of Celian and Azotus, sixtie & seuen: the sonnes of Azucan, foure hundreth thirty and two.

16 || The sonnes of Ananias, an hundred and one: the sonnes of Arom, & the sonnes of Bassa, three hundred twentie and three: the sonnes of Arsiphurith, an hundred and two.

17 The sonnes of Weterus, three thousand and fiue: the sonnes of || Bethlomon, an hundred twentie and three.

18 They of || Netophas, fiftie and fiue: they of || Anaboth, an hundred fiftie and eight: they of Bethsamos fortie and two.

19 They of || Cariathiarius, twentie & fiue: they of Caphiras and Beroth, seuen hundred fortie and three: they of || Piras seuen hundred.

20 They of Chadias, and Ammidioi, fiue hundred twentie and two, they of || Cirama, and Gabdes, sixe hundred twentie and one.

21 They of || Macalon, an hundred twentie and two: they of || Berolius, fiftie and two: the sonnes of || Nephis, an hundred fiftie and fiue.

22 The sonnes of Calamolalus and Onus, seuen hundred twentie and fiue: the sonnes of Ierechus three hundred fortie and fiue.

23 The sonnes of || Anaas, three thousand, three hundred and thirtie.

24 The Priestes the sonnes of Iedu, the sonne of Iesus, which are counted among the sonnes of Sanasib, nine hundred seuentie and two: the sonnes of Meruth, a thousand fiftie and two.

25 The sonnes of || Phassaron, a thousand fortie & seuen: the sonnes of || Carme, a thousand and seuenteene

26 ¶ The Leuites. The sons of Iessue, Cadmiel, Banna, and Suiu, seuentie and foure.

27 ¶ The sonnes which were holy singers. The sonnes of Asaph, an hundred fourtie and eight.

28 ¶ The porters. The sonnes of Salmi, the sonnes of Iatal, the sonnes of || Tolman, the sonnes of Dacobi, the sonne of Teta, the sonnes of Saui: all were an hundred thirty and nine.

29 The Ministers of the Temple. The sons of Etan, the sonnes of Asipha, the sonnes of Tabaoth, the sonnes of || Ceras, the sonnes of || Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of || Agraba,

30 The sonnes of || Acrua, the sonnes of || Duta, the sonnes of Cetab, the sonnes of || Agaba, the sonnes of || Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of || Geddur,

31 The sonnes of || Airus, the sonnes of Daisan the sonnes of || Noeba, the sonnes of Chaseba, the sonnes of || Gazera, the sonnes of Azias, the sonnes of || Phinees, the sonnes of Asara, the sonnes of || Basthai, the sonnes of Asana, the sonnes of || Meani, the sonnes of || Naphisi, the sonnes of || Acub, the sonnes of || Asipha, the sonnes of || Asur, the sonnes of Pharacim, the sonnes of || Basaloth.

32 The sonnes of || Weeda, the sonnes of Coutha, the sonnes of || Cozca, the sonnes of || Charcus, the sonnes of Allerar, the sonnes of || Thomoi, the sonnes of || Nalith, the sonnes of Atipha.

33 The sonnes of the seruants of Salomon. The sonnes of || Asaphion, the sonnes of || Pharira, the sonnes of || Ieeli, the sonnes of Lozon, the sonnes of Isdael, the sonnes of || Sapheth,

34 The sonnes of Agia, the sons of || Phacharheth, the sonnes of || Sabie, the sonnes of Sarothie, the sonnes of Masias, the sonnes of Gar, the sonnes of || Addus, the sonnes of || Sabas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Asiom.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon, were three hundred seuenty and two.

36 These came vp from || Thermeleth, and Thelersas: Carsathalat and Aalar leading them.

37 Neither

|| Or, Zorobabel.

|| Or, Sarsia.

|| Or, Areh.

|| Or, Bibai. || Or, Asgad.

|| Or, Aterhezecia. || Or, the sons of Anania an hundred, the sons of Arom one, the sonnes of Besai three hundred twentie and three.

|| Or, Bethlehem.

|| Or, Netophah.

|| Or, Anaboth.

|| Or, Kariathiarim.

|| Or, Pirah.

|| Or, Areb mah.

|| Or, Mazamoth.

|| Or, Bethel. || Or, Nebus.

|| Or, Sanaah.

|| Or, Phassur. || Or, Charim.

|| Or, Talmon.

|| Or, Ceras, || Or, Suia. || Or, Hagaba. || Or, Acub. || Or, Via. || Or, Agab. || Or, Sibe. || Or, Cedar. || Or, Raia. || Or, Nereda. || Or, Gazema. || Or, Basa. || Or, Mesuim. || Or, Raphisa || Or, Bacbuk. || Or, Acupha. || Or, Assur. || Or, Baraloth || Or, Mehida. || Or, Charsecha.

|| Or, Barcus. || Or, Thomoth. || Or, Nasib. || Or, Hazaphereth. || Or, Pharuda. || Or, Iecleb. || Or, Staphelia.

|| Or, Phaseereth. || Or, Sabin. || Or, Spartia. || Or, Addu. || Or, Subab. || Or, Telmelab, & Thelharsa, Carathalar, and Alar.

37 Neither could they shewe their families nor their stocke how they were of Israel, the sonnes of ‖ Laban, the sonne of ‖ Ban, the sonnes of ‖ Necodan, sixe hundreth fiftie and two.

38 And of the Priests those which exercised the office of Priestes, and were not found, the sonnes of ‖ Obdia, the sonnes of ‖ Accos, the sons of Addus, * which had taken for wife Augia, one of the daughters of ‖ Berzelaius,

39 And was called after his name: and when the description of the kinred of these men had beene sought in the register, and could not bee found, they were set apart from the office of Priests.

40 For ‖ Nemias and Attharias sayd to them, that they should not bee partakers of the holy things, till there arose an his Priest clothed with doctrine and trueth.

41 So all they of Israel, from them of twelue yeare old, and little children, were ‖ fortie thousand, besides men seruants and women seruants, two thousand three hundreth and sixtie.

42 Their seruants and handmaids were seuen thousand, three hundreth fortie and seuen: the singing men and women, two hundreth, fortie and fiue:

43 Camels, foure hundreth thirtie and fiue: and horses, seuen hundreth thirtie & sixe: mules, two hundreth fourtie and fiue: ‖ beasts that bare the yoke, fiue thousand, fiue hundreth, twentie and fiue.

44 And there were of the gouernours after their families, which when they were come to the Temple in Jerusalem, vowed to build the house in his owne place according to their power,

45 And to giue to the treasure of the workes, a ‖ thousand pound in gold, and fiue thousand pound in siluer, and an hundreth Priestly garments.

46 And the Priests and the Leuites and the people dwelt in Jerusalem, and in the country, and the holy singers and the porters, and all Israel in their ‖ villages.

47 ¶ But * when the seuenth moneth was come, and when the children of Israel were euery one at home, they were all gathered together with one accord into the open place of the first gate, which is toward the East.

48 Then Jesus the sonne of Josedec and his brethren the Priests, with Zorobabel the sonne of Salathiel and his brethren, rising vp, made ready the Altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is written in the booke of Moses the man of God.

50 Whither also there were gathered against them of all nations of the land: but they dressed the Altar in his owne place, although all the nations of the land were their enemies and vexed them, and they offered sacrifices according to the season, and burnt offerings to the Lord, morning and euening.

51 They kept also the feast of tabernacles, as it is * ordeined in the Law, and offered sacrifices euery day, as was requisite,

52 And afterward, the continuall oblations and offerings of the Sabbaths, and of the new moneths and of all holy feasts.

53 ¶ And all * they which had made any vow to God, began to offer sacrifice vnto God, in the first day of the seuenth moneth, although the temple of God was not yet built. Ezra 3. 6.

54 They gaue also money to the masons and to the workemen, and meate and drinke with gladnesse,

55 And chartes to the Sidonians, & to those of Tyrus to bring Cedar wood out of Libanus, which should bee brought by flotes to the hauen of Joppe, according to the commandement giuen vnto them by Cyrus king of Persia.

56 And in the second yere and second moneth came into the Temple of God in Jerusalem, Zorobabel the sonne of Salathiel, & Jesus the sonne of Josedec, and their brethren, and the Priestes and Leuites, and all they that came out of captiuitie into Jerusalem,

57 And * layd the foundation of the house of God in the first day of the second moneth of the second yere, after their returne into Judea, and Jerusalem. Ecclus. 49. 12.

58 And they appointed the Leuites from twentie yere old, ouer the workes of the Lorde, and Jesus and his sonne and his brethren, and his brother Cadmiel, and the sonnes of Madiabon, with the sonnes of Joda, the sonne of Heliadun, with their sonnes and brethren, euen all the Leuites with one accord did follow after the worke, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priests stood clothed with their long garments with musicall instruments, and trumpets, and the Leuites the sonnes of Asaph with Cymbales,

60 Singing and blessing the Lord, according to the ordinance of Dauid King of Israel.

61 And they sung with loude voyce songs to the praise of the Lorde, because his mercie and glory is for euer in all Israel.

62 Then all the people blew trumpets, and cryed with loude voyce, praising the Lord for the raising vp of the house of the Lord.

63 Also some of the Priests and Leuites, and chiefe men, euen the Ancients which had seene the former house,

64 Came to see the building of this with weeping and great crying, and many with trumpets and ioy cryed with loude voyce.

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blewe trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Judah and Beniamin heard it, they came to know what noise of trumpets it was.

67 And they knew that they of the captiuitie built the Temple to the Lord God of Israel.

68 Wherefore they comming to Zorobabel, and Jesus, and the chiefe of the families, sayd vnto them, Let vs build also with you.

69 For we obey your Lord as you doe, and sacrifice vnto him since the dayes of ‖ Asbasareth king of the Assyrians, which brought vs hither.

70 Then Zorobabel and Jesus and the chiefe of the families of Israel sayde to them, It doth not appertaine to vs, and to you to builde an house to the Lord our God.

71 For we alone will build it to the Lord God

‖ Or, Dalaias. ‖ Or, Tobia. ‖ Or, Necoda.

‖ Or, Hobia. Or, Hacoz. Ezra 2. 6. 61. ‖ Or, Barzelai.

‖ Or, Nehemias and Attharias,

‖ Or, fourtie and two thousand, three hundreth and sixtie.

‖ Or, asses.

‖ Or, of gold 1. thousand pound, and of siluer, fiue, &c.

‖ Or, quarters. Ezra 3. 1.

Lebit. 23. 34.

‖ Or, Asceza ret, or Assachadon.

Ezra 4.23. of Israel, and ouerthroweth vs, and as Cyrus the King of the Persians bade vs.

72 Howbeit the people of the land made them sluggish that were in Judea, and letted them to build the worke, and by their ambushments and seditions and conspiracies hindered the finishing of the building,

73 All the time of King Cyrus life: so that they were let from the building two yeere, vntill the reigne of Darius.

CHAP. VI.

1 *Of Aggeus and Zacharias.* 2 *The building of the Temple.* 3 *Sisinnes would let them.* 7 *His Epistle to Darius.* 23 *The Kings answere to the contrary.*

Ezra.5.1. nehe.12.1. BUt * in the second yeere of the reigne of Darius, Aggeus and Zacharias the sonne of Addo the Prophets prophecied to the Iewes, euen vnto them that were in Judea and Jerusalem, in the Name of the Lord God of Israel, which they called ‡ vpon.

‡ Greeke, vpon them. 2 Then Zorobabel sonne of Salathiel, and Jesus the sonne of Josedec stood vp and beganne to build the house of the Lord, which is in Jerusalem, the Prophets of the Lord being with them, and helping them.

3 ¶ In that time Sisinnes the gouernour of Syria and Phenice, and Sathrabouzanes with his companions came vnto them,

4 And said vnto them, By whose commandement build you this house and this building, and enterprise all these other things? & who are the builders that enterprise such things?

5 But the ancients of the Iewes had grace of the Lord, after that hee had visited the captiuitie,

6 They that were not letted to build, vntill it was signified vnto Darius of these matters; and answere was returned.

7 ¶ The copie of the Epistle, which hee did write and send to Darius: SISINNES gouernour of Syria and of Phenice, and Sathrabouzanes, and their companions, presidents in Syria and Phenice, salute King Darius.

8 It may please the King our master plainly to vnderstand that when wee came to the countrey of Judea, and entred into the citie of Jerusalem, we found in the citie of Jerusalem the ancients of the Iewes that were of the captiuitie,

9 Building an house to the Lord great and new, of hewen stones, and of great price, and the timber already laid vpon the walles.

10 And these workes are done with great speede, yea, and the worke hath good successe in their hands, so that it will bee finished with all glory and diligence.

11 Then we asked their ancients, saying, By whose commandement build you this house, and lay the foundation of these workes?

12 ¶ Wee asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore we demaunded the names of the gouernours in writing.

13 But they answered, saying, ¶ We are the seruants of the Lord, which hath created the heauen and the earth.

1. King. 6.2. 14 And * this house was built vp many yeeres agoe, by a King of Israel great and strong, and was finished.

15 But when our fathers, prouoking GOD to wrath, sinned against the Lorde of Israel, which is in heauen, * hee deliuered them into the hands of Nabuchodonosor King of Babylon of the Caldeans, 2. King. 24.

16 Who brake downe the house, and burnt it, and caryed the people captiue to Babylon.

17 But in the first yeere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this house should be built vp.

18 And the holy vessels of gold and of siluer, which Nabuchodonosor had caried out of the house of Jerusalem, and had dedicated them in his owne Temple, Cyrus the King tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to ‖ Sanaballarus ruler. ‖ Or, Shashbazar.

19 And a commandement was giuen vnto him, that he should carry away those vessels, and put them in the Temple at Jerusalem, and that this Temple of the Lord should bee built in this place.

20 Then the same Sanaballarus, being come hither, layde the foundations of the house of the Lorde at Jerusalem, and since that time till nowe, it is in building, and is not finished.

21 Now therefore if it please the king, let it be sought vp in the kings Libraries concerning Cyrus.

22 And if it be found that the building of the house of the Lord at Jerusalem hath beene done by the consent of King Cyrus, and if it seeme good to the Lord our King, let him make vs answere concerning these things.

23 Then King Darius commaunded to search in the Kings Libraries that were in Babylon, and there was found in Ecbatane, which is a tower in the region of Media, a place where such things were layd vp for memorie.

24 In the first yeere of the raigne of Cyrus, King Cyrus commaunded the house of the Lord at Jerusalem to be builded, where they did sacrifice with the continuall fire.

25 Of the which the height should be of threescore cubites, the breadth of threescore cubites, with three rowes of hewen stones, and one row of new wood of that countrey, and that the costes should bee payed out of the house of King Cyrus,

26 And that the holy vessels of the house of the Lord, as well those of gold as of siluer, which Nabuchodonosor had caried out of the house in Jerusalem, and brought into Babylon, should bee restored to the house which is in Jerusalem; and set in the place where they were afore.

27 Also hee commaunded that Sisinnes gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, & those which were constitute captaines in Syria & Phenice, should take heede to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Judea, and the Elders of the Iewes to builde that house of the Lord in that place.

28 And I also haue commanded to build it cleane vp againe, and that they bee diligent to helpe them of the captiuitie of the Iewes, till the house of the Lord be finished.

29 And that some part of the tribute of Cole-

Syria

losyria and Phenice should be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Also corne, and salt, and wine, and oile continually euery yeere without faile, as the Priests which are in Ierusalem shall testifie to be spent euery day.

31 That offrings may be made to the hie God for the king and his children, and that they may pray for their liues,

32 Furthermore he commanded that whosoeuer should transgresse any thing aforespoken or written, or derogate any thing therof, that a tree should be taken out of his possession, and hee be hanged thereon, and that his goods should bee the kings.

33 And therefore let the Lord whose name is there called vpon, destroy euery king and nation, which stretcheth out his hand to hinder or do euill to that house of the Lord which is in Ierusalem.

Ezra 6.12. 34 *I Darius the King haue ordained that it should be diligently executed according to these things.

CHAP. VII.

1 Sisinus and his companions follow the Kings commandement, and helpe the Jewes to build the Temple. 5 The time that it was built. 10 They keepe the Passeouer.

Ezra 6.13. THen Sisinus the* gouernour of Coelosyria and Phenice, and Sathrabouzanes, & their companions obeying King Darius commandements,

2 Assisted diligently the holy workes, working with the ancients and gouernours of the sanctuary.

3 And the holy works prospered by Aggeus and Zacharias the Prophets which prophecied.

4 So they finished all things by the commaudement of the Lord God of Israel, and with the consent of Cyrus and Darius, and Artarerres, kings of the Persians.

6 Thus the holy house was finished in the three and twentieth day of the moneth Adar in the first yeere of Darius king of the Persians.

6 ¶ And the children of Israel, and the Priests and the Leuites, and the rest, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyses.

7 And they offered for the dedication of the Temple of the Lord, an hundreth bulles, two hundreth rammes, foure hundreth lambes,

8 And twelue goates for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priests and the Leuites stood according to their kinreds, clothed with long robes in the workes of the Lord God of Israel, according to the booke of Moyses, and also the porters in euery gate.

10 And the children of Israel offered the Passeouer together with them of the captiuitie, in the foureteenth day of the first moneth, after that the Priests and Leuites were sanctified.

11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Passeouer for all the children of the captiuitie, and for their brethren the Priestes, and for themselues.

13 Then al the children of Israel which were of the captiuitie did eate, euen all they that had separated themselues from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of vnleauened bread seuen dayes, reioycing before the Lord,

15 Because he had turned the counsell of the King of the Assyrians towards them to strengthen their hands in the workes of the Lord God of Israel.

CHAP. VIII.

1 Esdras commeth from Babylon to Ierusalem. 10 The copie of the commission giuen by Artaxerxes. 29 Esdras giueth thanks to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confession.

AND after these things when Artarerres King of the Persians reigned, Esdras the sonne of ‖ Saraias, the sonne of Ezerias, the sonne of Helcias, the sonne of Salum, ‖ *Or, Azarias*

2 The sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of ‖ Ezias, the sonne of ‖ Memeroth, the sonne of ‖ Zaraias, the sonne of ‖ Sanias, the sonne of Boccas, the sonne of Abisum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron was the hie Priest. ‖ *Or, Azarias* ‖ *Or, Meraioth.* ‖ *Or, Sama.* ‖ *Or, Azz.*

3 This Esdras went out of Babylon, and was a scribe well taught in the Law of Moyses, giuen by the Lord God of Israel.

4 Also the King gaue him great honour, and hee found grace in his sight in all his requests.

5 With him also there departed some of the children of Israel, and of the Priests and Leuites, and of the holy singers, and of the porters, and of the ministers of the Temple vnto Ierusalem,

6 In the seuenth yeere of the reigne of Artarerres, and in the fift moneth: this was the seuenth yeere of the King (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speed in their iourney.)

8 For Esdras had gotten great knowledge, so that hee would let nothing passe that was in the Law of the Lord, and in the commaundements, and he taught all Israel all the ordinances and iudgements.

9 So the Commission written by King Artarerres was giuen Esdras the Priest, and reader of the Law of the Lord: the copie therof followeth.

10 King Artarerres to Esdras the Priest, and reader of the Law of the Lord, Salutation.

11 For as much as I consider things with pitie, I haue commaunded that they that will and desire of the nation of the Jewes, & of the Priests and Leuites, which are in our kingdome, should goe with thee vnto Israel

12 Therefore as many as be willing, let them depart together, as it hath seemed good to mee and my seuen friends the counsellers,

13 That they may visite the things that are

in Judea and Jerusalem diligently, as it is contained in the Law of the Lord,

14 And carie gifts to the Lord God of Israel in Jerusalem, which I & my friends haue vowed: also all the golde and siluer, which shall bee found in the countrey of Babylon appertaining to the Lord in Jerusalem,

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Jerusalem, as well siluer as gold, for bulles and rammes, and lambes, and things thereunto pertaining,

16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Jerusalem.

17 And whatsoeuer thou and thy brethren will doe with the gold or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord which are giuen thee for the vse of the Temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

19 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the kings treasure.

20 And I also king Artaxerxes haue commaunded the treasurers of Syria and Phenice, that whatsoeuer Esdras, the Priest and reader of the Lawe of the highest God, shall send for, they should giue it him with all speede, euen to the summe of an hundreth talents of siluer,

21 And likewise to an hundreth cores of corne, and an hundreth pieces of wine, and other things in abundance.

22 Let all things be done to the highest God, according to the Law of God with diligence, that wrath come not vpon the kingdome of the king, and of his sonnes.

23 Also to you it is commanded, that of none of the Priests or Leuites, or holy singers, or Porters, or ministers of the Temple, or of the workmen of this Temple, no tribute nor tare be taken, nor that any haue power to take them in any thing.

24 Thou also, Esdras, according to the wisdome of God, ordaine iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, and teach those, which are not instructed.

25 And let all those which shall transgresse the Law of God and the King, bee diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Esdras the Scribe sayd, Blessed be the only Lord God of my fathers, which hath put this in the heart of the king to glorifie his house which is in Jerusalem,

27 And hath honoured mee before the king, and the counsellers, and all his friends and gouernours.

28 ¶ * Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to goe vp with me. Ezra 8.1.

29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artaxerxes the king.

30 Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid, ‖ Lettus. ‖Or, Hattus.

31 Of the sonnes of Sechenias, of the sonnes of ‖Phares, Zacharias, and with him were counted an hundreth and fiftie men. ‖Or, Pahath, Moab, Eliaenai.

32 Of the sonnes of ‖Salomon, Abeliacnias the sonne of Zacharias, and with him two hundreth men.

33 Of the sonnes of Zathoe, Sechenias the sonne of ‖Jezolus, and with him three hundreth men: of the sonnes of Adin, ‖ Obeth sonne of Jonathas, and with him two hundreth and fifty men. ‖Or, Iezlel, ‖Or, Obed.

34 Of the sonnes of Elam, ‖ Jesias sonne of Gotholias, and with him seuentie men. ‖Or, Iesaias

35 Of the sonnes of Saphatias, Zarias, sonne of ‖ Wachael, and with him seuentie men. ‖Or, Michael.

36 Of the sonnes of Joab, ‖ Badias sonne of Jezelus, and with him two hundreth and twelue men. ‖Or, Obadiah, sonne of Iechiel.

37 Of the sonnes of ‖ Banid, Assalimoth sonne of Josaphias, and with him an hundreth and threescore men. ‖Or, Baniah, Esolomith.

38 Of the sonnes of Babi, Zacharias sonne of Bebai, and with him twentie and eight men.

39 Of the sonnes of ‖ Astath, Johannes sonne of Acatan, and with him an hundreth and tenne. ‖Or, Asgad, Iohanan, sonne of Eecethan.

40 Of the sonnes of Adonicam the last: and these are the names of them, Eliphalat, ‖Jeuel and ‖Maias, and with them seuentie men, of the sonnes of ‖Bagouthi sonne of Iscacourus, and with him seuentie men. ‖Or, Iehel, ‖Or, Semaiat. ‖Or, Bagoi, Vti, sonne of Istacuri.

41 ¶ And I gathered them together to the flood called * Theras, & pitched our tents there three dayes, and numbred them. Ezra 8.15.

42 But when I had found there none of the Priests nor Leuites,

43 I sent to Eleazar, and behold, there came ‖Waalman, and Alnathan, and Samaian, and ‖Jozibon, and Nathan, Ennatan, Zacharian, and Mosollamon the chiefe, and best learned. ‖Or, Masma, Alnathan, ‖Or, Iorib, Elnathan, Zacharia, and Mosollam.

44 And I bade them goe to Daddeus the captaine which was in the place of the treasurie,

45 With charge to bid Daddeus and his brethren, and the treasurers that were there, to send to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mighty hand of our Lord learned men of the sonnes of Moli, the sonne of Leui, the sonne of Israel, to wit, ‖ Sisebehzan and his sonnes, and his brethren being eighteene. ‖Or, Serebia.

47 And Asebia, and ‖Annon, and Osaian his brethren of the sonnes of ‖Canaineus, with their sonnes twentie persons. ‖Or, Anam, Iosias. ‖Or, Canaanien.

48 And of the ministers of the temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple, two hundreth and twentie, of whom all the names were registred.

49 ¶ And * there I proclaimed a fast for the young men before the Lord to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell. Ezra 8.21.

50 For I was ashamed to aske the King footemen or horsemen, or conduct for safe-

gard

gard against our enemies,

51 Because we had said to the king, that the power of our Lord should bee with them that sought him, to direct them in all things.

52 Wherefore wee prayed our Lord againe according to these things, whom wee found fauourable.

53 Then I chose from among the chiefe of the tribes, and of the Priests, twelue men, to wit,

[or, Sirebias.] ‖ Esebrias and Assanias, and with them ten of their brethren.

54 And I weighed them the siluer and the golde, and the holy vessels of the house of our Lord, which the King and his counsellers, and his princes, and all Israel had giuen.

55 And I weighed them sixe hundreth and fiftie talents of siluer, and siluer vessels of an hundreth talents, and an hundreth talents of gold,

56 And twentie golden basins, and twelue vessels of brasse, of fine brasse shining like gold.

57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the gold, and the siluer is a vow to the Lord of our fathers.

58 Watch, and keepe them, till that you giue them to the heads of the families of the Priests, and Leuites, and captaines of the families of Israel in Jerusalem in the chambers of the house of our God.

59 So the Priests and Leuites tooke the siluer and the golde, and the vessels, and caried them to Jerusalem to the Temple of the Lord.

60 And wee departed from the flood Thera, in the twelfth day of the first moneth, and came to Jerusalem, according to the mightie power of our Lorde with vs: and the Lord deliuered vs from the beginning of our iourney from all enemies. So wee came to Jerusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the golde was deliuered in the house of our

[or, Marimuth the son of Uri of Uria.] Lord to ‖ Warmoth the Priest, the sonne of Iouri,

62 And with him to Eleazar the sonne of Phinees: and there were with them, Iosabad

[or, Nodia, sonne sonne of Banu.] the sonne of Jesus, and ‖ Moeth sonne of Sabbanus, Leuites: all was deliuered them by number and weight.

63 And all the weight of them was written that same houre.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, euen twelue buls for al Israel, rammes fourescore and sixteene,

65 Lambes threescore and twelue, twelue goates for saluation, all in sacrifice to the Lord.

66 And they presented the commandements of the King to the Kings stewards, and to the gouernour of Coelosyria and Phenice, who honoured the people, and the Temple of God.

Ezra 9.1. 67 ¶ *When these things were done, the gouernours came to me, saying, The people of Israel, the Princes and the Priestes, and the Leuites haue not separated from them the strange people of the land,

68 For the pollutions of the Gentiles, to wit, of the Canaanites, and Chetites, and Pherezites, and Iebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seede is mixed with the strange people of the land, and the gouernours and rulers haue bene partakers of this wickednesse from the beginning of the thing.

70 And assoone as I had heard these things, I rent my clothes, and the holy garment, and I pulled the haire off mine head, and off my beard, and sate me downe sorrowfull, and very sad.

71 Then also all they that were moued with the word of the Lord God of Israel, came to me whiles I wept for the iniquitie, but I sate very sad till the euening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holy garment, and bowed my knees, and stretched foorth mine hands to the Lord,

73 And said, *O Lord, I am ashamed, and Ezra 9.6. confounded before thy face.

74 For our sinnes are increased aboue our heads, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers, we with our brethren, with our Kings & Priests haue bene giuen vp to the kings of the earth, to the sword and to captiuitie, and to a pray with all shame vnto this day.

77 And now how great hath thy mercy bene, O Lord, that there should be left vs a roote and name in the place of thy holinesse!

78 And that thou houldest reueale to vs a light in the house of the Lord our God, and giue vs meate in the time of our seruitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the Kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Judea and Jerusalem.

81 And now, O Lord, what shall wee say, hauing these things? for we haue transgressed thy Commandements, which thou hast giuen by the handes of thy seruants the Prophets, saying,

82 *Because the land which yee goe to inhe- Deut. 7.1. rite, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse,

83 Therefore now yee shall not ioyne their daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with them for euer, that ye may be made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lorde, thou hast forborne our sinnes,

86 And hast giuen vs such a roote: but we againe haue turned backe to transgresse thy Law, and to mire vs with the vncleannesse of the people of the land.

87 Mightest thou not bee angry with vs to destroy vs, so that thou shouldest neither

leaue vs roote, nor seede, nor name?

88 But O Lord of Israel, thou art true: for there is a roote left, euen vnto this day.

89 Behold, we are now before thee with our iniquities, neither can we endure before thee for these things.

Ezra 10.1. 90 ¶ And * as Esdras prayed and confessed and wept, and lay vpon the ground before the Temple, a very great multitude was gathered vnto him out of Jerusalem, of men and women, and young children: for there was great lamentation among the multitude.

‖Or, Ieiel. 91 Then Jechonias the sonne of ‖ Jeel of the sonnes of Israel, crying out, sayd, O Esdras, wee haue sinned against the Lord God: wee haue taken in marriage strange women of the nations of the land.

92 And now all Israel is doubtful: therefore let vs make an othe concerning this to the Lord, to put away all our wiues which are strangers, with their children.

93 If it seeme good to thee, and to all them that obey the Law of the Lord, rise vp and put it in execution.

94 For to thee doth it appertaine, and we are with thee to make thee strong.

95 Then Esdras arose, & made all the chiefe of the families of the Priests and Leuites of all Israel to sweare, that they would doe thus: and they sware.

CHAP. IX.

7 After Esdras had read the Law for the strange wiues,
10 they promise to put them away.

Ezra 10.6. THen * Esdras rose from the court of the temple, and went to the chamber of Joannan the sonne of Eliasib,

2 And being lodged there, hee did eate no bread, nor drinke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Judea and Jerusalem, to all them that were of the captiuitie, that they should be gathered to Jerusalem,

4 And that all they which should not meete there within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, and be cast out from among them of the captiuity.

5 Then all they which were of the tribe of Juda and Beniamin, came together within three dayes into Jerusalem: this was the ninth moneth, and twentieth day of the moneth.

6 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and said to them, Yee haue sinned: for ye haue married strange wiues, so that ye haue augmented the sinnes of Israel.

8 Now therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, & from the strange wiues.

10 Then all the multitude cried out and said with a loude voice, We will doe so as thou hast sayd

11 But because the multitude is great, and the time is winter, so that wee cannot stand without, and the worke is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and all they which haue strange wiues of our families, tary:

13 And let the Priests and Judges come out of all places at the day appointed, till they haue appeased the wrath of the Lord against vs for this matter.

14 Then Jonathas Asahels sonne, and ‖ Ezecias sonne of ‖ Thecan were appointed concerning these things, and Mosollam and Sabbateus did helpe them. ‖Or, Iahazias. ‖Or, Thecua.

15 And they which were of the captiuity, did after all these things.

16 Esdras the Priest also chose him certaine men, chiefe of their families, all by name: and they sate together in the first day of the tenth moneth to examine this matter,

17 And they made an ende of the things perteining to them that had maried strange wiues, in the first day of the first moneth.

18 And there were found of the Priests which had married strange wiues, ‖Or, Maasias. ‖Or, Iedaliah.

19 Of the sonnes of Jesus, the sonne of Josedec, and of his brethren, ‖ Mathelas, and Eleazar, and Joribus, and ‖ Jonadan. ‖Or, Anani, and Zabiah. ‖Or, Phashur, Elioenai, Maasias, Ismael.

20 Who also gaue their hands to cast out their wiues, and offered a ramme for their reconciliation in their purgation.

21 And of the sonnes of Emmer, ‖ Ananias, and Zabdeus, and Canes, and Samelus, and Hiereel, and Azarias. ‖Or, Olridel, and Alasa. ‖Or, Iosabad, Semei.

22 And of the sonnes of ‖ Phaisu, Ellionas, Massias, Elmaelus, and Nathanael, and ‖ Ocidelus, and Tallas. ‖Or, Galias, Pathias, Iohudas.

23 And of the Leuites, ‖ Jozabadus, and Semis, and Colius, who was called ‖ Calitas, and Patheas, and Doudas, and Jonas. ‖Or, Eliasib, and Bacur.

24 Of the holy singers, ‖ Eliazurus, Bacchurus. ‖Or, Sallum. ‖Or, Remias.

25 Of the porters, ‖ Sallumus, & Tolbanes. ‖Or, Banadias ‖Or, Elam.

26 Of them of Israel, of the sonnes of Phorus, ‖ Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, & Asibias, and Banaias. ‖Or, Iehiel. ‖Or, Ieremoth and Helias.

27 Of the sonnes of ‖ Ela, Matthanias, Zacharias, and ‖ Hiericlas, and ‖ Hieremoth, and Aedias. ‖Or, Zathone, Eliadas, Elisib.

28 And of the sonnes of ‖ Zamoth, Eliadas, Elisimus, Othonias, Jarimoth, and ‖ Sabatus, and Sardeus. ‖Or, Sabad, and Sardai.

29 Of the sonnes of ‖ Bebai, Joannes, and Ananias, and ‖ Jolabad, and Ematheas. ‖Or, Bebe. ‖Or, Iosaphat, and Emah.

30 Of the sonnes of ‖ Mani, Olamus, Mamuchus, Jedaias, Jasubus, Jasael, and Jeremoth. ‖Or, Bani, Olam, Maluch, Iedeia, Iasub.

31 And of the sonnes of ‖ Addi, Naathus, Mosias, Laccunus, and Naidus, & Mathanias, and ‖ Seschel, and Balnuus, and Manasseas. ‖Or, Addin, Naatus, Laccum, Banaias.

32 And of the sonnes of Annas, Elionas, and Aleas, and Melchias, and Sabbeus, and Simon a Cholamite.

33 And of the sonnes of ‖ Asom, Altaneus, and ‖ Matthias, and Bannaias, Eliphalat, and Manasses, and Semei. ‖Or, Bezelil, Balnus, Manasses. ‖Or, Hasam.

34 And of the sonnes of ‖ Maani, Jeremias, Momdis, Omarus, Inel, Mamai, and Dactias, and Amos, Carabasion, and Eualibus, and Mamnimatanaeus, Eliasiasis, Uanus, Eliali, Samis, Selemias, Nathanias, and of the sonnes of Ozoras, Sesis, Eziil, Azailus, Samaras, ‖Or, Mathmas, Matathias. ‖Or, Ban, Ieremias, Moadi, Esiram.

maras, Sambis, Iosiphus.

35 And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Iuel, Banaias.

36 All these married strange wines, and put them away with their children.

37 And the Priests and the Leuites dwelt in Ierusalem, and in the countrey, the first day of the seuenth moneth, and the children of Israel in their owne houses.

38 ¶ * Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East, *Nehe. 8. 1.*

39 And spake to Esdras the Priest, and reader, that hee should bring the Law of Moyses, which had bin giuen by the Lord God of Israel.

40 Then brought Esdras the chiefe Priest the Law to all the multitude, both man and woman, & to all the Priests, that they might heare the Law the first day of the seuenth moneth.

41 And he read in the first broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Law.

42 So Esdras the Priest and reader of the Lawe, stood vpon a Pulpit of wood that was prepared.

43 And there stood by him ‖ Matgathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus at his right hand. ‖ *Or, Mattithias.*

44 And at his left hand ‖ Phaldaius, and Sail, Melchias, Aothasaphus, Nabarias. ‖ *Or, Pedaias.*

45 Then Esdras tooke the booke of the Law before the multitude (for he sate honourably before them all.)

46 And they all stood vpright, when hee expounded the Law, and Esdras blessed the Lord the most high God, the most mighty God of hostes.

47 And the whole multitude cried, Amen.

48 Then Iesus, and ‖ Anus, and Sarabias, and Adinus, and Iacobus, Sabataias, Autanias, Maianias, and Calitas, Azarias, and Ioazabdus, and Ananias, and Biatas the Leuites lift vp their hands, and fel downe on the ground and worshipped the Lord, ‖ *Or, Bani.*

49 And taught the Law of the Lord, and stood also earnestly vpon the reading.

50 Then said ‖ Aththarates to Esdras the chiefe Priest and Reader, and to the Leuites, that taught the multitude in all things, This day is holy vnto the Lord, and all haue wept in hearing of the Law. ‖ *Or, Nehemias.*

51 Goe therefore and eate the fat meates and drinke the sweete drinkes, and send presents to them that haue not.

52 For this day is holy to the Lord, and bee not sory: for the Lord God wil glorifie you.

53 So the Leuites commaunded all these things to the people, saying, This day is holy to the Lord: be not sad.

54 Then they departed all to eat and drinke, and to reioyce, and to giue presents to them that had not, and to make good cheere.

55 For they were yet filled with the words wherwith they were instructed, when they were assembled together.

II. Esdras.

CHAP. I.

8 *The people is reprooued for their vnfaithfulnesse.*
30 *God will haue another people, if these will not bee reformed.*

THe second booke of the Prophet * Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helcias, the sonne of Sadanias, the sonne of Sadoc, the sonne of Achitob, *Ezra 7. 1.*

2 The sonne of Achias, the sonne of Phinees, the sonne of Heli, the sonne of Amarias, the sonne of Alie, the sonne of Marimoth, the sonne of Arna, the sonne of Ozias, the sonne of Bozith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron, (of the tribe of Leui) which Esdras was prisoner in the land of Medes, in the reigne of Artaxerxes king of Persia. *Ezra 7. 1.*

4 * And the word of the Lord came vnto me, saying,

5 Goe, and shew my people their sinnes, and their children their wickednesse, which they haue committed against mee, that they may tell their childrens children.

6 For the sinnes of their fathers are increased in them, because they haue forgotten me, and haue offered vnto strange gods.

7 Haue not I brought them out of the land of Egypt from the house of bondage? but they haue prouoked me vnto wrath, and despised my counsels.

8 Pull thou off then the haire of thine head, and cast all euill vpon them: for they haue not beene obedient vnto my Law, but they are a rebellious people.

9 How long shall I forbeare them, vnto whom I haue haue done so much good?

10 * Many kings haue I destroyed for their sakes: Pharao with his seruants and all his armie haue I smitten downe. *Exod. 14. 28.*

11 All the nations haue I destroyed before them: * I haue destroyed the East, the people of the two countreys Tyrus and Sidon, and haue slaine all their enemies. *Num 21. 24. Ios. 8. 12.*

12 Speak thou therefore vnto them, saying, Thus saith the Lord,

13 * I haue led you thorow the sea, & haue giuen you a sure ‖ way since the beginning: * I gaue you Moyses for a guide, and Aaron for a Priest, *Exod. 14. 29.* ‖ *Or, streete.* *Exod. 3. 10. and 4. 14.*

14 * I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, saith the Lord. *Exod. 13. 21.*

15 Thus sayeth the Almighty Lord, The quailes * were a token vnto you: I gaue you tents for safegard, wherein ye murmured: *Exod. 16. 13. psal. 104. 40.*

16 And yee triumphed not in my Name for the destruction of your enemies, but ye yet murmure still.

17 Where are the benefits that I haue done for you? when ye were hungry in the wildernesse, * did ye not cry vnto me. *Num. 14. 3.*

18 Saying, Why hast thou brought vs into this wildernesse, to kill vs? It had beene better for vs to haue serued the Egyptians, then to die in this wildernes?

19 I had pitie vpon your mournings, and gaue you Manna to eate: * so yee did eate *Wisd. 16. 20.*

Angels

Angels foode.

Num. 20. 11. wisd. 11. 4. 20 *When yee were thirsty, did not I cleaue the stone, and waters did flow out to satisfie you? from the heate I couered you with the leaues of the trees,

21 And I gaue you fat countreys: I cast out the Canaanites, the Pherezites, and Philistims

Isa. 5. 4. before you: *what shall I doe more for you, saith the Lord?

Exod. 15. 23 22 Thus saith the Almighty Lord, *When ye were in the wildernesse at the bitter waters, being athirst, and blaspheming my Name,

23 I gaue you not fire for the blasphemies, but cast a tree into the water, and made the riuer sweet.

24 What shall I doe vnto thee, O Iacob? thou *Iuda wouldest not obey: I will turne me to other nations, and vnto those will I giue my Name, that they may keepe my Lawes.

Exod. 32. 8. 25 Seeing you haue forsaken me, I will also forsake you: when you aske mercy of mee, I will not haue pity vpon you.

Isa. 1. 15. 26 *When yee call vpon mee, I will not heare you: for yee haue defiled your hands with blood, and your feete are swift to commit murther,

27 Although yee haue not forsaken mee, but your owne selues, saith the Lord.

28 Thus saith the Almighty Lord, Haue I not prayed you, as a father his sonnes, and as a mother her daughters, and as a nurse her young babes,

29 That yee would be my people, as I am your God, and that ye would be my children, as I am your father?

Matt. 23. 37. 30 *I gathered you together as an henne gathereth her chickins vnder her wings: but now what shall I doe vnto you? I will cast you out from my sight.

Isa. 1. 13. 31 *When you bring gifts vnto mee, I will turne my face from you: for your solemne feast dayes, your new moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruaunts the Prophets, whom ye haue taken and slaine, and torne their bodies in pieces, whose blood I will reuenge, saith the Lord.

33 Thus sayeth the Almighty Lord, Your house shall be desolate, I will cast you out as the wind doeth the stubble.

34 You children shall not haue generation: for they haue despised my commandement, and done the thing that I hate, before me.

35 Your houses will I giue vnto a people to come, who shall beleeue mee though they heare mee not, and they vnto whom I neuer shewed miracle, shall doe the things that I commaund them.

36 Though they see no Prophets, yet shall they hate their iniquities.

37 ¶ I will declare the grace that I will doe for the people to come, whose children reioyce in gladnesse, and though they haue not seene mee with bodily eyes, yet in heart they beleeue the things that I say.

38 Now therefore brother, behold what great glory, I see the people that come from the East.

39 Unto whom I will giue for leaders, Abraham, Isaac, Iacob, Oseas, Amos, Micheas, Joel, Abdias, Jonas,

40 Naum, Abacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the *messenger of the Lord.) Malac. 3. 1.

CHAP. II.

The Synagogue findeth fault with her owne children. 18 *The Gentiles are called.*

THus saith the Lord, I brought this people out of bondage: I gaue them also my commaundements by my seruants the Prophets, whom they would not heare, but despised my counsels.

2 The mother that bare them, sayth vnto them, Goe you away, O children: for I am a widow and forsaken.

3 I brought you vp with gladnesse, but with sorow and heauinesse haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what shall I now doe vnto you? I am a widow and forsaken: goe yee, O my children, and aske mercy of the Lord.

5 And thee, O Father, I call for a witnesse for the mother of these children, which would not keepe my couenant,

6 That thou bring them to confusion, and their mother to a spoyle, that their kinred be not continued.

7 Let their names be scattered among the heathen, let them be put out of the earth, for they haue despised my couenant.

8 Woe vnto thee, Assur: for thou hidest the vnrighteous in thee: O wicked people, remember *what I did vnto Sodom and Gomorrha, Gen. 19. 24.

9 Whose land is mired with clouds of pitch, and heapes of ashes: so will I doe vnto them, that heare me not, saith the Almighty Lord.

10 ¶ Thus saith the Lord vnto Esdras, Tell my people, that I will giue them the kingdome of Jerusalem, which I would haue giuen vnto Israel.

11 And I wil get me glory by them, and giue them the euerlasting Tabernacles, which I had prepared for those.

12 They shall haue at wil the tree of life smelling of oyntment: they shall neither labour nor be weary.

13 Go ye, and ye shal receiue it: pray that the time which is long, may be shortened: the kingdome is already prepared for you: watch.

14 Take heauen and earth to witnesse: for I haue abolished the euill, and created the good: for I liue, saith the Lord.

15 Mother, embrace thy children, and bring them vp with gladnesse: make their feet as fast as a pillar: for I haue chosen thee, saith the Lord.

16 And those that be dead wil I raise vp from their places, and bring them out of the graues: for I haue knowen my Name in Israel.

17 Feare not thou mother of the children: for I haue chosen thee, saith the Lord.

18 I will send thee my seruants Esai and Jeremie to help thee, by whose counsel I haue sanctified and prepared for thee twelue trees laden with diuers fruits,

19 And as many fountaines, flowing with milke and hony, and seuen mighty mountaines, whereupon there grow roses and lilies, whereby I will fill thy children with ioy.

20 Execute iustice for the widow: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked.

21 Heale

21 Heale the wounded and ſicke: laugh not a lame man to ſcorne, defend the creeple, and let the blind come into the light of my clearneſſe.

22 Keepe the old and the young that are within thy wals.

Tobit 1.17. 23 *Whereſoeuer thou findeſt the dead, take them, and burie them, and I will giue thee the firſt place in my reſurrection.

24 Abide ſtill, O my people, and reſt: for thy quietneſſe ſhall come.

25 Nouriſh thy children, O thou good nurſe: ſtabliſh their feete.

26 None of the ſeruants that I haue giuen thee, ſhall periſh: for I will ſeeke them from among thy number.

27 Be not weary: for when the day of trouble and heauineſſe commeth, other ſhall weepe and be ſorowfull, but thou ſhalt be merrie, and haue abundance.

28 The heathen ſhall enuie thee, and ſhall do nothing againſt thee, ſaith the Lord.

29 Mine hands ſhall couer thee, ſo that thy children ſhall not ſee hell.

30 Be ioyfull, O thou mother, with thy children, for I will deliuer thee, ſaith the Lord.

31 Remember thy children that ſleepe: for I will bring them out of the ſides of the earth, and will ſhew mercie vnto them: for I am mercifull, ſaith the Lord Almightie.

32 Embrace thy children, vntill I come and ſhew mercy vnto them: for my fountaines runne ouer, and my grace ſhall not faile.

33 I Eldras receiued a charge of the Lord vnto the mount Horeb, that I ſhould goe vnto them of Iſrael, but when I came to them, they caſt me off, and deſpiſed the commandement of the Lord.

34 And therefore I ſay vnto you, O yee heathen, that heare and vnderſtand. Waite for your ſhepheard, who ſhal giue you euerlaſting reſt: for he is neere at hand, that ſhall come in the end of the world.

35 Be ready to the reward of the kingdome: for the euerlaſting light ſhall ſhine vpon you for euermore.

36 Flee the ſhadowe of this world: receiue the ioy of your glory: I teſtifie my Sauiour openly.

37 Receiue the gift that is giuen you, and be glad, giuing thankes vnto him that hath called you to the heauenly kingdome.

38 Ariſe and ſtand vp, and behold the number of thoſe that are ſealed for the feaſt of the Lord,

39 Which are departed from the ſhadow of the world, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and ſhut vp them that are clothed in white, which haue fulfilled the law of the Lord.

41 The number of thy children whom thou longeſt for, is fulfilled: beſeech the power of the Lord, that thy people which haue bene called from the beginning, may be ſanctified.

Rom.7.9. 42 *I Eldras ſaw vpon mount Sion a great people whom I could not number, and they all prayſed the Lord with ſongs.

43 And in the mids of them there was a yong man higher in ſtature then them all, and vpon euery one of their heads hee ſet crownes, and was higher then the other, which I much marueiled at.

44 So I asked the Angel, and ſaid, Who are theſe, my Lord?

45 Who anſwered and ſaid vnto me, Theſe be they that haue put off the mortall clothing, and haue put on the immortall, and haue confeſſed the Name of God: now are they crowned, and receiue the palmes.

46 Then ſaid I vnto the Angel, What yong man is it that ſetteth crownes on them, and giueth them the palmes in their hands?

47 And he anſwered, and ſaid vnto me, It is the Sonne of God, whom they haue confeſſed in the world. Then began I greatly to commend them, that had ſtood ſo ſtrongly for the Name of the Lord.

48 Then the Angel ſaid vnto mee, Goe thy way, and tell my people, what, and how great wonders of the Lord God thou haſt ſeene.

CHAP. IIII.

4 The wonderous workes, which God did for the people, are recited. 31 Eſdras marueileth that God ſuffereth the Babylonians to haue rule ouer his people, which yet are ſinners alſo.

IN the thirtieth yeere after the fall of the city, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to mine heart,

2 Becauſe I ſaw the deſolation of Sion, and the wealth of them that dwelt at Babylon.

3 So my ſpirit was ſore mooued, ſo that I began to ſpeake fearefull wordes to the moſt High, and ſaid,

4 O Lord, Lord, thou ſpakeſt at the beginning, when thou alone plantedſt the earth, and gaueſt commandement vnto thy people,

5 *And a body vnto Adam without ſoule, who was alſo the workmanſhip of thine hands, and haſt breathed in him the breath of life, ſo that he liued before thee, Gen.2.7.

6 And ledſt them into Paradiſe, which thy right hand had planted, or euer the earth ‖ brought forth. ‖ Or, went forward.

7 Euen then thou gaueſt him commaundemen to loue thy way: but he tranſgreſſed it, and immediatly thou appointedſt death to him, and his generation, of whom came nations, tribes, people, and kinreds out of number.

8 *And euery people walked after their own will, and did wonderful things before thee, and deſpiſed thy commandements. Gen.6.12.

9 *But at the time appointed thou broughteſt the flood vpon thoſe that dwelt in the world and deſtroyedſt them, Gen.7.10.

10 So that by the flood, that came to euery one of them, which came by death vnto Adam.

11 Yet thou leſteſt one, euen *Noe, with his houſhold, of whom came all righteous men. 1.Peter.3.20.

12 And when they that dwelt vpon the earth, began to multiplie, and the number of the children, people, and many nations were increaſed, they began to be more vngodly then the firſt.

13 Now when they liued wickedly before thee, *thou didſt chuſe thee a man from among them, whoſe name was *Abraham. Gen.12.1. Gen.17.5.

14 Whom thou louedſt, and vnto whom only thou ſhewedſt thy will,

15 And madeſt an euerlaſting couenant with him, promiſing him that thou wouldeſt neuer forſake his ſeed. Gen.22.2,3. Gen.25.25, 26.

16 *And vnto him thou gaueſt Iſaac, *vnto Iſaac alſo thou gaueſt Iacob and Eſau, *and Mal.1.2,3. rom.9.13.

didſt

didst chuse Iacob, and cast off Esau, and so Iacob became a great multitude.

17 And when thou leddest his seed out of Egypt, *thou broughtest them vp to mount Sina, Exod. 19. 1. deut. 4. 10.

18 And inclinedst the heauens, and bowedst downe the earth, and didst moue the ground, and cause the depths to shake, and didst astonish the world.

19 And thy glory went thorow foure gates of fire, with earthquakes, wind and cold, that thou mightest giue the Law vnto the seed of Iaakob, and that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Law might bring foorth fruit in them.

Gen. 3. 6. 21 For *Adam first hauing a wicked heart, was ouercome and vanquished, and all they that are borne of him.

22 Thus remained weakenesse ioyned with the Law in the hearts of the people, with the wickednesse of the roote: so that the good departed away, and the euill abode still.

23 So the times passed away, and the yeeres were brought to an end, *til thou didst raise thee vp a seruant called Dauid, 1. Sam. 16. 13. 2. Sam. 5. 1. and 7. 5, 13.

24 *Whom thou commandedst to build a city vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeeres, the inhabitants forlooke thee,

26 Following the wayes of Adam and all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon, any better, that they should haue the dominion of Sion?

29 For when I came thither, and sawe their wicked deeds without number (for this is the thirtieth yeere that I see many trespassing) I was discouraged.

30 For I saw, how thou sufferedst them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preserued thine enemies, and thou hast not shewed it.

31 I cannot perceiue how this commeth to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleeued thy testimonies as Iacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I haue gone here and there thorowout the heathen, and I see them flourish, and thinke not vpon thy commaundements.

34 Weigh thou therefore our wickednesse now in the balance, and theirs also that dwel in the world, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth haue not sinned in thy sight? or what people hath so kept thy commandements?

36 Thou shalt surely find that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 The Angel reproueth Esdras, because he seemed to enter into the profound iudgements of God.

AND the Angel that was sent vnto me, whose name was Uriel, answered,

2 And said, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the Highest.

3 Then sayd I, Yea, my Lord. And hee answered me, and said, I am sent to shew thee three wayes, and to set forth three similitudes before thee.

4 Whereof if thou canst declare mee one, I will shew thee also the way that thou desirest to see, and I will shew thee from whence the wicked heart commeth.

5 And I said, Tell on, my Lord. Then said he vnto me, Goe thy way, weigh me the weight of the fire, or measure me the blast of the winde, or call me againe the day that is past.

6 Then answered I, and said, What man is borne, that can doe that which thou requirest me, concerning these things?

7 And he said vnto me, If I should aske thee how deepe dwellings are in the mids of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peraduenture thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the hell, neither did I euer climbe vp to heauen.

9 But now haue I asked thee but of fire and winde, and of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue me none answer of them.

10 He said moreouer vnto mee, Thine owne things, and such as are growen vp with thee, canst thou not know:

11 How should thy vessell then bee able to comprehend the wayes of the Highest, and now outwardly in the corrupt world, to vnderstand the corruption, that is euident in my sight?

12 Then said I vnto him, It were better that we were not at all, then that we should liue in wickednesse, and to suffer, and not to know wherefore.

13 And he answered me, and said, *I came to a forrest in the plaine where the trees held a counsell, Iudg. 9. 8. 2. chron. 25. 18.

14 And said, Come, let vs goe fight against the sea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the flouds of the sea tooke counsell, and said, Come, let vs goe vp and fight against the trees of the wood, that we may get an other country for vs.

16 But the purpose of the wood was vaine, for the fire came and consumed it.

17 Likewise also the purpose of the flouds of the sea: for the sand stood vp and stopped them.

18 If thou were iudge betweene these two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered and said, Verely it is a foolish purpose that they both haue deuised: for the ground is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he mee, and said, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the ground is appointed for the

the wood, and the sea for his floods, so * they that dwell vpon earth can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are aboue the height of the heauens.

22 Then answered I, and sayde, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to enquire of thine high things, but of such as wee daily meddle withall, namely, wherefore Israel is made a reproch to the heathen, and for what cause the people whom thou hast loued, is giuen ouer to wicked nations, and why the lawe of our fathers is abolished, and the written ceremonies are come to none effect,

24 Why we are tossed to and fro through the world as the grashoppers, and our life is a very feare, and wee are not thought worthy to obtaine mercie.

25 But what will he doe to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered hee mee, and sayd, The more thou searchest, the more thou shalt marualle: for the world hasteth fast to passe away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of vnrighteousnesse and weakenesse.

28 But to declare thee the things whereof thou askest, the euill is sowen, but the destruction thereof is not yet come.

29 If the euill now that is sowen bee not turned vpside downe, and if the place where the euill is sowen, passe not away, then cannot the thing come that is sowen with good.

30 For the corne of euill seede hath bene sowen in the heart of Adam from the beginning, and how much vngodlinesse hath he brought vp vnto this time? And how much shall hee bring forth vntill the harueste come?

31 Ponder with thy selfe, how much fruite of wickednesse the corne of euil seede bringeth forth,

32 And when the stalkes shall bee cut downe which are without number, how great an harueste must be prepared.

33 Then I answered, and sayd, How, and when shall these things come to passe? wherefore are our yeres few and euill?

34 And he answered me, saying, Haste not to bee aboue the most High: for thou labourest in vaine to be aboue him, though thou endeauour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shall I thus hope? and when commeth the fruite of my barne and our wages?

36 And vpon this Jeremiel the Archangel answered, and sayd, When the number of the seedes is filled in you: for hee hath weighed the world in the balance.

37 The measure of the times is measured: the ages are counted by number, and they shall not bee moued or shaken, till the measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lord, we are all euen full of sinne.

39 And for our sake peraduenture the harueste of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So hee answered mee, and sayd, Goe and aske a woman with childe, when shee hath fulfilled her nine moneths, if here wombe may keepe the birth any longer within her?

41 Then said I, No, Lord, she cannot. And he said vnto me, In the graue the places of soules are like the wombe.

42 For as shee that is with childe, hasteth to escape the necessitie of the trauell, so doe these places haste to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shall bee shewed thee from the beginning.

44 Then answered I, and said, If I haue found grace in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me whether there be more to come then is past, or more things past, then are to come.

46 What is past, I know, but what is to come, I know not.

47 And he sayd vnto me, Stand on the right side, and I will expound thee this by example.

48 So, I stood, and beholde, a hote burning ouen passed before me: and when the flame was gone by, I looked, and behold, the smoke had the vpper hand.

49 After this there passed before mee a watry cloude, & sent downe much raine with a storme: and when the stormie raine was past, the drops came after.

50 Then said he vnto me, Consider with thy selfe, as the raine is more then the drops, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand, and the drops and the smoke were much.

51 Then I prayed, and sayd, May I liue, thinkest thou, vntill that time? Or what shall come to passe in those dayes?

52 He answered mee, and said, Of the tokens whereof thou askest mee, I can tell thee a part: but I am not sent to shew thee of thy life: for I doe not know it.

CHAP. V.

1 In the latter times trueth shall be hid. 10 Vnrighteousnesse and all wickednesse shall reigne in the world. 23 Israel is reiected, & God deliuereth them. 35 God doeth all things in season.

NEuertheless concerning the tokens, behold, the times shall come, that they which dwell vpon earth shall be taken in a great number, and the way of the trueth shall bee hid, and the land shall be barren from faith,

2 And * iniquitie shall bee increased more then thou hast seene now, or hast heard in time past: *Mat. 24. 12.*

3 And it shall come to passe that one shall set in foote, and thou shalt see the lande desolate, which now reigneth.

4 Yea, if God grant thee to liue, thou shalt see after the third trumpet that the sunne shall suddenly shine againe in the night, & the moone three times a day.

5 Blood shall drop out of the wood, and the stone shall giue his voyce, and the people shall be moued.

6 And he shall rule, of whom they hope not that dwel vpon earth, and the soules shall change place.

7 And

Isa. 55. 8, 9. Ecclus. 3. 21. 1. Cor. 2. 13, 14

Dan. 9. 8. 2. Chron. 25.

7 And the sea of Sodom shall cast out fish, and make a noise in the night, which many shall not know, but they shall all heare the voyce thereof.

8 There shall be a confusion in many places, and the fire shall oft breake foorth, and the wilde beastes shall change their places, and menstruous women shall beare monsters.

9 And salt waters shall be found in the sweet, and all friends shall fight one against another: then shall wit hide it selfe, and understanding depart into his secret chamber.

10 It shall be sought of many, and yet not be found: then shall unrighteousnesse and voluptuousnes haue the upper hand upon earth.

11 One land also shall aske another, and say, Is righteous iustice gone thorow thee? And it shall say, No.

12 At the same time shall men hope, but not obtaine: they shall labour, but their enterprises shall not prosper.

13 To shew thee such tokens I haue leaue, & if thou wilt pray againe, and weepe, as now, and fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnesse went thorow all my body, & my minde was feeble and fainted.

15 But the Angel that was come to talke with me, held me, comforted mee, and set me up upon my feet.

16 And in the second night, Salathiel the captaine of the people came unto mee, saying, Where hast thou bene? and why is thy countenance so heauie?

17 Knowest thou not that Israel is committed unto thee in the land of their captiuitie?

18 Up then and eate, and forsake us not, as the shepheard that leaueth his flock in the hands of the cruell wolues.

19 Then sayd I unto him, Goe thy wayes from me, and come not neere me: and when hee heard it, he went from me.

20 And I fasted seuen dayes, mourning, and weeping, as Uriel the Angel had commaunded mee.

21 And after seuen dayes the thoughts of mine heart were very grieuous unto mee againe.

22 And I had a desire to reason againe, and I beganne to talke with the most High againe,

23 And said, O Lord, Lord: of euery forrest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyard.

24 And of all landes of the world thou hast chosen thee one pit, and of all the flowers of the ground thou hast chosen thee one lillie,

25 And of all the depths of the sea thou hast filled thee one riuer, and of all builded cities thou hast sanctified Sion unto thy selfe.

26 And of all the foules that are created, thou hast named thee one doue, and of all the cattell that are made thou hast appointed thee one sheepe.

27 And among all the multitude of people, thou hast gotten thee one people, and unto this people whom thou louedst, thou gauest a lawe, that is proued of all.

28 And now, O Lord, why hast thou giuen this one people ouer unto many? and upon one roote thou hast set others, and hast scattered thine onely people among many.

29 They treade them downe, which haue withstood thy promises, and beleeue not thy testimonies.

30 And if thou diddest so much hate thy people, they should haue bene punished with thine owne hands.

31 ¶ Now when I had spoken these wordes, the Angel that came to me the night before, was sent unto me,

32 And said unto me, Heare mee, and I will teach thee, and hearken that I may instruct thee further.

33 And I said, Speake on, my Lord. Then said he unto me, Thou art sore vexed and troubled for Israels sake. Louest thou them better then he doeth that made them?

34 And I said, No, Lord: but of very sorow haue I spoken: for my reines paine mee euery houre, while I labour to comprehend the way of the most High, and to seeke out part of his iudgement.

35 And hee sayd unto mee, Thou canst not. And I said, Wherefore Lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not seene the trouble of Iaakob, and the griefe of the stocke of Israel.

36 And hee sayd unto mee, Number unto me the things that are not yet come, or gather mee the drops that are scattered, or make me the withered flowers greene againe.

37 Open me the places that are closed, and bring mee foorth the windes that are shut up therein: shew me the image of a voyce, and then will I declare thee the thing, that thou askest and labourest to know.

38 And I said, O Lord, Lord, who can know these things, but hee that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these things, whereof thou askest mee?

40 Then said he unto me, Like as thou canst doe none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised unto my people.

41 Then I said, Behold, O Lord, the last things are present unto thee, and what shall they doe that haue bene before mee, or wee that bee now, or they that shall come after us?

42 And hee said unto mee, I will compare my iudgement unto a ring: as there is no slacknesse of the last, so is there no swiftnesse of the first.

43 Then I answered, and sayd, Couldest thou not make at once, those that haue bene, those that are now, and those that shall come, that thou mightest shew thy iudgement the sooner?

44 Then answered hee mee, The creature, said hee, cannot preuent the Creator, neither can the world hold them at once, that shall be created therein.

45 And I sayde, As thou hast taught thy seruant, that thou which giuest strength to all, hast giuen like at once to all the worke created by thee, and hast sustained it, so might it

now

now also conteine all men at once.

46 And he said vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest foorth? require her to bring forth ten at once.

47 And I said, Surely she cannot, but by distance of time.

48 Then said he vnto me, So haue I diuided the number of the earth by times when seede is sowen vpon it.

49 For as a young childe begetteth not that that belongeth to the aged, so haue I ordained the time which I haue created.

50 ¶ I asked againe, and said, Seeing thou hast now shewed me the way, I will proceede to speake before thee: for our mother, whom thou hast tolde me is young, draweth she neere vnto age?

51 He answered me, and said, Aske a woman that trauaileth, and she will tell thee.

52 Say vnto her, Wherefore are not they whom thou hast now brought forth, like those that were before thee, but lesse of stature?

53 And she shall answere thee, Some were borne in the flowre of youth, others were borne in the time of age, when the wombe failed.

54 Consider now thy selfe, how that yee are lesse of stature then those that were before you.

55 And so are they that come after you, lesse then yee, as the creatures which now begin to be olde, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseech thee, if I haue found fauour in thy sight, shew thy seruant, by whome doest thou gouerne thy workemanship?

CHAP VI.

God hath foreseene all things in his secret counsell, and is authour thereof, and hath created them for his children. 25 *The felicity of the age to come.*

AND hee said vnto mee, In the beginning when the round world was made, and before the borders of the worlde were set, and before the windes blewe one against another:

2 Before the noyse of thunders sounded, before the bright lightning did shine foorth, before the foundations of paradise were laid:

3 Before the faire flowres did appeare, before the moueable powers were established, before the innumerable armies of Angels were gathered:

4 Before the heights of the ayre were lifted vp, before the measures of the heauens were named, before the chimneys in Sion were hote:

5 Before the present yeeres were sought out, and before the affections of them that now sinne, were turned away, and they that haue laide vp the treasure of faith, were sealed,

6 Then did I purpose these things, and they were made by mee alone, and by none other: by mee also they shall bee ended, and by none other.

7 Then answered I, and said, What shall be the distinction of times? or when shall bee the end of the first, and the beginning of it that followeth?

8 And hee sayd vnto mee, From Abraham vnto Isaac, when Iacob and Esau were borne of him, *Iacobs hand held first the heele of Esau. *Gen. 25. 26.

9 For Esau is the end of this world, and Iacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hand. Other thing, Esdras, aske thou not.

11 ¶ I answered then, & said, O Lord, Lord, if I haue found fauour in thy sight,

12 I beseech thee, make an end to shew thy seruaunt thy tokens, whereof thou shewedst mee part the last night.

13 So he answered mee, and said, Stand vp vpon thy feete, and heare a mighty sounding voyce.

14 There shall come as an earthquake, but the place where thou standest shall not bee moued.

15 And therefore when hee speaketh, be not afraid: for of the ende shall bee the word, and of the foundation of the earth shall it bee vnderstood.

16 Therefore whilst one speaketh of them, it trembleth and is moued: for it knoweth that it must be changed at the end.

17 And when I heard it, I stood vp vpon my feet, and hearkened, and behold, there was a voyce that spake, and the sound of it was like the sound of many waters:

18 And I said, Behold, the dayes come, that I will come and enquire of them that dwell vpon the earth.

19 And when I beginne to enquire of them, who by their vnrighteousnesse haue hurt others, and when the affliction of Sion shall bee fulfilled,

20 And the world that shall vanish away, shall be sealed, then will I shew these signes: the bookes shall be opened before the heauen, and they shall see all it together.

21 And the children of a yeere old shall speake with their voyces: the women with childe shall bring foorth vntimely children of three or foure moneths olde, and they shall liue that are raised vp.

22 Then suddenly shall the sowen places appeare as the vnsowen, and the full store houses shall suddenly be found empty.

23 And the trumpet shall sound, and all they that heare it, shall be suddenly afraid.

24 And at that time shall friends fight with friends, as with enemies: and the earth shall feare with them: the springs of the welles shall stand still, and in three houres they shall not runne.

25 Whosoeuer remaineth frō all these things that I haue told thee, shall be saued and see my saluation, and the end of your world.

26 And the men that are receiued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shall bee changed, and turned to another meaning.

27 For euill shall be put out, and deceit shalbe quenched.

28 But faith shall flourish: corruption shalbe ouercome, and the truth which hath bin so long without fruit, shall come forth.

29 ¶ And

29 ¶ And when he talked with me, beholde, I looked a little vpon him before whome I stood.

30 And these wordes said he vnto mee, I am come to shew thee the time of the night to come.

31 If thou wilt pray againe, & fast seuen daies more, I will tell thee more things, and greater then these, which I haue heard in the day.

32 For thy voyce is heard before the highest: surely the Mighty hath seene thy righteous dealing: hee hath seene also thy chastitie which thou hast kept since thy youth.

33 Therefore hath he sent me to shew thee all these things, and to say vnto thee, Bee of good comfort, and feare not,

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe, and fasted seuen dayes in like maner, that I might fulfill the three weekes which he had appointed me.

36 And in the eight night was mine heart vexed within me againe, and I began to speake before the most high.

37 For my spirit was greatly set on fire, and my soule was in distresse.

38 And I said, O Lord, thou speakest expressly in the first creation (euen the first day) and commandedst * that the heauen and the earth should be made, and thy worke followed thy word. Gen. 1.1.

39 And then was there the spirit, and the darknes was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commaundedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenly ayre, and commandedst it, that going betweene, it should make a diuision betweene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commaundedst, that the waters should be gathered together in the seuenth part of the earth: sixe parts diddest thou drie, & kept them, to the intent that of these there should be that should serue thee, being sowen of God and tilled.

43 Assoone as thy word went forth, the worke was incontinently made.

44 For immediatly great and innumerable fruit did spring vp, and many diuers pleasures for the taste, and flowres of vnchangeable colour, and odours of a most wonderfull smell, and these things were created the third day.

45 * Vpon the fourth day thou createdst the light of the Sunne, and of the Moone, and the order of the starres, Gen. 1.14.

46 And gauest them a charge, to doe * seruice euen to man that was for to be made. Gen. 1.14, 15. deut. 4. 19.

47 And vpon the fift day thou saidst vnto the seuenth part * where the waters were gathered, that it should bring forth beasts, fowles and fishes: and it was so. Gen. 1.20.

48 For the dumbe waters, and without life, brought forth liuing things at the commandement of God, that the nations might praise thy wonderous works.

49 Then diddest thou prepare two liuing things: the one thou calledst ‖ Behemoth, and the other thou calledst Leuiathan, ‖ Or, Enoch.

50 And didst separate the one from the other: for the seuenth part where the water was gathered could not hold them.

51 Vnto Behemoth thou gauest one part, which was dried vp the third day, that he should dwell in the same part, wherein are a thousand hils.

52 But vnto Leuiathan thou gauest the seuenth part that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the sixt day thou gauest commandement vnto the earth, that before thee it should bring forth beasts, cattell, and creeping things.

54 And besides this Adam, whom thou madest lord ouer all the works which thou hast created, of him come we all, & the people also, whom thou hast chosen.

55 All this haue I spoken before thee, O Lord, because thou hast created the world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessell. Deut. 8.1.

57 And now, O Lord, behold, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And we thy people (whom thou hast called the first borne, the only begotten, and thy feruent louer) are giuen into their hands.

59 If the world then bee created for our sakes, why haue wee not the inheritance thereof in possession? or how long shall we suffer these things?

CHAP. VII.

5 Without tribulation none can can come to felicitie. 12 God aduertiseth all in time. 28 The comming and death of Christ. 32 The resurrection and last iudgement. 43 After the which all corruption shall cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodnesse of God.

AND when I had made an ende of these wordes, there was sent vnto me an Angel which had beene sent downe to mee the nights afore.

2 And hee said vnto mee, Vp, Esdras, and heare the words that I am come to tell thee.

3 And I said, Speake on, my God. Then said he vnto mee, The sea is set in a wide place, that it might be deepe and great.

4 But presuppose that the entrance thereof were narrow, and like the riuers,

5 Who could goe into the sea to looke vpon it, and to rule it? if he went not thorow the narrow, how could he come into the broad?

6 There is also another thing: a city is builded, and set vpon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,

8 And there is but one path betweene them, euen betwixt the fire and the water, so that there could but one man goe there.

9 If this citie were giuen vnto a man for an inheritance, if hee neuer went thorow the perill before it, how could hee receiue his inheritance?

10 And

10 And I said, It is so, Lord. Then said he, So is the portion of Israel.

11 Surely for their sakes haue I made the world: and when Adam transgressed my Statutes, then came this thing to passe.

12 Then were the entrances of the world made narrow, full of sorrow and trauaile: they are but few and euill, and full of perils, and very painefull.

13 For the entrances of the fore world were wide and sure, and brought immortall fruit.

14 If then they that are liuing labour not to enter by these strait and brittle things, they cannot attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible; and why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

Gen. 1.1. 17 Then said, I O Lord, Lord, * seeing thou hast ordeined in thy Law, that the righteous should inherit these things, and that the vngodly should perish,

18 Should the righteous suffer straitnesse in hoping for large things: yet they that haue liued vngodly and suffered straitnesse, shall not see the large things.

19 Then he said vnto mee, There is no Iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should doe to haue life, and what they should obserue to auoyd punishment.

22 Neuerthelesse, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued themselues by their wicked deedes, and denied the power of the most High, and regarded not his wayes.

24 But they despised his Law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his works.

25 And therefore, Esdras, vnto the emptie are emptie things, and to the full, full things.

26 Beholde, the time shall come, that these tokens which I haue told thee, shall come to passe, and the bride shall appeare, and she shall come foorth, and be seene that now is vnder the earth.

27 And whosoeuer shal escape these euils, hee shall see my wonders.

28 For my Sonne Iesus shall appeare with those that bee with him, and they that remaine, shall reioyce within foure hundreth yeeres.

29 After these same yeeres shall my Sonne Christ die, and all men that haue life.

30 And the world shalbe turned into the old silence for seuen dayes, as in the fore iudgments, so that no man shall remaine.

31 But after seuen dayes, the world that is yet asleepe, shall bee raised vp: and that shall die, that is corrupt.

32 Then the earth shall restore those, that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seate of Iudgement, and miseries shall vanish away, and long suffering shall haue an ende,

34 Iustice onely shall continue: the truth shall remaine, and faith shall be strong.

35 The worke shall follow, and the reward shall be shewed: the good deedes shall be of force, and vnrighteousnesse shall beare no more rule.

36 Then said I, * Abraham prayed first for the Sodomites, and * Moses for the Fathers that sinned in the wildernesse: *Gen.* 18. 23. *Exod.* 32. 31, 17.

37 And they that came after him, for Israel in the time of Achaz and Samuel,

38 And * Dauid for the destruction, * and Salomon for them that came into the Sanctuarie, 2. *Sam.* 24. 17. 2 *Chr.* 6. 14.

39 * And Elias for those that receiued raine, and for the dead that he might liue, 1. *King.* 17. 21. *and* 18. 42, 45.

40 And * Ezechias for the people in the time of Sennacherib, and diuers others for many. 2. *King.* 19. 15.

41 Euen so now, seeing vice is increased, and wickednesse aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect follow also now?

42 Then hee answered mee, and said, This present life is not the ende, oft times honour is reserued in it: therefore haue they prayed for the weake.

43 But the day of iudgement shalbe the end of this world, and the beginning of the immortalitie to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: infidelitie shalbe cut off: righteousnesse shall grow vp, and the veritie shall spring vp.

45 Then shall no man bee able to saue him that is destroyed, nor oppresse him that hath gotten the victory.

46 I answered then, and said, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that hee should not haue sinned.

47 For what profit is it for men in this present life to bee in beastinesse, and after death to feare punishment?

48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but the fall also reboundeth vnto vs that come of thee. *Rom.* 5. 18.

49 For what profit is it vnto vs, if there bee promised an immortall life, when wee doe the workes that bring death?

50 And that an euerlasting hope should bee promised vs, seeing that we betide our selues to deadly vanitie?

51 And that there should bee appointed vs dwellings of health and safety, if we haue liued wickedly?

52 And that the glory of the most High should be kept to defend them which haue led a patient life, if wee haue walked in the wicked wayes?

53 And that an eternall Paradise should be shewed, whose fruite remaineth incorruptible, wherein is safety and health, if we wil not enter into it?

54 (For wee haue bene conuersant in vnpleasant places.)

55 And that the faces of them, which haue

abstained, should shine more then starres, if our faces be blacker then darkenesse?

56 For while we liued, we did not remember when we did vnrighteously, that we should suffer after death.

57 Then answered he me, and said, This is the maner of the battel, which man that is borne in the earth, shall fight,

58 That if he be ouercome, he should suffer as thou hast said, but if he get the victory, he should receiue the thing that I said.

59 For this is the life whereof Moses spake *Deut.30.19.* vnto the people, while he liued, saying, Chuse thee life that thou mayest liue.

60 Neuertheless they beleeued him not, neither the Prophets after him, nor me also which haue said vnto them,

61 That heauinesse should not so bee to their destruction, as ioy should come vnto them, to whom saluation is perswaded.

62 I answered then, and said, I know, Lord, that the most High is called merciful, in that he hath mercy vpon them, which are not yet come to that world,

63 And that he hath pity on those that walke in his Law.

Rom.2.4. 64 And that * he is patient: for he long suffereth those that haue sinned as his creatures,

65 And that he is liberall: for he will giue as much as needeth,

66 And that he is of great mercy: for he ouercommeth in mercy those that are present, and that are past, and them which are to come.

67 For if he were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also for if he gaue not of his godnesse, that they which haue done euil, might be releeued from their wickednesse, the ten thousand part of men should not remaine aliue,

69 And if hee, being iudge, forgaue not those that bee healed with his word, and tooke away the multitude of sinnes,

70 There should peraduenture bee very few left in an innumerable multitude.

CHAP. VIII.

1 *The number of the godly is small.* 6 *The workes of God are excellent.* 20 *Esdras prayer for him and for his people.* 39 *The promise of saluation to the iust.* 55 *The destruction of the vniust.*

AND he answered me, saying, The most High made this world for many, but the world to come for few.

2 I will tell thee a similitude, O Esdras. As when thou askest the earth, it shall say vnto thee that it giueth much earthy matter to make pots, but little dust that gold commeth of, so is it with the worke of this world.

Mat.20.16. 3 * There be many created, but few shalbe saued.

4 Then answered I, and said, Then swallow vp the wit, O my soule, and deuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may intreat thee, that thou mayest giue seed vnto our heart, and prepare our vnderstanding, that there may come fruit of it, whereby euery one which is corrupt, may liue, who can set himselfe for man?

7 For thou art alone, and wee all are one workemanship of thy hands, as thou hast said.

8 For when the body is fashioned now in the wombe, & thou hast giuen it members, thy creature is preserued by fire and water, & the worke created by thee, doeth suffer nine moneths the creature which is fashioned in it.

9 But the thing that conteineth, and that which is conteined, shall both be preserued, and when time is come, the wombe being preserued, deliuereth the things that grew in it.

10 For thou hast commanded the members, euen the breasts to giue milke vnto the fruit appointed to the breasts,

11 That the thing which is created, may be nourished for a time, till thou disposest it to thy mercy.

12 Thou bringest it vp with thy righteousnesse, nourturest it in thy Law, and reformest it with thy iudgement.

13 Thou slayest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroyest him, which with so great labours is fashioned, it is an easie thing to appoint by thy Commandement, that the thing also which is made, might be preserued.

15 Now therefore, O Lord, I will speake (as touching men in generall, thou shalt rather prouide) but concerning thy people, for whose sake I am sory,

16 And for thine inheritance, for whose cause I mourne: for Israel, for whom I am wofull, and for Iacob, for whose sake I am grieued,

17 For them will I pray before thee, aswell for my selfe as for them: for I see our faults that dwell in the land.

18 ¶ But I haue heard the swidden comming of the Iudge which is to come.

19 Therfore heare my voyce, and vnderstand my words which I will speake before thee. The beginning of the words of Esdras, before he was taken vp:

20 O Lord, that liuest for euer, which beholdest from aboue that which is aboue, and in the aire,

21 Whose throne is inestimable, and his glory incomprehensible, before whom the hoste of the Angels stand with trembling,

22 Whose keeping is turned in winde & fire, whose word is true, and sayings stedfast, whose Commaundement is strong, and gouernment terrible,

23 Whose looke driueth vp the depths, and wrath maketh the mountaines to melt away: & the thing beareth witnesse.

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answere.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked deeds of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let

29 Let it not bee thy will to destroy them, which haue lined like beastes, but looke vpon them that haue clearely taught thy Law.

30 Take not displeasure with them, which appeare worse then beasts, but loue them, that alway put their trust in thy righteousnesse, and glory.

31 For we and our Fathers haue all the same sickenesse, but because of vs that are sinners, thou shalt be called mercifull.

32 If therfore thou wilt haue mercy vpon vs, thou shalt be called mercifull toward vs which haue no works of righteousnes.

33 For the righteous which haue laid vp many good workes, let them receiue the reward of their owne deeds.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortall generation, that thou shouldest bee so grieued towards it?

35 * For verily there is no man among them that be borne, but hee hath done wickedly, nor any that doth confesse thee, which hath not done amisse. *1 King. 8. 46. Psalm. 143. 2.*

36 For in this, O Lord, thy righteousnesse and thy goodnesse shalbe praised, if thou be mercifull vnto them, which haue not the substance of good works.

37 ¶ Then answered he me, and said, Some things hast thou spoken aright, and according to thy words it shall be.

38 For I will not verily consider the workes of them before the death, before the iudgement, before destruction:

39 But * I will reioyce in the wayes of the righteous, and I will remember the pilgrimage, the saluation, & the reward that they shall haue. *Esa. 44.*

40 Like as I haue spoken now, so shal it come to passe.

41 For as the husbandman soweth much seed vpon the ground, and planteth many trees, and yet alway the thing that is sowen, commeth not vp in time, neither yet doeth all that is planted, take roote: so neither shall they all that are brought into the world, be saued.

42 I answered then and said, If I haue found grace, let me speake.

43 Like as the husbandmans seede perisheth, if it come not vp, and receiue not raine in due season, or if it bee destroyed with too much raine:

44 So perisheth man which is created with thine hands, and thou art called his paterne, because he is created to thine image, for whose sake thou hast made all things, & likened him vnto the husbandmans seed.

45 Bee not wroth with vs, O Lord, but spare thy people, and haue mercie vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered he me, & said, The things present are for the present, & the things to come for such as be to come.

47 For thou are farre off, that thou shouldest loue my creature aboue me: but I haue oft times drawen neere vnto thee, and vnto it, but neuer to the vnrighteous.

48 In this also thou art marueilous before the Highest,

49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe worthy to haue thy selfe greatly among the righteous.

50 For many miseries and calamities remaine for them, that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plenteousnesse made ready: the citie is builded: and rest is prepared, perfect goodnesse and absolute wisedome.

53 The root of euill is sealed vp from you: the weakenesse and moth is destroyed from you, and into hell fleeth corruption to be forgotten.

54 Sorrowes are vanished away, and in the end is shewed the treasure of immortalitie.

55 Therfore aske thou no more questions concerning the multitude of them that perish:

56 For when they had libertie, they despised the most High, they contemned his Lawe, and forsooke his wayes.

57 Moreouer, they haue troden downe his righteous,

58 *Saying in their heart, that there was no God, though they knew that they should die. *Psal. 14. 1. and 53. 1.*

59 For as the thing that I haue spoken of, is made ready for you: so is thirst and paine prepared for them: for God would not that man should perish.

60 But they, after that they were created, haue defiled the name of him that made them, and are vnthankefull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered, and said.

63 Behold now, O Lord: thou hast shewed mee the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this world haue a beginning and an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Iewes ingratitude: 36 Therefore they perish. 38 The vision of a woman lamenting.

HE answered me then, and said, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand, that it is the time wherein the most High will begin to visite the world which he made.

3 Therefore when there shall bee seene an *earthquake in the world, and an vprore of the people, *Matthew 24. 7.*

4 Then shalt thou vnderstand that the most High spake of those things, from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the world, hath a beginning and an end, and the end is manifest:

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles,

7 And euery one that shall escape safe, and shall be deliuered by his workes, and by the faith wherein ye haue beleeued,

8 Shalbe preserued from the said perils, and shall see my saluation in my land, and within my borders: for I haue kept mee holy from the world.

9 Then shall they haue pitie of themselues, which now haue abused my wayes: and they that haue cast them out despitefully, shall dwell in paines.

10 For such as in their life haue receiued benefits, and haue not knowen me,

11 But haue abhorred my Lawe, while they were yet in libertie, and when they had yet leasure of amendment, and would not vnderstand but despised it,

12 They must bee taught it after death by paine.

13 And therefore be thou no more carefull to know how the vngodly shal be punished, but enquire how the righteous shalbe saued, & whose the world is, and for whom it is, and when.

14 Then answered I, and said,

15 I haue afore said that which I say now, and will speake it hereafter, that there be many moe of them which perish, then of them that shal

Chap. 8. 3. matth. 20. 16. be * saued,

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the seed: as the flowers bee, so are the colours also: such as the workeman is, such is the worke: and as the husbandman is, so is his husbandry: for it was the time of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now liue, no man spake against me.

19 For then euery one obeyed, but now the maners of them that are created in this world, that is made, are corrupted by a perpetuall seed, and by a law, where out they cannot rid themselues.

20 So I considered the world, and behold, there was perill, because of the deuiles, that were sprung vp into it.

21 Yet when I saw it, I spared it greatly, and haue kept me one grape of the cluster, & a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape bee kept, and my plant, which I haue dressed with great labour.

23 ¶ Neuertheless, if thou wilt cease seuen dayes moe, (but thou shalt not fast in them,

24 But shalt goe into a faire field, where no house is builded, & shalt eate onely of the flowers of the field, & eate no flesh, nor drinke wine, but the flowers onely,

25 And pray vnto the most high continually) then will I come and talke with thee.

26 So I went my way, as he had commanded mee, into the field, which is called Ardath, and there I sate among the flowers, and did eat of the herbes of the field, and the meate of the same satisfied me.

27 And after seuen dayes, as I sate vpon the grasse, and mine heart was vexed within mee, as afore,

28 I opened my mouth, and began to talke before the most high, and to say,

Exod. 19. 9. and 20. 1. deut. 4. 12. 29 O Lord, when thou wouldest shewe thy selfe vnto vs, * thou declaredst thy selfe vnto our Fathers in the wildernesse, in a place where no man dwelleth, in a barren place, when they came out of Egypt,

30 And expressly spakest vnto them, saying, Heare me, O Israel, and marke my words, thou seed of Jacob.

31 For behold, I sow my Law in you, that it may bring forth fruit in you, and that ye may be honoured by it for euer.

32 But our fathers which receiued the Law, kept it not, neither obserued thine ordinances, neither did the fruit of the Law appeare, neither could it, for it was thine.

33 * For they that receiued it, perished be- Exod. 32. 28. cause they kept not the thing that was sowen in them.

34 And loe, it is a custome when the ground receiueth seed, or the sea a ship, or a vessell meate and drink, if that perish wherein a thing is sowen, or wherein any thing is put,

35 Likewise the thing that is sowen, or is put therein, and the things that are receiued, must perish, so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.

36 For we that haue receiued the Law, perish in sinne, and our heart also which receiued it:

37 But the Law perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about mee, and vpon the right side * I saw a woman, which mourned sore, and Chap. 10. 44. lamented with a loud voyce, and was grieued in heart, and rent her clothes, and she had ashes vpon her head.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And said vnto her, Wherefore weepest thou? why art thou so sory in minde?

41 And she said vnto mee, Sir, let me alone, that I may bewaile my self, and increase sorow: for I am sore vexed in my mind, and brought very low.

42 Then I said vnto her, What ailest thee? tell me.

43 And shee said to mee, I thy seruant haue bene barren, and haue had no child, hauing an husband thirtie yeeres.

44 And euery houre, & euery day these thirty yeres, I praied to the most High day and night.

45 And after thirtie yeeres God heard mee thine handmaid, and looked vpon my miserie, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my countrey, and we gaue great honour vnto the Almightie.

46 And I nourished him with great trauell.

47 So when he grew vp, and came to take a wife, I made a feast.

CHAP. X.

1 *Esdras and the woman that appeareth vnto him, commune together.*

BUt when my sonne went into his chamber, he fell downe and died.

2 Then we all ouerthrew the lights, and all my neighbours rose vp to comfort me: so I rested vntill the second day at night.

3 And when they had all left off to comfort mee that I should be quiet, then I rose vp by night, and fledde, and am come into this field

field as thou seest,

4 And am not purposed to returne into the citie, but to remaine here, and neither to eat nor drinke, but continually to mourne and fast vntil I die.

5 Then left I my purpose wherein I was, and spake to her angerly, and sayd,

6 Thou foolish woman abone all other, seest thou not our heauinesse, and what commeth vnto vs?

7 For Sion our mother is all wofull, and is sore afflicted, and mourneth extremely.

8 Seeing wee be all now in heauinesse, and make one mone (for we be all sorrowful) art thou sore for one sonne?

9 Demaund the earth, and she shall tell thee that it is she which ought to mourne for the fall of so many that grow vpon her.

10 For from the beginning, all men are born of her, and other shall come, and behold, they walke almost all into destruction, and the multitude of them shall be destroyed.

11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sore but for one?

12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth (for I haue lost the fruit of my wombe, which I brought forth with heauinesse, and bare with sorrowes,

13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast borne with trauel, so the earth also from the beginning giueth her fruit vnto man, euen to him that laboured her.

15 Now therefore withold thy sorrow in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, and receiuest his counsell in time, thou shalt be commended therein.

17 Goe thy way then into the citie to thine husband.

18 ¶ Then shee sayd vnto me, I will not, I will not goe into the citie, but here will I die.

19 So I continued to speake more with her, and said,

20 Do not so, but be counselled: for how many falles hath Sion? Bee of good comfort, because of the sorrow of Jerusalem.

21 For thou seest that our Sanctuary is layd waste: our altar is broken downe: our Temple is destroyed.

22 Our Psalterion fainteth, and the song ceaseth, and our mirth is vanished away, and the light of our candlesticke is quenched, and the Arke of our Couenant is taken away, & our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priests are burnt, and our Leuites are carted into captiuitie, and our virgins are defiled, and our wiues rauished, and our righteous men spoyled, and our children destroyed, and our yong men are brought in bondage, and our strong men are become weake.

23 And which is the greatest of all, Sion the seale hath lost her worthip: for shee is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heauinesse, and put away the multitude of sorrowes that the Almightie may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afraid of her, and mused what it might bee.

26 And behold, immediatly shee cast out a great voyce, very fearefull, so that the earth shook at the noyse of the woman.

27 And I looked, and behold, the woman appeared vnto mee no more: but there was a citie builded, & a place was shewed from the ground and foundation. Then was I afraid, and cried with a loud voyce, and sayd,

28 Where is Uriel the Angel * which came to me at the first? for he hath caused me to come into many and deepe considerations, and mine end is turned into corruption, and my prayer to rebuke. * Chap. 4. 1.

29 And as I was speaking these words, behold, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and hee tooke me by the right hand and comforted me, and set me vpon my feete, and sayd vnto me,

31 What aileth thee? and why is thine vnderstanding vered? and the vnderstanding of thine heart? and wherefore art thou sory?

32 And I sayd, Because thou hast forsaken mee, and I haue done * according vnto thy words: I went into the field, and there haue I seene things, and see that I am not able to expresse. * Chap. 5. 29.

33 Then sayd he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then sayd I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnesse.

35 For I haue seene that I knew not, and heare that I doe not know.

36 Or is mine vnderstanding deceiued, or doeth my minde, being hautie, erre?

37 Now therefore, I beseech thee, that thou wilt shew thy seruant of this wonder.

38 Then he answered mee, and sayd, Heare me, and I will enforme thee, and tell thee wherefore thou art afraid: for the most High hath reuealed many secret things vnto thee.

39 He hath seene thy good purpose, that thou art sore continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a little while agoe.

41 Thou sawest a woman mourning, and thou begannest to comfort her.

42 But now seest thou the likenes of the woman no more, but there appeared vnto thee a citie builded.

43 And whereas she told thee of the death of her sonne, this is the solution,

44 This woman, which thou sawest, shee is Sion: and whereas she told thee (euen she which thou seest now as a citie builded)

45 And as touching that shee said vnto thee, that she was barren thirtie yeeres, this was concerning that there was euen thirty yeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon built

the citie, and offered offerings: then bare the barren a sonne.

47 And whereas she told thee, that she nourished him with labour, that was the inhabiting of Jerusalem.

48 But whereas she told thee that her sonne, as his chance was, died when thee came vnto her chamber, that is the fall that is come to Jerusalem.

49 And when thou sawest her like one that mourned for her sonne, thou begannest to comfort her: of these things which haue chanced, these are to be opened vnto thee.

50 For now the most High seeth, that thou art sory in thy mind, and because thou sufferest with all thine heart for her, hee shewed thee the clearenesse of her glory, and the fatrenes of her beautie.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knew that the most High would shew these things vnto thee.

53 Therefore I commanded thee to go into the field where no foundation or building is.

54 For the worke of mans building cannot stand in that place where the Citie of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afraid, but go in, and see the beauty and greatnesse of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the few.

58 But to morow at night thou shalt remain here,

59 And the most High shal shew thee visions of high things, which the most High wil doe vnto them that dwell vpon earth, in the last daies. So I slept the same night and another, as hee had commanded mee.

CHAP. XI.

1 *The vision of an Eagle comming foorth of the Sea, and of her feathers.* 37 *Of a Lyon comming forth of the forrest.*

THen saw I a dreame, and behold, there came vp from the sea an Eagle, which had twelue feathered wings, and three heads.

2 And I saw, & behold, she spread her wings ouer all the earth, and all the winds of the ayre blew on her, and gathered themselues.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became little feathers and small.

4 But her heads remained still, and the head in the mids was greater then the other heads, yet rested it with them.

5 Moreouer, I saw that the Eagle flew with his feathers, and reigned vpon earth, and ouer them that dwell therein.

6 And I saw that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

7 I saw also that the eagle stood vp vpon her clawes, and spake to her feathers, saying,

8 Watch not all together: sleepe euery one in his owne place, and watch by course.

9 But let the heads be preserued for the last.

10 Neuertheles I saw that ẏ voyce went not out of her heads, but from the mids of her body.

11 Then I numbred her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the end of it came, and the place thereof appeared no more. So the next stood vp, and reigned: it continued a long time.

14 And when it had reigned, the end of it came also, and as the first, so it appeared no more.

15 Then there came a voyce vnto it, and said,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more.

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third, and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I looked, and behold, in processe of time the feathers that followed, stood vp on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, & behold, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the Eagles body, but two heads that rested, and six wings.

24 Then saw I also, that two wings diuided themselues from the six, and remained vnder the head that was vpon the right side: for the foure continued in their place.

25 So I looked, and behold, the vnderwings thought to set vp themselues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and lo, the two that remained, thought also in themselues to reigne.

29 And when they so thought, behold, there awaked one of ẏ heads that were at rest, which was in the mids: for that was greater then the two.

30 And then I saw that the two heads were ioyned therewith.

31 And behold, the head was turned with them, that were with it, and did eat vp the two vnderwings that would haue reigned.

32 But this head put the whole earth in feare, and bare rule in it, ouer all those that dwelt vpon earth, with much labour, and it had the gouernance of the world, more then all the wings that had beene.

33 After this I looked, and behold, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.

35 And I beheld, and loe, the head vpon the right

right side deuoured it that was vpon the left side.

36 ¶ Then I heard a voyce which sayd vnto mee, Looke before thee, and consider the thing that thou seest.

37 So I saw, and behold, as it were a lyon that roareth, running hastily out of the wood: and I saw that hee sent out a mans voyce vnto the Eagle, and spake, and sayd,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee,

39 Art not thou that, that of the foure beasts remainest, whom I made to reigne in my world, that by them the end of times might come,

40 And the fourth is come, and hath ouercome all the beastes that were past, and hath power ouer the world with great fearefulnesse, and ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with deceit?

41 For thou hast not iudged the world with trueth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued lyers, and destroyed the dwellings of them that brought forth fruite, and hast cast downe the walles of such as did thee no harme,

43 Therefore is thy wrongfull dealing come vp vnto the most High, and thy pride vnto the Mighty.

44 The most High also hath looked vpon the proud times, and behold, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou Eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine body,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence, and that shee may hope for the iudgement and mercy of him that made her.

CHAP. XII.

The declaration of the former visions.

AND when the lyon spake these words to the Eagle, I saw,

2 And behold, the head that had the vpper hand appeared no more, neither did the foure wings appeare any more, that came to it, and set vp themselues to reigne, whose kingdome was small and full of vproares.

3 And I saw, and behold, they appeared no more, and the whole body of the Eagle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and from the great feare, and sayd vnto my spirit,

4 Loe, this hast thou done vnto mee in that thou searchest out the wayes of the most High.

5 Loe, yet am I weary in my mind, and very weake in my spirit, and little strength is there in me, for the great feare that I receiued this night.

6 Therefore now, will I beseech the most High, that he will comfort me vnto the end.

7 And I said, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer in deed be come vp before thy face,

8 Comfort me, and shew me thy seruant the interpretation and difference of this horrible sight, that thou mayest perfectly comfort my soule,

9 Seeing thou hast iudged mee worthy to shew me the last times.

10 ¶ Then he said vnto me, This is the interpretation of this vision,

11 The Eagle whom thou sawest come vp from the sea, is the * kingdome which was seene in the vision of thy brother Daniel. *Dan.7.7.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Behold, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shalbe feared aboue all kingdomes that were before it.

14 In it shall twelue kings reigne one after another.

15 Whereof the second shall begin to reigne, and shall haue more time then the twelue.

16 And this doe the twelue wings signifie, which thou sawest.

17 As for the voice that thou heardest speake, and that thou sawest not go out from the heads, but from the mids of the body thereof, this is the interpretation,

18 That after the time of that kingdome, there shall arise great strife, and it shalbe in danger to fall, but it shall not then fall, but shall be restored againe to his beginning.

19 Concerning the eight vnderwings, which thou sawest hang vnto her wings, this is the interpretation,

20 In him shall arise eight kings, whose time shall be but small, and their yeres swift, and two of them shall perish.

21 But when the mid time commeth, there shall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the end.

22 And whereas thou sawest three heads resting, this is the interpretation,

23 In his last dayes shall the most High raise vp three kingdomes, and shall call againe many things into them, and they shall haue the dominion of the earth,

24 And of those that dwell therein, with much griefe aboue all those that were before them: therefore are they called the heads of the Eagle:

25 For they shal accomplish his wickednesse, and shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bedde, and yet with paine.

27 For the two that remaine, the sword shall deuoure them.

28 For the sword of the one shall deuoure the other: but at the last shall her fall by the sword himselfe.

29 And whereas thou sawest two vnderwings, that went off toward the head, which was on the right side, this is the interpretation,

30 These are they whom the most High hath preserued for their end, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lion whom thou sawest rising vp out of the wood and roaring, and speaking vnto the Eagle, and rebuking her for her vnrighteousnesse with all the wordes that thou hast heard,

32 This is the winde which the most High

hath kept for them, and for their wickednesse vnto the end, and hee shall reproue them, and cast before them their spoyles.

33 For hee shall set them alone in the iudgement, and shall rebuke them and correct them.

34 For he will deliuer the residue of my people by affliction, which are preserued vpon my borders, and hee shall make them ioyfull, vntill the comming of the day of iudgement, wherof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou only hast bene meete to know this secret of the most High.

37 Therefore write all these things that thou hast seene, in a booke, and hide them,

38 And teach them the wise of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But waite thou here yet seuen dayes moe, that it may be shewed thee whatsoeuer it pleaseth the most High to declare vnto thee: and with that he went his way.

40 And when all the people perceiued, that the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto me, and spake vnto me, saying,

41 What haue we offended thee? or what euil haue wee done against thee, that thou forsakest vs, and sittest in this place?

42 For of all the people thou only art left vs as a grape of the vine, and as a candle in a darke place, and as a hauen or ship preserued from the tempest.

43 Are not the euils which are come vnto vs, sufficient?

44 If thou then forsake vs, how much better had it been for vs, that we had beene burnt also as Sion was burnt?

45 For we are no better then they that dyed there: and they wept with a loude voice. Then answered I them, and sayd,

46 Be of good comfort, O Israel, and be not heauie thou house of Iacob.

47 For the most High hath you in remembrance, and the Almighty hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, that I might seeke mercy for the low estate of your sanctuary.

49 And now goe your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie as I commanded them:

51 But I remayned still in the field seuen dayes, as he had commaunded me, and did eate only of the flowers of the fielde, and had my meate of the herbes in those dayes.

CHAP. XIII.

1 *The vision of a winde comming forth of the sea,* 3 *Which became a man.* 5 *His properties and power against his enemies.* 21 *The declaration of this vision.*

AND after the seuen dayes I dreamed a dreame by night.

2 And behold, there arose a winde from the sea, and it mooued all the waues thereof.

3 And I looked, and behold, there was a mighty man with the thousands of heauen: and when he turned his countenance to looke, all the things trembled that were seene vnder him.

4 And when the voice went out of his mouth, all they burned that heard his voice, as the earth faileth when it feeleth the fire.

5 After these things I saw, and behold, there was gathered together a multitude of men out of number, from the foure windes of ỹ heauen, to fight against the man that came out fro the sea.

6 And I looked, and behold, he graued himselfe a great mountaine, and flew vp vpon it.

7 But I would haue seene the countrey or place whereout the hill was graued, and I could not.

8 I saw after these things, and behold, all they which came to fight against him were sore afraid, and yet they durst fight.

9 Neuertheless, when he saw the fiercenesse of the multitude that came, he lifted not vp his hand: for he held no sword nor any instrument of warre,

10 But only, as I saw, he sent out of his mouth, as it had beene a blast of fire, and out of his lips the winde of the flame, and out of his tongue he cast out sparkes and stormes.

11 And they were all mixt together, euen this blast of fire, the winde of the flame, and the great storme, & fell with violence vpon the multitude which was prepared to fight, and burnt them vp all, so that of the immumerable multitude there was nothing seene, but only dust and smell of smoke. When I saw this, I was afraid.

12 Afterward saw I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, and some brought of them that were offred: and I was sicke through great feare, and awaked, and said,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted me worthy to receiue my prayer.

15 Shew me now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, Woe vnto them that shall be left in those dayes, and much more woe vnto them that are not left behinde.

17 For they that were not left, were in heauinesse.

18 Now vnderstand I the things that are laid vp in the latter dayes, which shal come both vnto them, and to those that are left behind.

19 Therefore are they come into great perils, and many necessities, as these dreames declare.

20 Yet is it easier, that he that is in danger should fall into these, and forsee the things to come hereafter, then to passe away as a cloude out of the world.

21 ¶ Then answered he me, and sayd, The interpretation of the vision will I shew thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation.

23 He that shal beare the danger in that time, hee shall keepe himselfe. They that bee fallen into danger, are such as haue workes and faith

faith toward the moſt mighty.

24 Know therefore, that they which bee left behind, are more bleſſed then they that be dead.

25 Theſe are the meanings of the viſion, Whereas thou ſaweſt a man comming vp from the mids of the ſea,

26 The ſame is he whom the moſt High hath kept a great ſeaſon, who by his owne ſelfe ſhall deliuer his creature, and he ſhall order them that are left behind.

27 ¶ And whereas thou ſaweſt, that out of his mouth there came as a blaſt with fire and ſtorme,

28 And that he neither held ſword nor weapon, but that by his fiercenelle hee deſtroyed the whole multitude that came to fight againſt him, this is the interpretation,

29 Beholde, the dayes come that the moſt High will begin to deliuer them that are vpon the earth:

30 And hee ſhall aſtoniſh the hearts of them that dwell vpon the earth:

31 And one ſhall prepare to fight againſt another, citie againſt citie, and place againſt place,
Mat.24.7. *and nation againſt nation, and realme againſt realme.

32 When this commeth to paſſe, then ſhall the tokens come, that I ſhewed thee before, and then ſhal my ſonne be reuealed, whom thou ſaweſt goe vp as a man.

33 And when all the people heare his voyce, euery man ſhall in their owne land leaue the battell that they haue one againſt another.

34 And an innumerable multitude ſhall bee gathered as one, as they that be willing to come, and to fight againſt him.

35 But he ſhall ſtand vpon the top of mount Sion.

36 And Sion ſhal come, and ſhalbe ſhewed to all, being prepared and builded, as thou ſaweſt the hill grauen forth without any hands,

37 And this my ſonne ſhall rebuke the wicked inuentions of thoſe nations, which for their wicked life are fallen into the tempeſt,

38 And into torments like to flame, whereby they ſhall be tormented: and without any labour will he deſtroy them euen by the Law, which is compared vnto the fire.

39 And whereas thou ſaweſt that he gathered another peaceable people vnto him,

40 Thoſe are the ten tribes, which were caried away captiues out of their owne land *in
2.King.17.3 the time of Oſeas the king, whom Salmanaſar the king of the Aſſyrians tooke captiue, and caried them beyond the riuer: ſo were they brought into another land.

41 But they tooke this counſel to themſelues, that they would leaue the multitude of the heathen, and goe forth into a further countrey, where neuer mankind dwelt,

42 That they might there keepe their ſtatutes, which they neuer kept in their owne land.

43 And they entred in at the narrow paſſages of the riuer Euphrates.

44 For the moſt High then ſhewed them
Exod.14.21 ſignes, *and ſtayed the ſprings of the flood till
Ioſh.3.15,16 they were paſſed ouer.

45 For thorow the countrey there was a great
Or, Arſa- tourney, euen of a yeere and a halfe, and the ſame
reth. region is called ‖ Arſareth.

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The moſt High ſhall hold ſtill the ſprings of the riuer againe, that they may goe thorow: therefore ſaweſt thou the multitude peaceable.

48 But they that be left behind of thy people, are thoſe that be found within my borders.

49 Now when he deſtroyeth the multitude of the nations that are gathered together, he ſhall defend the people that remaine.

50 And then ſhal he ſhew great wonders vnto them.

51 Then ſaid I, O Lord, Lord, ſhew me this, wherefore haue I ſeene the man comming vp from the mids of the ſea:

52 And he ſaid vnto mee, As thou canſt neither ſeeke out, nor know theſe things that are in the deepe of the ſea, ſo can no man vpon earth ſee my ſonne, or thoſe that bee with him, but in the time of that day.

53 This is the interpretation of the dreame which thou ſaweſt, and whereby thou onely art lightned.

54 For thou haſt forſaken thine owne law, and applied thy diligence vnto mine, and ſought it.

55 Thy life haſt thou ordered in wiſedome, and haſt called vnderſtanding thy mother.

56 Therefore haue I ſhewed thee the rewards with the moſt High: and after three other dayes I will ſpeake other things vnto thee, and will declare vnto thee great and wonderous things.

57 Then went I forth vnto the field, glorifying and praiſing the moſt High for the wonders which he did in time,

58 Which he gouerneth, and ſuch things as come in their ſeaſons: and there I ſate three dayes.

CHAP. XIIII.

3 How God appeared to Moſes in the buſh. 10 All things decline to age. 15 The latter times worſe then the former. 29 The ingratitude of Iſrael. 35 The reſurrection and iudgement.

VPon the third day I ſate vnder an oke, and behold, there came forth a voyce vnto mee out of the buſh, and ſaid, Eſdras, Eſdras.

2 And I ſaid, Here am I, Lord, and ſtood vp vpon my feet.

3 Then ſaid he vnto mee, *In the buſh I re- Exod.3.2,&c.
uealed my ſelfe, and ſpake vnto Moyſes, when my people ſerued in Egypt:

4 And I ſent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long ſeaſon,

5 And I told him many wonders, and ſhewed him the ſecrets of the times and the end, and commanded him, ſaying,

6 Theſe words ſhalt thou declare, and theſe ſhalt thou hide.

7 And now I ſay vnto thee, that thou lay vp in thine heart the ſignes that I haue ſhewed, and the dreames that thou haſt ſeene, and the interpretations, which thou haſt heard.

8 For thou ſhalt be taken away from all, and thou ſhalt remaine hencefoorth with my counſel, and with ſuch as be like thee, vntill the times be ended.

9 For the world hath loſt his youth, and the times

times begin to ware old.

10 For the world is divided into twelue parts, and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee mortall thoughts: cast away from thee the burdens of men, and put off now the weake nature,

14 And set aside thy most grieuous thoughts, and haste thee to depart from these times.

15 For greater euils then those, which thou hast seene now, shall they commit.

16 For the weaker that the world is by reason of age, the more shall the euils bee increased vpon them that dwell therein.

17 For the trueth is fled farre away, and lies are at hand: for now hasteth the vision to come, that thou hast seene.

18 ¶ Then answered I, and said before thee,

19 Behold, O Lord, I will goe as thou hast commanded me, and reforme the people, which are present: but they that shall bee borne afterward, who shall admonish them?

20 Thus the world is set in darkenesse, and they that dwell therein, are without light.

21 For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall be done.

22 But if I haue found grace before thee, send the holy Ghost into me, and I will write all that hath bene done in the world since the beginning, which was written in thy Law, that men may finde the path, and that they which will liue in the latter dayes, may liue.

23 And he answered me, saying, Goe and gather the people, and say vnto them, that they seeke thee not for fortie dayes,

24 But prepare thee many bore tables, and take with thee these fiue, Sarea, Dabria, Selemia, Ecanus, and Asiel, which are ready to write swiftly,

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out, til the things be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfect men, and some things shalt thou shew secretly vnto the wise: to morow this houre shalt thou begin to write.

27 Then went I forth, as hee commanded mee, and gathered all the people together, and said,

28 Heare these words, O Israel.

Gen.47.4. 29 *Our fathers at the beginning were strangers in Egypt, from whence they were deliuered,

Act.7.53. 30 And receiued the Law of life, *which they kept not, which ye also haue transgressed after them.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and yee also haue done vnrighteously, and haue not kept the wayes, which the most High commanded you.

32 And for so much as he is a righteous iudge, he tooke from you in time the thing that he had giuen you.

33 And now are yee here, and your brethren among you.

34 Therefore if so be that ye will subdue your owne vnderstanding, and reforme your heart, ye shalbe kept aliue, and after death shall ye obtaine mercy.

35 For after death shall the iudgement come, when wee shall liue againe: and then shall the names of the righteous bee manifest, and the works of the vngodly shalbe declared.

36 Let no man therefore come now vnto me, nor seeke me these fortie dayes.

37 So I tooke the fiue men, as he commaunded mee, and we went into the field, and remained there.

38 The next day, behold, a voyce called mee, saying, Esdras, *open thy mouth, and drinke that I giue thee to drinke. Ezek.3.2.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had drunke it, mine heart had vnderstanding, and wisedome grew in my breast: for my spirit was strengthened in memory.

41 And my mouth was opened, and shut no more.

42 The most High gaue vnderstanding vnto the fiue men, that they wrote the high things of the night, which they vnderstood not.

43 But in the night they did eat bread, but I spake by day, and held not my tongue by night.

44 In fortie dayes, they wrote two hundred and foure bookes.

45 And when the fortie dayes were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the worthy and vnworthy may reade it.

46 But keepe the seuentie last, that thou mayest giue them to the wise among thy people.

47 For in them is the veine of vnderstanding, and the fountaine of wisedome, and the riuer of knowledge: and I did so.

CHAP. XV.

1 The prophecie of Esdras is certaine. 5 The euils that shall come on the world. 9 The Lord will auenge the innocent blood. 12 Egypt shall lament. 16 Sedition 20 and punishment vpon the kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

BEhold, speake thou in the eares of my people the words of prophecie, which I will put in thy mouth, saith the Lord:

2 And cause them to bee written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulnesse of the speakers trouble thee, that speake against thee.

4 For euery vnfaithfull shall die in his vnfaithfulnes.

5 Behold, saith the Lord, I wil bring plagues vpon all the world, the sword, famine, death, and destruction:

6 Because that iniquitie hath fully polluted all the earth, & their wicked works are fulfilled.

7 Therefore, saith the Lord, I will hold my tongue no more for their wickednesse, (they doe vngodly) neither wil I suffer them in the things that they doe wickedly.

8 Behold,

Zach. 6. 10. and 13 2.

8 Behold, the innocent and righteous blood
cryeth vnto me, and the soules of the iust cry con-
tinually.

9 I will surely auenge them, sayth the Lord,
and receiue vnto me all the innocent blood from
among them.

10 Behold, my people is led as a flocke to the
slaughter: I will not suffer them now to dwell
in the land of Egypt.

11 But I will bring them out with a migh-
tie hand, and a stretched out arme, and smite it
with plagues as afore, and will destroy all the
land thereof.

12 Egypt shall mourne, and the foundations
thereof shall be smitten with the plague and pu-
nishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall
mourne: for their seedes shall faile through the
blasting and haile, and by an horrible starre.

14 Woe to the world, and to them that dwel
therein.

15 For the sword, and their destruction
draweth neere, and one people shall stand vp
to fight against another with swords in their
hands.

16 For there shal be sedition among men, and
one shall inuade another: they shall not regard
their King, and the princes shall measure their
doings by their power.

17 A man shall desire to goe into a citie, and
shall not be able.

18 Because of their pride the cities shall be
troubled, the houses shall bee afraide, men shall
feare.

19 A man shall haue no pitie vpon his neigh-
bour, but shall destroy their houses with the
sword, and their goods shalbe spoyled for lacke of
bread, and because of great trouble.

20 Behold, sayth God, I call together all the
Kings of the earth to reuerence mee, which are
from the || East, and from the South, from the
East, and from Libanus, to turne vpon them
and to repay the things that they haue done to
them.

|| Or, West.

21 As they doe yet this day vnto my chosen,
so will I doe also, and recompense them in their
bosome: thus saith the Lord God,

22 My right hand shal not spare the sinners,
neither shall the sword cease from them, that shed
innocent blood vpon earth.

23 The fire is gone out from his wrath, and
hath consumed the foundations of the earth, and
the sinners like the straw that is kindled.

24 Woe to them that sinne, and keepe not my
commandements, saith the Lord.

25 I will not spare them: depart, O children
from the power: defile not my Sanctuary.

26 For the Lord knoweth all them that sinne
against him, and therefore deliuereth he them
vnto death and destruction.

27 For now are the plagues come vpon the
world, and ye shall remaine in them: for God will
not deliuer you, because yee haue sinned against
him.

28 Behold, an horrible vision commeth from
the East,

29 Where generations of dragons of Arabia
shall come out with many charets, and the mul-
titude of them shall be caried as the winde vpon
the earth, that all they which heare them, may
feare and tremble,

30 Euen the Carmanians raging in wrath,
shall goe forth as the boares of the forrest, and
shall come with great power, and stand against
them in battell, and shall destroy a portion of the
land of the Assyrians.

31 But after this shall the dragons haue the
vpper hand, (remember their nature, and shall
turne about: and conspire to consume them with
a great power.

32 Then these shall bee troubled, and keepe
silence by their power, and shall flee.

33 From the land of the Assyrians shall the
enemie besiege them, and consume some of them,
and in their hoste shall bee feare and dread, and
strife among their kings.

34 Behold cloudes from the East, and from
the North vnto the South, and they are very
horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another: and
they shall smite downe a great multitude of
starres vpon the earth: euen their owne starre,
and the blood shall bee from the sword vnto the
belly,

36 And the dung of man vnto the Camels
litter.

37 And there shall be great fearefulnesse and
trembling vpon earth, and they that see the
wrath, shalbe afraid, and a trembling shall come
vpon them.

38 And then there shall come great stormes
from the South, and from the North, and part
from the West.

39 And from the East shall winds arise, and
shall open it with the cloud, which hee raised vp
in wrath, and the starre, raised to feare the East
and West wind, shalbe destroyed.

40 And the great and mighty clouds shall be
lift vp full of wrath, and the starre, that they
may make all the earth afraide, and them that
dwell therein, and that they may powre out o-
uer euery high place, and lifted vp, an horrible
constellation,

41 As fire and haile, and flying swords, and
many waters, that all fields may bee full, and
all riuers with the abundance of great wa-
ters.

42 And they shall breake down the cities, and
walls and mountaines, and hils, and the trees of
the wood, and the grasse of the medowes, and
their corne.

43 And they shall goe with a straight course
vnto Babylon, and make it afraid.

44 They shall come to her and besiege her,
and shall powre forth the constellation, and all
the wrath against her: then shall the dust and
smoke goe vp vnto the heauen, and all they that
be about her, shall bewaile her.

45 And they that remaine vnder her, shal doe
service vnto them that haue put her in feare.

46 ¶ And thou Asia, that art partaker of
the hope of Babylon, and the glory of her per-
son,

47 Woe vnto thee, O wretch, because thou
hast made thy selfe like vnto her, and hast decke
thy daughters in whoredome, that they might
please and glorie in thy louers, which haue
alway desired to commit whoredome with
thee.

48 Thou hast followed her that is hated in
all her workes, and in her inuentions: therefore
saith God,

49 I will

times begin to ware old.

10 For the world is diuided into twelue parts, and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee mortall thoughts: cast away from thee the burdens of men, and put off now the weake nature,

14 And set aside thy most grieuous thoughts, and haste thee to depart from these times.

15 For greater euils then those, which thou hast seene now, shall they commit.

16 For the weaker that the world is by reason of age, the more shall the euils bee increased vpon them that dwell therein.

17 For the trueth is fled farre away, and lies are at hand: for now hasteth the vision to come, that thou hast seene.

18 ¶ Then answered I, and said before thee,

19 Behold, O Lord, I will goe as thou hast commanded me, and reforme the people, which are present: but they that shall bee borne afterward, who shall admonish them?

20 Thus the world is set in darkenesse, and they that dwell therein, are without light.

21 For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall be done.

22 But if I haue found grace before thee, send the holy Ghost into me, and I will write all that hath bene done in the world since the beginning, which was written in thy Law, that men may finde the path, and that they which will liue in the latter dayes, may liue.

23 And he answered me, saying, Goe and gather the people, and say vnto them, that they seeke thee not for fortie dayes,

24 But prepare thee many bore tables, and take with thee these fiue, Sarea, Dabria, Selemia, Ecanus, and Asiel, which are ready to write swiftly,

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out, til the things be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfect men, and some things shalt thou shew secretly vnto the wise: to morow this houre shalt thou begin to write.

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28 Heare these words, O Israel.

Gen.47.4. 29 *Our fathers at the beginning were strangers in Egypt, from whence they were deliuered,

Act.7.53. 30 And receiued the Law of life, *which they kept not, which ye also haue transgressed after them.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and yee also haue done vnrighteously, and haue not kept the wayes, which the most High commanded you.

32 And for so much as he is a righteous iudge, he tooke from you in time the thing that he had giuen you.

33 And now are yee here, and your brethren among you.

34 Therefore if so be that ye will subdue your owne vnderstanding, and reforme your heart, ye shalbe kept aliue, and after death shall ye obtaine mercy.

35 For after death shall the iudgement come, when wee shall liue againe: and then shall the names of the righteous bee manifest, and the works of the vngodly shalbe declared.

36 Let no man therefore come now vnto me, nor seeke me these fortie dayes.

37 So I tooke the fiue men, as he commaunded mee, and we went into the field, and remained there.

38 The next day, behold, a voyce called mee, saying, Esdras, *open thy mouth, and drinke that I giue thee to drinke. Ezek.3.1.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had dunke it, mine heart had vnderstanding, and wisedome grew in my breast: for my spirit was strengthened in memory.

41 And my mouth was opened, and shut no more.

42 The most High gaue vnderstanding vnto the fiue men, that they wrote the high things of the night, which they vnderstood not.

43 But in the night they did eat bread, but I spake by day, and held not my tongue by night.

44 In fortie dayes, they wrote two hundred and foure bookes.

45 And when the fortie dayes were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the worthy and vnworthy may reade it.

46 But keepe the seuentie last, that thou mayest giue them to the wise among thy people.

47 For in them is the veine of vnderstanding, and the fountaine of wisedome, and the riuer of knowledge: and I did so.

CHAP. XV.

1 The prophecie of Esdras is certaine. 5 The euils that shall come on the world. 9 The Lord will auenge the innocent blood. 12 Egypt shall lament. 16 Sedition 20 and punishment vpon the kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

BEhold, speake thou in the eares of my people the words of prophecie, which I will put in thy mouth, saith the Lord:

2 And cause them to bee written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulnesse of the speakers trouble thee, that speake against thee.

4 For euery vnfaithfull shall die in his vnfaithfulnes.

5 Behold, saith the Lord, I wil bring plagues vpon all the world, the sword, famine, death, and destruction:

6 Because that iniquitie hath fully polluted all the earth, & their wicked works are fulfilled.

7 Therefore, saith the Lord, I will hold my tongue no more for their wickednesse, (they doe vngodly) neither wil I suffer them in the things that they doe wickedly.

8 Behold,

Reuel. 6. 10. and 19. 2.

8 Behold, *the innocent and righteous blood cryeth vnto me, and the soules of the iust cry continually.

9 I will surely auenge them, sayth the Lord, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt.

11 But I will bring them out with a mighty hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.

12 Egypt shall mourne, and the foundations thereof shall be smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible starre.

14 Woe to the world, and to them that dwel therein.

15 For the sword, and their destruction draweth neere, and one people shall stand vp to fight against another with swords in their hands.

16 For there shal be sedition among men, and one shall inuade another: they shall not regard their King, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a citie, and shall not be able.

18 Because of their pride the cities shall be troubled, the houses shall bee afraide, men shall feare.

19 A man shall haue no pitie vpon his neighbour, but shall destroy their houses with the sword, and their goods shalbe spoyled for lacke of bread, and because of great trouble.

20 Behold, sayth God, I call together all the Kings of the earth to reuerence mee, which are from the || East, and from the South, from the East, and from Libanus, to turne vpon them and to repay the things that they haue done to them.

|| Or, West.

21 As they doe yet this day vnto my chosen, so will I doe also, and recompense them in their bosome: thus saith the Lord God,

22 My right hand shal not spare the sinners, neither shall the sword cease from them, that shed innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw that is kindled.

24 Woe to them that sinne, and keepe not my commandements, saith the Lord.

25 I will not spare them: depart, O children from the power: defile not my Sanctuary.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

27 For now are the plagues come vpon the world, and ye shall remaine in them: for God wil not deliuer you, because yee haue sinned against him.

28 Behold, an horrible vision commeth from the East,

29 Where generations of dragons of Arabia shall come out with many charets, and the multitude of them shall be caried as the winde vpon the earth, that all they which heare them, may feare and tremble,

30 Euen the Carmanians raging in wrath, shall goe forth as the boares of the forrest, and shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, & remember their nature, and shall turne about: and conspire to consume them with a great power.

32 Then these shall bee troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enemie besiege them, and consume some of them, and in their hoste shall bee feare and dread, and strife among their kings.

34 Behold cloudes from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth: euen their owne starre, and the blood shall bee from the sword vnto the belly,

36 And the dung of man vnto the Camels litter.

37 And there shall be great fearefulnesse and trembling vpon earth, and they that see the wrath, shalbe afraid, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, and part from the West.

39 And from the East shall winds arise, and shall open it with the cloud, which hee raised vp in wrath, and the starre, raised to feare the East and West wind, shalbe destroyed.

40 And the great and mighty clouds shall be lift vp full of wrath, and the starre, that they may make all the earth afraide, and them that dwell therein, and that they may powre out ouer euery high place, and lifted vp, an horrible constellation,

41 As fire and haile, and flying swords, and many waters, that all fields may bee full, and all riuers with the aboundance of great waters.

42 And they shall breake down the cities, and wals and mountaines, and hils, and the trees of the wood, and the grasse of the medowes, and their corne.

43 And they shall goe with a straight course vnto Babylon, and make it afraid.

44 They shall come to her and besiege her, and shall powre forth the constellation, and all the wrath against her: then shall the dust and smoke goe vp vnto the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shal doe seruice vnto them that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47 Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast decked thy daughters in whoredome, that they might please and glorie in thy louers, which haue alway desired to commit whoredome with thee.

48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore saith God,

49 I will

49 I will send plagues vpon thee, widowhood, pouertie, and famine, and the sword, and pestilence, to waste thine houles with destruction and death.

50 And the glory of thy power shall be dried vp, as a flowre when the heat riseth, that is sent vpon thee.

51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mightie, and the louers shal not be able to receiue thee.

52 Would I thus hate thee, sayth the Lord,

53 If thou hadst not alwayes slaine my chosen, exalting the stroke of thine hands, and sayd ouer their death, when thou wast drunken,

54 Set forth the beautie of thy countenance:

55 The reward of thy whoredome shall be in thy bosome: therfore shalt thou receiue a reward.

56 As thou hast done vnto my cholen, saith the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all thy men shall fal by the sword in the field.

58 And they that bee in the mountains, shall die of hunger, and eat their owne flesh, and drink their owne blood for want of bread and thirst of water.

59 And thou, as vnhappy, shalt come thorow the Sea, and receiue plagues againe.

60 In the passage they shall cast downe the slaine citie, and shall roote out one part of thy land, and consume the portion of thy glorie, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt bee to them as stubble, as they shall bee to thee as fire.

62 And they shall destroy thee, and thy cities, thy land, and thy mountaines: al thy woods and all thy fruitfull trees shall they burne with fire.

63 Thy children shall they cary away captiue, and shall spoyle thy substance, and marre the beautie of thy face.

CHAP. XVI.

1 *Against Babylon, Asia, Egypt and Syria.* 18. 38 *Of the euill that shall come vpon the world, with admonition how to gouerne themselues in afflictions.* 54 *To acknowledge their sinnes, and to commit themselues to the Lord,* 55 *whose mightie prouidence and iustice is to be reuerenced.*

WOe to thee, Babylon, and Asia: woe to thee, Egypt and Syria.

2 Gird your selues with sack and haircloth, and mourne your children, and be lorie: for your destruction is at hand.

3 A sword is sent vnto you, & who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away a hungry Lion in the wood? or quench the fire in stubble when it hath once begun to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mighty Lord sendeth the plagues, and who can driue them away? the fire is gone forth in his wrath, and who can quench it?

7 He shall cast lightnings, and who shall not feare? he shall thunder, and who shall not be afraid?

8 The Lord shal threaten, and who shal not vtterly be broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord and the glory of his power.

9 For strong is his right hand, that bendeth the bow: his arrowes that hee shooteth, are sharpe, and shall not misse, when they begin to be shot into the ends of the world.

10 Behold, the plagues are sent, and shal not turne againe till they come vpon earth.

11 The fire is kindled, and shall not be put out till it consume the foundations of the earth.

12 As an arrow which is shotte of a mighty archer, returneth not backward, so the plagues that shall be sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in those dayes?

14 The beginning of sorrowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these things, when the plagues come?

15 Behold, famine, and plague, and trouble, and anguish are sent as scourges for amendement.

16 But for all these things they will not turne from their wickednesse, nor be alway mindfull of the scourges.

17 Behold, victuals shall bee so good cheape vpon earth, that they shall thinke themselues to bee in good case: but then shall the euils budde forth vpon earth, euen the sword, the famine, and great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shalbe cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shal no man be left to till the earth, and to sowe it: the trees shal giue fruit, but who shall gather them?

21 The grapes shall bee ripe, but who shall tread them? for all places shall be desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shall be ten left, and two of the field which shall hide themselues in the thicke woods, and the clefts of rocks.

23 As when there remaine three or foure olives in the place where olives growe, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those dayes there shall bee three or foure left by them that search their houses with the sword,

26 And the earth shall be left waste, and the fields thereof shall waxe old, and her wayes and all her paths shall grow full of thornes, because no man shall trauaile therethorough.

Luke 16.

Gene. 1. 1.

27 The

27 The virgines shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no helpers.

28 In the warres shall their bridegromes be destroyed, and their husbands shall perish with famine.

29 But, ye seruants of the Lord, heare these things, and marke them.

30 Behold the word of the Lord, receiue it: beleeue not the gods, of whom the Lord speaketh: behold, the plagues daw neere, and are not slacke.

31 As a trauailing woman which in the ninth moneth bringeth foorth her sonne, when the houre of birth is come, two or three houres afore the paines come vpon her body, and when the childe commeth to the birth, they tarry not a whit:

32 So shal not the plagues be slacke to come vpon the earth, and the world shall mourne, and sorrowes shall come vpon it on euery side.

33 O my people, heare my word: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 He that selleth let him be as he that fleeth his way, and hee that buyeth, as one that will lose.

35 Who so occupieth merchandise as he that winneth not: and hee that buildeth, as hee that shall not dwell therein.

36 He that soweth, as one that shal not reape: he that cutteth the vine, as he that shall not gather the grapes:

37 They that marry, as they that shal get no children, and they that marry not, so as the widowes.

38 Therefore they that labour, labour in vaine.

39 For strangers shall reape their fruites, and spoyle their goods, and ouerthrow their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their merchandise with couetousnesse, the more they decke their cities, their houses, their possessions, & their owne persons,

41 So much more will I bee angry against them, for their sinnes, saith the Lord.

42 As a whore enuieth an honest and vertuous woman,

43 So shal righteousnes hate iniquitie, when she decketh her selfe, and shall accuse her openly, when she shall come that shall bridle the authour of all sinne vpon earth.

44 And therefore be yee not like thereunto, nor to the workes thereof: for or euer it be long, iniquity shalbe taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for coles of fire shall burne vpon his head, which saith, I haue not sinned before the Lord God and his glory.

Luke 16.16. 46 Behold, the Lord *knoweth all the works of men, their imaginations, their thoughts and their hearts.

Gene.1.1. 47 * For assoone as he said, Let the earth be made, it was made: let the heauen be made, and it was created:

48 By his word were the starres established, and he *knoweth the number of them. Psal.147.4.

49 He searcheth the depth, and the treasures thereof: hee hath measured the sea, and what it containeth.

50 He hath shut the sea in the middes of the waters, and with his word hath hee hanged the earth vpon the waters.

51 He spreadeth out the heauen like a vault: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the top of the mountaines, to powre out flouds from the high rockes to water the earth.

53 Hee made man, and put his heart in the middes of the body, and gaue him breath, life, and vnderstanding.

54 And the Spirit of the Almightie God, which made all things, and hath searched al the hid things in the secrets of the earth,

55 He knoweth your inuentions, and what ye imagine in your heart when ye sinne & would hide your sinnes.

56 Therefore hath the Lord searched and sought out all your workes, and will put you all to shame.

57 And when your sinnes are brought forth before men, yee shall bee confounded, and your owne sinnes shall stand as your accusers in that day.

58 What will yee doe, or how will you hide your sinnes before God and his Angels?

59 Behold, God himselfe is the Iudge: feare him: ceale from your sins, and forget your iniquities, and meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.

60 For behold, the heate of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meate to the idoles.

61 And they that consent vnto them, shall be had in derision, and in reproch, and troden vnder foote.

62 For in euery place & cities that are neere, there shall be great insurrection against those that feare the Lord.

63 They shall be like mad men: they shall spare none: they shall spoyle, and waste such as yet feare the Lord.

64 For they then shall waste and spoile their goods, and cast them out of their houses.

65 Then shal the trial of my chosen appeare, as the gold is tried by the fire.

66 Heare, O ye my beloued, saith the Lord, Behold, the dayes of trouble are at hand, but I will deliuer you from them: bee not ye afraid: doubt not, for God is your captaine.

67 Who so keepeth my commandements and precepts, saith the Lord God, let not your sinnes weigh you down, and let not your iniquities lift themselues vp.

68 Woe vnto them that are bound with their sinnes, and couered with their iniquities, as a field is hedged in with bushes, & the path thereof couered with thornes, whereby no man may trauell: it is shut vp, and is appointed to be deuoured with fire.

¶ Tobie.

Tobit.

CHAP. I.

1 Tobits parentage. 3 His godlinesse. 6 His equitie, 8 His charity and prosperite, 19 He fleeth, and his goods are confiscate, 22 And after restored.

Tobias being captiue among the Assyrians, did not leaue the way of trueth.

THe booke of the wordes of Tobit, sonne of Tobiel, the sonne of Ananeel, the sonne of Aduel, the sonne of Gabael, of the seede of Asael, and of the tribe of Nephtalim,

2 Who in the time of ‖ Enemessar King of the Assyrians was * ledde away captiue out of Thisbe, which is at the right hand of that citie, which is called properly Nephthalim, in Galile aboue Aser.

‖ Or, *Salmanasar.*

2 *king.* 17. 3 Tobias was mercifull.

3 I Tobit haue walked all my life long in the way of trueth and iustice, and I did many things liberally to the brethren, which were of my nation, and came with me to Nineue into the land of the Assyrians.

4 And when I was in mine owne countrey in the land of Israel, being but young, all the tribe of Nephthalim my father fel from the house of Ierusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the Temple of the Tabernacle of the most High was consecrated, and built vp for all ages.

4. *King.* 12. 30.

5 * Now all the tribes which fell from God, yea, and my father Nephthalims house offered to the heifer called Baal.

He fled from Idoles. *Exod.* 22. 29 *deut.* 12. 6.

6 But I (as it was ordeined to all Israel by an euerlasting decree) went alone often to Ierusalem, at the feasts, * bringing the first fruites and the tenths of beasts, with that which was first borne, and offered them at the altar to the Priests the children of Aaron.

7 The first tenth part I gaue to the Priests the sonnes of Aaron, which ministred in Ierusalem: the other tenth part I solde, and came and bestowed it euery yeere at Ierusalem.

8 The third tenth part I gaue vnto them to whom it was meete, as Debora my fathers mother had commanded me, for my father left mee as a pupil.

9 ¶ Furthermore, when I was come to the age of a man, I married Anna of * mine owne kinred, and of her I begate Tobias.

He marieth to wife, Anna, which beareth to him Tobiah *Numb.* 36. 7. *Gene.* 43. 32.

10 ¶ But when I was led captiue to Nineue, all my brethren and those which were of my kinred, did eate of the * bread of the Gentiles.

11 But I kept my selfe from eating,

12 Because I remembred God with all mine heart.

He found grace in the sight of Salmanasar. ‖ Or, *sonne.*

13 Therefore the most High gaue mee grace and fauour before Enemessar, so that I was his purueyour.

14 ¶ And I went into Media, and I deliuered ten talents of siluer to Gabael, the ‖ brother of Gabrias ‖ in the land of Media.

‖ Or, *in Rages a citie of Media.*

15 But when Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I could not goe into Media.

‖ Or, *Salmanasar.*

16 ¶ But in the time of Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungry.

The charity of Tobit.

17 And my clothes to the naked: and if I saw any of my kinred dead, or cast about the walles of Nineue, I buried him.

18 And if the king Sennacherib had slaine any, when hee * was come and fled from Iudea, I buryed them priuily, (for in his wrath he killed many) but the bodies were not found when they were sought for of the king.

2. *King.* 19. 35. 36. *isai.* 37. 36. 37. *eccles.* 48. 18, 22, 1. *mac.* 7. 41. 2. *mac.* 8. 19

19 Therefore when a certaine Ninenite had accused me to the king, because I did bury them, I hidde my selfe: and because I knew that I was sought to be slaine, I withdrew my selfe for feare.

Tobit fleeth from the face of Sennacherib.

20 Then all my goods were spoyled, neither was there any thing left me besides my wife Anna, and my sonne Tobias.

21 Neuertheless * within fiue and fifty dayes two of his sonnes killed him, and they fled into the mountaines of Ararath, and Sarchedonus his sonne raigned in his stead, who appointed ouer his fathers accounts, and ouer all his domesticall affaires, Achiacharus my brother Anaels sonne.

2. *King.* 19. 37. 2. *chron.* 32. 21.

22 And when Achiacharus had made a request for mee, I came againe to Nineue: now Achiacharus was cupbearer and keeper of the signet, and steward, and ouerlaw the accounts: so Sarchedonus appointed him next vnto him, and he was my brothers sonne.

Tobit returneth.

CHAP. II.

2 Tobit calleth the faithfull to his table. 3 He leaueth the feast to bury the dead. 10 How he became blind. 11 His wife laboureth for her liuing. 14 She reproacheth him bitterly.

NOw when I was come home againe, and my wife Anna was restored vnto mee, with my sonne Tobias, in the feast of Pentecost, which is the holy feast of the seuen weekes, there was a great dinner prepared me, in the which I sate downe to eate.

2 And when I saw abundance of meate, I sayd to my sonne, Goe, and bring what poore man soeuer thou shalt find of our brethren, which doth remember God, and loe, I will tary for thee.

Tobit doeth bid to dinner those which feare God.

3 But he came againe, and said, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before I had tasted any meate, I start vp, and brought him into my house vntill the going downe of the Sunne.

Tobit leauing his guests, taketh vp the dead body into his house to burie it. *Amos* 8. 10. 1. *mac.* 1. 41.

5 Then I returned and washed, and ate my meate in heauinesse,

6 Remembring, that prophecie of * Amos, which had sayd, Your solemne feastes shall bee turned into mourning, and your ioyes into wayling,

7 Therefore I wept, and after the going downe of the Sunne, I went and made a graue and buried him.

8 But my neighbors mocked me, and sayd, Doeth hee not feare to die for this cause, who * fled away, and yet loe, hee buryeth the dead againe?

Tobit is rebuked of his neighbours. *Chap.* 1. 19.

9 The same night also when I returned from the buriall, and slept at the wall of mine house, because I was polluted, and hauing my face vncouered,

10 And

He is made blind for an example of patience to his posterity.

10 And I knew not that sparrowes were in the wall: and as mine eyes were open, the sparrowes cast downe warme dung into mine eyes, and a whitenesse came in mine eyes, and I went to the Physicians, but they helped me not. Moreouer, Achiacharus did nourish me, vntill I went into Elimais.

The wife of Tobit laboreth for her liuing.

11 And my wife Anna did take womens workes to doe.

12 And when she had sent them home to the owners, they payed the wages and gaue a kid.

The innocencie of Tobit.

13 Which when it was at mine house, and began to bleate, I said vnto her, From whence is this kid? is it not stollen? render it to the owners: * for it is not lawfull to eat any thing that is stollen.

Deut. 22. 1.

14 But she said, It was giuen for a gift more then the wages: but I did not beleeue, and bade her to render it to the owners, and I did blush because of her. Furthermore she said, * Where are thine almes, and thy righteousnesse? behold, they all now appeare in thee.

Iob 2. 9.

CHAP. III.

3 The prayer of Tobit. 7 Sarra Raguels daughter, and the things that came vnto her. 12 Her prayer heard. 17 The Angel Raphael sent.

THen I being sorowfull, did weepe, and in my sorow prayed, saying,

2 O Lord, thou art iust, and all thy workes and all thy wayes are mercy and truth, and thou iudgest truely and iustly for euer.

3 Remember mee, and looke on mee, neither punish mee according to my sinnes or mine ignorances, or my Fathers, which haue sinned before thee.

Deut. 28. 15, 37.

4 For they haue not obeyed thy commaundements: wherefore thou hast deliuered vs * for a spoyle, and vnto captiuity, and to death, and for a prouerb of a reproch to all them among whom we are dispersed, and now thou hast || many and iust causes,

||Or, thy iudgments are many and true.

5 To doe with mee according to my sinnes, and my Fathers, because wee haue not kept thy Commaundements, neither haue walked in trueth before thee.

6 Now therefore deale with mee as seemeth best vnto thee, and commaund my spirit to be taken from mee, that I may be dissolued, and become earth: for it is better for me to die then to liue, because I haue heard false reproches, and am very sorowfull: commaund therefore that I may be dissolued out of this distresse, and goe into the euerlasting place: turne not thy face away from me.

Sarra is cheked of her Fathers maids.

7 ¶ It came to passe the same day that in Ecbatane a city of Media, Sarra the daughter of Raguel was also reproched by her fathers mayds,

8 Because shee had beene married to seuen husbands, whom Asmodeus the euill spirit had killed before that they had lien with her. Doest thou not knowe, said they, that thou hast strangled thine husbands? thou hast had now seuen husbands, neither wast thou named after any of them.

||Or, when she beat them for their faults, they said,

9 Wherefore doest thou || beate vs for them? if they bee dead, goe thy wayes hence to them, that wee may neuer see of thee either sonne or daughter.

10 When shee heard these things, shee was very sorowfull, so that she thought to haue strangled her selfe. And she said, I am the only daughter of my father, and if I doe this, I shal slander him, and shall bring his age to the graue with sorow.

Sarra prayeth and taketh, that she may be delivered from shame.

11 Then she prayed toward the window, and sayd, Blessed art thou, O Lord my God, and thine holy and glorious Name is blessed, and honourable for euer: let all thy workes praise thee for euer.

12 And now, O Lord, I set mine eyes and my face toward thee,

13 And say, Take me out of the earth, that I may heare no more any reproch.

The innocencie of Sarra. Her chastitie.

14 Thou knowest, O Lord, that I am pure from all sinne with man,

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the onely daughter of my father, neither hath hee any man child to bee his heire, neither any ‡ neere kinseman or childe borne of him, to whom I may keepe my selfe for a wife: my seuen husbands are now dead, and why should I liue? But if it please not thee that I should die, commaund to looke on mee, and to pitie mee, that I doe no more heare reproch.

‡ Greeke, neere brother.

The prayers of Tobit and Sarra are heard both at a time.

16 So the prayers of them both were heard before the maiestie of the great God.

17 And Raphael was sent to heale them both, that is, to take away the whitenesse of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to bind Asmodeus the euil spirit, because she belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came down from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

IN that day Tobit remembred * the siluer which hee had deliuered to Gabael in Rages a citie of Media,

Chap. 1. 14.

2 And said with himselfe, I haue wished for death: wherefore doe I not call for my sonne Tobias, that I may admonish him before I die?

Tobits exhortation to his sonne, when he thought he should die.

3 And when he had called him, he sayd, My sonne, after that I am dead, bury me, and despise not thy mother, but * honour her all the dayes of thy life, and doe that which shall please her, and anger her not.

The mother is to be reuerenced.

4 Remember my sonne, how many dangers she sustained when thou wast in her wombe,

5 And when she dieth, bury her by me in the same graue.

Exod. 20. 12. ecclus. 7. 27.

6 My sonne, set our Lord God alwayes before thine eyes, and let not thy will bee set to sinne, or to transgresse the commandements of God. Doe vprightly all thy life long, and follow not the wayes of wrighteousnesse: for if thou deale truely, thy doings shall prosperously succeede to thee, and to all them which liue iustly.

God must be in our hearts.

Almes.

7 Giue * almes of thy substance: and when thou giuest almes, let not thine eye bee enuious, neither turne thy face from any poore, lest that God turne his face from thee.

Prou. 3. 9. ecclus. 4. 1. and 14. 13. luke 14. 13. Eccl. 35. 10.

8 * Giue almes according to thy substance: if thou haue but a little, be not afraid to giue a little almes.

9 For

9 For thou layest vp a good store for thy selfe against the day of necessity,

Eccles. 29. 13. 10 * Because that almes doeth deliuer from death, and suffereth not to come into darknesse.

11 For almes is a good gift before the most High to all them which vse it.

Adultery. 1. Thes. 4. 3. 12 Beware of all * whoredome, my sonne, and chiefly take a wife of the seede of thy fathers, and take not a strange woman to wife, which is not of thy fathers stocke: for we are the children of the Prophets: Noe, Abraham, Isaac and Iacob are our fathers from the beginning. Remember, my sonne, that they married wiues of their owne kinred, and were blessed in their children, and their seede shall inherite the land.

Pride. 13 Now therefore my sonne, loue thy brethren, and despise not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, and much trouble, and in fiercenesse is scarcitie, and great pouerty: for ‖ fiercenesse is the mother of famine.

‖ Or, vnprofitablenesse.

Wages of an hired seruant. Leuit. 19. 13. deut. 24. 14, 15. Matt. 7. 12. Luke 6. 31. Luke 14. 13. 14 Let not the * wages of any man, which hath wrought for thee, tary for thee, but giue him it out of hand: for if thou serue God, he will also pay thee: be circumspect, my sonne, in all things that thou doest, and be well instructed in all thy conuersation.

The hungry. Matth. 6. 1. 15 * Doe that to no man which thou hatest: drinke not wine to make thee drunken, neither let drunkennesse goe with thee in thy iourney.

16 * Giue of thy bread to the hungry, and of thy garments to them that are naked, and of all thine abundance giue almes, and let not thine eye be enuious, when thou giuest almes.

‖ Or, be liberal to the iust, euen to their death. 17 ‖ Powre out thy bread on the buriall of the iust, but giue nothing to the wicked.

Counsell. 18 Aske counsel alway of the wise, and despise not any counsell that is profitable.

God is to be blessed. 19 Blesse thy Lord God alway, and desire of him that thy wayes may be made straight & that all thy purposes and counsels may prosper: for euery nation hath not counsell: but the Lord giueth all good things, and he humbleth whom he will, as he wil: now therefore, my sonne, remember my commaundements: neither let them at any time be put out of thy mind.

Chap. 1. 14. 20 * Furthermore, I signifie this to thee, that I deliuered ten talents to Gabael the sonne of Gabrias at Rages in Media:

Poverty with the feare of God. 21 And feare not my sonne, for asmuch as wee are made poore: for thou hast many things, if thou feare God, & flee from all sinne, and do that thing which is acceptable vnto him.

CHAP. V.

1 Tobias sent to Rages. 4 Hee meeteth with the Angel Raphael which did conduct him.

Tobias sent by his father to Rages seeketh a companion, and meeteth with Raphael, whom he briageth to his father.

TObias then answered, and said, Father, I wil do all things which thou hast commanded me.

2 But how can I receiue the siluer, seeing I know him not?

3 Then he gaue him the hand writing, and said vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I will giue him wages, and go and receiue the money.

4 Therefore when hee was gone to seeke a man, he found Raphael the Angel.

5 But he knew not, and said vnto him, May I goe with thee into the land of Media? and knowest thou those places well?

6 To whom the Angel said, I will goe with thee: for I haue remained with our brother Gabael.

7 Then Tobias said to him, Tary for mee, till I tell my father.

8 Then he said vnto him, Goe and tary not: so he went in, and said to his father, Behold, I haue found one, which will goe with me. Then he said, Call him vnto me, that I may know of what tribe he is, and whether hee be faithfull to goe with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said vnto him, Brother, shew me of what tribe or family thou art.

11 To whom he said, Doest thou seeke a stock or family, or an hired man to goe with thy sonne? Then Tobit said vnto him, I would know brother, thy kinred and thy name.

12 Then he said, I am of the kinred of Azarias and Ananias the great, and of thy brethren.

‖ Or, thou commest happily. 13 Then Tobit said, ‖ Thou art welcome, brother: be not now angry with mee, because I haue enquired to know thy kinred and thy family: for thou art my brother of an honest and good stocke: for I know Ananias and Jonathas, sonnes of that great Samaias: for we went together to Jerusalem to worship, and offered the first borne, and the tenths of the fruits, and they were not deceiued with the errour of our brethren: my brother, thou art of a great stocke.

14 But tel me, what wages shal I giue thee? wilt thou a groat a day, and things necessary, as to mine owne sonne?

15 Yea, moreouer, if ye returne safe, I will adde some thing to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy selfe for the iourney, and go you in Gods name. And when his sonne had prepared all things for the iourney, his father said, Goe thou with this man, & God which dwelleth in heauen, prosper your iourney, and the Angel of God keepe you company. So they went forth both, and departed, and the dog of the yong man with them.

Tobias goeth forth, the Angel keeping him company. Chap. 10. 4.

17 But * Anna his mother wept, and sayd to Tobit, Why hast thou sent away our sonne? is he not ye staffe of our hand to minister vnto vs?

His mother weepeth.

18 Would to God wee had not layd money vpon money, but that it had beene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doth suffice vs.

20 Then said Tobit, Be not carefull, my sister: he shall returne in safety, and thine eyes shall see him.

21 For the good Angel doth keepe him company, and his iourney shall be prosperous, and he shall returne safe.

22 Then she made an end of weeping.

CHAP. VI.

2 Tobias deliuered from the fish. 7 Raphael sheweth him certaine medicines. 10 Hee conducteth him toward Sarra.

And

AND as they went on their iourney, they came at night to the flood Tigris, and there abode.

2 And when the young man went to wash himselfe, a fish leaped out of the riuer, and would haue deuoured him.

Tobias inuaded of a fish is deliuered by the Angel.

3 Then the Angel said vnto him, Take the fish. And the yong man tooke the fish, and drewe it to land.

4 To whome the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the young man did as the Angel commanded him: and when they had rosted the fish, they ate it: then they both went on their way til they came to Ecbatane.

6 ¶ Then the young man said to the Angel, Brother Azarias, what auaileth the heart, and the liuer and the gall of the fish?

7 And he said vnto him, Touching the heart and the liuer, if a deuill or an euill spirit trouble any, wee must make a perfume of this before the man or the woman, and hee shall bee no more vexed.

8 As for the gall, anoynt a man that hath whitenesse in his eyes, and he shalbe healed.

9 ¶ And when they were come neere to Rages,

10 The Angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin: hee also hath one only daughter named Sarra: I will speake for her that shee may be giuen thee for a wife.

Num. 27. 8. and 36. 8.

11 For to thee doth the * right of her pertaine, seeing thou alone art the remnant of her kinred,

12 And the maide is faire and wise: now therefore heare me, and I will speake to her Father, that we may make the mariage when wee are returned from Rages: for I know that Raguel cannot marry her to another, according to the Law of Moses: else he should deserue death, because the right doth rather appertaine to thee then to any other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this mayde hath beene giuen to seuen men, who all died in the mariage chamber:

14 And I am the onely begotten sonne of my Father, and I am afraid lest I goe in to her, and die as the other before: for a wicked spirit loueth her, which hurteth no body, but those which come in to her: wherefore I also feare lest I die, and bring my Fathers and my mothers life because of mee to the graue with sorrow: for they haue no other sonne to bury them.

15 Then the Angel said vnto him, Doest thou not remember the precepts which thy Father gaue thee, that thou shouldest marry a wife of thine owne kinred: wherefore heare me, O my brother: for she shall be thy wife, neither be thou carefull of the euill spirit: for this same night shall she be giuen thee in marriage.

16 And when thou shalt go into the mariage chamber, thou shalt take of the hote coales for perfumes, and make a perfume of the heart, and of the liuer of the fish.

17 Which if the spirit doe smell, he will flee away, and neuer come again any more: but when thou shalt come to her, rise vp both of you, and pray to God which is mercifull, who will haue pitie on you, and saue you: feare not, for she is appointed vnto thee from the beginning, and thou shalt keepe her, and she shall go with thee: moreouer I suppose that she shall beare thee children: now when Tobias had heard these things, he loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marieth Sarra Raguels daughter.

AND when they were come to Ecbatane, they came to the house of Raguel, and Sarra met them, and after they had saluted one another, she brought them into the house.

Raphael and Tobias come to Raguel.

2 Then said Raguel to Edna his wife, How like is this yong man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethren? to whom they said, that they were of the tribe of Nephtalim, and of the captiues that dwelt at Nineue.

4 Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both aliue, and in good health: and Tobias said, He is my Father.

6 Then Raguel leaped, and kissed him, and wept,

7 And blessed him, and said vnto him, Thou art the sonne of an honest and good man: but when hee had heard that Tobit was blinde, he was sorowfull, and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreouer, they receiued them with a ready mind, and after that they had killed a ramme of the flocke, they set much meat on the table. Then said Tobias to Raphael, Brother Azarias, put forth those things whereof thou spakest in the way, that this business may be dispatched.

Tobias asketh Raguels daughter to wife.

9 So he communicated the matter with Raguel, & Raguel said to Tobias, Eat, and drinke, and make merry.

10 For it is meete that thou shouldest marry my daughter: neuertheless, I will declare vnto thee the trueth.

11 I haue giuen my daughter in mariage to seuen men, who died that night which they came in vnto her, neuertheless, be thou of a good courage and merry. But Tobias said, I will eat nothing here, vntill ye bring her hither, & betroth her to me.

12 Raguel said then, Marry her then according to the custome: for thou art her cousin, and she is thine. God which is mercifull, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, and she came to her Father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Behold, take her after the * Lawe of Moyses, and lead her away to thy Father: and he blessed them,

Raguel giueth his daughter Sarra to Tobias. *Num. 36. 6.*

14 And called his wife Edna, and he tooke a booke, and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done, as hee had bid her, she brought her thither: then Sarra wept, and her mother wiped away her daughters teares,

18 And said vnto her, Be of good comfort, my daughter: the Lord of heauen and earth

giue thee ioy for this thy sorow: be of good comfort my daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. 4 He prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in law. 16 Raguel blesseth the Lord.

Tobias followeth Raphaels counsell, as Chap. 6.7.

AND when they had supped, they brought Tobias in vnto her.

2 And as he went, he remembred the words of Raphael, and toke coales for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

3 The which smell when the euill spirit had smelled, he fled into the vttmost parts of Egypt, whom the Angel bound.

Or, vpmost.

4 And after that they were both shut in, Tobias arose out of the bed & said, Sister arise and let vs pray, that God would haue pitie on vs.

Tobias prayer.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for euer: let the heauens blesse thee, and all thy creatures.

Gen. 2. 7, 18, 22.

6 Thou madest Adam, and gauest him* Eua his wife for an helpe, and stay: of them came mankinde: thou hast said, It is not good, that a man should be alone: let vs make vnto him an aide like vnto himselfe.

7 And now, O Lord, I take not this my sister for fornication, but vprightly: therefore grant me mercy, that we may become aged together.

8 And she said with him, Amen.

Raguel thinking Tobias was dead, made a graue for him.

9 So they slept both that night, and Raguel arose, and went and made a graue,

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He said to his wife Edna, Send one of the maydes, and let them see whether he bee aliue: if not, that I may bury him, and none know it.

13 So the maide opened the doore, and went in, and found them both asleepe,

14 And came forth, and tolde them that he was aliue.

Raguel praiseth God for Tobias.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise: therefore let thy Saints praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

16 Thou art to be praised, O Lord: for thou hast made me ioyfull, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercy.

17 Thou art to be praised, because thou hast had mercy on two that were the onely begotten children of their Fathers: grant them mercy, O Lord, and finish their life in health with ioy and mercie.

18 Then Raguel bade his seruants to fill the graue.

19 And he kept the wedding feast fourteene dayes.

Raguel giueth halfe of his goods towards the mariage of his daughter to Tobias.

20 For Raguel had said vnto him by an oth, that he should not depart before that the fourteene dayes of the mariage were expired.

21 And then he should take the halfe of his goods, and returne in safetie to his Father, and should haue the rest, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

THen Tobias called Raphael, and said vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and go to Rages of the Medes to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart,

4 But my father counteth the dayes: and if I tary long, he will be very sory. Tobits care for his son.

5 So Raphael went out, and came to Gabael, and gaue him the hand writing, who brought forth bags which were sealed vp, and gaue them to him. The Angel goeth on Tobias message.

6 And in the morning they went forth both together, and came to the wedding, And Tobias begate his wife with childe.

CHAP. X.

1 Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

NOw Tobit his Father counted euery day, and when the dayes of the iourney were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money? The father and mother are in heauinesse for Tobias tarying.

3 Therefore he was very sory.

4 Then his wife said to him, My sonne is dead, seeing hee tarieth: and shee began to *bewaile him, and said, *Chap. 5. 17.*

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Holde thy peace, be not carefull, for he is safe.

7 But shee said, Hold thy peace, and deceiue me not, my sonne is dead: and she went out euery day, by the way which they went, neither did she eate meate on the day time, and did consume whole nights in bewailing her sonne Tobias, vntill the fourteene dayes of the wedding were expired, which Raguel had sworne, that hee should tary there. Then Tobias said to Raguel, Let me go: for my father and my mother looke no more to see me.

8 But his father in law said vnto him, Tary with me, and I will send to thy father, & they shall declare him thine affaires.

9 But Tobias said, No, but let me goe to my Father.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruaunts, and cattell, and money. Raguel giueth Tobias and his wife leaue to depart.

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

12 And hee said to his daughter, Honour thy Father and thy mother in law, which are now thy parents, that I may heare good report of thee: and he kissed them. Edna also said to Tobias, The Lord of heauen restore thee my deere brother, and graunt that I may see thy children of my daughter Sarra, that I may reioyce before the Lord, Behold now, I commit to thee my daughter, as a pledge: doe not intreate her euill. Sarra is instructed by her parents.

CHAP. XI.

1 The returne of Tobias to his Father. 9 How he was receiued. 10 His father hath his sight restored, and praiseth the Lord.

After

AFter these things Tobias went his way, praising God that he had giuen him a prosperous iourney, and blessed Raguel and Edna his wife, and went on his way till he drew neere to Nineue.

2 Then Raphael said to Tobias, Thou knowest brother, how thou didst leaue thy Father.

3 Let vs haste before thy wife, and prepare the house,

4 And take in thine hand the gall of the fish. So they went their way, and the dog followed them.

The Angels counsell to Tobias.

5 Now Anna sate in the way looking for her sonne,

6 Whom when she saw comming, she said to his Father, Behold, thy sonne commeth, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy Father shall receiue his sight.

8 Therefore annoynt his eyes with the gall, and being pricked therewith, he shall rubbe and make the whitenesse to fall away, and shall see thee.

9 ¶ Then Anna ranne forth, and fell on the necke of her sonne, and said vnto him, Seeing I haue seene thee, my sonne, from henceforth I am content to die, and they wept both.

10 Tobit also went forth toward the doore, and stumbled, but his sonne ranne vnto him,

11 And tooke hold of his father, and sprinckled of the gall on his Fathers eyes, saying, Be of good hope, my Father.

12 And when his eyes began to pricke, hee rubbed them.

13 And the whitenesse pilled away from the corners of his eyes, and when he saw his sonne, he fell vpon his necke,

14 And he wept, and said, Blessed art thou O Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels.

15 For thou hast scourged mee, and hast had pittie on me: for behold, I see my sonne Tobias: and his sonne, being glad, went in, and told his Father the great things that had come to passe in Media.

16 Then Tobit went out to meet his daughter in law, reioycing and praising God to the gate of Nineue: and they which saw him goe, marueiled, because he had receiued his sight.

17 But Tobit testified before them all, that God had had pittie on him. And when he came neere to Sarra his daughter in law, hee blessed her: saying, Thou art welcome daughter: God be blessed which hath brought thee vnto vs, and blessed be thy father: and there was great ioy among all his brethren, which were at Nineue.

18 And Achiacharus and Nalbas his brothers sonne came.

19 And Tobias marriage was kept seuen dayes with great ioy.

CHAP. XII.

1 *Tobias declareth to his father the pleasure that Raphael had done him,* 5 *The which he would recompense.* 11. 15. *Raphael declareth that he is an Angel sent of God.*

THen Tobit called his sonne Tobias, and said vnto him, Prouide, my sonne, wages for the man, which went with thee, and thou must giue him more.

2 And he said vnto him, O father, it shall not grieue mee to giue him halfe of those things which I haue brought.

3 For he hath brought me againe to thee in safetie, and hath made whole my wife, and hath brought me the money, and hath likewise healed thee.

4 Then the olde man sayde, It is due vnto him.

5 So he called the Angel, and said vnto him, Take halfe of all that ye haue brought, and goe away in safetie.

6 But hee tooke them both apart, and sayd vnto them, Praise God, and confesse him, and giue him the glory, and praise him for the things which he hath done vnto you before all the that liue. It is good to praise God, and to exalt his Name, and to shew forth his euident workes with honour: therefore be not weary to confesse him.

7 It is good to keepe close the secrets of a King, but it is honourable to reueale the works of God: do that which is good, and no euill shall touch you.

8 Prayer is good with fasting, and almes and righteousnesse. A little with righteousnesse is better then much with vnrighteousnesse: it is better to giue almes, then to lay vp gold.

9 For almes doeth deliuer from death, and doth purge all sin. Those which exercise almes and righteousnesse, shall be filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keepe close nothing from you: neuertheless, I sayd it was good to keepe close the secret of a king, but that it was honourable to reueale the works of God.

12 Now therefore when thou didst pray, and Sarra thy daughter in law, I did bring to memorie your prayer before the holy One: And when thou diddest bury the dead, I was with thee likewise.

13 And when thou wast not grieued to rise vp, and leaue thy dinner to burie the dead, thy good deed was not hid from mee: but I was with thee.

He that will be acceptable to God, must be proued with tentation.

14 And now God hath sent me to heale thee, and Sarra thy daughter in law.

15 I am Raphael, one of the seuen holy Angels, which present the prayers of the Saints, and which goe forth before his holy Maiestie.

16 Then they were both troubled, and fell vpon their face: for they feared.

17 But he said vnto them, Feare not, for it shall goe well with you: praise God therefore.

18 For I came not on mine own pleasure, but by the good will of your God: wherefore praise him in all ages.

19* All these dayes I did appeare vnto you, but I did neither eate nor drinke, but you saw it in vision. *Gen. 18. 8. and 19. 3. Iudg. 13. 16.*

20 Now therefore giue God thankes: for I go vp to him that sent me: but write all things which are done, in a booke.

21 And when they rose, they saw him no more.

22 Then they confessed the great and wonderfull works of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thankesgiuing of Tobit, who exhorteth all to praise the Lord.

THen Tobit wrote a prayer of reioycing, and said. Blessed be God that liueth for euer, and blessed be his Kingdome.

2 * For he doeth scourge and hath pittie: hee leadeth to hell, and bringeth vp, neither is there any that can auoid his hand. *Deut. 32. 39. 1. sam. 2. 6. wisd. 16. 13.*

3 Confesse him before the Gentiles, ye children of Israel: for he hath scattered you among them.

4 There declare his greatnesse, and extoll him before all the liuing: for he is our Lord and our God, and our Father for euer.

5 Hee hath scourged vs for our iniquities, and will haue mercie againe, and will gather vs out of all nations, among whom wee are scattered.

6 If you turne to him with your whole heart, and with your whole mind, and deale vprightly before him, then will hee turne vnto you, and will not hide his face from you, but ye shall see what hee will doe with you: therefore confesse him with your whole mouth, and praise the Lord of righteousnesse, and extoll the euerlasting King. I will confesse him in the land of my captiuitie, and wil declare his power and greatnesse to a sinnefull nation. O ye sinners, turne and doe iustice before him: who can tell if he wil receiue you to mercy, and haue pittie on you?

7 I will extoll my God, and my soule shall praise the King of heauen, and shall reioyce in his greatnesse.

8 Let all men speake, and let all praise him for his righteousnesse.

9 O Jerusalem the holy citie, he wil scourge thee for thy childrens workes, but he will haue pittie againe on the sonnes of righteous men.

10 Giue praise vnto the Lord duely, and praise the euerlasting King, that his Tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that be miserable.

11 Many nations shall come from farre to the Name of the Lord God, with giftes in their hands, euen gifts to the King of heauen: all generations shall praise thee, and giue signes of ioy.

12 Cursed are all they which hate thee, but blessed are they for euer which loue thee.

13 Reioyce, and bee glad for the children of the iust: for they shalbe gathered, and shall blesse the Lord of the iust.

14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue been sorowfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

15 Let my soule blesse God the great King.

16 For Jerusalem shall be built vp with Saphires, and Emeraudes, and thy walles with precious stones, and thy towres, and thy bulwarkes with pure gold,

17 And the streets of Jerusalem shall be paued with Berall, and Carbuncle, and stones of ‖ Ophir. ‖ *Or, Souphir.*

18 And all her streets shall say ‖ Halleluiah, and they shall praise him, saying, Blessed be God which hath extolled ‖ it for euer. ‖ *Or, praise ye the Lord.* ‖ *That is, Jerusalem.*

CHAP. XIIII.

3 Lessons of Tobit to his sonne. 4 He prophecieth the destruction of Nineue, 7 And the restoring of Ierusalem and the Temple. 13 The death of Tobit, and his wife. 14 Tobias age and death.

SO Tobit made an end of praying God.

2 And he was eight and fifty yeere olde, when hee lost his sight, which was restored to him after eight yeere, and hee gaue almes, and continued to feare the Lord God, and to praise him.

3 And when he was very aged, he called his sonne, and sire of his sonnes sonnes, and sayd to him, My sonne, take thy children (for beholde, I am aged, and am ready to depart out of this life.)

4 Goe into Media my sonne: for I surely beleeue those things which Jonas the Prophet spake of Nineue, that it shall be destroyed, and for a time peace shall rather be in Media, and that our brethren shall be scattered in the earth from that good land, and Jerusalem shall be desolate, and the house of God in it shal be burned and shall be desolate for a time.

5 Yet againe God * will haue pitty on them and bring them againe into the land where they shal build a Temple, but not like to the first, vntill the times of that age be fulfilled, which being finished, they shall returne from euery place out of captiuitie, & build vp Jerusalem gloriously, and the house of God shalbe built in it for euer with a glorious building, as the Prophets haue spoken thereof. *Ezra. 3. 8. and 6. 14.*

6 And all nations shall turne, and feare the Lord God truely, and shall bury their idoles.

7 So shall all nations praise the Lord, and his people shall confesse God, and the Lord shall exalt his people, & all those which loue the Lord in truth and iustice, shall reioyce, and those alms which shew mercy to our brethren.

8 And now my sonne, depart out of Nineue, because that those things which the Prophet Jonas spake, shall surely come to passe.

9 But keepe thou the Law, and the Commandements, and shew thy selfe mercifull and iust, that it may goe well with thee.

10 And bury mee honestly, and thy mother with mee: but tarry no longer at Nineue. Remember, my sonne, how Aman handled Achiacharus that brought him vp, how out of light hee brought him into darkenesse, and how hee rewarded him againe: yet Achiacharus was saued, but the other had his reward: for hee went downe into darkenesse. Manasses gaue almes, and escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousnesse doeth deliuer. When he had said these things, ‖ he gaue vp the ghost in the bed, being an hundreth and eight and fiftie yeere old, and he buried him honourably. ‖ *Or, his soule failed him in the bed.*

12 And when Anna was dead, hee buryed her with his father: but Tobias went with his wife and children to Ecbatane to Ragu-

guel his father in law.

13 Where he became old with honour, and he buried his father and mother in law honorably, and he inherited their substance and Tobits his father.

14 And he died at Ecbatane in Media, being an hundreth and seuen and twentie yeere olde.

15 But before he died, he heard of the destruction of Nineue, which was taken by Nebuchodonosor and Assuerus, and before his death hee reioyced for Nineue.

¶ Iudeth.

CHAP. I.

1 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad, and ouercame him. 12 Hee threatneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great citie (in the dayes of Arpharad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane, the walles round about of hewen stone, three cubits broad, and fiue cubits long, and made the height of the wall seuenty cubits, and the breadth thereof fiftie cubits,

3 And made the towres thereof in the gates of it an hundreth cubits, and the breadth thereof in the foundation threescore cubites,

4 And made the gates thereof euen gates that were lifted vp on high, seuenty cubites, and the breadth of them fortie cubites, for the going forth of his mighty armies, and for the setting in aray of his footmen)

5 Euen in those dayes, king Nabuchodonosor made warre with King Arpharad in the great field, which is the field in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tygris, and Hydaspes, and the countrey of Arioch the King of the Elymeans, and very many nations assembled themselues to the battell of the sonnes of Chelod.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, and to al that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people that are in Carmel, and Galaad, and the higher Galile, and the great field of Esdrelam,

9 And to all that were in Samaria, and the cities thereof, and beyond Jorden vnto Jerusalem, and to Betane, and Chellus, and Cades, and the riuer of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and till one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commandement of Nabuchodonosor king of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, hee was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this countrey, & sware by his throne and kingdome, that he would surely be auenged vpon all those coastes of Cilicia and Damascus, and Syria, & that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then he marched in battell aray with his power against king Arpharad in the seuenteenth yeere, and he preuailed in his battell: for he ouerthrew all the power of Arpharad, and al his horsemen, and all his charets.

14 And hee wanne his cities, and came vnto Ecbatane, and tooke the towers, and spoyled the streets thereof, and turned the beautie therof into shame.

15 He tooke also Arpharad in the mountains of Ragan, and smote him thorow with his darts, and destroyed him vtterly that day.

16 So hee returned afterward to Nineue, both hee, and all his company with a very great multitude of men of warre, and there hee passed the time, and banqueted, both he and his army, an hundreth and twentie dayes.

CHAP. II.

5 Nabuchodonosor commaundeth presumptuously that all people should bee brought into subiection, 6 and to destroy those that disobeyed him. 15 The preparation of Olofernes armie. 23 The conquest of his enemies.

AND in the eightéenth yere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor King of the Assyrians, that he should auenge himselfe on all the earth, as hee had spoken.

2 So he called vnto him all his Officers and all his nobles, and communicated with them his secret counsell, and set before them with his own mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commaundement of his mouth.

4 And when he had ended his counsell, Nabuchodonosor King of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt goe forth from my presence, and take with thee men that trust in their owne strength, of footmen, an hundreth and twentie thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt goe against all the West countrey, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I wil goe forth in my wrath against them: and wil couer the whole face of the earth with the feete of mine army, and I will giue them as a spoyle vnto them.

8 So that their wounded shall fill their valleyes, and their riuers, and the flouds shall ouerflow, being filled with their dead.

9 And I will bring their captiuity to the vtmost parts of all the earth.

10 Thou therefore shalt depart hence, and take vp for me al their countrey: and if they yeeld vnto thee, thou shalt reserue them for me vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoyle them wheresoeuer thou goest.

12 For as I liue, and the power of my kingdome, whatsoeuer I haue spoken, that will I doe by mine hand,

13 And take thou heed that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, and deferre not to doe them.

14 ¶ Then Holofernes went foorth from the presence of his lord, and called all the gouernors, and captaines, and officers of the army of Assur,

15 And he mustred the chosen men for the battell, as his lord had commaunded him, vnto an hundred and twenty thousand, and twelue thousand archers on horsebacke.

16 And hee set them in aray according to the maner of setting a great army in aray.

17 And hee tooke camels and asses for their burdens, a very great number, and sheepe, and oxen, and goates without number for their prouision,

18 And vitaile for euery man of the army, and very much gold & siluer out of the kings house.

19 Then he went foorth and all his power, to goe before in the voyage of king Nabuchodonosor, and to couer all the face of the earth Westward, with their charets and horsemen, and chosen footmen.

20 A great multitude also of sundry sorts came with them like grashoppers, and like the grauell of the earth: for the multitude was without number.

21 And they went forth of Nineue three dales iourney toward the countrey of Bectileth, and pitched from Bectileth neere the mountaine which is on the left hand of the vpper Cilicia.

22 Then hee tooke all his armie, his footmen and horsmen, and charets, and went from thence into the mountaines,

23 And hee destroyed Phud and Lud, and spoyled all the children of Rasses, and the children of Ismael, which were toward the wildernesse at the South of the Chelians.

24 Then he went ouer Euphrates, and went through Mesopotamia, and destroyed al the high cities that were vpon the riuer of Arbonai, vntil one come to the sea.

25 And hee tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Japheth, which were toward the South, and ouer against Arabia.

26 He compassed also all the children of Madian, and burnt vp their tabernacles, and spoyled their lodges.

27 Then he went downe into the countrey of Damascus, in the time of wheate haruest, and burnt vp all their fields, & destroyed their flocks and the heards: he robbed their cities, and spoyled their countrey, and smote all their yong men with the edge of the sword.

28 Therefore feare and trembling fell vpon all the inhabitants of the Sea coast which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jamnan: and they that dwelt in Azotus and Ascalon feared him greatly.

CHAP. III.

The people subiect to Holofernes. 8 Hee destroyed their gods, that Nebuchodonosor might onely bee worshipped.

SO they sent ambassadours to him with messages of peace, saying,

2 Behold, wee are the seruants of Nabuchodonosor the great King: wee lie downe before thee: vse vs as shall be good in thy sight.

3 Behold, our houses and all our places, and all our fields of wheate, and our flockes and our heards, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Behold, euen our cities & the inhabitants therof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Holofernes, and declared vnto them after this maner.

6 Then he came down toward the sea coast, both he and his army, and set garison in the hie cities, and tooke out of them chosen men for the warre.

7 So they and all the countrey round about receiued them with crownes, and dances, and with timbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was inioyned him to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call vpon him as God.

9 Also he came against Esdraelon, neere vnto Judea, ouer against the great strait of Judea.

10 And he pitched betweene Geba, and a citie of the Scytians, and there hee taried a moneth, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraid and defended their countrey. 6 Ioacim the Priest writeth to Bethulia, that they should fortifie themselues. 9 They cryed to the Lord, and humbled themselues before him.

NOw the children of Israel that dwelt in Judea, heard all that Holofernes the chiefe captaine of Nabuchodonosor King of the Assyrians had done to the nations, and how hee had spoyled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Jerusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled

assembled in Judea, and the vessels and the altar of the house had beene sanctified because of the pollution.

4 Therefore they sent into all the coasts of Samaria, and the villages, and to Bethora, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem,

5 And tooke all the tops of the high mountaines, & walled the villages that were in them, and put in vitailes for the prouision of warre: for their fields were of late reaped.

6 And Joacim the hie Priest which was in those dayes in Jerusalem, wrote to them that dwelt in Bethulia and Betomestham, which is ouer against Esdraelon, toward the open countrey neere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entry into Judea, and it was easie to let them that would come vp, because the passage was straite for two men at the most.

8 And the children of Israel did as Joacim the high Priest had commanded them with the ancients of all the people of Israel which dwelt at Jerusalem.

9 Then cryed euery man of Israel to God with great feruency, and their soules with great affection,

10 Both they, and their wiues, and their children, and their cattell, and euery stranger, and hireling, and their bought seruants put sackecloth vpon their loynes.

11 Thus euery man & woman, and the children, and the inhabitants of Jerusalem fell before the Temple, and sprinkled ashes vpon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried vnto the God of Israel, all with one consent most earnestly, that hee would not giue their children for a pray, and their wiues for a spoile, and the cities of their inheritance to destruction, and the Sanctuary to pollution and reproch, and vnto derision vnto the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Judea and Jerusalem before the Sanctuary of the Lord Almighty.

14 And Joacim the hie Priest, and all the Priests that stood before the Lord, and ministred vnto the Lord, had their loynes girt with sackecloth, and offered the continuall burnt offering, with prayers, and the free gifts of the people,

15 And had ashes on their mitres, and cryed vnto the Lord with all their power for grace, and that hee would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doeth declare to Oloferns of the manner of the Israelites.

THen was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the tops of the high hils, and had laid impediments in the champion countrey.

2 Wherewith hee was very angry, and called all the Princes of Moab, and the captaines of Ammon, and all the gouernours of the sea coast.

3 And he sayd vnto them, Shew me, O yee sonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what King or captaine is raysed among them ouer their armie?

4 And why haue they determined not to come to meete me, more then all the inhabitants of the West?

5 ¶ Then * sayd Achior the captaine of all the sonnes of Ammon, Let my lord heare the word of the mouth of his seruant, and I wil declare vnto thee the trueth concerning this people that dwell in these mountaines, neere where thou remainest: and there shall no lie come out of the mouth of thy seruant. *Chap.11.7,9*

6 This people come of the stocke of the Chaldeans.

7 And * they dwelt before in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea. *Gen.11.31.*

8 But they went out of the way of their ancestors, and worshipped the God of heauen, the God whom they knew: so they cast them out from the face of their gods, and they fledde into Mesopotamia, and sojourned there many dayes.

9 Then * their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan, where they dwelt, and were increased with golde, and siluer, and with very much cattell. *Gen.12.1.*

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their linage.

11 * Therefore the king of Egypt rose vp against them, and vsed deceit against them, and brought them low with labouring in bricke, and made them slaues. *Exod.1.8.*

12 Then they cryed vnto their God, and hee smote all the lande of Egypt with incurable plagues: so the * Egyptians cast them out of their sight. *Exod.12. 31,33.*

13 And * God dryed the red sea in their presence, *Exod.14.21.*

14 And * brought them into mount Sina and Cades Barnea, and cast foorth all that dwelt in the wildernesse. *Exod.19.1.*

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing ouer Jordan, they inherited all the mountaines.

16 And they cast * foorth before them the Chanaanites, and the Pherezites, and the Jebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many dayes. *Iosh.12.8.*

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie was with them.

18 But * when they departed from the way which hee appoynted them, they were destroyed in many battels after a wonderfull sort, * and were ledde captiues into a lande that was not theirs: and the Temple of their God *Iudg.2.11. and 3.8. 2.King.25. 1,11.*

was cast to the ground, and their cities were taken by the enemies.

Exod 1.2,3. 19 But * now they are turned to their God, and are come vp from the scattering wherein they were scattered, and haue possessed Hierusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord and gouernour, if there be any fault in this people, so that they haue sinned against their God, let vs consider that this shall bee their ruine, and let vs goe vp, and we shall ouercome them.

21 But if there be none iniquitie in this people, let my lord passe by, lest their Lord defend them, and their God be for them, and we become a reproch before all the world.

22 ¶ And when Achior had finished these sayings, all the people, standing round about the tent, murmured: and the chiefe men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him.

23 For, say they, wee feare not to meete the children of Israel: for loe, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore go vp, O lord Holofernes, and they shalbe meate for thy whole armie.

CHAP. VI.

Holofernes blasphemeth God whom Achior confessed. 14 *Achior is deliuered into the hands of them of Bethulia.* 18 *The Bethulians crie vnto the Lord.*

AND when the tumult of the men that were about the counsel was ceased, Holofernes the chiefe captaine of the armie of Assur, sayd vnto Achior before all the people of the strangers, and before all the children of Moab, & of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast sayd that the people of Ierusalem
Chap. 5.5,21. is able to fight, * because their God will defend them: and who is god but Nabuchodonosor?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to sustaine the power of our horses.

4 For wee will tread them vnder feete with them, and their mountaines shall bee drunken with their blood, and their fields shall bee filled with their dead bodies, and their footsteps shall not be able to stand before vs: but they shall vtterly perish.

5 The king Nabuchodonosor lord of all the earth hath sayd, euen he hath sayd, None of my words shall be in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these words, in the day of thine iniquitie, thou shalt see my face no more from this day, vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the yron of mine armie, and the multitude of them that serue mee passe thorow thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

8 And my seruants shall cary thee into the mountaines, and they shall leaue thee at one of the hie cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy mind that they shall not be taken, let not thy countenance fall: I haue spoken it, and none of my words shall be in vaine.

10 Then commanded Holofernes them concerning Achior, that they should bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: and they went out from the middes of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie saw them from the top of the mountaine, they tooke their armour, and went forth of the citie vnto the top of the mountaine, euen all the throwers with slings, and kept them from comming vp, by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came downe from their citie, and stood about him, and loosed him and brought him into Bethulia, and presented him to the gouernours of their citie,

15 Which were in those dayes Ozias the sonne of Micha, of the tribe of Simeon, & Chabris the sonne of Gothoniel, and Charmis the sonne of Melchiel.

16 And they called together all the ancients of the citie, and all their youth ran together, and their women to the assembly: and they set Achior in the mids of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared vnto them the words of the counsell of Holofernes, and all the words that hee had spoken in the middes of the princes of Assur, and whatsoeuer Holofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauen, behold their pride, and haue mercie on the baseneſſe of our people, and behold this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and prayſed him greatly.

21 And Ozias tooke him out of the assembly into his house, and made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

1 *Holofernes doeth besiege Bethulia.* 8 *The counsell of the Idumeans and other against the Israelites.* 25 *The Bethulians murmure against their gouernours for lacke of water.*

THE next day Holofernes commaunded all his armie and all his people, which were come to take his part, that they should remoue their camps against Bethulia, and that they should take all the streits of the hill, and to make warre against the children of Israel.

2 Then their strong men remoued their campes in that day, and the armie of the men of warre was an hundreth thousand and seuentie footemen, and twelue thousand horsemen, beside the baggage and other men that were

were aboote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spread abroad toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer against Esdraelom.

4 Now the children of Israel, when they saw the multitude, were greatly troubled, and said euery one to his neighbour, Now will they shut vp all the whole earth: for neither the hie mountaines, nor the valleys, nor the hils are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towers, they remained and watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia,

7 And viewed the passages vp to their citie, and came to the fountaines of their waters, and tooke them, and set garisons of men of warre ouer them, and remoued toward his people.

8 Then came vnto him all the chiefe of the children of Esau, and all the gouernours of the people of Moab, and all the captaines of the sea coast, and said,

9 Let our captaine now heare a word, lest an inconuenience come in thine armie.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come vp to the tops of their mountaines.

11 Now therefore my lord, fight not against them in battell aray, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the countrey that commeth forth at the foot of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kil them, and they shall giue vp their citie: and wee and our people will goe vp to the toppes of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the city.

14 So they and their wiues, and their children shall bee consumed with famine, and before the sword come against them, they shall bee ouerthrowen in the streetes where thy dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy person peaceably.

16 And these wordes pleased Holofernes and all his souldiers, and he appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, and with them fiue thousand of the Assyrians, and they pitched in the valley, and tooke the waters, and the fountaines of the waters of the children of Israel.

18 Then the children of Esau went vp with the children of Ammon, and camped in the mountaines ouer against Dothaim, and they sent some of themselues toward the South, and toward the East, ouer against Rebel, which is neere vnto Chusi, that is vpon the riuer Wochmur: and the rest of the armie of the Assyrians camped in the fielde, and couered the whole land: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cryed vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footemen, chariots and horsemen, foure and thirtie dayes: so that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were emptie, and they had not water enough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swouned, and their wiues and young men failed for thirst, and fell downe in the streetes of the citie, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chiefe of the citie, both yong men and women and children, and cried with a lowde voice, and said before all the Elders,

24 The * Lord iudge betweene vs and you: Exod. 5.21.
for you haue done vs great iniurie, in that yee haue not required peace of the children of Assur.

25 For now haue wee no helper: but God hath sold vs into their hands, that wee should bee throwen downe before them with thirst and great destruction.

26 Now therefore call them together, and deliuer the whole citie for a spoile to the people of Holofernes, and to all his armie.

27 For it is better for vs to be made a spoile vnto them, then to die for thirst: for wee will be his seruants, that wee may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 We take to witnesse against you, the heauen and the earth, and our God and Lord of our fathers, which punisheth vs according to our sinnes, and the sinnes of our fathers, that he lay not these things to our charge.

29 Then there was a great crie of all with one consent in the middes of the assembly, and they cryed vnto the Lord God with a lowde voyce.

30 Then said Ozias to them, Brethren, be of good courage: let vs waite yet fiue dayes, in the which space the Lord our God may turne his mercy toward vs: for he will not forsake vs in the end.

31 And if these dayes passe, and there come not helpe vnto vs, I will doe according to your word.

32 So he separated the people, euery one vnto their charge, and they went vnto the walles and towres of their citie, and sent their wiues and their children vnto their houses, and they were very low brought in the city.

CHAP. VIII.

The parentage, life, and conuersation of Iudeth. 11 *Shee rebuketh the faintnesse of the Gouernours.* 12 *Shee sheweth that they should not tempt God, but waite vpon him for succour.* 33 *Her enterprise against the enemies.*

Now

NOwe at that time Judeth heard thereof which was the daughter of Merari, the sonne of Or, the sonne of Joseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salasadai, the sonne of Israel.

2 And Manasses was her husband, of her stocke and kinred, who died in the barley harueſt.

3 For as hee was diligent ouer them that bound sheaues in the field, the heate came vpon his head, and hee fell vpon his bed, and died in the city of Bethulia, and they buried him with his fathers in the field betweene Dothaim and Balamo.

4 So Judeth was in her house a widow three yeeres and foure moneths.

5 And shee made her a tent vpon her house and put on sackcloth on her loines, and ware her widowes apparell.

6 And she fasted all the dayes of her widowhood, saue the day before the Sabbath, and the Sabbaths, and the day before the new moones, and in the feasts and solemne dayes of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold and siluer, and men seruants, and maid seruants, and cattell, and possessions where she remained.

8 And there was none that could bring an euill report of her: for she feared God greatly.

9 Now when shee heard the euill words of the people against the gouernour, because they fainted for lacke of waters (for Judeth had heard all the wordes that Ozias had spoken vnto them, and that he had *sworne vnto them to deliuer the citie vnto the Assyrians within fiue dayes.)

*Chap.7.26, 31.

10 Then shee sent her mayd that had the gouernment of all things that shee had, to call Ozias and Chabris and Charmis the ancients of the city.

11 And they came vnto her, and shee said vnto them, Heare mee, O ye gouernours of the inhabitants of Bethulia: for your words that yee haue spoken before the people this day, are not right, touching this othe which ye made and pronounced betweene God and you, and haue promised to deliuer the city to the enemies, vnlesse within these dayes the Lord turne to help you.

12 And now who are you that haue tempted God this day, and set your selues in the place of God among the children of men?

13 So now ye seeke the Lord Almighty, but ye shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can ye perceiue the things that he thinketh: how then can you search out God that hath made all these things, and know his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if hee will not helpe vs within these fiue dayes, he hath power to defend vs, when he will, euen euery day, or to destroy vs before our enemies.

16 Doe not you therefore binde the counsels of the Lord our God: for God is not as man that he may be threatned, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs wait for saluation of him, and call vpon him to helpe vs, and he will heare our voyce if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe, nor family, nor people, nor citie among vs, which worship the gods made with hands, as hath bene aforetime.

19 For *the which cause our fathers were giuen to the sword, and for a spoile, and had a great fall before our enemies.

*Iudg.2.11, and 4.1. and 6.1.

20 But we know none other God: therefore we trust that he wil not despise vs, nor any of our linage.

21 Neither when we shall be taken, shall Iudea be so famous: for our Sanctuary shall bee spoiled, and hee will require the prophanation thereof at our mouth.

22 And the feare of our brethren, and the captiuity of the countrey, and the desolation of our inheritance will he turne vpon our heads among the Gentiles, whereseuer we shalbe in bondage, and wee shall be an offence and a reproch to all them that possesse vs.

Gen.34. 2,25.

23 For our seruitude shall not be directed by fauour, but the Lord our God shall turne it to dishonour.

24 Now therefore, O brethren, let vs shew an example to our brethren, because their hearts depend vpon vs, and the Sanctuary, and the House, and the Altar rest vpon vs.

25 Moreouer, let vs giue thanks to the Lord our God, which trieth vs euen as he did our fathers.

26 Remember what things hee did to *Abraham, and how he tried Isaac, and all that hee did to *Jacob in Mesopotamia of Syria when hee kept the sheepe of Laban his mothers brother.

*Gen.22.1. *Gen.28.7.

27 For he hath not tried vs as he did them to the examination of their hearts, neither doeth hee take vengeance on vs: but the Lord punisheth for instruction them that come neere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy words.

29 For it is not to day that thy wisedome is knowen, but from the beginning of thy life all the people haue knowen thy wisedome: for the deuice of thine heart is good.

30 But the people were very thirstie, & compelled vs to doe vnto them as we haue spoken, and haue brought vs to an othe, which wee may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may send vs raine to fill our cisternes, and that we may faint no more.

32 Then said Judeth vnto them, Heare me, and I will doe a thing which shall be declared in all generations, to the children of our nation.

33 You shall stand this night in the gate, and I will goe forth with mine handmaid: and within the dayes that yee haue promised to

to deliuer the citie to our enemies, the Lord will visit Israel by mine hand.

34 But enquire not you of mine acte: for I will not declare it vnto you, till the things bee finished that I doe.

35 Then said Ozias and the princes vnto her, Goe in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 Iudeth humbleth her selfe before the Lord, and maketh her prayers for the deliuerance of her people. 7 Against the pride of the Assyrians. 11 God is the helpe of the humble.

THen Judeth fell vpon her face, and put ashes vpon her head, & put on the sackecloth wherwith she was clothed. And about the time that the incense of the euening was offered in Jerusalem in the house of the Lord, Judeth cried with a lowde voyce, and sayd,

2 O Lord God of my father *Simeon, to whom thou gauest a sword to take vengeance of the strangers which opened ỳ womb of the maid and defiled her, and discouered the thigh with shame, and polluted the wombe to reproch (for thou hadst commanded that it should not so be,

Gen. 34. 2,25.

3 Yet they did things for the which thou gauest their princes to the slaughter, for they were deceiued and washed their beds with blood) and hast striken the seruants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray, and their daughters to bee captiues, and all their spoyles for a bootie to the children that thou louedst: which were moued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for ayde, O God, my God, heare mee also a widow.

5 For thou hast wrought the things afore, and these, and the things that shall be after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and say, Behold, we are here: for all thy wayes are ready, and thy iudgements are foreknowen.

7 Beholde, the Assyrians are multiplied by their power: they haue exalted themselues with horses and horsemen: they glory in the strength of their footemen, they trust in shield, speare, and bow, and sling, and doe not know that thou art the Lord that breakest the battels: the Lord is thy Name.

8 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuary, and to pollute the Tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the Altar.

9 Behold their pride, and send thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue conceiued.

Judg. 4 21. and 5. 26.

10 *Smite by the deceit of my lips, the seruant with the prince, and the prince with the seruant: abate their height by the hand of a woman.

Judg. 7. 2. 2. chron. 14. 11. & 16. 8. and 20. 6.

11 *For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and little ones, the defender of the weake, and the protectour of them that are forsaken, and the sauiour of them that are without hope.

12 Surely, surely thou art the God of my father and the God of the inheritance of Israel, the Lord of heauen and earth, the Creatour of the waters, the king of all creatures: heare thou my prayer,

13 And graunt mee words and craft, and a wound, and a stroke against them that enterprise cruell things against thy Couenant, and against thine holy House, and against the toppe of Sion, and against the house of the possession of thy children.

14 Shew euidently among all thy people, and all the tribes, that they may know that thou art the God of all power & strength, and that there is none other that defendeth the people of Israel but thou.

CHAP. X.

1 Iudeth decketh her selfe, and goeth foorth of the city. 11 She is taken of the watch of the Assyrians, and brought to Olofernes.

NOw after she had ceased to cry vnto the God of Israel, and had made an end of all these words,

2 She rose where she had fallen downe, and called her maid, and went downe into the house in the which shee abode in the Sabbath dayes, and in the feast dayes,

3 And putting away the sackecloth wherewith she was clad, and putting off the garments of her widowhood, shee washed her body with water, and anointed it with much ointment, and dressed the haire of her head, and put attire vpon it, and put on her garments of gladnesse, wherewith shee was clad, during the life of Manasses her husband.

4 And shee put slippers on her feet, and put on bracelets, and sleeues and rings, and earerings, and all her ornaments, and she decked her selfe brauely, to allure the eyes of all men that should see her.

5 Then she gaue her maid a bottle of wine, and a pot of oyle, and filled a scrip with flowre, and with dry figs, and with fine bread, so she lapped vp all these things together, and layd them vpon her.

6 Thus they went foorth to the gate of the city of Bethulia, and found standing there Dzias, and the Ancients of the citie, Chabris and Charmis.

7 And when they saw her, that her face was changed, and that her garment was changed, they marueiled greatly at her wonderfull beauty, and said vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

9 And she said vnto them, Commaund the gates of the city to bee opened vnto mee, that I may goe foorth: to accomplish the things which you haue spoken to mee. So they commaunded the young men to open vnto her, as she had spoken.

10 And

10 And when they had done so, Judeth went out, she, and her maide with her, and the men of the citie looked after her, vntill shee was gone downe the mountaine, and till she had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what people art thou? and whence commest thou? and whither goest thou? And shee sayd, I am a woman of the Hebrewes, and am fled from them: for they shall bee giuen you to bee consumed.

13 And I come before Holofernes the chiefe captaine of your army, to declare him true things, and I will shewe before him the way whereby he shall goe and winne all the mountaines without loosing the body or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondred greatly at her beautie, and sayd vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come downe to the presence of our lord, now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, bee not afraid in thine heart, but shew vnto him according as thou hast to say, and he will intreat thee well.

17 Then they chose out of them an hundreth men, and prepared a charet for her and her mayde, and brought her to the tent of Holofernes.

18 Then there was a running to and fro throwout the campe: for her comming was bruted among the tents: and they came and stood round about her: for she stood without the tent of Holofernes, vntill they had declared vnto him concerning her.

19 And they maruelled at her beautie, and wondered at the children of Israel, because of her, and euery one said vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Holofernes garde went out, and all his seruants, and they brought her into the tent.

21 Now Holofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and Emeraudes, and precious stones.

22 So they shewed him of her, and hee came foorth vnto the entry of his tent, and they caried lampes of siluer before him.

23 And when Judeth was come before him, and his seruants, they all maruelled at the beautie of her countenance, and she fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 Holofernes comforteth Iudeth, 3 and asketh the cause of her comming. 5 Shee deceiueth him by her faire wordes.

THen said Holofernes vnto her, Woman, bee of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the king of all the earth.

2 Now therefore if thy people that dwelleth in the mountaines, had not despised mee, I would not haue lifted vp my speare against them: but they haue procured these things to themselues.

3 But now tell mee wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard: be of good comfort, thou shalt liue from this night, and hereafter.

4 For none shall hurt thee, but intreate thee well, as they doe the seruants of king Nabuchodonosor my lord.

5 Then Judeth sayd vnto him, Receiue the words of thy seruant, and suffer thine handmaid to speake in thy presence, and I will declare no lye to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shall bee made subiect to him by thee, but also the beastes of the fields, and the cattell, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For we haue heard of thy wisedome and of thy prudent spirit, and it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderfull knowledge, and in the feats of warre marueilous.

9 *Now as concerning the matter which Achior did speake in thy counsel, wee haue heard his words: for the men of Bethulia did take him, and he declared vnto them all that hee had spoken vnto thee. *Chap. 5. 5.

10 Therefore, O Lord and Gouernour, reiect not his word, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sword preuaile against them, except they sinne against their God.

11 Now therefore lest my lord should be frustrate, and voyd of his purpose, and that death may fall vpon them, and that they may be taken in their sinne whiles they prouoke their God to anger, which is so oft times as they do that which is not beseeming,

12 (For because their vitailes faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things that God had forbidden them to eate by his Lawes:

13 Yea, they haue purposed to consume the first fruits of the wheate, and the tithes of the wine, and of the oyle which they had reserued and sanctified for the Priests that serue in Jerusalem before ẏ face of our God: the which things it is not lawfull for any of the people to touch with their hands.

14 Moreouer, they haue sent to Jerusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate)

15 Now when they shall bring them word, they will doe it, and they shall be giuen thee to be

be destroyed the same day.

16 Wherefore I thine handmaide, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shal wonder, and whosoever shal heare it.

17 For thy seruant feareth God, and worshipeth the God of heauen day and night, and now let me remaine with thee, my lord, and let thy seruant goe out in the night into the valley, and I will pray vnto God, that he may reuele vnto me when they shall commit their sinnes,

18 And I will come and shew it vnto thee: then thou shalt goe forth with all thine armie, and there shall bee none of them that shall resist thee.

19 And I will lead thee through the mids of Judea, vntill thou come before Jerusalem, and I will set thy throne in the middes thereof, and thou shalt driue them as sheepe that haue no sheepheard, and a dogge shall not barke with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto me according to my foreknowledge, and I am sent to shew thee.

20 ¶ Then her words pleased Holofernes, and all his seruants, and they marueiled at her wisedome, and said,

21 There is not such a woman in all the world, both for beautie of face, and wisedom of words.

22 Likewise Holofernes said vnto her, God || hath done this, to find thee before the people, that strength might be in our hands, and destruction vpon them that despise my lord.

23 And now thou art both beautifull in thy countenance, and wittie in thy words: surely if thou doe as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of Nabuchodonosor, shalt be renowned throughout the whole earth.

|| Or, hath done well.

CHAP. XII.

2 Judeth would not pollute her selfe with the meate of the Gentiles. 5 Shee maketh her request that she might go out by night to pray. 11 Holofernes consenteth her to come to the banquet.

THen he commaunded to bring her in where his treasures were laid, and bade that they should prepare of her of his owne meates, and that she should drinke of his owne wine.

2 But Judeth said, *I may not eate of them, least there should bee an offence, but I can suffice my selfe with the things that I haue brought.

*Ge. 43. 32. Exo. 8. Dan. 1. 11.

3 Then Holofernes said vnto her, If the things that thou hast, should faile, how should we giue thee the like? for there is none with vs of thy nation.

4 Then said Judeth vnto him, As thy soule liueth, my lord, thine handmaide shall not spend those things that I haue, before the Lord worke by mine hand the things that he hath determined.

5 Then the seruants of Holofernes brought her into the tent, and shee slept vntill midnight, and arose at the morning watch,

6 And sent to Holofernes, saying, Let my lord command that thy handmaid may go forth vnto prayer.

7 Then Holofernes commaunded his garde that they should not slay her: thus shee abode in the campe three dayes, and went out in the night vnto the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that hee would direct her way to the exaltation of the children of her people.

9 So she returned and remained pure in her tent, vntill she ate her meate at euening.

10 ¶ And in the fourth day Holofernes made a feast to his owne seruants only, and called none of them to the banket, that had the affaires in hand.

11 Then said he to Bagoas the eunuch who had charge ouer all that he had, Goe and perswade this Hebrew woman which is with thee, that shee come vnto vs, and eate and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we doe not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Holofernes, and came to her, and said, Let not this faire maide make difficultie to goe in to my lord, and to bee honoured in his presence, and to drinke wine with vs ioyfully, and to be intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Judith vnto him, Who am I now, that I should gainesay my lord? Surely whatsoeuer pleaseth him, I will doe speedily, and it shall be my ioy vnto the day of my death.

15 So she arose and trimmed her with garments, and with all the ornaments of women, and her maid went, and spread forth her skinnes on the ground ouer against Holofernes, which shee had receiued of Bagoas for her daily vse, that she might sit and eate vpon them.

16 Now when Judith came and sate downe, Holofernes heart was rauished with her, and his spirit was moued, and hee desired greatly her company: for he had waited for the time to deceiue her from the day that he had seene her.

17 Then sayd Holofernes vnto her, Drinke now and be merry with vs.

18 So Judith sayd, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke and ate, and dranke before him the things that her maide had prepared

20 And Holofernes reioyced because of her, and dranke much more wine then he had drunke at any time in one day since he was borne.

CHAP. XIII.

4 Judeth prayeth for strength. 8 She smiteth off Holofernes necke. 10 Shee returneth to Bethulia and reioyceth her people.

NOw when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lord, and they went to their beds: for they were all weary because the feast had beene long.

2 And

2 And Judeth was left alone in the tent, and Holofernes was stretched along vpon his bed: for he was filled with *wine.

Eccles. 31, 20, 25.

3 ¶ Now Judeth had commaunded her maide to stand without her chamber, and to waite for her comming foorth as she did daily: for shee said, shee would goe foorth to her prayers, and shee spake to Bagoas according to the same purpose.

4 So all went foorth in her presence, and none was left in the chamber neither little nor great: then Judeth standing by his bed, said in her heart, O Lord God of all power, behold at this present the workes of mine hands for the exaltation of Jerusalem.

5 For now is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies that are risen against vs.

6 Then she came to the post of the bed, which was at Holofernes head, and tooke downe his fauchin from thence,

7 And approched to the bed, and tooke hold of the haire of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice vpon his necke with all her might, and she tooke away his head from him,

9 And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anon after she went foorth, and gaue Holofernes head to her maide.

10 And she put it in her scrip of meate: so they twaine went together according to their custome vnto prayer, and prassing through the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then said Judeth a far off to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shew his power yet in Jerusalem, and his force against his enemies, as he hath euen done this day.

12 Now when the men of her citie heard her voice, they made haste to goe downe to the gate of their citie, and they called the Elders of the citie.

13 And they ran altogether both small and great: for it was aboue their expectation, that she should come. So they opened the gate and receiued her, and made a fire for a light, and stood round about them twaine.

14 Then she said to them with a loud voice, Praise God, praise God: for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So shee tooke the head out of the scrippe, and shewed it, and said vnto them, Behold the head of Holofernes, the chiefe captaine of the army of Assur, and behold the canopie, wherein hee did lie in his drunkennesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept mee in my way that I went, my countenance hath deceiued him to his destruction, and hee hath not committed sinne with mee by any pollution or villenie.

17 Then all the people were wonderfully astonished, and bowed themselues, and worshipped God, and said with one accord, Blessed be thou, O our GOD, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most hie God aboue all the women of the earth, and blessed be the Lord God which hath created the heauens and the earth, who hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shal neuer depart out of the hearts of men: for they shall remember the power of God for euer:

20 And God turne these things to thee for a perpetuall praise, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people sayd, So be it, so be it.

CHAP. XIIII.

1 Iudeth causeth to hang vp the head of Olofernes. 10 Achior ioyneth himselfe to the people of God. 11 The Israelites goe out against the Assyrians.

THen sayd Judeth vnto them, Heare mee also my brethren, and *take this head, and hang it vpon the highest place of your wals. 2. Mac. 15. 35.

2 And so soone as the morning shall appeare, and the Sunne shall come foorth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the citie, and set you a captaine ouer them, as though you would goe downe into the field, toward the watch of the Assyrians, but goe not downe.

3 Then they shall take their armour, and shall goe into their campe, and raise vp the captaines of the armie of Assur, and they shall run to the tent of Holofernes, but shall not find him: then feare shall fall vpon them, and they shall flee before your face.

4 So you and all that inhabite the coasts of Israel shall pursue them, and ouerthrow them as they goe.

5 But before you doe these things, call mee Achior the Ammonite that he may see, & know him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when hee was come and saw the head of Holofernes in a certaine mans hand in the assembly of the people, he fell downe on his face, and his spirit failed.

7 But when they had taken him vp, hee fell at Judeths feet, and reuerenced her, and sayd, Blessed art thou in all the Tabernacle of Juda, and in all nations, which hearing thy name, shal be astonished.

8 Now therefore tell mee all the things, that thou hast done in these dayes. Then Judeth declared vnto him in the mids of the people, all that shee had done from the day that she went forth, vntill that houre shee spake vnto them.

9 And when shee had left of speaking, the people reioyced with a great voyce, and made a noise of gladnesse through their citie.

10 And Achior seeing all things that God had done for Israel, beleeued in God vnfainedly,

nedly, and circumcised the forefkin of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ Assoon as the morning arose, they hanged the head of Holofernes out at the wall, and euery man tooke his weapons, and they went forth by bands vnto the straits of ỳ mountaine.

12 But when the Assyrians saw them, they sent to their captaines, which went to the gouernours and chiefe captaines, and to all their rulers.

13 So they came to Holofernes tent, and said to him that had the charge of all his things, Waken our lord: for the slaues haue been bold to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Judeth.

15 But because none answered, hee opened it, and went into the chamber, and found him cast vpon the floore, and his head was taken from him.

16 Therfore he cried with a loud voice, with weeping and mourning, and a mighty crie, and rent his garments.

17 After, hee went into the tent of Judeth, where shee vsed to remaine, and found her not: then he leaped out to the people and cried,

18 These slaues haue committed wickednes: one woman of the Hebrews hath brought shame vpon the house of king Nabuchodonosor: for behold, Holofernes lieth vpon the ground without an head.

19 When the captaines of the Assyrians armie heard these words, they rent their coats, and their heart was wonderfully troubled and there was a cry and a very great noyse throughout the campe.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur, and spoyled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great booty, for the abounddance was very great.

8 Then Joacim the hie Priest, and the ancients of the children of Israel that dwelt at Jerusalem, came to consume the benefits that God had shewed to Israel, and to see Judeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and said vnto her, Thou art the exaltation of Jerusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almightie Lord for euermore: and all the people said, So be it.

11 And the people spoiled the campe the space of thirty dayes, and they gaue vnto Judeth Holofernes tent, and all his siluer and beds, and basins, and all his stuffe, and shee tooke it, and layd it on her mules, and made ready her charets and layd them thereon.

12 Then all the women in Israel came together to see her, and blessed her, and made a dance among them for her, and shee tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with olines, & her that was with her, and she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouthes.

CHAP. XV.

1 *The Assyrians are afraid and flee.* 3 *The Israelites pursue them.* 8 *Ioacim the hie Priest commeth to Bethulia, to see Judeth, and to prayse God for her.*

AND when they that were in the tents, heard, they were astonished at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amazed, they fled by euery way of the plaine and of the mountaines.

3 They also that had camped in the mountains round about Bethulia, were put to flight: then the children of Israel, euery one that was a warriour among them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola, and to all the coasts of Israel, such as should declare vnto them the things that were done, & that all should rush forth vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also they that came from Jerusalem, & from all the mountains: for men had told them what things were done in the camp of their enemies, and they that were in Galaad, and in Galile, chaled them with a great slaughter, vntill they came to Damascus, & to the coasts thereof.

CHAP. XVI.

Judeth praiseth God with a song. 19 *Shee offereth to the Lord Olofernes stuffe.* 23 *Her continencie, life and death.* 25 *All Israel lamenteth her.*

THen Judeth began this confession in all Israel, and all the people sang this song with a loud voyce.

2 And Judeth sayd, Begin vnto my God with timbrels: sing to my Lord with cymbales: tune vnto him a Psalme: exalt his prayse, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the mids of his people, and deliuered me out of the hand of the persecuters.

4 Assur came from the mountaines forth of the North: hee came with thousands in his armie, whose multitude hath shut vp the riuers, and their horsemen haue couered the valleyes. *Chap. 2. 21, 15.*

5 Hee sayd that hee would burne vp my borders, and kill my yong men with the sword, and dash the sucking children against the ground, and make mine infants as a pray, and my virgins a spoyle.

6 But the Almightie Lord hath brought them to nought by the hand of a woman.

7 For the mightie did not fall by the yong men, neither did the sonnes of Titan smite him, nor the high Gyants inuade him, but

Judeth

Judeth the daughter of Merari did discomfite him by the beauty of her countenance.

8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound up her haire in a coife, & tooke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beauty tooke his mind prisoner, and the sawchin passed thorow his necke.

10 The Persians were astonished at her boldnesse, and the Medes were troubled with her hardinesse,

11 But mine afflicted reioiced, and my feeble ones shouted: then they feared, they lifted vp their voice, and turned backe.

12 The children of maids pierced them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I will sing vnto the Lord a song & praise, O Lord, thou art great & glorious, marueilous and inuincible in power.

14 Let all thy creatures serue thee: * for thou hast spoken, and they were made: thou hast sent thy spirit, and hee made them vp: and there is none that can resist thy voyce. *Gen.1.24. Psal.33.9.*

15 For the mountaines leape vp from their foundations with the waters: the rocks melt at thy presence like waxe: yet thou art mercifull to them that feare thee.

16 For all sacrifice is too little for a sweete sauour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Woe to the nations that rise vp against my kinred: the Lord Almighty will take vengeance of them in the day of iudgement, in sending fire and wormes vpon their flesh, and they shall feele them and weepe for euer.

18 ¶ After, when they went vnto Jerusalem, they worshipped the Lord, and assoone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judeth also offred all the stuffe of Holofernes, which the people had giuen her, and gaue the canopie which she had taken off his bed, for an oblation to the Lord.

20 So the people reioiced in Jerusalem by the Sanctuary for the space of three moneths, and Judeth remained with them.

21 After this thus euery one returned to his own inheritance, and Judeth went to Bethulia, and remained in her own possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her company all the dayes of her life, after that Manasses her husband was dead, and was gathered to ‖ his people. *‖ Or, her people.*

23 But shee increased more and more in honour, and waxed old in her husbands house, being an hundreth and fiue yeere old, and made her maide free: so she died in Bethulia, and they buried her in the graue of her husband Manasses.

24 And * the house of Israel lamented her seuen dayes, and before she died, she did distribute her goods to all them that were neerest of kinred to Manasses her husband, and to them that were the neerest of her kinred. *Gen.50.10.*

25 And there was none that made the children of Israel any more afraid in the dayes of Judeth, nor a long time after her death.

Esther.

Certaine portions of the story of Esther, which are found in some Greeke and Latin translations: which follow the tenth Chapter.

THen Mardocheus said, God hath done these things.

5 For I remember a dreame, which I sawe concerning these matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light, and as the sunne, and as much water, this flood was Esther, whom the king married, and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are assembled to destroy the name of the Iewes.

9 And my people is Israel, which cryed to God, and are saued: for the Lord hath saued his people, and the Lord hath deliuered vs from all these euils, & God hath wrought signes & great wonders, which haue not bene done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, & another for al the Gentiles.

11 And these two lots came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembred his owne people, and iustified his inheritance.

13 Therefore those dayes shalbe vnto them in the moneth Adar, the fourteenth and fifteenth day of the same moneth, with an assembly and ioy, and with gladnesse before God, according to the generations for euer among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolemeus and Cleopatra Dositheus, who said he was a Priest & Leuite, and Ptolemeus his sonne that brought the former letters of ‖ Phurai, which the sayd Lysimachus the sonne of Ptolemeus, which was at Jerusalem, interpreted, *‖ Or, lots.*

2 In the second yeere of the reigne of great Artaxerxes, in the first day of the moneth Nisan, Mardocheus the sonne of Jairus, the sonne of Semei, the sonne of Cis of the tribe of Beniamin had a dreame.

3 A Iew dwelling in the citie of Susis, a noble man that bare office in the kings court.

4 Hee was also one of the captiuitie which Nabuchodonosor the king of Babylon brought from

from Jerusalem with Jechonias.

5 And this was his dreame, Behold, a noyse of a tempest with thunders & earthquakes, and vproze in the land.

6 Beholde two great Dragons came forth ready to fight one against another.

7 Their crie was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darkenesse and obscuritie, and trouble, and anguish: yea, aduersitie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amazed: and being ready to die, cried vnto God.

10 And while they were crying, the litle wel grew into a great riuer, and flowed ouer with great waters.

11 The light & the sunne rose vp, and the lowly were exalted and deuoured the glorius.

12 Now when Mardocheus had seene this dreame, hee awoke and rose vp, and thought in his heart vntill the night, what God would doe, and so he desired to know all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the Kings Court with Bagathas and Thara, the Kings eunuches and keepers of the palace.

Esther 2. 21. and 6, 2. 2 * But when he heard their purpose, & their imaginations, hee perceiued that they went about to lay their hands vpon ỳ king Artaxerxes, and so he certified the King thereof.

2 Then caused the King to examine the two eunuches with torments, & when they had confessed it, they were put to death.

4 This the King caused to be put in the Chronicles: Mardocheus also wrote the same thing.

5 So the King commanded that Mardocheus should remaine in the Court, and for the aduertisment he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour and reputation with the King, went about to hurt Mardocheus and his people, because of the two eunuches of the King that were put to death.

CHAP. XIII.

1 *The copie of the leters of Artaxerxes against the Iewes.* 8 *The prayer of Mardocheus.*

Ioseph. antiq. lib. 11. ca. 6. THe copie of the Letters was this. The great king Artaxerxes writeth these thinges to the Princes & gouernours that are vnder him from India vnto Ethiopia in an hundreth and seuen and twentie prouinces.

2 When I was made lorde ouer many people, and had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed with equitie alway, and gentlenesse, to gouerne my subiects, and wholy to set them in a peaceable life, and thereby to bring my Kingdome vnto tranquillitie, that men might safely go thorow on euery side, and to renew peace againe, which all men desire.

3 Now when I asked my counsellers howe these things might be brought to passe, one that was conuersant with vs, of excellent wisedome, and constant in good will, and shewed himselfe to be of sure fidelitie, which had the second place in the Kingdome, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroade a rebellious people, that had lawes contrary to all people, and haue alway despised the commaundements of Kings, and so that this general Empire, that we haue begunne, cannot bee gouerned without offence.

5 Seeing nowe wee perceiue that this people alone are altogether contrary vnto euery man, vsing strange and other maner of lawes, and hauing an euill opinion of our bonges, and goe about to stablish wicked matters, that our Kingdome should not come to good estate,

6 Therefore haue wee commaunded that all they that are appoynted in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our second Father) shall all with their wiues and children bee destroyed and rooted out with the swoorde of their enemies without all mercie, and that none bee spared the fourteenth day of the twelfth moneth Adar of this yeere,

7 That they which of old, and now also haue euer beene rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles and well gouerned in all points.

8 Then Mardocheus thought vpon all the workes of the Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the King Almightie (for all things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstand thee.

10 For thou hast made heauen and earth, and all the wonderous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, whichart the Lord.

12 Thou knowest all things, and thou knowest, Lorde, that it was neither of malice, nor presumption, nor for any desire of glory that I did this, and not bow downe to proude Aman.

13 For I would haue beene content with good will for the saluation of Israel to haue kissed the sole of his feete.

14 But I did it, because I would not prefer the honour of a man aboue the glory of God, and would not worship any but onely thee, my Lord, and this haue I not done of pride.

15 And therfore, O Lord God and King, haue mercy vpon thy people: for they imagine howe they may bring vs to nought, yea, they would destroy the inheritance, that hath bene thine from the beginning.

16 Despise not the portion which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and bee mercifull vnto thy portion: turne our sorrow into ioy, that we may liue, O Lord, and praise thy Name: shut not the mouthes of them that praise thee

18 All Israel in like maner cried most earnestly vnto the Lord, because that death was before their eyes.

CHAP XIIII.

The prayer of Esther for the deliuerance of her, and her people.

QVeen Esther also, being in danger of death reſorted vnto the Lord,

2 And layd away her glorious apparell, and put on the garments of ſighing, and mourning. In the ſtead of precious oyntment, ſhee ſcattered aſhes and dung vpon her head: and ſhe humbled her body greatly with faſting, and all the places of her ioy filled ſhee with the haire that ſhe plucked off.

3 And ſhe prayed vnto the Lord God of Iſrael, ſaying, O my Lord, thou only art our king: help me deſolate woman, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth vp I haue heard in the kinred of my Father, that thou, O Lord, tookeſt Iſrael from among all people, and our Fathers from their predeceſſors for a perpetuall inheritance, and thou haſt performed that which thou didſt promiſe them.

6 Nowe Lorde, wee haue ſinned before thee: therefore haſt thou giuen vs into the handes of our enemies,

7 Becauſe wee worſhipped their gods: O Lord, thou art righteous.

8 Neuertheleſſe, it ſatisfieth them not, that wee are in bitter captiuitie: but they haue ſtroken hands with their idoles,

9 That they will aboliſh the thing that thou with thy mouth haſt ordeined, and deſtroy thine inheritance, to ſhut vp the mouth of them that praiſe thee, and to quench the glory of the Temple, and of thine Altar,

10 And to open the monthes of the heathen, that they may praiſe the power of the idoles, and to magnifie a fleſhly King for euer.

11 O Lorde, giue not thy ſcepter vnto them that be nothing, leaſt they laugh vs to ſcorne in our miſerie: but turne their deniſe vpon themſelues, and make him an example, that hath begun the ſame againſt vs.

12 Thinke vpon vs, O Lorde, and ſhew thy ſelfe vnto vs in the time of our diſtreſſe, and ſtrengthen me, O king of gods, and Lorde of all power.

13 Giue me an eloquent ſpeech in my mouth before the Lion: turne his heart to hate our enemie, to deſtroy him, and all ſuch as conſent vnto him.

14 But deliuer vs with thine hand, and helpe me that am ſolitary, which haue no defence but only thee.

15 Thou knoweſt all things, O Lorde: thou knoweſt, that I hate the glory of the vnrighteous, & that I abhorre the bed of the vncircumciſed, and of all the heathen.

16 Thou knoweſt my neceſſitie: for I hate this token of my preeminence, which I beare vpon my head, what time as I muſt ſhewe my ſelf, & that I abhorre it as a menſtruous cloth, and that I weare it not when I am alone by my ſelfe,

17 And that I thine handmaid haue not eaten at Amans table, and that I haue had no pleaſure in the Kings feaſt, nor dronke the wine of the drinke offerings,

18 And that I thine handmaide haue no ioy ſince the day that I was brought hither vntill this day, but in thee, O Lord God of Abraham.

19 O thou mightie God aboue all, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheus moueth Esther to goe in to the King and make interceſſion for her people, 9 And ſhe performeth his requeſt.

MArdocheus alſo bade Eſther to goe in vnto the King, and pray for her people, and for her countrey.

2 Remember, ſayth hee, the dayes of thy low eſtate, howe, thou waſt nouriſhed vnder mine hand: for Aman which is next vnto the King, hath giuen ſentence of death againſt vs.

3 Call thou therfore vpon the Lord, & ſpeake for vs vnto the King, and deliuer vs from death.

4 And vpon the third day when ſhee had ended her prayer, ſhe layd away the mourning garments, and put on her glorious apparell,

5 And decked her ſelfe goodly, after that ſhee had called vpon God, which is the beholder and Sauiour of all things, & tooke two handmaids with her.

6 Vpon the one ſhee leaned her ſelfe, as one that was tender.

7 And the other followed her, and bare the traine of her veſture.

8 The ſhine of her beautie made her face roſe coloured: and her face was cheerefull & amiable, but her heart was ſorrowfull for great feare.

9 Then ſhee went in thorow all the doores, and ſtood before the King, and the King ſate vpon his royall throne, & was clothed in his goodly aray, all glittering with gold & precious ſtones, and he was very terrible.

10 Then hee lift vp his face that ſhone with maieſtie, and looked fiercely vpon her: the reſore the Queene fell downe, and was pale and faint, and leaned herſelfe vpon the head of the mayde that went with her.

11 Neuertheles, God turned the kings minde that hee was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till ſhe came to herſelfe againe: and comforted her with louing words, and ſaid,

12 Eſther, what is the matter: I am thy brother, be of good there,

13 Thou ſhalt not die: for our commaundement toucheth the commons, & not thee. Come neere:

14 And ſo he held vp his golden ſcepter, and layd it vpon her necke,

15 And kiſſed her, and ſaid, Talke with me.

16 Then ſaid ſhee, I ſaw thee, O lord, as an Angel of God, and mine heart was troubled for feare of thy maieſtie.

17 For wonderfull art thou, O lord, and thy face is full of grace.

18 And as ſhe was thus ſpeaking vnto him, ſhe fell downe againe for faintneſſe.

19 Then the King was troubled, and all his ſeruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby hee reuoketh thoſe which he firſt ſent forth.

The

Ioseph. antiq. 11. cap. 6.

THe great King Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundreth and seuen and twenty Prouinces, sendeth vnto the Princes & rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnes of Princes and honour giuen vnto them, become very proud,

3 And endeauour not onely to hurt our subiects, but not content to liue in wealth, doe also imagine destruction against those that do them good,

4 And take not onely all thankefulnes away from men, but in pride and presumption, as they that be vnmindful of benefits, they thinke to escape the vengeance of God, that seeth all things, and is contrary to euill.

5 And oftentimes many, which be set in office, and vnto whom their friendes causes are committed, by vaine inticements doe wrappe them in calamities, that cannot bee remedied: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicity and gentlenesse of Princes with lying tales.

7 This may bee proued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of such pestilences as are not worthie to beare rule.

8 Therfore we must take heed hereafter that wee may make the Kingdome peaceable for all men, what change soeuer shall come,

9 And discerne the things that are before our eyes, to withstand them with gentlenes.

10 For Aman, a Macedonian, the sonne of Amadathus, being indeed a stranger from the Persians blood, and farre from our goodnesse, was receiued of vs,

11 And hath proued the friendship that wee beare toward all nations, so that he was called our Father, and was honoured of euery man, as the next person vnto the King.

12 But he could not vse himselfe soberly in this great dignity, but went about to depriue vs of the Kingdome, and of our life.

13 With manifold deceit also hath he desired to destroy Mardocheus our preseruer, which hath done vs good in all things, and innocent Esther the partaker of our Kingdome, with all her nation.

14 For his minde was (when hee had taken them out of the way) to lay wait for vs, & by this meanes to translate the Kingdome of the Persians vnto them of Macedonia.

15 But we find that the Iewes (which were accused of this most wicked mã that they might be destroyed) are no euill doers, but vse most iust lawes,

16 And that they be the children of the most high and Almighty and euerliuing God, by whome the kingdome hath bene preserued vnto vs, and our progenitors, in very good order.

17 Wherfore ye shall do well, if ye do not put in execution those letters that Aman the son of Amadathus did write vnto you.

18 For hee that inuented them, hangeth at Susis before the gates with all his familie, and God (which hath all things in his power) hath speedily rewarded him after his deserning.

19 Therefore ye shall publish the copy of this letter in all places, that the Iewes may freely liue after their owne lawes.

20 And yee shall ayde them, that vpon the thirteenth day of the twelfth moneth Adar, they may bee auenged of them, which in the time of their trouble would haue oppressed them.

21 For Almighty God hath turned to ioy the day, wherein the chosen people should haue perished.

22 Moreouer, among other solemne dayes, ye shall keepe this day with all gladnesse,

23 That both now and in time to come, this day may bee a remembrance of deliuerance for vs and al such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreyes that doe not this, shall horribly bee destroyed with sword and fire, and shall not onely not bee inhabited of men, but be abhorred also of the wilde beasts and foules for euer.

The Wisedome of Salomon.

CHAP. I.

1 How wee ought to search and enquire after God 2 Who bee those that finde him. 5 The holy Ghost. 8 11 We ought to flee from backbiting and murmuring. 12 Whereof death commeth. 15 Righteousnesse and vnrighteousnesse.

1. Kings. 3. 3. Isa. 56. 1.

LOue * righteousnesse, yee that bee Iudges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

Deut. 4. 29. 2. chro. 15. 4.

2 * For he will be found of them that tempt him not, and appeareth vnto such as bee not vnfaithfull vnto him.

3 For wicked thoughts separate from God: and his power when it is tryed, reproueth the vnwise.

4 Because wisdome cannot enter into a wicked heart, nor dwell in the bodie that is subiect vnto sinne.

Iere. 4. 22.

5 For the holy * Spirit of discipline fleeth from deceit, and withdraweth himselfe from the thoughts that are without vnderstanding, and is rebuked when wickednesse commeth.

Gala. 5. 22.

6 For the spirit of wisedome * is louing, and will not absolue him, that blasphemeth with his lips: for God is a witnesse of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the spirit of the Lord filleth all the world: & the same that maintaineth all things hath knowledge of the voyce.

8 Therfore hee that speaketh vnrighteous things, cannot bee hid: neither shall the iudgement of reproch let him escape.

9 For inquisition shall bee made for the thoughts of the vngodly, and the sound of his words shall come vnto God for the correction of his iniquities.

10 For the eare of iealouſie heareth all things, and the noyſe of the grudgings ſhall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, & refraine your tongue from ſlander: for there is no word ſo ſecret, that ſhall goe for nought, & the mouth that ſpeaketh lies, ſlayeth the ſoule.

12 Seeke not death in the errour of your life: Deut.4.23. * deſtroy not your ſelues through the workes of your owne hands.

13 * For God hath not made death, neither Ezek.18.23 and 33.11. hath he pleaſure in the deſtruction of the liuing.

14 For he created all things, that they might haue their being: & the generations of the world are preſerued, & there is no poiſon of deſtruction in them, and the kingdome of hell is not vpon earth.

15 For righteouſnes is immortall, but vnrighteouſnes bringeth death.

a To wit, death. 16 And the vngodly call a it vnto them both with hands and wordes: and while they thinke to haue a friend of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof.

CHAP. II.

The imagination and deſires of the wicked, and their counſell againſt the faithfull.

Iob.7.1. and 14.1. Mat.22.23. Luc.15.32. FOr the vngodly ſay, as they falſely imagine with themſelues, * Our life is ſhort and tedious: and in the death of a man there is no recouery, neither was any knowen that hath returned from the graue.

2 For we are borne at all aduenture, and we ſhall be hereafter, as though we had neuer beene: for the breath is a ſmoke in our noſtrils, and the wordes as a ſparke rayſed out of our heart.

3 Which being extinguiſhed, the body is turned into aſhes, and the ſpirit vaniſhed as the ſoft aire.

4 Our life ſhall paſſe away as the trace of a cloud, and come to nought, as the miſt that is driuen away with the beames of the ſunne, and caſt downe with the heat thereof. Our name alſo ſhall be forgotten in time: and no man ſhal haue our workes in remembrance.

1.Chr.29.15. chap.5.9. 5 * For our time is as a ſhadow that paſſeth away, and after our end there is no returning: for it is faſt ſealed, ſo that no man commeth againe.

Iſa.22.23. and 56.12. 1.cor.15.32. 6 * Come therefore, and let vs enioy the pleaſures that are preſent, and let vs cherefully vſe the creatures as in youth.

7 Let vs fill our ſelues with coſtly wine, and ointments, and let not the flowre of life paſſe by vs.

8 Let vs crowne our ſelues with roſe buds afore they be withered,

9 Let vs all bee partakers of our wantonneſſe: let vs leaue ſome token of our pleaſure in euery place: for that is our portion, and this is our lot.

10 Let vs oppreſſe the poore that is righteous: let vs not ſpare the widow, nor reuerence the white haires of the aged, that haue liued many yeeres.

11 Let our ſtrength be the law of vnrighteouſneſſe: for the thing that is feeble, is reproued as vnprofitable.

12 Therefore let vs defraud the righteous, for he is not for our profit, and he is contrary to our doings: he checketh vs for offending againſt the Law, and blameth vs as tranſgreſſours of diſcipline.

13 Hee maketh his boaſt to haue the knowledge of God: and he calleth himſelfe the ſonne of the Lord.

14 He is made to * reprooue our thoughts. Iohn 7.7.

15 It grieueth vs alſo to looke * vpon him: ephes.13.5. Iſa.53.3. for his life is not like other mens: his wayes are of another faſhion.

16 He counteth vs as baſtards, and he withdraweth himſelf from our waies as from filthineſſe: hee commendeth greatly the latter end of the iuſt, and boaſteth that God is his father.

17 Let vs ſee then if his words be true: let vs proue what end he ſhall haue.

18 For if the righteous man be the * ſonne of God, he will help him, and deliuer him from the hands of his enemies. Pſal 22.8.9 matt.27.43.

19 Let vs * examine him with rebukes and tormentes, that we may know his meekenes, and proue his patience. Iere.11.19.

20 Let vs condemne him vnto a ſhamefull death: for hee ſhalbe preſerued as hee himſelfe ſaith.

21 Such things doe they imagine, and goe aſtray: for their owne wickednes hath blinded them.

22 And they doe not vnderſtand the myſteries of God, neither hope for the reward of righteouſneſſe, nor can diſcerne the honour of the ſoules that are faultleſſe.

23 For God created man without corruption, and made him after the * image of his owne likeneſſe. Gene.1.27. and 2.7. and 5.1.

24 * Neuertheleſſe, through enuy of the deuil came death into the world: and they that holde of his ſide, proue it. eccl.17.1,3. Gen.3.1,2.

CHAP. III.

1 *The conuerſation and aſſurance of the righteous.*
7 *The reward of the faithfull.* 11 *Who are miſerable.*

BUt the * ſoules of the righteous are in the hand of God, and no torment ſhall touche them. Deut.33.3.

2 * In the ſight of the vnwiſe they appeared to die, and their end was thought grieuous, Chap.5.4.

3 And their departing from vs, deſtruction, but they are in peace.

4 And though they ſuffer paine before men, yet is * their hope full of immortalitie. Rom.8.24. 2.cor.5.1. 1.pet.1.13.

5 They are puniſhed but in few things, yet in many things ſhall they bee well rewarded: * For God proueth them, and findeth them meet for himſelfe. Exod.16.4. deut.8.2.

6 He trieth them as the gold in the furnace, and receiueth them as a perfect fruit offering.

7 * And in the time of their viſion they ſhall ſhine, and runne thorow as the ſparkes among the ſtubble. Mat.13.43.

8 They * ſhall iudge the nations, and haue dominion ouer their people, and their Lord ſhal reigne for euer. Mat.19.28. 1.cor.6.2.

9 They that truſt in him ſhall vnderſtand the truth, and the faithfull ſhall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

10 * But the vngodly ſhall bee puniſhed according to their imaginations: for they haue Mat.25.41.

neglected

despised the righteous, and forsaken the Lord.

11 Who so despiseth wisdome and discipline, is miserable, and their hope is in vaine, and their labours are foolish, & their works vnprofitable.

12 Their wiues are vndiscreet, and their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinfull bed: *she Isa.56.5. shall haue fruit in the visitation of the soules.

14 And the Eunuch, which with his handes hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shall bee giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the fruit of good labours, and the root of wisedome shall neuer fade away.

16 But the children of adulterers shal not be partakers of the holy things, and the seed of the wicked bed shalbe rooted out.

17 And though they liue long, yet shall they be nothing regarded, and their last age shall be without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of triall.

19 For horrible is the end of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof. 10 *The death of the righteous, and the condemnation of the vnfaithfull.*

BEtter is barrenesse with vertue: for the memorial thereof is immortall: for it is known with God and with men.

2 When it is present, men take example thereat, and if it goe away, yet they desire it: it is alway crowned and triumpheth, and winneth the battell and the vndefiled rewards.

3 But the multitude of the vngodly which abound in children is vnprofitable: and the bastard plants shall take no deepe roote, nor lay any fast foundation.

4 For though they bud forth in the branches Nat.7.19. for a time, *yet they shall bee shaken with the winde: for they stand not fast, and through the vehemencie of the wind they shall be rooted out.

5 For the vnperfect branches shall bee broken, and their fruit shalbe vnprofitable & sowre to eate, and meete for nothing.

6 For all the children that are borne of the wicked bed, shall be witnesse of the wickednesse against their parents when they be asked.

7 But though the righteous bee preuented with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

9 But wisedome is the gray haire, and an vndefiled life is the olde age.

Gen.5.24. heb.11.5. 10 *Hee pleased God and was beloued of him, so that whereas he liued among sinners, hee translated him.

11 Hee was taken away, lest wickednesse should alter his vnderstanding, or deceit beguile his minde.

12 For wickednesse by bewitching obscureth the things that are good, and the vnstedfastnes of concupiscence peruerteth the simple minde.

13 Though hee was come dead, yet fulfilled he much time.

14 For his soule pleased God: therefore hasted he to take him away from wickednesse.

15 Yet the people see and vnderstand it not, and consider no such things in their hearts, how that grace and mercy is vpon his saints, and his prouidence ouer the elect.

16 Thus the righteous that is dead, condemneth the vngodly which are liuing: and the youth that is soone brought to an end, the long life of the vnrighteous.

17 For they see the end of the wise, but they vnderstand not what God hath deuised for him, and wherefore the Lord hath preserued him in safetie.

18 They see him and despise him, but the Lord will laugh them to scorne.

19 So that they shall fall hereafter without honour, and shall haue a shame among the dead for euermore: for without any voyce shall hee burst them, and cast them downe, & shake them from the foundations, so that they shall be vtterly wasted, and they shall be in sorrow, and their memorial shall perish.

20 So they being afraid, shal remember their sinnes, and their owne wickednesse shall come before them to conuince them.

CHAP. V.

1 *The constantnesse of the righteous before their persecutors.* 14 *The hope of the vnfaithfull is vaine.* 15 *The blessednesse of the Saints and godly.*

THen shall the righteous stand in great boldnesse before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shalbe vered with horrible feare, and shall be amazed for his wonderfull deliuerance,

3 And shall change their mindes, and sigh for griefe of minde, and say within themselues, This is he whom we sometime had in derision, and in a parable of reproch.

4 *We fooles thought his life madnesse, and Chap.3.2. his end without honour.

5 How is he counted among the children of God, and his portion is among the Saints!

6 Therefore we haue erred from the way of trueth, and the light of righteousnesse hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs.

7 We haue wearied our selues in the way of wickednesse and destruction, and we haue gone through dangerous wayes: but wee haue not knowen the way of the Lord.

8 What hath pride profited vs? or what profite hath the pompe of riches brought vs?

9 All those things are *passed away like a sha- 1.Chron.29. dow, and as a poste that passeth by: 15. chap.2.5.

10 As a shippe that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot bee found, neither the path of it in the floods:

11 Or *as a birde that flieth thorow in the Prou. 30.12. aire, & no man can see any token of her passage, but onely heare the noise of her wings, beating the light winde, parting the aire through the vehemency of her going, and flieth on, shaking her wings, whereas afterward no token of her way can be found:

12 Or as when an arrow is shot at a marke, it parteth the aire, which immediatly commeth together againe, so that a man cannot know where it went thorow.

13 Euen so we, assoone as we were borne, we began to draw to our ende, and haue shewed no token of vertue, but are consumed in our owne wickednesse.

Iob.8.9. psal. 2.4. & 143. 4 pro.10.25 & 11.7. sam. 2.10,11.

14 For* the hope of the vngodly is like the dust that is blowen away with the winde, and like a thinne fome that is scattered abroad with the storme, and as the smoke which is dispersed with the winde, and as the remembrance of him passeth, that tarieth but for a day.

15 But the righteous shall liue for euer: their reward also is with the Lord, & the most High hath care of them.

16 Therefore shall they receiue a glorious kingdome, and a beautifull crowne of the Lords hand: for with his right hand shall hee couer them, and with his arme shall he defend them.

17 He shall take his iealousie for armour, and shall arme the creatures to bee reuenged of the enemies.

18 He shall put on righteousnesse for a brest-plate, and take true iudgement in stead of an helmet.

19 He will take holinesse for an inuincible shield.

20 Hee will sharpen his fierce wrath for a sword, and the world shall fight with him against the vnwise.

21 Then shall the thunder bolts go straight out of the lightnings, and shall flie to the marke as out of the bent bow of the cloudes, and out of his anger that throweth stones, shal thicke haile be cast, and the water of the Sea shall be wroth against them, and the flods shall mightily ouerflow.

22 And a mighty wind shal stand vp against them, and like a storme shal scatter them abroad. Thus iniquitie shall bring all the earth to a wildernesse, & wickednes shal ouerthrow the thrones of the mighty.

CHAP. VI.

The calling of Kings, Princes, and Iudges, which are also exhorted to search wisedome.

HEare therefore, O yee Kings, and vnderstand: learne ye that be Iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes, and glory in the multitude of people.

Rom.13.2.

3 For the* rule is giuen you of the Lord, and power by the most High, which will trie your workes, and search out your imaginations.

4 Because that ye being officers of his kingdom, haue not iudged aright, nor kept the Law, nor walked after the will of God,

5 Horribly and suddainly wil he appeare vnto you: for an hard iudgement shall they haue that beare rule.

6 For he that is most low, is worthy mercy, but the mighty shalbe mightily tormented.

Deut.10.17. 2. chro.19.7. iob.34.19. eccius.35.12, 16 actes 10. 34.rom.2.11 gal.2.6. ephe. 6.9 col.3.25 1.pet.1.17.

7 For he that is Lord ouer all, will spare no* person, neither shall he feare any greatnesse: for he hath made the small and great, and careth for all alike.

8 But for the mighty abideth the surer trial.

9 Unto you therefore, O tyrants, do I speake, that ye may learne wisedome, and not go amisse.

10 For they that keepe holinesse holily, shall bee holy, and they that are learned there, shall finde a defence.

11 Wherefore set your delight vpon my words and desire them, and ye shall be instructed.

12 Wisedome shineth and neuer fadeth away, and is easily seene of them that loue her, and found of such as seeke her.

13 She preuenteth them that desire her, that she may first shew her selfe vnto them.

14 Who so awaketh vnto her betimes, shall haue no great trauaile: for he shall finde her sitting at his dores.

15 To thinke vpon her then is perfect vnderstanding: and who so watcheth for her, shall bee sone without care.

16 For shee goeth about, seeking such as are meete for her, and sheweth herselfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue:

18 And loue is the keeping of her lawes: and the keeping of the lawes is the assurance of immortalitie:

19 And immortalitie maketh vs neere vnto God.

20 Therefore the desire of wisedome leadeth to the kingdome.

21 If your delight bee then in thrones, and scepters, O Kings of the people, honour wisdome, that ye may reigne for euer.

22 Now I will tell you what wisedome is, and whence it commeth, and will not hide the mysteries from you, but will seeke her out from the beginning of her natiuitie, and bring the knowledge of her into light, and will not keepe backe the trueth.

23 Neither will I haue to doe with consuming enuie: for such a man shall not bee partaker of wisedome.

24 But the multitude of the wise is the preseruation of the world, and a wise King is the stay of the people.

25 Be therefore instructed by my words, and ye shall haue profit.

CHAP. VII.

Wisedome ought to be preferred aboue all things.

I My selfe am also mortall and a man like all other, and am come of him that was first made of the earth.

2 And in my mothers wombe was I fashioned to be flesh in ten moneths: I was* brought together into blood of the seed of man, and by the pleasure that commeth with sleepe. *Iob 10.10, 11.*

3 And when I was borne, I receiued the common aire, and fell vpon the earth, which is of like nature, crying and weeping at the first as all other doe.

4 I was nourished in swadling clothes, and with cares.

5 For there is no king that had any other beginning of birth.

6 All* men then haue one entrance vnto life, and a like going out. *Iob.1 21. 1.tim.6.7.*

7 Wherefore I prayed, and vnderstanding was giuen me: I called, and the spirit of wisedome came vnto me.

8 I preferred her to scepters & thrones, and counted riches nothing in comparison of her.

9 *Neither did I compare precious stones vnto her: for all golde is but a little grauell in respect of her, and siluer shall bee counted *Iob 28.15.*

but

but clay before her.

10 I loued her aboue health and beauty, and purposed to take her for my light: for her light cannot be quenched.

1. King. 3. 13 matth. 6. 33. 11 All * good things therefore came to me together with her, and innumerable riches through her hands.

12 So I was glad in all: for wisedome was the author thereof, and I knew not that shee was the mother of these things.

13 And I learned vnfainedly, and communicated without enuie, and I doe not hide her riches.

14 For shee is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my minde, and to iudge worthily of the things that are giuen me: for he is the leader vnto wisedome, and the directer of the wise.

16 For in his hand are both we & our words, and all wisedome, and the knowledge of the workes.

17 For he hath giuen me the true knowledge of the things that are, so that I know how the world was made, and the powers of the elements,

18 The beginning and the end, and the mids of the times: how the times alter, & the change of the seasons,

19 The course of they eere, the situation of the starres,

20 The nature of liuing things, and the furiousnesse of beasts, the power of the winds, and the imaginations of men, the diuersities of plants, and the vertues of rootes.

21 And all things both secret and knowen do I know: for wisedome the worker of all things hath taught me it.

22 For in her is the spirit of vnderstanding, which is holy, the onely begotten, manifold, subtill, mooueable, cleare, vndefiled, euident, not hurtfull, louing the good, sharpe, which cannot be letted, doing good,

23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all intellectuall, pure, and subtill spirits.

24 For wisedome is nimbler then all nimble things: she goeth through and attaineth to all things, because of her pureness.

25 For she is the breath of the power of God, and a pure influence that floweth from the glory of the Almighty: therefore can no defiled thing come vnto her.

Hebr. 1. 3. 26 For * shee is the brightnesse of the euerlasting light, the vndefiled mirrour of the Maiestie of God, and the image of his goodnesse.

27 And being one, she can doe all things, and remaining in her selfe, reneweth all, and according to the ages she entreth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwel not with wisedome.

29 For she is more beautiful then the Sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night commeth vpon it, but wickednesse cannot ouercome wisedome.

CHAP. VIII.

The effects of wisedome.

SHee also reacheth from one ende to another mightily, and comely doeth shee order all things.

2 I haue loued her, and sought her from my youth: I desired to marrie her, such loue had I vnto her beauty.

3 In that she is conuersant with God, it commendeth her nobility: yea, the Lord of all things loueth her.

4 For shee is the Schoolemistresse of the knowledge of God, and the chooser out of his workes.

5 If riches bee a possession to bee desired in this life, what is richer then wisdome, that worketh all things?

6 For if prudence worketh, what is it among all things that worketh better then shee?

7 If a man loue righteousnesse, her labours are vertuous: for shee teacheth soberneſſe and prudence, righteousnesse and strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, shee can tell the things that are past, and discerne things to come: shee knoweth the subtilties of wordes and the solutions of darke sentences: shee foreseeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my company, knowing that shee would counsell mee good things, and comfort mee in cares and griefes.

10 For her sake shall I haue glory among the multitude, & honour among the Elders, though I be young.

11 I shall bee found of sharpe iudgement, so that I shall be marueilous in the sight of great men.

12 When I hold my tongue, they shall abide my leisure: when I speake, they shall heare diligently, and if I talke much, they shall lay their hands vpon their mouth.

13 Moreouer, by her I shall obtaine immortality, and leaue an euerlasting memoriall among them that come after me.

14 I shall gouerne the people, and the nations shall be subdued vnto me.

15 Horrible tyrants shalbe afraid when they heare me: among the multitude I shalbe counted good, and mighty in battell.

16 When I come home I shall rest with her: for her company hath no bitternesse, and her fellowship hath no tedionsnesse, but mirth and ioy.

17 Now when I considered these things by my selfe, and pondered them in mine heart, how that to bee ioyned vnto wisedome is immortalitie,

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudencie, and glory by communing with her, I went about, seeking how I might take her vnto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled body.

21 Neuertheleſſe, when I perceiued that I

could not enioy her, except God gaue her (and that was a point of wisedome also, to know whose gift it was) I went vnto the Lord, and besought him, and with my whole heart I sayd,

CHAP. IX.

A prayer of Salomon to obtaine wisedome.

O God of fathers, and Lord of mercie, which hast made all things with thy word,

2 And ordeined man through thy wisedome, that hee should haue * dominion ouer the creatures which thou hast made, — Gen.1.1,28.

3 And gouerne the world according to equitie and righteousnesse, and execute iudgement with an vpright heart:

4 Giue me * that wisedome, which sitteth by thy throne, and put mee not out from among thy children. — 1.King.3.9.

5 For I * thy seruant, and sonne of thine handmaide, am a feeble person, and of a short time, and yet lesse in the vnderstanding of iudgement and the lawes. — Psal.116.16

6 And though a man bee neuer so perfect among the children of men, yet if thy wisdome be not with him, he shalbe nothing regarded.

7 * Thou hast chosen me to be a King of thy people, and the iudge of thy sonnes and daughters. — 1.Chro.28.5. 2.chron.1.9.

8 Thou hast commaunded mee to build a Temple vpon thine holy mount, and an altar in the citie wherein thou dwellest, a likenesse of thine holy Tabernacle, which thou hast prepared from the beginning,

9 And thy * wisdome with thee, which knoweth thy workes, which also was when thou madest the world, and which knew what was acceptable in thy sight, and right in thy commandements. — Prou.8.22. iohn 1.1,2, 3,10.

10 Send her out of thine holy heauens, and send her from the throne of thy Maiestie, that shee may bee with me, and labour, that I may know what is acceptable in thy sight.

11 For shee knoweth and vnderstandeth all things, and shee shall leade mee soberly in my workes, and preserue me by her glory.

12 So shall my workes bee acceptable, and then shall I gouerne thy people righteously, and be meete for my fathers throne.

13 For * what man is he that can know the counsell of God, or who can thinke what the will of God is? — Isa.40.13. rom.11.34. 1.cor.2,16.

14 For the thoughts of mortall men are fearefull, and our forecasts are vncertaine,

15 Because a corruptible body is heauie vnto the soule, & the earthly mansion keepeth downe the minde that is full of cares:

16 And hardly can wee discerne the things that are vpon earth, and with great labour finde we out the things which are before vs: who can then seeke out the things which are in heauen?

17 Who can know thy counsell, except thou giue him wisedome, and send thy holy Spirit from aboue?

18 For so the wayes of them which are vpon earth are reformed, and men are taught the things that are pleasant vnto thee, and are preserued through wisedome.

CHAP. X.

The deliuerance of the righteous, and the destruction of the enemies commeth through wisedome.

Shee preserued the first father of the world, that was formed, and kept him when he was created alone, and brought him out of his offence,

2 And * gaue him power to rule all things. — Gen.2.20,

3 * But the vnrighteous in his wrath departed from her, and perished by killing his brother in his furie. — Gen.4.8.

4 For whose cause the * earth was ouerflowen, but wisedome preserued it againe, gouerning the iust man by a little wood. — Gen.7.21,

5 Moreouer, * when the nations were ioyned in their malicious confederacies, she knew the righteous, & preserued him faultlesse vnto God, and ‖ kept him sure, because she loued him tenderly as a sonne. — Gen.11.1, 31.and 12.1 ‖Or, kept him strong in his tender loue toward his sonne.

6 Shee preserued the righteous, * when the vngodly perished, when he fled from the fire that fell vpon the fiue cities. — Gen.19.16.

7 Of whose wickednesse the waste land that smoketh, yet giueth testimony, and the trees that beare fruit that neuer commeth to ripenesse: and for a remembrance of the vnfaithfull soule, there standeth a pillar of salt.

8 For all such as regarded not wisedome, had not onely this hurt, that they knew not the things which were good, but also left behinde them vnto men a memoriall of their foolishnes, so that in the things wherein they sinned, they cannot be hid.

9 But wisedom deliuered them y serued her.

10 * When the righteous fled because of his brothers wrath, she led him the right way, shewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable. — Gen.28.5.

11 Against the couetousnes of such as defrauded him, she stood by him and made him rich.

12 She saued him from the enemies, and defended him from them that lay in waite, and she gaue him the price in a mightie battell, that he might know that the feare of God is stronger then all things.

13 * When the righteous was solde, she forsooke him not, but deliuered him from sinne: she went downe with him into the dungeon, — Gen.37.28. and 39.7. actes 7.10.

14 And failed him not in the bands, till she had brought him the scepter of the Realme, and power against those that oppressed him: & them that had accused him shee declared to bee liars, and gaue him perpetuall glory.

15 * She deliuered the righteous people and faultlesse seede from the nations that oppressed them. — Exod.1.10. and 12.42.

16 She entred into the soule of the seruant of the Lord, and stood * by him in wonders and signes against the terrible kings. — Exod.5.1.

17 She gaue the Saints the reward of their labours, and led them forth a marueilous way: on the day time shee was a shadow vnto them, and a light of starres in the night.

18 * She brought them through the red sea, and caried them through the great water. — Exod.14.21, 22.psal.78. 13.

19 But shee drowned their enemies, and brought them out of the bottome of the deepe.

20 So the righteous tooke the spoyles of the vngodly, * and prailed thy holy Name, O Lord, and magnified thy victorious hand, with one accord. — Exod.15.1.

21 For wisedome openeth the mouth of the dumbe, & maketh the tongues of babes eloquent.

CHAP.

CHAP. XI.

1 *The miracles done for Israel.* 13 *The vengeance of sinners.* 21 *The great power and mercie of God.*

Sher prospered their workes in the hands of thine holy Prophet.

Exod.16.1. 2 *They went thorow the wildernesse that was not inhabited, and pitched their tents in places where there lay no way.

Exod.17.10, 11. 3 *They stood against their enemies, and were auenged on their aduersaries.

Num.20.11 4 *When they were thirsty, they called vpon thee, and water was giuen them out of the high rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their need.

6 For in stead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the children, but thou gauest vnto thine owne abundance of water vnlooked for,

7 Declaring by the thirst that was at that Exod.7.20. time, *how thou hadst punished thine aduersaries.

8 For when they were tried and chastised with mercy, they knew how the vngodly were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and proued them: but thou hast condemned the other as a righteous King, when thou didst examine them.

10 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, and the remembrance of things past.

11 For when they perceiued that through their torments good came vnto them, they felt the Lord.

12 And seeing the things that came to passe, at the last they wondered at him, whom afore they had cast out, denied and derided: for they had another thirst then the iust.

13 Because of the foolish deuices of their wickednesse wherewith they were deceiued, and chap.12.24. worshipped *serpents, that had not the vse of num.21.9 reason, and vile beastes, thou sendedst a multitude of vnreasonable beastes vpon them for a vengeance, that they might know, that wherewith a man sinneth, by the same also shall he be punished.

14 For vnto thine Almighty hand, that made Gen.1.1, heb.11.3. the world of *nought, it was not vnpossible to Levit.26.22 send among them a multitude of *Beares, or isa.8.16,17. fierce Lions, chap.16.1.

15 Or furious beasts newly created and vnknowen, which should breathe out blastes of fire, and cast out smoake as a tempest, or shoot horrible sparkles like lightnings out of their eyes.

16 Which might not only destroy them with hurting, but also kill them with their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by thy vengeance, and scattered abroad through the power of thy Spirit: but thou hast ordered all things in measure, number, and weight.

18 For thou hast euer had great strength and might, and who can vnderstand the power of thine arme?

19 For as the small thing that the ballance weigheth, so is the world before thee, and as a drop of the morning dew that falleth downe vpon the earth.

20 But thou hast mercy vpon all: for thou hast power of all things, and makest as though thou sawest not the sinnes of men, because they should amend.

21 For thou louest all the things that are, and hatest none of them whom thou hast made: for thou wouldest haue created nothing that thou haddest hated.

22 And how might any thing endure, if it were not thy will? or how could any thing bee preserued, except it were called of thee?

23 But thou sparest all, for they are thine, O Lord, which art the louer of soules.

CHAP. XII.

2 *The mercie of God toward sinners.* 14 *The workes of God are vnreprooueable.* 19 *God giueth leasure to repent.*

FOr thine incorruptible spirit is in all things.

2 Therefore thou chastnest them measurably that goe wrong, and warnest them by putting them in remembrance of the things wherein they haue offended, that leauing wickednesse, they may beleeue in thee, O Lord.

3 *As for those old inhabitants of the holy Deut.9.3. land, thou didst hate them. and 12.31.

4 For they committed abominable workes, and 18.9,12 as sorceries and wicked sacrifices,

5 And slaying their owne children without mercie, and eating of the bowels of mans flesh in banquetting, where the raging priests shed abominable blood.

6 And the fathers were the chiefe murtherers of the soules, destitute of all helpe, whom thou wouldest destroy by the hands of our fathers,

7 That the land which thou louest aboue all other, might be a meet dwelling for the children of God.

8 *Nuertheless, thou sparedst them also Exod.33.2. as men, and sendedst the forerunners of thine deut.2.22. hoste, euen hornets to destroy them by little and little.

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruell beasts, or with one rough word to destroy them together.

10 But in punishing them by little and little, thou gauest them space to repent, knowing well that it was an vnrighteous nation, and wicked of nature, and that their thought could neuer be altered.

11 For it was a cursed seed from the beginning: yet hast thou not spared them when they sinned, because thou fearedst any man.

12 For who dare say, *What hast thou done? Rom.9.20. or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stand against thee to reuenge the wicked men?

13 For there is none other God but thou, *that 1.Pet.5.7. carest for all things, that thou mayest declare how that thy iudgement is not vnright.

14 There

14 There dare neither king nor tyrant in thy sight, require accompts of them whom thou hast punished.

15 For so much then as thou art righteous thy selfe, thou orderest all things righteously, *thinking it not agreeable to thy power to condemne him, that hath not deserued to bee punished. Iob 10.2,3.

16 For thy power is the beginning of righteousnes, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfit power, thou declarest thy power, and reprouest the boldnesse of the wise.

18 But thou ruling the power, iudgest with equitie, and gouernest vs with great fauour: for thou mayest shew thy power when thou wilt.

19 By such works now hast thou taught thy people, that a man should be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death, with so great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednes,

21 With how great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast sworne and made couenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousand times more, to the intent that when wee iudge, wee should diligently consider thy goodnesse, and when we are iudged, we should hope for mercy.

23 Wherefore thou hast tormented the wicked that haue lined a dissolute life by their owne imaginations.

24 * For they went astray very farre in the wayes of errour, and esteemed the beasts, which their enemies despised, for gods, being abused after the maner of children, that haue none vnderstanding. Chap 11.13. Rom.1.23.

25 Therefore hast thou sent this punishment, that they should be in derision as children without reason.

26 But they that will not bee reformed by those scornefull rebukes, shall feele the worthy punishment of God.

27 For in those things when they suffered, they disdained: but in those whom they counted godly, when they saw themselues punished by them, they all acknowledged the true God, whom afore they had denied to know: therefore came extreme damnation vpon them.

CHAP. XIII.

1 *All things be vaine, except the knowledge of God.* 10 *Idolaters and idoles are mocked.*

SVrely all men are vaine by nature, and are ignorant of God, * and could not know him that is, by the good things that are seene, neither consider by the works, the workemaster. Rom.1.19

2 * But they thought the fire or the wind, or the swift ayre, or the course of the starres, or the raging water, or the lights of heauen to bee gouernours of the world and gods. Deut.4.13. and 17.3.

3 Though they had such pleasure in their beautie that they thought them gods, yet should they haue knowen how much more excellent bee is that made them: for the first authour of beautie hath created these things.

4 Or if they marueile at the power, and operation of them, yet should they haue perceiued thereby, how much bee that made these things, is mightier.

5 For by the greatnesse of their beautie, and of the creatures, the Creatour being compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and would finde him, and yet peraduenture doe erre.

7 For they * goe about by his works to seeke him, and are perswaded by the sight, because the things are beautifull that are seene. Rom.1.21.

8 Howbeit they are not to be excused.

9 For if they can know so much, that they can discerne the world, why doe they not rather find out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the works of mens hands, gold, and siluer, and the thing that is inuented by arte, and the similitude of beasts, or any vaine stone that hath bene made by the hand of antiquitie.

11 * Or as when a carpenter cutteth downe a tree meete for the worke, and pareth off all the barke thereof cunningly, and by arte maketh a vessell profitable for the vse of life. Isa.44.13. iere.10.3.

12 And the things that are cut off from his worke, hee bestoweth to dresse his meate to fill himselfe.

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood, and full of knobs) he carueth it diligently at his leasure, and according as hee is expert in cunning, he giueth it a proportion, and fashioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, and coureth euery spot that is in it.

15 And when he hath made a conuenient tabernacle for it, he setteth it in a wall and maketh it fast with yron,

16 Prouiding so for it, lest it fal: for he knoweth that it cannot helpe it selfe, because it is an image, which hath need of helpe.

17 Then he prayeth for his goods, and for his marriage, and for children: he is not ashamed to speake vnto it that hath no life.

18 He calleth on him that is weak, for health: he prayeth vnto him that is dead, for life: he requireth him of helpe, that hath no experience at all.

19 And for his iourney, him that is not able to goe: and for gaine, and worke, and successe of his affaires, he requireth furtherance of him that hath no maner of power.

CHAP. XIIII.

1 *The detestation and abomination of images.* 8 *A curse of them, and of him that maketh them.* 14 *Where of idolatrie proceeded.* 23 *What euils come of idolatrie.*

AGaine, another man purposing to saile, and intending to passe thorow the raging waues, calleth vpon a stocke more rotten then the ship that carieth him.

2 For as for ‖ it, couetousnesse of money hath found it out, and the craftesman made it ‖ Or, the ship.

by

by cunning.

3 But thy prouidence, O Father, gouerneth it: * for thou hast made a way, euen in the Sea, and a sure path among the waues, Exod. 14.22.

4 Declaring thereby that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

5 Neuertheless, thou wouldest not that the workes of thy wisedome should bee vaine, and therefore doe men commit their lines to a small piece of wood, and passe ouer the stormie sea in a ship, and are saued.

6 * For in the olde time also when the proud giants perished, the hope of the world went into a ship which was gouerned by thine hand, and so left seed of generation vnto the world. Gen. 6.4. and 7.10.

7 For blessed is the tree whereby righteousnesse commeth.

8 But that is cursed that is made with hands, * both it, and hee that made it: hee, because hee made it, yet being a corruptible thing, because it was called god. Psal. 115.8. Baruch 6.3.

9 * For the vngodly and his vngodlinesse are both alike hated of God: so truely the worke and he that made it, shall be punished together. Psal. 5.5.

10 Therefore shall there bee a visitation for the idoles of the nations: for of the creatures of God they are become abomination, * and stumbling blocks vnto the soules of men, and a snare for the feet of the vnwise. Ier. 10.8. Habac. 2.18.

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither shall they continue for euer.

13 The vaine glory of men brought them into the world: therefore shall they come shortly to an end.

14 When a father mourned grieuously for his son that was taken away suddenly, hee made an image for him that was once dead, whom now he worshippeth as a god, and ordeined to his seruants ceremonies and sacrifices.

15 Thus by processe of time this wicked custome preuailed, and was kept as a law, and idoles were worshipped by the commaundement of tyrants.

16 As for those that were so far off, that men might not worship them presently, they did counterfeit the visage that was farre off, and made a gorgeous image of a king, whom they would honour, that they might by all meanes flatter him that was absent, as though hee had beene present.

17 Againe, the ambition of the craftesman thrust forward the ignorant to increase the superstition.

18 For hee peraduenture willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so through the beautie of the worke the multitude was allured, & so tooke him now for a god, which a little afore was but honoured as a man.

20 And this was the deceiuing of mans life, when men, being in seruitude through calamitie and tyrannie, ascribed vnto stones and stockes the name, which ought not to be communicate vnto any.

21 Moreouer, this was not enough for them that they erred in the knowledge of God: but whereas they liued in great warre of ignorance, those so great plagues called they peace.

22 For either * they slew their owne children in sacrifice, or vsed secret ceremonies, or raging dissolutenesse by strange rites, Deut. 18.10. Ier. 7.9. and 19.4.

23 And so kept neither life nor marriage cleane: but either one slew another by treason, or elle vexed him by adultery.

24 So were all mixt together, blood and slaughter, theft and deceit, corruption, vnfaithfulnesse, tumults, periury,

25 Disquieting of good men, vnthankfulnes, defiling of soules, changing of birth, disorder in mariage, adultery and vncleannesse.

26 For the worshipping of idoles, that ought not to be named, is the beginning and the cause, and the end of all euill.

27 For either they be mad when they be merrie, or prophesie lies, or liue vngodly, or elle lightly forsweare themselues.

28 For inasmuch as their trust is in the idols, which haue no life, though they sweare falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be punished, because they haue an euill opinion of God, addicting themselues vnto idoles, and because they sweare vniustly to deceiue, and despise holinesse.

30 For it is not the power of them by whom they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodly.

CHAP XV.

The voyce of the faithfull, praising the mercie of God, by whose grace they serue not idoles.

BUt thou, O our God, art gracious and true, long suffering, and gouernest all things by mercy.

2 Though we sinne, yet are we thine: for we know thy power: but wee sinne not, knowing that we are counted thine.

3 For to know thee, is perfect righteousnes, and to know thy power, is the root of immortalitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours

5 Whose sight stirreth vp the desire of the ignorant: so that he coueteth the forme that hath no life, of a dead image.

6 They that loue such wicked things, are worthy to haue such things to trust to, and they that make them, and they that desire them, and they that worship them.

7 The * potter also tempereth soft earth, and fashioneth euery vessell with labour to our vse: but of the same clay hee maketh both the vessels that serue to cleane vses, and the contrary likewise: but whereto euery vessell serueth, the potter is the iudge. Rom. 9.21.

8 So by his wicked labour he maketh a vaine god of the same clay: euen hee, which a little afore was made of earth himselfe, and within a little while after goeth thither againe whence he was taken, * when he shall make account for the loane of his life. Luke 12.20.

9 Notwithstanding he careth not for the labour

bour hee taketh, nor that his life is short, but hee striueth with the goldsmithes, and siluersmithes, and counterfeiteth the coppersmithes, and taketh it for an honour to make deceiuable things.

10 His heart is ashes, and his hope is more vile then earth, and his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to be but a pastime, and our conuersation as a market, where there is gaine: for they say we ought to be getting on euery side, though it be by euill meanes.

13 Now hee that of earth maketh fraile vessels and images, knoweth himselfe to offend aboue all other.

14 All the enemies of thy people, that hold them in subiection, are most vnwise, and more miserable then the very fooles.

15 For they iudge all the idoles of the nations to be gods, which neither haue eye sight to see, nor noles to smell, nor eares to heare, nor fingers of hands to grope, and their feet are slow to goe.

16 For man made them, and he that hath but a borrowed spirit, fashioned them: but no man can make a god like to himselfe.

17 For seeing he is but mortall himselfe, it is but mortall that hee maketh with vnrighteous hands: he himselfe is better then they whom hee worshippeth: for he liued, but they neuer liued.

18 Yea, they worshipped beastes also, which are their most enemies, and which are the worst, if they bee compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beautie to bee desired in respect of other beasts, for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 *The benefits done vnto the faithfull.*

THerefore by such things they are worthily punished and * tormented by the multitude beasts. *Chap.* 11. 13, 14 *numb.* 21.6.

2 In stead of the which punishment thou hast beene fauourable to thy people, and to satisfie their appetite, hast prepared a meate of a strange taste, euen * quailes. *Num.* 11.31.

3 To the intent that they that desired meate, by the things which were shewed, & sent among them, might turne away their necessary desire, and that they, which had suffered penury for a space, should also taste a new taste.

4 For it was requisite that they which vsed tyrannie, should fall into extreme pouerty, and that to these onely it should be shewed, how their enemies were tormented.

5 * For when the cruell fiercenesse of the beastes came vpon them, & they were hurt with the stings of cruell serpents, *Num.* 21.6. 1. *cor.* 10.9.

6 Thy wrath endured not perpetually, but they were troubled for a little season, that they might be reformed, hauing a ‖ * signe of saluation to remember the commaundement of thy Law. ‖ *The signe of the brasen serpent.* *Numb.* 21.9.

7 For he that turned toward it, was not healed by the thing that he saw, but by thee, O Sauiour of all.

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euill.

9 * For the biting of grashoppers and flies killed them, and there was no remedy found for their life: for they were worthy to be punished by such. *Exod* 8.14. *and* 10.4. *rem.* 9.7.

10 But the teeth of the venemous dragons could not ouercome thy children: for thy mercy came to helpe them, and healed them.

11 For they were pricked, because they should remember thy words, and were speedily healed, lest they should fall into so deepe forgetfulnesse, that they could not bee called backe by thy benefite.

12 For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.

13 For thou hast the power of life and death, * and leadest downe vnto the gates of hell, and bringest vp againe. *Deut.* 32.39. 1. *sam.* 2.6.

14 A man indeede by his wickednes may slay another: but when the spirit is gone forth, it turneth not againe, neither can he call againe the soule that is taken away. *tob.* 13.2.

15 But it is not possible to escape thine hand.

16 * For the vngodly that would not know thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest, that they could not auoyd, and were consumed with fire. *Exod.* 9.23.

17 For it was a wonderous thing that fire might doe more then water, which quencheth all things: but the world is the auenger of the righteous.

18 For sometime was the fire so tame, that the beastes, which were sent against the vngodly, burnt not: and that, because they should see, and know, that they were persecuted with the punishment of God.

19 And sometime burnt the fire in the mids of the water, aboue the power of fire, that it might destroy the generation of the vniust land.

20 * In the stead whereof thou hast fed thine owne people with Angels foode, and sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meet for all tastes. *Exod.* 16.14. *numb.* 11.7. *psal.* 78.25. *iohn* 6.31.

21 For the sustenance declared thy sweetnes vnto thy children, which serued to the appetite of him that tooke it, and was meet to that that euery man would.

22 Moreouer, the * snow & yce abode the fire and melted not, that they might know, that the fire burning in the haile, and sparckling in the raine, destroyed the fruit of the enemies. *Exod.* 9.23.

23 Againe, it forgat his owne strength, that the righteous might be nourished:

26 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to doe good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that had need thereof,

26 That thy children whom thou louest, O Lord, might know, * that it is not the increase of fruits that feedeth men, but that it is thy word, *Deut.* 8.3. *matt.* 4.4.

word, which preserueth them that trust in thee.

27 For that which could not bee destroyed with the fire, being onely warmed a little with the sunne beames, melted,

28 That it might be knowen that we ought to prevent the sunne rising to giue thanks vnto thee, and to salute thee before the day spring.

29 For the hope of the vnthankfull shal melt as the winter yce, and flow away as vnprofitable waters.

CHAP. XVII.

The iudgement of God against the wicked.

FOr thy iudgements are great, and cannot be expressed: therefore men doe erre, that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in subiection, they were bound with the bands of darknes, and long night, and being shut vp vnder the roofe, did lie there to escape the euerlasting prouidence.

3 And while they thought to be hid in their darke sinnes, they were scattered abroad in the darke couering of forgetfulnesse, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the sounds that were about them troubled them, and terrible visions and sorowfull sights did appeare.

5 No power of the fire might giue light, neither might the cleare flames of the starres lighten the horrible night.

6 For there appeared vnto them only a sudden fire, very dreadfull: so that being afraid of this vision, ‖ which they could not see, they thought the things which they saw to bee worse.

‖ That is, the mighty vision.

7 * And the illusions of the Magicall arts were brought downe, and it was a most shameful reproch for the boasting of their knowledge: Exod. 7.12. and 8.7,19.

8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare and worthy to be laughed at.

9 And though no fearefull thing did feare them, yet were they afraid at the beastes which passed by them, and at the hissing of the serpents: so that they dyed for feare, and sayd they saw not the ayre, which by no meanes can bee auoyded.

10 For it is a fearefull thing when malice is condemned by her owne testimony: and a conscience that is touched, doeth euer forecast cruel things.

11 For feare is nothing else, but a betraying of the succours, which reason offereth.

12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing that tormenteth him, great.

13 But they that did indure the night that was intollerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe,

14 And sometimes were troubled with monstrous visions, and sometime they swooned, as though their owne soule should betray them: for a sudden feare not looked for, came vpon them.

15 And thus whosoeuer fell downe, hee was kept, and shut in prison, but without chaines.

16 For whether he was an husbandman, or a shepheard, or one that was set to worke alone, if he were taken, hee must suffer this necessitie, that he could not auoide:

17 (For with one chaine of darknesse were they all bound) whether it were an hissing wind or a sweete song of the birdes among the thicke branches of the trees, or the vehemency of hasty running water,

18 Or a great noyse of the falling downe of stones, or the running of skipping beastes, that could not be seene, or the noise of cruell beasts, that roared, or the ‖ sound that answereth again in the hollow mountaines: these fearefull things made them to swoone.

‖ Or, Echo.

19 For all the world shined with cleare light, and no man was hindered in his labour.

20 Onely vpon them there fel an heauy night and image of that darknesse that was to come vpon them: yea, they were vnto themselues more grieuous then darknesse.

CHAP. XVIII.

3 *The fiery pillar that the Israelites had in Egypt.* 8 *The deliuerance of the faithfull.* 10 *The Lord smote the Egyptians.* 20 *The sinne of the people in the wildernesse.* 21 *Aaron stood betweene the liuing and the dead with his censer.*

BVt thy saints had a very great *light, whose voyce because ‖ they heard, and saw not the figure of them, they thought them blessed, because they also had not suffered the like. Exod. 10 23. ‖ Or, the Egyptians.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enmitie.

3 * Therefore thou gauest them a burning pillar of fire to lead them in the vnknowen way, and madest the sunne that it hurted not them in their honourable iourney. Exod. 13.21. and 14 24. psal. 78.14. and 105 39.

4 But they were worthy to bee deprived of the light, and to bee kept in darkenesse, which had kept thy children shut vp, by whom the incorrupt light of the law should bee giuen to the world.

5 * Whereas they thought to slay the babes of the Saints, by one child that was cast out, and preserued to reproue them, thou hast taken away the multitude of their children, and destroyed them altogether in the mighty water. Exod. 1.16.

6 Of that night were our fathers certified afore, that they, knowing to what oathes they had giuen credite, might be of good cheere.

7 Thus thy * people receiued the health of the righteous, but the enemies were destroyed. Exod. 14,24, 25.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, and made a law of righteousnes by one consent, that the Saints should receiue good & euill in like maner, and that the fathers should first sing praises.

10 But a disagreeing cry was heard of the enemies, and there was a lamentable noyse for the children that were bewailed.

11 For the * master and the seruant were punished with like punishment, and the common people suffered alike with the king. Exod. 21.5. and 12.29.

12 So they altogether had innumerable that died with one kinde of death: neither were the liuing sufficient to bury them: for in the twincking of an eye the noblest offspring of them was destroyed.

13 So they that could beleeue nothing, be-

cause

cauſe of the enchantments confeſſed this people to be the children of God, in the deſtruction of the firſt borne:

14 For while all things were in quiet ſilence, and the night was in the middes of her ſwift courſe,

15 Thine almighty word leapt downe from heauen out of thy royall throne, as a fierce man of warre in the middes of the land that was deſtroyed,

16 And brought thine vnfained commandement as a ſharpe ſword, and ſtood vp, and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the ſight of the fearefull dreames vexed them ſuddenly, and fearefulnes came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and ſhewed the cauſe of his death.

19 For the viſions that vexed them, ſhewed them theſe things afore: ſo that they were not ignorant, wherefore they periſhed.

20 Now tentation of death touched the righteous alſo, and* among the multitude in the wilderneſſe there was a plague, but the wrath endured not long. *Num.16.46.

21 For the blameleſſe man made haſte, and defended them, and tooke the weapons of his miniſtration, euen prayer, and the reconciliation by the perfume, and ſet himſelfe againſt the wrath, & ſo brought the miſerie to an end, declaring that he was thy ſeruant.

22 For he ouercame not the multitude with bodily power, nor with force of weapons, but with the word hee ſubdued him that puniſhed, alledging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, hee ſtood in the mids, and cut off the wrath, and parted it from coming to the liuing,

24 *For in the long garment was all the ornament, and in the foure rowes of the ſtones was the glory of the fathers grauen with thy maieſtie on the diademe of his head. *Exod.28.6, 31.

25 Vnto theſe the deſtroyer gaue place, and was afraid of them, for it was ſufficient, that they had taſted the wrath.

CHAP. XIX.

1 *The death of the Egyptians, and the great ioy of the Hebrewes.* 11 *The meat that was giuen at the deſire of the people.* 17 *All the elements ſerue to the will of God.*

AS for the vngodly, the wrath came vpon them without mercy vnto the end: for hee knew what ſhould come vnto them,

2 That they (when they had conſented to let them go, and had ſent them out with diligence) would repent and purſue them.

3 For while yet ſorow was before them and they lamented by the graues of the dead, they deuiſed another fooliſhneſſe, ſo that they perſecuted them in their fleeing, whom they had a caſt out afore with prayer.

a That is, the children of Iſrael whom they before had deſired and prayed to goe their way.

4 For the deſtinie whereof they were worthy, brought them to this end, and cauſed them to forget the things that had come to paſſe, that they might accompliſh the puniſhment, which remained, by torments.

5 Both that thy people might tric a marueilous paſſage, & that theſe might finde a ſtrange death.

6 For euery creature in his kinde was faſhioned anew, and ſerued in their owne offices enioyned them, that thy children might bee kept without hurt.

7 For the cloude ouerſhadowed their tents, and the drie earth appeared, where afore was water: ſo that in the red Sea there was a way without impediment, and the great deepe became a greene field.

8 Through the which all the people went that were defended with thine hand, ſeeing thy wonderous marueiles.

9 For they ‖neyed like horſes, and leaped like lambes, praying thee, O Lord, which hadſt deliuered them. ‖Or, neyed.

10 For they were yet mindefull of thoſe things which were done in the land where they dwelt, how the ground brought forth flies in ſtead of cattell, and how the riuer ſcrauled with the multitude of frogs in ſtead of fiſhes.

11 *But at the laſt they ſaw a new generation of birds, when they were intiſed with luſt, and deſired delicate meates. *Exod.16.13. num.11.31.

12 *For the quailes came forth of the ſea vnto them for comfort, but puniſhments came vpon the ‖ſinners not without ſignes that were giuen by great thundrings: for they ſuffered worthily according to their wickednelſe, becauſe they ſhewed a cruell hatred toward ſtrangers. *Chap.16.1. ‖Or, Egyptians.

13 For the one ſort would not receiue them when they were preſent, becauſe they knew them not: the other ſort brought the ſtrangers into bondage that had done them good.

14 Beſide all theſe things ſome would not ſuffer, that any regard ſhould be had of them: for they handled the ſtrangers deſpitefully.

15 Others that had receiued them with great banquetting, and admitted them to bee partakers of the ſame lawes, did afflict them with great labours.

16 Therefore they were ſtricken with blindneſſe, as in old time certaine were at the doores of the* righteous, ſo that euery one being compaſſed with darkneſſe, ſought the entrance of his dore. *Gen.19.11

17 Thus the elements agreed among themſelues in this change, as when one tune is changed vpon an inſtrument of muſicke, and the melodie ſtill remaineth, which may eaſily be perceiued by the ſight of the things that are come to paſſe.

18 For the things of the earth were changed into things of the water, and the thing that did ſwimme, went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kinde to quench.

20 Againe, the flames did not hurt the fleſh of the corruptible beaſts that walked therein, neither melted they that which ſeemed to bee b yce, and was of a nature that would melt, and yet was an immortall meat.

b He meaneth Man, looke Exod. 16.14,15. and numb. 11.7.

21 For in all things, O Lord, thou haſt magnified and glorified thy people, and haſt not deſpiſed to aſſiſt them in euery time and place.

THE

1. King. 3.9. and 4.29. That which is marked with theſe two marks, [ ] is read in the Latine copies, and not in the Greeke.

Ioh. 21.34.

Apocryp

¶ The wisedome of Iesus the sonne of Sirach, called *Ecclesiasticus*.

¶ This argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times after the people had been led away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather, as he himselfe witnesseth, was a man of great diligence, and wisdome among the Hebrewes, who did not only gather the graue sentences of wise men that had been before him, but he himselfe also spake many full of great knowledge and wisdome. So this first Iesus died, and left this which he had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a booke, & called it *Wisedome*, intitling it both by his owne name, his fathers name, and his grandfathers: thinking, by this title of *Wisedome*, to allure the Reader to read this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes, with certaine diuine histories which are notable and ancient, euen of men that were approoued of God, and certaine prayers and songs of the authour himselfe: moreouer, what benefits the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisedome and doctrine, who was therefore called a man of great knowledge, as he was indeed.

The Prologue of the wisedome of Iesus the sonne of Sirach.

WHereas many and great things haue been giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisedome, whereby the readers ought not onely to become learned themselues, but also may be able by the diligent study thereof to be profitable vnto strangers, both by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other bookes of our fathers, and had gotten therein sufficient iudgement, he purposed also to write something pertaining to learning and wisedome, to the intent that they which were desirous to learne, and would giue themselues to these things, might profit much more in liuing according to the Law. Wherefore, I exhort you to receiue it louingly, and to reade it with diligence, and to take it in good worth, though we seeme to some in some things not able to attaine to the interpretation of such words as are hard to be expressed: for y things that are spoken in the Hebrew tongue, haue another force in themselues then when they are translated into another tongue: and not only these things, but other things also, as the Law it selfe, and the Prophets, and other bookes haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yere, when I came into Egypt vnder king Euergetes, and continued there, I found a copy ful of great learning, and I thought it necessary to bestow my diligence and trauell to interpret this booke. So for a certaine time with great watching & study I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might apply themselues vnto good maners, and liue according to the Law.

CHAP. I.

1 *Wisedome commeth of God.* 11 *A praise of the feare of God.* 29 *The meanes to come by Wisedome.*

ALl wisedome *commeth of the Lord, [and hath bene euer with him] and is with him for euer. 1. King. 3. 9. and 4. 29. That which is marked with these two marks, [ ] is read in the Latine copies, and not in the Greeke.

2 Who can number the sand of the sea, and the drops of the raine, and the dayes of the world? [who can measure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisedome [of God which hath bene before all things?]

4 Wisedome hath beene created before all things, and the vnderstanding of prudence from euerlasting.

5 [The word of God most high is the fountaine of wisedome, and the euerlasting Commandements are the entrance vnto her.]

6 *Vnto whom hath the roote of wisdome beene declared? or who hath knowen her wise counsels? Ecclus. 11. 34.

7 [Vnto whome hath the doctrine of wisedome bene discouered & shewed? and who hath vnderstood the manifold entrance vnto her?]

8 There is one wise, [euen the most high Creatour of all things, the Almighty, the King of power] and very terrible, which sitteth vpon his Throne.

9 He is the Lord that hath created her [thorow the holy Ghost:] he hath seene her, numbred her, [and measured her:]

10 Hee hath powred her out vpon all his workes, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glory, and gladnesse, and reioycing, and a ioyfull crowne.

12 The feare of the Lord maketh a merry heart, and giueth gladnesse, and ioy, & long life.

13 Who so feareth the Lord, it shall goe well with him at the last, and he shall finde fauour in the day of his death.

14 [The loue of God is honourable wisedome, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof.]

15 *The feare of the Lord is the beginning of wisedome, and was made with the faithfull in the wombe: [she goeth with the chosen women, and is knowen with the righteous and faithfull. *Psal. 111. 10. Prou. 9. 10. Iob. 28. 28.

16 The feare of the Lord is an holy knowledge.

17 Holinesse shall preserue, and iustifie the heart, and giueth mirth and gladnesse.

18 Who

18 Who so feareth the Lord shall prosper, and in the day of his end he shalbe blessed.]

19 She hath built her euerlasting foundations with men, & is giuen to be with their seed.

20 To feare God is the fulnesse of wisedome, and filleth men with her fruits.

21 She filleth her whole house with [all] things desireable, & the garners with the things that she bringeth forth, and both twaine are gifts of God.

22 The feare of the Lord is the crowne of wisedome, and giueth peace and perfect health: he hath seene her, and numbred her.

‖ Or, wisedome. 23 ‖ She raineth downe knowledge, and vnderstanding of wisedome, and hath brought vnto honour them that possessed her.

24 The feare of the Lord is the rote of wisedome, and her branches are long life.

25 [In the treasures of wisedome is vnderstanding, and holy knowledge, but wisedome is abhorred of sinners.]

26 The feare of the Lord driueth out sinne, and when she is present, she driueth away anger:

27 For wicked anger cannot be iustified: for his ruine is in his anger shall be his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 Hee will hide his wordes for a time, and many mens lips shall speake of his wisedome.

30 In the treasures of wisedome, are the secrets of knowledge, but the sinner abhorreth the worship of God.

31 If thou desire wisedome, keepe the Commandements, and the Lord shall giue her vnto thee, [and will fill her treasures.]

32 For the feare of the Lord is wisdome and discipline: he hath pleasure in faith and meekenesse.

33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.

34 Bee not an hypocrite that men should speake of thee, but take heed what thou speakest.

35 Exalt not thy selfe, lest thou fall and bring thy soule to dishonour, and so God discouer thy secrets, and cast thee downe in the mids of the congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 He exhorteth the seruants of God to righteousnesse, loue, vnderstanding and patience. 11 To trust in the Lord. 13 A curse vpon them that are faint hearted and impatient.

MY sonne, if thou wilt come into the seruice of God [stand fast in righteousnesse and feare] prepare thy soule to tentation.

2 Settle thine heart, and be patient: [bow downe thine eare, & receiue the words of vnderstanding] and shrinke not away when thou art assailed. [but wait vpon God patiently]

3 Ioine thy selfe vnto him, and depart not away, that thou mayst be increased at the last end.

4 Whatsoeuer commeth vnto thee, receiue it patiently, and be patient in the change of thine affliction.

Wisd. 3. 6. prou. 17. 3. 5 * For as gold [and siluer are] tried in the fire: euen so are men acceptable in the fornace of aduersitie.

6 Beleeue in God, and hee will helpe thee: order thy way aright, and trust in him: [hold fast his feare, and grow old therein.]

7 Ye that feare the Lord, wait for his mercy: shrinke not away from him that ye fall not.

8 Ye that feare the Lord, beleeue him, and your reward shall not faile.

9 O yee that feare the Lord, trust in good things, and in the euerlasting ioy and mercy.

10 [We that feare the Lord, loue him, & your hearts shalbe lightened.]

11 Consider the old generations [of men, yee children,] and marke them wel: * was there euer any confounded that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whom did he euer despise, that called vpon him? *Psal. 37. 25.*

12 For God is gracious and mercifull, & forgiueth sinnes, and saueth in the time of trouble, [and is a defender for all them that seeke him in the trueth.]

13 Woe vnto them that haue a ‖ fearefull heart, [and to the wicked lips] and to the faint hands, and to the sinner that goeth two * maner of wayes. ‖ Or, double. *1. King. 18. 21.*

14 Woe vnto him that is faint hearted: for he beleeueth not: therefore shall he not be defended.

15 Woe vnto you that haue lost patience, [and haue forsaken the right wayes, and are turned backe into froward wayes:] for what will ye doe when the Lord shall visit you?

16 They that feare the Lord, wil not disobey his word: and they that * loue him, wil keepe his wayes. *Iohn 14. 23, 24.*

17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his Law.

18 They that feare the Lord, wil prepare their hearts, and humble their soules in his sight.

19 [They that feare the Lord, keepe his Commandements, and willbe patient vntil he visite them,

20 Saying, if we doe not repent] we shall fal into the hands of the Lord, & not into the hands of men.

21 Yet as his greatnesse is, so is his mercy.

CHAP. III.

1 To our father and mother ought wee to giue double honour. 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to search out the secrets of God.

[THe children of wisedome are the Church of the righteous, and their offspring is obedience and loue.]

2 Heare your fathers iudgement, O children, and doe thereafter, that ye may be safe.

3 For the Lord will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.

4 Who so honoureth his father, his sinnes shal be forgiuen him. [and he shall abstaine from them, and shall haue his daily desires.]

5 And he that honoureth his mother, is like one that gathereth treasure.

6 Who so honoureth his father, shall haue ioy of his owne children, and when he maketh his prayer, he shall be heard.

7 Hee that honoureth his father, shall haue a long

long life, and he that is obedient vnto the Lord, shall comfort his mother.

8 He that feareth the Lord, honoureth his parents, and doeth seruice vnto his parents, as vnto lords.

Exo. 20.12. deut. 5.16. matth. 15.4. ephes. 6.2,3. 9 *Honour thy father and mother in deed and in word, [and in all patience,] that thou mayest haue ‖ Gods blessing, [and that his blessing may abide with thee in the end.]

‖ Or, the blessing of man. 10 For the blessing of the Father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Reioice not at the dishonour of thy father: for it is not honour vnto thee, but shame,

12 Seeing that mans glory commeth by his fathers honour, and the reproch of the mother is dishonour to the children.

13 My sonne helpe thy father in his age, and grieue him not as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

15 For the good intreaty of thy Father shall not be forgotten, but it shal be a fortresse for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shal be founded for thee in righteousnes.]

16 And in the day of trouble thou shalt be remembred: thy sinnes also shall melt away as the yce in the faire weather.

17 He that forsaketh his father, shall come to shame, and he that angreth his mother, is cursed of God.

18 ¶ My sonne, performe thy doings with meekenesse, so shalt thou be beloued of them that are approued.

Phil. 2.3. 19 The * greater thou art, the more humble thy selfe [in all things] and thou shalt finde fauour before the Lord.

20 Many are excellent and of renowme: but the secrets are reuealed vnto the meeke.

21 For the power of the Lord is great, and he is honoured of the lowly.

Psal 131.1. prou. 25.27. prou. 12.3. 22 * Seeke not out the things that are too hard for thee, neither search the things rashly which are too mighty for thee.

23 [But] what [God] hath commanded thee, thinke vpon that with reuerence, [and be not curious in many of his workes:] for it is not needfull for thee to see with thine eyes the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee aboue the capacitie of men.

25 The medling with such hath beguiled many, and an euill opinion hath deceiued their iudgement.

26 Thou canst not see without eyes: professe not the knowledge therefore that thou hast not.

27 A stubborne heart shall fare euil at the last: and he that loueth danger, shall perish therein.

28 An heart that goeth two wayes, shal not prosper: and he that is froward of heart, shall stumble therein.

29 An obstinate heart shall be laden with sorrowes: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the proude is without remedy, and his steps shal be plucked vp: for the plant of sinne hath taken roote in him, [and hee shall not be esteemed.]

31 The heart of him that hath vnderstanding shal perceiue secret things, and an attentiue care is the desire of a wise man.

32 [An heart that is wise and vnderstanding, will abstaine from sinne, and shall prosper in the workes of righteousnesse.]

33 Water quencheth burning fire, * & almes taketh away sinnes. Dan. 4.24.

34 And hee that rewardeth good deedes, will remember it afterward, and in the time of the fall, he shall find a stay. Psal. 41.1.

CHAP. IIII.

1 Almes must be done with gentlenesse. 12 The study of wisedome & her fruits. 20 An exhortation to eschew euill, and to doe good.

MY sonne, defraude not the * poore of his liuing, and make not the needy eyes to waite long. Deut. 15.7.

2 Make not a hungry soule sorowful, neither vexe a man in his necessitie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needy.

4 Refuse not the prayer of one that is in trouble: * turne not away thy face from the poore. Tobit 4.7.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in the bitternesse of his soule, his prayer shall be heard of him that made him.

7 Be courteous vnto the company [of poore, and humble thy soule vnto the Elder,] and bow downe thy head to a man of worship.

8 Let it not grieue thee to bow downe thine eare vnto the poore, [but pay thy debt] and giue him a friendly answere.

9 ¶ Deliuer him that suffereth wrong, from the hand of the oppressor, and be not faint hearted ‖ when thou iudgest.

‖ Or, to defend him.

10 Be as a father vnto the fatherles, and as an husband vnto their mother: so shalt thou be as the sonne of the most High: and he shall loue thee more then thy mother doeth.

11 Wisedome exalteth the children, and receiueth them that seeke her, [and will goe before them in the way of righteousnesse.]

12 Hee that loueth her, loueth life, and they that seeke life in the morning, shall haue great ioy.

13 Hee that keepeth her, shall inherite glory: for vnto whom shee entreth, him the Lord will blesse.

14 They that honour her, shalbe the seruants of the holy One, and them that loue her, the Lord doth loue.

15 Who so giueth eare vnto her, shall iudge the nations, and he that goeth vnto her, shall dwell safely.

16 Hee that is faithfull vnto her, shall haue her in possession, and his generation shal possesse her.

17 For first she will walke with him by crooked wayes, and bring him vnto feare and dread, and torment him with her discipline vntill shee haue tried his soule, and haue prooued him by her iudgements.

18 Then wil shee returne the straight way vnto him, and comfort him, and shew him her secrets, [and heape vpon him the treasures

of knowledge, and vnderstanding of righteousnesse.]

19 But if he goe wrong, she will forsake him, and giue him ouer into the hands of his destruction.

20 [My sonne,] make much of time, and * eschew the thing that is euill.

Rom. 12. 9. 1. Thes. 5. 22.

21 And be not ashamed [to say the trueth] for thy life: for there is a a shame that bringeth sinne, and a shame that bringeth worship and fauour.

a To be ashamed to confesse thy God, thy faith, to testifie the truth, and to reproue sin, doth bring sinne vnto thee: the contrary shame bringeth worship.

22 Accept no person against thine owne conscience, that thou bee not confounded to thine owne decay, [and forbeare not thy neighbour in his fault.]

23 And keepe not backe counsell when it may do good, neither hide thy wisedome when it may be famous.

24 For by the talke is wisedome knowen, and learning by the words of the tongue, [and counsell, wisedome and learning by the talking of the wise, and stedfastnesse in the workes of righteousnesse.]

25 In no wise speake against the worde of trueth, but be ashamed of the lies of thine owne ignorance.

26 Be not ashamed to confesse thy sinnes, and resist not the course of the riuer.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mighty.

28 Striue for the trueth vnto death, [and defend iustice for thy life,] and the Lord God shall fight for thee [against thine enemies.]

29 Be not hastie in thy tongue, neither slacke and negligent in thy workes.

30 Be not as a lyon in thine owne house, neither beate thy seruants for thy fantasie, [nor oppresse them that are vnder thee.]

Act. 20. 35.

31 * Let not thine hand bee stretched out to receiue, and shut when thou shouldest giue.

CHAP. V.

1 In riches may we not put any confidence. 7 The vengeance of God ought to bee feared, and repentance may not be deferred.

TRust not vnto thy * riches, & say not, I haue enough for my life: [for it shall not helpe in the time of vengeance and indignation.]

Luke 12. 15, 19, 20. chap. 11. 18, 19. Prou. 10. 2. 11. 4, 7, 19. Zeph. 1. 18.

2 Followe not thine owne minde and thy strength to walke in the wayes of thine heart:

3 Neither say thou, [Howe haue I had strength?] or who will bring mee vnder for my workes? For God the auenger will reuenge the wrong done by thee.

4 And say not, I haue sinned, and what euill hath come vnto mee? for the Almighty is a patient rewarder, but he will not leaue thee vnpunished.

5 Because thy sinne is forgiuen, be not without feare to heape sinne vpon sinne.

6 And say not, The mercie of God is great: he will forgiue my manifold sinnes: for mercie and wrath come from him, and his indignation commeth downe vpon sinners.

7 Make no tarying to turne vnto the Lorde, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shall not help thee in the day of punishment [and vengeance.]

9 Be not caried about with euery wind, and goe not into euery way: for so doeth the sinner that hath a double tongue.

10 Stand fast in the sure vnderstanding [and in the way & knowledge of the Lord] and haue but one maner of word, [and follow the word of peace and righteousnesse.

11 Be humble to heare the word of God, that thou mayest vnderstand it, and make a true answere with wisedome.]

12 * Be swift to heare good things, and let thy life be pure, and giue a patient answere. Iam. 1. 19.

13 If thou haue vnderstanding, answere thy neighbour: if not, lay thine hande vpon thy mouth, [lest thou bee trapped in an vndiscrete worde, and so be blamed.]

14 Honour and shame is in the talke, and the tongue of a man catcheth him to fall.

15 Be not counted a * talebearer, and lie not in waite with thy tongue: for shame [and repentance] follow the thiefe, and an euill condemnation is ouer him that is double tongued: [but he that is a backebiter shall be hated, enuied, and confounded.]

Leuit. 19. 16.

16 Do not rashly, neither in small things nor in great.

CHAP. VI.

2 It is the propertie of a sinner to be euill tongued. 6 Of friendship. 33 Desire to be taught.

BE not of a friend [thy neighbours] a enemie: for such shall haue an euill name, shame and reproch, and he shall be in infamie as the wicked that hath a double tongue.

a For that is against the rule of charity, which loueth all & hateth nothing but onely sinne.

2 Bee not proud in the deuice of thine owne minde, lest thy soule rent thee as a b bull,

b As a bull teareth in pieces a young tree with his hornes, so thou trusting in thine own wisedome, & standing in thine owne conceit, because of thy wit, thy power, or riches shouldest destroy thy selfe.

3 And eate vp thy leaues, and destroy thy fruit, & so thou be left as a drie tree [in the wildernesse.]

4 For a wicked soule destroieth him that hath it, and maketh him to be laughed to scorne of his enemies, [and bringeth him to the portion of the vngodly.]

5 A sweete talke multiplieth the friends [and pacifieth them that be at variance,] and a swéete tongue increaseth much good talke.

6 Hold friendship with many, neuertheless haue but one counseller of a thousand.

7 If thou getteſt a friend, proone him first, and be not hastie to credit him.

8 For some man is a friend for his owne occasion, & will not abide in the day of thy trouble.

9 And there is some friend that turneth to enimity, & taketh part against thee, and in contention he will declare thy shame.

10 Againe, some * friend is but a companion at the table, and in the day of thine affliction hee continueth not.

Chap. 37. 5.

11 But in thy prosperity he will be as thou thy selfe, and will vse libertie ouer thy seruants.

12 If thou be brought low, he will be against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and beware of thy friends.

14 A faithfull friend is a strong defence, and he that findeth such a one, findeth a treasure.

15 A faithfull friend ought not to be changed for any thing, and the weight [of golde and siluer] is not to bee compared to the goodnesse [of his faith.]

16 A faithfull friend is the medicine of life [and immortalitie,] & they that feare the Lord shall finde him.

17 Who so feareth the Lord, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wisedome [which shall endure] till thine old age.

19 Goe to her as one that ploweth, and soweth, and waite for her good fruites: for thou shalt haue but litle labour in her worke but thou shalt eate of her fruits right soone.

20 How exceeding sharpe is shee to the vnlearned! hee that is without iudgement, will not remaine with her.

21 Vnto such one shee is as a fine touchstone, and he casteth her from him without delay.

22 For they haue the name of wisedome, but there bee but fewe that haue the knowledge of her.

23 [For with them that know her, shee abideth vnto the appearing of God]

24 Giue eare, my sonne: receiue my doctrine, and refuse not my counsell,

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bow downe thy shoulder vnto her, and beare her, and be not wearie of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, and shee shall be shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shalbe turned to thy ioy.

30 Then shall her fetters be a strong defence for thee, [and a sure foundation] and her chaines a glorious raiment.

31 For there is a golden ornament in her, and her bands are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt be taught, and if thou wilt apply thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wise.

35 Stand with the mutitude of the elders, which are wise, and ioyne with him that is wise.

Chap. 8. 9. 36 * Desire to heare all godly talke, and let not the graue sentences of knowledge escape thee.

37 And if thou seest a man of vnderstanding, get thee vnto him, and let thy foote weare the steps of his doores.

38 Let thy minde be vpon the ordinances of the Lord, and be || continually * occupied in his commaundements: so shall her establish thine heart, and giue thee wisedome at thine owne desire.

|| Or, earnestly, Psal. 1. 2, 3.

CHAP. VII.

2 Wee must forsake euill, and yet not iustifie our selues. 23 The behauiour of the wife towards hir husband, his friend, his children, his seruants, his Father and mother.

DOe no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sowe not vpon the furrowes of vnrighteousnesse, lest that thou reape themselues folde.

4 Aske not of the Lord preeminence, neither of the King the seate of honour.

Iob. 9. 2. Psal. 143. 2. eccle. 7. 18. luke 18. 11. 5 * Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisedome in the presence of the King.

6 Seeke not to be made a iudge, least thou bee not able to take away iniquitie, and least thou, fearing the person of the mightie, shouldest commit an offence against thine vprightnesse.

7 Offend not against the multitude of a city and cast not thy selfe among the people.

Chap. 5. 5. 8 * Bind not two sinnes together: for in one sinne shalt thou not be vnpunished.

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most high God, he will accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

1. Sam. 2. 7. 11 Laugh no man to scorne in the heauinesse of his soule: for [God which seeth all things] is hee * that can bring downe, and set vp againe.

12 Sow not a lie against thy brother, neither doe the same against thy friend.

13 Vse not to make any manner of lie: for the custome thereof is not good.

Mat. 6. 5, 7. 14 Make not many wordes when thou art among the elders, neither * repeat a thing in thy prayer.

Rom. 10. 11. 15 Hate not laborious * worke, neither the husbandry which the most High hath created.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy minde greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wife and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue gold.

Leuit. 19. 13 chap 33. 29. and 34. 23. 20 ¶ * Whereas thy seruant worketh truely, intreat him no euill, nor the hireling that boasteth himselfe wholy for thee.

21 Let thy seule loue a good seruant, and defraud him not of libertie, [neither leaue him a poore man.]

Deut. 25. 4. 22 * If thou haue cattell, looke well to them, and if they bee for thy profit, keepe them with thee.

Chap. 30. 11. 23 * If thou haue sonnes, instruct them, and hold their necke from their youth.

24 If thou haue daughters, keepe their bodie, and shewe not thy face cheerefull toward them.

25 Marry thy daughter, and so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

Chap. 3. 9. tobit. 4. 3. 27 * Honour thy father from thy whole heart, and forget not the sorowes of thy mother.

28 Remember that thou wast borne of them, and how canst thou recompense them the things that they haue done for thee?

29 ¶ Feare the Lord with all thy soule, and honour his ministers.

30 Loue him that made thee, with all thy strength, * and forsake not his seruants.

Deut. 12. 18, 19. Leuit. 2.3. num. 18. 15.

31 Feare the Lord with all thy soule, and honour the Priests, * and giue them their portion, as it is commanded thee, the first fruites, [and purifications] and sacrifices for sinne, and the offerings of the shoulders, and the sacrifices of sanctification, and the first fruites of the holy things.

32 Stretch thine hand vnto the poore, that thy ‖ blessing, [and reconciliation] may bee accomplished.

‖ *Or, liberalitie.*

33 Liberalitie pleaseth all men liuing, and * from the dead restraine it not.

Tobit. 2.4,7. and 4.17.

34 * Let not them that weepe, bee without [comfort:] but mourne with such as mourne.

Rom. 12.15.

35 * Be not slow to visite the sicke: for that shall make thee to be beloued.

Mat. 25.36.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heede with whom we haue to doe.

STrine not with a mightie man, lest thou fall into his hands.

2 * Make not variance with a rich man, lest hee on the other side weigh downe they weight: * for gold [and siluer] hath destroyed many, and hath subuerted the hearts of Kings.

Mat. 5.25.

Chap. 31.6.

3 Striue not with a man that is ful of words, and lay no stickes vpon his fire.

4 Play not with a man that is vntaught, lest thy kindred be dishonoured.

5 * Despise not a man that turneth himselfe away from sinne, nor cast him not in the teeth withall, but remember that wee are all worthy blame.

Gal. 6.1.

Leuit. 19.32.

6 * Dishonour not a man in his old age: for they were as we which not are old.

7 Be not glad of the death of thine enemie, but remember that wee must die all, [and so enter into ioy.]

8 * Despise not the exhortation of the [Elders] that be wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne wisedome, [and the doctrine of vnderstanding,] and how to serue great men [without complaint.]

Chap. 6.35.

9 Goe not from the doctrine of the Elders: for they haue learned it of their Fathers, and of them thou shalt learne vnderstanding, and to make answere in the time of neede.

10 Kindle not the coales of sinners, [when thou rebukest them] least thou bee burnt in the fiery flames [of their sinnes.]

11 Rise not vp against him that doth wrong, that he lay not wait as a spie for thy mouth.

12 * Lend not to him that is mightier then thy selfe: for if thou lendest him, count it but lost.

Chap. 29.4.

13 Be not suertie aboue thy power: for if thou be suertie, thinke to pay it.

14 Goe not to law with the Iudge: for they will giue sentence according to his owne honour.

15 * Trauaile not by the way with him that is rash, lest he doe thee iniurie: for hee followeth his owne wilfulnesse, and so shalt thou perish through his folly.

Gen. 48.

16 * Striue not with him that is angry, and go not with him into the wildernesse: for blood is as nothing in his sight, and where there is no helpe he will ouerthrow thee.

Pro. 22.24.

17 Take no counsell at a foole: for he cannot keepe a thing close.

18 Doe no secret thing before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart vnto euery man, lest he bee vnthankefull vnto thee, [and put thee to reproofe.]

CHAP. IX.

Of iealousie. 12 An old friend is to be preferred before a new. 18 Righteous men should be bidden to thy table.

BE not ielous ouer the wife of thy bosome, nether teach her by thy meanes an euill lesson.

a Let her not haue rule ouer thee, for then will she be contrary vnto thee, take away thy heart & strength, and bring thee to confusion among thine enemies, as did Hevah to Adam, Delilah to Samson, and strange women to Salomon.

2 Giue not thy life vnto a woman, least shee ouercome thy strength, [and so thou be confounded.]

3 Weete not an harlot, least thou fall into her snares.

4 Use not the company of a woman that is a singer, [and a dancer, neither heare her,] lest thou be taken by her craftinesse.

5 * Gaze not on a maid, that thou fall not by that that is precious in her.

Gen. 6.1,2. and 34.2. Pro. 5.2.

6 * Cast not thy minde vpon harlots [in any maner of thing,] lest thou destroy [both thy selfe and] thy heritage.

Mat. 5.28.

7 Goe not about gazing in the streetes of the citie, neither wander thou in the secret places thereof.

8 * Turne away thine eye from a beautifull woman, and looke not vpon others beautie: for many * haue perished by the beautie of women: for through it loue is kindled as a fire.

Gen. 34.1,2 2. sam. 11.2. inder. 10.17, 19. and 13. 16, 20.

9 [Euery woman that is an harlot, shall be troden vnder foote as doung, of euery one that goeth by the way.

10 Many wondering at the beautie of a strange woman, haue beene cast out: for her words burne as a fire]

11 Sit not at all with another mans wife, [neither lie with her vpon the bed,] nor banket with her, lest thine heart incline vnto her, and so through thy desire fall into destruction.

12 ¶ Forsake not an olde friend: for the new shal not be like vnto him: a new friend is as new wine: when it is olde thou shalt drinke it with pleasure.

13 * Desire not the honour [and riches] of a sinner: for thou knowest not what shall bee his end.

Iudg. 9.3. 2. sam. 15.12

14 Delight not in the thing that the vngodly haue pleasure in, but remember that they shall not be found iust vnto their graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, lest he take away thy life: remember that thou goest in the middes of snares, and that thou walkest vpon the towers of the citie.

Chap. 6.36, 38. and 8.8. and 37.12. Deut. 6.7. and 11.19.

16 Try thy neighbour as neere as thou canst, * and aske counsell of the wise.

17 * Let thy talke be with the wise, and all thy commu-

communication in the Law of the most high.

18 Let iust men eat and drink with thee, and let thy reioycing be in the feare of the Lord.

19 In the hands of the craftsmen shall the workes be commended, and the wise prince of the people by his word, [and the word by the wisedome of the Elders.]

20 A man full of words, is dangerous in his City, and he that is rash in his talking, shall bee hated.

[Or, the workman is praised according to the worke.

CHAP. X.

1 Of Kings and Iudges. 7 Pride and couetousnesse are to be abhorred. 28 Labour is praysed.

A Wise Iudge will instruct his people with discretion: the gouernance of a prudent man is well ordered.

2 As the Iudge of the people is himselfe, so are his Officers, and what maner of man the ruler of the City is, such are all they that dwell therein.

3 *An vnwise King destroyeth his people, but where they that bee in authority are men of vnderstanding, there the City prospereth. 1. King. 12. 1.13, 14.

4 The gouernement of the earth is in the hand of the Lord, [and all iniquitie of the nations is to be abhorred,] and when time is, he will set vp a profitable Ruler ouer it.

5 In the hand of God is the prosperitie of man, and vpon the Scribes wil he lay his honor.

6 *Bee not angry for any wrong with thy neighbour, & do nothing by iniurious practises. Leu. 19. 17.

7 Pride is hateful before God and man, and by both doeth one commit iniquitie.

8 *Because of vnrighteous dealing, and wrongs, & riches gotten by deceit, the kingdom is translated from one people to another. Ier. 27. 6. dan. 4. 14.

9 There is nothing worse then a couetous man: [why art thou proud, O earth and ashes? there is not a more wicked thing, then to loue money:] for such one would counsell his soule, and for his life euery one is compelled to pull out his owne bowels.

10 [All tyranny is of smal indurance, and the disease that is hard to heale, is grieuous to the Phisician.]

11 The Phisician cutteth off the sore disease, and he that is to day a King, to morrow is dead.

12 Why is earth and ashes proud, seeing that when a man dieth, hee is the heire of Serpents, beasts and wormes?

13 The beginning of mans pride, is to fal away from God, & to turne away his heart from his maker.

14 For pride is the original of sin, and he that hath it, shall powre out abominations, till at last he be ouerthrowen: therefore the Lord bringeth the perswasions [of the wicked] to dishonour, and destroyeth them in the end.

15 The Lord hath * cast downe the thrones of the [proud] princes, and set vp the meeke in their stead. Luke 1. 52. and 14. 11. and 18. 14.

16 The Lord plucketh vp the rootes of the [proud] nations, and planteth the lowly with glory among them. 1. sam. 2. 7, 8.

17 The Lord ouerthroweth the lands of the heathen, and destroyeth them vnto the foundations of the earth: he causeth them to wither away and destroyeth them, and maketh their memorial to cease out of the earth.

18 [God destroyeth the memorial of the proud, and leaueth the remembrance of the humble.]

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a seede of man, which is an honourable seed: the honourable seed are they that feare the Lord: there is a seed of man which is without honour: the seed without honour, are they that transgresse the commandements of the Lord: it is a seed that remaineth, which feareth the Lord: and a faire plant that loue him: but they are a seede without honour, that despise the Law, and a detestable seed that breake the commandements.

21 Hee that is the chiefe among brethren, is honourable: so are they that feare the Lord in his sight.

22 The feare of the Lord causeth that the kingdome falleth not, but the kingdome is lost by cruelty and pride.

23 The feare of the Lord is the glory as well of the rich and the noble, as of the poore.

24 It is not meet to despise the powre man that hath vnderstanding, neither is it conuenient to magnifie the rich that is a wicked man.

25 The great man and the Iudge, and the man of authoritie, are honourable, yet is there none of them greater then hee that feareth the Lord.

26 * Vnto the seruant that is wise, shall they that are free, doe seruice: * he that hath knowledge will not grudge when hee is reformed, [and the ignorant shall not come to honour.] Prou. 17. 2. 2. Sam. 12. 13.

27 Seeke not excuses when thou shouldest do thy worke, neither bee ashamed thereof through pride in the time of aduersitie.

28 * Better is hee that laboureth, and hath plenteousnes of all things, then he that is gorgeous, and wanteth bread. Prou. 12. 9, 11.

29 My sonne get thy selfe prayse by meeknes, and esteeme thy selfe as thou deseruest.

30 Who will count him iust that sinneth against himselfe? or honour him that dishonoreth his owne soule?

31 The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation because of his goods.

32 Hee that is honourable in pouerty, how much more shall he be when hee is rich? and hee that is vnhonest being rich, how much more will he be so when hee is in pouertie?

CHAP. XI.

1 The praise of humilitie. 2 After the outward appearance ought wee not to iudge. 7 Of rash iudgement. 14 All things come of God. 29 All men are not to bee brought into thine house.

WIsedome * lifteth vp the head of him that is low, and maketh him to sit among great men. Gen. 41. 40. dan. 6. 3.

2 Commend not a man for his beauty, neither despise a man in his vtter appearance.

3 The Bee is but small among the foules: yet doeth her fruit passe in sweetnesse.

4 Bee not proud of clothing and rayment: * and exalt not thy selfe in the day of honour: for the workes of the Lord are wonderfull [and glorious] secret, [and vnknowen] are his Acts 13, 21, 23.

wozkes among men.

5 Many tyrants haue sit downe vpon the earth, * and the vnlikely hath wozne the crowne.

1. Sam 15. 28. ester 6. 10.

6 Many mighty men haue beene brought to dishonour, and the honourable haue bene deliuered into other mens hands.

7 ¶ * Blame no [man] before thou haue enquired the matter: vnderstand first, and then rebuke [righteously.]

Deut. 13. 14. and 17. 4, 6. Iosh. 7. 22. Prou. 18. 13.

8 * Giue no sentence before thou hast heard the cause, neither interrupt men in the middes of their tales.

9 Strine not for a matter that thou hast not to doe with, and sit not in the iudgement of sinners.

10 My sonne, meddle not with many matters: * for if thou gaine much, thou shalt not bee blameless, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

Mat. 19. 22. 1. tim. 6. 9.

11 * There is some man that laboureth and taketh paine, and the more he hasteth, the more he wanteth.

Prou. 10. 3.

12 Againe there is some that is slothfull, and * hath need of helpe: for hee wanteth strength, and hath great pouerty, yet the eye of the Lord looketh vpon him to good, and setteth him vp from his low estate.

Iob 42. 10.

13 And he lifteth vp his head: so that many men marueile at him, [and giue honour vnto God.]

14 * Prosperitie and aduersity, life and death, pouerty and riches come of the Lord.

Iob 1. 21. ezek. 28. 4.

15 Wisdome and knowledge, and vnderstanding of the Law are of the Lord: loue and good wozkes come of him.

16 Errour and darkenesse are appointed for sinners, and they that exalt themselues in euill, ware old in euill.

17 The gift of the Lord remaineth for ỳ godly, and his good will giueth prosperity for euer.

18 ¶ Some man is rich by his care and niggardship, and this is the portion of his wages,

19 In that he saith, * I haue gotten rest, and now will I eate continually of my goods, yet he considereth not that the time draweth neere, that he must leaue all these things vnto other men, and die himselfe.

Luke 12. 19.

20 Stand thou in thy state, and exercise thy selfe therein, and remaine in thy wozke vnto thine age.

21 Maruaile not at the wozks of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord, suddenly to make a pooze man rich.

22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperity soone to flourish.

23 ¶ Say not, What profit and pleasure shall I haue? and what good things shal I haue hereafter?

24 Againe, say not, I haue enough, and possesse many things, and what euil can come to me hereafter?

Chap. 18. 24.

25 * In thy good state remember aduersity, and in aduersity forget not prosperity.

26 For it is an easie thing vnto the Lord in the day of death to reward a man according to his wayes.

27 The aduersity of an houre maketh one to forget pleasure: and in a mans end, his wozkes are discouered.

28 Iudge none blessed before his death: for a man shalbe knowen by his children.

29 Bring not euery man into thine house: for the deceitfull haue many traines, [and are like stomacks that belch stinkingly.]

30 As a partridge is taken vnder a basket, [and the hinde is taken in the snare,] so is the heart of the proud man, which like a spy watcheth for thy fall.

31 For he lieth in wait, and turneth good vnto euil, and in things worthy praise he will finde some fault.

32 Of one little sparke is made a great fire, [and of one deceitfull man is blood increased:] for a sinfull man layeth wait for blood.

33 Beware of a wicked man: for hee imagineth wicked things to bring thee into a perpetuall shame.

34 Lodge a stranger and he will destroy thee with vnquietnesse, and driue thee from thine owne.

CHAP. XII.

2 Vnto whom we ought to do good. 10 Enemies ought not to be trusted.

WHen thou wilt doe good, know to whom thou doest it, so shalt thou be thanked for thy benefits.

2 * Doe good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the most high.

Galat. 6. 10. 1. tim. 5. 8.

3 Hee cannot haue good that continueth in euill, and giueth no almes: [for the most High hateth the sinners, and hath mercy vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Doe well vnto him that is lowly, but giue not vnto the vngodly: hold backe thy bread, and giue it not vnto him, lest he ouercome thee thereby: else thou shalt receiue twise as much euil for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and will repay vengeance vnto the vngodly, & keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend cannot be knowen in prosperity, neither can an enemy bee vnknowen in aduersitie.

9 When a man is in wealth, it grieueth his enemies, but in heauinesse and trouble a mans very friend will depart from him.

10 Trust neuer thine enemy: for like as an yron rusteth, so doeth his wickednes.

11 And though he make much crouching and kneeling, yet aduise thy selfe, and beware of him, and thou shalt bee to him, as hee that wipeth a glasse, & thou shalt know that all his rust hath not bene well wiped away.

12 Set him not by thee, lest he destroy thee, and stand in thy place.

13 Neither set him at thy right hand, least he seeke thy roome, and thou at the last remember my wordes, and be pricked with my sayings.

14 * Binde not two sinnes together: for there shall not one be vnpunished.

Chap. 7. 8. and 21. 1.

15 Who

Int. 41. 6.

Deut. 7. 2.

15 Who will haue pitie on the charmer, that is stinged of the serpent? or of all such as come nere the beasts? so is it with him that keepeth company with a wicked man, & wrappeth himselfe in his sinnes.

16 For a season will he bide with thee: but if thou stumble, he tarieth not.

Isa.41.6. 17 * An enemie is sweete in his lippes: he can make many good words, and speake many good things: yea, he can weepe with his eyes, but in his heart hee imagineth how to throw thee into the pit: and if he may finde opportunitie, he will not be satisfied with blood.

18 If aduersitie come vpon thee, thou shalt finde him there first, and though hee pretend to helpe thee, yet shall he vndermine thee: hee will shake his head, and clap his hands, & will make many words, and disguise his countenance.

CHAP. XIII.

1 The company of the proud and of the rich are to bee eschewed. 15 The loue of God. 17 Like doe company with their like.

Deut.7.2. HE * that toucheth pitch, shall be defiled with it: and he that is familiar with the proud, shalbe like vnto him.

2 Burthen not thy selfe aboue thy power, whilest thou liuest, and company not with one that is mightier, and richer then thy selfe: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich dealeth vnrighteously, and threatneth withall: but the poore being oppressed must intreate: if the rich haue done wrong, hee must yet be intreated: but if the poore haue done it, he shall straight wayes be threatned.

4 If thou be for his profit, he vseth thee: but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, he will liue with thee: yea, he will make thee a bare man, and will not care for it.

6 If hee haue neede of thee, he will defraud thee, and will laugh at thee, and put thee in hope, and giue thee all good words, and say, What wantest thou?

7 Thus will he shame thee in his meate, vntill hee hath supt thee cleane vp twise or thrise, and at the last he will laugh thee to scorne: afterward when he seeth thee, he will forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and waite vpon his hand.]

9 Beware that thou be not deceiued in thine owne conceit, and brought downe by thy simplenesse: [be not too humble in thy wisedome.]

10 ¶ If thou be called of a mighty man, absent thy selfe: so shall he call thee the more oft.

11 Presse not thou vnto him, that thou be not shut out, but goe not thou farre off, lest he forget thee.

12 Withdraw not thy selfe from his speach, but beleeue not his many words: for with much communication will he tempt thee, and laughingly will he grope thee.

13 He is vnmercifull, and keepeth not promise: he will not spare to doe thee hurt, and to put thee in prison.

14 Beware, and take good heed: for thou walkest in perill of thine ouerthrowing: when thou hearest this, awake in thy sleepe.

15 Loue the Lord all thy life, and call vpon him for thy saluation.

16 ¶ Euery beast loueth his like, and euery man loueth his neighbour.

17 All flesh will resort to their like, and euery man will keepe company with such as he is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What fellowship hath ‖ hyena with a dog? and what peace is betweene the rich and the poore?

‖ Which is a wilde beast that counterfeiteth the voyce of men, and so entiseth the out of their houses, and deuoureth them.

20 As the wilde asse is the Lyons pray in the wildernesse, so are poore men the meate of the rich.

21 As the proud hate humility, so doe the rich abhorre the poore.

22 If a rich man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.

23 If a rich man offend, he hath many helpers: hee speaketh proud words, and yet men iustifie him: but if a poore man faile, they rebuke him, and though he speake wisely, yet can it haue no place.

24 When the rich man speaketh, euery man holdeth his tongue: and looke what hee sayeth, they praise it vnto the cloudes: but if the poore man speake, they say, What fellow is this? and if he doe amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience,] and pouertie is euil in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A cheerefull countenance is a token of a good heart: for it is an hard thing to know the secrets of the thought.

CHAP. XIIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happy is he that continueth in wisedome.

BLessed is the man, * that hath not fallen by [the word of] his mouth, and is not tormented with the sorrow of sinne. Chap.19.6, 16. Iam.3.2.

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard, and what should an enuious man doe with money?

4 He that gathereth together from his owne soule, heapeth together for others, that will make good cheere with his goods.

5 He that is wicked vnto himselfe, to whom will he be good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieth himselfe: and this is a reward of his wickednesse.

7 And if hee doeth any good, he doeth it not knowing thereof, and against his will, and at the last he declareth his wickednesse.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer enough of a portion, and his wicked malice withereth his owne soule.

10 A * wicked eye enuieth the bread, and there is scarcenesse vpon his table. Prou.27.20.

11 My sonne, do good to thy selfe of that thou hast, and giue the Lord his due offerings.

12 Remember that death tarieth not, and that the [a] couenant of the graue is not shewed vnto thee.

a That is, the day of death.

13 *Doe good vnto thy friend before thou die, and according to thine abilitie stretch out thine hand, and giue him.

Chap.4.1. tob.4.7. luke 14.13.

14 Defraud not thy selfe of the good day, and let not the portion of thy good desires ouerpasse thee.

15 Shalt thou not leaue thy trauailes vnto another, and thy labours for the diuiding of the heritage?

16 Giue and take, and sanctifie thy soule: [worke thou righteousnesse before thy death:] for in the hell there is no meate to finde.

17 *All flesh waxeth old as a garment, and this is the condition of all times, Thou shalt die the death.

Isa.40.6. 1.per.1.24. iames 1.10.

18 As the greene leaues on a thicke tree, some fall, and some grow, so is the generation of flesh and blood: one commeth to an end, and another is borne.

19 All corruptible things shall faile, and the worker thereof shall goe withall.

20 [Euery excellent worke shall be iustified, and he that worketh it, shall haue honour thereby.]

21 *Blessed is the man that doeth meditate honest things by wisdome, [and exerciseth himselfe in iustice,] and hee that reasoneth of holy things by his vnderstanding.

Psal.1.2.

22 Which considereth in his heart her wayes, and vnderstandeth her secrets.

23 Goe thou after her as one that seeketh her out, and lie in waite in her wayes.

24 Hee shall looke in at her windowes, and hearken at her doores.

25 He shall abide beside her house, and fasten a stake in her walles: hee shall pitch his tent besides her.

26 And hee shall remaine in the lodging of good men, and shall set his children vnder her couering, and shall dwell vnder her branches.

27 By her he shall be couered from the heate, and in her glory shall he dwell.

CHAP. XV.

2 The goodnesse that followeth him which feareth God. 8 God reiecteth and casteth off the sinner. 11 God is not the authour of euill.

HE that feareth the Lord, will doe good: and he that hath the knowledge of the Law, will keepe it sure.

2 As an [honourable] mother shall shee meete him, and she, [a] as his wife married of a virgin, will receiue him.

a As a pure virgin newly married, doth friendly intreate her husband, so shall iustice pure and vndefiled gently entertaine her louers. *Iohn 4.10.*

3 With the bread [of life] and vnderstanding shal she feede him, and giue him the *water of [wholesome] wisedome to drinke.

4 Hee shall assure himselfe in her, and shall not bee moued, and shall hold himselfe fast by her, and shall not be confounded.

5 She shall exalt him aboue his neighbours, and in the middes of the Congregation shall she open his mouth, [with the spirit of wisedome and vnderstanding shall she fill him, and clothe him with the garment of glory.]

6 She shall cause him to inherite ioy, and the crowne of gladnesse, and an euerlasting name.

7 But foolish men will not take holde vpon her: [but such as haue vnderstanding, will meete her:] the sinners shall not see her.

8 For shee is farre from pride [and deceit,] and men that lie, cannot remember her: [but men of trueth shall haunt her, and shall prosper euen vnto the beholding of God.]

9 Praise is not seemely in the mouth of the sinner; for that is not sent of the Lord.

Chap.5.6.

10 But if prayse come of wisedome, [and bee plenteous in a faithfull mouth,] then the Lord will prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to doe the things that he hateth.

12 Say not thou, He hath caused me to erre: for he hath no neede of the sinfull man.

13 The Lord hateth all abomination [of error] and they that feare God, loue it not.

14 *He made man from the beginning, and left him in the hand of his counsel [and gaue him his commandements and precepts.]

Gen.1.27.

15 If thou wilt, thou shalt obserue the commandements, and testifie thy good will.

16 Hee hath set water and fire before thee: stretch out thine hand vnto which thou wilt.

17 *Before man is life and death, [good and euill:] what him liketh shall be giuen him.

Iere.21.8.

18 For the wisedome of the Lord is great, and he is mighty in power, and beholdeth all things [continually.]

19 *And the eyes [of the Lord] are vpon them that feare him, and he knoweth all the works of man.

Psal.34.15, 16.heb.4.13.

20 Hee hath commanded no man to doe vngodly, neither hath he giuen any man licence to sinne: [for hee desireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 Of vnhappy and wicked children. 17 No man can hide himselfe from God. 24 An exhortation to the receiuing of instruction.

DEsire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderstanding shall the citie be inhabited: but the stocke of the wicked shalbe wasted incontinently.

5 Many such things haue I seene with mine eyes, and mine eare hath heard greater things then these.

6 *In the congregation of the vngodly shall a fire be kindled, and among vnfaithfull people shall the wrath be set on fire.

Chap.21.9, 10.

7 *He spared not the old giants which were rebellious, trusting to their owne strength.

Gen.6.4.

8 *Neither spared hee whereas Lot dwelt, those whom he abhorred for their pride.

Gen.19.21, 25.

9 Hee had no pity vpon the people that were destroyed, and puffed vp in their sinnes.

10 *And so hee preserued the six hundreth thousand footemen, that were gathered in the hardnesse of their heart, in afflicting them and

Num.14.15, 16,20 and 26.51.

and pitying them, in smiting them and healing them, with mercy, and with chastisement.

11 Therefore if there bee one stiffenecked among the people, it is marueile if he escape vnpunished: for mercy and wrath are with him: hee is mighty to forgiue, and to powre out displeasure.

12 *As his mercy is great, so is his punishment also: hee iudgeth a man according to his workes. *Chap.5.6.*

13 The vngodly shall not escape with his spoile, and the patience of the godly shall not be delayed.

14 He will giue place to all good deedes, and euery one shall finde according to his workes, [and after the vnderstanding of his pilgrimage.]

15 The Lord hardened Pharao, that hee should not know him, and that his workes should be knowen vpon the earth vnder the heauen.

16 His mercy is knowen to all creatures: he hath separated his light from the darknesse with an adamant.

17 Say not thou, I will hide my selfe from the Lord: for who will thinke vpon me from aboue? I shall not be knowen in so great an heape of people: for what is my soule among such an infinite number of creatures?

18 Behold, the heauen, and the *heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shall bee mooued when he shall visit. *1.Pet.3.10. 1.king.8.27. 2.chro.6.18.

19 All the world which is created and made by his will, the mountaines also and the foundations of the earth shall shake for feare, when the Lord loketh vpon them.

20 These things doeth no heart vnderstand worthily, [but hee vnderstandeth euery heart.]

21 And who vnderstandeth his wayes? and the storme that no man can see? for the most part of his workes are hid.

22 Who can declare the workes of his righteousnesse? or who can abide them? for his ordinance is far off, and the trying out of all things faileth.

23 He that is humble of heart, will consider these things: but an vnwise and erronious man casteth his minde vpon foolish things.

24 My sonne, hearken vnto mee, and learne knowledge, and marke my wordes with thine heart.

25 I will declare thee weighty doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and part of them hath hee sundred from the other when hee first made them.

27 He hath garnished his workes for euer, and their beginning so long as they shall endure, they are not hungry nor wearied in their labours, nor cease from their offices.

28 None of them hindereth another, neither was any of them disobedient vnto his words.

29 After this the Lord loked vpon the earth, and filled it with his good things.

30 With all maner of liuing beasts hath hee couered the face thereof, and they returne into it againe.

CHAP. XVII.

1 *The creation of man, and the goodnesse that God hath done vnto him.* 20 *Of almes.* 22 *and repentance.*

THe *Lord hath created man of the earth, and turned him vnto it againe. *Gen.1.27. and 5.2.

2 He gaue him the number of dayes and certaine times, and gaue him power of the things that are vpon earth. *wisd.2.23. and 7.1,6. 1.cor.11.7.

3 Hee clothed them with strength, as they had neede, and made them according to his image. *col.3.10.

4 He made all flesh to feare him, so that hee had the dominion ouer the beasts and foules.

5 [*He created out of him an helper like vnto himselfe,] and gaue them discretion and tongue, and eyes, eares, and an heart to vnderstand, and sirtly hee gaue them a spirit, and seuenthly hee gaue them speach to declare his workes. *Gen.2.22. 1.cor.11.9.

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill.

7 Hee set his eyes vpon their hearts, declaring vnto them his noble workes,

8 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his workes, and that the elect should praise his holy Name together.

9 Beside this, he gaue them knowledge, and gaue them the Law of life for an heritage, that they might now know that they were [a] mortall.

a Through their owne transgression.

10 Hee made an euerlasting couenant with them, and shewed them his iudgements.

11 Their eyes saw the maiestie of his glory, and their eares heard his glorious voyce.

12 And hee said vnto them, Beware of all vnrighteous things. *Hee gaue euery man also a commaundement concerning his neighbour. *Exod.20.16, 17. & 22.23

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euill, and their stonie hearts cannot become [b] flesh.

b That is, soft & gentle, for the holy Ghost to write his lawes in.

15 Hee appointed a ruler ouer euery people, when he diuided the nations of the whole earth,

16 *And he did chuse Israel as a peculiar people to himselfe, whom he nourisheth with discipline as his first borne, and giueth him most louing light, and doeth not forsake him. *Deut.4.20. and 10.15.

17 All their workes are as the Sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hidde from him, but all their sinnes are before the Lord.

19 And as he is mercifull and knoweth his worke, he doth not leaue them nor forsake them, but spareth them.

20 *The almes of a man is as a thing sealed vp before him, and hee keepeth the good deedes of a man as the apple of the eye, and giueth repentance to their sonnes and daughters. *Chap.35.2.

21 *At the last shall he arise, and reward them, and shall repay their reward vpon their heads. *Mat.25.35.

22 *But vnto them that will repent, hee giueth them grace to returne, and exhorteth such *Acts 3.19.

such as faile, with patience, [and sendeth them the portion of the verity.]

Iere.3.12. 23 *Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for he will bring thee from darknesse vnto wholesome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Know the righteousnes and iudgements of God: stand in the portion that is set forth for thee, and in the prayer of the most high God, and go in the parts of the holy world with such as be living and confesse God.]

Psal.6.5. Esa 38.18, 19. 26 *Who can praise the most High in the hel, as doe all they that liue and confesse him?

27 [Abide not thou in the errour of the vngodly, but praise the Lord before death.]

28 Thankefulnesse perisheth from the dead, as though hee were not: but the liuing, and hee that is sound of heart praiseth the Lord, [and reioyceth in his mercy.]

29 How great is the louing kindnesse of the Lord our God, and his compassion vnto such as turne vnto him in holines!

30 For all things cannot bee in men, because the sonne of man is not immortall, [and they take pleasure in the vanitie of wickednesse.]

31 What is more cleare then the Sunne? yet shall it faile.

32 So flesh and blood that thinketh euill, [shall be reprowed.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marueilous works of God. 6. 7 The miserie and wretchednesse of man. 9 Against God ought we not to complaine. 21 The performing of vowes.

Gen.1.1. HEe that liueth for euer, *made all things together, the Lord who onely is iust, and there is none other but he, [and he remaineth a victorious King for euer.]

2 He ordereth the world with the power of his hand, and all things obey his will: for he gouerneth all things by his power, and diuideth the holy things from the prophane.

3 To whom hath he giuen power to expresse his workes? who will seeke out the ground of his noble actes?

4 Who shall declare the power of his greatnesse? or who will take vpon him to tell out his mercy?

5 As for the wonderous workes of the Lord, there may nothing be taken from them, neither can any thing bee put vnto them, neither may the ground of them bee found out.

6 But when a man hath done his best, hee must begin againe, and when he thinketh to come to an end, hee must goe againe to his labour.

7 ¶ What is man? whereto serueth hee? what good or euill can he doe?

Psal.90.10. 8 *If the number of a mans dayes be an hundreth yeeres, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the Sea, and as a grauell stone is in comparison of the sand, so are a *thousand yeeres to the dayes euerlasting. 2.Pet.3.8.

10 Therefore is [God] patient with them, and powreth out his mercy vpon them.

11 Hee saw and perceiued, that [the arrogancie of their heart, and their ruine was euill: therefore heaped hee vp his mercy vpon them, and shewed them the way of righteousnesse.]

12 The mercy that a man hath, reacheth to his neighbour: but the mercy of the Lord is vpon all flesh: hee chasteneth, and nurtureth, and teacheth, and bringeth backe, as a shepheard his flocke.

13 He hath mercy on them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reprowe not: and whatsoeuer thou giuest, vse no discomfortable words. Gen.19.33. 1.King.1.1, 1,3,4.

15 Shall not the deaw asswage the heate? so is a word better then a gift.

16 Lo, is not a word better then a good gift? but a gracious man giueth them both. Iosh.22.11, 12.

17 A foole will reprooch churlishly, and a gift of the enuious putteth out the eyes.

18 [Get thee righteousnesse before thou come to iudgement:] learne before thou speake, and vse physicke or euer thou be sicke.

19 *Examine thy selfe before thou be iudged, and in the day of the visitation thou shalt finde mercy. 1.Cor.11.31.

20 Humble thy selfe before thou be sicke, and whiles thou mayest yet sinne, shew thy conuersion.

21 Let nothing let thee to pay thy vow in time, and deferre not vnto death to be reformed: [for the reward of God endureth for euer.]

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

23 Thinke vpon the *wrath that shall be at the end, and the houre of vengeance, when he shall turne away his face. Chap.7.17, 36. Chap.11.25.

24 *When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouerty and need. Chap.22.22. and 27.17.

25 From the morning vntill the euening, the time is changed: and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression he keepeth himselfe from sinne: but the foole doeth not obserue the time. 1.mit.19.17. matth.18.15

27 ¶ Euery wise man knoweth wisedome, and knowledge, and praiseth him that findeth her.

28 They that haue vnderstanding, deale wisely in words: [they vnderstand the trueth and righteousnesse,] and powre out wise modestie graue sentences for mans life. Iam.3.2.

29 The chiefe authority of speaking is of the Lord alone: for a mortall man hath but a dead heart.

30 ¶ *Follow not thy lustes, but turne thee from thine owne appetites. Rom.6.6. and 13.14.

31 For if thou giuest thy soule her desires, it shal make thine enemies that enuy thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnes,

ousnes, and intangle not thy selfe with such company.

33 Become not a begger by making bankets of that that thou hast borrowed, and so leaue nothing in thy purse: else thou shouldest slanderously lie in wait for thine owne life.

CHAP. XIX.

2 Wine and whoredome bring men to ponertie. 6 In thy words vse discretion. 22 The difference of the wisedome of God and man. 27 Whereby thou mayst know what is in man.

A Laboring man that is giuen to drunkennes, shall not be rich: and hee that contemneth small things, shall fall by little and little.

Gen.19.33. 1.King.11. 1,3,4. 2 *Wine and women leade wise men out of the way, [and put men of vnderstanding to reproofe.]

3 And hee that companieth adulterers, shall become impudent: rottennesse and wormes shall haue him to heritage, and hee that is too bolde, shall be taken away, and bee made a publike example.

Iesh.22.11, 12. 4 *Hee that is hasty to giue credit, is light minded, and hee that erreth, sinneth against his owne soule.

5 Who so reioyceth in wickednes, shalbe punished: [he that hateth to bee reformed, his life shalbe shortened, and he that abhorreth babling of wordes, quencheth wickednesse:] but he that resisteth pleasures, crowneth his owne soule.

6 Hee that refraineth his tongue, may line with a troublesome man, & hee that hateth babling, shall haue lesse euill.

7 Rehearse not to another that which is told vnto thee: so thou shalt not be hindered.

8 Declare not other mens maners, neither to friend nor foe: and if the sinne appertaine not vnto thee, reueale it not.

9 For he will hearken vnto thee, and marke thee, and when hee findeth opportunitie, he will hate thee.

Chap.22.22. and 27.17. 10 *If thou hast heard a word [against thy neighbour,] let it die with thee, and be sure it wil not burst thee.

11 A foole trauaileth when he hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrow that sticketh in ones thigh, so is a word in a fooles heart.

Ecclus.19.17. matth.18.15 13 *Reprooue a friend, lest he doe euill, and if he haue done it, that he doe it no more.

14 Reprooue a friend, that he may keepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy friend his fault: for oft times a slaunder is raised: and giue no credence to euery word.

16 A man falleth with his tongue, but not Iames 3.2. with his will: *and who is he that hath not offended in his tongue?

17 Reproue thy neighbour before thou threaten him, and being without anger, giue place vnto the Law of the most High.

18 The feare of the Lord is the first degree to be receiued of him, and wisedome obteineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, and they that obey him, shall receiue the fruit of immortality.

20 The feare of the Lord is all wisdome, and the performing of the Law is perfect wisedome, and the knowledge of his almighty power.

21 If a seruant say vnto his master, I will not doe as it pleaseth thee, though afterward he doe it, he shall displease him that nourisheth him.

22 The knowledge of wickednes is not wisdome, neither is there prudence whereas the counsell of sinners is: but it is euen execrable malice: and the foole is voyde of wisedome.

23 Hee that hath small vnderstanding, and feareth God, is better then one that hath much wisedome, and transgresseth the Law of the most High.

24 There is a certaine subtilty that is fine, but it is vnrighteous: and there is that wresteth the open and manifest Law: yet there is that is wise, and iudgeth righteously.

25 There is some, that being about wicked purposes, doe bow downe themselues, & are sad, whose inward parts burne altogether with deceit: he loketh downe with his face, and faineth himselfe deafe: yet before thou perceiue, he will be vpon thee to hurt thee.

26 And though he be so weake, that he can do thee no harme, yet when he may find opportunitie, he will doe euill.

27 ¶ A man may be knowen by his look, and one that hath vnderstanding, may be perceiued by the marking of his countenance.

28 *A mans garment, & his excessiue laughter, and going, declare what person he is. Caap.21.20, 23.

CHAP. XX.

Of correction and repentance. 6 To speake and keepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The thiefe and the murtherer. 28 Gifts blinde the eyes of the wise.

THere is some rebuke that is not comely: againe, some man holdeth his tongue, and he is wise.

2 It is much better to reproue, then to beare euill will, and he that acknowledgeth his fault, shalbe preserued from hurt.

3 As *when a gelded man through lust Chap.30.20. would defile a mayd, so is he that vseth violence in iudgement.

4 How good a thing is it, when thou art reproued, to shew repentance! for so shalt thou escape wilfull sinne.

5 Some man keepeth silence, and is found wise, and some by much babbling becommeth hatefull.

6 Some man holdeth his tongue, because he hath not to answere: and some keepeth silence, waiting a conuenient *time. Eccles.3.7.

7 *A wise man will hold his tongue, til he see Chap.32.4. opportunity: but a trifler and a foole wil regard no time.

8 He that vseth many words, shalbe abhorred, and he that taketh authority to himselfe, shall be hated.

9 Some man hath oft times prosperitie in wicked things, & sometime a thing that is found bringeth losse.

10 There is some gift that is not profitable for thee, and there is some gift, whose reward is double.

11 Some

11 Some man humbleth himselfe for glories sake, and some by humblenesse lifteth vp the head.

12 Some man buyeth much for a little price: for the which he payeth seuen times more.

13 *A wise man with his wordes maketh himselfe to be loued, but the mery tales of fooles shall be powred out. *Chap.6.5.*

14 The gift receiued of a foole, shall doe thee no good, neither yet of the enuious for his importunitie: for hee looketh to receiue many things for one, he giueth little, and he vpbraideth much: he openeth his mouth like a towne cryer: to day he lendeth, to morrow asketh hee againe, and such one is to be hated of God and man.

15 The foole sayth, I haue no friend: I haue no thanke for all my good deedes: and they that eate my bread speake euill of me.

16 How oft, and of how many shall hee bee laughed to scorne? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pauement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale, which is oft told by the mouth of the ignorant.

19 A wise sentence loseth grace when it commeth out of a fooles mouth: for hee speaketh not in due season.

20 Some man sinneth not because of pouertie: and yet is not grieued when he is alone.

21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regard of persons loseth it.

22 Some man promiseth vnto his friend for shame, and getteth an enemie of him for nought.

23 *A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise. *Chap.25.2.*

24 A theefe is better then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of liars are vnhonest, and their shame is euer with them.

26 A wise man shall bring himselfe to honor with his words, and hee that hath vnderstanding, shall please great men.

27 *He that tilleth his land, shal increase his heape: [he that worketh righteousnes, shalbe exalted,] and he that pleaseth great men, shal haue pardon of his iniquity. *Pro.12.11. and 28.19.*

28 *Rewards and gifts blind the eyes of the wise, and make them dumbe, that they cannot reprooue faults. *Exod.23.8. deut.16.19.*

29 Wisedome that is hid, and treasure that is hoarded vp, what profit is in them both?

30 Better is hee that keepeth his ignorance secret, then a man that hideth his wisedome.

31 The necessary patience of him that followeth the Lord, is better then hee that gouerneth his life without the Lord.

CHAP. XXI.

2 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reprooued. 17 The mouth of the wise man. 26 The thought of the foole.

MY sonne, hast thou sinned? doe so no more, *but pray for the foresinnes [that they may be forgiuen thee.] *Chap.5.5. psal.41.4. luke 15.21.*

2 Flee from sinne as from a serpent: for if thou commest too neere it, it will bite thee: the teeth thereof are as the teeth of a lyon, to slay the soules of men.

3 All iniquitie is as a two edged sword, the wounds whereof cannot be healed.

4 Strife and iniuries waste riches: so the house of the proud shalbe desolate.

5 *The prayer of the poore going out of the mouth, commeth vnto the eares of the Lord, and iustice is done him incontinently. *Exod.3.9. and 22.23.*

6 Who so hateth to bee reformed, is in the way of sinners: but hee that feareth the Lord, conuerteth in heart.

7 An eloquent talker is knowen a farre off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

9 *The congregation of the wicked is like tow wrapped together: their ende is a flame of fire to destroy them. *Chap.16.6.*

10 The way of sinners is made plaine with stones, but at the end thereof is hell, [darknesse and paines.]

11 He that keepeth the Law of the Lord, ‖ ruleth his owne affections thereby: & the increase of wisedome is the end of the feare of God. ‖ *Or, keepeth the vnderstanding thereof.*

12 He that is not wise, wil not suffer himselfe to be taught: but there is some wit that increaseth bitternesse.

13 The knowledge of the wise shall abound like water that runneth ouer, and his counsell is like a pure fountaine of life.

14 *The inner parts of a foole are like a broken vessel: he can keepe no knowledge whiles he liueth. *Chap.33.5.*

15 When a man of vnderstanding heareth a wise word, he will commend it, and increase it: but if an ignorant man heare it, he wil disallow it, and cast it behind his backe.

16 The talking of a foole is like a burden in the way, but there is comelinesse in the talke of a wise man.

17 They enquire at the mouth of the wise man in the Congregation, and they shall ponder his words in their heart.

18 As is an house that is destroyed, so is wisdome vnto a foole, and the knowledge of the vnwise is as words without order.

19 Doctrine vnto fooles is as fetters on the feet, and like manicles vpon the right hand.

20 *A foole lifteth vp his voyce with laughter, but a wise man doth scarce smile secretly. *Chap.19.27, 28.*

21 Learning is vnto a wise man a iewel of gold, and like a bracelet vpon his right arme.

22 A foolish mans foot is soone in his [neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but he that is well nourtured, will stand without.

24 It is the point of a foolish man to hearken at the doore: for he that is wise, will be grieued with such dishonour.

25 The lips of talkers will be telling such things as pertaine not vnto them, but the words of such as haue vnderstanding, are weighed in the ballance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When

27 When the vngodly curseth Satan, he curseth his owne soule.

Chap.28.13. 28 * A backbiter defileth his owne soule, and is hated where soeuer hee is: [but hee that keepeth his tongue, and is discreete, shall come to honour.]

CHAP. XXII.

1 *Of the sluggard.* 12 *Not to speake much to a foole.* 16 *A good conscience feareth not.*

A Slothfull man is like a [a] filthy stone, which euery man mocketh at for his shame.

a b. That is, like as the idle stone gathereth mosse and filth, so doth the slothfull both sicknes of body and corruption of minde. And as euery man doth auoid the filthinesse of dounge, and shaketh it off: so doth he auoid the company of idle loiterers, lest he be accounted like vnto them.

2 A slothfull man is to bee compared to the [b] dung of oxen, and euery one that taketh it vp, will shake it out of his hand.

3 An euill nurtured sonne is the dishonour of the father: and the daughter is least to be esteemed.

4 A wise daughter is an heritage vnto her husband: but shee that liueth dishonestly, is her fathers heauinesse.

5 Shee that is bolde, dishonoureth both her father and her husband, [and is not inferiour to the vngodly] but they both shall despise her.

6 A tale out of time is as musicke in mourning: but wisedome knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that gleweth a potsharde together, and as hee that waketh one that sleepeth from a sound sleep.

8 If children liue honestly, and haue herewith, they shall put away the shame of their parents.

9 But if children be proud, with hautinesse and foolishnesse they defile the nobilitie of their kinred.

10 Who so telleth a foole of wisedome, is as a man which speaketh to one that is asleepe: when he hath told his tale, he saith, What is the matter?

Chap.38.16. 11 * Weepe for the dead, for he hath lost the light: so weepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death.

12 Seuen dayes do men mourne for him that is dead: but the lamentation for the foole and vngodly [should endure] all the dayes of their life.

Chap.12.12. 13 Talke not much with a foole, and go not to him that hath no vnderstanding, * beware of him lest it turne thee to paine, and lest thou be defiled when he shaketh himselfe. Depart from him, and thou shalt finde rest, and shalt not receiue sorrow by his foolishnesse.

14 What is heauier then lead? and what other name should a foole haue?

Prou.27.3. 15 * Sand and salt, and a lumpe of yron is easier to beare, then an vnwise, [foolish and vngodly man.]

16 As a frame of wood ioyned together in a building cannot be loosed with shaking, so the heart that is stablished by aduised counsell, shall feare at no time.

17 The heart that is confirmed by discreete wisedome, is as a faire plaistering on a plaine wall.

18 As reeds that are set vp on high, cannot abide the winde, so the fearefull heart with foolish imagination can endure no feare.

19 He that hurteth the eye, bringeth foorth teares, and he that hurteth the heart, bringeth forth the affection.

20 Who so casteth a stone at the birds, frayeth them away: and hee that vpbraideth his friend, breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despaire not: for there may be a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may bee a reconciliation, so that vpbrayding, or pride, or disclosing of secrets, or a traiterous wound do not let: for by these things euery friend will depart.

23 Be faithfull vnto thy friend in his pouertie, that thou mayest reioyce in his prosperity. Abide stedfast vnto him in the time of his trouble, that thou mayest be heire with him in his heritage: for pouertie is not alwayes to be contemned, nor the rich that is foolish, to bee had in admiration.

24 As the vapour and smoke of the chimney goeth before the fire, so euill words [rebukes and threatning] goe before bloodshedding.

25 I will not be ashamed to defend a friend: neither will I hide my selfe from him, though he should doe me harme: whosoeuer heareth it, shal beware of him.

26 Who shall set * a watch before my mouth, and a seale of wisedome vpon my lips, that I fall not suddenly by them, and that my tongue destroy me not? Psal. 141.3.

CHAP. XXIII.

1 *A prayer of the author.* 13 *Of othes, blasphemy and vnwise communication.* 16 *Of three kinds of sins.* 23 *Many sinnes proceed of adulterie.* 27 *Of the feare of God.*

O Lord, father and gouernour of all my whole life, leaue me not to their counsell, and let me not fall by ‖ them.

2 Who will correct my thought, and put the doctrine of wisedome in mine heart, that they may not spare me in mine ignorance, neither let ‖ their faults passe? [Or, my lips

3 Least mine ignorances increase, and my sinnes abound to my destruction, and least I fall before mine aduersarie, and mine enemies reioyce ouer mee, whose hope is farre from thy mercie. ‖ That is, of the tongue and lips.

4 O Lord, father and God of my life, [leaue me not in their imaginations] neither giue me a proud looke, but turne away from thy seruants a stout minde.

5 Take from me vaine hope, and concupiscense, and retaine him in obedience that desireth continually to serue thee.

6 Let not the greedinesse of the belly, nor lust of the flesh hold me, and giue not me thy seruant ouer into an impudent minde.

7 ¶ Heare, O ye children, the instruction of a mouth that shall speake trueth: who so keepeth it, shall not perish through his lips, [nor bee hurt by wicked workes.]

8 The sinner shalbe taken by his owne lips: for the euill speaker and the proud doe offend by them.

9 * Accustome not thy mouth to swearing: [for in it there are many falles,] neither take vp for a custome the naming of the holy One: Exod.20.7. chap.27.15. mat.5.33,34.

[for

[for thou shalt not bee vnpunished for such things.]

10 For as a seruant which is oft punished, cannot bee without some skarre, so he that sweareth, and nameth God continually, shall not bee faultlesse.

11 A man that vseth much swearing, shall be filled with wickednes, and the plague shal neuer goe from his house: whence hee shall offend, his fault shall be vpon him, and if he knowledge not his sinne, he maketh a double offence: and if hee sweare in vaine, hee shall not be innocent, but his house shall be full of plagues.

12 There is a word which is clothed with death: God grant that it be not found in the heritage of Iacob: but they that feare God, eschew all such, and are not wrapped in sinne.

‖Or, inordinate swearing.

13 Vse not thy mouth to ‖ignorant rashnesse: for therein is the occasion of sinne.

14 ¶ Remember thy father and thy mother when thou art set among great men, lest thou be forgotten in their sight, and so through thy custome become a foole, and wish that thou hadst not beene borne, and curse the day of thy nativitie.

2. Sam. 16. 7

15 * The man that is accustomed to opprobrious words, will neuer bee reformed all the dayes of his life.

16 There are two sorts [of men] that abound in sinne, and the third bringeth wrath [and destruction:] a minde hote as fire that cannot bee quenched, til it be consumed: an adulterous man that giueth his body no rest, till he haue kindled a fire.

17 (All bread is sweete to a whoremonger: he will not leaue off till he perish)

18 A man that breaketh wedlocke, and thinketh thus in his heart, * Who seeth mee? I am compassed about with darkenesse: the walles couer me: no bodie seeth mee: whome neede I to feare? the most High will not remember my sinnes.

Isa 29. 15.

19 Such a man onely feareth the eies of men, and knoweth not that the eyes of the Lord are ten thousand times brighter then the sunne, beholding all the wayes of men, [and the ground of the deepe,] and considereth the most secret parts.

20 Hee knew all things or euer they were made, and after they be brought to passe also, he looketh vpon them all.

Leuit. 20. 10 deut. 22. 22.

21 * The same man shall bee punished in the streetes of the citie, [and shall bee chased like a yong horse foale:] and when hee thinketh not vpon it, he shall be taken: [thus shall hee be put to shame of euery man, because he would not vnderstand the feare of the Lord.]

22 And thus shall it goe also with euery wife that leaueth her husband, & getteth inheritance by another.

Exod. 20. 14.

23 * For first, shee hath disobeyed the Law of the most High, and secondly she hath trespassed against her owne husband, and thirdly shee hath played the whore in adultery, and gotten her children by another man.

24 She shall bee brought out into the Congregation, and examination shall be made of her children.

25 Her children shall not take roote, and her branches shall bring foorth no fruit.

26 A shamefull report shall shee leaue, and her reproch shall not be put out.

27 And they that remaine, shall know that there is nothing better then the feare of the Lord, and that there is nothing sweeter then to take heede vnto the commaundements of the Lord.

28 It is great glory to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A prayse of wisedome proceeding foorth of the mouth of God. 6 Of her workes and place where shee resteth. 20 She is giuen to the children of God.

WIsedom shall praise her selfe, [and be honoured in God,] and reioyce in the mids of her people.

2 In the congregation of the most high shall shee open her mouth, and triumph before his power.

3 [In the midst of her people shal she be exalted, and wonder at in the holy assembly.

4 In the multitude of the chosen shee shall be commended, and among such as be blessed, shee shall be praised, and shall say.]

5 I am come out of the mouth of the most High, [first borne before all creatures.

6 I caused the light that faileth not, to arise in the heauen,] & couered the earth as cloud.

7 My dwelling is aboue in the height, and my throne is in the pillar of the cloud.

8 I alone haue gone round about the compasse of heauen, and haue walked in the bottom of the depth.

Prou. 8. 23. Exod. 13. 3. Psal. 132. 8.

9 I possessed the waues of the sea, and all the earth, and all people, and nations, [and with my power haue I troden downe the hearts of all, both high and low.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creatour of all things gaue mee a commandement, and he that made mee appointed me a tabernacle, and said, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

12 *He created mee from the beginning, and before the world, and I shal neuer faile: *In the holy habitation haue I serued before him, and so was I stablished in Sion.

13 * In the welbeloued citie he gaue me rest, and in Ierusalem was my power.

14 I tooke roote in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vp on hie like a cedar in Libanus, and as a Cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree ‖ about the bankes, & as a rose plant in Iericho, as a faire oliue tree in a pleasant field, and am exalted as a plane tree by the water.

17 I smelled as the cinamon, and as a bagge of spices: I haue a sweet odour as ỳ best myrrhe as galbanum, and onix, and sweet storax, and perfume of incense in an house.

18 As the ª Terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

19 *As the vine haue I brought forth [fruit] of sweet sauour, and my flowers are the fruit of honour and riches.

20 I am the mother of beautifull loue, and of

‖Or, Cades.

ª Terebinth is a hard tree spread abroad with longboughs whereout runneth the gumme called a pure turpentine, which cleanseth the stomacke of putrified humours, and purifieth the eares: so the wisedome of God declared in his Scriptures, spreadeth abroad her manifold branches of knowledge and vnderstanding, to purge the inward eares and corruption of the soule.

Iohn 15. 1.

of feare, and of knowledge, and of holy hope, I giue eternall things to all my children to whom God hath commanded.

21 [In me is all grace of life and trueth: in me is all hope of life and vertue.]

22 Come vnto me all yee that be desirous of me, and fill your selues with my fruits.

Psal.19.10, 11. 23 * For the remembrance of me is sweeter then honie, and mine inheritance [sweeter] then the honie combe: [the remembrance of me endureth for euermore.]

24 They that eate mee, shall haue the more hunger, and they that drinke me, shall thirst the more.

25 Who so hearkeneth vnto me, shal not come to confusion, and they that worke by me, shal not offend: [they that make me to be knowen, shall haue euerlasting life.]

26 All these things are the booke [of life] and the couenant of the most high God, [and the knowledge of the trueth,] * and the Law that Moses [in the precepts of righteousnesse] commanded for an heritage vnto the house of Iacob, [and the promises pertaining vnto Israel.]

Deut.20.1. and 24.1. and 29.9.

27 Be not wearie to behaue your selues valiantly with the Lord, that hee may also confirme you: cleaue vnto him: for the Lord Almighty is but one God, and beside him there is none other Sauiour.

28 [Out of Dauid his seruant he ordeined to raise vp a most mighty King that should sit in the throne of honour for euermore.]

29 Hee filleth all things with his wisedome, as * Physon, and as Tygris in the time of the new fruits.

Gen.2.11.

30 He maketh the vnderstanding to abound like Euphrates, and as * Jorden in the time of the harueit.

Iosh.3.15.

31 He maketh the doctrine of knowledge to appeare as the light, and ouerflowеth as Geon in the time of the vintage.

32 The first man hath not knowen her perfectly: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisedome [haue cast out floods] I am as an arme of the riuer: I runne into Paradise as a water conduit.

35 I sayd, I will water my faire garden, and will water my pleasant ground: and loe, my ditch became a flood, and my flood became a Sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I will pearce thorow all the lower parts of the earth: I will looke vpon all such as be asleepe, and lighten all them that trust in the Lord.]

38 I will yet powre out doctrine, as prophesie, and leaue it vnto all ages for euer.

Ecclus. 33.16. 39 * Behold that I haue not laboured for my selfe onely, but for all them that seeke wisedome.

CHAP. XXV.

1 Of three things which please God, and of three which hee hateth. 7 Of nine things that bee not to be suspected. 14 Of the malice of a woman.

Gen.13.2,5. Sam.12.10. THese things reioyce me, and by them am I beautified before God and men: * the vnitie of brethren, the loue of neighbours, a man and a wife that agree together.

2 ¶ Three sorts of men my soule hateth, and I vtterly abhorre the life of them: a poore man that is proud, a rich man that is a liar, and an old adulterer that doteth.

3 ¶ If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

4 ¶ O how pleasant a thing it is when gray headed men minister iudgement, and when the Elders can giue good counsell!

5 Oh, how comely a thing is wisedome vnto aged men, and vnderstanding and prudence to men of honour!

6 The crowne of olde men is to haue much experience, and the feare of GOD is their glory.

7 ¶ There bee nine things, which I haue iudged in mine heart to be happy, and the tenth will I pronounce with my tongue: a man that while he liueth, hath ioy of his children, and seeth the fall of his enemies.

8 ¶ Well is him that dwelleth with a wife of vnderstanding, * and that hath not fallen with his tongue, and that hath not serued such as are vnworthy of him.

Chap.14.1. and 19.16. Iames 3.2.

9 Well is him that findeth prudencie, and hee that speaketh in the eares of them that will heare.

10 ¶ Oh, how great is he that findeth wisedom! yet is there none aboue him that feareth the Lord.

11 The feare of the Lord passeth all things in clearenesse.

12 [Blessed is the man vnto whom it is granted to haue the feare of God.] Vnto whom shall he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and fayth is the beginning to be ioyned vnto him.

14 [¶ The greatest heauinesse is the heauinesse of the heart, and the greatest malice is the malice of a woman.]

15 Giue me any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman:

16 Or any assault, saue the assault of them that hate, or any vengeance saue the vengeance of the enemie.

17 There is not a more wicked head then the head of the serpent, and there is no wrath aboue the wrath of an ‖ enemie.

‖ Or, woman.

18 * I had rather dwell with a lyon and a dragon, then to keepe house with a wicked wife.

Prou. 21.19.

19 The wickednesse of a woman changeth her face, and maketh her countenance blacke as ‖ a sacke.

‖ Or, a beare.

20 Her husband is sitting among his neighbours: because of her hee sigheth sore or he bee ware.

21 All wickednesse is but little to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the climing vp of a sandy way is to the feete of the aged, so is a wife full of words to a quiet man.

23 * Stumble not at the beauty of a woman, and desire her not for thy pleasure.

Chap.42.12. 2. Sam. 11.2. and 13.2.

24 If a woman nourish her husband, shee is angry and impudent, and full of reproch.

25 A wicked wife maketh a sory heart, an heauie

wil countenance, and a wounded minde, weake hands and feeble knees, and cannot comfort her husband in heauinesse.

Gen.3.6. 1.tim.2.14. 26 Of the * woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, [no not a little,] neither giue a wicked woman liberty to go out.

28 If she walke not in thine obedience, [she shal confound thee in the sight of thine enemies,] Cut her off then from thy flesh: a Giue her, and forsake her.

a To wit, the bill of diuorcement.

CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the iealous and drunken woman. 29 Of two things that cause sorrow, and of the third which moueth wrath.

BLessed is the man that hath a vertuous wife: for the number of his yeares shall be double.

2 An honest woman reioyceth her husband, and she shall fill the yeares of his life with peace.

3 A vertuous woman is a good portion, which shall bee giuen for a gift to such as feare the Lord.

4 Whether a man be rich or poore, he hath a good heart toward the Lord, and they shal at all times haue a cheerefull countenance.

5 ¶ There be three things that mine heart feareth, and my face is afraid of the fourth: treason in a citie, the assembly of the people, and false accusation: all these are heauier then death.

6 ¶ But the sorow and griefe of the heart is a woman that is iealous ouer another: and shee that communeth with all, is a scourge of the tongue.

7 An euill wife is as a yoke of oxen that drawe diuers wayes: hee that hath her, is as though he held a scorpion.

8 A drunken woman, and such as cannot bee tamed, is a great plague: for shee cannot couer her owne shame.

9 The whoredome of a woman may bee knowen in the pride of her eyes, and eye lids.

Chap.42.11. 10 ¶ * If thy daughter be not shamefast, hold her straitly, lest she abuse her selfe through ouermuch liberty.

11 Take heede of her that hath an vnshamefast eye, and marueile not if she trespasse against thee.

12 As one that goeth by the way, and is thirstie, so shall she open her mouth, & drinke of euery next water: by euery hedge shall she sit downe, and open her quiuer against euery arrow.

13 The grace of a wife reioiceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman, and of a good heart, is a gift of the Lord, & there is nothing so much worth as a woman well instructed.

15 A shamefast and faithfull woman is a double grace, and there is no weight to be compared vnto her continent minde.

16 As the Sunne when it ariseth in the high places of the Lord, so is the beauty of a good wife the ornament of her house.

17 As the cleere light is vpon the holy candlesticke, so is the beauty of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire feete with a constant mind.

19 [Perpetuall are the foundations that bee layd vpon a strong rocke, so are the commaundements of God in the heart of an holy woman.]

20 My sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession through all thy fields, sowe it with thine own seed, trusting in thy nobility.

22 So thy stocke that shal liue after thee, shal growe, trusting in the great liberality of their nobility.

23 An harlot is compared to a sow: but the wife that is married, is counted as a towre against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shamelesse woman contemneth shame: but a shamefast woman will reuerence her husband.

26 A shamelesse woman is compared to a dog: but shee that is shamefast, reuerenceth the Lord.

27 A woman that honoreth her husband, shal be iudged wise of all: but she that despiteth him, shalbe blazed for her pride.

28 A loud crying woman, & a babbler, let her be sought out to driue away the enemies: the mind of euery man that liueth with such, shall be conuersant among the troubles of warre.

29 There bee two things that grieue mine heart, and the third maketh me angry: a man of warre that suffereth pouerty: and men of vnderstanding that are not set by: & when one departeth from righteousnes vnto sinne: the Lord appointeth such to the sword.

30 [There be two things which mee thinkes to bee hard and perillous] a merchant cannot lightly keepe him from wrong, and a vitailer is not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 13 The vnconstantnesse of a foole. 16 The secrets of friends are not to bee vttered. 26 The wicked imagineth euill, which turneth vpon himselfe.

BEcause of pouertie haue many sinned: and * hee that seeketh to be rich, turneth his eyes aside. Prou.23.4. 1.tim.6.9.

2 As a naile in the wal sticketh fast betweene the ioynts of the stones, so doeth sinne sticke betweene the selling, and the buying.

3 If hee hold him not diligently in the feare of the Lord, his house shall soone bee ouerthrowen.

4 As when one sifteth, the filthinesse remaineth in the sieue, so the filth of man remaineth in his thought.

5 The fornace proueth the potters vessell: *so doeth [temptation] try mens thoughts. Prou.27.21.

6 * The fruit declareth if the tree haue beene trimmed: so the worde [declareth] what man hath in his heart. Matth.7.17

7 Praise no man except thou haue heard his talke: for this is the triall of men.

8 ¶ If

8 ¶ If thou followest righteousnesse, thou shalt get her, and put her on as a faire garment, [and shalt dwell with her, and she shall defend thee for euer: and in the day of knowledge thou shalt find stedfastenesse.]

9 The birds resort vnto their like: so doeth the trueth turne vnto them that are practised in her.

10 As the lion waiteth for the beast, so doeth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisedome: as for a foole, he changeth as the Moone.

12 If thou be among the vndiscreet, obserue the time, but haunt still the assembly of them that are wise.

13 The talking of fooles is grieuous, & their sport is the pleasure of sinne.

Iud.13.9,10 14 * The talke of him that sweareth much, maketh the haire to stand vp: and so strine with such, stoppeth the eares.

15 The strife of the proude is bloodshedding, and their scoldings are grieuous to heare.

Chap.19.10. and 22.22. 16 * Who so discouereth secrets, loseth his credit, and findeth no friend after his will.

17 Loue thy friend, and be faithful vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.

18 For as a man destroieth his enemie, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a birde goe out of his hand, so if thou giue ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for he is too farre off: he is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for wounds, they may bee bound vp againe: and an euill word may be reconciled, but who so bewrayeth the secrets of a friend, hath lost all his credit.

Prou.10.10. 22 * He that winketh with the eyes, imagineth euil: and he that knoweth him, will let him alone.

23 When thou art present, he will speake sweetly, and praise thy words: but at the last hee will turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euil as such one: for the Lord also hateth him.

25 Who so casteth a stone on high, casteth it vpon his owne head: and he that smiteth with guile, maketh a great wound.

Psal.7.15. Prou.26.27. eccles.10.8. 26 Who so * diggeth a pit, shall fall therein, [and hee that layeth a stone in his neighbours way, shal stumble thereon,] and he that layeth a snare for another, shall be taken in it himselfe.

27 He that worketh euill, shall be wrapped in euill, and shal not know from whence they come vnto him.

28 Mockerie and reproch followe the proud, and vengeance lurcketh for them as a lion.

29 They that reioyce at the fall of the righteous shall bee taken in the snare, and anguish shall consume them before they die.

30 Despite and anger are abominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 *We ought not to desire vengeance, but to forgiue the offence.* 13 *Of the vices of the tongue, and of the dangers thereof.*

HE * that seeketh vengeance, shall finde vengeance of the Lord, and he will surely keepe his sinnes. Deut.32.35. Rom.12.19.

2 † Forgiue thy neighbour the hurt that hee hath done to thee, so shall thy sinnes be forgiuen thee also when thou prayest. † Man ought not to seeke vengeance.

3 Should a man beare hatred against man, and * desire forgiuenesse of the Lord? Mat.6.14.

4 He will shew no mercy to a man, which is like himselfe: & will hee aske forgiuenesse of his owne sinnes?

5 If he that is but flesh, nourish hatred, [and aske pardon of God,] who will intreate for his sinnes?

6 Remember the end, and let enimitie passe: imagine not death and destruction to another through anger, but persuere in the commandements.

7 Remember the commandements: so shalt thou not bee rigorous against thy neighbour: [consider diligently] the Couenant of the most High, and forgiue his ignorance.

8 * Beware of strife, and thou shalt make thy sinnes fewer: for an angry man kindleth strife. Chap.8.1.

9 And the sinfull man disquieteth friends, and bringeth in false accusations among them that be at peace.

10 * As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehement the anger is, the more is hee inflamed. Prou.26.21

11 An hastie brawling kindleth a fire, and an hastie fighting sheddeth blood: [a tongue that beareth false witnesse, bringeth death.]

12 If thou blow the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

13 † * Abhorre the slanderer and double tongued: for such haue destroyed many that were at peace. † The tongue.

14 The * double tongue hath disquited many, & driuen them from nation to nation: strong cities hath it broken downe, & ouerthrowen the houses of great men: [the strength of the people hath it brought downe, and beene the decay of mighty nations.] Chap.21.28. a That is, the tongue which saith, and vnsaith, or speaketh one thing, & thinketh another. Or, the tongue which speaketh neither out of the new or old Testament, but of their own braine.

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shall neuer finde rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and commeth not in the anger therof, which hath not drawen in that yoke, neither hath beene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of brasse.

21 The death thereof is an euill death: hell were better then such one.

22 It shal not haue rule ouer them that feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord, shall fall therein:

and it shall burne them, and no man shall be able to quench it: it shall fall vpon them as a lion, and deuoure them as a leopard.

24 Hedge thy possession with thornes, & make dores and barres for thy mouth.

25 Binde vp thy siluer and golde, and weigh thy wordes in a Balance, and make a doore and a barre, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it and so fall before him that lieth in wait, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 Doe lend money, and doe almes. 15 Of a faithfull man answering for his friend. 24 The poore mans life.

† Of well doing. *Deut.* 15.7,8. *mat.* 5.42. *luke* 6.35.

HEe that will shewe mercie, † lendeth to his neighbour: and hee that hath power ouer himselfe, keepeth the commandments.

2 *Lend to thy neighbour in time of his need, and pay thou thy neighbour againe in due season.

3 Keepe thy word, and deale faithfully with him, and thou shalt finde the thing that is necessary for thee.

4 Many when a thing was lent them, reckoned it to be found, and grieued them that had helped them.

5 Till they receiue, they kisse his hands, and for their neighbors good they humble their voice: but when they should pay againe, they prolong the time, and giue a careles answere, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, & reckoneth the other as a thing found: else he deceiueth him of his money, and maketh him an enemie without cause: he payeth him with cursing and rebuke, and giueth him euill words for his good deed.

7 There be many which refuse to lend because of this inconuenience, fearing to be defrauded without cause.

8 Yet haue thou patience with him that humbleth himselfe, and deferre not mercy from him.

9 Helpe the poore for the commandements sake, and turne him not away, because of his pouertie.

10 Lose thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction.

Dan 4.24. *mat.* 6.20. *luke* 11.41, *and* 12.33. *Acts* 10.4. 1. *tim.* 6.18, 19.

11 *Bestow the treasure after the commandement of the most High, and it shall bring thee more profit then gold.

12 ‖ Lay vp thine *almes in thy secret chambers, and it shall keepe thee from all affliction.

‖ *Or, giue thine almes secretly.*

13 [A mans almes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, and afterward shall it arise, and pay euery man his reward vpon his head.]

Tob. 4.8,9, 10,11.

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

† Of suretiship.

15 An honest man is † suretie for his neighbour: but he that is impudent, forsaketh him.

16 Forget not the friendship of thy suretie: for he hath layd his life for thee.

17 The a wicked deuiseth the good deede of his suretie.

a As he is a foole that is suretie for euery man: so is he vngodly that in no wise will be suretie for any man.

18 The wicked will not become suretie: and hee that is of an vnthankefull minde, forsaketh him that deliuered him.

19 [Some man promiseth for his neighbour: and when he hath lost his honestie, he will forsake him.]

20 Suretiship hath destroyed many a rich man, and remooued them as the waues of the sea: mighty men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandements of the Lorde, shall fall into suretiship: and he that medleth much with other mens businesse, is intangled in controuersies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

23 *The chiefe thing of life is water, and bread, and clothing, and lodging to couer thy shame. *Chap.* 36.26,

† Sober liuing.

24 † The poore mans life in his owne lodge, is better then delicate fare in another mans.

25 Be it little or much, holde thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou art a stranger, thou darest not open thy mouth.

27 Thou shalt lodge and feede vnthankefull men, and after shalt haue bitter wordes for the same, saying,

28 Come, thou stranger, and prepare the table, and feede me of that thou hast readie.

29 Giue place, thou stranger, to an honourable man: my brother commeth to be lodged, and I haue need of mine house.

30 These things are heauy to a man that hath vnderstanding, the vpbraiding of the house, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then a sorrowfull life. 22 Of the ioy and sorow of the heart.

HEe that loueth his sonne, *causeth him oft to feele the rod, that hee may haue ioy of him in the ende. *Prou.* 13.24. *and* 23.13.

2 Hee that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 Hee that *teacheth his sonne, grieueth the enemie, and before his friends he shall reioyce of him. *Deut.* 6.7.

4 Though his father die, yet is he as though he were not dead: for he hath left one behind him that is like him.

5 In his life he saw him, and had ioy in him, and was not sorie in his death, [neither was he ashamed before his enemies.]

6 He left behind him an auenger against his enemies, and one that should shew fauour vnto his friends.

7 He that flattereth his sonne, bindeth vp his wounds, and his heart is grieued at euery cry.

8 An vntamed horse will be stubborne, and a wanton child will be wilfull.

9 If thou bring vp thy sonne delicately, hee shall make thee afraide: and if thou play with him, he shall bring thee to heauinesse.

10 Laugh not with him, least thou be sorie with him, and last thou gnash thy teeth in the ende.

11 *Giue him no libertie in his youth, and winke not at his folly. *Chap.* 7.23.

12 Bow

12 Bow downe his necke whilst he is young, and beate him on the sides while he is a childe, lest he ware stubborne, and be disobedient vnto thee, and so bring sorow to thine heart.

13 Chastise thy childe, and be diligent therein, lest his shame grieue thee.

† The praise of health. 14 ¶ † Better is the poore being whole and strong, then a rich man that is afflicted in his body.

15 Health and strength is aboue all gold, and a whole body aboue infinite treasure.

16 There is no riches aboue a sound body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, [or long rest] then continuall sickenesse.

a Like as meat that is set vpon the graues of dead men is vnprofitable for that they eat it not: euen so knowledge in him that openeth not his mouth to vtter it, is vnprofitable, Chap. 41.14. Chap. 20. 3. Prou. 12. 25. and 15. 13. and 17. 22.

18 a The good things that are powred on a mouth shut vp, are as messes of meate set vpon a graue.

19 What good doeth the offering vnto an Idole? for hee can neither eate, nor smell: so is hee that is persecuted of the Lord, [and heareth the reward of iniquitie.]

20 He seeth with his eyes, and groneth like * a gelded man, that lyeth with a virgine and sighеth.

21 * Giue not ouer thy minde to heauinesse, and vexe not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 Lone thine owne soule, and comfort thine heart: driue sorrowe farre from thee: for sorrowe hath slaine many, and there is no profite therein.

24 Enuie and wrath shorten the life, and carefulnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet.

CHAP. XXXI.

1 *Of couetousnesse.* 2 *Of them that take paine to gather riches.* 8 *The praise of a rich man without a fault.* 12 *We ought to flee drunkennesse and follow soberneſſe.*

† Couetousnesse. 1. Tim. 6. 9, 10. WAlking † after * riches, pineth away the body, and the care thereof driueth away sleepe.

2 This waking care breaketh the sleepe, as a great sickenesse breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The poore laboureth in liuing poorely, and when he leaueth off, he is still poore.

5 He that loueth golde, shall not be iustified, and hee that followeth corruption, shall haue enough thereof.

Chap. 8. 2. 6 * Many are destroyed by the reason of gold, and haue found their destruction before them.

7 It is as a stumbling blocke vnto them that sacrifice vnto it, and euery foole is taken therewith.

Luke 6. 24. 8 Blessed is the * rich which is found without blemish, and hath not gone after golde, [nor hoped in money and treasures.]

9 Who is hee, and wee will commend him? for wonderfull things hath hee done among his people.

10 Who hath beene tried thereby, and found perfect? let him bee an example of glory, who might offend, and hath not offended, or doe euill, and hath not done it.

11 Therefore shall his goods bee stablished, and the congregation shall declare his almes.

† Temperancie. 12 If thou sit at a costly table, † open not thy mouth wide vpon it, and say not, Behold much meate.

13 Remember that an euill eye is a shrew: and what thing created is worse then a wicked eye? for it weepeth for euery cause.

14 Stretch not thine hand whereſoeuer it looketh, and thrust it not with it into the dish.

15 Consider by thy selfe him that is by thee, and marke euery thing.

16 Eate modestly that which is set before thee, and deuoure not lest thou be hated.

17 Leaue thou off first for nurtures sake, and be not vnsatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

Chap. 37. 29. 19 * How little is sufficient for a man well taught? and thereby he belcheth not in his chamber, [nor feeleth any paine.]

20 A wholesome sleepe commeth of a temperate belly: hee riseth vp in the morning, and is well at ease in himselfe: but paine in watching, and cholericke diseases, and pangs of the belly, are with an vnsatiable man.

21 If thou hast beene forced to eate, arise, goe foorth, a vomite, and then take thy rest: [so thou shalt bring no sickenesse vnto thy body.]

a This counsel only concerning the health of the body, is here alledged, rather for a remedie to helpe digestion vnto a weake stomacke, then for an instruction to tolerate intemperancie: for sinfetting is forbidden vs Luke 21. 34. Prou. 22. 9.

22 My sonne, heare me, and despise me not, and at the last thou shalt finde as I haue tolde thee: in all thy workes be quicke, so shall there no sickenesse come vnto thee.

† Liberality. Iudith 13. 2, 8. Psal. 104. 15 Prou. 31. 4, 5, 6, 7. 23 * Who so is † liberall in his meat, men shall bleſſe him: and the testimony of his honestly shall be beleeued.

24 But against him that is a niggard of his meate, the whole citie shall murmure: the testimonies of his niggardnesse shalbe sure.

25 Shewe not thy valiantnesse in wine: for * wine hath destroyed many.

26 The fornace proueth the edge in the tempering: so doeth wine the hearts of the proud by drunkennesse.

27 * Wine soberly drunken, is profitable for the life of man: what is his life that is ouercome with wine?

28 Wine was made [from the beginning] to make men glad, [and not for drunkennes.] Wine measurably drunke and in time, bringeth gladnesse and cheerefulnesse of the minde.

29 But wine drunken with excesse, maketh bitternesse of mind with brawlings & scoldings.

30 Drunkennesse increaseth the courage of a foole, till he offend: it diminisheth his strength and maketh wounds.

Chap. 20. 1. 31 * Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despitefull words, and presse not vpon him with contrary words.

CHAP. XXXII.

1 *An exhortation to modestie.* 3 *Let the ancient speake.* 14 *To giue thankes after the repast.* 15 *Of the feare, faith and confidence in God.*

† Humblenesse. IF thou be made the master of the feast, † lift not thy selfe vp, but bee among them, as one of the rest: take diligent care for them, and so sit downe.

2 And when thou hast done all thy duety, sit

downe, that thou mayest be mercie with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musike.

4 Powre not out words, where there is no audience, * and shew not foorth wisedome out of time.

Eccles. 3. 7. chap. 20. 7.

5 The consent of musicians at a banquet, is as a signet of carbuncle set in gold.

6 And as the signet of an Emerauld well trimmed with gold, so is the melodie of musicke in a pleasant banquet.

7 [Giue eare, and be still, and for thy good behauiour thou shalt be loued.]

8 Thou that art yong, speake if neede be, and yet scarsely when thou art twise asked.

9 Comprehend much in fewe words: [in many things be as one that is ignorant:] bee as one that vnderstandeth, and yet holde thy tongue.

Iob. 32. 6.

10 If thou be among * great men, compare not thy selfe vnto them: and when an elder speaketh, bable not much.

11 Before the thunder goeth lightening, and before a shamefast man goeth fauour.

12 Stand vp betimes, and be not the last, but get thee home without delay.

13 And there take thy pastime, and doe what thou wilt, so that thou do none euill, or vse proud words.

14 But aboue all things giue thankes vnto him that hath made thee, and replenished thee with his goods.

15 ¶ Who so feareth the Lord, will receiue his doctrine, and they that rise earely, shall finde fauour.

16 Hee that seeketh the Lawe, shall be filled therewith: but the hypocrite will bee offended thereat.

17 They that feare the Lord, shall finde that which is righteous, and shall kindle iustice as a light.

18 An vngodly man will not be reformed, but findeth out excuses accoording to his will.

19 A man of vnderstanding disposeth not counsell: but a lewd and proud man is not touched with feare, euen when he hath done rashly.

20 [My sonne] doe nothing without aduisement: so shall it not repent thee after the deede.

21 Go not in the way where thou mayest fall, nor where thou mayest stumble among the stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heede of them, that bee thine owne household.]

23 In euery good worke, bee of a faithfull heart: for this is the keeping of the commaundements.

‖ *Or, the law*

24 Who so beleeueth in ‖ the Lord, keepeth the commandements: and hee that trusteth in the Lord shall take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answere of the wise. 12 Man is in the hand of God, as the clay is in the land of the potter. 23 Of euill seruants.

† The feare of God.

THere shall no euill come vnto him that † feareth the Lord: but when he is in tentation, he will deliuer him againe.

2 A wise man hateth not the Law: but hee that is an hypocrite therein, is as a shippe in a storme.

3 A man of vnderstanding, walketh faithfully in the Law, and the Law is faithfull vnto him.

4 As the question is made, prepare the answere, and so shalt thou be heard: be sure of the matter, and so answere.

5 The heart of the * foolish is like a cart wheele: and his thoughts are like a rolling axeltree.

Chap. 21. 16.

6 As a wild horse neyeth vnder euery one that sitteth vpon him, so is a scornefull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yeere come of the sunne?

8 The Knowledge of the Lord hath parted them asunder, and he hath by them disposed the times and solemne feasts.

9 Some of them hath hee chosen and sanctified, and some of them hath hee put among the dayes to number.

10 And all men are of the * ground, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, & made their wayes diuers.

Gen. 1. 27. and 2. 7.

11 Some of them hath he blessed and exalted, and some of them hath he sanctified, and appropriate to himselfe: but some of them hath hee cursed, and brought them low, and put them out of their estate.

12 * As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creator, so that he may reward them as liketh him best.

Isai. 45. 9. rom. 9. 20, 21

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the workes of the most high thou mayest see that there are euer two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my winpresse, like a grape gatherer.

16 * Behold, how I haue not laboured onely for my selfe, but for all them that seeke knowledge.

Chap. 24. 39.

17 Heare me, O yee great men of the people, and hearken with your eares, yee rulers of the congregation.

18 Giue not thy sonne and wife, thy brother and friend, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreat for the same againe.

19 As long as thou liuest, and hast breath, [a] giue not thy selfe ouer to any person.

[a] That is, let no man vse thee as his seruant when thou hast cõmitted all thy goods into his hands.

20 For better it is that thy children should pray vnto thee, then that thou shouldest looke vp to the hands of thy children.

21 In all thy workes be excellent, that thine honour be neuer stained,

22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine in heritance.

23 ¶ The fodder, the whip, and the burden belong vnto the asse: and meate, correction and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt

shalt finde rest: but if thou let him goe idle, hee shall seeke libertie.

25 The yoke and the whip bow downe the hard necke: so tame thine euill seruant with the whips and correction.

26 Send him to labour, that he goe not idle: for idlenesse bringeth much euill.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, † put on more heauie fetters.

†How slaues were ordered in olde time.

28 But be not excessiue toward any, and without discretion doe nothing.

29 *If thou haue a faithful seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, entreat him as thy brother: for thou hast need of him, as of thy selfe. If thou entreat him euill, and he run away, wilt thou seeke him? *Chap.7.20.*

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The offerings of the wicked. 22 The bread of the needy. 27 God doeth not allow the works of an vnfaithfull man.

THe hope of a foolish man is vaine and false, † and dreames make fooles to haue wings. †Dreames.

2 Who so regardeth dreames, is like him that will take hold of a shadow, and follow after the winde.

3 Euen so is it with ỳ appearing of dreames, as the likenesse of a face is before another face.

4 Who can bee cleansed by the vncleane? or what trueth can be spoken of a lyar?

5 Soothsayings, witchcraft, and dreaming, is but vanity, and a minde that is occupied with fantasies, is as a woman that trauaileth.

6 Whereas such visions come not of the most High to trie thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The law shall bee fulfilled without lies, and wisedom is sufficient to a faithful mouth: [what knowledge hath he that is not tried?]

9 A man that is instructed, vnderstandeth much, and hee that hath good experience, can talke of wisedome.

10 He that hath no experience, knoweth litle, and he that erreth, is full of craft.

11 When I wandred to and fro, I saw many things, and mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 The spirit of those that feare the Lord, shall liue: for their hope is in him that can helpe them.

†The feare of the Lord.

14 Who so † feareth the Lord, feareth no man, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom putteth he his trust? who is his strength?

Psal.33.18. Psal.91.1,2.

16 *For the eyes of the Lord haue respect vnto them that loue him: he is their * mighty protection, and strong ground, a defence from the heate, and a shadow for the noone day, a succour from stumbling, and an helpe from falling.

17 He setteth vp the soule, and lighteneth the eyes: he giueth health, life, and blessing.

Prou 21,27.

18 He that * giueth an offering of vnrighteous goods, offereth a mocking sacrifice, and the gift of the vnrighteous pleaseth not him.

19 [But the Lord is theirs onely, that patyently abide him in the way of trueth and righteousnesse.]

20 The most High doth not allow the † offerings of the wicked, * neither is hee pacified for sinne by the multitude of sacrifice. †The offerings of the wicked and their prayer.

21 Who so bringeth an offring of the goods of ỳ poore, doeth as one that sacrificeth the sonne before the fathers eyes. *Prou.15.8.

22 The bread of the needfull is the life of the poore: he that defraudeth him thereof, is a murtherer.

23 He that taketh away his neighbors liuing, slayeth him, * and he that defraudeth the labourer of his hire, is a bloodshedder. *Deut.24.14, 15.chap.7.*

24 When one buildeth † another breaketh downe, what profit haue they then but labour? 20.

25 When one prayeth, and another curseth, whose voice will the Lord heare?

26 *He that washeth himselfe because of a dead body, and toucheth it againe, what auaileth his washing? *Numb.19. 11.12.*

27 *So is it with a man that fasteth for his sinnes, and committeth them againe, who will heare his prayer? or what doeth his fasting helpe him? *2.Pet.2.20, 21,22.*

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherles, and of the widow, and him that humbleth himselfe.

WHo so keepeth the Lawe, * bringeth offerings enow: he that holdeth fast ỳ commandements, † offereth an offering of saluation. *1.Sam.15. 22.iere.7.3, 5,6,7.*

2 Hee that is thankefull to them that haue well deserued, offereth fine flowre: * and he that giueth almes, sacrificeth praise. †True sacrifice. *Philip.4.18.*

3 To depart from euill is a thankefull thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

4 *Thou shalt not appeare emptie before the Lord. *Exod.23.15 and 34.20. deut. 16.16.*

5 For all these things are done because of the commandement.

6 *The offering of the righteous maketh the altar fat, and the smell thereof is sweet before the most High. *Gen.4.4,5.*

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer be forgotten.

8 Giue the Lord his honour with a good and liberall eye, and diminish not the first fruits of thine hands.

9 *In all thy gifts shew a ioyfull countenance, and dedicate thy tithes with gladnesse. *2.Cor.9.7.*

10 Giue vnto the most High, according as he hath enriched thee, * and looke what thine hand is able, giue with a cheerefull eye. *Tob.4.8. Leu.22.21, 22.deut.15.*

11 For the Lord recompenseth, and will giue thee seuen times as much. *21. Deut.10.17.*

12 *Diminish nothing of thine offering: for he will not receiue it, and abstaine from wrongfull sacrifices: for the Lord is the Judge and regardeth no * mans person. *2.chron.19.7 iob 34.19. wisd.6.7.act. 10.34.rom. 2.11.gal.2.6 ephe.6.9 col. 3.25.1 pet. 1.17.*

13 Hee accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 Hee despiseth not the desire of the fatherlesse nor the widow, when she powreth out her prayer.

15 Doth not the teares runne downe the widowes cheekes? and her crie is against him that caused them: [for from her cheekes doe they goe vp vnto heauen, and the Lord which heareth them, doeth accept them.]

16 He that serueth the Lord shall be accepted with fauour, and his prayer shall reach vnto the clouds.

17 The prayer of him that humbleth himselfe, goeth through the cloudes, and ceaseth not till it come neere, and will not depart till the most Hie haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord will not be slacke, nor the Almighty will tary long from them, till he hath smitten in sunder the loines of the vnmercifull, and auenged himselfe of the heathen, till he haue taken away the multitude of the cruell, & broken the scepter of the vnrighteous, till he giue euery man after his workes, and reward them after their deuises, till he haue iudged the cause of his people, and comforted them with his mercy.

19 Oh, how faire a thing is mercy in the time of anguish and trouble! It is like a cloud of raine that commeth in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the person of all faithfull men, against those that persecute his Church. 22 The praise of a good woman.

HAue mercy vpon vs, O Lord God of all things, and behold vs, & [shew vs the light of thy mercies,]

2 And send thy feare † among the nations, which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy wonderous workes.]

† Against the wicked.

3 Lift vp thine * hand vpon the strange nations, that they may see thy power.

Iere. 10. 25.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs,

5 That they may know thee, as wee know thee: for there is none other God but only thou, O Lord.

6 Renew the signes, and change the wonders, shew the glory of thine hand, and thy right arme, that they may shew forth thy wonderous actes.

7 Raise vp thine indignation, and powre out wrath: take away the aduersary, and smite the enemie.

8 Make the time short: remember thine oth, that thy wonderous workes may be praised.

9 Let the wrath of the fire consume them that escape, and let them perish that oppresse the people.

10 Smite in sunder the heads of the princes that bee our enemies, and say, There is none other but we.

11 † Gather all the tribes of Jacob together, [that they may know that there is none other God but onely thou, and that they may shew thy wonderous workes] and inherit thou them as from the beginning.

† A prayer for the godly.

12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Israel, * whom thou hast likened to a first borne sonne.

Exod. 4. 22.

13 Oh, be mercifull vnto Jerusalem the citie of thy Sanctuary, the citie of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witnesse vnto those that thou hast possessed from the beginning, & raise vp the prophesies that haue bene shewed in thy Name.

16 Reward them that wait for thee, that thy Prophets may bee found faithfull.

17 O Lord, heare the prayer of thy seruants, according to the * blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousnesse] that all they which dwell vpon the earth, may know that thou art the Lord the eternall God.

Num. 6. 23.

18 The belly deuoureth all meates, yet is one meat better then another.

19 As the throat tasteth venison, so doeth a wise minde discerne false words.

20 A froward heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beauty of a woman cheareth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenes, meeknesse, and wholesome talke, then is not her husband like other men.

24 Hee that hath † gotten a [vertuous] woman, hath begun to get a possession: shee is an helpe like vnto himselfe, and a pillar to rest vpon.

† The praise of a good woman.

25 Where no hedge is, there the possession is spoyled: and he that hath no wife, wandreth to and fro, mourning.

26 Who will trust a thiefe that is alway readie, and wandereth from towne to towne? and likewise him, that hath no rest, and lodgeth whersoeuer the night taketh him.

CHAP. XXXVII.

1 How a man should know friends and counsellers. 12 To keepe his companie that feareth God.

EVery friend saith, † I am a friend vnto him also: but there is some friend, which is onely a friend in name.

† Of friendship.

2 Remaineth not there heauines vnto death, when a companion and friend is turned to an enemie?

3 O wicked presumption, from whence art thou sprung vp to couer the earth with deceit?

4 * There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he is against him.

Chap. 6. 10.

5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemie.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

7 Seeke † no counsell at him of whom thou art suspected, and disclose not thy counsell vnto such as hate thee.

† Of whom we should take counsel.

8 * Euery counseller praiseth his own counsell: but there is some that counselleth for himselfe.

Chap. 8. 19. and 9. 16.

9 Beware of the counseller, and be aduised afore || whereto thou wilt vse him: for hee will counsell for himselfe, lest he cast the lot vpon thee,

|| Or, what need he hath.

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 [Aske no counsell for religion of him that is without religion, nor of iustice, of him that hath no iustice,] nor of a woman touching her

her of whom thee is ielous, nor of a coward in matters of warre, nor of a merchant concerning exchange, nor of a buyer for the sale, nor of an enuious man touching thankefulnesse, nor of the vnmercifull touching kindnesse, [nor of an vnhoneſt man of honestie] nor of the slouthfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.

12 But bee continuall with a godly man whom thou knowest to keepe the commandements of the Lord, whose minde is according to thy minde, and is sory for thee when thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithfull vnto thee, then it.

14 For a mans minde is sometimes more accustomed to shew more then seuen watchmen that sit aboue in an high tower.

15 And aboue all this pray to the most High, that he will direct thy way in trueth.

16 Let reason goe before euery enterprise, and counsell before euery action.

17 ¶ The [changing] of the countenance is a signe of the changing of ỹ heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernment ouer them.

18 ¶ Some man is wittie, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in words, and is hated, yea, he is destitute of all ‖ foode,

‖ Or, wisedome.

20 Because grace is not giuen him of the Lord: for he is destitute of all wisedome.

21 Another is wise for himselfe, and the fruites of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruites of his wisedome faile not.

23 A wise man shall bee plenteously blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obtaine credite among his people, and his name shall be perpetuall.

26 My sonne, proue thy soule in thy life, and see what is euil for it, and permit it not to doe it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

† Of temperance. Chap. 31. 19, 20.

28 Bee not † greedie in all delights, and bee not too hastie vpon all meates.

29 * For excesse of meates bringeth sicknesse, and glutton commeth into cholericke diseases.

‖ Or, taketh heede.

30 By surfet haue many perished: but he that ‖ dieteth himselfe, prolongeth his life.

CHAP. XXXVIII.

1 A Physician is commendable. 16 To bury the dead. 24 The wisedome of him that is learned.

† Of Physicians and Physicke.

HOnour the † Physician with that honor that is due vnto him, because of necessity: for the Lord hath created him.

2 For of the most High commeth healing, and hee shall receiue gifts of the king.

3 The knowledge of the Physician lifteth vp his head, and in the sight of great men hee shall be in admiration.

4 The Lord hath created medicines of the earth, and hee that is wise, will not abhorre them.

5 * Was not the water made sweete with wood, that men might know the vertue thereof: *Exod. 15. 25.*

6 So hee hath giuen men knowledge, that hee might bee glorified in his woonderous workes.

7 With such doeth he heale men, and taketh away their paines.

8 Of such doth the Apothecary make a confection, & yet he cannot finish his owne workes: for of the Lord commeth prosperity and wealth ouer all the earth,

9 My sonne, faile not in thy sickenesse, but * pray vnto the Lord, and hee will make thee whole. *Isa. 38. 2, 5.*

10 Leaue off from sinne, & order thine hands aright, and cleanse thine heart from all wickednesse.

11 Offer sweete incense, and fine floure for a remembrance: make the offering fat, for thou art not the † first giuer.

† God beholdeth first his benefits, and we must render a portion thereof, to such vses as he appointeth.

12 Then giue place to the Physician: for the Lord hath created him: let him not goe from thee, for thou hast neede of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shall pray vnto the Lord, that hee would prosper that, which is giuen for ease, and their physicke for the prolonging of life.

15 He that sinneth before his Maker, let him fall into the hands of the Physician.

16 My sonne, * powre forth teares ouer the dead, † and begin to mourne, as if thou haddest suffered great harme thy selfe, and then couer his body according to his ‖ appointment, and neglect not his buriall. *Chap. 22. 11.* † Of mourning. ‖ Or, the custome.

17 Make a grieuous lamentation, and be earnest in mourning, and vse lamentation, as hee is worthy, and that a day or two, lest thou be euill spoken of, and then comfort thy selfe for thine heauinesse.

18 * For of heauinesse commeth death, & the heauinesse of the heart breaketh the strength. *Pro. 15. 13. and 17. 22.*

19 Of the affection of the heart commeth sorrow, and the life of him that is afflicted, is according to his heart.

20 Take no heauinesse to heart: driue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt doe him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shal be likewise, vnto me yesterday, and vnto thee to day.

23 * Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him. *2. Sam. 13. 20.*

24 ¶ The wisedome of a learned man commeth by vsing well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisedome.

25 How can hee get wisedome that holdeth the plough, and hee that hath pleasure in the goade, and in driuing oxen, and is occupied in their labours, and talketh but of the breede of bullockes?

26 Hee giueth his minde to make furrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, and workemaster that laboureth night and day: and they that cut and graue seales, and make sundry diuersities, and giue themselues to counterfeit imagerie, and watch to perfourme the worke.

28 The Smith in like maner abideth by his anuil, and doth his diligence to labour the yron: the vapor of the fire drieth his flesh, and he must fight with the heate of the fornace: the noise of the hammer is euer in his eares, & his eyes looke still vpon the thing that he maketh: hee setteth his minde to make vp his workes: therefore hee watcheth to polish it perfectly.

29 So doeth the potter sit by his worke: hee turneth the wheele about with his feete: hee is carefull alway at his worke, and maketh his worke by number.

30 He fashioneth the clay with his arme, and with his feete he tempereth the hardnesse thereof: his heart imagineth how to couer it with leade, and his diligence is to cleanse the ouen.

31 All these hope in their handes, and euery one bestoweth his wisedome in his worke.

32 Without these cannot the cities be maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsel of the people, neither are they hie in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters according to the forme of the Law, and they are not meete for hard matters.

34 But they maintaine the state of the world, and their delire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wise man. 16 The workes of God. 24 Vnto the good, good things profite, but vnto the euill, euen good things are euill.

HE onely that applieth his minde to the Law of the most High, and is occupied in the meditation thereof, seeketh out the ‖ wisedome of all the ancient, and exercileth himselfe in the prophesies.

‖ Or, true wisedome.

2 Hee keepeth the sayings of famous men, and entreth in also to the secrets of darke sentences.

3 He seeketh out the mystery of graue sentences, and exercileth himselfe in darke parables.

4 He shall serue among great men, and appeare before the prince: he shall trauaile through strange countreyes: for he hath tryed the good and the euill among men.

5 He will giue his heart to resort early vnto the Lord that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his sinnes.

6 When the great Lord will, he shall be filled with the Spirit of vnderstanding, that he may powre out wise sentences, and giue thankes vnto the Lord in his prayer.

‖ Or, the Lord.

7 ‖ He shall direct his counsell and knowledge: so shall he meditate in his secrets.

8 He shall shew forth his science and learning, and reioyce in the Law and couenant of the Lord.

9 Many shall commend his vnderstanding, and his memory shall neuer be put out, nor depart away: but his name shal continue from generation to generation.

10 * The congregation shal declare his wisdome, and shew it. *Chap.44.15.*

11 Though he be dead, he shall leaue a greater fame then a thousand: and if he liue still, he shall get the same.

12 Yet will I speake of moe things: for I am full as the moone.

13 Hearken vnto me, yee holy children, and bring forth fruite as the rose that is planted by the brookes of the field,

14 And giue ye a sweete smell as ‖ incense, and bring forth flowers as the lillie: giue a smell, and sing a song of prayse: bleste the Lord in all his workes. ‖ Or, Libanus.

15 Giue honour vnto his Name, and shew forth his prayse with the songs of your lippes, and with harpes, and yee shall say after this manner,

16 * All the works of the Lord are exceeding good, and all his commandements are done in due season. *Gen.1.31. mar.7.37.*

19 And none may say, What is this, wherefore is that? for at time conuenient, they shall all be sought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselues.

18 His whole fauour appeared by his commandement, and none can diminish that which he will saue.

19 The works of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from euerlasting to euerlasting, and there is nothing wonderfull vnto him.

21 A man neede not to say, What is this? wherefore is that? for he hath made all things for their owne vse.

22 His blessing shal run ouer as the streame, and moysten the earth like a flood.

23 As hee hath turned the waters into saltnesse, so shall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good are good things created from the beginning, and euill things for the sinners.

26 * The principall things for the whole vse of mans life is water, fire, and yron, and salt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing. *Chap.29.23.*

27 All these things are for good to the godly: but to the sinners they are turned vnto euill.

28 There be spirits that are created for vengeance, which in their rigor lay on sure strokes: in the time of destruction they shew forth their power, and accomplish the wrath of him that made them.

29 * Fire, and haile, and famine, and death: all these are created for vengeance. *Chap.40.9, 10.*

30 The teeth of wilde beasts, & the scorpions, and the serpents, and the sword execute vengeance for the destruction of the wicked.

31 They shall be glad to doe his commandements: and when neede is, they shal be ready vpon earth: and when their houre is come, they shall not ouerpasse the commandement.

32 There-

Gen.1.31.

† The miseries of mans life.

Chap.39.29, 30.

Genes.7.11. Gen.3.19. chap.41.10. Eccles.1.7.

† Faithfulnesse.

Phil.4.12. 1.Tim.5.6.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing.

Gen.1.31. 33 *All the works of the Lord are good, and hee giueth euery one in due season, and when need is:

34 So that a man neede not to say, This is worse then that: for in due season they are all worthy praise.

35 And therefore praise the Lord with whole heart and mouth, and bless the Name of the Lord.

CHAP. XL.

1 *Many miseries in mans life.* 14 *Of the blessing of the righteous and prerogatiue of the feare of God.*

† The miseries of mans life. GReat † trauell is created for all men, and an heauie yoke vpon the sonnes of Adam from the day that they go out of their mothers wombe till the day that they returne to the mother of all things,

2 Namely, their thoughts, & feare of the heart, and their imagination of the things they waite for, and the day of death,

3 From him that sitteth vpon the glorious throne, vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blue silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and enuie, trouble and vnquietnes, and feare of death, and rigour, and strife, and in the time of rest, the sleepe in the night vpon his bed, change his knowledge.

6 A little or nothing is his rest, and afterward in sleeping he is as in a watchtowre in the day: he is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is safe, he awaketh, and marueileth that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but seuen fold to the vngodly.

Chap.39.29, 30. 9 Moreouer, * death, and blood, and strife, and sword, oppression, famine, destruction, and punishment.

10 These things are all created for the wicked, and for their sakes came the * flood also.

Genes.7.11. Gen.3.19. chap.41.10. Eccles.1.7. 11 *All things that are of the earth, shal turne to earth againe: and they that are of the * waters shall returne into the sea.

† Faithfulnesse. 12 ¶ All bribes and vnrighteousnesse shall be put away: but † faithfulnesse shall endure for euer.

13 The substance of the vngodly shall be dried vp like a riuer, and they shall make a sound like a great thunder in the raine.

14 When he openeth his hand, hee reioyceth: but all the transgressors shall come to nought.

15 The children of the vngodly shall not obtaine many branches: for the vncleane rootes are as vpon the high rocks.

16 Their tender stalke by what water soeuer it be or water banke, it shall be pulled vp before all other herbes.

17 ¶ Friendlinesse is as a most plentiful garden of pleasure, and mercy endureth for euer.

Phil.4.12. 1.tim.5.6. 18 *To labour and to be content with that a man hath, is a sweete life: but he that findeth a treasure, is aboue them both.

19 Children, and the building of the city maketh a perpetuall name: but an honest woman is counted aboue them both.

20 Wine and musicke reioyce the heart: but the loue of wisedome is aboue them both.

21 The pipe and the Psalterion make a sweet noyse: but a pleasant tongue is aboue them both.

22 Thine eye desireth fauour and beauty: but a greene seed time rather then them both.

23 A friend and companion come together at opportunity: but aboue them both is a wife with her husband.

24 Friends and helpe are good in the time of trouble: but almes shall deliuer more then them both.

25 Gold and siluer fasten the feet: but counsell is esteemed aboue them both.

26 Riches and strength lift vp the mind: but the feare of the Lord is aboue them both: there is no want in the feare of the Lord, and it needeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautiful as it is.

28 ¶ My sonne, leade not a beggars life: for better it were to die then to begge.

29 The life of him that dependeth on another mans table, is not to bee counted for a life: for hee tormenteth himselfe after other mens meate: but a wise man and well nurtured will beware thereof.

30 Begging is sweet in the mouth of the vnshamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 *Of the remembrance of death.* 3 *Death is not to be feared.* 8 *A curse vpon them that forsake the Law of God.* 12 *Good name and fame.* 14 *An exhortation to giue heede vnto wisedome.* 17 *Of what things a man ought to be ashamed.*

† Of death. O † Death, how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperity in all things: yea, vnto him that yet is able to receiue meate!

2 O death, how acceptable is thy iudgement vnto the needfull, and vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Feare not the iudgement of death, remember them that haue beene before thee, and that come after: this is the ordinance of the Lord ouer all flesh.

4 And why wouldest thou bee against the pleasure of the most High? whether it be ten, or an hundreth, or a thousand yeeres, there is no defence for life against the graue.

5 ¶ The children of the vngodly are abominable children, and so are they that keepe companie with the vngodly.

6 The inheritance of vngodly children shall perish, and their posterity shall haue a perpetuall shame.

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Woe be vnto you, O yee vngodly, which haue forsaken the Law of the most High God: for though you increase, yet shall you perish.

9 If ye be borne, ye shall be borne to cursing: if ye die, the curse shalbe your portion.

10 * All that is of the earth, shal turne to earth againe: Chap.40.13.

againe: so the vngodly goe from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shall be put out.

12 Haue regard to thy name: for that shall continue with thee aboue a thousand treasures of gold.

13 A good life hath the dayes numbred: but a † good name endureth for euer.

† A good name.

14 My children, keepe wisedome in peace: *Chap.20.29.* * for wisedome that is hid, and a treasure that is not seene, what profit is in them both?

15 A man that hideth his foolishnesse, is better then a man that hideth his wisedome.

16 Therfore beare reuerence vnto my words: † Of shamefastnesse. for it is not good in all things to bee † ashamed: neither are all things allowed as faithfull in all men.

17 Bee ashamed of whoredome before father and mother, be ashamed of lies before the prince and men of authority:

18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrighteousnesse before a companion and friend,

19 And of theft before the place where thou dwellest, and before the trueth of God and his Couenant, and to leane with thine elbowes vpon the || bread, or to be reproued for giuing or taking, || *Or, table.*

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be euill minded toward another mans wife,

22 Or to sollicite any mans maid, or to stand by her bed, or to reproche thy friendes with words,

23 Or to vpbraid when thou giuest any thing, or to report a matter that thou hast heard, or to reueale secret words.

24 Thus mayest thou well be shamefast, and shalt finde fauour with all men.

CHAP. XLII.

2 The Law of God must be taught. 9 A daughter. 14 A woman. 18 God knoweth all things, yea, euen the secrets of thine heart.

† In what things we ought not to be ashamed.

OF these things be not thou † ashamed, neither haue regard to offend for any person:

2 Of the Law of the most High and his Couenant, and of iudgement to iustifie the godly:

3 Of the caule of thy companion, & of strangers, or of distributing the heritage among friends:

4 To be diligent to keepe true balance, and weight, whether thou haue much or little:

5 To sel merchandise at an indifferent price, and to correct thy children diligently, and to breake an euill seruant to the blood:

6 To set a good locke where an euill wife is, and to locke where many hands are:

7 If thou giue any thing by number, and weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlearned, and the vnwise, and the aged, that contend against the young: thus shalt thou be well instructed, and approued of all men liuing.

|| *Or, a secret watch to the father.*

9 ¶ The daughter || maketh the father to watch secretly, and the carefulnesse that bee hath for her, taketh away his sleepe in the youth, lest shee should passe the flower of her age: and when shee hath an husband, lest shee should be hated

10 In her virginitie, lest she should be defiled, or gotten with child in her fathers house, and, when she is with her husband, lest she misbehaue her selfe: and when thee is married, lest she continue vnfruitfull.

11 * If thy daughter bee vnshamefast, keepe her straitly, lest she cause thine enemies to laugh thee to scorne, and make thee a common talke in the city, and defame thee among the people, and bring thee to publike shame. *Chap.26.10.*

12 *Behold not euery bodies beautie, and companie not among women. *Chap 25.23.*

13 For as the moth commeth out of garments: * so doeth wickednes of the woman. *Gen.3.5.*

14 The wickednesse of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame and reproch.

15 ¶ I will remember the workes of the Lord, and declare the thing that I haue seene: by the word of the Lord are his works.

16 The Sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not ỳ Lord appointed that his saints should declare all his wonderous workes, which the Almighty Lord hath stablished to confirme all things by in his Maiesty?

18 Hee seeketh out the depth, and the heart, and hee knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the paths of things that are secret.

20 *No thought may escape him, neither may any word be hid from him. *Iob.41.4. Isa.29.15.*

21 He hath garnished the excellent works of his wisedome, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing be added, neither can hee be minished: hee hath no need of any counseller.

22 Oh, how delectable are all his works, and to be considered euen vnto the sparkes of fire!

23 They liue all and endure for euer: and whensoeuer need is, they are all obedient.

24 They are all double one against another: he hath made nothing that hath any fault.

25 The one || commendeth the goodnesse of the other, and who can be satisfied with beholding Gods glory? || *Or, stableth.*

CHAP XLIII.

The summe of the creation of the workes of God.

THis high ornament † the cleare firmament, the beauty of the heauen so glorious to behold, † The wonderful works of God.

2 The Sunne also, a marueilous instrument when it appeareth, declareth at his going out, the worke of the most High.

3 At noone it burneth the countrey, and who may abide for the heat thereof?

4 The Sunne burneth the mountaines three times more then he that keepeth a fornace with continuall heat: it casteth out the fiery vapours, and with the shining beames blindeth the eyes. *Psal.96.4.*

5 Great is the Lord that made it, and by his commandement he causeth it to runne hastily.

6 * The

Gen.1.16. 6 *The moone also hath hee made to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

Exod.12.2. 7 *The feasts are appointed by the moone: the light thereof diminisheth vnto the end.

8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the Holy one they continue in their order, & faile not in their watch.

Gen.9.13, 14. 11 ¶ *Looke vpon the rainebow, and praise him that made it: very beautifull is it in the brightnesse thereof.

Isa.40.12. 12 *It compasseth the heauen about with a glorious circle, and the hands of the most High haue bended it.

13 ¶ Through his commandement hee maketh the snowe to haste, and sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth his treasures, and the cloudes flie forth as the foules.

15 In his power hath hee strengthened the cloudes, and broken the hailestones.

16 The mountains leape at the sight of him: the South wind bloweth according to his will.

17 The sound of his thunder beateth the earth: so doth the storme of the North, the whirlewind also, as birds that flie, scattereth the snow, and the falling downe thereof is as the grashoppers that light downe.

18 The eye marueileth at the beautie of the whitenesse thereof, and the heart is astonished at the raine of it.

19 Hee also powreth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the tops of pales.

20 When the colde North wind bloweth, and yce is frozen of the water, it abideth vpon all the gatherings together of water, and clotheth the waters as with a brestplate.

21 It deuoureth the mountaines, and burneth the wildernesse, and destroyeth that that is grene, like fire.

22 The remedy of all these is when a cloude commeth hastily, and when a dew commeth vpon the heate, it refresheth it.

23 ¶ By his word he stilleth the winde: by his counsell he appeaseth the deepe, and planteth Ilands therein.

24 They that saile ouer the Sea, tell of the perils thereof, and when wee heare it with our eares, we marualle thereat.

25 For there bee strange, and wonderous workes, diuers maner of beasts, and the creation of Whales.

26 Through him are all things directed to a good end, and are established by his word.

27 And when we haue spoken much, we can not attaine vnto them: but this is the summe of all, That he is all.

28 What power haue wee to prayse him? for he is aboue all his workes.

Psal.96.4. 29 The Lord is terrible, and very *great, and marueilous is his power.

30 Prayse the Lord, and magnifie him as much as ye can, yet doeth he farre exceede: exalt him with all your power, and be not wearie, yet can ye not attaine vnto it.

31 *Who hath seene him, that he might tell vs? and who can magnifie him as he is? *Iohn 1.18. psal.106.2.*

32 For there are hid yet greater things then these be, and we haue seen but a few of his workes.

33 For the Lord hath made all things, and giuen wisedome to such as feare God.

CHAP. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

LEt vs now commend the famous men, and our fathers, of whom we are begotten.

2 The Lord hath gotten great glory by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowmed for their power, and were wise in counsell, and declared prophesies.

4 *They gouerned the people by counsel, and by the knowledge of learning meete for the people, in whose doctrine were wise sentences. *Exod.18.25*

5 They inuented the melody of musicke, and expounded the verses that were written.

6 They were rich and mighty in power, and liued quietly at home.

7 All these were honourable men in their generations, and were well reported of in their times.

8 There are of them that haue left a name behinde them, so that their praise shall bee spoken of.

9 There are some also which haue no memoriall, *and are perished as though they had neuer bene, and are become as though they had neuer bene borne, and their children after them. *Gen.7,22,*

10 But these former were merciful men, whose righteousnes hath not bene forgotten.

11 For whose prosperity a good inheritance is reserued, and their seed is contained in the couenant.

12 Their stocke is contained in the couenant, and their posterity after them.

13 Their seed shal remaine for euer, and their praise shall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

15 *The people speake of their wisedom, and the congregation talke of their praise. *Chap.39.10.*

16 †*Enoch pleased the Lord God: therefore was he translated for an ensample of repentance to the generations. †Enoch. Gen.5.24. hebr.11.5.*

17 †*Noe was found perfect, and in the time of wrath hee had a reward: therefore was hee left as a remnant vnto the earth, when the flood came. †Noe. Gen.6.9. and 7.1. heb.11.7.*

18 An euerlasting couenant was made with him, that all flesh should *perish no more by the flood. *Gen.9.11.*

19 †Abraham was a *great father of many people: in glory was there none like vnto him. †Abraham Gen 12.3. and 15.5. and 17.4.*

20 Hee kept the Law of the most High, and was in couenant with him, and he set the couenant *in his flesh, and in tentation he was found faithfull. *Gen.21.4.*

21 Therefore hee assured him by an *oath, that hee would blesse the nations in his seede, and that hee would multiplie him as the dust *Gen, 22.16, 17.18.galat. 3.8.*

of

of the earth, and exalt his seede as the starres, and cause them to inherite from sea to sea, and from the riuer vnto the end of the world.

Gen.26.2,3. † Isaac. 22 *With ‡ Isaac did hee confirme likewise for Abrahams his fathers sake, the blessing of all men, and the couenant,

†Iacob. ‖Or, knew him. Gen.27.28. and 28.1. 23 And caused it to rest vpon the head of ‡ Iacob, and ‖ made himselfe knowen by * his blessings, and gaue him an heritage and diuided his portions, * and parted them among the twelue tribes.

Gen.28.14. †Ioseph. 24 And hee brought out of him a † mercifull man, which found fauour in the sight of all flesh.

CHAP. XLV.

The praise of Moses, Aaron, and Phinees.

†Moses. Exod.11.3. actes 7.22. AND † Moyses the * beloued of God and men, brought he forth, whose remembrance is blessed.

2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.

3 By his wordes hee caused the wonders to cease, and hee made him * glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glory.

Exod.6,7,8, 9.chapters. Num.12.3. 4 * He sanctified him with faithfulnesse, and meekenesse, and chose him out of all men.

5 Hee caused him to heare his voyce, and brought him into the darke cloud, * and there he gaue him the commandements before his face, euen the Law of life and knowledge, that hee might teach Jacob the couenant, and Israel his iudgements.

Exod.19.7. †Aaron. Exod.4.28. 6 He exalted † Aaron an holy man like vnto him, euen his * brother of the tribe of Leui.

7 An euerlasting couenant made hee with him, and gaue him the Priesthood among the people, and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 Hee put perfection vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

Exod.28.35. 9 Hee compassed him about with belles of golde, and with many belles round about, * that when he went in, the sound might be heard, and might make a noyse in the Sanctuary, for a remembrance to the children of Israel his people,

10 And with an holy garment, with gold also, and blue silke, and purple, and diuers kindes of workes, and with a breastlap of iudgement, and with the † signes of trueth,

† Vrim and Thummim. 11 And with worke of scarlet cunningly wrought and with precious stones grauen like seales, and set in gold by goldsmiths worke for a memorial, with a writing grauen after the number of the tribes of Israel,

12 And with a crowne of golde vpon the miter, bearing the forme and marke of holinesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholly consumed, euery day twise continually.

15 Moses filled [a] his hands, * and anoynted him with holy oyle: this was appointed vnto him by an euerlasting couenant, and to his seede so long as the heauens should remaine, that hee should minister before him, and also to execute the office of the Priesthood, and bless his people in his name.

16 Before all men liuing the Lord chose him that hee should present offerings before him, and a sweete sauour for a remembrance to make reconciliation for his people.

Deut.17.10. and 21.5. 17 * Hee gaue him also his commandements and authoritie according to the Lawes appointed, that he should teach Jacob the testimonies, and giue light vnto Israel by his Law.

Num.16.1,2 18 * Strangers stood vp against him, and enuied him in the wildernesse, euen the men that tooke Dathans and Abirams part, and the company of Core in furie and rage.

19 This the Lord saw, and it displeased him, and in his wrathfull indignation were they consumed: hee did wonders vpon them and consumed them with the fiery flame.

Num.17.8. 20 * But hee made Aaron more honourable, and gaue him an heritage, and parted the first fruites of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the Priests did eate of the sacrifices of the Lord, which he gaue vnto him & to his seed.

Deut.12.12. and 18.1. 22 * Els had he none heritage in the land of his people, neither had he any portion among the people: for the Lord is the portion of his inheritance.

†Phinees. Nu.25.12, 13. 1.mac. 2.54. 23 The third in glory is † * Phinees the sonne of Eleazar, because hee had zeale in the feare of the Lord, & stood vp with good courage of heart when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that hee should bee the chiefe of the Sanctuary and of his people, and that hee and his posteritie should haue the dignity of the Priesthood for euer.

25 And according to the couenant made with Dauid, that the inheritance of the kingdome should remaine to his sonne of the tribe of Juda: so the heritage of Aaron should bee to the onely sonne of his sonne, and to his seede. God giue vs wisedome in our heart to iudge his people in righteousnesse, that the good things that they haue, be not abolished, and that their glory may endure for their posterity.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

†Iosue. Num.27.18 deut 34.9. iosh.1.2. and 12.7. IEsus † * the sonne of Naue was valiant in the warres, & was the successour of Moyses in prophecies, who according vnto his name was a great sauiour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

Iosh.8.1,2. 2 * What glory gate he, when he lifted vp his hand, and drew out his sword against the cities!

3 Who was there before him like to him? for he fought the battels of the Lord.

Iosh.10.12, 13,14. 4 * Stood not the Sunne still by his meanes, and one day was as long as two?

5 He called vnto the most high Gouernour, when the enemies preassed vpon him on euery side, and the mightie Lord heard him with the haile stones, and with mighty power.

Iosh.10.12. 6 He rushed in vpon the nations in battell, and in the * going downe of Bethoron hee destroyed

a That was, either put into his hand the booke of the Law written to reade vnto the people, or els some sacrifice that hee might offer vnto God for their offences. Leuit.8.12.

stroyed the aduersaries, that they might knowe
‖ Or, that the Lord famoured his battel. his weapons, and that he fought ‖ in the sight of the Lord: for he ‖ followed the Almightie.
Num.14.6. 1.mac.2.55, 56, †Caleb. 7 *In the time of Moyses also he did a good worke: hee and † Caleb the sonne of Iephune stood against the enemie and withheld the people from sinne, and appeased the wicked murmuring.
Num.26.65 Ios.1.35,36 Ios.14.11. 8 *And of sixe hundred thousand people of foote, they two were preserued to bring them into the heritage, euen into the land that floweth with milke and hony.
9 *The Lord gaue strength also vnto Caleb, which remained with him vnto his olde age, so that he went vp into the high places of the land, and his seed obtained it for an heritage.
10 That all the children of Israel might see, that it is good to follow the Lord.
†Iudges. 11 Concerning the † Iudges, euery one by name, whose heart went not a whoring, nor departed from the Lord, their memorie be blessed.
Chap.49.10. 12 Let *their bones flourish out of their place, and their names by succession remaine to them, that are most famous of their children.
†Samuel. 1.Sam.10.1 and 16.13. 13 ¶ †Samuel the Prophet of the Lord, beloued of his Lord, *ordained kings, and anointed the princes out of his people.
14 By the Lawe of the Lord hee iudged the congregation, and the Lord had respect vnto Iacob.
15 This Prophet was approued for his faithfulnes, & he was knowen faithfull in his words and visions.
1.Sam.7.9, 10,11. 16 *He called vpon the Lord Almighty, when his enemies preased vpon him on euery side, when he offered the sucking lambe.
17 And the Lord thundred from heauen, and made his voice to be heard with a great noise.
18 So he discomfited the princes of the Tyrians, and all the rulers of the Philistims.
1.Sam.12.3 19 *And before his long sleepe hee made protestation in the sight of the Lord, and his annointed, that he tooke no substance of any man, no not so much as a shoe, and no man could accuse him.
1.Sam.28, 18,19. 20 *After his sleepe also he told of the kings death, and from the earth lift hee vp his voyce, and prophesied that the wickednes of the people should perish.

CHAP. XLVII.

The praise of Nathan, Dauid, and Salomon.

†Nathan. A Fter him rose vp † *Nathan to prophecie in
1.Sam.12.1 the time of Dauid.
2 For as the fat is taken away from the peace offering, so was † Dauid chosen out of the children of Israel.
†Dauid. 1.Sam.17. 34 1.Sam.17. 49,50,51. 3 *He played with the Lyons, as with kids, and with beares as with lambes.
4 *Slew he not a giant when he was yet but yong, and tooke away the rebuke from the people, when hee lift vp his hand with the stone in the sling, to beat downe the pride of Goliah?
1.Sam.18.7. ‖Or, the people. ‖Or, with Musings of the Lord. 5 For hee called vpon the most High Lord, which gaue him strength in his right hand, to slay that mightie warriour, and that hee might set vp the horne of his people againe.
6 *So ‖ hee gaue him the praise of ten thousand, and honoured him with great ‖ praises, and gaue him a crowne of glory.
2.Sam.5.7. 7 *For hee destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.
8 In all his workes he praised the Holy one, and the most High with honourable words, and with his whole heart hee sung songs, and loued him that made him.
1.Chro.16.4. 9 *He set singers also before the altar, and according to their time hee made sweet songs, that they might praise God dayly with their songs.
10 He ordeined to keepe the feast dayes comely, and appointed the times perfectly, that they might praise the holy Name of God, and make the Temple to sound in the morning.
2.Sam.12. 13. 11 *The Lord take away his sinnes, and exalted his horne for euer: hee gaue him the couenant of the kingdome, and the throne of glory in Israel.
12 After him role vp a wise sonne, who by him dwelt in a large possession.
†Salomon. 1.Kin.4. 22,24. 13 †*Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about, that he might build an house in his name, and prepare the Sanctuary for euer.
1.King.4. 29,30. 14 *How wise wast thou in thy youth, & wast filled with vnderstanding as with a flood?
15 Thy mind couered the whole earth, & hath filled it with grane and darke sentences.
16 Thy name went abroad in the yles, & for thy peace thou wast beloued.
1.King.4. 31,32. 17 *The countreys marueiled at thee, for thy songs, and prouerbes, and similitudes, and interpretations.
1.King.10. 27. 18 By the Name of the Lord God, which is called the God of Israel, thou hast *gathered gold as tinne, and hast had as much siluer as lead.
1.King.11.1 19 *Thou diddest bow thy loynes to women, and wast ouercome by thy body.
20 Thou diddest staine thine honour, and hast defiled thy posteritie, & hast brought wrath vpon thy children and hast felt sorrow for thy folly.
1.King.12, 15,16,17. 21 *So the kingdome was diuided, and Ephraim began to be a rebellious kingdom.
2.Sam.7.15. 22 *Neuertheless, the Lord left not off his mercy, neither was he destroyed for his workes: neither did hee abolish the posteritie of his elect, nor take away the seed of him that loued him, but he left a remnant vnto Iacob, and a rote of him vnto Dauid.
†Roboam. ‖Or, a most euident foole. 23 Thus rested Salomon with his fathers, and of his seede he left behind him † Roboam, euen ‖ the foolishnesse of the people, & one that had no vnderstanding, who *turned away the people through his counsell, and † Ieroboam the sonne of Nabat, *which caused Israel to sinne, and shewed Ephraim the way of sinne,
1 King.12. 10,11,13, 14. †Ieroboam. 1.Kin.12. 28,30. 24 So that their sinnes were so much increased, that they were driuen out of the land.
25 For they sought out all wickednesse, til the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Elizeus, Ezekias and Isaias.

†Elias. 1.King.17.2 THen stood vp † *Elias the Prophet as a fire, and his word burnt like a lampe.

2 He

2 He brought a famine vpon them, and by his zeale hee diminished them: [for they might not away with the commaundements of the Lord.]

3 By the word of the Lord he shut the heauen, and * three times brought hee the fire from heauen.

1.King 18. 38. & 2. kin. 1.10, 12.

4 O Elias, how honourable art thou by thy wondrous deeds! who may make his boast to be like thee!

1.King.17. 21, 22.

5 * Which hast raised vp the dead from death, and by the worde of the most High out of the graue:

6 Which hast brought Kings vnto destruction, and the honourable from their seate:

7 Which heardest the rebuke of the Lord in Sina, * and in Horeb the iudgement of the vengeance:

2.King.19. 15.

8 * Which diddest anoint Kings, that they might † recompense, & Prophets to be thy successors:

1.King.19. 16, 17.

† The wickednes of Achab and Iezabel.

9 * Which wast taken vp in a whirlewind of fire, and in a charet of fiery horses:

10 Which wast appointed * to reprone in due season, & to pacifie the wrath of the Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Iacob.

2.Kin.2.11. Mala.4.5.

11 Blessed were they that saw thee, and slept in loue: for a we shall liue.

a That is, they that are such.

12 * When Elias was couered with the storme, † Elizeus was filled with his spirit: while hee liued, he was not moued for any Prince, neither could any bring him into subiection.

2.King.2. 11, 15. † Elizeus.

13 Nothing could ouercome him, * and after his death his body prophesied.

2.King.13. 21.

14 He did wonders in his life, and in death were his workes marueilous.

15 For all this the people repented not, neither departed they from their sinnes, * till they were caried away prisoners out of their land, and were scattered through all the earth, so that there remained but a very fewe people with the prince vnto the house of Dauid.

1.King.18. 31, 32.

16 Howbeit some of them did right, and some heaped vp sinnes.

17 † * Ezekias made his citie strong, and conueyed water into the mids therof: he digged thorow the rocke with yron, and made fountaines for waters.

† Ezekias. 2.King.18.2.

18 * In his time came Sennacherib vp, and sent Rabsaces, and lift vp his hand against Sion, and boasted proudly.

2.King.18. 13.

19 Then trembled their hearts and hands, so that they sorrowed like a woman in trauell.

20 But they called vpon the Lord, which is mercifull, and lift vp their hands vnto him, and immediately the holy One heard them out of heauen.

21 [Hee thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.

22 * He smote the hoste of the Assyrians, and his Angel destroyed them.

2.Kin 19 35 esa. 37. 36. Iob. 1.18. 2 mac. 7. 41. 2.mac.8 19.

23 For Ezekias had done the thing that pleased the Lord, and remained stedfastly in the waies of Dauid his father, as † Esai the great Prophet and faithfull in his vision had commanded him.

† Isaias. 2.King.20. 10, 11. Esa 38. 8.

24 * In his time the Sunne went backward, and he lengthened the Kings life.

25 He saw by an excellent spirit what should come to passe at the last, and hee comforted them that were sorowfull in Sion.

26 Hee shewed what should come to passe for euer, and secret things or euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ieremie, Ezekiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth.

THe remembrance of † * Iosias is like the composition of the perfume that is made by the arte of the Apothecarie: it is sweete as honie in all mouthes, and as musicke at a banquet of wine.

† Iosias. 2 King.22.1 and 23.2. 2.chro. 34.3

2 He behaued himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 Hee * directed his heart vnto the Lord, & in the time of the vngodly he established religion.

2.King.23.6

4 All, except Dauid, and Ezekias, and Iosias, committed wickednesse: for euen the kings of Iuda forsooke the Law of the most High, and failed.

5 Therfore he gaue their ‖ horne vnto other, and their honour to a strange nation.

‖ Or, power.

6 He burnt the elect citie of the Sanctuary, and * destroyed the streets therof according to the ‖ prophesie of † Jeremias.

2.Kin.25.9. ‖ Or, hand. † Ieremias.

7 For they * intreated him euil, which nerthelesse was a Prophet, * sanctified from his mothers woombe, that he might root out, and afflict, and destroy, and that he might also build vp and plant.

Ier.38.6. Ier.1.5.

8 † * Ezekiel sawe the glorious vision, which was shewed him vpon the charet of the Cherubims.

† Ezekiel. Ezek.1.3,15

9 * For hee made mention of the enemies vnder the figure of the raine, and directed them that went right.

Ezek.13.9. & 38.11,16 Chap 46.12.

10 ¶ * And let the bones of the twelue Prophets flourish out of their place, and let their memorie bee blessed: for they comforted Iacob, and deliuered them by assured hope.

Hag.2.24. ezra 3.2. † Zorobabel † Iesus.

11 ¶ * How shal we praise † Zorobabel, which was as a ring on the right hand!

Zech.3.1. ezra 3.2. hag.1.14. and 2.3.

12 So was † * Jesus also the sonne of Iosedec: these men in their time builded the house, and set vp the Sanctuary of the Lord againe, which was prepared for an euerlasting worship.

Neh.7.1. † Nehemias, † Enoch.

13 ¶ * And among the elect was † Nehemias whose renowne is great, which set vp for vs the walles that were fallen, and set vp the gates and the bars, and laid the foundations of our houses.

Gen.5.24. chap.44.16. hebr.11.5. † Ioseph.

14 ¶ But vpon the earth was no man created like † * Enoch: for he was taken vp from the earth.

Gen.41.44. and 42.6. and 45.8.

15 Neither was there a like man vnto † * Joseph the gouernour of his brethren, and the vpholder of his people, whose bones were kept.

† Sem. Gen 5.3. and 11.10.

16 † * Sem and † Seth were in great honour among men: and so was † Adam aboue euery liuing thing in the creation.

† Seth. † Adam.

CHAP. L.

1 *Of Simon the sonne of Onias.* 22 *An exhortation to praise the Lord.* 27 *The authour of this booke.*

SImon * the sonne of Onias the high Priest which in his life set vp the house againe, and in his dayes established the ‖ Temple.

† Simon. 2.Mac.3.4. ‖ Or, people.

2 Vnder

2 Under him was the foundation of the double height layd, and the high walles that compasseth the Temple.

3 In his dayes the places to receiue water, that were decayed, were restored, and the brasse was about in measure as the a sea.

a Which Salomon made, 1.king.7.23.

4 Hee tooke care for his people, that they should not fall, and fortified the citie against the siege.

5 How honourable was his conuersation among the people, and when hee came out of the house couered with the vaile!

6 He was as the morning starre in the mids of a cloud, and as the moone when it is full,

7 And as the Sun shining vpon the Temple of the most High, and as the raincbowe that is bright in the faire clouds,

8 And as the flower of the roses in the spring of the yeere, and as lillies by the springs of waters, and as the branches of the frankincense tree in the time of Summer,

9 As a fire and incense in the censer, and as a vessell of massie gold set with all maner of pretious stones,

10 And as a faire oline tree that is fruitfull, and as a cypresse tree, which groweth vp to the clouds.

11 When hee put on the garment of honour, and was clothed with all beauty, hee went vp to the holy altar, and made the garment of holines honourable.

12 When hee tooke the portions out of the Priests hands, he himselfe stood by the hearth of the altar, compassed with his brethren round about, as the branches doe the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glory, & the oblations of the Lord in their hands, before all the congregation of Israel.

14 And that hee might accomplish his ministery vpon the altar, and garnish the offering of the most High and Almighty,

15 He stretched out his hand to the drinke offering, & powred of the blood of the grape, and he powred at the foote of the altar a perfume of good sauour vnto the most high King of all.

16 Then shouted the sonnes of Aaron, and blowed with brasen trumpets, and made a great noyse to be heard, for a remembrance before the most high.

17 Then all the people together hasted, and fell downe to the earth vpon their faces to worship their Lord God Almighty and most High.

18 The singers also sang with their voices, so that the sound was great, and the melody sweet.

19 And the people prayed vnto the Lord most high, with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accomplished his seruice.

20 Then went he downe, and stretched out his hands ouer the whole Congregation of the children of Israel, that they should giue praise with their lips vnto the Lord, and reioyce in his Name.

21 He began againe to worship, that he might receiue the blessing of the most High.

22 Now therefore giue praise all ye vnto God, that worketh great things euery where, which hath increased our dayes from the wombe, and dealt with vs according to his mercie,

23 That he would giue vs ioy fulnes of heart, and peace in our dayes in Israel, as in old time,

24 That he would confirme his mercie with vs, and deliuer vs at his time.

25 ¶ There be two manner of people that my heart abhorreth, and the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistims, and the foolish people that dwell in ‖ Sicimus.

‖ Or, Sitchem

27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisedome of his heart.

28 Blessed is he that exerciseth himselfe therein: and he that layeth vp these in his heart shall be wise.

29 For if he do these things, he shall be strong in all things: for he setteth his steps in the light of the Lord, which giueth wisedome to the godly. The Lord be praised for euermore. So be it, so be it.

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

I Will confesse thee, O Lord and King, and praise thee, O God my Sauour: I will giue thankes vnto thy Name.

2 For thou art my defender and helper, and hast preserued my body from destruction, & from the snare of the slanderous tongue, and from the lips that are occupied with lies: thou hast holpen me against mine aduersaries,

3 And hast deliuered mee according to the multitude of thy mercie, and for thy Names sake, from the roaring of them that were ready to deuoure me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had,

4 And from the fire that choked me round about, and from the mids of the fire that I burned not,

5 And from the bottome of the belly of hell, from an vncleane tongue, from lying wordes, from false accusation to the King, and from the slander of an vnrighteous tongue.

6 [My soule shall praise the Lorde vnto death:] for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed me on euery side, & there was no man to helpe mee: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercy, O Lord, and vpon thine acts of olde, how thou deliuerest such as waite for thee, and sauest them out of the hands of the ‖ enemies.

‖ Or, nations.

9 Then lifted I vp my praier from the earth, and prayed for deliuerance from death.

10 I called vpon the Lord, the Father of my Lord, that he would not leaue me in the day of my trouble, and in the time of the proud, without helpe.

11 I will praise thy Name continually, and will sing praise with thankesgiuing: and my prayer was heard.

12 Thou sauedst me from destruction, and deliueredst me from the euill time: therefore will I giue thanks, and praise thee, and blesse the name of the Lord.

13 When I was yet young, or euer I went abroad,

abroad, I desired wisedome openly in my prayer.
14 I prayed for her before the Temple, and sought after her vnto farre countries, & she was as a grape that wareth ripe out of the flower.
15 Mine heart reioyced in her: my foot walked in the right way, & from my youth vp sought I after her.
16 I bowed some what downe mine eare, and receiued her, and gate me much wisedome:
17 And I profited by her: therefore will I ascribe the glory vnto him, that giueth me wisedome.
18 For I am aduised to do thereafter: I will be zealous of that that is good: so shall I not be confounded.
19 My soule hath wrestled with her, and I haue examined my workes: I lifted vp mine hands on high, and considered the ignorances thereof.
20 I directed my soule vnto her, and I found her in pureneſſe: I haue had mine heart ioyned with her from the beginning: therefore shall I not be forsaken.
21 My bowels are troubeld in seeking her: therefore haue I gotten a good possession.
22 The Lord hath giuen me a tongue for my reward, wherewith I will praise him.
23 Draw neere vnto mee, ye vnlearned, and dwell in the house of learning.
24 Wherefore are yee slowe? and what say you of these things? seeing your soules are very thirstie?
25 I opened my mouth and sayd, * Buy her for you without money. *Isa 55.1.*
26 Bow downe your necke vnder the yoke, and your soule shall receiue instruction: shee is ready that ye may find her.
27 Beholde with your eyes, * howe that I haue had but little labour, and haue gotten vnto me much rest. *Chap.6.18.*
28 Get learning with a great summe of money: for by her ye shall possesse much gold.
29 Let your soule reioyce in the mercy of the Lord, and be not ashamed of his praise.
30 Doe your duety betimes, and he will giue you a reward at his time.

Baruch.

CHAP. I.

1 *Baruch wrote a booke during the captiuity of Babylon which he read before Iechoniah and all the people.* 10 *The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.*

AND these are the words of the booke, which Baruch the son of Nerias, the son of Maasias the son of Sedecias, the sonne of ‖ Asadias, the sonne of Helcias wrote in at Babylon,
‖ *Or, Sedeias.*
2 In the fift yeere, and in the seuenth day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.
3 And Baruch did reade the words of his booke, that Iechonias the sonne of Joacim king of Juda might heare, & all the people that were come to heare the booke.
4 And in the audience of the gouernour, and of the kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwelt at Babylon by the riuer ‖ Sud.
‖ *Or, Sodi.*
5 Which when they heard it, wept, fasted, and made prayers before the Lord.
6 They made a collection also of money, according to euery mans power.
7 And sent it to Jerusalem vnto Joacim the sonne of Helcias the sonne of Salom Priest, and vnto the other priests, & to all the people, which were with him at Jerusalem.
8 When hee had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring them againe into the land of Juda, the tenth day of the moneth ‖ Sivan, to wit, siluer vessels, which Sedecias the sonne of Josias king of Juda had made,
‖ *Or, Siban.*
9 After that Nabuchodonosor King of Babylon had ledde away Iechonias from Jerusalem, and his Princes and his Nobles, prisoners, and the people, and caryed them to Babylon.
10 And they said, Behold, wee haue sent you money, wherewith ye shall buy burnt offerings for sinne, and incense, and prepare a ‖ meate offering, and offer vpon the altar of the Lord our God,
‖ *Or, Manna for Minhah which was the euening and morning sacrifice.*
11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his sonne, that their dayes may be vpon earth, as the dayes of heauen,
Deut.28.5
12 And that God would giue vs strength and lighten our eyes, that we may liue vnder the shadow of Nabuchodonosor King of Babylon, and vnder the shadow of Baltasar his sonne, that we may long doe them seruice, and finde fauour in their sight.
13 Pray for vs also vnto the Lord our God, (for we haue sinned against the Lord our God, and to this day the furie of the Lord, and his wrath is not turned from vs)
Chap.1.15.
14 And reade this booke (which wee haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast dayes, and at time conuenient.
15 Thus shall yee say, * To the Lord our God belongeth righteousneſſe, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Juda, and to the inhabitants of Jerusalem,
Chap.2.6.
16 And to our Kings and to our princes, and to our priests, and to our prophets, and to our fathers,
Dan.9.15.
17 Because we haue * sinned before the Lord our God.
Dan.9.5.
18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the commandements that hee gaue vs openly.
19 From the day that the Lord brought our fathers out of the land of Egypt, euen vnto this day, we haue bin disobedient vnto the Lord our God, and wee haue beene negligent to heare his voyce.

20 *Where-*

Dan. 28. 15. 20 * Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that hee brought our Fathers out of the land of Egypt to giue vs a land that floweth with milke and hony, as appeareth this day.

21 Neuertheleſſe, we haue not hearkened vnto the voyce of the Lord our God, according to all the words of the Prophets, whom he sent vnto vs.

22 But euery one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God.

CHAP II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 32 He promiseth that he will call againe the people from captiuitie, and giue them a new and euerlasting Testament.

THerefore the Lord our God hath performed his word, which he pronounced against vs, and against our Iudges that gouerned Israel, and against our Kings, and against our Princes, and against the men of Israel and Juda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Jerusalem, according to things, that were written in the law of Moyses,

Deut. 28. 53. 3 That some among vs should * eat the flesh of his owne sonne, and some the flesh of his own daughter.

4 Moreouer, he hath deliuered them to be in subiection to all the Kingdoms that are round about vs, to be as a reproch & desolation among all the people round about where the Lord hath scattered them.

5 Thus they are brought beneath, and not aboue, because wee haue sinned against the Lord our God, and haue not heard his voice.

Chap. 1. 15. 6 * To the Lord our God appertaineth righteouſneſſe, but vnto vs and to our Fathers open shame, as appeareth this day.

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue wee not prayed before the Lord that we might turne euery one from the imaginations of his owne wicked heart.

9 So the Lorde hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voice, to walke in the commandements of the Lorde that he hath giuen vnto vs.

Dan. 9. 15. 11 * And now, O Lorde God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and an high arme, and with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as appeareth this day,

12 O Lord our God, we haue sinned, we haue done wickedly, we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for wee are but a few left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, & giue vs fauour in the sight of them, which haue led vs away,

15 That all the earth may know that thou art the Lord our God, & that thy Name is called vpon Israel, and vpon their posterity.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: incline thine eare, O Lord, and heare vs.

17 * Open thine eyes, & behold: for the dead that are in the graues, and whose soules are out of their bodies, * giue vnto the Lorde, neither ‖ prayse nor righteouſneſſe. Deut. 26. 15. Isa. 63. 15. Psal. 6. 5, 6. and 115. 17.

18 But the soule that is vexed for the greatneſſe of sinne, and hee that goeth crookedly, and weake, and the eyes that faile, and the hungry soule will giue thee prayse and righteouſneſſe, O Lord. 18. Isa. 38. 18, 19. ‖ Or, glory, nor praise of righteouſneſſe.

19 For we do not require mercie in thy sight, O Lord our God, for the righteouſnes of our Fathers, or of our Kings,

20 But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by thy ‖ seruants the Prophets, saying,

21 * Thus sayth the Lord, Bow downe your shoulders, & serue the King of Babylon: so shal ye remaine in the land, that I gaue vnto your Fathers. ‖ Or, by the hand of thy seruants. Iere. 27. 7.

22 But if yee will not heare the voyce of the Lord, to serue the King of Babylon,

23 I will cause to ceale in the cities of Juda, and in Jerusalem, I will cause to ceale the voyce of mirth, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the bride, and the land shall bee desolate of inhabitants.

24 But wee would not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakeſt by thy seruants the Prophetes, namely, that the bones of our Kings, and the bones of our Fathers should be caryed out of their places.

25 And loe, they are cast out to the heat of the day, and to the cold of the night, and are dead in great misery with famine, and with the sword, and in bandishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, and the house of Juda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie,

28 As thou spakeſt by thy seruant Moyses, in the day when thou didſt commaund him to write thy Law before the children of Israel, saying,

29 * If yee will not obey my voyce, then shall this great swarme and multitude be turned into a very few among the nations where I will scatter them. Leuit. 26. 14. deut. 28. 15.

30 For I know that they will not heare me: for it is a stiffnecked people: but in the lande of their captiuitie they shall remember themselues,

31 And know that I am the Lord their God: then wil I giue them an heart to vnderstand, and eares.

32 And they shall heare, and prayse mee in the land of their captiuitie, and thinke vpon

my Name.

33 Then shall they turne them from their hard backes, and from their euill workes: for they shall remember the way of their Fathers, which sinned before the Lord.

34 And I will bring them againe into the land, which I promised with an othe vnto their Fathers, Abraham, Isaac, and Jacob. and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an euerlasting couenant with them, that I will bee their God, and they shall be my people: and I will no more driue my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begun for their deliuerance. 9 Hee praiseth wisedom vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36 Onely God was the finder of wisedome. 37 Of the incarnation of Christ.

O Lord Almighty, O God of Israel, the soule that is in trouble, and the spirit that is vexed, crieth vnto thee.

2 Heare, O Lord, and haue mercie: for thou art mercifull, and haue pity vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, and we vtterly perish.

4 O Lord Almightie, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our Fathers, but think vpon thy power, and thy Name at this time.

6 For thou art the Lord our God, and thee O Lord, will wee praise.

7 And for this cause hast thou put thy feare in our hearts, that we should call vpon thy Name, and praise thee in our captiuity: for we haue considered in our mindes all the wickednesse of our Fathers, that sinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou hast scattered vs, to bee a reproch and a curse, and subiect to payments, according to all the iniquities of our Fathers, which are departed from the Lord their God.

9 O Israel, heare the commandements of life: hearken vnto them, that thou mayst learne wisedome.

10 What is the cause, O Israel, that thou art in thine enemies land, and art waxed old in a strange countrey,

11 And art defiled with the dead, and art counted with them, that goe downe to the graues?

12 Thou hast forsaken the fountaine of wisedome:

13 For if thou haddest walked in the way of God, thou shouldest haue remained safe for euer.

14 Learne where is wisedome, where is strength, where is vnderstanding, that thou mayest knowe also from whence commeth long continuance, and life, and where the light of the eyes and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the Princes of the heathen, and such as ruled the beasts vpon the earth?

17 They that had their pastime with the foules of the heauen, that hoarded vp siluer and golde, wherein men trust and made none end of their gathering?

18 For they that coined siluer, and were so carefull of their worke, and whose inuention had none end,

19 Are come to nought, and gone downe to hell, and other men are come vp in their steads,

20 When they were young, they sawe the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge,

21 Neither perceiued the paths therof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not beene heard of in the land of Chanaan, neither hath it beene seene in Theman,

23 Nor the Agarines that sought after wisedome vpon the earth, nor the merchants of Merran, and of Theman, nor the expounders of fables, nor the searchers out of wisedome haue knowen the way of wisedome, neither doe they thincke vpon the pathes thereof.

24 O Israel howe great is the house of God! and how large is the place of his possession!

25 It is great, and hath none end, it is high, and vnmeasurable.

26 There were the giants, famous from the beginning: that were of so great stature, and so expert in warre.

27 Those did not the Lorde chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisedome, and perished through their owne foolishnesse.

29 Who hath gone vp into heauen to take her, and brought her downe from the cloudes?

30 Who hath gone ouer the sea to finde her, and hath brought her rather then fine golde?

31 No man knoweth her wayes, neither considereth her paths.

32 But he that knoweth all things, knoweth her, and hee hath found her out with his vnderstanding: this same is hee which hath prepared the earth for euermore, and hath filled it with foure footed beasts.

33 When hee sendeth out the light, it goeth: and when hee calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Heere we be: and so with cheerefulnesse they shew light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 Hee hath found out all the way of knowledge, and hath giuen it vnto Jacob his seruant, and to Israel his beloued.

37 Afterward he was seene vpon earth, and dwelt among men.

CHAP.

CHAP. IIII.

1 *The reward of them that keepe the Lawe, and the punishment of them that despise it.* 12 *A comforting of the people being in captiuitie.* 19 *A complaint of Ierusalem, and vnder the figure thereof the Church.* 25 *A consolation and comforting of the same.*

THis is the booke of the commaundements of God, and the Lawe that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Iacob, and take holde of it: walke by this brightnes before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel wee are blessed: for the thinges that are acceptable vnto God, are declared vnto vs.

5 Bee of good comfort, O my people, which art the memoriall of Israel.

6 Ye are sold to the nations, not for your destruction: but because ye prouoked God to wrath ye were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offering vnto deuils, and not to God.

8 Ye haue forgotten him that created you, euen the euerlasting God, and ye haue grieued Ierusalem, that nourished you.

9 When she sawe the wrath comming vpon you from God, she said, Hearken, ye that dwel about Sion: for God hath brought me into great heauinesse.

10 I see the captiuitie of my sonnes & daughters, which the euerlasting will bring vpon them.

11 With ioye did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer me a widow, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Law of God.

13 They would not know his righteousnesse, nor walke in the wayes of his commandements: neither did they enter into the paths of discipline, through his righteousnesse.

14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the euerlasting hath brought vpon them.

15 For he hath brought vpon them a nation from farre, an impudent nation, and of a strange language,

16 Which neither reuerence the aged, nor pitie the young: these haue caried away the deare beloued of the widowes, leauing me alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way, for I am left desolate.

20 I haue put off the clothing of peace, and put vpon me the sackcloth of prayer, and so long as I liue, I will call vpon the euerlasting.

21 Bee of good comfort, O children: cry vnto God, and he wil deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation thorow the euerlasting, and ioy is come vpon mee from the holy One, because of the mercy which shall quickely come vnto you from our euerlasting Sauiour.

23 For I sent you away with weeping and mourning: but with ioy and perpetual gladnes will God bring you againe vnto me.

24 Like as now the neighbours of Sion saw your captiuitie, so shall they also see shortly their saluation from God, which shall come vnto you with great glory and brightnes from the Euerlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemie hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.

26 My darlings haue gone by rough wayes, and we are led away as a flock that is scattered by the enemies.

27 Be of good comfort, my children, and cry vnto God: for he that led you away, hath you in remembrance.

28 And as it came into your minde to goe astray from your God: so endeuour your selues tenne times more, to turne againe and to seeke him.

29 For hee that hath brought these plagues vpon you, will bring you euerlasting ioy againe, with your saluation.

30 Take a good heart, O Hierusalem: for he which gaue thee that name, will comfort thee.

31 They are miserable that afflict thee, and such as reioyce at thy fall.

32 The cities are miserable whom thy children serue: miserable is shee that hath taken thy sonnes.

33 For as she reioyced at thy decay, and was glad of thy fall, so shall she be sory for her owne desolation.

34 For I will take away the reioycing of her great multitude, and her ioy shall be turned into mourning.

35 For a fire shal come vpon her from the Euerlasting, long to endure, and she shall be inhabited of diuels for a great season.

36 O Ierusalem looke toward the East, and behold the ioy that commeth vnto thee from thy God.

37 Loe, thy sonnes (whom thou hast let goe) come gathered together from the East vnto the West, reioycing in the word of the holy One vnto the honour of God.

CHAP. V.

1 *Ierusalem is mooued vnto gladnesse for the returne of her people, and vnder the figure thereof the Church.*

PVt off thy mourning clothes, O Hierusalem, and thine affliction, and decke thee with the worship and honour that commeth vnto thee from God for euermore.

2 Put on the garment of righteousnesse, that commeth from GOD, and set a crowne vpon thine head of the glory of the Euerlasting.

3 For God will declare thy brightnesse to euery countrey vnder the heauen.

4 And God will name thee by this name for euer, The peace of righteousnesse, and the

the glory of the worship of God.

5 Arise, O Jerusalem, and stand vp on hie, and looke about thee towards the East, and beholde thy children gathered from the East vnto the West by the word of the holy One, reioycing in the remembrance of God.

6 For they departed from thee one foot, and were led away of their enemies: but God will bring them againe vnto thee, exalted in glory, as children of the Kingdome.

7 For God hath determined to bring downe euery high mountaine, and the long enduring rocks, and to fil the valleies, to make the ground plaine, that Israel may walke safely vnto the honour of God.

8 The woods and all sweete smelling trees shall ouershadow Israel at the commaundement of God.

9 For God shall bring Israel with ioy in the light of his maiestie, with the mercy and righteousnesse that commeth of him.

CHAP. VI.

A COPIE OF THE EPISTLE THAT Jeremias sent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

In this chapter are the makers and mainteiners of images mightily confuted.

BEcause of the sinnes, that ye haue committed against God, ye shal be led away captiues vnto Babylon, by Nabuchodonosor, King of the Babylonians.

2 So when ye be come into Babylon, ye shall remayne there many yeeres, and a long season, euen seuen generations, and after that will I bring you away peaceably from thence.

a That is, seuentie yeeres.

3 *Now shall yee see in Babylon gods of siluer, and of gold, and of wood, borne vpon mens shoulders, to cause the people to feare:

*Isa. 44. 8, 9, 10, & 45. 5, 7. Psal. 115. 4. Wisd. 13. 10.

4 Beware therefore that ye in no wise be like the strangers, neither be ye afraid of them, when yee see the multitude before them and behinde them worshipping them.

5 But say ye in your hearts, O Lorde, wee must worship thee.

6 For mine Angel shalbe with you, and shall care for your soules.

7 As for their tongue, it is polished by the carpenter, and they themselues are gilted, and layde ouer with siluer; yet are they but lies, and cannot speake.

8 And as they take golde for a mayd that loueth to be decked,

9 So make they crownes for the heads of their gods: sometimes also the Priestes themselues conuey away the golde and siluer from their gods, and bestow it vpon themselues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of golde, and of wood, with garments like men,

11 Yet cannot they be preserued from rust and wormes,

12 Though they haue couered them with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a scepter, as though he were a certaine Judge of the countrey: yet can he not slay such as offend him.

14 An other hath a dagger or weapon in his right hand: yet is he not able to defend himselfe from the battell, nor from theeues: so then it is euident that they be no gods.

15 Therefore feare them not: for as a vessell that a man vseth, is nothing worth when it is broken,

16 Such are their gods: when they be set vp in their temples, their eyes be full of dust by reason of the feete of those that come in.

17 And as the gates are shut in round about vpon him that hath offended the king: or as one that should be led to be put to death, so the Priests keepe their temples with doores, & with lockes, and with barres, least their gods should be spoyled by robbers.

Or, couets.

18 They light vp candles before them: yea more then for themselues, whereof they cannot see one: for they are but as one of the posts of the temple.

19 They confesse, that euen their hearts are gnawen vpon: but when the things that creepe out of the earth, eate them and their clothes, they feele it not.

Or, brasse.

20 Their faces are blacke through the smoke that is in the Temple.

21 The owles, swallowes & birdes flie vpon their bodies, and vpon their heads, yea, and the cats also.

22 By this ye may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the golde, that is about them to make them beautifull, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.

24 The things wherein is no breath, are bought for a most high price.

Isa. 46. 7.

25 *They are borne vpon mens shoulders, because they haue no feet, whereby they declare vnto men, that they bee nothing worth, yea, and they that worship them are ashamed.

26 For if they fall to the ground at any time, they cannot rise vp againe of themselues, neither if one set them vpright, can they moue of themselues, neither if they be bowed downe can they make themselues straight: but they set gifts before them as vnto dead men.

Psal. 115. 4. Wisd. 13. 10.

27 As for the things that are offered vnto them, their Priests sell them and abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childbed, touch their sacrifices: by these things yet may know that they are no gods: feare them not.

29 From whence commeth it then, that they are called gods? because the women bring gifts to the gods of siluer, and gold, and wood.

30 And their Priests sit in their temples, hauing their clothes rent, whose heads and beards are shauen, and being bare headed,

31 They roare and cry before their gods, as men do at the feast of one that is dead.

32 The Priests also take away of their garments, and cloth their wiues and children.

33 Whether it bee euill that one doeth vnto them or good, they are not able to recompense it: they can neither set vp a king, nor put him downe.

34 In like maner they can neither giue riches nor money: though a man make a vowe vnto them, and keepe it not, they will not require it.

35 They

35 They can saue no man from death, neither deliuer the weake from the mightie.

36 They cannot restore a blinde man to his sight, nor helpe any man at his neede.

37 They can shew no mercy to the widdowe, nor doe good to the fatherlesse.

38 Their gods of wood, gold, and siluer, are as stones that bee hewen out of the mountaine, and they that worship them, shall bee confounded.

39 How should a man then thinke or say, that they are gods?

40 Moreouer, the Caldeans themselues dishonour them: for when they see a dumbe man, that cannot speake, they present him to Bel,

41 And desire that he would make him to speake, as though hee had any feeling: yet they that vnderstand these things, cannot leaue them: for they also haue no sense.

42 Furthermore, the women, girded with *or, braine.* coards, sit in the streets, and burne straw.

43 And if one of them be drawen away, and lie with any such as come by, shee casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her coard broken.

44 Whatsoeuer is done among them, is lies: how may it then be thought or said, that they are gods?

45 Carpenters and goldsmithes make them, neither bee they any other thing, but euen what the workeman will make them.

46 Yea, they that make them, are of no long continuance: how should then the things that are made of them, be gods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there commeth any warre, or plague vpon them, the Priestes imagine with themselues, where they may hide themselues with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselues from warre, nor from plagues?

Psal. 115.4. & 135.15. 50 For *seeing they be but of wood, and of siluer and gold, men shall know hereafter that they are but lies, and it shalbe manifest to all nations and kings, that they be no gods, but the workes of mens hands, & that there is no worke of God in them.

51 Whereby it may be knowen, that they are no gods.

52 They can set vp no king in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preserue from iniurie: they haue no power, but are as crowes betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of gold, the Priests will escape and saue themselues, but they burne as the balkes therein.

55 They cannot withstand any king or enemies: how can it then bee thought or saide that they be gods?

56 Moreouer these gods of wood, of golde, and of siluer can neither defend themselues from theeues nor robbers.

57 For they that are strongest, take away their gold and siluer, and apparell, wherewith they be clothed: and when they haue it, they get them away: yet they cannot helpe themselues.

58 Therefore it is better to be a king, and so to shew his power, or else a profitable vessell in an house, whereby hee that oweth it might haue profit, then such false gods: or to bee a doore in an house, to keepe such things safe as bee therein, then such false gods: or a pillar of wood in a palace, then such false gods.

59 For the Sunne, and the Moone, and the starres that shine, when they are sent downe for necessary vses, obey.

60 Likewise also the lightning, when it shineth, it is euident: and the wind bloweth in euery countrey.

61 And when God commaundeth the cloudes to goe about the whole world, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hils and woods, it doth that which is commanded: but these are not like any of these things, neither in forme nor power.

63 Wherefore men should not thinke, nor say that they bee gods, seeing they can neither giue sentence in iudgement, nor doe men good.

64 Forsomuch now as yee are sure, that they be no gods, feare them not.

65 For they can neither curse, nor blesse kings.

66 Neither can they shew signes in the heauen among the heathen, neither shine as the Moone.

67 The beasts are better then they: for they can get them vnder a couert, and doe themselues good.

68 So ye may bee certified that by no maner of meanes they are gods: therefore feare them not.

69 For as a scarecrow in a garden of cucumbers, keepeth nothing, so are their gods of wood and of siluer and of gold:

70 And likewise their gods of wood, and gold, and siluer, are like to a white thorne in an orchard, that euery bird sitteth vpon, and as a dead body that is cast in the darke.

71 By the purple also and brightnesse which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they themselues shall be consumed at the last, and they shall bee a shame to the countrey.

72 Better therefore is the iust man, that hath none idoles: for he shall be farre from reproofe.

¶ The ſong of the three holy children, which followeth in the third Chapter of Daniel, after this place, They fell downe bound into the mids of the hote fiery fornace.

25 The praier of Azarias. 46 The crueltie of the king. 48 The flame deuoureth the Caldeans. 49 The Angel of the Lord was in the fornace. 51 The three children praiſe the Lord, and prouoke all creatures to the ſame.

24 AND they walked in the middes of the flame, praiſing God, and magnified the Lord.

25 Then Azarias ſtood vp and prayed on this manner, and opening his mouth in the middes of the fire, ſayd,

26 Bleſſed bee thou, O Lord God of our fathers: thy Name is worthy to be praiſed and honoured for euermore.

27 For thou art righteous in all the things, that thou haſt done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements certaine.

28 In all the things that thou haſt brought vpon vs, and vpon Jeruſalem, the holy citie of our fathers, thou haſt executed true iudgements: for by right and equitie haſt thou brought all theſe things vpon vs because of our ſinnes.

29 For wee haue ſinned and done wickedly, departing from thee: in all things haue we treſpaſſed,

30 And not obeyed thy commandements, nor kept them, neither done as thou haſt commaunded vs, that we might proſper.

31 Wherefore in all that thou haſt brought vpon vs, and in euery thing that thou haſt done to vs, thou haſt done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and moſt hateful traitours, and to an vnrighteous king, and the moſt wicked in all the world.

33 And now wee may not open our mouthes: wee are become a ſhame and reproofe vnto thy ſeruants, and to them that worſhip thee.

34 Yet for thy Names ſake we beſeech thee, giue vs not vp for euer, neither breake thy Couenant,

35 Neither take away thy mercy from vs, for thy beloued Abrahams ſake, and for thy ſeruant Iſaacs ſake, and for thy holy Iſraels ſake.

36 To whom thou haſt ſpoken and promiſed, that thou wouldeſt multiply their ſeed as the ſtarres of heauen, and as the ſand, that is vpon the ſea ſhore.

37 For wee, O Lord, are become leſſe then any nation, and be kept vnder this day in all the world, becauſe of our ſinnes:

38 So that now we haue neither prince, nor Prophet, nor gouernour, nor burnt offering, nor ſacrifice, nor oblation, nor incenſe, nor place to offer the firſt fruits before thee, that wee might finde mercy.

39 Neuertheleſſe, in a contrite heart, and an humble ſpirit let vs be receiued.

40 As in the burnt offering of rammes and bullockes, and as in ten thouſand of fat lambs, ſo let our offering bee in thy ſight this day, that it may pleaſe thee: for there is no confuſion vnto them, that put their truſt in thee.

41 And now we folow thee with all our heart, and feare thee, and ſeeke thy face.

42 Put vs not to ſhame, but deale with vs after thy louing kindneſſe, and according to the multitude of thy mercies.

43 Deliuer vs alſo by thy miracles, and giue thy Name the glory, O Lord,

44 That all they that doe thy ſeruants euill, may be confounded: euen let them be confounded by thy great force and power, and let their ſtrength be broken,

45 That they may know, that thou onely art the Lord God, & glorious ouer the whole world.

46 ¶ Now the kings ſeruants that had caſt them in, ceaſed not to make the ouen hote with [a] naphtha, and with pitch, and with towe, and with fagots,

47 So that the flame went out of the fornace, fourtie and nine cubits.

48 And it brake forth, and burnt thoſe Chaldeans, that it found by the fornace.

49 And the Angel of ỳ Lord went down into the fornace with them that were with Azarias, and ſmote the flame of the fire out of the fornace,

50 And made in the mids of ỳ fornace like a moiſt hiſſing wind, ſo that the fire touched them not at all, neither grieued nor troubled them.

51 Then theſe three (as out of one mouth) praiſed, and glorified, and bleſſed God in the fornace, ſaying,

52 Bleſſed be thou, O Lord God of our fathers, and praiſed, and exalted aboue all things for euer, and bleſſed bee thy glorious and holy Name, and praiſed aboue all things, and magnified for euer.

53 Bleſſed be thou in the Temple of thine holy glory, and praiſed aboue all things, and exalted for euer.

54 Bleſſed be thou that beholdeſt the depths, and ſitteſt vpon the Cherubims, and praiſed aboue all things, and exalted for euer.

55 Bleſſed be thou in the glorious throne of thy kingdome, and praiſed aboue all things, and exalted for euer.

56 Bleſſed be thou in the firmament of heauen, and praiſed aboue all things, and glorified for euer.

57 All yee workes of the Lord, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

58 O heauens, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer. *Pſal. 148. 4*

59 O Angels of the Lord, bleſſe ye the Lord, praiſe him, & exalt him aboue all things for euer.

60 All ye waters that bee aboue the heauen, bleſſe yee the Lord, praiſe him, and exalt him aboue all things for euer.

61 All yee powers of the Lord, bleſſe ye the Lord: praiſe him, and exalt him aboue all

things

[a] Which is a certaine kind of fat and chalkie clay, as Plini. writeth, 2. booke chap. 105.

things for euer.

62 O Sunne and Moone, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

63 O Starres of heauen, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

64 Euery ſhowre and dew, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

65 All yee windes, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

66 O fire and heate, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

67 O ‖ ye winter and ſummer, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer. ‖Or, colde

68 O dewes and ‖ ſtormes of ſnow, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer. ‖Or, froſt.

69 O froſt and cold, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

70 O yce and ſnow, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

71 O nights and dayes, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

72 O light and darkneſſe, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

73 O lightnings and cloudes, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

74 Let the earth bleſſe the Lord: let it praiſe him, and exalt him aboue all things for euer.

75 O mountaines and hilles, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

76 All things that grow on the earth, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

77 O fountaines, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

78 O Sea and floods, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

79 O whales, and all that moue in the waters, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer.

80 All yee fowles of heauen, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

81 All yee beaſtes and cattell, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

82 O children of men, bleſſe yee the Lord: praiſe him, and exalt him aboue all things for euer.

83 Let Iſrael bleſſe the Lord, praiſe him, and exalt him aboue all things for euer.

84 O Prieſts of the Lord, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

85 O ſeruants of the Lord, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

86 O ſpirits and ſoules of the righteous, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

87 O Saints and humble of heart, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

88 O Ananias, Azarias, and Miſael, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer: for hee hath deliuered vs from the hell, and ſaued vs from the hand of death, and deliuered vs out of the middes of the fornace, and burning flame: euen out of the mids of the fire hath he deliuered vs.

89 Confeſſe vnto the Lord, that he is gracious: for his mercy endureth for euer.

90 All yee that worſhip the Lord, bleſſe the God of gods: prayſe him, and acknowledge him: for his mercie endureth worlde without ende.

‖Or, Soſanna. The hiſtorie of ‖ Sufanna, which ſome ioyne to the end of Daniel, and make it the thirteenth Chapter.

8 *The two gouernours are taken with the loue of Sufanna.* 19 *They take her alone in the garden.* 20 *They ſollicite her to wickednesſe.* 23 *Shee chuſeth rather to obey God, though it be to the danger of her life.* 34 *She is accuſed.* 45 *Daniel doeth deliuer her.* 62 *The gouernours are put to death.*

THere dwelt a man in Babylon called Ioacim,

2 And hee tooke a wife, whoſe name was Sufanna, the daughter of Helcias, a very faire woman, and one that feared God.

3 Her father and her mother alſo were godly people, and taught their daughter according to the Law of Moſes.

4 Now Ioacim was a great rich man, and had a faire garden ioyning vnto his houſe, and to him reſorted the Iewes, becauſe he was more honourable then all others.

5 The ſame yeere were appointed two of the ancients of the people to be Iudges, ſuch as the Lord ſpeaketh of, that the iniquitie came from Babylon, and from the ancient Iudges, which ſeemed to rule the people.

6 Theſe haunted Ioacims houſe, and all ſuch as had any thing to doe in the Law, came thither vnto them.

7 Now when the people departed away at noone, Sufanna went into her husbands garden to walke.

8 And the two Elders ſaw her that ſhe went in dayly and walked, ſo that their luſt was inflamed toward her.

9 Therefore they turned away their minde, a To wit, and caſt downe their eyes, that they ſhould from God. not ſee heauen, nor remember iuſt iudgements.

10 And albeit they were both wounded with

her loue, yet durst not one shew another his griefe.

11 For they were ashamed to declare their lust, that they desired to haue to doe with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let vs goe now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might finde her alone.

15 Now when they had spyed out a conuenient time, that shee went in, as her manner was, with two maydes onely, and thought to wash her selfe in the garden, (for it was an hote season)

16 And there was no body there, saue the two Elders that had hid themselues, and watched for her:

17 Shee sayd to her maydes, Bring me oyle and sope, and shut the garden doores, that I may wash me.

18 And they did as shee bade them, and shut the garden doores, and went out themselues at a backe doore, to fet the thing that shee had commanded them: but they saw not the Elders, because they were hid.

19 Now when the maydes were gone forth, the two Elders rose vp and ranne vnto her, saying,

20 Behold, the garden dores are shut, that no man can see vs, and wee burne in loue with thee: therefore consent vnto vs, and lie with vs.

21 If thou wilt not, wee will beare witnesse against thee, that a young man was with thee, and therefore thou didst send away thy maydes from thee.

22 Then Susanna sighed, and said, I am in trouble on euery side: for if I doe this thing, it is death vnto me: and if I doe it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not doe it, then to sinne in the sight of the Lord.

24 With that Susanna cryed with a loude voice, and the two Elders cryed out against her.

25 Then ranne the one, and opened the garden doore.

26 ¶ So when the seruants of the house heard the cry in the garden, they rushed in at the backe doore, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Susanna.

28 On the morrow after, came the people to Joacim her husband, and the two Elders came also, full of mischieuous imagination against Susanna to put her to death,

29 And said before the people, Send for Susanna the daughter of Helcias Joacims wife. And immediatly they sent.

30 So she came with her father and mother, her children and all her kinred.

31 Now Susanna was very tender, and faire of face.

32 And these wicked men commaunded to vncouer her face, (for she was couered) that they might be satisfied with her beautie.

33 Therefore they that were about her, and all that knew her, wept.

34 Then the two elders stood vp in the middest of the people, and laid their hands vpon her head,

35 Which wept, and looked vp toward heauen: for her heart trusted in the Lord.

36 And the Elders sayd, As wee walked in the garden alone, she came in with two maydes, whom she sent away from her, and shut the garden doores.

37 Then a young man, which there was hid, came vnto her and lay with her.

38 Then wee which stood in a corner of the garden, seeing this wickednesse, ran vnto them, and we saw them as they were together.

39 But wee could not hold him: for he was stronger then we, and opened the doore and leaped out.

40 Now when wee had taken this woman, we asked her what young man this was, but she would not tell vs: of these things are we witnesses.

41 Then the assembly beleeued them, as those that were the Elders and iudges of the people: so they condemned her to death.

42 Then Susanna cryed out with a loude voyce, and said, O euerlasting God, that knowest the secrets, and knowest all things afore they come to passe,

43 Thou knowest, that they haue borne false witnesse against mee, and behold, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 ¶ Therefore when she was led to be put to death, the Lord rayled vp the holy spirit of a yong childe, whose name was Daniel,

46 Who cryed with a loude voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and sayd, What meane these words, that thou hast spoken?

48 Then Daniel stood in the middes of them, and sayd, Are yee such fooles, O Israelites, that without examination, or knowledge of the trueth, yee haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witnesse against her.

50 Wherefore the people turned againe in all haste, and the Elders sayd vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto them, Put these two aside, one farre from another, and I wil examine them.

52 So when they were put asunder one from another, he called one of them, and sayd vnto him, O thou that art olde in a wicked life, now thy sins which thou hast committed afore time, are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guiltie goe free, albeit the Lord saith, * The innocent and righteous shalt thou not slay. *Exod. 23. 7.

54 Now then, if thou hast seene her, tell me, Vnder what tree sawest thou them companying

nying together? Who answered, Under a lentisk tree.

55 Then sayd Daniel, Verely thou hast lyed against thine owne || head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two. ||Or, life.

56 So hee put him aside, and commaunded to bring the other, and said vnto him, O thou seede of Chanaan, and not of Juda, beautie hath deceiued thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Juda would not abide your wickednes.

58 Now therefore tell mee, vnder what tree didest thou take them companying together? Who answered, Under a || pyine tree. ||Or, turtle tree.

59 Then said Daniel vnto him, Verely thou hast also lied against thine head, for the Angel of God waiteth with the sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cried with a lowd voyce, and praised God, which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witnesse by their owne mouth.)

62 *And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day. *Deut. 19. 19. Prou. 19. 5.

63 Therefore Helcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kinred, that there was no dishonestie found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And King Astyages was layd with his fathers, and Cyrus of Persia reigned in his stead.

¶ The historie of Beland the Dragon,

which is the fourteenth Chapter of Daniel after the Ephesine.

NOw when King Astyages was laid with his fathers, Cyrus the Persian receiued [illegible] kingdoms.

2 And Daniel did eate at the Kings table, and was honoured aboue all his friends.

3 Now the Babylonians had an idole called Bel, and there were spent vpon him him euery day twelue a great measures of fine floure, and fourteene sheep, and sixe great b pots of wine.

a Called Artaba, where of euery one conteined somewhat more then nine gallons, which make in al an hundreth and eight gallons at the least.

4 And the King worshipped it, and went dayly to honour it: but Daniel worshipped his owne God. And the King said vnto him, Why doest not thou worship Bel?

5 Who answered, and said, Because I may not worship idoles made with hands, but the liuing God, which hath created the heauen and the earth, and hath power vpon all flesh.

6 Then said the King vnto him, Thinkest thou not that Bel is a liuing God? Seest thou not how much hee eateth and drinketh euery day?

b Called Metreta, and euery one of these measures conteined about ten gallons, which in all make threescore.

7 Then Daniel smiled and said, O king, be not deceiued: for this is but clay within, & brasse without, and did neuer eat any thing.

8 So the king was wroth, and called for his priests, and said vnto them, If ye tel me not who this is that eateth vp these expences, ye shall die:

9 But if ye can certifie mee that Bel eateth them, then Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel said vnto the king, Let it be according to thy word.

6 (Now the priests of Bel were threescore and ten, besides their wiues and children:) and the King went with Daniel into the temple of Bel.

11 So Bels priests said, Behold, we will goe out, and set thou the meate there, O King, and let the wine be filled: then shut the doore fast, and seale it with thine owne signet.

12 And to morrow when thou comest in, if thou findest not that Bel hath eaten vp all, wee will suffer death, or else Daniel that hath lyed vpon vs.

13 Now they thought themselues sure enough: for vnder the table they had made a priuie entrance, and there went they in euer, and tooke away the things.

14 So when they were gone forth, the king set meates before Bel. Now Daniel had commaunded his seruants to bring ashes, and these they strowed throughout all the temple, in the presence of the King alone: then they went out, and shut the doore, and sealed it with the Kings signet, and so departed.

15 Now in the night came the priestes with their wiues and children, (as they were wont to doe) and did eat and drinke vp all.

16 In the morning betimes, the King arose and Daniel with him.

17 And the King said, Daniel, are the seales whole? Who answered, Yea, O King, they bee whole.

18 And assoone as hee had opened the doore, the King looked vpon the table, and cried with a loud voyce, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and held the King that he should not goe in, and said, Behold now the pauement, and marke well whose footsteps are these.

20 And the King said, I see the footsteps of men, women, and children: therefore the King was angry,

21 And tooke the priests, with their wiues, and children, and they shewed him the priuie doores, where they came in, and consumed such things as were vpon the table.

22 There-

22 Therfore the king slew them, and deliuered Bel into Daniels power, who destroyed him and his temple.

23 ¶ Moreouer in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the King sayd vnto Daniel, Sayest thou that this is of brasse also? loe, hee liueth, and eateth and drinketh, so that thou canst not say that hee is no liuing God: therefore worship him.

25 Then said Daniel vnto the King, I will worship the Lord my God: for hee is the liuing God.

26 But giue mee leaue, O King, and I will slay this Dragon without sword or staffe. And the King said, I giue thee leaue.

27 Then Daniel tooke pitch, and fatte, and haire, and did seethe them together, and made lumpes thereof: this he put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel sayd, Behold whom yee worship.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the King, saying, The King is become a Iew: for hee hath destroyed Bel, and hath slaine the Dragon, and put the priests to death.

29 So they came to the King, and sayd, Deliuer vs Daniel, or else we will destroy thee and thine house.

30 Now when the King sawe, that they preassed sore vpon him, and that necessitie constrained him, hee deliuered Daniel vnto them:

31 Who cast him into the Lions den, where he was sixe dayes.

32 In the denne there were seuen Lions, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iewrie a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, & was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord sayd vnto Abbacuc, Goe, carry the meate that thou hast, into Babylon vnto Daniel, which is in the Lyons denne.

35 And Abbacuc sayd, Lord, I neuer saw Babylon, neither doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, & bare him by the haire of the head, and through a mighty wind set him in Babylon vpon the denne.

37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then sayd Daniel, O God, thou hast thought vpon mee, and thou neuer failest them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbacuc in his own place againe immediatly.

40 Vpon the seuenth day the King went to bewaile Daniel, and when hee came to the den, he looked in, and behold, Daniel sate in the midst of the Lions.

41 Then cried the King with a loud voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out of the den, and cast them that were the cause of his destruction, into the denne, and they were deuoured in a moment before his face.

The first booke of the Maccabees.

CHAP. I.

8 The death of Alexander the king of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make couenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem vnto his dominion. 50 Antiochus setteth vp idoles.

AFter that Alexander the Macedonian, the sonne of Philip, went forth of ỳ land of Chettim, and [a] slew Darius King of the Persians and Medes, and reigned for him as he had before in Grecia,

2 He tooke great warres in hand, and wan strong holds, and slew the kings of the earth.

3 So went hee through to the endes of the world, and tooke spoyles of many nations, in so much that the world stood in awe of him: therefore his heart was puffed vp and was hautie.

4 [b] Now when hee had gathered a mighty strong host,

5 And had reigned ouer regions, nations, and kingdomes, they became tributaries vnto him.

6 After these things he fell sicke, and knew that he should die.

7 Then hee called for the chiefe of his seruants, which had beene brought vp with him of children, and parted his kingdom among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

9 [c] And his seruants reigned euery one in his roume.

10 And they all caused themselues to be crowned after his death, & so did their children after them many yeeres, and much wickednes increased in the world.

11 For out of these came the wicked rot, euen Antiochus || Epiphanes, the sonne of king Antiochus, which had bene an hostage at Rome, and hee reigned in the hundreth and seuen and thirtieth yeere of the kingdome of the Greekes.

12 [d] In those dayes went there out of Israel wicked men, which entised many, saying, Let vs goe and make a couenant with the

a The first battel with the Carthaginenses was fought at this time.

b The beginning of the kingdome of Egypt.

c The beginning of the kingdome of Syria.

|| *Or, noble.*

d The beginning of the kingdom of the Parthians. *Ioseph. Ant. 12. cap. 6.*

the heathen that are round about vs: for since wee departed from them, we haue had much sorrow.

13 So this deuise pleased them well.

14 And certaine of the people were ready and went to the King, which gaue them licence to doe after the ordinances of the heathen.

e The wicked fall head long into mischiefe.

15 e Then set they vp a place of exercise at Jerusalem, according to the fashions of the heathen,

f By drawing the skin ouer the part that was circumcised, as Cels. 7. chap. 25 Epiph. libde pondenibus & mensuris.

16 And made themselues f vncircumcised, and forsooke the holy Couenant, and ioyned themselues to the heathen, and were solde to doe mischiefe.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that hee might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mighty company, with Charets, and Elephants, and with horsemen, and with a great nauie,

g The second battell with the Carthaginenses.

19 g And mooued warre against Ptolemeus, King of Egypt: but Ptolemeus was afraid of him, and fled, and many were wounded to death.

20 Thus Antiochus wan many strong cities in the land of Egypt, and tooke away the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundreth, fourtie and three yeere,

22 And went vp toward Israel and Jerusalem with a mightie people,

23 And entred proudly into the Sanctuarie, and tooke away the golden Altar, and the Candlesticke for the light, and all the instruments thereof, and the Table of the Shewbread, and the powring vessels, and the bowles, and the golden balens, and the vaile, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 Hee tooke also the siluer and golde, and the precious iewels, and hee tooke the secret treasures that hee found, and when hee had taken away all, hee departed into his owne land,

25 After he had murthered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the yong women, and the yong men were made feeble, and the beautie of the women was changed.

28 Euery bridegrome tooke him to mourning, and she that sate in the marriage chamber was in heauinesse.

29 The land also was mooued for the inhabitants thereof: for all the house of Jacob was couered with confusion.

h The battell of Macedonia.

30 h After two yeeres the king sent his chiefe taskemaster into the cities of Juda, which came to Jerusalem with a great multitude,

31 Who spake peaceable words vnto them in deceit, and they gaue credit vnto him.

32 Then he fell suddenly vpon the citie, and smote it with a great plague, & destroyed much people of Israel.

33 And when he had spoyled the citie, he set fire on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the city of Dauid with a great & thicke wall, and with mighty towers, and made it a strong hold for them.

36 Moreouer they set wicked people there, and vngodly persons, and fortified themselues therein.

37 And they stored it with weapons and vitailes, and gathered the spoyle of Jerusalem, and laid it vp there.

38 Thus became they a sore snare, and were in ambushment for the Sanctuary, and were wicked enemies euermore vnto Israel.

39 For they shedde innocent blood on euery side of the Sanctuarie, and defiled the Sanctuary,

40 Insomuch that the citizens of Jerusalem fled away because of them, and it became an habitation of strangers, being desolate of them whom she had borne: for her owne children did leaue her.

41 Her Sanctuary was left waste as a wilderneſſe: her holy dayes were turned into mourning, her Sabbaths into reproch, and her honor brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorrow.

43 Also the king wrote vnto all his kingdom, that all the people should be as one, and that euery man should leaue his lawes. *Ioseph. Ant. 12. chap. 6. and 7.*

44 And all the heathen agreed to the commandement of the king.

45 Yea, many of the Israelites consented to his religion, offering vnto idols, and defiling the Sabbath.

46 So the king sent letters by the messengers vnto Jerusalem, and to the cities of Juda, that they should follow the strange lawes of the countrey,

47 And that they should forbid the burnt offerings and sacrifices, and the ‖ offerings in the Sanctuary, ‖ *Or, drinke offerings.*

48 And that they should defile the Sabbaths and the feasts,

49 And pollute the Sanctuary and the holy men,

50 And to set vp altars and groues, and chappels of idoles, and offer vp swines flesh, and vncleane beasts,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannesse, and pollute themselues, that they might forget the Law, and change all the ordinances,

52 And that whosoeuer would not doe according to the commandement of the king, should suffer death.

53 In like manner wrote hee thorowout all his kingdomes, and set ouerseers ouer all the people, for to compell them to doe these things.

54 And he commanded the cities of Juda to doe sacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and so they committed euil in the land,

56 And

56 And they drone the Israelites into secret places, euen wheresoeuer they could flee for succour.

57 The fifteenth day of Casleu, in the hundreth and fine and fourtieth yeere, they set vp the abomination of desolation vpon the altar, and they builded altars throwout the cities of Juda on euery side.

58 And before the doores of the houses, and in the streets they burnt incense.

59 And the bookes of the Law, which they found, they [i] burnt in the fire, and cut in pieces.

[i] It is a manifest note of the enemies of God, to burne the bookes of the Law, Hist. eccles. lib. 8. cap. 2.

60 Whosoeuer had a booke of the Testament found by him, or whosoeuer consented vnto the Law, the kings commandement was, that they should put him to death by their authoritie.

61 And they executed these things euery moneth vpon the people of Israel that were found in the cities.

62 And in the fine and twentieth day of the moneth, they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.

63 And according to the commandement they put certaine women to death, which had caused their children to be circumcised.

64 And they hanged vp the children at their neckes, and they spoyled their houses, and slew the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in themselues, that they would not eate vncleane things,

66 But chose rather to suffer death, then to bee defiled with those meates: so because they would not breake the holy couenant, they were put to death.

67 And this || tyrannie was very sore vpon the people of Israel.

|| Or, rage.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy citie. 19 They refuse to doe sacrifice vnto idoles. 24 The zeale of Mattathias for the law of God. 33 They are slaine, and will not fight againe because of the Sabbath day. 49 Mattathias dying, commandeth his sonnes to sticke by the word of God, after the example of the fathers.

Ioseph. Ant. 12. cap. 7.

IN those dayes stood vp Mattathias the priest, the sonne of Joannes, the sonne of Simeon, of the sonnes of Joarib of Jerusalem, and dwelt in Modin.

2 And hee had fine sonnes, Joanan called Gaddis,

3 Simeon called Thassi,

4 Judas which was called Maccabeus,

5 Eleazar called || Abaron, and Jonathan, whose name was Apphus.

|| Or, Anaran.

6 Now he saw the blasphemies, which were committed in Juda and Jerusalem:

7 And he sayd, Woe is me: wherefore was I borne, to see this destruction of my people, and the destruction of the holy citie, and thus to sit still? it is deliuered into the hands of the enemies.

8 And the Sanctuary is in the handes of strangers: their Temple is as a man that hath no renowme.

9 Her glorious vessels are caried away into captiuitie: her infants are slaine in the streetes, and her young men are fallen by the sword of the enemies.

10 What people is it that hath not some possession in her kingdome, or hath not gotten of her spoyles?

11 All her glory is taken away: of a free woman, she is become an handmayde.

12 Behold, our Sanctuary, and our beautie, and honour is desolate, and the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, he, and his sonnes, and put sackcloth vpon them, and mourned very sore.

15 ¶ Then came men from the King to the citie of Modin, to compell them to forsake God, and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the commissioners of the king, and said vnto Mattathias, Thou art the chiefe and an honourable man, and great in this citie, and hast many children and brethren.

18 Come thou therefore first, and fulfill the Kings commandement, as all the heathen haue done, and also the men of Juda, and such as remaine at Jerusalem: so shalt thou and thy family bee in the Kings fauour: and thou and thy children shall be enriched with siluer and gold, and with many rewards.

19 Then Mattathias answered and said with a loud voyce, Though all nations that are vnder the kings dominion, obey him, and fall away euery man from the religion of their fathers, and consent to his commandements,

20 [a] Yet will I and my sonnes, and my brethren walke in the couenant of our fathers.

a The father promiseth for his children, that they shall serue God: so doeth Ioshua for his household, Iosh. 24. 15.

21 God be mercifull vnto vs, that we forsake not the law and the ordinances.

22 Wee will not hearken vnto the Kings words to transgresse our religion, neither on the right side, nor on the left.

23 And when hee had left off speaking these words, there came one of the Jewes, in the sight of all, to sacrifice vpon the altar which was at Modin, according to the kings commandement.

24 Now when Mattathias saw it, he was so [b] inflamed with zeale, that his reines shooke, and his wrath was kindled according to the ordinance of the law: therefore hee ranne vnto him, and killed him by the altar:

b It is a griefe to the godly to see the people offend.

25 And at the same time hee slew the kings commissioner, that compelled him to doe sacrifice, and destroyed the altar.

26 Thus bare he a zeale to the Law of God, * doing as Phinees did vnto Zambri the sonne of Salom.

Num. 25. 7.

27 ¶ Then cried Mattathias with a lowde voyce in the citie, saying, Whosoeuer is zealous of the Law, and will stand by the couenant, let him come forth after me.

28 So he and his sonnes fled into the mountaines, and left all that they had in the city.

29 Then many that || sought after iustice and iudgement,

|| Or, that liued iustly & vprightly.

30 Went downe into the wildernes to dwell there, both they, and their children, and their wiues and their cattel: for the afflictions increased sore vpon them.

31 ¶ Now when it was told vnto the kings seruants,

seruants, and to the garisons, which were in Ierusalem in the citie of Dauid, that men had broken the Kings commandement, and were gone downe into the secret places in the wildernesse,

32 Then they pursued after them: and hauing ouertaken them, they camped against them and set the battell in aray against them on the Sabbath-day,

33 And sayd vnto them, Let this now be sufficient: come forth and do according to the commandement of the King, and ye shall liue.

34 But they answered, We will not goe forth, neither will we doe the kings commaundement, to defile the Sabbath day.

35 Then they gaue them the battel.

36 But the other answered them nothing, neither cast any one stone at them, or stopped the priue places,

37 But said, We will die all in our innocencie: the heauen and earth shall testifie for vs, that yee destroy vs wrongfully.

38 Thus they gaue them the battel vpon the Sabbath, and slew both men and cattell, their wiues & their children to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And said one to another, If we all doe as our brethren haue done, and fight not against the heathen for our liues, and for our Lawes, then shall they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoeuer shall come to make battell with vs vpon the Sabbath day, we will fight against him, that wee die not all, as our brethren that were murthered in the secret places.

42 Then came vnto them the assembly of the Asideans, which were of the strongest men of Israel, all such as are well minded toward the Law.

43 And all they that were fled for persecution, ioyned themselues vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger, but the rest fled vnto the heathen and escaped.

45 Then Mattathias and his friends went about and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they found within the coasts of Israel,

47 And they pursued after the proude men: and this act prospered in their hands.

48 So they recouered the Lawe out of the hand of the Gentiles, and out of the hand of kings, and gaue not place to the wicked.

49 Now when the time drewe neere, that Mattathias should die, he sayd vnto his sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, bee ye zealous of the Law, and giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shall yee receiue great honour and an euerlasting name.

52 Was not Abraham found faithful in tentation, and it was imputed vnto him for righteousnesse? *Gen.22.9. 10.rem.4.3.*

53 *Ioseph in the time of his trouble kept the commandement, and was made the Lord of Egypt. *Gen.41.40.*

54 *Phinehes our father, because he was zealous and feruent, obtained the couenant of the euerlasting Priesthood. *Num.25.13. ecclus.45. 23,24.*

55 *Iesus for fulfilling the word, was made the gouernour of Israel. *Ioso.1.2.*

56 *Caleb, because he bare witnes before the congregation, receiued the heritage of the land. *Num. 14.6, 7. ioso.14.*

57 *Dauid, because of his mercie, obtained the throne of the kingdom for euermore. *1.Sam 13. 2.Sam 2.4.*

58 *Elias, because he was zealous and feruent in the Lawe, was taken vp euen vnto heauen. *2.King 2.11.*

59 *Ananias, Azarias, and Misael by their faith were deliuered out of the flame. *Dan.3.16, 17,18,26.*

60 *Daniel, because of his innocencie, was deliuered from the mouth of the Lions. *Dan.6.22.*

61 And thus ye may consider throughout all ages, that whosoeuer put their trust in him, shal not want strength.

62 *Feare not yee then the words of a sinfull man: for his glory is but doung and wormes. *Mat.10.26, 28,31.isa. 40.6,7.& 51.7,8. Iam.1.10.*

63 To day is he set vp, and to morrow he shal *not be found: for he is turned into his dust, and his purpole perisheth.

64 Wherefore my sonnes, take good hearts, and shew your selues men for the Lawe: for by it shall you obteine glory. *1.pet.1.24. ecclus.14.17.*

65 And beholde, I know that your brother Simon is a man of counsell: giue eare vnto him alway: he shall be a father vnto you.

66 And Iudas Maccabeus hath bene mightie and strong, euen from his youth vp: let him be your captaine, and fight you the battel for the people.

67 Thus shal ye bring vnto you all those that obserue the Lawe, and shall auenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commandement of the Law.

69 So he blessed them, and was laid with his fathers,

70 And died in the hundreth, fortie and first yeere, and his sonnes buryed him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 Iudas is made ruler ouer the Iewes, 11 He killeth Apollonius and Seron the princes of Syria. 44 The confidence of Iudas toward God. 55 Iudas determineth to fight against Lysias, whom Antiochus had made captaine ouer his hoste.

THen Iudas his sonne called Maccabeus, rose vp in his place.

2 And all his brethren helped him, and all they that held with his father, and fought with courage the battell of Israel.

3 So he gate his people great honour: he put on a brest plate as a gyant, and armed himselfe, and set the battell in aray, & defended the campe with his sword.

4 In his acts he was like a Lyon, and as a Lions whelpe roaring after the praye.

5 For he pursued the wicked, & sought them out, and burnt vp those that vexed his people.

6 So

6 So that the wicked fled for feare of him, and all the workers of iniquity were put to trouble: and saluation prospered in his hand.

7 And hee grieued diuers Kings, but Iacob reioyced by his actes, and his memoriall is blessed for euer.

8 Hee went also thorow the cities of Iuda, and destroyed the wicked out of them, & turned away the wrath from Israel.

9 So was hee renowned vnto the endes of the earth, and hee assembled together those that were ready to perish.

10 ¶ But a Apollonius gathered the Gentiles, and a great hoste out of Samaria, to fight against Israel.

a Who was gouernour of Syria, Ioseph. Antiq. 12. chap. 9.

11 Which when Iudas perceiued, hee went foorth to meete him, and smote him, and slew him, so that many fell downe slaine, and the rest fled.

12 So Iudas tooke their spoiles, and tooke also Apollonius sword, and fought with it al his life long.

13 ¶ Now when Seron a prince of the army of Syria, heard that Iudas had gathered vnto him the congregation, and Church of the faithfull, and went forth to the warre,

14 He said, I wil get me a name, and will be glorious in the Realme: For I wil go fight with Iudas, and them that are with him, which haue despised the kings commandement.

15 So he made him ready to go vp, and there went with him a mighty hoste of the vngodly to helpe him, and to be auenged of the children of Israel.

16 And when he came neere to the going vp of Beth-horon, Iudas went foorth to meet him with a small company.

17 But when they sawe the armie comming against them, they sayd to Iudas, How are we able being so fewe, to fight against so great a multitude, and so strong, seeing we be so weary, and haue fasted all this day?

18 Then said Iudas, It is an easie thing for many to be shut vp in the handes of fewe, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small company.

19 For the victorie of the battel standeth not in the multitude of the hoste, but the strength commeth from heauen.

20 They come against vs with a cruell and proude multitude to destroy vs, and our wiues, and our children, and to robbe vs,

21 But we do fight for our liues, and for our Lawes.

22 And God himselfe wil destroy them before our face: therefore be not ye afraid of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his host destroyed before him.

24 And they pursued them from the going downe of Beth-horon vnto the plaine: where there were slaine eight hundreth men of them, & the residue fled into the land of the Philistims.

25 Then the feare and terrour of Iudas and his brethren fell vpon the nations round about,

26 So that his fame came vnto the King: for all the Gentiles could tell of the warres of Iudas.

27 ¶ But when king Antiochus heard these tidings, he was angry in his minde: wherefore he sent forth, and gathered all the power of his Realme, a very strong armie,

28 And opened his treasure, and gaue his hoste a yeres wages in hand, commanding them to be ready for a yeere for all occasions.

29 Neuertheless, when hee saw that the money of his treasures failed, and that the tributes in the countrey were small, because of the dissension, and plagues that hee had brought vpon the land, in taking away the Lawes which had bene of old time,

30 He feared least he should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberal hand afore: for in liberalitie he farre passed the other Kings that were before him.

31 Wherefore he was heauie in his minde, and thought to goe into Persia, for to take tributes of the countreyes, and to gather much money.

32 So he left Lysias a noble man, and of the Kings blood to ouersee the kings businesse, from the riuer of Euphrates, vnto the borders of Egypt,

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreouer, he gaue him halfe of his hoste and Elephants, and gaue him the charge of all that he would haue done,

35 And concerning those which dwelt in Iuda and Ierusalem, that he should send an armie against them, to destroy and roote out the power of Israel and the remnant of Ierusalem, and to put out their memoriall from that place,

36 And to set strangers for to inhabite al their quarters, and part their land among them.

37 And the king tooke the half of the host that remained, and departed from Antiochia his royall citie, in the yere an hundreth fourtie and seuen, and passed the riuer Euphrates, and went thorow the hie countreys.

Deut. 20. 5. & 24. 5.

38 Then Lysias chose Ptolomeus the sonne of Dorimenus, and Nicanor, & Gorgias, mighty men and the kings friends,

39 And sent with them fortie thousand footmen, and seuen thousand horsemen, to goe into the land of Iuda, and to destroy it, as the king commanded.

40 So they went forth with all their power and came & pitched by † Emmaus in the plaine countrey.

† Emmaus

41 Now when the merchants of the countrey heard the rumour of them, they tooke very much siluer and gold, and seruants, and came into the campe to buy the children of Israel for slaues, and the strength of Syria and of strange nations ioyned with them.

Ioseph. lib. 12. chap. 10.

42 ¶ Nowe when Iudas and his brethren sawe that trouble encreased, and that the hoste drewe neere vnto their borders, considering the kings words, whereby he had commanded to destroy the people, and vtterly abolish them,

43 They sayd one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuarie.

44 Then the congregation were soone ready gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wildernesse. There went none that was borne in it, in or out at it, and the

Sanctuary

Sanctuary was troden downe, and the ſtrangers kept the fortreſſe, and it was the habitation of the heathen: and the mirth of Jacob was taken away: the pipe and the harpe ceaſed.

46 So they gathered themſelues together, and came to Maſpha before Jeruſalem: for in Maſpha was the place where they prayed aforetime in Iſrael.

47 And they faſted that day, and put ſackcloth vpon them, and caſt aſhes vpon their heads and rent their clothes,

48 And opened the booke of the law, wherein the heathen ſought to paint the likeneſſe of their idoles,

49 And brought the Prieſts garments, and the firſt fruits, and the tithes, and ſet there the Nazarites, which accompliſhed their dayes.

50 And they cried with a loud voyce toward heauen, ſaying, What ſhall we doe with theſe? and whither ſhall we cary them away?

51 For thy Sanctuary is troden downe and defiled, and thy Prieſtes are in heauineſſe, and brought downe.

52 And behold, the heathen are come againſt vs, to deſtroy vs: thou knoweſt what things they imagine againſt vs.

53 How can we ſtand before them, except thou helpe vs?

54 Then they blew the trumpets, and cried with a loud voice.

55 And after this Judas ordained captaines ouer the people, euen captaines ouer thouſands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer ten.

56 And they commanded them that builded houſes, or married wiues, or planted vineyards or were fearefull, that they ſhould returne euery one to his owne houſe, * according to the Law.

Deut. 20. 5. & 24. 5.

57 So the hoſt remoued, and pitched vpon the Southſide of Emmaus.

58 And Judas ſaid, Arme your ſelues and be valiant men, & be ready againſt the morning to fight with theſe nations, which are gathered together againſt vs, to deſtroy vs and our Sanctuarie.

59 For it is better for vs to die in battel, then to ſee the calamities of our people and of our Sanctuary.

60 Neuertheleſſe, as the will of God is in heauen, ſo be it.

CHAP. IIII.

1 Iudas goeth againſt Gorgias which lieth in waite. 14 He putteth Gorgias and his hoſte to flight. 28 Lyſias inuadeth Iudea, 29 But Iudas driueth him out. 43 Iudas purifieth the Temple, and dedicateth the altar.

Then toke Gorgias fiue thouſand foote men, and a thouſand of the beſt horſemen, and departed out of the campe by night,

Eccleſ. 46. 12 & cap. 50.

2 To inuade the campe of the Iewes, and to ſlay them ſuddenly: and the men of the fortreſſe were his guides.

3 Now when Judas heard it, he remoued, and they that were valiant men, to ſmite the Kings armies which was at Emmaus,

4 Whiles yet the armie was diſperſed from the campe.

5 In the meane ſeaſon came Gorgias by night into Judas campe: and when he found no man there hee ſought them in the mountaines; for ſayd he, they flee from vs.

6 But aſſoone as it was day, Judas ſhewed himſelfe in the fielde with three thouſand men, which had neither harneſſe nor ſwordes to their minds.

7 And they ſaw that the armies of the heathen were ſtrong and well armed, and their horſemen about them, and that theſe were expert men of warre.

8 Then ſaid Judas to the men that were with him, Feare ye not their multitude, neither be afraid of their aſſault.

9 Remember how our fathers were deliuered * in the red Sea, when Pharaoh purſued them with an armie. Exod. 14. 9. & 29.

10 Therefore now let vs cry vnto heauen, and the Lord will haue mercie vpon vs, and remember the couenant of our fathers, and will deſtroy this hoſt before our face this day:

11 So ſhall all the heathen know, that there is one, which deliuereth and ſaueth Iſrael.

12 Then the ſtrangers lift vp their eyes, and ſaw them comming againſt them,

13 And they went out of their tents into the battel, and they that were with Judas, blew the trumpets.

14 So they ioyned together, and the heathen were diſcomfited, and fled by the plaine.

15 But the hindmoſt of them fel by the ſword, and they purſued them vnto ‖ Gazeron, and into the plaines of Idumea, and of Azotus, and of Jamnia, ſo that there were ſlaine of them about three thouſand men. ‖ Or, Aſſaremoth.

16 So Judas turned againe with his hoſte, from purſuing them,

17 And ſaid vnto them, Be not greedy of the ſpoiles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but ſtand ye now faſt againſt your enemies, and ouercome them: then may ye ſafely take the ſpoyles.

19 As Judas was ſpeaking theſe words, there appeared one part which looked from the mountaines.

20 But when Gorgias ſaw that his were fled, and that Judas ſouldiers burnt the tents: (for the ſmoake that was ſeene, declared what was done.)

21 When they ſaw theſe things, they were ſore afraid, and when they ſaw alſo that Judas and his hoſte were in the field ready to ſet themſelues in aray,

22 They fled euery one into the land of ſtrangers.

23 So Judas turned againe to ſpoile the tents, where he gate much gold and ſiluer, and precious ſtones, and purple of the ſea, and great riches.

24 Thus they went home, and ſung Pſalmes and prayſed toward the heauen: for hee is gracious, and his mercy endureth for euer.

25 And ſo Iſrael had a great victory in that day.

26 ¶ Now all the ſtrangers that eſcaped, came, and tolde Lyſias all the things that were done.

27 Who when he heard theſe things was ſore afraid & diſcouraged, becauſe ſuch things came not vpon Iſrael as he would, neither ſuch things as the king had commanded him, came to paſſe.

28 Therefore the next yeere following, gathered Lyſias threeſcore thouſand choſen foote men,

men, and fiue thousand horsemen to fight against Jerusalem.

29 So they came into ‖ Idumea, and pitched their tents at ‖ Beth-sura, where Judas came against them with ten thousand men.

30 And when he saw that mighty armie, hee prayed, and said, Blessed be thou, O Sauiour of Israel, * which didst destroy the assault of the mighty man by the hand of thy seruant Dauid, * and gauest the hoste of the strangers into the hand of Jonathan, the sonne of Saul, and of his armour bearer:

31 Shut vp this army in the hand of thy people of Israel, and let them bee confounded with their power, and with their horsemen.

32 Make them afraid, and consume their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the sword of them that loue thee: then shall all they that know thy Name, praise thee with songs.

34 So they ioyned together, and there were slain of Lysias hoste, fiue thousand men, and they fell before them.

35 Then Lysias, seeing his army put to flight, and the manlinesse of Judas souldiers, and that they were ready, either to liue or die valiantly, he went into Antiochia, & gathered strangers, and when he had furnished his army, he thought againe (being prepared) to come against Judea.

36 Then said Judas & his brethren, Behold, our enemies are discomfited: let vs now goe vp, to cleanse, and to repaire the Sanctuary.

37 So all the hoste gathered them together, and went vp into the mountaine of Sion.

38 Now when they saw the Sanctuary laid waste, and the altar defiled, & the doores burnt vp, and the shrubs growing in the courts, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, and cried toward heauen.

41 Then Judas commanded certaine of the men to fight against those which were in the castle, till he had cleansed the Sanctuary.

42 So he chose Priests that were vndefiled, such as delighted in the law,

43 And they cleansed the Sanctuary, and bare out the defiled stones into an vncleane place,

44 And consulted what to doe with the altar of burnt offerings which was polluted.

45 So they thought it was best to destroy it, lest it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar.

46 And layed vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a prophet, to shew what should be done with them.

47 So they tooke whole stones according to the Law, and builded a newe altar according to the former,

48 And made vp the Sanctuary, and the things that were within the Temple, and the courts, and all things.

49 They made also new holy vessels, and brought into the Temple the candlestick, and the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lamps which were vpon the candlesticke, that they burne in the Temple.

51 They set also the shew bread vpon the table, and hanged vp the vailes, and finished all the workes that they had begun to make.

52 And vpon the fiue and twentieth day of the ninth moneth, which is called the moneth of Chasleu, in the hundreth and eight and fortieth yeere they arose vp betimes in the morning,

53 And offred sacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day, was it made new with songs, and harpes, and lutes, and cymbals.

55 And all the people fell vpon their faces, worshipping and praising toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight dayes, offering burnt offerings with gladnesse, and offered sacrifices of deliuerance and praise,

57 And decked the forefront of the Temple with crownes of gold and shields, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladnesse among the people, and the reproch of the heathen was put away.

59 So Judas and his brethren with the whole congregation of Israel ordeined that the dayes of dedication of the altar should be kept in their season from yeere to yeere, by the space of eight dayes, from the fiue and twntieth day of the moneth Chasleu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with hie walles and strong towres round about, least the Gentiles should come and tread it downe, as they had done afore.

61 Therefore they set a garison there to keep it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea.

CHAP. V.

3 Judas vanquished the heathen that goe about to destroy Israel, and is holpen of his brethren Simon and Jonathan. 50 He ouerthroweth the citie of Ephron, because they denied him passage thorow it.

NOw when the nations round about heard, that the altar was builded, and the Sanctuary renewed as afore, they were sore grieued. *Ioseph. lib. 13. cap. 13.*

2 Therefore they thought to destroy the generation of Jacob that was among them, and began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at ‖ Arabathene, because they besieged the Israelites, and he smote them with a great plague, and brought them to straits, and tooke their spoiles. ‖ *Or, Arabathane.*

4 He thought also vpon the malice of the children of Bean, which was a snare and an hinderance vnto the people, when they lay in wait for them in the high way.

5 Wherefore he shut them vp in towres, and besieged

§ *Or, Iudea.* ‖ *Or, Beth-horon.*

1. *Sam.* 17. 50, 51.

1. *Sam.* 14. 13, 14.

beſieged them, and deſtroyed them vtterly, and burnt their towers with fire, with all that were in them.

6 Afterward, went hee againſt the children of Ammon, where hee found a mighty power, and a great multitude with Timotheus their captaine.

7 So hee had many battels with them, but they were deſtroyed before him, and ſo hee diſcomfited them,

8 And tooke Gazer, with the townes thereof, and ſo turned againe into Judea.

9 ¶ Then the heathen that were in Galaad, gathered them together againſt the Iſraelites that were in their quarters, to ſlay them: but they fled to the caſtle of Dathema,

10 And ſent letters to Judas, and to his brethren, ſaying, The heathen that are about vs, are gathered againſt vs, to deſtroy vs.

11 And they make them ready for to come, and to take the fortreſſe, whereunto wee are fled, and Timotheus is captaine of their hoſte.

12 Come now therefore, and deliuer vs out of their hands: for many of vs are ſlaine.

13 And all our brethren that were at Tubin, are ſlain, and they haue taken away their wiues and their children, and their goods, & deſtroyed there almoſt a thouſand men.

14 While theſe letters were yet a reading, behold, there came other meſſengers from Galile, with their clothes rent, which told the ſame tidings,

15 And ſayd that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered againſt them to deſtroy them.

16 When Judas and the people heard theſe words, a great Congregation came together, to conſult what they might doe for their brethren that were in trouble, and whom they beſieged.

17 Then ſaid Judas to Simon his brother, Chuſe thee out men, and go and deliuer thy brethren in Galile, and I and my brother Jonathan will goe into the countrey of Galaad.

18 ¶ So hee left Joſephus the ſonne of Zacharias, and Azarias to bee captaines of the people, and to keepe the remnant of the hoſte in Judea.

19 And commanded them, ſaying, Take the ouerſight of this people, and make no warre againſt the heathen, vntill we come againe.

20 And vnto Simon were giuen three thouſand men, to goe into Galile, and to Judas eight thouſand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were diſcomfited by him.

22 And hee purſued them vnto the gates of Ptolemais: and there were ſlaine of the heathen almoſt three thouſand men: ſo hee tooke their ſpoyles.

23 Thus they reſcued them that were in Galile and in Arbattis with their wiues, and their children, and all that they had, & brought them into Judea with great ioy.

24 ¶ Judas Maccabeus alſo and his brother Jonathan went ouer Jorden, & trauailed three dayes iourney in the wilderneſſe,

25 Where they met with the Nabathites, who receiued them louingly, & told them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And how that many of them were beſieged in Boſora, and Boſor, in Alemis, ‖ Chaſbon, Maged and Carnaim (all theſe cities are ſtrong and great) ‖ Or, Caſphor

27 And that they were kept in other cities of Galaad, and to morrow they are appointed to bring their hoſte vnto theſe fortes, and to take them, and to deſtroy them all in one day.

28 So Judas & his hoſte turned in all haſte by the way of the wilderneſſe toward Boſora, and wanne the citie, and ſlew all the males with the edge of the ſword, and tooke all their ſpoyle, and ſet fire vpon the citie.

29 And in the night he remoued from thence and went toward the fortreſſe.

30 And betimes in the morning when they looked vp, beholde, there was an innumerable people bearing ladders, and inſtruments of warre, to take the fort, and had aſſaulted them.

31 When Judas ſaw that the battell was begun, and that the cry of the citie went vp to heauen with trumpets, and a great ſound,

32 Then he ſaid vnto the armie, Fight this day for your brethren.

33 So he went forth behind them with three companies, and they blew the trumpets, and cried with prayer.

34 Then the hoſte of Timotheus knew, that it was Maccabeus, and they fled from him, and hee ſmote them with a great ſlaughter, ſo that there was killed of them the ſame day, almoſt eight thouſand men,

35 ¶ Then departed Judas vnto Maſpha, and laid ſiege vnto it, and wanne it, and ſlew all the males thereof, and ſpoyled it, and ſet fire vpon it.

36 From thence went hee and tooke Chaſbon, Maged, and Boſor, and the other cities in Galaad.

37 After theſe things gathered Timotheus another hoſte, and he camped before Raphon beyond the flood.

38 Now Judas had ſent to eſpie the hoſte, & they brought him word againe, ſaying, All the heathen y be round about vs, are gathered vnto him, and the hoſte is very great,

39 And he hath hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, and are ready to come & fight againſt thee. So Judas went to meete them.

40 Then Timotheus ſaid vnto the captains of his hoſte, When Judas and his hoſte come neare the flood, if he paſſe ouer firſt vnto vs, wee ſhall not be able to withſtand him: for he will be too ſtrong for vs.

41 But if he be afraid, and campe beyond the flood, wee will goe ouer vnto him, and ſhall preuaile againſt him.

42 Now when Judas came nere to the flood, he cauſed the gouernours of y people to remain by the flood, & commanded them, ſaying, Suffer none to pitch a tent, but let euery man come to the battell.

43 So he went firſt ouer toward them, and all the people after him: & all the heathen were diſcomfited before him, & caſt away their weapons, and fled into the temple that was at Carnaim.

44 Which city Judas wanne, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstand Judas.

45 ¶ Then Judas gathered all the Israelites that were in the countrey of Galaad from the least vnto the most, with their wiues and their children, and their baggage, a very great hoste, to come into the land of Juda.

46 So they came vnto Ephron, which was a great city by the way, and strongly defenced: they could not passe neither at the right hand nor at the left, but must goe thorow it.

47 But they that were in the city, shut themselues in, and stopped vp the gates with stones: and Judas sent vnto the with peaceable words, saying,

48 Let vs passe thorow your land, that wee may goe into our owne countrey, and none shall hurt you: we will but onely goe thorow on foot: but they would not open vnto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that euery man should assault it according to his standing.

50 So the valiant men set vpon it, & assaulted the city all that day, and all that night, and the city was giuen ouer into his hands:

51 Who slew all the males with the edge of the sword, and destroyed it, and tooke the spoyle thereof, & went thorow the city ouer them that were slaine.

52 Then went they ouer Jorden into the great plaine before Bethsan.

53 And Judas gathered together those that were behinde, and gaue the people good exhortation all the way thorow, till they were come into the land of Juda.

54 Thus they went vp with ioy and gladnes vnto mount Sion, where they offered burnt offerings because there was none of them slaine but came home againe in safety.

55 ¶ Now whiles Judas & Jonathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Joseph the sonne of Zacharias and Azarias the captaines, hearing of the valiant actes, and battels which they had atchieued, said,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their host a commandement and went toward Jamnia.

59 But Gorgias and his men came out of the city to fight against them.

60 And Joseph & Azarias were put to flight, & pursued vnto the borders of Judea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrow among the people of Israel,

61 Because they were not obedient vnto Judas and his brethren, but thought to do some valiant thing.

62 Also they came not of the stocke of these men, by whose handes deliuerance was giuen to Israel.

63 But the man Judas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, whersoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Judas foorth with his brethren, & fought against the children of Esau in the land toward the South, where he wanne Hebron, and the townes thereof, and he destroyed the castle thereof, & burnt the towers thereof rounds about. *Ioseph. Ant. 12. chap. 11 & 12.*

66 Then remooued he to goe into the land of the ‖ strangers, and went thorow Samaria.

67 At the same time were the Priestes of the city slaine in the battel, which would shew their valiantnesse, and went foorth to battel without counsell: and when Judas came to Azotus in the strangers land, he brake downe their altars, and burnt with fire the images of their gods, and tooke away the spoyles of the cities, & came againe into the land of Juda. ‖ *Or, Philistims.*

CHAP. VI.

1 Antiochus willing to take the citie of Elimais, is driuen away of the citizens. 8 He falleth into sickes, and dieth. 17 His sonne Antiochus is made King. 34 The maner to prouoke elephants to fight. 43 Eleazarus valiant act. 48 The siege of Sion.

NOw when King Antiochus trauailed thorow the high countrey, he heard that Elimais in the countrey of Perlia, was a city greatly renowmed for riches, siluer, and gold, *Ioseph. Ant. 12. cap. 13.*

2 And that there was in it a very rich temple, whereas were couerings of gold, coate armours, and harnesse, which Alexander King of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the city, and to spoyle it, but he was not able: for the citizens were warned of the matter,

4 And rose vp against him in battell, and he fled and departed thence with great heauinesse, and came againe into Babylon.

5 Moreouer, there came one which brought him tidings in the countrey of Perlia, that the armies that went against the land of Judea, were driuen away,

6 And that Lysias, which went foorth first with a great power, was driuen away of the Jewes, and that they were made strong by the armour, and power, and diuers spoyles which they had gotten of the armies whom they had destroyed,

7 And that they had pulled downe the abomination, which he had set vp vpon the altar at Jerusalem, & fenced the Sanctuary with high walles, as it was afore, and Beth-sura his city.

8 So when the King had heard these words, he was astonished, and sore moued: therefore he layd him downe vpon his bed, and fell sicke for very sorow, because it was not come to passe as he had thought.

9 And there continued he many dayes: for his griefe was euer more and more, so that he saw that he must needs die.

10 Therefore he sent for all his friends, and said vnto them, The sleepe is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduersitie am I come, and into what floods of misery am I fallen now, whereas afore time I was in prosperitie, and greatly set by, by reason of my power?

12 And now doe I remember the euils that

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I haue done at Ieruſalem: for I toke all the veſſels of gold and ſiluer that were in it, and ſent to deſtroy the inhabitants of Juda without cauſe.

13 I know that theſe troubles are come vpon mee for the ſame cauſe, and behold, I muſt die with great ſorrow in a ſtrange land.

14 Then called hee for Philip one of his friends, whom he made ruler of all his Realme,

15 And gaue him the crowne, and his robe, and the ring, that hee ſhould inſtruct his ſonne Antiochus, and bring him vp, till hee might reigne himſelfe.

16 So King Antiochus died there in the hundreth fourty and ninth yeere.

17 ¶ When Lyſias knew that the King was dead, hee ordeined Antiochus his ſonne (whom hee had brought vp) to reigne in his Fathers ſtead, and called him Eupator. *Ioſeph. Ant. 12. cap. 14.*

18 Now they that were in the caſtle at Ieruſalem, kept in the Iſraelites round about the Sanctuary, and ſought alwayes their hurt, and the ſtrengthening of the heathen.

19 Therfore Judas thought to deſtroy them, and called all the people together to beſiege them.

20 So they came together, and beſieged them in the hundreth and fifty yeere, and made inſtruments to ſhoot, and other engines of warre.

21 But certaine of them that were beſieged, gate forth, (vnto whom ſome vngodly men of Iſrael ioyned themſelues.)

22 And they went vnto the King, ſaying, How long wilt thou ceaſe from executing iudgement, and auenge our brethren?

23 Wee haue beene ready to ſerue thy father, and to goe forward in thoſe things, that hee appointed, and to obey his commandements.

24 Therefore they of our nation fell from vs for this cauſe, and whereſoeuer they found any of vs, they ſlew them, and ſpoiled our inheritance.

25 And they haue not onely layd hand vpon vs, but vpon all about their borders.

26 And behold, this day are they beſieging the caſtle at Ieruſalem to take it, and haue fortified the Sanctuary, and Beth-ſura.

27 And if thou doeſt not preuent them quickly, they will doe greater things then theſe, and thou ſhalt not be able to ouercome them.

28 When the King heard this, hee was very angry, and called all his friends, the captaines of his armie, and his horſemen.

29 And bands that were hired, came vnto him from the Kings, that were confederate, and from the Iles of the ſea.

30 So the number of his armie was an hundreth thouſand footmen, and twenty thouſand horſemen, and two and thirty Elephants exerciſed in battell.

31 Theſe came through Idumea, and drew neere to Beth-ſura, and beſieged it a long ſeaſon, and made engines of warre: but they came out and burnt them with fire, and fought valiantly.

32 Then departed Judas from the caſtle, and remooued the hoſte toward Beth-zacarias, ouer againſt the Kings campe.

33 So the King aroſe very early, and brought the armie and his power toward the way of Beth-zacarias, where the armie ſet themſelues in aray to battell, and blew the trumpets.

34 And to prouoke the elephants for to fight, they ſhewed them the blood of grapes and mulberies.

35 And they ſet the beaſtes according to the ranges: ſo that by euery elephant there ſtood a thouſand men armed with coates of male and helmets of braſſe vpon their heads, and vnto euery beaſt were ordeined fiue hundreth horſemen of the beſt,

36 Which were ready at all times whereſoeuer the beaſt was: and whitherſoeuer the beaſt went, they went alſo, and departed not from him.

37 And vpon them were ſtrong towres of wood that couered euery beaſt, which were faſtened thereon with inſtruments, and vpon euery one was two & thirty men that fought in them, and the Indian that ruled him.

38 They ſet alſo the remnant of the horſemen vpon both the ſides in two wings of the hoſte, to ſtirre them vp and to keepe them in the valleyes.

39 And when the ſunne ſhone vpon the golden ſhields, the mountaines glittered therwith, and gaue light as lampes of fire.

40 Thus part of the kings armie was ſpread vpon the high mountaines, and part beneath: ſo they marched forward warily, and in order.

41 And all they that heard the noyſe of the multitude, & the marching of the companie and the ratling of the harneſſe, were aſtonied: for the armie was very great and mighty.

42 Then Judas and his hoſte entred into the battell, and they ſlew ſixe hundreth men of the kings armie.

43 ¶ Now when Eleazar the ſonne of ‖ Aba-ron, ſaw one of the Elephants armed with royall harneſſe, and was more excellent then all the other beaſts, he thought that the king ſhould be vpon him. ‖ *Or, Sauran*

44 Wherefore he iopарded himſelfe to deliuer his people, and to get him a perpetuall name,

45 And ranne boldly vnto him through the middes of the hoſte, ſlaying on the right hand and on the left, ſo that they departed away on both ſides.

46 So went hee to the Elephants feete, and gate him vnder him, [a] and ſlew him, then fell the Elephant downe vpon him, and there he died

47 But the other, ſeeing the power of the king, and the fiercenеſſe of his armie, departed from them.

[a] This example is not to be followed, becauſe it is contrary to the cõmandement.

48 ¶ And the kings armie went vp to meet them toward Ieruſalem, and the king pitched his tents in Judea toward mount Sion.

49 Moreouer the king toke truce with them that were in Beth-ſura: but when they came out of the citie, becauſe they had no victuals there, and were ſhut vp therein, and the land had reſted,

50 The king toke Beth-ſura, and ſet there a gariſon to keepe it,

51 And beſieged the Sanctuary many daies, and made inſtruments to ſhoote, and other engines of warre, and inſtruments to caſt fire and ſtones, and pieces to caſt darts and ſlings.

52 ‖ They alſo made engines againſt their engines, and fought a long ſeaſon. ‖ *Or, the Iewes.*

53 But in the garners there were no vitailes, for it was the ſeuenth yeere, and then they that

were in Judea, and were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuary were few men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Now when Lysias heard that Philip, (whome Antiochus the King, whiles hee liued, had ordeined to bring vp Antiochus his sonne, that he might be King)

56 Was come againe out of Persia and Media and the Kings hoste with him, and thought to take vnto him the rule of things,

57 Hee and his hasted, & were stirred forward by them in the castle to goe & tell the King, and the captaines of the hoste, and to others, saying, Wee decrease dayly, and our victuals are but small: and the place that wee lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

58 Now therefore let vs ‖ agree with these men, and take truce with them, & with all their nation,

‖Or, giue hands.

59 And graunt them to liue after their Law, as they did afore: for they bee grieued, and doe all these things, because wee haue broken their Lawes.

60 So the King and the Princes were content, and sent vnto them to make peace, and they receiued it.

61 When the King & the Princes had made an othe vnto them, they came vpon this out of the fortresse.

62 And the King went vp to mount Sion: but when hee saw that the place was well defenced, hee brake his othe that hee had made, & commanded to breake downe the wall round about.

63 Then departed hee in all haste, and returned vnto Antiochia, where hee found Philip hauing dominion of the citie: so he fought against him, and tooke the city by force.

CHAP VII.

1 Demetrius reigned after hee had killed Antiochus and Lysias. 5 He troubleth the children of Israel through the counsell of certaine wicked persons. 37 The prayer of the Priests against Nicanor. 41 Iudas killeth Nicanor, after he had made his prayer.

Ioseph. Ant. 12. chap. 5.

IN the hundreth and one and fiftieth yeere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a few men vnto a citie of the Sea coast, and reigned there.

2 And when hee came into the possession of his fathers kingdome, his souldiers tooke Antiochus and Lysias, and brought them vnto him.

3 But when it was told him, he said, Shew me not their faces.

4 So they put them to death. Now when Demetrius was set vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Israel whose captaine was Alcimus, that would haue been the high Priest.

6 These men accused the people vnto the king saying, Iudas and his brethren haue slaine all thy friends, and driuen vs out of our owne land.

7 Wherefore send now some man, whome thou trustest, that he may goe and see all the destruction, which he hath done vnto vs and to the Kings land, and let him punish them with all their partakers.

8 Then the king chose Bacchides a freind of his, which was a great man in the Realme, and ruled beyond the flood, and was faithfull vnto the king, and sent him,

9 And that wicked Alcimus, whom he made high Priest, and commanded him to be auenged of the children of Israel.

10 So they departed, and came with a great hoste vnto the land of Juda, and sent messengers to Judas & his brethren, deceitfully with peaceable words.

11 But they beleeued not their saying: for they saw that they were come with a great host.

12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable points.

13 And the ‖ Asideans were the first that required peace among the children of Israel.

‖Or, Hasidims.

14 For, sayd they, He that is a Priest of the seed of Aaron, is come with this armie: therefore he will not hurt vs.

15 Then he spake vnto them peaceably, and sware vnto them, and sayd, We will doe you no harme, neither your friends:

16 And they beleeued him: but hee tooke of them threescore men, and slew them in one day, according to the words that were written,

17 *They haue cast the bodies of thy Saints, and their blood round about Jerusalem, & there was no man that would bury them.

*Psal. 79. 2.

18 So there came a feare and trembling among all the people: for they sayd, There is neither trueth nor righteousnesse in them: for they haue broken the appointment and othe that they made.

19 Then Bacchides remooued from Jerusalem, and pitched his tent at ‖ Beth-zecha, where he sent foorth & tooke many of the men that had forsaken him, and certaine of the people, whom he slew and cast into the great pit.

‖Or, Bethseth, or, Bezeth.

20 Then committed hee the countrey vnto Alcimus, and left men of war with him to help him: so Bacchides went vnto the king.

21 Thus Alcimus strone for the Priesthood.

22 And all such as troubled the people, resorted vnto him: in so much that they obteined the land of Juda, and did much hurt in Israel.

23 Now when Judas saw all the mischiefe that Alcimus & his companie had done among the Israelites more then the heathen,

24 He went foorth round about all the borders of Judea, and punished those that were fallen away, so that they came no more abroad in the countrey.

25 But when Alcimus saw that Judas and his people had gotten the vpper hand, and knew that he was not able to abide them, hee went againe to the king, and accused them of wicked things.

26 Then the King sent Nicanor one of his chiefe Princes, which hated Israel deadly, and commanded him that he should destroy the people.

Ioseph. Ant. 12. chap. 16.

27 ¶ So Nicanor came to Jerusalem with a great hoste, and sent vnto Judas and his brethren deceitfully with friendly words, saying,

28 Let there be no warre betweene mee and you, I will come with fewe men, to see how yee doe, friendly.

29 So

29 So he came vnto Judas, and they saluted one another peaceably: but the enemies were prepared to take away Judas.

30 Neuertheless, it was told Judas that hee came vnto him vnder deceit: therefore he feared him, and would see his face no more.

31 When Nicanor perceiued that his counsell was bewrayed, he went out to fight against Judas, beside || Carphalama,

|| Or, Caphar-salama.

32 Where there were slaine of Nicanors host about fiue thousand men: so they fled vnto the citie of Dauid.

33 After this came Nicanor vp vnto mount Sion, and some of the Priests with the elders of the people went forth of the Sanctuary to salute him peaceably, and to shew him the burnt offering that was offered for the king.

34 But hee laughed at them, and mocked them, and counted them prophane, and spake proudly,

35 And swore in his wrath, saying, If Judas and his host bee not deliuered now into mine hands, if euer I come againe in safety, I will burne vp this house. With that, went he out in a great anger.

36 Then the Priests came in, and stood before the Altar in the Temple, weeping, and saying,

37 Forsomuch as thou, O Lord, hast chosen this * house, that thy Name might be called vpon therein, and that it should be an house of prayer, and petition for thy people,

Isa. 56. 5, 7.

38 Bee auenged of this man and his host, and let them bee slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ When Nicanor was gone from Jerusalem, he pitched his tent at Beth-horon, and there an host met him out of Syria.

40 And Judas pitched in || Adasa, with three thousand men, where Judas prayed, saying,

|| Or, Adarsa.

2. Kin. 19. 35. tob. 1. 18. ecclu. 48. 12. Isa. 37. 36. 2. mac. 8. 19.

41 O Lord, * because the messengers of King Sennacherib blasphemed thee, thine angel went forth, and slew an hundred fourescore and fiue thousand of them.

42 So destroy thou this host before vs to day, that all other may know that hee hath spoken wickedly against thy sanctuary, and punish him according to his malice.

43 So the armies ioyned together in battel, the thirteenth day of the moneth Adar: but Nicanors host was discomfited, & he himselfe was first slaine in the battell.

44 Now when his armie saw that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes iourney from Adasa vnto Gasera, blowing an alarme with the trumpets after them.

46 So they came forth of all the townes of Judea round about, and rushed vpon them, and threw them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoyles, and the pray, and smote off Nicanors head, and his right hand, which he held vp so proudly, and brought it with them, and hanged them vp afore Jerusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordeined to keepe yerely that day on the thirteenth day of the moneth Adar.

50 Thus the land of Judah was in rest a little while.

CHAP. VIII.

1 *Judas, considering the power and policie of the Romanes, maketh peace with them.* 22 *The conditions of mutuall friendship sent to the Iewes.*

IUdas heard also the fame of the Romanes, that they were mighty and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them, *Ioseph. Ant. 12. cap. 18.*

2 And that they were men of great power, and they tolde him of their battels, and their worthy actes which they did among the || Galatians whom they had conquered, and made to pay tribute,

|| Or, Frenchmen.

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and gold,

4 And that by their counsel and gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had discomfited and giuen great ouerthrowes to the Kings that came against them, from the vttermost part of the earth, & that others gaue them tribute euery yeere,

5 How they had also discomfited by battell Philip and Perses kings of the || Macedonians and others that arose against them, & how they ouercame them,

|| Or, Citims.

6 And how great Antiochus King of Asia, that came against them in battell, hauing an hundreth and twenty Elephants, with horsemen and charets, and a very great army, was discomfited by them,

7 And how they tooke him aliue, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a seperate portion,

8 Euen the countrey of India, and Media, and Lydia, and of his best countreyes, which they tooke of him, and gaue them to King Eumenes.

9 Againe, when it was told them that the Grecians were comming to destroy them,

10 They sent against them a captaine, which gaue them battel, & slew many of them, and took many prisoners with their wiues and children, and spoyled them, and conquered their land, and destroyed their strong holds, and subdued them to be their bondmen vnto this day.

11 Moreouer, how they destroyed & brought into subiection other kingdomes and yles, whosoeuer had withstood them:

12 But that they kept amitie with their own friends, and those that stayed vpon them: finally, that they conquered kingdomes, both farre and neere, insomuch that whosoeuer heard of their renowne was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned, and whom they would they put downe: thus were they in most high authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to bee magnified thereby,

15 But that they had ordeined themselues a Counsell, wherein three hundred and twentie

men consulted daily, and prouided for the common affayres, to gouerne them well,

16 And that they committed their gouernement to one man euery yeere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred nor enuy among them.

17 ¶ Then Judas chose Eupolemus the son of John, the sonne of Accus, and Jason the sonne of Eleazar, and sent them vnto Rome, to make friendship and mutuall fellowship with them,

18 That they may take from them the yoke (for they saw that the kingdome of the Grecians would keepe Israel in bondage.)

19 So they went vnto Rome, which was a very great iourney, and came into the ‖ Senate where they spake, and said,

‖ Or, Councell.

20 Judas Maccabeus with his brethren, and the people of the Iewes hath sent vs vnto you, to make a bond of friendship and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the Epistle that they wrote in tables of brasse, and sent to Jerusalem, that they might haue by them a memorial of the peace and mutuall fellowship.

23 Good successe be to the Romanes, and to the people of the Iewes, by sea and by land for euer, and the sword and enemie be from them.

24 If there come first any war vpon the Romanes, or any of their friends throughout all their dominion,

25 The people of the Iewes shall help them, as the time shall bee appointed with all their heart.

‖ Or, the Romanes.

26 Also ‖ they shall giue nothing to them that come to fight for them, nor serue them with wheate nor weapons, nor money, nor shippes, as it pleaseth the Romanes, but ‖ they shall keepe their couenants without taking any thing of them.

‖ Or, the Iewes

27 Likewise also, if warre come first against the nation of the Iewes, the Romans shal helpe them with a good will, according as the time shalbe appointed them.

28 Neither shall wheat be giuen vnto them, that take their part, nor weapons, nor money, nor ships, as it pleaseth the Romans, who will keepe these couenants without deceit.

29 According to these Articles the Romanes made the bond with the people of the Iewes.

30 If after these points the one part, or the other will adde or diminish, they may doe it at their pleasures, and whatsoeuer they shall adde or take away, shalbe ratified.

31 And as touching the euil that Demetrius hath done vnto the Iewes, we haue written vnto him, saying, Wherefore layest thou thine heauy yoke vpon our friends, and confederates the Iewes?

32 If therefore they complaine any more against thee, we will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his army against Iudas. 18 Iudas is slaine. 31 Ionathan is put in the stead of his brother. 47 The battell betweene Ionathan and Bacchides. 55 Alcimus is smitten with the palsie, and dieth. 68 He commeth vpon Ionathan by the counsell of certaine wicked persons, and is ouercome. 70 The truce of Ionathan with Bacchides.

IN the meane season, when Demetrius had heard how Nicanor and his hoste had giuen the battell, hee sent Bacchides and Alcimus againe into Judea, and his chiefe ‖ strength with them.

Ioseph. Ant. 12. chap. 18.

‖ Or, the right horne.

2 So they went forth by the way that is toward Galgala, and pitched their tents before Masaloth, which is in Arbelis, and wan it, and slew much people.

3 And in the first moneth of the hundred fiftie and two yeere, they layde their siege against Jerusalem.

4 But they rayled their campe, and came to Berea with twenty thousand foot men, and two thousand horsemen.

5 Now Judas had pitched his tent at ‖ Eleazar, and three thousand chosen men with him.

‖ Or, Laisa.

6 And when they saw that the multitude of the army was great, they were sore afrayd, and many conueyed themselues out of the hoste, so that there abode no more of them but eight hundred men.

7 When Judas saw that his host failed him, and that he must needes fight, he was sore troubled in mind that he had no time to gather them together, and was discouraged.

8 Neuertheless, hee said vnto them that remained, Let vs rise, and goe vp against our enemies, if peraduenture wee may be able to fight with them.

9 But they would haue stayed him, saying, Wee are not able: let vs rather saue our liues: turne backe now, seeing our brethren are departed: for shall wee fight against them that are so few?

10 Then Judas said, [a] God forbid, that wee should doe this thing, to flee from them: if our time bee come, let vs die manfully for our brethren, and let vs not staine our honour.

a He that was wont to pray and ouercome, is ouercome when he trusteth in his strength, and omitteth prayer.

11 Then the hoste remoued out of the tents, and stood against them, who had diuided their horsemen into two troupes, and they that threw with slings, & the archers marched in the foreward, and they that fought in the foreward were all valiant men.

12 And Bacchides was in the right wing. So the armie drew nere on both sides, and blew the trumpets.

13 They of Judas side blew the trumpets also, and the earth shook at the noyse of the armies, and the battell continued from morning to night.

14 And when Judas saw that Bacchides and the strength of his army was on the right side, he tooke with him all the hardy men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Now when they which were of the left wing, saw that the right wing was discomfited, they followed Judas behind, and them that were with him, hard at the heeles.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Judas also himselfe was killed, and the remnant fled.

19 So Jonathan and Simon tooke Judas their brother, and buried him in his fathers sepulchre

sepulchre in the citie of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 How is the valiant man fallen, which deliuered Israel!

22 Concerning the other things of Judas, both the battels & the valiant acts that hee did, and of his worthinesse, they are not written: for they were very many.

Ioseph. Ant. 13. chap. 1. and 3.

23 ¶ Now after the death of Judas, wicked men came vp in all the coasts of Israel, and there arose all such as gaue themselues to iniquitie.

24 In those dayes was there a very great famine in the land, and all the countrey gaue ouer themselues with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, and made search for Judas friends, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them.

28 Then came all Judas friends together, and said vnto Jonathan,

29 Seeing thy brother Judas is dead, and there is none like him to goe forth against our enemies, euen against Bacchides, and ‖ against them of our nation that are enemies vnto vs,

‖ Or, against the enemies of our nation.

30 Therefore this day we chuse thee that thou mayest be our prince and captaine in his place to order our battell.

31 So Jonathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Judas.

32 But when Bacchides knew it, he sought for to slay him.

33 Then Jonathan and Simon his brother perceiuing that, fled into the wildernes of Thecua with all their company, and pitched their tents by the water poole of Asphar.

34 Which when Bacchides vnderstood, hee came ouer Jorden with all his hoste vpon the Sabbath day.

35 (Now had Jonathan sent his brother Iohn a captaine of the people, to pray his friends the Nabathites, that they would keepe their baggage which was much.

‖ Or, Iambri.

36 But the children of ‖ Ambri came out of Medaba, and tooke John, and all that hee had, and when they had taken it, went their way.

37 After this came word vnto Jonathan, and to Simon his brother, that the children of Ambri made a great mariage, and brought the bride from ‖ Medaba with great pompe: for she was daughter to one of the noblest Princes of Canaan.

‖ Or, Nadabath.

38 Therefore they remembred John their brother, and went vp and hid themselues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and behold, there was a great noyse, and much preparation: then the bridegrome came forth, and his friendes and his brethren met them with tymbrels and instruments of musicke, and many weapons.

40 Then Jonathans men that lay in ambush rose vp against them, and slew many of them, and the remnant fled into the mountaines, so that they tooke all their spoyles.

41 Thus the mariage was turned to mourning, and the noise of their melodie into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Jorden.

43 When Bacchides heard this, he came vnto the border of Jorden with a great power vpon the Sabbath day.)

44 Then Jonathan said vnto his company, Let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Behold, the battel is before vs, and behind vs, and the water of Jorden on this side & that side, and the marise and forest, so that there is no place for vs to turne aside.

46 Wherefore cry now vnto heauen, that yee may bee deliuered from the power of your enemies: so they ioyned battell.

47 Then Jonathan stretched out his hand to smite Bacchides: but hee turned aside from him and reculed.

48 Then Jonathan and they that were with him leapt into Jorden, and swimmed ouer vnto the further banke: but the other would not passe through Jorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Jerusalem, and built vp the strong cities in Juda, as the castle of Jericho, and Emmaus, and Bethoron, and Bethel, and Thamnatha, ‖ Pharathoni, and ‖ Tepho, with hie walles, with gates, and with barres,

‖ Or, Pharathon. ‖ Or, Thopo.

51 And set garisons in them, that they might vse their malice vpon Israel.

52 He fortified also the citie Beth-sura, and Gazara, and the castle, and set a garison in them with prouision of victuals.

53 Hee tooke also the chiefest mens sonnes in the countrey for hostages, and put them in the castle at Jerusalem to be kept.

54 ¶ Afterward in the hundreth fiftie and three yeere, in the second moneth, Alcimus commanded that the walles of the inner court of the Sanctuary should be destroyed, and he pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindered, and his mouth was stopped: for he was smitten with a palsie, and could no more speake, nor giue order concerning his house.

56 Thus dyed Alcimus with great torment at the same time.

57 And when Bacchides saw that Alcimus was dead, hee turned againe to the king, and so the lande of Juda was in rest two yeeres.

58 Then all the vngodly men held a counsel, saying, Behold, Jonathan and his company dwell at ease, and without care: wherefore let vs bring Bacchides hither, and hee will take them all in one night.

59 So they went and consulted with him.

60 Who arose and came with a great hoste, and sent letters priuily to his adherents, which were in Judea, to take Jonathan, and those that were with him: but they could not, for

their counsell was knowen vnto them.

‖Or, Ionathan 61 And a they toke fifty men of the countrey, which were the chiefe workers of this wickednesse, and slew them.

62 ¶ Then Jonathan & Simon with their ‖Or, Bethbessen. company departed vnto ‖ Beth-basin, which is in the wildernesse, and repaired the decay thereof, and made it strong.

63 When Bacchides knew this, hee gathered all his hoste, and sent worde to them that were of Judea.

64 Then came he and laid siege to Beth-basin, and fought against it a long season, & made instruments of warre.

65 But Jonathan had left his brother Simon in the citie, and went foorth into the countrey, and came with a certaine number.

‖Or, Odares. 66 And slew ‖ Odomeras and his brethren, and the children of Phasiron in their tents: so he began to slay, and increased in power.

67 Simon also and his company went out of the city, & burnt vp the instruments of warre,

68 And fought against Bacchides, and discomfited him, and vexed him sore, so that his counsell and iourney was in vaine.

b Wicked counsell falleth on the counsellers. 69 Wherefore he was very wroth at the wicked men, b that gaue him counsell to come into the countrey, and slew many of them, and purposed to returne into his owne countrey.

70 Whereof when Jonathan had knowledge, hee sent ambassadours vnto him, to entreate of peace with him, and that the prisoners should be deliuered.

71 Which thing he accepted, & did according to his desire, and made an othe, that hee would neuer doe him harme all the dayes of his life.

72 So hee restored vnto him the prisoners that hee had taken aforetime out of the land of Juda, and so returned and went into his owne land, neither did hee come any more into their borders.

73 Thus the sword ceased from Israel, and Jonathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4 Demetrius desireth to haue peace with Ionathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolemeus and Alexander.

Ioseph. Ant. 13. cap. 2. 3. IN the hundreth and threescore yeere came Alexander the sonne of Antiochus Epiphanes and tooke Ptolemais, and they receiued him, and there he reigned.

2 Now when Demetrius the king heard it, hee gathered an exceeding great hoste, and went forth against him to fight.

3 Also Demetrius sent letters vnto Jonathan, with louing words, as though hee would preferre him.

4 For he said, We will first make peace with him, before he ioyne with Alexander against vs.

5 Els he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so hee gaue Jonathan leaue to gather an hoste, and to prepare weapons, and to be confederate with him, and commaunded the hostages that were in the castle, to bee deliuered vnto him.

7 ¶ Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 Therefore they were sore afraid, because they heard that the King had giuen him license to gather an armie.

9 So they that were of the castle, deliuered the hostages vnto Jonathan, who restored them to their parents.

10 Jonathan also dwelt at Jerusalem, and began to build and repaire the city.

11 And he commanded the workmen to build the walles, and the mount Sion round about with hewen stone to fortifie it: and so they did.

12 Then the strangers that were in the castles which Bacchides had made, fled,

13 So that euery man left his place, & went into his owne countrey.

14 Onely at Beth-sura remained certaine which had forsaken the Law and the commandements: for it was their refuge.

15 ¶ Now when king Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was tolde him of the battels and noble acts, which hee and his brethren had done, and of the paines that they had endured,

16 He sayd, Might wee finde such a man? now therefore we will make him our friend and confederate.

17 Upon this hee wrote a letter, and sent it vnto him with these words, saying,

18 KING ALEXANDER to his brother Jonathan sendeth salutation.

19 Wee haue heard of thee that thou art a very valiant man, and worthy to be our friend.

20 Wherefore this day we ordaine thee to be the hie Priest of thy nation, and to be called the Kings friend: (and hee sent him a purple robe, and a ‖ crowne of golde,) that thou mayst ‖ consider what is for our profit, and keepe friendship toward vs. ‖Or, mitre. ‖Or, take our part.

21 So in the seuenth moneth of the hundreth and threescore yeere, vpon the feast day of the tabernacles, Jonathan put on the holy garment and gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, he was *Ioseph. Ant. 13. cap. 3.* marueilous sory, and sayd,

23 What haue we done that Alexander hath preuented vs in getting the friendship of the Jewes for his strength?

24 Yet wil I write and exhort them, and promise them dignities and rewards that they may helpe me.

25 Whereupon hee wrote vnto them these words, KING DEMETRIVS vnto the nation of the Jewes sendeth greeting.

26 We haue heard that ye haue kept your couenant toward vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Now therefore remaine still, and keepe fidelitie toward vs, and we will recompense you for the good things that ye haue done for vs,

28 And wil release you of many charges, and giue you rewards.

29 And now I discharge for your sakes all the Jewes from tributes, and free you from the customes

customes of salt, and the crown taxes, and from the third part of the seed.

30 And from the halfe of the fruit of the trees which is mine owne duety, I so release them, that from this day forth, none shall take any thing of the land of Juda, or of the three gouernments, which are added thereunto, as of Samaria and of Galile, [a] from this day forth for euermore.

a And of the countrey beyond Iorden, as Iosephus writeth.

31 Jerusalem also with all things belonging thereto, shall bee holy and free from the tenths and tributes.

32 Also I release the power of the castle which is at Jerusalem, and giue it vnto the hie Priest, that he may set in it such men, as he shal chuse to keepe it.

33 Moreouer I freely deliuer euery one of the Jewes that were taken away prisoners out of the land of Juda throughout all my realme, and euery one of them shalbe free from tributes, yea, euen their cattell.

34 And all the feasts, and Sabbaths, and new moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedome and liberty for all the Jewes in my realme.

35 So that in them no man shall haue power to doe any thing, or to vexe any of them in any maner of cause.

36 Also thirty thousand of the Jewes shall be written vp in the Kings hoste, and haue their wages payed them as appertaineth to all them that are of the Kings armie: and of them shall be ordeined certaine to keepe the Kings strong holds.

37 And some of them shall bee set ouer the Kings most secret affaires, and their gouernors and their princes shalbe of themselues, and they shall liue after their owne lawes, as the King hath commanded in the land of Juda.

38 And the three gouernments that are added vnto Judea from the countrey of Samaria, shall be ioyned vnto Judea, and they shall be as vnder one, and obey none other power, but the high Priest.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuary at Jerusalem, for the necessary expences of the holy things.

40 Moreouer, I will giue euery yeere fifteene thousand sickles of siluer of the Kings reuenues, out of the places appertaining vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they did in the former yeeres, from henceforth they shall giue it toward the works of the Temple.

42 And besides this, the fiue thousand sickles of siluer which they receiued yeerely of the accompt appointed for the entertainment of the Sanctuary, these yeeres passed, euen these things shall be released, because they appertaine to the Priests that minister.

43 Item, whosoeuer they be that flee vnto the Temple at Jerusalem, or within the liberties thereof, and are indebted to the king for any maner of thing, they shall be pardoned, and all that they haue in my Realme.

44 For the building also and repairing of the works of the Sanctuary, expences shalbe giuen of the kings reuenues.

45 And for the making of the walles of Jerusalem, and fortifying it round about, that the holds in Judea may build vp, shall also the costs be giuen out of the kings reuenues.

46 ¶ But when Jonathan and the people heard these words, they gaue no credite vnto them, neither receiued them: for they remembred the great wickednesse that he had done in Israel, and how sore he had vexed them.

47 Wherefore they agreed vnto Alexander: for he was the first that had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered king Alexander a great hoste, and camped ouer against Demetrius.

49 So the two kings ioyned battel: but Demetrius hoste fled, and Alexander pursued him and preuailed against them.

50 So that sore battell continued till the Sunne went downe, and Demetrius was slaine the same day.

51 ¶ Then Alexander sent Ambassadours vnto Ptolemeus the king of Egypt, with these words, saying, *Ioseph. Ant. 13. cap. 6.*

52 For so much as I am come againe to my Realme, and am set in the throne of my fathers, and haue gotten the dominion, & haue destroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and he and his armie is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs now make friendship together, and giue me now thy daughter to wife: so shall I be thy sonne in law, and giue thee rewards, and vnto her things according to thy dignity.

55 Then Ptolemeus the king gaue answere, saying, Happy be the day wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of their kingdome.

56 Now therefore will I fulfill thy writing: but meet me at Ptolemais, that we may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemeus went out of Egypt, with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threescore and two yeere,

58 Where king Alexander met him, and he gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glory, as the maner of kings is.

59 ¶ Then wrote king Alexander vnto Jonathan, that he should come and meet him.

60 So he went honourably vnto Ptolemais, and there he met the two kings, and gaue them great presents of siluer and gold, and to their friends, and found fauour in their sight.

61 And there assembled certaine pestilent fellowes of Israel, and wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they should take off the garments of Jonathan, and clothe him in purple, and so they did: and the king appointed him to sit by him,

63 And said vnto his Princes, Goe with him into the mids of the citie, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any maner of cause.

64 So when his accusers saw his honour according as it was proclaimed, and that hee was clothed in purple, they fled all away.

65 And the king preferred him to honour, and wrote

wrote him among his chiefe friends, and made him a duke and partaker of his dominion.

66 Thus Jonathan returned to Jerusalem with peace and gladnesse.

67 ¶ In the hundreth threescore and five yere came Demetrius the sonne of Demetrius, from Creta into his fathers land.

68 Whereof when king Alexander heard, he was very sory, and returned vnto Antiochia.

69 Then Demetrius appointed Apollonius the gouernour of Coelosyria, who gathered a great host, and camped in Jamnia, and sent vnto Jonathan the high Priest, saying,

70 Darest thou, being but alone, lift vp thy selfe against vs? and I am laughed at, and reproched, because of thee: now therefore why doest thou vaunt thy selfe against vs in the mountaines?

71 Now then, if thou trust in thine owne strength, come downe to vs into the plaine field, and there let vs try the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: and they shall tell thee that your foot is not able to stand before our face: for thy fathers haue bene twise chased in their owne land.

73 And now how wilt thou be able to abide so great an host of horsemen and footmen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the words of Apollonius, he was moued in his mind: wherfore he chose ten thousand men, and went out of Jerusalem, and Simon his brother met him for to helpe him.

75 And hee pitched his tents at Joppe: but they shut him out of the city: for Apollonius garison was in Joppe.

76 Then they fought against it: and they that were in the citty, for very feare let him in: so Jonathan wan Joppe.

77 Apollonius hearing of this, tooke three thousand horsemen, with a great host of foote men, and went toward Azotus, as though hee would goe forward, and came immediatly into the plaine field, because he had so many horsmen, and put his trust in them.

78 So Jonathan followed vpon him to Azotus, and the armie skirmished with his arriere band.

79 For Apollonius had left a thousand horsemen behind them in ambush.

80 And Jonathan knew that there was an ambushment behind him, and though they had compassed in his host, and shot darts at the people from the morning to the euening,

81 Yet the people stood still, as Jonathan had commanded them, till their horses were weary.

82 Then brought Simon forth his host, and set them against the band: but the horses were weary, and he discomfited them, and they fled: so the horsemen were scattered in the field,

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselues.

84 But Jonathan set fire vpon Azotus and all the cities round about it, and tooke their spoiles, and burnt with fire the temple of Dagon, with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Jonathan remoued the host from thence, and camped by Askalon, where the men of the city came forth, and met him with great honour.

87 After this went Jonathan and his host againe to Jerusalem with great spoiles.

88 And when King Alexander heard these things, he began to doe Jonathan more honour,

89 And sent him a collar of gold, as the vse is to bee giuen vnto such as are of the kings blood: he gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

1 *The dissention betweene Ptolemeus and Alexander his sonne in law.* 17 *The death of Alexander.* 19 *Demetrius reigneth after the death of Ptolemeus.* 22 *Sion is besieged of Jonathan.* 42 *Demetrius seeing that no man resisted him, sendeth his armie againe.* 54 *Tryphon moueth Antiochus against Demetrius.*

AND the King of Egypt gathered a great host, like the sand that lieth vpon the sea shore, and many ships, and went about through deceit to obtaine the kingdome of Alexander, and to ioyne it with his owne Realme. *Iosephi Ant. 13. cap. 7.*

2 Vpon this he went into Syria with friendly words, and was let into the cities, and men came forth to meete him: for king Alexander had commanded them to meet him, because hee was his father in law.

3 Now when hee entred into the citie of Ptolemais, he left bands and garisons in euery city.

4 And when he came neere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the battell: for they had made heapes of them by the way where hee should passe,

5 And they told the King what Jonathan had done, to the intent they might get him euill will: but the king held his peace.

6 And Jonathan met the king with great honour at Joppe, where they saluted one another, and lay there.

7 So when Jonathan had gone with the king vnto the water that was called Eleutherus, he turned againe to Jerusalem.

8 So king Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander,

9 ¶ And sent ambassadours vnto king Demetrius, saying, Come, let vs make a league betweene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he slandered Alexander, as one that should desire his Realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, and forsooke Alexander, so that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne head, of Asia, and of Egypt.

14 In the meane season was king Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But

15 But when Alexander heard it, he came to warre against him, and Ptolemeus brought forth his hoste, and met him with a mighty power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemeus.

18 But the third day after, king Ptolemeus died, and they that were in the holds, were slaine one of another.

19 And Demetrius reigned in the hundred threescore and seuen yere.

20 ¶ At the same time gathered Jonathan them that were in Judea, to lay siege vnto the castle which was at Jerusalem, and they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and told him that Jonathan besieged the castle.

22 So when he heard it, he was angry, and immediatly came vnto Ptolemais, and wrote vnto Jonathan, that he should lay no more siege vnto it, but that he should meet him, and speake with him at Ptolemais in all haste.

23 Neuertheless, when Jonathan heard this, he commanded to besiege it: hee chose also certaine of the Elders of Israel, and the Priestes, and put himselfe in danger,

24 And tooke with him siluer and gold, and apparell, and diuers presents, and went to Ptolemais vnto the King, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king intreated him as his predecessors had done, and promoted him in the sight of all his friends,

27 And confirmed him in the hie Priesthood with all the honorable things that he had afore, and made him his chiefe friend.

28 Jonathan also desired the king þ he would make Judea free with the three gouernements and the countrey of Samaria, and Ionathan promised him three hundreth talents.

29 Whereunto the king consented, and gaue Jonathan writing of the same, conteining these words.

30 KING DEMETRIVS vnto his brother Jonathan, and to the nation of the Jewes sendeth greeting.

31 Wee send you heere a copie of the letter, which we did write vnto our cousin Lasthenes concerning you, that ye should see it.

32 King Demetrius vnto Lasthenes his father sendeth greeting.

33 For the faithfulnesse that our friends the nation of the Jewes keepe vnto vs, and for their good will toward vs, we are determined to doe them good.

34 Wherefore we assigne to them the coasts of Judea, with the three gouernments, Apherema, and Lydda, and Ramathe (which are added vnto Judea from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Jerusalem: both concerning the payments which the King tooke yerely afore time, both for the fruits of the earth, and for the fruits of the trees.

35 As for the other things pertaining vnto vs of the tenths and tributes which were due vnto vs, and the customes of salt, and crowne taxes, which were payed vnto vs, we discharge them of all from henceforth.

36 And nothing hereof shalbe reckoned from this time forth and for euer.

37 Therefore see that ye make a copy of these things, and deliuer it vnto Jonathan, that it may be set vp vpon the holy Mount in an open place.

38 After this, when Demetrius the king saw that his land was in rest, and that no resistance was made against him, hee sent away all his host, euery man to his own place, except certaine bands of strangers, whom he brought from the yles of the heathen: wherefore all his fathers hoste hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when hee saw that all the hoste murmured against Demetrius, he went to ‖ Simalcue the Arabian, that brought vp Antiochus the sonne of Alexander, [Or, Emalcuel.

40 And lay fore vpon him, to deliuer him this young Antiochus, that he might reigne in his fathers stead: he told him also what great euill Demetrius had done, and how his men of warre hated him, and he remained there a long season.

41 Also Jonathan sent vnto king Demetrius to driue them out which were in the castle at Jerusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Jonathan, saying, I wil not only doe these things for thee and thy nation, but if opportunity serue, I will honor thee and thy nation.

43 Now therefore thou shalt doe mee a pleasure, if thou wilt send me men to help me: for all mine army is gone from me.

44 So Jonathan sent him three thousand strong men vnto Antiochia, and they came vnto the king: wherefore the king was very glad at their comming.

45 ¶ But they that were of the city, euen an hundred and twenty thousand men, gathered them together in the mids of the city, and would haue slaine the king.

46 But the king fled into the palace, and the citizens kept the streets of the city, and began to fight.

47 Then the king called to the Iewes for helpe, which came to him all together, and went abroad thorow the city,

48 And slew the same day an hundred thousand, and set fire vpon the city, and tooke many spoiles in that day, and deliuered the king.

49 So when the citizens saw that the Iewes had gotten the vpper hand of the city, and that they themselues were disappointed of their purpose, they made their supplication vnto the king, saying,

50 ‖ Grant vs peace, and let the Iewes cease from vexing vs and the city. [Or, giue vs the right hand.

51 So they cast away their weapons, & made peace, and the Iewes were greatly honoured before the King, and before all that were in his realme, and they came again to Jerusalem with great pray.

52 Then king Demetrius sate in the throne of his kingdome, and had peace in his land.

53 Neuertheles, he dissembled in all that euer he

he spake, and withdrew himself from Jonathan, neither did he reward him according to þ benefits which he had done for him, but troubled him very sore.

54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him al the men of warre whom Demetrius had scattered, and they fought against him, who fled, and turned his backe.

56 So Tryphon toke the || beasts, and wan Antiochia. ||Or, Elephants.

57 And young Antiochus wrote vnto Jonathan, saying, I appoint thee to be þ chiefe priest, and make thee ruler ouer the foure gouernements that thou mayest be a friend of þ Kings.

58 Upon this he sent him golden vessels to be serued in, & gaue him leaue to drinke in gold, and to weare purple, and to haue a collar of golde.

59 He made his brother Simon also captaine from the coastes of Tyrus vnto the borders of Egypt.

60 Then Jonathan went forth, and passed thorow the cities beyond the flood, & all the men of warre of Syria gathered vnto him for to help him: so he came vnto Ascalon, and they of the citie receiued him honorably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore hee layde siege vnto it, & burned the suburbs thereof with fire, and spoyled them.

62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and toke of the sons of the chiefe men for hostages, and sent them to Jerusalem, and went thorow the countrey vnto Damascus.

63 And when Jonathan heard that Demetrius princes were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey,

64 Hee came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which he granted them, & afterward put them out from thence, and toke the city, and set a garison in it.

67 Then Jonathan with his host came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

68 And behold, the hostes of the || strangers met him in the plaine, & had layd ambushments for him in the mountaines. ||Or, heathen.

69 So that when they came against them, the ambushments rose out of their places and skirmished.

70 So that all that were of Jonathans side, fled: and there was not one of them left, except Mattathias the sonne of ||Absalomus, and Judas the sonne of Calphi the Captaines of the hoste. ||Or, Abessalomus.

71 Then Jonathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled saw this, they turned againe vnto him, and helped him to follow after all vnto their tents at Cades, and there they camped.

74 So there were slaine of the strangers the same day about three thousand men, and Jonathan turned againe to Jerusalem.

CHAP. XII.

1 *Jonathan sendeth ambassadours to Rome,* 2 *and to the people of Sparta, to renew their couenant of friendship.* 24 *Jonathan putteth to flight the Princes of Demetrius.* 40 *Tryphon taketh Jonathan by deceit.*

JOnathan now seeing that the time was meete for him, chose certaine men, & sent them vnto Rome, to establish & renew the friendship with them.

2 He sent letters also vnto the || Spartians, and to other places for the same purpose. ||Ioseph. Ant. 13. cap. 8.

3 So they went vnto Rome, and entred into the Senate, and said, Jonathan the high Priest and the nation of the Iewes sent vs vnto you, for to renew friendship with you, and the bond of loue, as in times past. ||Or, Lacedæmonians.

4 So the Romanes gaue them free passports, that men should leade them home into the land of Juda peaceably.

5 ¶ AND THIS is the copy of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nation, and the Priests, and the rest of people of the Iewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest from || Arius, which then reigned among you, that you would be our brethren, as the copy hereunder written specifieth. Ioseph. Ant. 12. chap. 5. ||Or, Darius.

8 And Onias intreated the ambassador honourably, and receiued the letters: wherin there was mention made of the bond of loue & friendship.

9 But as for vs, we need no such writings: for wee haue the holy bookes in our hands for comfort.

10 Neuertheless, we thought it good to send vnto you, for the renewing of the brotherhood and friendship, lest wee should be strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherfore we remember you at all seasons continually, and in the feasts and other dayes appointed, when we offer sacrifices and prayers, as it is meet and conuenient to thinke vpon our brethren.

12 And wee reioyce at your prosperous estate.

13 And though we haue bene inuironed with great troubles and warres, so that the kings round about vs haue fought against vs,

14 Yet would we not be grieuous vnto you, nor to other of our confederates and friends in these warres.

15 For we haue had helpe from heauen, that hath succoured vs, and wee are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius the son of Antiochus, and Antipater the son of Jason, and sent them vnto the Romanes, for to renew the former friendship with them, and league.

17 We commaunded them also to goe vnto you, and to salute you, and to deliuer you our letters concerning the renewing of our brotherhood.

18 And

18 And now ye shall doe vs a pleasure to giue vs an answere of these things.

19 ¶ And this was the copy of the Letters, which Arius the king of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the high Priest sendeth greeting.

21 It is found in writing that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, yee shall doe well to write vnto vs of your prosperitie.

23 As for vs wee haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue wee commanded to bee shewed vnto you.

24 ¶ Now when Ionathan heard that Demetrius princes were come to fight against him, with a greater host then afore,

25 Hee went from Ierusalem, and met them in the land of Hamath: for hee gaue them not space to come into his owne countrey.

26 And hee sent spies vnto their tents, which came againe and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore, when the Sunne was gone downe, Ionathan commaunded his men to watch, and to be in armes readie to fight all the night, and sent watchmen round about the host.

28 But when the aduersaries heard that Ionathan was readie with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuertheless Ionathan and his company knew it not till the morning: for they saw the fires burning.

30 Then Ionathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Ionathan turned to the Arabians, which were called Zabedei, and slew them, and tooke their spoile.

32 Hee proceeded further also, and came vnto Damascus, and went thorow all the countrey.

33 But Simon his brother went forth, and came to Ascalon, and to the next holds, departing vnto Ioppe, and wanne it.

34 For hee heard that they would deliuer the hold to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Ionathan home, and called the Elders of the people together, and deuised with them for to build vp the strong holds in Iudea,

36 And to make the walles of Ierusalem higher, and to make a great mount betwixt the castle and the citie, for to separate it from the citie that it might bee alone, and that men should neither buy, nor sell in it.

37 So they came together to build vp the city: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, and made it strong with gates and barres.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to be crowned when hee had slaine the king Antiochus.

40 But he was afraid that Ionathan would not suffer him, but fight against him: wherefore he went about to take Ionathan, & to kill him: so he departed and came vnto Bethsan.

41 Then went Ionathan forth against him to the battell with fourtie thousand chosen men, and came vnto Bethsan.

42 But when Tryphon saw that Ionathan came with so great an host, hee durst not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his friends, and gaue him rewards, and commaunded his men of warre to be as obedient vnto him, as to himselfe,

44 And sayd vnto Ionathan, Why hast thou caused this people to take such trauaile, seeing there is no warre betweene vs?

45 Therefore send them now home againe, and chuse certaine men to waite vpon thee, and come thou with mee to Ptolemais: For I will giue it thee, with the other strong holds, and the other garisons, and all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my comming.

46 Ionathan beleeued him, and did as hee sayd, and sent away his host, which went into the land of Iuda,

47 And retained but three thousand with him, whereof he sent two thousand into Galilee, and one thousand went with himselfe.

48 Now as soone as Ionathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, & slew all them with the sword, that came in with him.

49 Then sent Tryphon an host of footemen and horsemen into Galilee, and into the great plaine to destroy all Ionathans company.

50 But when they knew that Ionathan was taken, and slaine, and those that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which followed vpon them, saw that it was a matter of life, they turned backe againe.

52 By this meanes all they came into the land of Iuda peaceably, and bewailed Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were round about them, sought to destroy them.

54 For they said, Now haue they no captaine, nor any man to helpe them: therefore let vs now fight against them, and roote out their memory from among men.

CHAP. XIII.

1 After Ionathan was taken, Simon is chosen captaine. 17 Tryphon, taking his children and money for the redemption of Ionathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the realme. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaza. 50 He possesseth the towre of Sion. 53 He maketh his sonne Iohn captaine.

NOw when Symon heard that Tryphon gathered a great host to come into the land of Iuda, and to destroy it, *Ioseph. Ant. 13. cap. 9.*

2 And sawe that the people was in great trembling and feare, hee came vp to Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, Yee know

Ioseph. Ant. 13. cap. 9.

know what great things I, and my brethren, and my fathers house haue done for the Law, and the Sanctuary, and the battels, and troubles that we haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuary, and our wiues and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these words the hearts of the people were kindled,

8 So that they cryed with a loud voyce, saying, Thou shalt be our captaine in stead of Judas and Jonathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs, we will doe it.

10 ¶ So he gathered all the men of warre, making hast to finish the walles of Jerusalem, and fortified it round about.

11 Then sent he Jonathan the sonne of Absalomus with a great host vnto Joppe, which drone them out that were therein, and remained there himselfe.

12 Tryphon also remooued from Ptolemais with a great armie, to come into the land of Juda, and Jonathan was with him as prisoner.

13 And Simon pitched his tents at ‖ Addis vpon the open plaine. ‖ Or, Adam.

14 But when Tryphon knew that Simon stood vp in stead of his brother Jonathan, and that he would fight against him, he sent messengers vnto him, saying,

15 Whereas we haue kept Jonathan thy brother, it is for money that hee is owing in ỳ kings accompt concerning the businesse that he had in hand.

16 Wherefore send now an hundreth talents of siluer, and his two sonnes for hostages, that when he is letten foorth hee will not turne from vs, and we will send him againe.

17 Neuertheless Simon knew that hee dissembled in his wordes, yet commaunded hee the money and children to bee deliuered vnto him, lest he should be in greater hatred of the people of Israel:

18 Who might haue sayd, Because hee sent him not the money and the children, therefore is Jonathan dead.

19 So hee sent the children and an hundreth talents: but hee dissembled and would not let Jonathan goe.

20 ¶ Afterward came Tryphon into the land to destroy it, and went round about by the way, that leadeth vnto Adora: but whersoeuer they went, thither went Simon and his host.

21 Now they that were in the castle sent messengers vnto Tryphon, that hee should make haste to come by the wilderneſſe, and to send them vittailes.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snow, so that he came not, because of the snow: but hee remoued and went into the countrey of Galaad.

23 And when he came neere to Baskama, hee slew Jonathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 Then sent Simon to take the bones of Jonathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto of hewen stone behind and before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for a perpetuall memory, and carued shippes beside the armes, that they might bee seene of men sayling in the Sea.

30 This sepulchre which he made at Modin, standeth yet vnto this day.

31 ¶ Now as Tryphon went foorth with the young King Antiochus, he slew him traiterously, *Ioseph. Ant. 13. chap. 10.*

32 And reigned in his stead, and crowned himselfe King of Asia, & brought a great plague vpon the land.

33 Simon also built vp the castles of Judea, and compassed them about with high towres, and great walles, euen with towres, and gates, and barres, and layd vp vittailes in the strong holds.

34 Moreouer, Simon chose certaine men and sent them to king Demetrius, that he would discharge the land: for all Tryphons doings were robberies.

35 Whereupon Demetrius the king answered him, and wrote vnto him after this maner,

36 DEMETRIVS the King vnto Simon the hie Priest and the friend of Kings, and to the Elders, and to the nation of the Iewes, sendeth greeting. ‖ Or, Gaza.

37 The golden crowne, and ‖ paccions stone that yee sent vnto vs, haue we receiued, and are ready to make a stedfast peace with you, and to write vnto the officers to release you of the things wherein we made you free. ‖ Or, collar, or bandricke: in Greeke Baiten, or baten.

38 So the things that we haue granted you, shall be stable: the strong holds which yee haue builded, shall be your owne.

39 Also we forgiue the ouersights, and faults committed vnto this day: and the crowne tare that yee ought vs, and whereas was any other tribute in Jerusalem, it shall be now no tribute.

40 And they that are meete among you to bee written with our men, let them bee written vp, that there may be peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundreth and seuenty yeere.

42 And the people of Israel began to write in their letters and publike instruments, IN THE FIRST yeere of Simon, the high and chiefe Priest, gouernour and Prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it round about, where hee set vp an engine of warre, and approached neere the citie, and beat a tower and tooke it.

44 So they that were in the engine, leapt into the citie, and there was a great trouble in the city.

45 In so much that the people of the citie, rent their clothes, and climed vp vpon the walles with

with their wiues, and children, and cried with a loud voyce, beseeching Simon to grant them peace, saying,

46 Deale not with vs according to our wickednesse, but according to thy mercie.

47 Then Simon pitied them, & would fight no more against them, but put them out of the citie, and clensed the houses, wherein the idoles were, and so entred therunto with Psalmes and thankesgiuing.

48 So when he had cast all the filthinesse out, he set such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.

49 Now, when they in the castle at Jerusalem were kept, that they could not come forth nor goe into the countrey, neither buy nor sell, they were very hungry, and many of them were famished to death,

50 In so much that they besought Simon to make peace with them: which he granted them, and put them out from thence, and cleansed the castle from filthinesse.

51 And vpon the three and twenty day of the second moneth, in the hundreth seuenty and one yeere they entred into it with thanksgiuing, and branches of palme trees, and with harpes, and with cymbals, and with violes, & with Psalmes, and songs, because the great enemie of Israel was ouercome.

52 And he ordained that the same day should be kept euery yeere with gladnesse.

53 And he fortified the mount of the Temple that was besides the castle, where he dwelt himselfe with his company.

54 Simon also seeing that John his sonne was now a man, he made him captaine of all the hosts, and caused him to dwell in ‖ Gazaris.

‖ Or, Gaza.

CHAP. XIIII.

1 Demetrius is ouercome of Arsaces. 11 Simon being captaine, there is great quietnesse in Israel 18 The couenant of friendship with the Romans, and with the people of Sparta is renewed.

IN the hundreth seuentie and two yeere, gathered king Demetrius his hoste, and departed vnto Media, to get him helpe for to fight against Tryphon.

2 But when Arsaces the king of Persia and Media heard that Demetrius was entred within his borders, he sent one of his princes to take him aliue.

3 So hee went and ouercame the armie of Demetrius, and tooke him, and brought him to Arsaces which kept him in ward.

4 Thus all the land of Iuda was in rest, so long as Simon liued: for he sought the wealth of his nation: therefore were they glad to haue him for their ruler, and to do him worship alway.

5 Simon also wan the citie of Joppe to his great honour, to be an hauen towne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countreys.

7 He gathered vp many of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, and the castle, which he cleansed from filthinesse, and there was no man that resisted him.

8 So that euery man tilled his ground in peace, and the land gaue her fruits, and the trees gaue their fruit.

9 The Elders sate in the open places, and consulted all together for the Common wealth, and the yong men were honourably clothed and armed.

10 He prouided vitailes for the cities, and all kind of munition, so that his glorious fame was renowmed vnto the end of the world.

11 He made peace thorowout the land, and Israel had perfit mirth and ioy.

12 For euery man sate vnder his vine, and the fig trees, and there was no man to fray them.

13 There was none in the land to fight against them: for then the kings were ouercome.

14 He helped all those that were in aduersity among his people: hee was diligent to see the Law kept, and he tooke away the vngodly and wicked.

15 He beautified the Sanctuary, and increased the vessels of the Temple.

16 When the Romans heard, and the Spartians had knowledge that Jonathan was dead, they were very sory.

17 But when they heard that Simon his brother was made high Priest in his stead, and how he had wonne the land againe with the cities in it,

18 They wrote vnto him in tables of brasse, to renew the friendship and bond of loue, which they had made with Judas and Jonathan his brethren,

19 Which writings were read before the congregation at Jerusalem, and this is the copie of the letters that the Spartians sent.

20 THE SENATORS and city of Sparta vnto Simon the great Priest, and to the Elders, and to the Priestes, and to the residue of the people of the Jewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their comming,

22 And haue registred their ambassage in the publike records in this maner, NVMENIVS the sonne of Antiochus, and Antipater the sonne of Jason, the Jewes ambassadours came vnto vs, to renew amitie with vs.

23 And it pleased the people, that the men should be honourably intreated, and that the copie of their ambassage should be registred in the publike records, that it might bee for a memoriall vnto the people of Sparta, and a copie of the same was sent to Simon the chiefe Priest.

24 After this, Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight to confirme the friendship with them.

25 Which when the people vnderstood, they sayd, What thanks shall we recompense againe vnto Simon and his children?

26 For he and his brethren, and the house of his father haue stablished Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.

27 The copie of the writing is this, In the eight and twentieth day of the moneth ‖ Elul, ‖ August. in the hundreth seuenty and two yeere, in the third yeere of Simon the hie Priest,

28 In

28 In Saramel in the great congregation of the Priests, and of the people, and of the gouernours of the nation, and of the elders of the countrey, we would signifie vnto you, that many battels haue been fought in our countrey,

29 Wherin Simon the sonne of Mattathias (come of the children of Iarib) and his brethren put themselues in danger, and resisted the enemies of their nation, that their Sanctuary, and Law might be maintained, and did their nation great honour.

30 For Ionathan gathered his nation together, and became their high Priest, and is laide with his people.

31 After that would their enemies haue inuaded their countrey, and destroyed their land, and lay their hands on their Sanctuary.

32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 Yea fortified also the cities of Iudea, and Bethsura that lieth vpon the borders of Iudea, (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.

34 And he fortified Ioppe, which lieth vpon the sea, and ‖ Gazara that bordereth vpon Azotus (where the enemies dwelt afore) and there he placed Iewes, & furnished them with things necessary for the reparation thereof.

35 Now when the people saw the faithfulnesse of Simon, and to what glory he thought to bring his nation vnto, they made him their gouernour and the chiefe Priest, because he had done all these things, and for the vprightnesse and fidelitie that hee had kept to his nation and that sought by all meanes to exalt his people.

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the city of Dauid at Ierusalem, where they had made them a castle, out of the which they went, and defiled all things that were about the Sanctuary, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it, for the assurance of the land and citie, and raised vp the walles of Ierusalem.

38 And king Demetrius confirmed him in his hie Priesthood for these causes,

39 And made him one of his friends, & gaue him great honour.

40 For it was reported that the Romanes called the Iewes their friends and confederats, and that they honourably receiued Simons ambassadours,

41 And that the Priests and Iewes consented that Simon should be their Prince and high Priest perpetually, till God raised vp the true Prophet,

42 And that he should be their captaine, and haue the charge of the Sanctuary, and so set men ouer the workes, and ouer the Countrey, and ouer the weapons, and ouer the fortresses, and that should make prouision for the holy things,

43 And that he should be obeied of euery man, and that all the writings in the countrey should be made in his name, and that he should be clothed in purple, and weare gold,

44 And that it should not bee lawfull for any of the people, or Priests to breake any of these things, or to withstand his words, or to call any congregation in the countrey without him, or be clothed in purple, or weare a collar of gold:

45 And if any did contrary to these things, or breake any of them, he should be punished.

46 So it pleased all the people to agree that it should be done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, and the Prince of the Iewes and of the Priests, and to be the chiefe of all.

48 And they commaunded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuary in an open place,

49 And that a copy of the same should be laid vp in the treasurie, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a couenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romans write letters vnto kings and nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his couenant.

MOreouer, King Antiochus the sonne of Demetrius sent letters from the yles of the sea, vnto Simon the priest and prince of the Iewes, and to all the nation,

2 Concerning these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Iewes, sendeth greeting.

3 For so much as certaine pestilent men haue vsurped the kingdome of our Fathers, I am purposed to challenge the Realme againe, and to restore it to the olde estate: wherefore I haue gathered a great hoste, and prepared ships of warre,

4 That I may goe through the countrey, and bee auenged of them, which haue destroyed our countrey, and wasted many cities in the realme.

5 Now therefore I do confirme vnto thee all the liberties, whereof all the Kings my progenitors haue discharged thee, and all the payments, whereof they haue released thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Ierusalem and the Sanctuary be free, and that all the weapons that thou hast prepared, and the fortresses, which thou hast builded, and keepest in thine hands, shall bee thine,

8 And all that is due vnto the King, and all that shall bee due vnto the King, I forgiue it thee, from this time forth for euermore.

9 And when wee haue obtained our kingdome, we will giue thee and thy nation, and the temple great honour, so that your honour shall be knowen thorow the world.

10 ¶ In the hundreth, seuenty and foure yere, went Antiochus into his fathers land, and all the bands came together vnto him, so that few were left with Tryphon. *Ioseph. Ant. 13. cap. 11.*

11 So the king Antiochus pursued him, but he fled and came to Dora, which lieth by the sea side.

12 For hee saw that troubles were toward him,

‖ *Or, Gaza, or Gazaris.*

him, and that the army had forsaken him.

13 Then camped Antiochus against Dora with an hundreth and twenty thousand fighting men, and eight thousand horsemen.

14 So he compassed the citie about, and the ships came by the sea. Thus they pressed the city by lande, and by sea, insomuch that they suffered no man to go in nor out.

15 In the meane season came Numenius, and his company from Rome, having letters written vnto the kings and countreys, wherein were contained these words,

16 LVCIVS the Consul of Rome vnto king Ptolomeus sendeth greeting.

17 The ambassadours of the Iewes are come vnto vs as our friends and confederates from Simon the high Priest, and from the people of the Iewes, to renew friendship, and the bond of loue,

18 Who haue brought a shield of gold weighing a thousand pound.

19 Wherefore we thought it good to write vnto the kings and countries, that they should not go aboue to hurt them, nor to fight against them, nor their cities, nor their country, neither to maintaine their enemies against them.

20 And we were content to receiue of them the shield.

21 If therefore there be any pestilent felowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that hee may punish them according to their owne law.

22 The same things were written to Demetrius the King, And to Attalus, And to Arathes, and to Arsaces.

23 And to all the countreys, as Sampsames, and to them of Sparta, and to ‖ Delus, and to Mindus, & to Sycion, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodus, and to Phaselis, and to Coos, and to Side, and to Cortina, and to Gnidon, and to Cyprus, and to Cyrene.

24 And they sent a copy of them to Simon the high Priest.

25 ¶ So Antiochus the king camped against Dora the second time euer ready to take it, and made diuers engines of warre, and kept Tryphon in, that he could neither go in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer and golde, and much furniture.

27 Nevertheless, he would not receiue them, but brake all the couenant, which hee had made with him afore, and withdrewe himselfe from him.

28 And sent vnto him, Athenobius one of his friends, to commune with him, saying, Yee withhold Joppe, and Gazara, with the castle that is at Jerusalem, the citie of my Realme.

29 Whose borders yee haue destroyed & done great hurt in the land, and haue the gouernment of many places of my kingdome.

30 Wherefore now deliuer the cities, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Judea.

31 Or else giue me for them fiue hundreth talents of siluer, and for the harme that yee haue done, and for the tributes of the places other fiue hundreth talents: if not, we will come and fight against you.

32 So Athenobius the kings friend came to Jerusalem, and when he saw the honour of Simon, and the cupbord of gold and siluer plate, and so great preparation, he was astonished, and told him the kings message.

33 Then answered Simon, and sayde vnto him, We haue neither taken other mens lands, nor withholden that which appertaineth to others: but our fathers heritage, which our enemies had vnrighteously in possession a certaine time.

34 But when we had occasion, we recouered the inheritance of our fathers.

35 And whereas thou ‖ requirest Joppe and Gazara, they did great harme to our people, and thorow our countrey, yet will wee giue an hundreth talents for them. But Athenobius answered him not one word,

36 But turned againe angry vnto the King, and told him all these words, and the dignitie of Simon with all that he had seene: and the king was very angry.

37 ¶ In the meane time fled Tryphon by ship vnto Dorhotias.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him bands of footmen and horsemen,

39 And commanded him to remoue the hoste toward Judea, and to builde vp Cedron, and to fortifie the gates, and to warre against the people: but the King pursued Tryphon.

40 So Cendebeus came vnto Jamnia, and began to vexe the people, and to inuade Judea, and to take the people prisoners, & to slay them.

41 And he built vp Cedron, where he set horsemen and garisons, that they might make outrodes by the wayes of Judea, as the King had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banket. 25 Iohn killeth them that lie in wait for his life.

Then came John vp from Gazara, and tolde Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Judas and John, and said vnto them, I and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our hands, and we haue deliuered Israel often times.

3 But I am now olde, and yee by Gods mercy are of a sufficient age: be yee therefore in stead of me and my brother, & goe forth and fight for our nation, and the helpe of heauen be with you.

4 So he chose twentie thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus and rested at Modin.

5 In the morning they arose, and went into the plaine field: and behold, a mighty great hoste came against them both of footemen, and horsemen: but there was a riuer betwixt them.

6 And John ranged his armie ouer against him, and when hee sawe that the people was afraide to goe ouer the riuer, hee went ouer first himselfe, and the men seeing him, passed thorowe after him.

7 Then he diuided his men, and set the horse-

men

[Or, Sampsaces.
[Or, Delo.
[Or, Mido, or Mydus.
[Or, complaines concerning.
Ioseph. Ant. 13. chap. 12

men in the mids of the footmen.

8 For their enemies horsemen were very many: but when they blew the trumpets Cendebeus fled with his hoste: whereof many were slaine, and the remnant gat them to the fortresse.

9 Then was Judas Johns brother wounded: but John followed after them, till he came to Cedron, which Cendebeus had built.

10 Also they fled vnto the towers, that were in the fields of Azotus, and those did Iohn burne with fire: thus were there slaine two thousand men of them, so he returned peaceably into the land of Juda.

11 ¶ Now in the field of Jericho was Ptolemeus the sonne of Abubus made captaine, and he had abundance of siluer and gold.

12 (For he had married the daughter of the hie Priest)

13 Therefore he waxed proud in his minde, and thought to rule the lande, & thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorowe the cities of the countrey, and studied carefully for them, he came downe to Jericho with Mattathias, and Judas his sonnes in the hundreth, seuentie and seuen yeere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonne of Abubus receiued them by treason into a litle hold called Dochus, which he had built, where he made them a great banket, and had hid men there.

16 So when Simon & his sonnes had made good cheere, Ptolomeus stood vp with his men and tooke their weapons, and entred in to Simon in the banket house, and slew him with his two sonnes and certaine of his seruants.

17 Whereby he committed a great villenie, and recompensed euill for good.

18 Then wrote Ptolomeus these things and sent to the king, that he might send him an hoste to helpe him, and so would deliuer him the countrey with the cities.

19 He sent other men also vnto Gazara, to take John, & sent letters vnto the captaines to come to him, and hee would giue them siluer, and gold and rewards.

20 And to Jerusalem he sent other to take it, and the mountaine of the Temple.

21 But one ran before, and told John in Gazara, that his father, & his brother were slaine, and that Ptolomeus had send to slay him.

22 When he heard this, he was sore astonished, and layd hands on them that were come to slay him, and slew them: for he knew that they went about to kill him.

23 Concerning other things of John, both of his warres, and of his noble acts (wherein he behaued himselfe manfully) of ỳ building of wals which he made, and other of his deeds,

24 Beholde, they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

The second booke of the Maccabees.

CHAP. I.

1 *An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thankes for the death of Antiochus.* 19. *Of the fire that was hid in the pit.* 24. *The prayer of Neemias.*

THE brethren the Jewes which be at Jerusalem, & they that are in the countrey of Judea, vnto the brethren the Jewes that are thorowout Egypt, send salutation, and prosperitie.

2 God be gracious vnto you, and remember his couenant made with Abraham, and Isaac, and Jacob his faithfull seruants,

3 And giue you all an heart to worship him, and to doe his will with a whole heart and with a willing minde,

4 And open your hearts in his Lawe & commandements, and send you peace,

5 And heare your prayers, and bee reconciled with you, & neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned in the hundreth threescore and ninth yeere, we Jewes wrote vnto you in the trouble and violence that came vnto vs in those yeeres, after that Jason and his company departed out of the holy lande and kingdome,

8 And burnt the porch, & shed innocent blood. Then wee prayed vnto the Lord, & were heard: we offered sacrifice and fine floure, and lighted the lampes, and set forth the bread.

9 Now therefore keepe yee the dayes of the feast of the tabernacles in the moneth Chasleu.

10 ¶ In the hundreth, fourescore and eight yeere, the people that was at Jerusalem, & in Judea, and the counsell, and Judas, vnto Aristobulus king Ptolomeus master, which is of the stocke of the anointed Priests, and to the Jewes that are in Egypt, sendeth greeting and health.

11 Inasmuch as God hath deliuered vs from great perils, wee thanke him highly, as though we had ouercome the King.

12 For he brought them into Persia by heaps that fought against the holy citie.

13 For albeit the captaine and the armie that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceit of Nanea Priests.

14 For Antiochus as though he would dwell with her, came thither, hee and his friends with him to receiue money vnder the title of a dowry.

15 But when the priests of Nanea had laid it forth, and he was entred with a small company within the temple, they shut the temple, when Antiochus was come in.

16 And by opening a priuy doore of the vaut, they cast stones, as it were thunder, vpo the captaine and his, and hauing bruised them in pieces they cut off their heads, and threw them to those that were without.

17 God be blessed in al things, which hath deliuered vp the wicked.

18 Whereas wee are now purposed to keepe the

Lam. 6.13. and 10.2. and 16.13.

Deut. 30.5.

a That is to say, a shining fire: it is also called Nephi, or Nephtar, which is a cleansing.

the purification of the temple vpon the fiue and twentie day of the moneth Chaſleu, we thought it neceſſary to certifie you thereof, that yee alſo might keepe the feaſt of the Tabernacles, and of the fire which was giuen vs when Neemias offered ſacrifice, after that hee had built the Temple and the altar.

19 For when as our fathers were ledde away vnto Perſia, the Prieſts, which ſought the honour of God, tooke the * fire of the altar priuily, and hid it in a hollow pit, which was drie in the bottome, and therein they kept it, ſo that the place was vnknowen vnto euery man. *Leuit. 6. 13. & 10. 2. & 16. 12.*

20 Now after many yeeres when it pleaſed God that Neemias ſhould bee ſent from the king of Perſia, hee ſent of the poſteritie of thoſe Prieſts, which had hid it, to fetch the fire, and as they tolde vs, they found no fire, but thicke water.

21 Then commaunded hee them to drawe it vp, and to bring it: and when the things appertaining to the ſacrifices were brought, Neemias commaunded the Prieſts to ſprinkle the wood, and the things layd thereupon, with water.

22 When this was done, and the time came that the Sunne ſhone, which afore was hid in the cloud, there was a great fire kindled, ſo that euery man marueiled.

23 Now the Prieſts, and all prayed, while the ſacrifice was conſuming: Jonathan began: and the other anſwered thereunto.

24 And the prayer of Neemias was after this manner, O Lord, Lord God maker of all things, which art fearefull and ſtrong, and righteous, and mercifull, and the onely and gracious King,

25 Onely liberall, onely iuſt and Almightie and euerlaſting, thou that deliuereſt Iſrael from all trouble, and haſt choſen the fathers and ſanctified them,

26 Receiue the ſacrifice for thy whole people of Iſrael, and preſerue thine owne portion, and ſanctifie it.

27 Gather thoſe together, that are ſcattered from vs: deliuer them that ſerue among the heathen: looke vpon them that are deſpiſed, and abhorred, that the heathen may know that thou art our God.

28 Puniſh them that oppreſſe vs, and with pride doe vs wrong.

29 Plant thy people againe in thine holy place, * as Moyſes hath ſpoken. *Deut. 30. 5.*

30 And the Prieſts ſang Pſalmes thereunto.

31 Now when the ſacrifice was conſumed, Neemias commaunded the great ſtones to bee ſprinkled with the reſidue of the water.

32 Which when it was done, there was kindled a flame, which was conſumed by the light, that ſhined from the altar.

33 ¶ So when this matter was knowen, it was told the King of Perſia, that in the place where the Prieſts, which were led away, had hid fire, there appeared water, wherewith Neemias and his company had purified the ſacrifices.

34 The king tryed out the thing, and cloſed the place about, and made it holy.

35 And to them that the king fauoured, hee gaue and beſtowed many gifts.

36 And Neemias called the ſame place † Eph-thar, which is to ſay, purification: but many men call it Nephthar.

† That is to ſay, a ſhining fire alſo called Nephi, or Nephthar, which is a cleanſing.

CHAP. II.

4 How Ieremie hid the Tabernacle, the Arke and the Altar in the hill. 23 Of the fine bookes of Iaſon conteined in one.

IT is found alſo in the writings of Jeremias the Prophet, that he commanded them which were carted away, to take fire, as was declared, and as the Prophet commanded them that were led into captiuitie,

2 * Giuing them a lawe, that they ſhould not forget the commandements of the Lord, and that they ſhould not erre in their mindes, when they ſaw images of golde and ſiluer, with their ornaments. *Baruch 6.*

3 Theſe and ſuch other things commaunded he them, and exhorted them that they ſhould not let the law goe out of their hearts.

4 It is written alſo, how the Prophet, by an oracle that he had, charged them to take the Tabernacle and the Arke, & follow him: and when hee came vp into the mountaine where Moyſes went vp, * and ſaw the heritage of God, *Deut. 34. 1.*

5 Jeremias went forth, and found an hollow caue, wherein hee layd the Tabernacle, and the Arke, and the altar of incenſe, and ſo ſtopped the doore.

6 And there came certaine of thoſe that followed him, to marke the place: but they could not finde it.

7 Which when Jeremias perceiued, hee reproued them, ſaying, As for that place, it ſhall bee vnknowen, vntill the time that God gather his people together againe, and that mercy bee ſhewed.

8 Then ſhall the Lorde ſhewe them theſe things, and the maieſty of the Lord ſhall appeare and the cloud alſo, as it was ſhewed vnder Moyſes, and as * when Salomon deſired, that the place might be honourably ſanctified. *1. King. 8. 14, 23, 30. 2. chro 6. 21.*

9 For it is manifeſt that hee, being a wiſe man, offered the * ſacrifice of dedication, and conſecration of the Temple. *1. Kin 8 62, 65. 2. chron. 7. 4, 5.*

10 * And as when Moyſes prayed vnto the Lord, the fire came downe from heauen, and conſumed the ſacrifice: ſo when Salomon prayed, * the fire came downe from heauen, and conſumed the burnt offering. *Leuit. 9. 24. and 10. 16. 2. Chron. 7. 1.*

11 And Moyſes ſayd, becauſe the ſinne offering was not eaten, therefore it is conſumed.

12 So Salomon kept thoſe eight dayes.

13 Theſe things alſo are declared in the writings and regiſters of ‖ Neemias, and how hee made a library, and how hee gathered the actes of the Kings, and the Prophets, and the actes of Dauid, and the epiſtles of the Kings concerning the holy gifts. ‖ Some reade Ieremie.

14 Euen ſo Judas alſo gathered all things that came to paſſe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede thereof, ſend ſome to fetch them vnto you.

16 Whereas wee then are about to celebrate the purification, wee haue written vnto you, and ye ſhall doe well, if ye keepe the ſame dayes.

17 Wee hope alſo that the God which deliuered all his people, and gaue an heritage to them all, and the kingdome, and the Prieſthood,

hood and the Sanctuary,

Deut. 30.5. 18 *As he promised in the Law, will shortly haue mercy vpon vs, and gather vs together from vnder the heauen into his holy place: for he hath saued vs from great perils, and hath cleansed the place.

19 As concerning Iudas Maccabeus and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stood for the Iewes religion: (for though they were but few, yet they ran through whole countreyes, and pursued the barbarous armies.

22 And repayred the Temple that was renowmed throughout all the world, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was mercifull vnto them with all lenitie.)

23 Wee will assay to abridge in one volume those things that Iason the Cyrenian hath declared in fiue bookes.

24 For considering the wonderfull number, and the difficultie that they haue that would bee occupied in the rehearsall of stories, because of the diuersitie of the matters,

25 Wee haue endeuoured, that they that would read, might haue pleasure, and that they which are studious, might easily keepe them in memorie, and that whosoeuer read them, might haue profit.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both sweat and watching.

27 Like as hee that maketh a feast, & seeketh other mens commoditie hath no small labour: so wee also for many mens sakes are very well content to vndertake this great labour.

28 Leauing to the authour the exact diligence of euery particular, wee will labour to goe forward according to the prescript order of an abridgement.

29 For as hee that will builde a newe house, must prouide for the whole building, but he that setteth out the plat, or goeth about to paint it, seeketh but onely what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a story to enter deeply into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to him that will shorten it, to vse few words, & to auoyd those things that are curious therein.

32 Here then will we begin the story, adding thus much to our former words, that it is but a foolish thing to abound in wordes before the storie, and to be short in the story.

CHAP. III.

1 *Of the honour done to the Temple by the kings of the Gentiles.* 6 *Simon vttereth what treasure is in the Temple.* 7 *Heliodorus is sent to take them away.* 26 *Hee is striken of God, and healed at the prayer of Onias.*

WHat time as the holy city was inhabited with all peace, and when the lawes were very well kept, because of the godlinesse of Onias the high Priest, and hatred of wickednesse,

2 It came to passe that euen the Kings did honour the place, and garnished the Temple with great gifts.

3 In so much that Seleucus King of Asia, of his owne rents, bare all the costs belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the hie Priest concerning the iniquity committed in the citie. (Or, the state & promise.)

5 And when he could not ouercome Onias, hee gate him to Apollonius the sonne of Thraseas which then was gouernour of Coelosyria, and Phenice,

6 And told him that the treasurie in Ierusalem was full of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come into the kings hands.

7 Now when Apollonius came to the King, and had shewed him of the money, as it was told him, the king chose out Heliodorus his treasurer, and sent him with a commaundement, to bring him the foresayd money.

8 Immediatly Heliodorus tooke his iourney as though he would visite the cities of Coelosyria and Phenice, but in effect to fulfill the kings purpose.

9 So when hee came to Ierusalem, and was courteously receiued of the hie Priest into the citie, he declared what was determined concerning the money, and shewed the cause of his comming, and asked if these things were so indeed.

10 Then the hie Priest told him that there were such things layd vp by the widowes and fatherlesse,

11 And that a certaine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, and that in all, there were but foure hundreth talents of siluer, and two hundreth of gold.

12 And that it were altogether impossible to do this wrong to them that had committed it of trust to the holinesse of the place and Temple, which is honoured throughout the whole world for holinesse and integritie.

13 But Heliodorus because of the kings commandement giuen him, sayd that in any wise it must be brought into the kings treasurie.

14 So he appointed a day, & went in to take order for these things: then there was no small griefe throughout the whole city.

15 For the Priests fell down before the altar in the Priests garments, and called vnto heauen vpon him which had made a Law concerning things giuen to be kept, that they should safely preserued for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorow of his mind.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to them that looked vpon him, what sorow he had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.

19 And

a In working some trechery or sorcery against him.

19 And the women, girt with sackecloth vnder their brests, filled the streets, and the virgins that were kept in, ranne some to the gates, and some to the walles, and others looked out at the windowes.

20 And all held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, and the expectation of the hie Priest being in such anguish.

22 Therefore they called vpon the Almighty Lord, that he would keepe safe & sure the things which were laid vp for those that had deliuered them.

23 Neuertheless, the thing that Heliodorus was determined to doe, that did he performe.

24 And as he & his souldiers were now there present by the treasurie, he that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonished at the power of God, and fell into feare and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richly barbed, and he ran fiercely and smote at Heliodorus with his fore feet, and it seemed that he that sate vpon the horse, had harnesse of gold.

26 Moreouer, there appeared two yong men, notable in strength, excellent in beautie, & comely in apparel, which stood by him on either side, and scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fell suddenly vnto the ground, and was couered with great darkenesse: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with so great company, and many souldiers into the sayd treasury, was borne out: for he could not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but hee was dumbe by the power of God, and lay destitute of all hope and health.

30 And they prayed the Lord that had honored his owne place: for the Temple which a litle afore was full of feare and trouble, when the Almighty Lord appeared, was filled with ioy and gladnesse.

31 Then straightway certaine of Heliodorus friends, prayed Onias, that he would call vpon the most High to graunt him his life, which lay ready to giue vp the ghost.

32 So the High Priest, considering that the King might suspect that the Iewes had done Heliodorus some [a] euill, he offered a sacrifice for the health of the man.

a In working some treachery or sorcery against him.

33 Now when the high Priest had made his prayer, the same yong men in the same clothing appeared, and stood beside Heliodorus, saying, Giue Onias the high Priest great thankes: for, for his sake hath the Lord graunted thee thy life:

34 And seeing that thou hast beene scourged from heauen, declare vnto all men the mighty power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offred vnto the Lord sacrifice, and made great vowes vnto him which had granted him his life, and thanked Onias, and went againe with his hoste to the king.

36 Then testified hee vnto euery man of the great workes of God that he had seene with his eyes.

37 And when the king asked Heliodorus, who were meet to bee sent yet once againe to Ierusalem, he sayd,

38 If thou hast any enemy, or traytour, send him thither, & thou shalt receiue him well scourged, if hee escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For hee that dwelleth in heauen, hath his eye on that place, and defendeth it, and hee beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

CHAP IIII.

1 Simon reporteth euill of Onias. 7 Iason obtaineth the office of the hie Priest by corrupting the King, 27 and was by Menelaus defrauded by like bribing. 34 Onias is slaine traitrously by Andronicus.

This Simon now, of whom wee spake afore, being a bewayter of the money, and of his owne naturall countrey, reported euill of Onias, as though hee had moued Heliodorus vnto this, and had beene the inuenter of the euill.

2 Thus was hee bold to call him a traitour, that was so beneficial to the city, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so far, that through one that belonged to Simon, murders were committed,

4 Onias considering the danger of this contention, and that Apollonius, as he that was the gouernour of Coelosyria and Phenice, did rage, and increased Simons malice,

5 Hee went to the king not as an accuser of the citizens, but as one that intended the common wealth both priuatly and publikely.

6 For hee saw it was not possible, except the King tooke order, to quiet the matters, and that Simon would not leaue off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawfull meanes to be high Priest.

8 For he came vnto the king, and promised him three hundreth and threescore talents of siluer, and of another rent fourescore talents.

9 Besides this hee promised him an hundred and fiftie, if hee might haue licence to set vp a place for exercise, and a place for the youth, and that they would || name them of Ierusalem, Antiochians,

|| *Or, that he would write the Antiochians that were at Ierusalem among them.*

10 The which thing when the king had granted, and he had gotten the superioritie, he began immediatly to draw his kinsme to the customes of the Gentiles,

11 And abolished the friendly priuiledges of the Kings that the Iewes had set vp by Iohn the father of Eupolemus, which was sent Ambassadour vnto Rome, to become friendes and confederates: he put downe their lawes and policies, and brought vp new statutes, and contrary to the law.

|| *Or, huskins, in token of wantonnesse as the Gentiles did.*

12 For he presumed to build a place of exercise vnder the castle, and brought the chiefe yong men vnder his subiection, and made them weare || hats.

13 So there began a great desire to follow the maners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednesse of Jason, not the hie Priest, but the vngodly person,

14 So that the Priestes were now no more dilgent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to bee partakers of the wicked expenses at the play, [a] after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to bee their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the lawes of God, but the time following shall declare these things.

18 ¶ Now when the ‖ games that were vsed euery fift yeere, were played at Tyrus, the King being present,

19 This wicked Jason sent from Jerusalem men to loke vpon them, as though they had bene Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that caryed them, desired they might not bee bestowed on the sacrifice, (because it was not comely) but to bee bestowed for other expences.

20 So hee that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of king Ptolemeus Philometor: but when Antiochus perceiued that he was euil affectioned toward his affaires, hee sought his owne assurance, and departed from thence to Joppe, and so came to Jerusalem,

22 Where he was honourably receiued of Jason, & of the city, and was brought in with torchlight, and with great shoutings, and so he went with his hoste vnto Phenice.

23 Three yeere afterward Jason sent Menelaus, the foresaid Simons brother, to beare the money vnto the King, and to bring to passe certaine necessary affaires, wherof he had giuen him a memoriall.

24 But hee, being commended to the King, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundreth talents of siluer more then Jason.

25 So he gate the kings ‖ letters patents, albeit he had nothing in himselfe worthy of the hie Priesthood, but bare the stomacke of a cruell tyrant, and the wrath of a wilde beast.

26 Then Jason which had deceiued his own brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that hee had promised vnto the king, he toke none order for it, albeit Sostrates the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before the King.

29 Now Menelaus left his brother Lysimachus in his stead in the Priesthood, & Sostratus left Crates which was gouernour of the [b] Cyprians.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the kings concubine called Antiochis.

31 Then came the king in al haste to appease the businesse, leauing Andronicus a man of authoritie to be his lieutenant.

32 Now Menelaus, supposing that he had gotten a conuenient time, stole certaine vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some he sold at Tyrus and in the cities thereby.

33 Which when Onias knew of a surety, he reproued him, and withdrew himselfe into a Sanctuary at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slay Onias: so when hee came to Onias, hee counselled him craftily, giuing him his right hand with an oath: (howbeit hee suspected him, and perswaded him to come out of the Sanctuary) so hee slew him incontinently without any regard of righteousnesse.

35 For the which cause not onely the Jewes, but many other nations also were grieued, and took it heauily, for the vnrighteous death of this man.

36 ¶ And when the King was come againe from the places about Cilicia, the Jewes that were in the citie, and certain of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorie in his mind, and hee had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, hee toke away Andronicus garment of purple, and rent his clothes, and commaunded him to be led throughout the city, and in the same place where hee had committed the wickednes against Onias, he was slaine as a murtherer. Thus the Lord rewarded him his punishment as hee had deserued.

39 ¶ Now when Lysimachus had done many wicked deeds in the city through the counsell of Menelaus, and the bruite was spread abroad, the multitude gathered them together against Lysimachus: for hee had caried out now much vessels of gold.

40 And when the people arose, and were full of anger, Lysimachus armed about three thousand, and began to vse vnlawfull power, a certaine tyrant being their Captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstood the purpose of Lysimachus, some gate stones, some great clubs, and some cast handfulles of dust which lay by, vpon Lysimachus men, and those that inuaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked church-robber himselfe they killed besides the treasury.

43 For these causes an occasion was layde against

a This game was to try strength by casting a stone that had a hole in the mids, or a piece of mettall.

‖ *Or, Olympian sportes, which were games kept euery fift yere.*

‖ *Or, commandement.*

b That is, of them that measured the corne.

againſt Menelaus.

44 And when the King came to Tyrus, three men ſent from the Senate pleaded the cauſe before him.

45 But Menelaus being now convinced, promiſed to Ptolemeus the ſonne of Dorimenes much money, if he would perſwade the king.

46 So Ptolemeus went to the King into a court, whereas he was to cole himſelfe, and turned the Kings minde.

47 Inſomuch that hee diſcharged Menelaus from the accuſation (notwithſtanding hee was the cauſe of all miſchiefe) and condemned thoſe poore men to death, which if they had told their cauſe, yea, before the Scythians, they ſhould haue bene heard as innocent.

48 Thus were they ſoone puniſhed vniuſtly, which followed vpon the matter for the city, and for the people, and for the holy veſſels.

49 Wherefore they of Tyrus hated that wickedneſſe, and miniſtred all things liberally for their buriall.

50 And ſo through the couetouſneſſe of them that were in power, Menelaus remained in authoritie, increaſing in malice, and declared himſelfe a great traitor to the citizens.

CHAP. V.

2 Of the ſignes and tokens ſeene in Ieruſalem. 6 Of the ende and wickedneſſe of Iaſon. 11 The purſuit of Antiochus againſt the Iewes. 15 The ſpoyling of the Temple. 27 Maccabeus fleeth into the wilderneſſe.

ABout the ſame time Antiochus vndertooke his ſecond voyage into Egypt.

2 And then were there ſeene throughout all the citie of Ieruſalem fortie dayes long, horſemen running in the ayre, with robes of golde, and as bands of ſpearemen,

3 And as troupes of horſemen ſet in aray, encountring and courſing one againſt another with ſhaking of ſhields and multitude of darts, and drawing of ſwords and ſhooting of arrowes, and the glittering of the golden armour ſeene, and harneſſe of all ſorts.

4 Wherefore euery man prayed, that thoſe token might turne to good.

5 Now when there was gone forth a falſe rumour, as though Antiochus had beene dead, Iaſon tooke at the leaſt a thouſand men, and came ſuddenly vpon the city, and they that were vpon the walles, being put backe, and the citie at length taken,

6 Menelaus fled into the caſtle, but Iaſon ſlew his owne citizens without mercy, not conſidering, that to haue the aduantage againſt his kinſemen is greateſt diſaduantage, but thought that hee had gotten the victorie of his enemies, and not of his owne nation.

7 Yet he gate not the ſuperioritie, but at the laſt receiued ſhame for the reward of his treaſon, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this end of his wicked conuerſation, that he was ‖ accuſed before Areta the king of the Arabians, and fled from city to city, being purſued of euery man, and hated as a forſaker of the Lawes, and was in abomination, as an enemie of his countrey and citizens, and was driuen into Egypt.

‖ Or, ſent vp.

9 Thus he that had chaſed many out of their owne countrey, periſhed as a baniſhed man, after that hee was gone to the Lacedemonians, thinking there to haue gotten ſuccour by reaſon of kinred.

10 And he that had caſt many out vnburied, was throwen out himſelfe, no man mourning for him, nor putting him in his graue: neither was he partaker of his fathers ſepulchre.

11 ¶ Now when theſe things that were done, were declared to the king, hee thought that Iudea would haue fallen from him: wherefore hee came with a furious minde out of Egypt, and tooke the city by violence.

12 Hee commaunded his men of warre alſo, that they ſhould kill and not ſpare ſuch as they met, and to ſlay ſuch as went into their houſes.

13 Thus was there a ſlaughter of yong men, and olde men, and a deſtruction of men and women and children, and virgins and infants were murthered:

14 So that within three dayes were ſlaine fourefcore thouſand, and fourtie thouſand taken priſoners, and there were as many ſolde as were ſlaine.

15 Yet was hee not content with this, but durſt goe into the moſt holy Temple of all the world, hauing Menelaus that traitour to the lawes, and to his owne countrey, to be his guide,

16 And with his wicked hands tooke the holy veſſels, which other kings had giuen for the garniſhing, glory, and honour of that place, and handled them with his wicked hands.

17 So hautie in his minde was Antiochus, that he conſidered not that God was not a little wroth for the ſinnes of them that dwelt in the city, for the which ſuch contempt came vpon that place.

18 For if they had not been wrapped in many ſinnes, he, aſſoone as he had come, had ſuddenly been puniſhed, and put backe from his preſumption, as Heliodorus was, whom Seleucus the king ſent to view the treaſury.

19 But God hath not choſen the nation for the places ſake, but the place for the nations ſake.

20 And therefore is the place become partaker of the peoples trouble, but afterward ſhall it be partaker of the benefits of the Lord, and as it is now forſaken in the wrath of the Almighty, ſo when the great Lord ſhall be reconciled, it ſhall be ſet vp in great worſhip againe.

21 ¶ So when Antiochus had taken eighteene hundred talents out of the Temple, hee gate him to Antiochia in all haſte, thinking in his pride to make men paſſe vpon the drie land, and to walke vpon the ſea: ſuch an high minde had he.

22 But he left deputies to vexe the people: at Ieruſalem Philip a Phrygian by birth, in maners more cruell then he that ſet him there:

23 And at Garizin Andronicus, and with them Menelaus, which was more grieuous to the citizens then the other, and was deſpitefull againſt the Iewes his citizens.

24 Hee ſent alſo Apollonius a cruell prince, with an armie of two and twentie thouſand, whom he commanded to ſlay thoſe that were toward mans age, and to ſell the women, and the yonger ſort.

25 So when he came to Ieruſalem, he fained

peace, and kept him still vntill the holy day of Sabbath: and then finding the Iewes keeping the feast, hee commaunded his men to take their weapons.

26 And so hee slew all them that were gone forth to the shew, and running thorow the citie with his men armed, hee murthered a great number.

27 But Iudas Maccabeus, being as it were the tenth, fled into the wildernes, and lined there in the mountains with his company among the beasts, and dwelling there, and eating grasse, lest they should be partakers of the filthinesse.

CHAP. VI.

1 The Iewes are compelled to leaue the Law of God. 4 The Temple is defiled. 10 The women cruelly punished. 28 The grieuous paine of Eleazarus.

NOt long after this, sent the king an old man of ‖ Athens, for to compell the Iewes to transgresse the lawes of the fathers, and not to be gouerned by the Law of God,

‖ *Or, Antiochia.*

2 And to defile the Temple that was at Ierusalem, and to call it the Temple of Iupiter Olympius, & that of Garizin, according as they did that dwelt at that place, Iupiter that keepeth hospitality.

3 This wicked gouernement was sore and grieuous vnto the people.

4 For the temple was full of dissolution, and gluttony of the Gentiles, which dallied with harlots, and had to doe with women within the circuit of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the law.

6 Neither was it lawfull to keepe the Sabbaths, nor to obserue their ancient feastes, nor plainely to confesse himselfe to be a Iew.

7 In the day of the Kings birth they were grieuously compelled perforce euery moneth to banquet, and when the feast of Bacchus was kept, they were constrained to goe in the procession of Bacchus with garlands of Iuie.

8 Moreouer, through the counsell of Ptolemeus, there went out a commaundement vnto the next cities of the heathen against the Iewes, that the like customs, and ‖ banketting should be kept.

‖ *Or, eating of the flesh that was sacrificed.*

9 And who so would not conforme themselues to the manners of the Gentiles, should be put to death: then might a man haue seene the present miserie.

10 For there were two women brought forth that had circumcised their sonnes, whom when they had led round about the city (the babes hanging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were run together into dennes to keepe the Sabbath day secretly, were discouered vnto Philip, & were burnt together, because that for the reuerence of the honourable day they were afraid to helpe themselues.

12 ¶ Now I beseech those which reade this booke, that they be not discouraged for these calamities, but that they iudge these afflictions not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great gentlenesse, not to suffer sinners long to continue, but straightwayes to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whom hee punisheth when they are come to the fulnesse of their sinnes.

15 But thus hee dealeth with vs, that our sinnes should not be heaped vp to the full, so that afterward he should punish vs.

16 And therefore hee neuer withdraweth his mercy from vs: and though he punish with aduersity, yet doeth he neuer forsake his people.

17 But let this be spoken now for a warning vnto vs: and now will we come to the declaring of the matter in few words.

18 ¶ Eleazar then one of the principall Scribes, an aged man, and of a well fauoured countenance was constrained to open his mouth, and to eate swines flesh.

19 But hee deliring rather to die gloriously then to liue with hatred, offred himselfe willingly to the torment and spit it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banket, for that olde friendship of the man, tooke him aside priuily, and prayed him that hee would take such flesh, as was lawfull for him to vse, and as hee would prepare for himselfe, and dissemble as though hee had eaten of the things appointed by the king, euen the flesh of the sacrifice,

22 That in so doing hee might bee deliuered from death, and that for the old friendship that was among them, he would receiue this fauour.

23 But hee began to consider discreetely, and as became his age, and the excellency of his ancient yeeres, and the honour of his gray haires, whereunto hee was come, and his most honest conuersation from his childhood, but chiefly the holy Law made and giuen by God: therefore he answered consequently, & willed them straightwayes to send him to the graue.

24 For it becommeth not our age, sayd he, to dissemble, whereby many young persons might thinke that Eleazar being foure score yeeres old and ten, were now gone to ‖ another religion,

‖ *Or, to another maner of life.*

25 And so through mine hypocrisie (for a little time of a transitory life) they might bee deceiued by me, and I should procure malediction, and reproch to mine olde age.

26 For though I were now deliuered from the torments of men, yet could I not escape the hand of the Almighty, neither aliue nor dead.

27 Wherefore I will now change this life manfully, and will shew my selfe such as mine age requireth,

28 And so will leaue a notable example for such as be young to die willingly, and couragiously, for the honourable and holy lawes. And when he had sayd these words, immediatly hee went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of ẏ words that he had spoken: for they thought it had bene a rage.

30 And as he was ready to giue the ghost because of the strokes, hee sighed and sayd, The Lord that hath the holy knowledge, knoweth manifestly, that whereas I might haue beene deliuered from death, I am scourged, and suffer these

these sore paines of my body: but in my mind I suffer them gladly for his religion.

31 Euen now after this manner ended he his life, leauing his death for an example of a noble courage, and a memorial of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The punishment of the seuen brethren, and of their mother.

IT came to passe also that seuen brethren, with their mother, were taken to bee compelled by the king against the Lawe to taste swines flesh, and were tormented with scourges and whips.

2 But one of them which spake first, sayd thus, What seekest thou? and what wouldest thou know of vs? wee are ready to die rather then to transgresse the lawes of our fathers.

3 Then was the king angry, and commanded to heate pannes and cauldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first to bee cut out, and to flay him, and to cut off the vtmost parts of his body in the sight of his other brethren and his mother.

5 Now when hee was thus mangled in all his members, he commanded him to be brought aliue to the fire, and to frie him in the panne: and while the smoake for a long time smoked out of the pan, the other brethren with their mother exhorted one another to die courageously, saying in this maner:

6 The Lord God doeth regard vs, & in deed
Deut. 32. 36. taketh pleasure in vs, as Moyses * declared in the song wherein hee testified openly, saying, That God will take pleasure in his seruants.

7 ¶ So when the first was dead after this manner, they brought the second to make him a mocking stocke: and when they had pulled the skinne with the haire ouer his head, they asked him if hee would eate, or he were punished in all the members of the body.

8 But hee answered in his owne language, and sayd, No. Wherefore hee was tormented forthwith like the first.

9 And when hee was at the last breath, hee sayd, Thou murtherer takest this present life from vs, but the King of the world will raise vs vp, which die for his Lawes, in the resurrection of euerlasting life.

10 After him was the third had in derision, and when they demanded his tongue, he put it out incontinently, and stretched forth his hands boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Law of God I despise them, and trust that I shall receiue them of him againe.

12 Insomuch that the King and they which were with him, marueiled at the young mans courage, as at one that nothing regarded the paines.

13 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.

14 And when hee was now ready to die, hee sayd thus, It is better that wee should change this which we might hope for of men, and waite for our hope from God, that we may bee raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fift also and tormented him,

16 Who looked vpon the King, and saide, Thou hast power among men, and though thou bee a mortall man, thou doest what thou wilt: but thinke not that God hath forsaken our nation.

17 But abide a while, and thou shalt see his great power, how hee will torment thee and thy seed.

18 After him also they brought the first, who being at the point of death, said, Deceiue not thy selfe foolishly: for we suffer these things, which are worthy to be wondred at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt bee vnpunished.

20 But the mother was marueilous aboue all other, and worthy of honourable memorie: for when she saw her seuen sonnes slaine within the space of one day, she suffered it with a good will, because of the hope that she had in the Lord.

21 Yea, she exhorted euery one of them in her owne language, and being full of courage, and wisedome, stirred vp her womanly affections with a manly stomacke, and said vnto them,

22 I can not tell how yee came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body,

23 But doubtlesse the Creator of the world, which formed the birth of man, and found out the beginning of all things, will also of his owne mercy giue you breath, and life againe, as yee now regard not your owne selues, for his lawes sake.

24 Now Antiochus thinking himselfe despised, and considering the iniurious words, while the youngest was yet aliue, he did exhort him not onely with words, but sware also vnto him by an othe that he would make him rich and wealthy, if he would forsake the lawes of his fathers, and that he would take him as a friend, and giue him offices.

25 But when the yong man would in no case hearken vnto him, the King called his mother, and exhorted that shee would counsell the young man to saue his life.

26 And when he had exhorted her with many words, she promised him that she would counsell her sonne.

27 So shee turned her vnto him, laughing the cruell tyrant to scorne, and spake in her owne language, O my sonne, haue pitie vpon mee, that bare thee nine moneths in my wombe, and gaue thee sucke three yeeres, and nourished thee, and took care for thee vnto this age, and brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise.

29 Feare not this hangman, but shewe thy selfe worthy such brethren by suffering death, that I may receiue thee in mercy with thy brethren.

30 While she was yet speaking these words, the yong man said, Whom waite ye for? I will not obey the kings commandement: but I will obey the commandement of the Law that was giuen vnto our fathers by Moyses.

31 And

31 And thou that imaginest all mischiefe against the Hebrewes, shalt not escape the hand of God.

32 For wee suffer these things because of our sinnes.

33 But though the liuing Lord be angry with vs a little while for our chastening and correction, yet will he bee reconciled with his owne seruants.

34 But thou, O man without religion and most wicked of all men, lift not thy selfe vp in vaine, which art puffed vp with vncertain hope, and liftest thine hands against the seruaunts of God.

35 For thou hast not yet escaped the iudgement of Almighty God, which seeth all things.

36 My brethren that haue suffered a little paine, are now vnder the diuine Couenant of euerlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body and life for the Lawes of our fathers, beseeching God, that he will soone be mercifull vnto our nation, and that thou by torment and punishment mayest confesse, that hee is the onely God,

38 And that in me and my brethren the wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.

39 Then the king being kindled with anger, raged more cruelly against him then the others, and tooke it grieuously that he was mocked.

40 So he also died holily, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now be enough spoken concerning the banquets, and extreme cruelties.

CHAP. VIII.

1 Iudas gathereth together his hoste. 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his souldiers to constancie. 20 Nicanor is ouercome. 27 The Iewes giue thankes, after they haue put their enemies to flight, diuiding part of the spoyles vnto the fatherlesse and vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor fleeth vnto Antiochus.

THen Iudas Maccabeus, and they that were with him, went priuily into the townes, and called their kinsfolkes and friends together, and tooke vnto them all such as continued in the Iewes religion: and assembled fiue thousand men.

2 So they called vpon the Lord, that hee would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that he would haue compassion vpon the citie that was destroyed, and almost brought to the ground, and that he would heare the voyce of the blood, that cried vnto him,

4 And that hee would remember the wicked slaughter of the innocent children, and the blasphemies committed against his Name, and that he would shew his hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at vnawares, and burnt vp the townes and cities: yet he tooke the most commodious places, and slew many of the enemies.

7 But specially hee vsed the nights to make such assaults, insomuch that the bruit of his manlinesse was spread euery where.

8 ¶ So when Philip saw that this man increased by little and little, and that things prospered with him for the most part, he wrote vnto Ptolemeus the gouernour of Coelosyria and Phenice to helpe him in the kings businesse.

9 Then sent he speedily Nicanor the sonne of Patroclus, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twenty thousand men, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the king of two thousand talents, which the Romanes should haue, to bee taken of the Iewes that were taken prisoners.

11 Therefore immediatly he sent to the cities on the sea coast, prouoking them to buy Iewes to be their seruants, promising to sell fourescore and ten for one talent: but he considered not the vengeance of Almighty God, that should come vpon him.

12 When Iudas then knewe of Nicanors comming, he told them that were with him, of the comming of the army.

13 Now were there some of them fearefull, which trusted not vnto the righteousnes of God, but fled away, and abode not in that place.

14 But the other sold all that they had left, and besought the Lord together to deliuer them from that wicked Nicanor, which had sold them or euer he came neere them.

15 And though he would not doe it for their sakes: yet for the Couenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his men together, about fiue thousand, exhorting them not to bee afraid of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Seeing before their eyes the iniurie that they had vniustly done to the holy place, and the cruelty done to the citie by derision, and the destruction of the orders established by their fathers.

18 For they, said he, trust in their weapons and boldnesse: but our confidence is in the Almighty God, which at a beck can both destroy them that come against vs, and all the world.

19 Moreouer, hee admonished them of the helpe that God shewed vnto their fathers, as when there perished an hundreth and fourescore and fiue thousand vnder * Sennacherib,

20 And of the battell that they had in Babylon against the Galatians, how they came in all to the battell ‖ eight thousand, with foure thousand Macedonians: and when the Macedonians were astonished, the eight thousand slew an hundred and twenty thousand through the helpe that was giuen them from heauen, whereby they had receiued many benefits.

21 Thus when he had made them bold with these wordes, and ready to die for the Lawes and

2. King. 19. 35. *Isa* 37. 36. *Iob.* 1. 18. *Eccles.* 48. 22. 1 *Mac* 7. 41.

* Or, God their defender.

‖ Some reade fiue thousand.

and the countrey, he diuided his army into foure parts,

22 And made his owne brethren captains ouer the armie, to wit, Simon, and Joseph, & Jonathan, giuing ech one fiftéene hundreth men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the foreward, ioyned with Nicanor.

24 And because the Almightie helped them, they slew aboue nine thousand men, & woumded and maymed the most part of Nicanors hoste, and so put all to flight,

25 And took the money from those that came to buy them, and pursued them farre: but lacking time, they returned.

26 For it was the day before the Sabbath, & therefore they would no longer pursue them.

27 So they tooke their weapons, and spoiled the enemies, & kept the Sabboth, giuing thanks and praysing the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercy.

Num. 31. 27. 1 Sam. 30. 24

28 And after the Sabbath, *they distributed the spoyles to the sicke, and to the fatherlesse, and to the widowes, and deuided the residue among themselues and their children.

29 When this was done, and they all had made a generall prayer, they besought the mercifull Lord to be reconciled at the length with his seruants.

30 Afterward with one consent they fel vpon Timotheus & Bacchides, and slew aboue twenty thousand, and wan high & strong holds, and diuided great spoyles, and gaue an equal portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreouer, they gathered their weapons together, and layd them vp diligently in conuenient places, and brought the remnant of the spoyles to Ierusalem.

32 They slew also Philarches a most wicked person which was with Timotheus, and had vexed the Iewes many wayes.

33 And when they kept the feast of Victory in their Countrey, they burnt Callisthenes that had set fire vpon the holy gates, which was fled into a little house: so he receiued a reward meete for his wickednesse.

34 And that most wicked Nicanor, which had brought a thousand Merchants to buy the Iewes,

35 Hee was through the helpe of the Lord brought downe of them whom he thought as nothing, insomuch that he put off his glorious rayment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus hee that promised to pay tribute to the Romanes, by meanes of the prisoners of Ierusalem, brought newes, that the Iewes had a ‖defender, and for this cause none could hurt the Iewes, because they followed the Lawes appointed by him.

‖Or, God their defender.

CHAP. IX.

1 Antiochus willing to spoyle Persepolis, is put to flight. 5 As hee persecuteth the Iewes, hee is stricken of the Lord. 13 The fained repentance of Antiochus. 28 He dieth miserably.

AT the same time came Antiochus againe with dishonour, out of the Countrey of Persia.

2 For when he came to Persepolis, & went about to rob the Temple, and to subdue the city, the people ranne in a rage to defend themselues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when hee came to Ecbatane, he vnderstood the things that had come vnto Nicanor and Timotheus.

4 And then being chafed in his fume, hee thought to impute to the Iewes their faule, which had put him to flight, and therefore commanded his charetman to driue continually, and to dispatch the iourney: for Gods iudgement compelled him: for he had said thus in his pride, I wil make Ierusalem a common burying place of the Iewes, when I come thither.

5 But the Lord Almighty, and God of Israel smote him with an incurable and inuisible plague: for assone as he had spoken these words, a paine of the bowels that was remediesse, came vpon him, and sore torments of the inner parts,

6 And that most iustly: for hee had tormented other mens bowels with diuers and strange torments.

7 Howbeit hee would in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Iewes, and commaunded to haste the iourney: but it came to passe that hee fell downe from the charet that ranne swiftly, so that all the members of his body were bruised with the great fall.

8 And thus he that a little afore thought he might commaund the floods of the Sea (so proud was he beyond the condition of man) and to weigh the high mountaines in the ballance, was now cast on the ground, and carried in an horselitter, declaring vnto all the manifest power of God.

9 *So that the wormes came out of the bodie of this wicked man in abundance: & whiles hee was aliue, his flesh fell off for paine and torment: and all his armie was grieued at his ‖ smell. *Acts 12. 23.* ‖Or, ystemnesse.

10 Thus no man could beare because of his stinke, him that a little afore thought hee might reach to the starres of heauen.

11 Then he began to leaue off his great pride and selfe will when hee was plagued, and came to the knowledge of himselfe by the scourge of God, and by his pain which increased euery moment.

12 And when he himselfe might not abide his owne stinke, he sayd these words, It is meete to bee subiect vnto God, and that a man which is mortall, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lorde, who would now haue no mercy on him,

14 And said thus, that he would set at liberty the holy city vnto the which he made haste to destroy it and to make it a burying place.

15 And as touching the Iewes (whome hee had iudged not worthy to bee buried, but would haue cast them out with their chil-

dren

dren to be deuoured of the fowles & wilde beasts) hee would make them all like the citizens of Athens.

16 And wheras he had spoyled the holy Temple afore, he would garnish it with great gifts, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that he would also become a Iew himselfe, and goe thorow all the world that was inhabited, and preach the power of God.

18 But for all this his pains would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health he wrote vnto the Iewes this letter vnder written, conteining the forme of a supplication.

19 ¶ THE KING, and prince Antiochus vnto the Iewes his louing citizens, wisheth much ioy, and health and prosperity.

20 If ye and your children fare well, and if all things go after your mind, I giue great thanks vnto God, hauing hope in the heauen.

21 Though I lye sicke, yet I am mindfull of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Perlia, & fell into a sore disease, I thought it necessary to care for the common safety of all,

22 Not distrusting mine health, but hauing great hope to escape this sickenesse.

23 Therefore considering that when my father led an hoste against the high countreyes, he appointed who should succeed him:

24 That if any controuersie happened contrary to his expectation, or if that any tydings were brought that were grieuous, they in the land might know to whom the affaires were committed, that they should not be troubled.

25 Againe, when I ponder how that the gouernours, that are borderers & neighbours vnto my kingdome, waite for all occasions, and looke but for opportunitie, I haue ordained that my sonne Antiochus shalbe king, whom I oft commended and committed to many of you, when I went into the high prouinces, and haue written vnto him as followeth hereafter.

26 Therefore, I pray you, and require you to remember the benefits that I haue done vnto you generally, and particularly, and that euery man will be faithfull to me and to my sonne.

27 For I trust that he will bee gentle and louing vnto you according to my minde.

28 ¶ Thus the murtherer & blasphemer suffered most grieuously, and as hee had intreated other men, so hee died a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, carryed away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Iudas Maccabeus taketh the citie and the Temple. 10 The actes of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus inuadeth Iudea, with whom Iudas ioyneth battell. 29 Fiue men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine.

MAccabeus now and his company, through the helpe of the Lord, wan the Temple and the citie againe,

2 And destroyed the altars, & chappels that the heathen had builded in the open places,

3 And cleansed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense two yeeres, and fixe moneths after, and set forth the lampes, and the shewbread.

4 When that was done, they fell downe flat vpon the ground, and besought the Lord, that they might come no more into such troubles: but if they sinned any more against him, that he himselfe would chasten them with mercy, and that they might not be deliuered to the blasphemous, and barbarous nation.

5 Now vpon the same day, that the strangers polluted the Temple, on the very same day it was cleansed againe, euen the fiue and twentieth day of the same moneth which is ‖ Chasleu.

‖ Or, November.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembring, that not long afore they held the feast of the Tabernacles, when they liued in the mountaines and dennes like beasts.

7 And for the same cause they bare greene boughes, and faire branches & palmes, and sang Psalmes vnto him that had giuen them good successe in cleansing his place.

8 They ordeined also by a common statute and decree, that euery yeere those dayes should be kept of the whole nations of the Iewes.

9 And this was the end of Antiochus called Epiphanes.

10 ¶ Now wil we declare the acts of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres that followed.

11 For when he had taken the kingdome, hee made one Lysias, which had bene captaine of the hoste in Phenice and Coelosyria, ruler ouer the affaires of the Realme

12 For Ptolemeus that was called Macron, purposed to doe iustice vnto the Iewes for the wrong that had beene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause, hee was accused of his friendes before Eupator, and was called oft times traitour, because he had left Cyprus that Philometor had committed vnto him and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poysoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, hee entertained strangers, and made warre oft times against the Iewes.

15 Moreouer, the Idumeans that held the strong holdes which were meete for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus, made prayers, and besought God that he would be their helper, and so they fell vpon the strong holds of the Idumeans,

17 And assaulted them sore, that they wanne the places, and slew all that fought against them on the wall, & killed all that they met with, and slew no lesse then twenty thousand.

18 And because certaine (which were no lesse then

then nine thousand) were fled into two strong castles, hauing all manner of things conuenient to sustaine the siege.

19 Maccabeus left Simon, and Joseph, and Zaccheus also, and those that were with them, which were enow to besiege them, and departed to those places which were more necessary.

20 Now they that were with Simon, being led with couetousnes, were entreated for money (through certaine of those that were in the castle) and tooke seuentie thousand [a] drachmes and let some of them escape.

[a] A drachme is the eight part of an ounce, which is about three pence.

21 But when it was told Maccabeus what was done, hee called the gouernours of the people together, and accused those men, that they had sold their brethren for money, and let their enemies goe.

22 So he slew them when they were conuict of treason, and immediatly wanne the two castles:

23 And hauing good successe, as in all the warres that he tooke in hand, he slew in the two castles moe then twenty thousand.

24 Now Timotheus whom the Iewes had ouercome afore, gathered an armie of strangers of all sorts, and brought a great troupe of horsemen out of Asia, to winne Jewrie by strength.

25 But when he drew nere, Maccabeus and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth,

26 And fell downe at the foote of the altar, and besought the Lord to be mercifull to them, and to be an enemie to their enemies, and to bee an aduersary to their aduersaries, * as the Law declareth.

Exod. 23.20 deut. 20.4.

27 So after the prayer they tooke their weapons, and went on further from the citie, and when they came nere to the enemies, they tooke hæd to themselues.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperity, and noble victory, and the other tooke courage as a guide of the warre.

29 But when the battell wared strong, there appeared vnto the enemies from heauen fiue comely men vpon horses with bridles of gold, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts & lightenings against the enemies, so that they were confounded with blindnesse, and beaten downe and full of trouble.

31 There were slaine of foote men twentie thousand and fiue hundred, and fiue hundred horsemen.

32 As for Timotheus himselfe, he fled vnto Gazara, which was called a very strong hold, wherein Chereas was captaine.

33 But Maccabeus and his company layd siege against the fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

35 Neuertheless, vpon the ‖ fifth day in the morning, twentie young men of Maccabeus

‖ Or, the fiue and twentieth day.

company, whose hearts were inflamed, because of the blasphemies, came vnto the wall, and with bold stomacks, smote downe those that they met.

36 Others also that climbed vp vpon the engines of warre against them that were within, set fire vpon the towers, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the armie, and tooke the city.

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apollophanes.

38 When this was done, they praised the Lord with Psalmes and thankesgiuing, which had done so great things for Israel, and giuen them the victory.

CHAP. XI.

1 Lysias goeth about to ouercome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 23 The letter of king Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romanes to the Iewes.

VEry shortly after this, Lysias the kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And when hee had gathered about fourescore thousand, with all the horsemen, he came against the Iewes, thinking to make the city an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathen: for he would sell the Priests office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footemen, and thousands of horsemen, and in his fourescore Elephants,

5 Hee came into Judea, and drew nere to Beth-sura, which was a castle of defence, fiue [a] furlongs from Jerusalem, and laid sore siege vnto it.

[a] Whereof eight make a mile.

6 But when Maccabeus and his company knew that hee besieged the holds, they and all the people made prayers with weeping & teares before the Lord, that he would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would ieopard themselues together with him to helpe their brethren: so they went forth together with a courageous mind.

8 And as they were there besides Jerusalem, there appeared before them vpon horsebacke a man in white clothing, shaking his harnesse of gold.

9 Then they praised the mercifull God all together, and tooke heart, insomuch that they were ready, not onely to fight with men, but with the most cruel beasts, and to breake downe walls of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.

11 And running vpon their enemies like lyons, they slew eleuen thousand footmen, and sixteene hundreth horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, & Lysias himselfe fled away shamefully,

fully, and so escaped.

13 Who as he was a man of vnderstanding, considering what losse he had had, and knowing that the Hebrewes could not be ouercome because the Almighty God helped them, sent vnto them,

14 And promised that he would consent to all things which were reasonable, and perswade the king to be their friend.

15 Maccabeus agreed to Lysias requests, hauing respect in all things to the common wealth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Iewes, the king granted it.

16 For there were letters written vnto the Iewes from Lysias containing these words, LYSIAS vnto the people of the Iewes sendeth greeting,

17 John and ‖ Abeſſalom, which were sent from you, deliuered me the things that you demand by writing, and required me to fulfill the things that they had declared.

18 Therefore what things soeuer were meete to be reported to the king himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if yee behaue your selues as friends toward his affaires, hereafter also I wil endeuour my selfe to doe you good.

20 As concerning these things, I haue giuen commandement to these men, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare ye well, the hundred and eight and fortie yeere, the foure and twentieth day of the moneth Dioscorinthius.

22 ¶ Now the kings letter conteined these words, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our Realme, liue quietly, that euery man may apply his owne affaires.

24 We vnderstand also that the Iewes would not consent to our father, for to be brought vnto the custome of the Gentiles, but would keepe their owne maner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne lawes.

25 Wherefore our minde is, that this nation shall be in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt doe well therefore to send vnto them, and graunt them peace, that when they are certified of our minde, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greeting.

28 If ye fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs that your desire was to returne home, and to apply your own businesse.

30 Wherefore, those that will depart, we giue them free liberty, vnto the thirtie day of the moneth of ‖ Panthicus,

31 That the Iewes may vse their owne maner of liuing and lawes, like as afore, and none of them by any manner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare ye well: the hundreth and eight and fortie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes also sent a letter containing these words, QVINTVS MEMMIVS and Titus ‖ Manilius ambassadours of the Romanes, vnto the people of the Iewes send greeting.

35 The things that Lysias the Kings kinsman hath granted you, we grant the same also.

36 But concerning that which he shall repose vnto the king, send hither some with speed, when yee haue considered the matter diligently, that wee may consult thereupon, as shall be best for you: for we must goe vnto Antiochia.

37 And therefore make haste, and send some men, that we may know your mind.

38 Farewell: this hundreth and eight and fortie yeere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

2 Timotheus troubleth the Iewes. 3 The wicked deede of them of Ioppe against the Iewes. 6 Iudas is auenged of them. 9 Hee setteth fire in the hauen of Iamnia. 10 The pursuit of the Iewes against Timotheus. 24 Timotheus is taken and let goe vnhurt. 32 Iudas pursueth Gorgias.

WHen these couenants were made, Lysias went vnto the king, and the Iewes tilled their ground.

2 But the gouernours of the places, as Timotheus, and Apollonius the sonne of Genneus, and Hieronymus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ships, which they had prepared as though they had ought them none euill will.

4 And so by the common aduice of the citie, they obeyed them, and suspected nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundred of them.

5 Now when Iudas knewe of this cruelty shewed against his nation, he commanded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, hee went forth against the murtherers of his brethren, and set fire in the hauen by night, and burnt the shippes, and those that fled thence, he slew.

7 ¶ And when the citie was shut vp, hee departed as though hee would come againe, and rout out all them of the citie of Ioppe.

8 But when he perceiued that the Iamnites were minded to doe in like manner vnto the Iewes which dwelt among them,

9 He came vpon the Iamnites by night, and set fire in the hauen with the naule, so that the light of the fire was seene at Ierusalem, vpon a two hundred and fortie furlongs.

10 Now when they were gone from thence nine furlongs, in their iourney toward Timotheus, about fiue thousand men of foote

and

‖ *Or, Absalon, or Absalom.*

‖ *Or, Manlius.*

‖ *Or, April, some reade Xanticus, and some Zanticus.*

and fiue hundreth horſemen of the Arabians ſet vpon him.

11 So the battell was ſharpe, but it proſpered with Iudas through the helpe of God: the Nomades of Arabia being ouercome, beſought Iudas to make peace with them, and promiſed to giue him certaine ‖ cattell, and to helpe him in other things.

a So called becauſe they were ſhepheards.

‖ Or, paſtures.

12 And Iudas thinking that they ſhould in deede bee profitable concerning many things, granted them peace: whereupon they ſhooke hands, and ſo they departed to their tents.

13 ¶ Iudas alſo aſſaulted a citie called Caſpis, which was ſtrong by reaſon of a bridge, and fenced round about with walles, and had diuers kinds of people dwelling therein.

14 So they that were within it, put ſuch truſt in the ſtrength of the walles, and in ſtore of victuals, that they were the ſlacker in their doings, reuiling them that were with Iudas, and reproching them: yea, they blaſphemed and ſpake ſuch words as were not lawfull.

15 But Maccabeus ſouldiers, calling vpon the great Prince of the world (which without any ‖ inſtruments, or engines of warre, did * caſt downe the walles of Iericho, in the time of Ieſus) gaue a fierce aſſault againſt the walles,

‖ Or, battell rammes.

* Ioſh. 6. 20.

16 And tooke the city by the will of God, and made an exceeding great ſlaughter, inſomuch that a lake of two furlongs broad, which lay thereby, ſeemed to flow with blood.

17 ¶ Then departed they from thence, ſeuen hundreth and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.

18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a garriſon in a very ſtrong hold.

19 But Doſitheus & Soſipater, which were captaines with Maccabeus, went forth, and ſlew thoſe that Timotheus had left in the fortreſſe, more then ten thouſand men.

20 And Maccabeus prepared, & ranged his army by bands, and went courageouſly againſt Timotheus, which had with him an hundreth and twenty thouſand men of foot, and two thouſand and fiue hundred horſemen.

21 When Timotheus had knowledge of Iudas comming, he ſent the women and children, and the other baggage afore, vnto a fortreſſe called Carnion (for it was hard to beſiege, and vneaſie to come vnto, becauſe of the ſtraits on all ſides)

22 But when Iudas firſt band came in ſight, the enemies were ſmitten with feare, and a trembling was among them through the preſence of him that ſeeth all things, inſomuch that they fleeing one here, another there, were oft times hurt by their owne people, and wounded with the points of their owne ſwords.

23 But Iudas was very earneſt in purſuing, and ſlew thoſe wicked men: yea, he ſlew thirtie thouſand men of them.

24 Timotheus alſo himſelfe fell into the hands of Doſitheus and Soſipater, whom hee beſought with much craft to let him go with his life, becauſe he had many of the Iewes parents, and the brethren of ſome of them, which, if they put him to death, ſhould be deſpiled.

25 So when he had aſſured them with many words, and promiſed that he would reſtore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, and Artagation, and ſlew fiue and twentie thouſand perſons.

27 And after that hee had chaſed away and ſlaine them, Iudas remoued the hoſte toward Ephron a ſtrong citie, wherein was Lyſias and a great multitude of all nations, and the ſtrong young men kept the walles, defending them mightily: there was alſo great preparation of engins of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the ſtrength of the enemies, they wanne the citie, and ſlewe fiue and twentie thouſand of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth fiue hundreth furlongs from Ieruſalem.

30 But when the Iewes that dwelt there, teſtified that the ‖ Scythopolitans deale louingly with them, and intreated them kindly in the time of their aduerſitie,

‖ Or, Scythians.

31 They gaue them thankes, deſiring them to be friendly ſtill vnto them, and ſo they came to Ieruſalem, as the feaſt of the weekes approched.

32 ¶ And after the feaſt called Pentecoſt, they went forth againſt Gorgias the gouernour of Idumea:

33 Who came out with three thouſand men of foote, and foure hundreth horſemen.

34 And when they ioyned together, a fewe of the Iewes were ſlaine,

35 And Doſitheus one of the Baccenors, which was on horſeback and a mightie man, tooke Gorgias, and layd holde of his garment, and drew him by force, becauſe hee would haue taken the wicked man aliue: but an horſeman of Thracia fell vpon him, and ſmote off his ſhoulder, ſo that Gorgias fled into ‖ Marila.

‖ Or, Moreſa or, Mareſa.

36 And when they that were ‖ with Eſerin, had fought long, and were weary, Iudas called vpon the Lord, that hee would ſhew himſelfe to bee their helper, and Captaine of the field.

| Or, with Gorgias.

37 And then he began in his owne language, and ſung Pſalmes with a loude voyce, inſomuch that ſtraightwayes hee made them that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his hoſte, and came into the citie of Odolla. And when the ſeuenth day came, they cleanſed themſelues (as the cuſtome was) and kept the Sabbath in the ſame place.

39 And vpon the day following, as neceſſitie required, Iudas and his company came to take vp the bodies of them that were ſlaine, and to bury them with their kinſemen in their fathers graues.

40 Now vnder the coates of euery one that was ſlaine, they found iewels that had bene conſecrate to the idoles of the * Iamnites, which thing is forbidden the Iewes by the Law. Then euery man ſaw that this was the cauſe wherefore they were ſlaine.

* Deut. 7. 25. ioſh. 7. 1, 11, 12.

41 And ſo euery man gaue thankes vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And

42 And they gaue themselues to prayer, and beſought him, that they ſhould not vtterly be deſtroyed for the fault committed. Beſides that, noble Iudas exhorted the people to keepe themſelues from ſinne, foraſmuch as they ſaw before their eyes the things which came to paſſe by the ſinne of theſe that were ſlaine,

43 And hauing made a gathering throughout the company, ſent to Ieruſalem about two thouſand drachmes of ſiluer, to offer a ſinne offering, doing very well and honeſtly, that hee thought of the reſurrection.

44 For if he had not hoped that they which were ſlaine, ſhould riſe againe, it had bene ſuperfluous and vaine, to [a] pray for the dead.

a From this verſe to the end of this chapter, the Greeke text is corrupt, ſo that no good

45 And therefore he perceiued that there was great fauour layed vp for thoſe that died godly. (It was an holy & good thought.) So he made a reconciliation for the dead, that they might bee deliuered from ſinne.

ſenſe, much leſſe certaine doctrine can be gathered thereby. Alſo it is euident that this place was not written by the holy Ghoſt, both becauſe it diſſenteth from the reſt of the holy Scriptures, and alſo the authour of this booke acknowledging his owne infirmitie, deſireth pardon, if he haue not attained to that hee ſhould. And it ſeemeth that this Iaſon the Cyrenian, out of whom he tooke this abridgement, is Ioſeph Bengorion, who hath written in Ebrew fiue bookes of theſe matters, & intreating this place, maketh no mention of this prayer for the dead, *Lib. 3. cap. 19.* For it is contrary to the cuſtome of the Iewes euen to this day to pray for the dead. And though Iudas had ſo done, yet this particular example is not ſufficient to eſtabliſh a doctrine, no more then Zipporahs was to proue that women might miniſter the Sacraments, Exod 4. 25. or the example of Razis, that one might kill himſelfe, whom this authour ſo much commendeth: Chap. 14. 41.

CHAP. XIII.

1 The comming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight againſt Eupator, mooueth his ſouldiers vnto prayer. 15 He killeth fourteene thouſand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

IN the hundreth fourty and nine yeere, it was tolde Iudas that Antiochus Eupator was comming with a great power into Iudea,

2 And Lyſias the ſteward and ruler of his affaires with him, hauing both in their armie an hundreth and ten thouſand men of foote of the Grecians, and fiue thouſand horſemen, and two and twentie Elephants, and three hundreth charets ſet with hookes.

3 Menelaus alſo ioyned himſelfe with them, and with great deceit encouraged Antiochus, not for the ſafegard of the countrey, but becauſe he thought to haue beene made the gouernour.

4 But the King of kings moued Antiochus minde againſt this wicked man, and Lyſias enformed the king, that this man was the cauſe of all miſchiefe, ſo that the King commaunded to bring him to Berea to put him vnto death as the maner was in that place.

5 Now there was in that place a tower of fiftie cubits high, full of aſhes, and it had an inſtrument that turned round, and on euery ſide it robled downe into the aſhes:

6 And there whoſoeuer was condemned of ſacriledge, or of any other grieuous crime, was caſt of all men to the death.

7 And ſo it came to paſſe that this wicked man ſhould die ſuch a death, and it was a moſt iuſt thing that Menelaus ſhould want buriall.

8 For becauſe he had committed many ſinnes by the altar, whoſe fire and aſhes were holy: hee himſelfe alſo died in the aſhes.

9 ¶ Now the king raged in his minde, and came to ſhew himſelfe more cruel vnto the Iewes then his father.

10 Which things when Iudas perceiued, hee commanded the people to call vpo the Lord night & day, that if euer he had holpen them, hee would now helpe them, when they ſhould be put from their Law, from their countrey, and from the holy Temple:

11 And that hee would not ſuffer the people which a little before began to recouer, to be ſubdued vnto the blaſphemous nations.

12 So when they had done this altogether, and beſought the Lord for mercie with weeping and faſting, and falling downe three dayes together, Iudas exhorted them to make themſelues ready.

13 And he being apart with the Elders, tooke counſel to goe foorth, afore the king brought his hoſte into Iudea, and ſhould take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, hee exhorted his ſouldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their countrey, and the common wealth, and camped by Modin.

15 And ſo giuing his ſouldiers for a watchword, The victorie of God, hee picked out the manlieſt yong men, and went by night into the kings campe, and ſlew of the hoſte foureteene thouſand men, and the greateſt Elephant with all that ſate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all things went proſperouſly with them, they departed.

17 This was done in the breake of the day, becauſe the protection of the Lorde did helpe them.

18 ¶ Now when the King had taſted the manlineſſe of the Iewes, he went about to take the holds by pollicie,

19 And marched toward Beth ſura, which was a ſtrong holde of the Iewes: but hee was chaſed away, hurt, and loſt of his men.

20 For Iudas had ſent vnto them that were in it, ſuch things as were neceſſary.

21 But Rhodocus which was in the Iewes hoſte, diſcloſed the ſecrets to the enemies: therefore he was ſought out, and when they had gotten him, they put him in priſon.

22 After this, did the King commune with them that were in Beth ſura, and ſtooke truce with them, departed and ioyned battell with Iudas, who ouercame him.

[b] Or, gaue and tooke the right hand.

23 But when hee vnderſtood, that Philip (whom hee had left to be ouerſeer of his buſineſſe at Antiochia) did rebell againſt him, hee was aſtoniſhed, ſo that hee yeelded himſelfe to the Iewes, and made them an oth to doe all things that were right, and was appeaſed toward them, and offered ſacrifice and adorned the Temple, and ſhewed great gentleneſſe to the place,

24 And embraced Maccabeus, & made him captaine and gouernour from Ptolemais vnto the Gerrenians.

25 Neuertheleſſe,

25 Neuertheleſſe, when he came to Ptolemais, the people of the City were not content with this agreement: and becauſe they were grieued, they would that he ſhould breake the couenants.

26 Then went Lyſias vp into the iudgement ſeat, and excuſed the fact as well as he could, and perſwaded them, and pacified them, and made them wel affectioned, and came againe vnto Antiochia. This is the matter concerning the kings iourney, and his returne.

CHAP. XIIII.

1 Demetrius moued by Alcimus ſendeth Nicanor to kill the Iewes. 18 Nicanor maketh a compact with the Iewes, 29 Which hee yet breaketh thorow the motion of the King. 37 Nicanor commandeth Razis to be taken, who ſlayeth himſelfe.

AFter three yeeres was Judas informed that Demetrius the ſonne of Seleucus was come vp with a great power and nauy by the hauen of Tripolis,

2 When he had won the countrey, and ſlaine Antiochus, and his Leutenant Lyſias.

3 Now Alcimus, which had been the High Prieſt, and wilfully defiled himſelfe in the time that all things were confounded, ſeeing that by no meanes hee could ſaue himſelfe, nor haue any more entrance to the holy Altar,

4 He came to king Demetrius in the hundreth fifty and one yeere, preſenting vnto him a crowne of gold, and a palme, and of the boughes which were vſed ſolemnly in the Temple, and that day he held his tongue.

5 But when he had gotten opportunity, and occaſion for his rage, Demetrius called him to counſell, and aſked him what deuiſes or counſils the Iewes leaned vnto.

6 To the which hee anſwered, The Iewes that be called Aſideans, whoſe captaine is Judas Maccabeus, maintaine warres, and make inſurrections, and will not let the Realme bee in peace.

7 Therefore I, being depriued of my fathers honour (I meane the high Prieſthood) am now come hither,

8 Partly becauſe I was well affectioned vnto the Kings affaires, and ſecondly becauſe I ſought the profit of mine owne citizens: for all our people, thorow their raſhneſſe, are not a little troubled.

9 Wherefore, O King, ſeeing thou knoweſt all theſe things, make prouiſion for the countrey, and our Nation which is abuſed, according to thine owne humanitie, that is ready to helpe all men.

10 For as long as Judas liueth, it is not poſſible that the matter ſhould be well.

11 When he had ſpoken theſe words, other friends alſo hauing euill will at Judas, ſet Demetrius on fire.

12 Who immediatly called for Nicanor the ruler of the Elephants, and made him captaine ouer Judea,

13 And ſent him forth, commanding him to ſlay Judas, and to ſcatter them that were with him, and to make Alcimus hie prieſt of the great Temple.

14 Then the heathen which fled out of Judea from Judas, came to Nicanor by flockes, thinking the harme & calamities of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors comming, & the gathering together of the heathen, they ſprinkled themſelues with earth, and prayed vnto him which had appointed himſelfe a people for euer, and did alwayes defend his own portion with euident tokens.

16 So at the commandement of the captaine, they remoued ſtraigtwayes from thence, and came to the towne of Deſſau,

17 Where Simon Judas brother had ioyned battell with Nicanor, and was ſomewhat aſtoniſhed through the ſudden ſilence of the enemies.

18 Neuertheleſſe Nicanor hearing the manlineſſe of them that were with Judas, and the bolde ſtomackes that they had for their countrey, durſt not proue the matter with bloodſhedding.

19 Wherefore he ſent Poſſidonius, ‖ Theodoſius, and ‖ Matthias before to make peace. ‖ *Or, Theodotus.*

20 So when they had taken long aduiſement thereupon, and the captaine ſhewed it vnto the multitude, they were agreed in one minde, and conſented to the couenants. ‖ *Or, Mattathias.*

21 And they appointed a day when they ſhould particularly come together: ſo when the day was come, they ſet for euery man his ſtole.

22 Neuertheleſſe Judas commaunded certaine men of armes to waite in conuenient places: leaſt there ſhould ſuddenly ariſe any euill through the enemies: and ſo they communed together of the things whereupon they had agreed.

23 Nicanor, while he abode at Jeruſalem, did none hurt, but ſent away the people that were gathered together.

24 Hee ‖ loued Judas, and fauoured him in his heart. ‖ *Or, had Iudas before his eyes.*

25 He prayed him alſo to take a wife, and to beget children: ſo he married, and they liued together.

26 But Alcimus perceiuing the loue that was betweene them, and vnderſtanding the couenants that were made, came to Demetrius and told him, that Nicanor had taken ſtrange matters in hand, and ordained Judas a traitour to the Realme, to be his ſucceſſour.

27 Then the King was diſpleaſed, and by the reports of this wicked man, hee wrote to Nicanor, ſaying, that hee was very angry for the couenants, commanding him that he ſhould ſend Maccabeus in all haſte priſoner vnto Antiochia.

28 When theſe things came vnto Nicanor, he was aſtoniſhed and ſore grieued, that he ſhould breake the things wherein they had agreed, ſeeing that that man had committed no wickedneſſe.

29 But becauſe it was not commodious to him to withſtand the King, he ſought craftily to accompliſh it.

30 Notwithſtanding when Maccabeus perceiued that Nicanor beganne to bee rough vnto him, and that hee intreated him more rudely then he was wont, he perceiued that ſuch rigour came not of good, and therefore hee gathered a few of his men, and withdrew himſelfe from Nicanor.

31 But the other perceiuing that hee was

preuented by Maccabeus worthy policy, came into the great and holy Temple and commanded the Priests, which were offering their vsuall sacrifices, to deliuer him the man.

32 And when they sware that they could not tell where the man was, whom he sought,

33 Hee stretched out his right hand toward the Temple, and made an othe in this maner, If yee will not deliuer mee Iudas as a prisoner, I will make this Temple of God a plaine field, and will breake downe the Altar, and will erect a notable temple vnto Bacchus.

34 After these words hee departed: then the Priests lift vp their hands toward heauen, and besought him that was euer the defender of their Nation, saying in this maner,

35 Thou, O Lord of all things, which hast need of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lord, keepe this house euer vndefiled, which lately was cleansed, and stoppe all the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a louer of the City, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man aforetimes when the Iewes were minded to keepe themselues vndefiled and pure, being accused to be of the Religion of the Iewes, did offer to spend his body and life with all constancie for the Religion of the Iewes.

39 So Nicanor willing to declare the hatred that hee bare to the Iewes, sent about fiue hundreth men of warre to take him.

40 For hee thought by taking him to doe the Iewes much hurt.

41 But when this company would haue taken his castle, and would haue broken the gates by violence, & commanded to bring fire to burne the gates, so that hee was ready to be taken on euery side, he * fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the hands of wicked men, and to suffer reproch vnworthy for his noble stocke.

43 Notwithstanding what time as hee missed of his stroke for haste, and the multitude rushed in violently betweene the doores, he ran boldly to the wall, and cast himselfe downe manfully among the multitude

44 Which conueyed themselues lightly away, and gaue place, so that hee fell vpon his belly.

44 Nevertheless while there was yet breath in him, being kindled in his minde, hee rose vp, and though his blood gushed out like a fountaine, and he was very sore wounded, yet he ranne thorow the mids of the people,

46 And gate him to the toppe of an hie rocke: so when his blood was vtterly gone, hee tooke out his owne bowels with both his handes, and threw them vpon the people, calling vpon the Lord of life and Spirit, that hee would restore them againe vnto him, and thus he died.

* a As this priuate example ought not to be followed of the godly, because it is contrary to the word of God, although the author seeme here to approue it: so that place as touching prayer. Chap. 12. 44. though Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is onely a particular example.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blasphemy of Nicanor. 14 Maccabeus expounding vnto the Iewes the vision, encourageth them. 21 The prayer of Maccabeus. 30 Maccabeus commandeth Nicanors head and hands to be cut off, and his tongue to be giuen to the foules. 39 The author excuseth himselfe.

NOw when Nicanor knew that Iudas & his company were in the countrey of Samaria, hee thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheless the Iewes that were compelled to goe with him, said, O kill not so cruelly and barbarously, but honour and sanctifie the day that is appointed by him that seeth all things.

3 But this most wicked person demaunded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

4 And when they said, There is a liuing Lord, which ruleth in the heauen, who commanded the seuenth day to be kept,

5 Then hee said, And I am mighty vpon earth to command them for to arme themselues, and to performe the Kings businesse. Notwithstanding, he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victory obtained of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfect hope that the Lord would helpe him,

8 And exhorted his people not to bee afraid at the comming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauen, and to trust now also that they should haue the victorie by the Almightie.

9 Thus he encouraged them by the Law, and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred vp their hearts, and shewed them also the deceitfulnes of the heathen, and how they had broken their othes.

11 Thus hee armed euery one of them, not with the assurance of shields and speares, but with wholesome words and exhortations, and shewed them a dreame worthy to bee beleeued, and reioyced them greatly.

12 And this was his vision, He thought that he saw Onias, (which had beene the high Priest, a vertuous and a good man, reuerent in behauiour, and of sober conuersation, well spoken, and one that had bene exercised in all points of godlinesse from a child) holding vp his hands toward heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honourable, and of a wonderfull dignitie, and excellencie aboue him.

14 And Onias spake and said, This is a louer of the brethren, who prayeth much for the people, and for the holy Citie, to wit, Ieremias the Prophet of God.

15 He thought also that Ieremias held out his right hand, & gaue vnto Iudas a sword of gold: and as he gaue it, he spake thus,

16 Take this holy sword a gift from God, wherewith thou shalt wound the aduersaries.

17 And so being comforted by the words of Iudas, which were very sweete and able to stirre them

17 And ſo being comforted by the wordes of Judas which were very ſweet and able to ſtirre them vp to valiantnes & to encourage the hearts of the yong men, they determined to pitch no campe, but couragiouſly to ſet vpon them, and manfully to aſſaile them, and to try the matter hand to hand. becauſe the citie and the Sanctuarie and the Temple were in danger.

18 As for their wiues and children, and brethren, and kinſefolkes, they ſet leſſe by their danger: but their greateſt and principall feare was for the holy Temple.

19 Againe they that were in the citie, were carefull for the armie that was abroad.

20 Now whiles they all waited for the tryall of the matter, and the enemies now met with them, and the hoſte was ſet in aray, & the ‖ beaſts were ſeparated into conuenient places, and the horſemen were placed in the wings:

‖Or, Elephants.

21 Maccabeus conſidering the comming of the multitude, and the diuers preparations of weapons, and the fiercenesſe of the beaſts, held vp his hands toward heauen, calling vpon the Lord that doeth wonders, and that looketh vpon them, knowing that the victorie commeth not by the weapons, but that hee giueth the victorie to them that are worthy, as ſeemeth good vnto him.

22 Therefore in his prayer he ſayd after this maner, O Lord,* thou that didſt ſend thine Angel in the time of Ezekias king of Judea, who in the hoſte of Sennacherib, ſlewe an hundreth fourefcore and fiue thouſand,

* 2. King. 19. 35. Iſa. 37. 36. Iob. 1. 18. eccluſ. 48. 21.

23 Send now alſo thy good Angel before vs, O Lord of heauens, for a feare and dread vnto them,

24 And let them be diſcomfited by ỳ ſtrength of thine arme, which come againſt thine holy people to blaſpheme. Thus with theſe wordes he made an end.

25 Then Nicanor and they that were with him, drew neere with trumpets and ſhoutings for ioy.

26 But Judas and his companie praying and calling vpon God, encountred with the enemies.

27 So that with their handes they fought, but with their hearts they prayed vnto God, and ſlew no leſſe then fiue and thirtie thouſand men: for through the preſence of God they were wonderfully comforted.

28 Now when they left off, and were turning againe with ioy, they vnderſtood that Nicanor himſelfe was ſlaine for all his armour.

29 Then they made a great ſhout and a crie, praiſing the Almighty in their owne language.

30 Therefore Iudas which was euer the chiefe defender of the citizens both in body and minde, and which bare euer good affection towardes them of his nation, commanded to ſmite off Nicanors head, with his hand and ſhoulder, and to bring it to Jeruſalem.

31 And when he came there, he called all them of his nation, and ſet the Prieſts by the altar, and ſent for them of the caſtle,

32 And ſhewed them wicked Nicanors head, and the head of that blaſphemer, which hee had holden vp againſt the holy Temple of the Almightie, with proud brags.

33 Yee cauſed the tongue alſo of wicked Nicanor to be cut in little pieces, and to be caſt vnto the foules, and that the rewards of his madneſſe ſhould be hanged vp before the Temple.

34 So euery man prayſed toward the heauen the glorious Lord, ſaying, Bleſſed be he, that hath kept his place vndefiled.

35 Yee hanged alſo Nicanors head vpon the high caſtle, for an euident and plaine token vnto all of the helpe of God.

36 And ſo they eſtabliſhed altogether by a common decree that they would in no caſe ſuffer this day without keeping it holy:

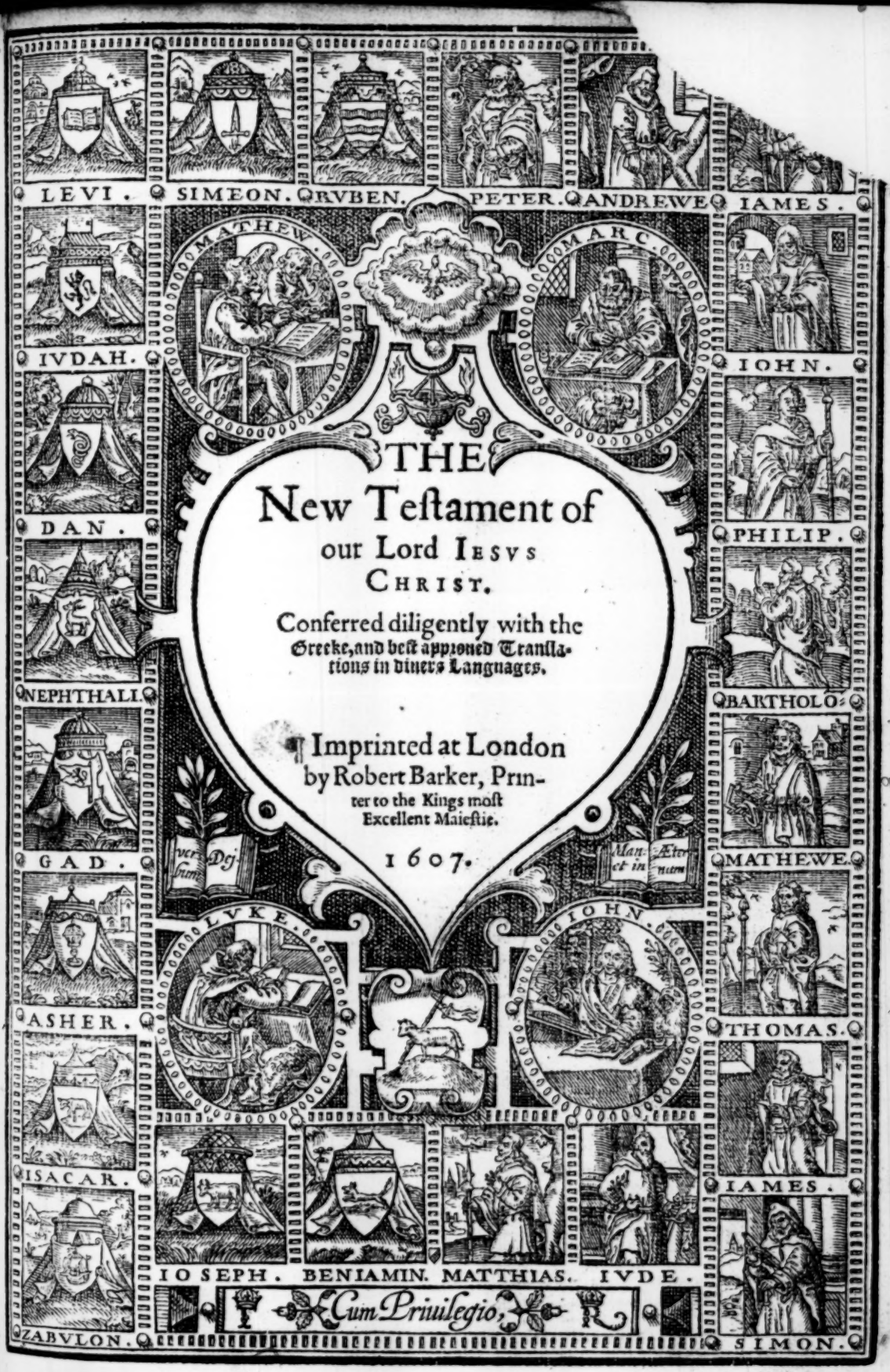
37 And that the feaſt ſhould be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in poſſeſſion. And heere will I alſo make an end.

39 If I haue done well, and as the ſtorie required, it is the thing that I deſired: but if I haue ſpoken ſlenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, and then againe water: and as wine tempered with water is pleaſant and delighteth the taſte: ſo the ſetting out of the matter delighteth the eares of them that reade the ſtorie. And heere ſhall be the end.

The end of the Apocrypha.



THE New Testament of our Lord IESVS CHRIST.

Conferred diligently with the Greeke, and best approued Translations in diuers Languages.

Imprinted at London by Robert Barker, Printer to the Kings most Excellent Maiestie.

1607.

Cum Priuilegio,

The ſumme of the whole Scripture of the Bookes of the Old and New Teſtament.

GOD.

THE bookes of the olde Teſtament doe teach vs, that the ſame God, whom Adam, Noe, Abraham, Iſaac, Iacob, Dauid, and the other fathers did worſhip, is * the onely true God, and that hee the ſame is Almighty and [a] euerlaſting: who of his meere goodneſſe hath created by his Word [b] heauen and earth, and all that is in them: From whom all things doe come: without whom there is nothing at all: And that he is [c] iuſt and mercifull: who alſo [d] worketh all in all, [e] after his owne will: [f] To whom it is not lawfull to ſay, Wherefore doth he thus

Creation of man.

MOreouer, theſe Bookes teach vs, that this very God Almighty, after he created all things, ſhope alſo Adam the firſt man, [g] to the image and ſpirituall ſimilitude of himſelfe, and that he did conſtitute him Lord ouer all things that he had created in earth. Which Adam by the enuie and fraude of the deuill, tranſgreſſing the precept of his Creator, [h] by this his ſinne brought in ſuch and ſo great ſinne into the worlde, that we which be ſprong from him by the fleſh, [i] bee in nature the children of wrath, and thereupon we be made ſubiect and thrall to death, to damnation, to the yoke and tyranny of the deuill.

Sinne.

Jonathan Sanderson his Booke God Giue him Grace ouer it to reade Loake and beleeue that is

Chriſt promiſed.

FVrthermore, we are taught by theſe excellent bookes, that God promiſed to [k] Adam, [l] Abraham, [m] Iſaac, [n] Iacob, [o] Dauid, and to other Fathers of the olde time, that he would ſende that bleſſed ſeede, his ſonne Ieſus Chriſt our Sauiour, which ſhould deliuer all thoſe from ſinne, and from the [p] tyrannie of the deuill which by a liuely and working faith ſhould beleeue this promiſe, and put their truſt in Ieſus Chriſt, hoping that of him and by him, they ſhould obtaine this deliuerance.

passing strange doth Record the Lord in heauen Ieſus his Sonne

The Lawe.

ALſo they giue vs to vnderſtand, that in the meane ſeaſon, while thoſe Fathers the Iſraelites looked for the ſaluation, and deliuerance promiſed (for that the nature of man is ſuch, ſo proud and to corrupt, that thoſe would not willingly acknowledge themſelues to bee ſinners, which had neede of the Sauiour promiſed) God the Creator gaue by Moſes his [q] Lawe written in two Tables of ſtone: that by it, ſinne & the malice of mans heart being [r] knowen, men might more vehemently thirſt for the [s] comming of Ieſus Chriſt, who ſhould redeeme and deliuer them from ſinne: which thing, neither the Lawe, nor yet the ſacrifices and oblations of the Law did [t] performe. For they were ſhadowes and figures of the true oblation of the body of Chriſt: by which oblation all [u] ſinne ſhould be blotted out, and quite put away.

Chriſt God our Sauiour came.

BY the bookes of the new Teſtament we be taught, that Chriſt ſo afore promiſed (* which is God aboue all things moſt bleſſed for euer) euen he, I ſay, was ſhadowed in the bookes of the olde Teſtament, and in ſacrifices figured, that hee was [a] ſent at the laſt from the Father, the ſelfe ſame time which the Father did conſtitute within himſelfe: I ſay, [b] at that time when all wickednes abounded in the world, then hee was ſent: And this Ieſus our Sauiour being borne in the fleſh, [c] ſuffered death, and roſe againe from the dead. Which actes of his were not done by him in reſpect of the [d] good workes of any man (for we were all ſinners) but that this God our Father ſhould [e] appeare true, in exhibiting the abundant [f] riches of his grace which he promiſed, and that [g] through his mercie hee might bring vs to ſaluation.

Alambe. Aſacrifice. Peace. Adoption.

Whereupon it is euidently ſhewed in the [h] Newe Teſtament, that Ieſus Chriſt, being the true [i] Lambe, the true [k] ſacrifice of the worlde, [l] putting away the ſinnes of men, came into this worlde to purchaſe grace and [m] peace for vs with the Father, [n] waſhing vs from our ſinnes in his owne blood, and [o] ſhould deliuer vs from the bondage of the deuill, whom by ſinne we did ſerue: And ſo we ſhould be [p] adopted by him to be the ſonnes of God, made [q] heires with him of that moſt excellent and euerlaſting kingdome.

The holy Ghoſt. Faith.

Now that we ſhould acknowledge this ſingular and excellent benefit of God towards vs, almighty God [r] giueth vs his holy Spirit: the [s] fruit and effect of which, is faith in God, and in his Chriſt. For without the holy Ghoſt, by which we are inſtructed and [t] ſealed, neither can we beleeue that God the Father ſent Meſſias, nor yet that Ieſus is Chriſt: For [u] no man (ſaith Paul) can ſay that Ieſus is the Lord, but by the holy Ghoſt. The [x] ſame Spirit witneſſeth to our ſpirit, that we are the children of God, [y] and powreth into our bowels that Charitie which Paul deſcribeth to the Corinthians. Furthermore, that holy Spirit doth giue vs hope, which is a ſure looking for eternall life, whereof he himſelfe is the certaine [z] token and pledge. Alſo he giueth vs other * ſpirituall gifts, of the which Paul writeth to the Galatians. Therfore the benefit of faith is not yet to be deſpiſed or litle to be ſet by. For by the means of

Charity. Hope.

Iuſtification and ſanctification.

this truſt & [a] faith in Chriſt, which [b] worketh by charity, & ſhewethit ſelfe foorth by the works of charity, [c] ouing man thereto, we are [c] iuſtified and ſanctified: that is to ſay, God and the Father of our Lord

* Iſaiah 45.14
a Gen.21.33. dan.7.9.
b Gen.2.2. iſa 45.18.
c Exo.9.27.pſal. 9.7,8.iſa.45.21 exod.22.27.
d 1.Cor.12.6.
e Ier.18.6.
f Iſa.45.9. rom.9.20.
g Gen.1.27. wiſd.2.23,24.
h Rom.5.14,18.
i Epheſ.2.3.
k Gen.3.15.
l Gen.12.3.
m Gen.26.4.
n Gen.28.14.
o 2.Sam.7.12 pſal.132.11
p Heb.2.14.
q Exod.20.1.
r Rom.3.20.
s Gal.3.19.
t Heb.7.18. and 10.1.
u Iohn 1.29.
* Rom.9.5.
a Luke 1.31.
b Gal.4.4,5. epheſ 1.10.
c Rom.5.8.
d Eph.2.9.tit.3.5
e Rom.15.8.
f Epheſ.2.7.
g Titus 3.5.
h Iſa.53.7.
i Iohn 1.29.
k Epheſ.5.2. heb.9.26.
l Acts 3.19.
m Eph.2.14,15.
n Reuel.1.5.
o Heb.2.14.
p Gal.4.5.eph 1.5
q Rom.8.17.
r Eph.3.5.rom.8 15.gal.4.6.
s Epheſ.1.1. gal.5.23.
t Eph.1.13.& 4.3
u 1.Cor.12.3.
x Rom.8.16.
y Rom.5.5. 1.cor.13.4.
z Epheſ.1.14.
* Gal.5.22.
a Gal.5.6.
b Epheſ.5.2. heb 13.21.
c Rom.3.30.and 4.2.gal.2.16.

Ieſus Chriſt (which is made our [d] Father alſo by him, being our [e] brother) doeth accompt vs to be iuſt and holy through his grace, and through the merite of his Sonne Ieſus Chriſt, not imputing our ſinnes to vs, ſo farre foorth, that we ſhould ſuffer the paines of hell for them.

Finally, Chriſt himſelfe came into the world, to the intent that we through him being ſanctified and cleanſed from our ſinnes, following his will in good workes, ſhould deny the things pertaining to the flesh, and freely [h] ſerue him in righteouſneſſe and holineſſe all the dayes of our life: and that [i] by good workes (which God hath prepared for vs to walke in) we ſhould [k] ſhew our ſelues to be called to his grace, and gift of faith: which good workes who ſo hath not, doeth ſhew himſelfe not to haue ſuch a faith in Chriſt as is required in vs.

Good works.

To Chriſt muſt we come, and [l] follow him with a cheerefull minde, that he may teach vs: For hee is [m] our maſter, [n] lowly and humble of heart: he is to vs an [o] example, whereby we muſt learne the rule to liue well.

Chriſt our Maſter and teacher.

Moreouer, he is our [p] Biſhop, & our [q] high Prieſt, which did himſelfe offer vp for vs his own blood, being the onely [r] mediatour betweene God and men: Who now ſitteth at the right hand of God the Father, being made our [ſ] Aduocate, making prayer and interceſſion for vs: who doubtleſſe ſhall obteine for vs [t] whatſoeuer we ſhall deſire, either of him, or elſe of his Father in his Name, if ſo be that we thus deſiring, ſhall beleeue that he will ſo do: for thus hath he promiſed. Therefore let vs not doubt, if we ſinne at any time, to come with [u] repentance (to the which he doeth inuite and ſtirre vs at the very beginning of his preaching) and with ſure truſt to the [x] throne of his grace, with this beliefe, that we ſhall obteine mercy. For therefore [y] he came into the world, that he might ſaue ſinners by his grace.

Biſhop. Mediatour. Aduocate.

THis is verily Chriſt Ieſus, which ſhall come at a [z] certaine time appointed by his Father, and ſhall ſit in great maieſtie to [a] iudge all men, and to render to euery man [b] the workes of his body according to that he hath done, whether it be good or euill: And he ſhall ſay to them which ſhall be on the right ſide, which in this world did looke for the good things to come (that is to ſay, life euerlaſting:) [c] Come yee bleſſed of my Father, enioy the kingdome that hath bene prepared for you from the beginning of the world: but to them which ſhalbe on the left ſide, he ſhall ſay, Depart from me ye curſed into euerlaſting fire prepared for the deuil and his angels. And then [d] ſhall the end bee, when Chriſt hauing vterly vanquiſhed all maner of enemies, ſhall deliuer vp the kingdome to God the Father.

Iudgement.

Eternall life.

Eternall fire.

TO the intent that wee mought vnderſtand theſe things, the [e] ſacred Bookes of the Bible were deliuered to vs by the goodneſſe of God through his holy Spirit, with the preaching of that doctrine which is conteined in them, and with his Sacraments, by which the trueth of his doctrine is ſealed vp to vs: that we [f] mought vnderſtand, I ſay, and beleeue that there is one onely true God, and one Sauiour Ieſus Chriſt, whom (as he had promiſed) hee hath ſent: [g] and that wee beleeuing, mought haue in his Name life euerlaſting.

To what intent the Scriptures were written.

BEſides this [h] foundation, no man can lay any other in the Church of Chriſt: and vpon this foundation the Church doeth ſtand ſure and ſtedfaſt. And Paul willeth him to bee [i] accurſed which ſhall preach any other faith and ſaluation, then by IESVS CHRIST, yea, though hee were an Angel from heauen.

Chriſt the onely foundation.

For [k] of him, through him, and for him, are all things: To whom with the Father and the holy Ghoſt be all honour and glory, world without end, Amen.

[d] Matth. 5.48 and 23.9
[e] Heb. 2.11.
[f] 2. Cor. 5.19.
[g] Titus 2.11, 12, 13.
[h] Luke 1.74.
[i] Epheſ. 2.10
[k] 2. Pet. 1.10
[l] Epheſ 5.2.
[m] Matth. 23.8
[n] Matth. 11.29.
[o] Iohn 13.15. 1. pet. 2.20, 21
[p] 1. Pet. 2.25.
[q] Heb. 4.14.
[r] 1. Tim. 2.5
[ſ] 1. Iohn 2.1, 2
[t] Iohn 14.13. and 16.23 mar. 11.24.
[u] Matth. 4.17
[x] Heb 4.16
[y] 1. Tim. 1.15
[z] Matth. 25.13
[a] 2. Tim. 4.1
[b] 2. Cor. 5.10
[c] Matth. 25.34, &c.
[d] 1. Cor. 15.24, 25, 26
[e] 2. Pet. 1.19, 21.
[f] Iohn. 17.3
[g] Iohn 20.31
[h] 1. Cor. 3.11.
[i] Galat. 1.8.
[k] Rom. 11.36

Certaine

¶ Certaine questions and answeres touching the doctrine of Predestination, the vse of Gods word and Sacraments.

Question.

WHy doe men so much vary in matters of religion?

Answere.

Because all haue not the like measure of knowledge, neither doe all beleeue the Gospel of Christ.

Question.

What is the reason thereof?

Answere.

Because they onely beleeue the Gospel and doctrine of Christ, which are ordeined vnto eternall life.

Question.

Are not all ordeined vnto eternall life?

Answere.

Some are vessels of wrath ordained vnto destruction, as others are vessels of mercie prepared to glory.

Question.

How standeth it with Gods iustice, that some are appointed vnto damnation?

Answere.

Very well: because all men haue in themselues sinne, which deserueth no lesse: and therefore the mercie of God is wonderfull in that he vouchsafeth to saue some of that sinfull race, and to bring them to the knowledge of the trueth.

Question.

If Gods ordinance and determination must of necessitie take effect, then what need any man to care? for he that liueth well, must needes be damned, if he be thereunto ordained: and he that liueth ill must needs be saued, if he be thereunto appointed.

Answere.

Not so: for it is not possible, that either the elect should alwayes be without care to doe well, or that the reprobate should haue any will thereunto. For to haue either good will or good worke, is a testimonie of the Spirit of God which is giuen to the Elect onely, whereby faith is so wrought in them, that, being graft in Christ they grow in holinesse to that glory, whereunto they are appointed. Neither are they so vaine as once to thinke that they may doe as they list themselues, because they are predestinate vnto saluacion: but rather they endeuour to walke in such good workes as God in Christ Iesus hath ordained them vnto, and prepared for them to be occupied in, to their owne comfort, stay and assurance, and to his glory.

Question.

But how shall I know my selfe to be one of those whom God hath ordained to life eternall?

Answere.

By the motions of spirituall life, which belongeth onely to the children of God: by the which that life is perceiued, euen as the life of this body is discerned by the sense and motions thereof.

Question.

What meane you by the motions of spirituall life?

Answere.

I meane remorse of conscience, ioyned with the lothing of sinne, and loue of righteousnes: the hand of faith reaching vnto life eternall in Christ, the conscience comforted in distresse, and raised vp to confidence in God by the worke of his Spirit: a thankefull remembrance of Gods benefits receiued, and the vsing of all aduersities as occasion of amendment sent from God.

Question.

Cannot such perish as at some time or other feele these motions within themselues?

Answere.

It is not possible that they should: for as Gods purpose is not changeable, so hee repenteth not of the gifts and graces of his adoption: neither doeth hee cast off those whom he hath once receiued?

Question.

Why then should we pray by the example of Dauid, that he cast vs not from his face, and that hee take not his holy Spirit from vs?

Answere.

In so praying we make protestation of the weakenesse of flesh, which moueth vs to doubt: yet should not we haue courage to aske, if wee were not assured that God will giue according to his purpose and promise, that which we require.

Question.

Doe the children of God feele the motions aforesaid alwayes alike?

Answere.

No truely: for God sometime to proue his, seemeth to leaue them in such sort, that the flesh ouermatcheth the spirit, whereof ariseth trouble of conscience for the time:

yet the ſpirit of adoption is neuer taken from them, that haue once receiued it: elſe might they periſh. But as in many diſeaſes of the body, the powers of bodily life are letted: ſo in ſome aſſaults theſe motions of ſpirituall life are not perceiued, becauſe they lie hidden in our manifold infirmities, as the fire couered with aſhes. Yet as after ſickeneſſe commeth health, & after cloudes the Sunne ſhineth cleare: ſo the powers of ſpirituall life will more or leſſe be felt and perceiued in the children of God.

Queſtion.

What if I neuer feele theſe motions in my ſelfe, ſhall I deſpaire and thinke my ſelfe a caſtaway?

Anſwere.

God forbid: for God calleth his at what time hee ſeeth good: and the inſtruments whereby he vſually calleth, haue not the like effect at all times, yet it is not good to neglect the meanes whereby God hath determined to worke the ſaluation of his. For as ware is not melted without heate, nor clay hardened but by meanes thereof: ſo God vſeth meanes both to draw thoſe vnto himſelfe, whom he hath appointed vnto ſaluation, and alſo to bewray the wickednеſſe of them whom he iuſtly condemneth.

Queſtion.

By what meanes vſeth God to draw men to himſelfe that they may be ſaued?

Anſwere.

By the preaching of his word, and the miniſtring of his Sacraments thereunto annexed.

Queſtion.

What meane you by the word of God?

Anſwere.

I meane the doctrine of the Prophets and Apoſtles which they receiued of the ſpirit of God, and haue left written in that booke which we commonly call the Old and New Teſtament.

Queſtion.

How may I be aſſured that it is the word of God, which that Booke conteineth?

Anſwere.

By the maieſty of God appearing in that plaine and ſimple doctrine: by the puritie, vprightneſſe, and holineſſe thereof: by the certaintie of euery thing therein affirmed: by the ſucceſſe of all things according to it: by perpetuall conſent which is to be ſeene in euery part thereof: by the excellencie of the matters vttered: But eſpecially by the teſtimony of Gods Spirit, whereby it was written, who moueth the hearts of thoſe in whom it reſteth, to conſent vnto the word, and reuerently to embrace it.

Queſtion.

How doth this word of God ſerue to draw men vnto him?

Anſwere.

When it is ſo preached and heard, that men may vnderſtand and learne what God teacheth: accept and receiue thankefully that which is thereby giuen, promiſed and aſſured: and be moued with deſire and diligence to doe that which it commandeth.

Queſtion.

Doe the Sacraments alſo ſerue to this ende?

Anſwere.

Yea verily: that by ſight, taſte and feeling, as well as by hearing we might be inſtructed, aſſured, and brought to obedience.

Queſtion.

How doeth our Baptiſme ſerue hereunto?

Anſwere.

It teacheth vs to put on Chriſt, that with his righteouſneſſe our ſinnefulneſſe may be hidden: it aſſureth vs that wee are ſo graft into Chriſt, that all our ſinnes by him are waſhed away: it chargeth vs to die to ſinne, to continue in the profeſſion of Chriſt, and to loue each other.

Queſtion.

Hath the Lords Supper alſo this vſe?

Anſwere.

Yea doubtleſſe: for it teacheth, that the body and blood of Chriſt crucified, is the only food of the new borne children of God: it aſſureth that Chriſt is wholly theirs to giue and to continue life ſpirituall and heauenly to body and ſoule, to nouriſh, ſtrengthen, refreſh, and to make cheerefull the hearts of the elect: it requireth thankefull remembrance of the death of Chriſt, vnitie among thoſe that doe profeſſe him, with a free confeſſion of his trueth.

Queſtion.

Why is not this vſe of the Sacraments commonly knowen?

Anſwere.

Becauſe they are abuſed for forme, for faſhion, for cuſtome and company, without regard vnto the word, whereunto they are ſo annexed, that they ought not vpon any neceſſity by any perſon be ſeuered from it, which teacheth the right vſe of euery thing.

Queſtion.

I perceiue that nothing is more neceſſarie then the word of God: therefore I pray you ſhew me how I may attaine to ſome knowledge and profite thereby.

Anſwere.

By diligent hearing of ſuch as preach it, by continuall and orderly exercile of reading and praying.

Queſtion.

What orderly exercile thinke you moſt conuenient to be vſed herein?

Anſwere.

Answere.

That as euery day twice at the least, wee must commonly receiue foode to the nourishment of this corporall life: so no day bee let passe without some reading, in such sort that occasion thereby may bee taken to speake againe vnto God by prayer, as he in his word speaketh vnto vs, so that at the least two Chapters would be orderly and aduisedly read euery day, all other businesse, impediments and lets set apart.

Question.

This seemeth very easie to be done: what thinke you else requisite?

Answere.

That some speciall places of Scripture be so be committed to memory, that the minde may euer be furnished with some good matter against all temptations. To which end I note these Scriptures vnto you, wherunto you may ioine other at your owne choice: Psalmes 139.37,50. Esay 53. Iohn 17. Rom. 8. 1. Tim. 4.

Question.

But the Scriptures are hard, and not easie to vnderstand.

Answere.

Discourage not your selfe herewith: for God maketh them easie to such as in humilitie seeke him: and that hardnesse that you finde, serueth to moue you to the more diligence, and to make inquiry of such as haue knowledge when any doubt ariseth. That which you perceiue not at one time, God shall reueale at another: So that you shall haue your growing in grace, knowledge and godlines, to Gods glory and your owne comfort in Christ, whose Name for euer bee praised, Amen.

Jonathan Sanderson is my name and with the p[ay]
I wright the same Jonahhan is my and
With my [illegible] wright the same

The

Benimin Sanderson Y Son of Jonathan
and Sarah his wife who Sanderson
was borne [illegible]

[illegible] Sanderson
[illegible] were
[illegible] October
Elizabeth were Borne [illegible] 20
Jonathan Sanderson

¶ The names and order of all the bookes of the Olde and New Teſtament, with the number of their Chapters.

Geneſis hath Chapters	50	Prouerbs hath Chapters	31
Exodus	40	Eccleſiaſtes	12
Leuiticus	27	The ſong of Salomon	8
Numbers	36	Iſaiah	66
Deuteronomie	34	Ieremiah	52
Iothua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1.Samuel	31	Hoſea	14
2.Samuel	24	Ioel	3
1.Kings	22	Amos	9
2.Kings	25	Obadiah	1
1.Chronicles	29	Ionah	4
2.Chronicles	36	Micah	7
The prayer of Manaſſeh, Apocryphe.		Nahum	5
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Eſter	10	Haggai	2
Iob	42	Zechariah	14
Pſalmes	150	Malachi	4

¶ The Bookes called Apocrypha.

1. Esdras	9	Baruch with the Epiſtle of Ieremiah	6
2. Eſdras	16	The Song of the three children	
Tobit	14	The ſtory of Suſanna	
Iudeth	16	The idole Bel and the Dragon	
The reſt of Eſther	6	1.Maccabees	16
Wiſedome	19	2.Maccabees	15
Eccleſiaſticus	51		

¶ The Bookes of the New Teſtament.

Matthew	28	1.Timotheus	6
Marke	16	2.Timotheus	4
Luke	24	Titus	3
Iohn	21	Philemon	1
The Actes	28	To the Hebrewes	13
The Epiſtle to the Romanes	16	The Epiſtle of Iames	5
1.Corinthians	16	1.Peter	5
2.Corinthians	13	2.Peter	3
Galatians	6	1.Iohn	5
Epheſians	6	2.Iohn	1
Philippians	4	3.Iohn	1
Coloſſians	4	Iude	1
1.Theſſalonians	5	Reuelation	22.
2.Theſſalonians	3		

¶ The

The holy a Gospel of Iesus Christ b according to Matthew.

a This word signifieth good tidings, and is taken here for the story which conteineth the ioyfull message of the comming of the Sonne of God promised from the beginning.

b That is, written and taught by Matthew.

THE ARGVMENT.

IN this history written by Matthew, Marke, Luke, and Iohn, the Spirit of God so governed their hearts, that although they were foure in number, yet in effect & purpose they so coïent, as though the whole had beene composed by any one of them. And though in style & maner of writing they be diuers, and sometime one writeth more largely that which the other doeth abridge: neuertheleſſe in matter and argument, they all tend to one end: which is to publiſh to the world the fauour of God toward mankinde through Christ Iesus, whom the Father hath giuen as a pledge of his mercy and loue. And for this cause they entitle their story, Gospel, which signifieth good tidings, forasmuch as God hath performed indeed that which the fathers hoped for. So that hereby we are admoniſhed to forsake the world, and the vanities therof, and with moſt affectionate hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioy nor conſolation, no peace nor quietneſſe, no felicitie nor ſaluation, but in Iesus Christ, who is the very ſubſtance of this Gospel, and in whom all the promiſes are, Yea, and Amen. And therefore vnder this word is conteined the whole new Teſtament: but commonly we vſe this name for the hiſtorie, which the foure Euangeliſts write, containing Christ comming in the fleſh, his death and reſurrection, which is the perfect ſumme of our ſaluation. Matthew, Marke, and Luke are more copious in deſcribing his life and death: but Iohn more laboureth to ſet forth his doctrine, wherein both Christs office, and alſo the vertue of his death and reſurrection more fully appeare: for without this, to know that Christ was borne, dead, and riſen againe, ſhould nothing profit vs. The which thing notwithſtanding that ſ three firſt touch partly, as hee alſo ſometime intermedleth the hiſtoricall narration, yet Iohn chiefly is occupied herein. And therefore as a moſt learned interpreter writeth, they deſcribe as it were, the body, and Iohn ſetteth before our eyes the ſoule. Wherfore the ſame aptly teameth the Goſpel writte by Iohn, the key which openeth the doore to the vnderſtanding of the others: for whoſoeuer doeth know the office, vertue, and power of Christ, ſhall reade that which is written of the Sonne of God come to be the Redeemer of the world with moſt profit. Now as concerning the writers of this hiſtory, it is euident that Matthew was a Publicane or cuſtome gatherer, & was thence choſen of Christ to be an Apoſtle. Marke is thought to haue been Peters diſciple, and to haue planted the firſt Church at Alexandria, where he died the eight yere of the reigne of Nero. Luke was a Phyſician of Antiochia, and became Pauls diſciple, and fellow in all his trauailes: he liued foureſcore and foure yeres, and was buried at Conſtantinople. Iohn was that Apoſtle whom the Lord loued, the ſonne of Zebedeus, and brother of Iames: he died threeſcore yeere after Christ, and was buried neere to the citie of Epheſus.

CHAP. I.

1 *The genealogie of Christ, that is, the Meſſias promiſed to the Fathers* 18 *Who was conceiued by the holy Ghoſt, and borne of the virgine Mary, when ſhee was betrothed vnto Ioſeph.* 20 *The Angel ſatisfieth Ioſephs mind.* 21 *Why he is called Ieſus, and wherefore Emmanuel.*

THE * c Booke of the generation of IESVS CHRIST the d ſonne of Dauid, e the ſonne of Abraham.

2 * Abraham begate Iſaac. * And Iſaac begate Iaakob. And * Iaakob begate Iudas and his brethren.

3 * And Iudas begate Phares, and Zara f of Thamar. And * Phares begate Elrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naaſſon. And Naaſſon begate Salmon.

5 And Salmon begate Booz of g Rachab. And * Booz begate Obed of Ruth. And Obed begate Ieſſe.

6 And * Ieſſe begate Dauid the King. And * Dauid the King begate Salomon of her that was the wife of Urias.

7 And * Salomon begate Roboam. And Roboam begate Abia. And Abia begat Aſa.

8 And Aſa begate Joſaphat. And Joſaphat begate Joram. And Joram begate Ozias.

9 And Ozias begate h Joatham. And Joatham begate Achaz. And Achaz begate Ezekias.

10 And * Ezekias begate Manaſſes. And Manaſſes begate Amon. And Amon begate Joſias.

11 And * Joſias begate Jacim. And Jacim begate Jechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, * Jechonias begate i Salathiel.

Luke 3.23.

c This is the rehearſall of the progenie, whereof Ieſus Christ is ſprung according to the fleſh.

d So called for that he came of the ſtocke of Dauid.

e These two are firſt rehearſed, becauſe Christ was eſpecially promiſed to come of them and their ſeede, and therefore Christ commonly was called the ſonne of Dauid, becauſe the promiſe was more euidently confirmed vnto him. *Gene.* 21.2. *Gene.* 25.24. *Gene.* 29.35. *Gene.* 38.27.

f By inceſtuous adultery, the which ſhame ſetteth forth his great humilitie, who made himſelfe of no reputation, but became a ſeruant for our ſakes, yea, a worme and no man, the reproch of men, and contempt of the people, and at length ſuffered the accurſed death of the Croſſe. *1.chro.* 2.5. *ruth.* 4.18, 19.

g Rachab and Ruth being Gentiles, ſignifie that Christ came not onely of the Iewes, and for them, but alſo of the Gentiles, and for their ſaluation. *Ruth.* 4.21.

h He hath omitted three kings, Ioas, Amazia, Azaria, abridging the number, to make the times fourteene generations.

1. *Sam.* 16.1. *and* 17.12. 2. *Sam.* 12.24. 1. *King.* 11.43. 1. *chron.* 3.10.

2. *King.* 20.21. *and* 21.18. 1. *chro.* 3.13, 14, 15. 2. *King.* 24.1, 6. 2. *chron.* 36.4, 9. 1. *Chron.* 3.16.

i After the captiuitie the title Royall was appointed vnto him: ſo that notwithſtanding that they were as ſlaues for the ſpace of ſeuentie yeeres, yet by the prouidence of God, the gouernment remained in the familie of Dauid, where it continued till the comming of Christ.

* And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begat Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob.

16 And Jacob begate Joseph, the husband of Mary, [f] of whom was borne Jesus, that is called [l] Christ.

17 So all the generations from Abraham to Dauid, are fourteene generations: [g] from Dauid vntill they were caried away into Babylon, fourteene generations: and after they were caried away into Babylon, vntill Christ, fourteene generations.

18 ¶ Now the birth of Jesus Christ was thus: When as his mother Mary was * betrothed to Joseph, [m] before they came together, she was found [n] with childe of the holy Ghost.

19 Then Joseph her husband being a [o] iust man, and not willing to * make her a publique example, was minded to put her away secretly.

20 But whiles he thought these things, behold, the Angel of the Lord appeared vnto him in a [p] dreame, saying, Joseph thou [q] sonne of Dauid, feare not to take Mary for thy wife: for that which is conceiued in her, is of the holy Ghost.

21 And she shall bring forth a sonne, and thou shalt * call his Name [r] Jesus: for he shal *saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,

23 * Behold, a Virgine shalbe with child, and shall beare a sonne, and ‖ they shall call his Name Emmanuel, which is by interpretation, [s] God with vs.

24 ¶ Then Joseph being rayſed from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But knew her not, till shee had brought forth her [t] first borne sonne, and he called his Name IESVS.

[f] Chron. 3.17, 19 Ezra. 3.2. and 5.2.
[l] Albeit the Iewes number their kinred by the malekind, yet this linage of Mary is comprehended vnder the same, because she was maried to a man of her owne stocke and Tribe.
1 Who is the true King, Priest, and Prophet anoint.d of God to accomplish the office of the redeemer.
Luke 1.27.
[m] Before he tooke her home to him.
[n] As the Angel afterward declared to Joseph.
[o] Vpright and fearing God, and therefore suspecting that she had committed fornication, before she was betrothed, would neither retaine her, which by the Law should be maried to an other, neither by accusing her put her to shame for her fact.
Deut. 24.1.
[p] This dreame is witnessed by the holy Ghost, and is a kinde of reuelation, Num. 12.6.
[q] This name putteth him in remembrance of Gods promise to Dauid. Luke 1.31.
[r] That is, a Sauiour. Actes 4.12. Phil. 2.10. Isa. 7.14.
‖ Or, then
[s] God is ioyned with vs by the meanes of Iesus Christ, who is both God and man.
[t] Christ is heare called the first borne, because she had neuer any before, and not in respect of any shee had after. Neither yet doeth this word (till) import alwayes a time following: wherein the contrary may be affirmed, as our Sauiour, saying that he will be present with his disciples till the ende of the world, meaneth not, that after this world hee will not be with them.

CHAP. II.

1 *The time and place of Christs birth.* 11 *The wise men offer their presents.* 14 *Christ fleeth into Egypt.* 16 *The young children are slaine.* 23 *Ioseph turneth into Galilee.*

Luke 2.6.
[a] For there is another Beth-lehem in the tribe of Zebulun.

VVHen * Jesus then was borne at Beth-lehem in [a] Judea, in the dayes of Herode the King, behold, there came [b] wise men from the east to Jerusalem,

2 Saying, Where is the King of the Iewes that is borne? for wee haue seene [c] starre in the East, and are come [d] to worship him.

3 When king Herode heard this, he was troubled, and all Jerusalem with him.

4 And gathering together all the chiefe Priests and Scribes of the people, he asked of them, where Christ should be borne.

5 [e] And they sayd vnto him, At Beth-lehem in Judea: for so it is written by the Prophet,

6 * And thou Beth-lehem in the land of Juda, art not the least among the princes of Juda: for out of thee shal come the gouernor that shall feed my people Israel.

7 Then Herode [f] priuily called the wise men, & diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-lehem, saying, Go and search diligently for the babe: and when yee haue found him, bring mee word againe, that I may come also, and worship him.

9 ¶ So when they had heard the King, they departed: and loe, the [g] starre which they had seen in the East, went before them, till it came, and stood ouer the place where the babe was.

10 And when they saw the starre, they reioyced with an exceeding great ioy,

11 And went into the house, and ‖ found the babe with Mary his mother, and fell downe, and worshipped him, and opened their Treasures, and presented vnto him gifts, euen [h] gold, and incense, and myrrhe.

12 And after they were warned of God in a dreame, that they should [i] not go againe to Herode, they returned into their country another way.

13 ¶ After their departure, behold, the Angel of the Lord appeareth to Joseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there till I bring thee word: for Herode will seeke the babe to destroy him.

14 So he arose, and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herode, [k] that it might be fulfilled, which was spoken of the Lorde by the * Prophet, saying, Out of Egypt haue I called my Sonne.

16 ¶ [l] Then Herode, seeing that hee was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Beth lehem, and in all the coastes thereof, from two yeere olde and vnder, according to the time which he had diligently searched out of the Wise men.

17 Then was that fulfilled which was

[b] Wise men, or Magi, in the Persians & Chaldeans tongue, signifie Philolophers, Priests or Astronomers & are here the first fruits of the Gentiles that come to worship Christ.
[c] An extraordinary signe to set forth that Kings honour whom the world did not esteeme.
[d] Which was a declaration of that reuerence which the Gentiles should beare vnto Christ.
[e] They could well tell of Christ in generall: but when they should professe his Name, and giue him his due honour, they waxe cold and shrinke backe.
Mica. 5.2.
Iohn. 7.42.
[f] An euill conscience is a burning fire.
[g] The starre vanished away before, to the intent they should tary at Ierusalem, and there inquire of the thing to the confusion of the Iewes.
‖ Or, saw.
[h] The Persians maner was not to salute Kings without a present, and therefore they brought of that which was most precious in their countrey, whereof euery one of them offered.
[i] Promise ought not to be kept where Gods honour and preaching of his trueth is hindered: or else it ought not to be broken.
[k] That which was prefigured by the deliuerance of the Israelites out of Egypt, which were Christs Church and his body, is now verified, and accomplished in the head Christ. Hose 11.1.
[l] Within a certaine time after.

spoken

spoken by the Prophet Jeremias, saying,

18 * In [m] Rama was a voyce heard, mourning, and weeping, and great lamentation: Rachel weeping for her children, and would not bee comforted, because they [n] were not.

19 And when Herod was dead, beholde, an Angel of the Lord appeareth in a dreame to Joseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and goe into the land of Israel: for they are [o] dead which sought the babes life.

21 Then hee arose vp, and tooke the babe and his mother, and came into the land of Israel.

22 But when hee heard that Archelaus did reigne in Judea in stead of his father Herod, hee was afrayde to goe thither: || yet after hee was warned of God in a dreame, hee turned aside into the parts of Galile,

23 And went and dwelt in a citie called Nazareth, that it might bee fulfilled which was spoken by the Prophet, which was, that he should be called || a [p] Nazarite.

Jer. 31, 15.

m Herod renewed the sorow which the Benjamites had suffered long before: yet for al his cruelty hee could not bring to passe that Christ should not reigne.

n That is, they were killed and dead.

o Thus the faithful may see how God hath infinite meanes to preserue them from the rage of tyrants.

|| Or, therefore.

p Which is holy and consecrated to God: alluding vnto those that were Nazarites in the old Law, which were a figure of that holines which should be manifest in Christ, as was Samson, Ioseph, &c.

CHAP. III.

1 The office, doctrine and life of Iohn. 7 The Pharises are reproued. 8 The fruits of repentance. 13 Christ is baptized in Iorden, 17 and authorised by God his Father.

Mar. 1.4 luke 3.3

IN [a] those dayes, Iohn the Baptist came and preached in the [b] wildernesse of Judea,

2 And sayd, || Repent: for the [c] kingdome of heauen is at hand.

3 For this is he of whom it is spoken by the Prophet Esayas, saying, * The voyce of him that cryeth in the wildernesse, is, Prepare ye the way of the Lord: make his pathes straight.

4 * And this Iohn had his [d] garment of camels haire, and a girdle of a skinne about his loynes: his meat was also || [e] locusts and wild hony.

5 * Then went out to him Jerusalem & all Judea, and all the region round about Iordan,

6 And they were baptized of him in Iordan, [f] confessing their sinnes.

7 Now when hee saw many of the Pharises and of the Sadducees come to his baptisme, he sayd vnto them, * O || generations of vipers, who hath forewarned you to flee from the anger to come?

8 Bring forth therefore [g] fruits worthy amendement of life,

a In the 15. yere of the reigne of Tiberius, after Christ had long time remained in Nazaret, and was now about 30. yeere olde, Luke 3.1, 23.

b So called in respect of the plain countrey and fertile valleys, & not because it was not inhabited.

|| Or, be sorie for your faults past, and amend.

c Which is, that God will reigne ouer vs, gather vs vnto him, pardon our sinnes, and adopt vs by the preaching of the Gospel.

Esa. 40.3, marke 1.3. luke 3.4. iohn 1.23. Marke 1.6.

d Wouen with haire, as grosse haire-cloth.

|| Or, grashoppers.

e Such meates as nature brought foorth without mans labour or diligence: reade Leuit. 11.22. Marke 1.5. luke 3.7.

f Acknowledging their faults: for there is no repentance without confession. Chap. 12.34.

|| Or, broods.

g He menaceth those venimous & malicious Pharises with the iudgement of God, except they shew before men such works as are agreeable to the profession of the godly, whom Isai calleth the fruits of righteousnesse, Chap. 61.3.

9 And thinke not to say with your selues, * We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10 And now also is the [h] axe put to the root of the trees: * therefore euery tree which bringeth not forth good fruit, is hewen down and cast into the fire.

11 * Indeed I baptize you with water to amendement of life, but he that commeth after me, is mightier then I, whose shoes I am not worthy to beare: he will baptize you with the holy Ghost, and with [i] fire.

12 Which hath his [k] fanne in his hand, and will make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

13 ¶ * Then came Jesus from Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and commest thou to me?

15 Then Jesus answering, sayd to him, Let bee now: for thus it becommeth vs to [l] fulfill all righteousnesse. So hee suffered him.

16 And Jesus when hee was baptized, came straight out of the water. And loe, the heauens were opened vnto him, and Iohn sawe the Spirit of God descending like a [m] doue, and lighting vpon him.

17 And loe, a voyce came from heauen, saying, * [n] This is my * beloued Sonne in whom I am well pleased.

h The iudgement of God is at hand to destroy such as are not meet to be of his Church. Chap. 7.19. Mar. 1.8. luke 3.16. iob. 1.26. acts 1.5. & 2.4. & 8.17. and 19.4, 5.

i When God baptiseth inwardly with the vertue of his Spirit, he burneth & consumeth the vices, and inflameth the hearts with loue toward him.

k Which is the preaching of the Gospel, whereby he gathereth the faithful as good corne, and scattereth the infidels as chaffe.

Marke 1.9. luke 3.21.

l We must render perfite obedience to God in all things, which he hath ordained.

m To shew the state of his kingdome, which is in all meekenesse and lowlinesse. Chap. 17.5. 2 pet. 1.17.

n The fauour of God resteth on Iesus Christ, that frō him it might be powred on vs, which deserue of our selues his wrath and indignation. Coloss. 1, 13.

CHAP. IIII.

1 Christ fasteth and is tempted. 11 The Angels ministre vnto him. 17 He beginneth to preach. 18 He calleth Peter, Andrew, Iames and Iohn, and healeth all the sicke.

THen * was Jesus led aside [a] of the Spirit into the wildernesse, to bee [b] tempted of the deuill.

Marke 1.12. luke 4.2.

a By the holy Ghost.

b To the end that hee ouercomming these tentations, might get the victory for vs.

2 And when he had fasted fourtie dayes and fourtie nights, hee was afterward hungry.

3 Then came to him the tempter, and said, If thou be the Sonne of God, [c] command that these stones be made bread.

c Satan would haue Christ to distrust God, and his word, and follow other strange and vnlawfull meanes. Deut. 8.3.

4 But hee answering, said, It is written, * Man shall not liue by bread onely, but by euery [d] word that proceedeth out of the mouth of God.

d He meaneth the order that God hath ordeined to maintaine his creatures by.

5 Then the deuill tooke him vp into the [e] holy Citie, and let him on a || pinacle of the Temple,

e To wit, Ierusalem.

|| Or, vane, which sheweth where the wind stood. Psal. 91.11, 12.

6 And said vnto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written, * that hee will giue his Angels charge ouer thee, and with their hands they shall [f] lift thee vp, least at any time thou

f He alleageth but halfe the sentence to the ende thereby the rather, and closlier his craftie purpose

Deut.6.16.
g We must not leaue such lawful meanes as God hath appointed, to seeke others after our owne fantasie.
h In a vision.
Deut.6.13. and 10.20. Marke 1.13. Luke 4.13.
i The word of God is the sword of the Spirit, wherewith Satan is ouercome.
k To comfort him.
Marke 1.14. Luke 4.14. John 4.43.
l And cast in prison by Herod.
m For so they called the lake of Gennezareth.
Isa.9.1,2.
n Christ had preached now almost a yere in Iudea, & Samaria, & after went to preach in the vppermost Galile, which was out of the borders of Palestina.
o Which was without comfort hath receiued consolation.
Marke 1.15. Marke 1.16.
p God hath chosen the weake things of the world to confound the mightie, 1.Cor.1.27.
q To draw them out of the sea of this world, wherein they are drowned.
r We ought to be most ready to follow Christ when he calleth, leauing all worldly respects apart.
s That is, the blessed tidings of forgiuenes of sinnes and reconciliation with God.
t So that by healing incurable diseases, Christs diuinitie appeared.
u They that were mad or sicke at a certaine time of the moone.
x It was a countrey wherein were ten cities as the word signifieth.

houldest dash thy foot against a stone.

7 Iesus said vnto him, It is written againe, * Thou shalt not tempt the Lord thy God.

8 Againe the deuill tooke him vp vnto an exceeding high mountaine, and h shewed him all the kingdomes of the world, and the glory of them,

9 And said to him, All these will I giue thee, if thou wilt fall downe and worship me.

10 Then said Iesus vnto him, Auoide Satan: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 * Then the deuill i left him: and behold, the Angels k came and ministred vnto him.

12 ¶ * And when Iesus had heard that Iohn was l deliuered vp, he returned into Galile,

13 And leauing Nazareth, went & dwelt in Capernaum, which is neere the m sea, in the borders of Zabulon and Nephtalim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 * The land of Zabulon, and the land of Nephtalim by the way of the sea, beyond Iordan, n Galile of the Gentiles:

16 The people which sate in o darkenesse, saw great light: and to them which sate in the region and shadow of death, light is risen vp.

17 * From that time Iesus beganne to preach, and to say, Amend your liues: for the kingdome of heauen is at hand.

18 ¶ * And Iesus walking by the sea of Galile, saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were p fishers.)

19 And he said vnto them, Follow mee, and I will make you fishers q of men.

20 And they straightway leauing the nets followed him.

21 And when hee was gone foorth from thence, he saw other two brethren, James the sonne of Zebedeus, and John his brother in a ship, with Zebedeus their father, mending their nets, and he called them.

22 And they r without taryng, leauing the ship and their father, followed him.

23 So Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the s kingdome, and healing euery sickenesse, and euery disease among the people.

24 And his fame spread abroad through all Syria: and they brought vnto him all sicke people that were taken with diuers diseases and gripings, and them that were possessed with t deuils, and those which were u lunatike, and those that had the palsie: and he healed them.

25 And there followed him great multitudes out of Galile, and x Decapolis, and Ierusalem, and Iudea, & from beyond Iordan.

CHAP. V.

3 Christ teacheth who are blessed. 13 The salt of the earth, and light of the world. 16 Good works. 17 Christ came to fulfill the Law. 21 What is meant by killing. 23 Reconciliation. 27 Adulterie. 29 Offences. 31 Diuorcement. 33 Not to sweare. 39 To suffer wrong. 44 To loue our enemies. 48 Perfection.

AND when he saw the multitude, he went vp into a mountaine: and when he was set, his Disciples came to him.

2 And he opened his mouth and taught them, saying,

3 * Blessed are the a poore in spirit: for theirs is the kingdome of heauen.

4 * Blessed are they that b mourne: for they shalbe comforted.

5 * Blessed are the c meeke: for they shall inherit the earth.

6 Blessed are they which d hunger and thirst for righteousnes: for they shal be filled.

7 Blessed are the mercifull: for they shall obtaine mercy.

8 Blessed are the * pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the e children of God.

10 Blessed are they * which suffer persecution for righteousnesse sake: for theirs is the kingdome of heauen.

11 * Blessed are ye when men rebuke you, and persecute you, and say all maner of euill against you for my sake falsly.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 * Yee are the f salt of the earth: but if the salt haue lost his sauour, wherewith shal it bee salted? it is thenceforth good for nothing, but to be cast out, and to be troden vnder foot of men.

14 Yee are the light of the world. A city that is set on an hill, cannot be hid.

15 * Neither doe men light a candle, and put it vnder a bushell, but on a candlesticke, and it giueth light vnto all that are in the house.

16 * Let your light so shine before men, that they may see your good works, and glorifie your father which is in heauen.

17 Thinke not that I am come to destroy the Law, or the Prophets. h I am not come to destroy them, but to fulfill them.

18 * For truely I say vnto you, Till heauen and earth perish, one iote, or one title of the Law shall not escape, till i all things bee fulfilled.

19 * Whosoeuer therefore shall breake one of k these least commandements, and teach men so, hee shall be called the least in the kingdome of heauen: but whosoeuer shall obserue and teach them, the same shall be called great in the kingdome of heauen.

20 For I say vnto you, except your righteousnesse * exceede the righteousnesse of the

Luke 6.20.
a That feele themselues voyd of all righteousnesse, that they may onely seeke it in Christ.
Isa.61.1,3,7. and 65.13,19. Luke 6.21.
b Which feele their owne miserie, and seeke their comfort in God.
Psal 37.11.
c Who rather would suffer all iniuries, the they would reuenge themselues.
d Being in necessitie, desire nothing but that which is vpright and godly.
Psal.24.4.
e For he is called the God of peace, 1.Cor. 14.33. 1.Pet.3.14. 1.Pet.4.14. & alles 5.41. Marke 9.50. Luke 14.34.
f Your office is to season men with the salt of the heauenly doctrine.
Marke 4.21. Luke 8.16. and 11.33. 1.Pet.2.12.
g Because you are seene farre off, giue good example of life.
h The Gospel is the stablishing and accomplishing of the law.
Luke 16.17.
i The doctrine of the law containeth nothing

vnprofitable or superfluous. *Iam 2.10.*
k Whosoeuer shal transgresse the least of the ten Commandements in word and example, he shal be cast out of the kingdome of God, except it be pardoned him in Christ. *Luke 11.39.*

Scribes and Pharises, ye shall not enter into the kingdome of heauen.

21 [m] Ye haue heard that it was sayd vnto them of the olde time, * Thou shalt not kill: for whosoeuer killeth, shall be || culpable of iudgement.

22 But I say vnto you, Whosoeuer is angry with his brother || [n] vnaduisedly, shall be culpable of iudgement. And whosoeuer saith vnto his brother, [o] Raca, shalbe worthy to be punished by the [p] Councill. And whosoeuer shall say, Fole, shalbe worthy to be punished with hell fire.

23 If then thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee,

24 Leaue there thine offering before the altar, and goe thy way: first be [q] reconciled to thy brother, and then come and offer thy gift.

25 * Agree with thine aduersary quickly, whiles thou art in the way with him, least thine aduersary deliuer thee to the iudge, and the Iudge deliuer thee to the Sergeant, and thou be cast into prison.

26 Uerily I say vnto thee, thou shalt not come out thence till thou hast payed the vtmost farthing.

27 ¶ Ye haue heard that it was sayd to them of olde time, * Thou shalt not commit adultery.

28 But I say vnto you, that whosoeuer loketh on a woman to lust after her, hath committed [r] adultery with her already in his heart.

29 * Wherefore if thy right [r] eye cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, || then that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better is it for thee that one of thy members perish, then that thy whole body should be cast into hell.

31 It hath been sayd also, * Whosoeuer shal put away his wife, let him giue her [s] testimoniall of diuorcement.

32 But I say vnto you, Whosoeuer shall put away his wife (except it be for fornication) [t] causeth her to commit adultery: & whosoeuer shall marry her that is diuorced, committeth adultery.

33 Againe, ye haue heard that it was said to them of olde time, * Thou shalt not forsweare thy selfe, but shalt perfourme thine othes to the Lord.

34 But I say vnto you, [u] Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth: for it is his footstoole: neither by Ierusalem: for it is the city of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one hayre white or blacke.

37 * But let your communication be [x] Yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of [y] euill.

38 ¶ Ye haue heard that it hath bin said, An * [z] eye for an eye, and a tooth for a tooth.

39 But I say vnto you, * Resist not [y] euill: but whosoeuer [a] shall smite thee on the right cheeke, turne to him the other also.

40 And if any man will sue thee at the Law, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer will compel thee to goe a mile, go with him twaine.

42 * Giue to him that asketh, and from him that would borrow of thee, turne not away.

43 Ye haue heard that it hath bene sayd, * Thou shalt loue thy neighbour, and [b] hate thine enemy.

44 But I say vnto you, * Loue your enemies: blesse them that curse you: do good to them that hate you, * & pray for them which || hurt you, and persecute you,

45 That ye may bee the children of your Father that is in heauen: for he maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust and vniust.

46 * For if you loue them which loue you, what reward shall you haue? Doe not the [c] Publicanes euen the same?

47 And if ye be friendly to your brethren only, what singular thing do ye? do not euen the Publicanes likewise?

48 Ye shall therefore be [d] perfite, as your Father which is in heauen, is perfit.

[m] Which neither expound the law truely, nor obserue it well.

m He sheweth how these worthy doctors haue fally glosed this commandement. *Exod.* 20.13. *deut.* 5.17.

|| *Or, subiect to punishment.*

[n] *Or, without cause*

n For God knowing his secret malice will punish him.

o Which signifieth in the Syrians tongue, an idle braine, & is spoken in contempt.

p Like iudgement almost the Romanes obserued: for Triumuiri had the examination of smal matters, & counsel of 23. of greater causes, and finally great matters of importace were decided by the Senate of 71. Iudges, which here is compared to the iudgement of God, or to be punished with hell fire.

q For that thou hast offended him, or he hath offended thee: for God preferreth brotherly reconciliation to sacrifice. *Luke* 12.58. *Exod.* 20.14. *rom.* 13.9.

r Chastity is required both in body & in mind. *Chap.* 18.8,9. *mar.* 9.47.

s Nothing is so precious which ought not to be reiected in respect of the glory of God.

[s] *Or, and not that.* *Esa.* 19.7. *deut.* 24.1. *mar.* 10.4. *luke* 16.18. 1. *cor.* 7.10.

t In that hee giueth her leaue to marry another by that testimoniall. *Exod.* 20.7. *leuit.* 19.12. *deut.* 5.11.

u All superfluous othes are vtterly debarred, whether the Name of God be therein mentioned, or otherwise.

Lamen. 3.33.

x Let simplicitie and truth be in your words, and then ye shall not be so light and ready to sweare.

y When a man speaketh otherwise then he thinketh in heart it commeth of an euill conscience, and of the deuill.

Exod. 21.24. *leuit.* 24.20. *deut.* 19.21.

z Albeit this was spoken for the iudges, yet euery man applied it to reuenge his priuate quarrell. *Luke* 6.29. *rom.* 12.17. 1 *cor.* 6.7.

|| *Or, iniury.*

a Rather receiue double wrong, then reuenge thine owne grieses. *Deut.* 15.8. *Leuit.* 19.8.

b This was added by the false expositors the Pharises. *Luke* 6.27,35. *Luk.* 23. *acts* 7.60. 1 *cor.* 4.13. || *Or, rush in vpon you.* *Luk.* 6.35. *Luk.* 6.

c These did take to farme the taxes, tolles, and other paiments, & therfore were greatly in disdain with all men. || *Or, imbrace.* d We must labour to attaine to the perfection of God, who of his free liberality doth good to them that are vnworthy.

CHAP. VI.

1 Of almes, 5 prayer, 14 forgiuing one another, 16 fasting. 19 Hee forbiddeth the carefull seeking of worldly things, and willeth men to put their whole trust in him.

TAke heede that you giue not your almes before men to be seene of them, or els ye shall haue no reward of your Father which is in heauen.

2 * Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the [a] hypocrites doe in the Synagogues and in the streets, to bee praised of men. Uerily I say vnto you, they haue [b] their reward.

3 But when thou doest thine almes, let not thy [c] left hand know what thy right hand doeth,

4 That thine almes may be in secret, and thy Father which seeth in secret, he will reward thee [d] openly.

5 And when thou prayest, be not as the hypocrites: for they loue to stand and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Uerily I say vnto you, they haue their reward.

Rom. 12.8.

a Whose workes proceed not of right faith, but are done for vaine glory.

b In that they are praised and commended of men.

c It is sufficient that God approue our workes.

d In that day when all things shalbe reuealed.

Withdraw thy
...lfe rather apart
Or, babble not
much.
He comman-
...dethvs to beware
of much babling
and superfluous
repeats.
g Who is not
perswaded by e-
loquent speech
and long talke,
as men are.
h Christ bindeth
them not to the
words, but to the
sense and forme
of prayer.
Luke 11.2.
i We must seeke
Gods glory first
and aboue all
things.
k Reigne thou
ouer all, and let
vs render vnto
thee perfect obe-
dience as thine
Angels doe.
l To bee ouer-
come thereby.
Chap. 13.19.
m This conclu-
sion excludeth
mans merits, and
teacheth vs to
ground our prai-
ers onely on
God.
Dan. 11.25.
Eccles. 28.2.
n Make their fa-
ces to seeme of
another sort
then they were
wont to doe.
o Whereby is
commanded to
anoyd all vaine
ostentation.
Luke 12.33.
1 Tim. 6.19.
Luke 14.34.
p If thine eye be
disposed to libe-
rality, Pro. 22.9
q If thine affe-
ction be corrupt,
and giuen to co-
uetousnes, Deut.
15.9.
r If the concu-
piscence & wic-
ked affections o-
vercome reason,
we must not mar-
uile though men
be blinded, and be like vnto beasts. *Luke* 16.13. *Psal.* 55.22. *luke*
12.22. *phil.* 4.6. *1 tim.* 6.8. *1 pet.* 5.7. ¶ Mans trauel nothing auai-
leth where God giueth not increase.

6 But when thou prayest, c enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secret, and thy Father which seeth in secret, shal reward thee openly.

7 Also when ye pray, ‖ d vse no vaine repetitions as the heathen: for they thinke to be heard for their much babling.

8 Be ye not like them therefore: for your e Father knoweth whereof ye haue need before ye aske of him.

9 After this f maner therefore pray yee, *Our Father which art in heauen, halowed be thy g Name.

10 Thy h kingdome come. Thy will be done euen in earth as it is in heauen.

11 Giue vs this day our dayly bread.

12 And forgiue vs our debts, as wee also forgiue our debters.

13 And leade vs not into i tentation, but deliuer vs from *euil: for k thine is the kingdome, and the power, and the glory for euer, Amen.

14 * For if ye doe forgiue men their trespasses, your heauenly Father will also forgiue you.

15 But if yee doe not forgiue men their trespasses, no more will your Father forgiue you your trespasses.

16 Moreouer, when yee fast, looke not sowre, as the hypocrites: for they l disfigure their faces, that they might seeme vnto men to fast. Verily I say vnto you, that they haue their reward.

17 But when thou fastest, m anoynt thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret, and thy Father which seeth in secret, will reward thee openly.

19 ¶ Lay not vp treasures for your selues vpon the earth, where the moth and canker corrupt, and where theeues dig thorow, and steale.

20 * But lay vp treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where theeues neither dig thorow nor steale.

21 For where your treasure is, there will your heart be also.

22 ¶ * The light of the body is the eye: if then thine eye bee n single, thy whole body shalbe light.

23 But if thine eye be o wicked, then all thy body shall bee darke. Wherefore if the p light that is in thee, be darknes, how great is that darknesse?

24 * No man can serue two masters: for either hee shall hate the one, and loue the other, or els he shall leane to the one, and despise the other. Yee cannot serue God and riches.

25 * Therefore I say vnto you, Bee not q carefull for your life, what ye shall eate, or what ye shall drinke: nor yet for your body, what yee shall put on. Is not the life more worth then meate? and the body then raiment?

26 Behold the fowles of the heauen: for they sowe not, neither reape, nor carry into the barnes: yet your heauenly Father feedeth them. Are ye not much better then they?

27 Which of you by taking care, is able to adde one cubite vnto his stature?

28 And why care ye for raiment? Learne how the lilies of the r fielde doe grow: they s labour not, neither spin:

29 Yet I say vnto you, that euen Salomon in all his glory was not arayed like one of these.

30 Wherefore if God so clothe the grasse of the field which is to day, and to morow is cast into the ouen, shall he not do much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewith shall we be clothed?

32 (For after all these things t seeke the Gentiles) for your heauenly Father knoweth that ye haue need of all these things.

33 But seeke ye first the kingdom of God, and his u righteousnesse, and all these things shalbe ministred vnto you.

34 Care not then for the morow: for the morow shall care for ‖ it x selfe: the day hath enough with his owne griefe.

r The goodnes of God euen toward the herbes of the field farre passeth all things that man can compasse by his power and labour.
s The word signifieth, they weary not themselues.
x With care and distrust.
y That is, to be regenerate, & amend your liues.
Or, his own things
z God will prouide for euery day that that shalbe necessary, though we doe not increase the present griefe, by the carefulnesse how to liue in time to come.

CHAP. VII.

1 Christ forbiddeth rash iudgement. 6 Not to cast holy things to dogs. 7 To aske, seeke, or knocke. 12 The scope of the Scripture. 13 The straite and wide gate. 15 Of false prophets. 16 The good tree and euill. 22 False miracles. 24 The house on the rocke or vpon the sand.

I Iudge a not, that ye be not iudged.

2 For with what * iudgement ye iudge, yee shall bee iudged, and with what * measure ye mete, it shall bee measured to you againe.

3 And why seest thou the mote that is in thy brothers eye, & perceiuest not the beame that is in thine owne eye?

4 * Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearely to cast out the mote out of thy brothers eye.

6 ¶ b Giue ye not that which is holy, to dogges, neither cast yee your pearles before swine, lest they tread them vnder their feete, and turning againe all to rent you.

7 ¶ * Aske, and it shalbe giuen you: seeke, and ye shall finde: knocke, and it shalbe opened vnto you.

8 For whosoeuer asketh, receiueth: and hee that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 For what man is there among you, which if his sonne aske him bread, would giue him a stone?

10 Or if he aske fish, will hee giue him a serpent?

11 If yee then which are euill, can giue to your children good gifts, how much more shall

a He commandeth not to be curious or malicious to try out & condemne our neighbors faults: for hypocrites hide their owne faults, and seeke not to amend them, but are curious to reproue other mens.
Luke 6.37 *rom.* 2.1.1 *cor.* 4.3. *Mar* 4.24. *luke* 6.38.
Luke 6.41.
b Declare not the Gospel to the wicked contemners of God who thou seest left to themselues and forsaken.
Cha. 21.22. *mar.* 11.24 *luke* 11.9 *iohn* 14.13. & 16 23,24. *iames* 1.5.

ſhall your Father which is in heauen, giue good things to them that aſke him?

12 * Therefore whatſoeuer ye would that men ſhould doe to you, euen ſo do ye to them, for this is the c Law and the Prophets.

13 ¶ * a Enter in at the ſtrait gate, for it is the wide gate, and broad c way that leadeth to deſtruction: and many there bee which goe in thereat,

14 Becauſe the gate is ſtrait, and the way narrow that leadeth vnto life, and few there be that finde it.

15 ¶ Beware of falſe prophets, which come to you in ſheepes clothing, but inwardly they are rauening wolues.

16 Yee ſhall know them by their fruites. * Doe men gather grapes of thornes? or figs of thiſtles?

17 So euery good tree bringeth foorth good fruit, & a ‖ corrupt tree bringeth foorth euill fruit.

18 A good tree cannot bring foorth euill fruit, neither can a corrupt tree bring foorth good fruit.

19 * Euery tree that bringeth not foorth good fruit, is hewen downe, and caſt into the fire.

20 Therefore by their fruites yee ſhall know them.

21 ¶ Not euery one that ſaith vnto mee, f Lord, Lord, ſhall enter into the kingdome of heauen, but * he that doeth my Fathers will which is in heauen.

22 Many will ſay to me in that day, Lord, Lord, haue we not g by thy Name prophecied? and by thy Name caſt out deuils? and by thy Name done many ‖ great workes?

23 And then will I profeſſe to them, h * I neuer knew you: * depart from mee, yee that worke iniquitie.

24 Whoſoeuer then heareth of mee theſe words, * and doeth the ſame, I will liken him to a wiſe man, which hath builded his houſe on a rocke:

25 And the raine fell, & the floods came, and the windes blew, and beat vpon that houſe, and it fell not: for it was grounded on a rocke.

26 But whoſoeuer heareth theſe my words, and doeth them not, ſhall be likened vnto a fooliſh man, which hath builded his houſe vpon the ſand:

27 And the raine fell, & the floods came, and the windes blew, and beat vpon that houſe, and it fel, & the fall thereof was great.

28 ¶ * And it came to paſſe when Jeſus had ended theſe words, the people were aſtonied at his doctrine.

29 For hee taught them as one hauing i authoritie, and not as the Scribes.

CHAP. VIII.

2 Chriſt healeth the leper. 5 The Captaines faith. 11 The vocation of the Gentiles. 14 Peters mother in law. 19 The Scribe that would follow Chriſt. 20 Chriſtes powertie. 24 He ſtilleth the ſea and the winde, 31 And driueth the deuils out of the poſſeſſed into the ſwine.

NOw when hee was come downe from the mountaine, great multitudes followed him.

2 * And loe, there came a leper and worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me cleane.

3 And Jeſus putting forth his hand touched him, ſaying, I will, be thou cleane: and immediatly his a leproſie was cleanſed.

4 Then Jeſus ſaid vnto him, See thou tell b no man, but goe, and ſhew thy ſelfe vnto the c Prieſt, and offer the gift that * Moſes commanded, for a witneſſe to them.

5 ¶ * When Jeſus was entred into Capernaum, there came vnto him a ‖ Centurion, beſeeching him,

6 And ſaid, Maiſter, my ‖ ſeruant lieth ſick at home of the palſie, & is grieuouſly pained.

7 And Jeſus ſaid vnto him, I will come and heale him.

8 But the Centurion anſwered, ſaying, Maſter, I am not worthy that thou ſhouldeſt come vnder my roofe: but ſpeake the word onely, and my ſeruant ſhall be healed.

9 For I am a man alſo vnder the authoritie of another, and haue ſouldiers vnder mee: and I ſay vnto one, Goe, and he goeth: and to another, Come, and he commeth: and to my ſeruant, Doe this, and he doeth it.

10 When Jeſus heard that, he marueiled and ſaid to them that followed him, Verily I ſay vnto you, I haue not found ſo great faith euen in Iſrael.

11 But I ſay vnto you, that e many ſhall come from the Eaſt and Weſt, and ſhall ſit downe with Abraham, and Iſaac, and Iacob in the kingdome of heauen.

12 And the children of the kingdome ſhal be caſt out into f * vtter darknes: there ſhall bee weeping and gnaſhing of teeth.

13 Then Jeſus ſaid vnto the Centurion, Goe thy way, and as thou haſt beleeued, ſo be it vnto thee. And his ſeruant was healed the ſame houre.

14 ¶ * And when Jeſus came to Peters houſe, he ſaw his wiues mother layd downe, and ſicke of a feuer.

15 And he touched her hand, and the feuer left her: ſo ſhe aroſe, & miniſtred vnto them.

16 * When the euen was come, they brought vnto him many that were poſſeſſed with deuils: and he caſt out the ſpirits with his word, and healed all that were ſicke,

17 That it might be fulfilled which was ſpoken by * Eſaias the Prophet, ſaying, g He tooke our infirmities, and bare our ſicknes.

18 ¶ And when Jeſus ſaw great multitudes of people about him, hee commaunded them to goe ouer the water.

19 * Then came there a certaine Scribe, and ſaid vnto him, Maſter, h I will follow thee whitherſoeuer thou goeſt.

20 But Jeſus ſaid vnto him, The foxes haue holes, and the birds of the heauen haue nests, but the Sonne of man hath not whereon to reſt his head.

21 ¶ And i another of his diſciples ſayd vnto him, Maſter, ſuffer me firſt to goe, and k bury my father.

him that hee is farre wide from that he looketh for: for in ſtead of worldly wealth, there is but pouertie in Chriſt.

Luke 6.31. tob. 4.15.

c The whole law & the Scriptures ſet forth vnto vs and comend charitie.

Luke 13.24.

d We muſt ouercome and mortifie our affections, if wee will be true diſciples of Chriſt.

e For the moſt part of men ſeeke their owne libertie, and run headlong to euill.

Luke 6.43,44.

‖ *Or, rotten.*

Chap. 3.10.

f He meaneth hyrelings and hypocrites, who rather ſerue God with their lips then with their heart.

Rom. 2.13. Iames 1.22.

g By thy vertue, authoritie and power.

‖ *Or, miracles.*

h I neuer accepted you to be my true miniſters and diſciples.

Luke 13.27. Pſal. 6.8. Luke 6.47. Marke 1.22. Luke 4.32.

i The mightie power of Gods Spirit appeared in him, whereby he declared himſelfe to be God, and cauſed others to beleeue in him.

Marke 1.40. Luke 5.12.

a It was not like that leproſie, that is now, but was a kinde thereof which was incurable.

b He would not yet be throughly knowen, but had his time & houre appointed.

c Our Sauiour would not condemne y which was ordeined by the Law, ſeeing as yet ſ ceremonies thereof were not aboliſhed.

Leuit. 14.4.

d To condemne them of ingratitude when they ſhall ſee thee whole.

Luke 7.1.

‖ *Or, a captaine ouer an hundred.*

‖ *Or, ſonne.*

e Which are ſtrange people, and the Gentiles, to whom the couenant of God did not properly appertaine.

f For there is nothing but meere darkeneſſe out of the kingdome of heauen.

Chap. 22.13. Mar. 1.29. Luke 4.38. Marke 1.32. Luke 4.40. Iſa. 53.4.1. pet. 2.24.

g The Prophet ſpeaketh chiefly of the feeblenes & diſeaſe of our ſoules, which Ieſus Chriſt hath borne: therefore he ſetteth his great mercie and power before our eyes by healing the body.

Luke 9.57.

h He thought by this meanes to curry fauor with the world: but Ieſus ſheweth

i Luke maketh mention of thee, which were hindered by worldly reſpects from comming to Chriſt.

k To ſuccour and helpe him in his old age till he die: and then I will follow thee wholly.

22 But Jesus said vnto him, Follow me, and let the [1]dead bury their dead.

23 ¶ * And when he was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the Sea, so that the ship was couered with waues: but he was asleepe.

25 Then his disciples came and awoke him, saying, Master, saue vs: we perish.

26 And he said vnto them, Why are yee fearefull, O ye of little faith? Then he arose and rebuked the windes and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the Sea obey him!

28 ¶ * And when he was come to the other side into the country of the Gergesenes, there met him two possessed with deuils, which came out of the graues very fierce, so that no man might goe by that way.

29 And behold, they cryed out, saying, Jesus the sonne of God, what haue we to doe with thee? Art thou come hither to torment vs [m] before the time?

30 Now there was a farre off from them, a great heard of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, [n] suffer vs to goe into the herd of swine.

32 And he said vnto them, Goe. So they went out, and departed into the herde of swine: and behold, the whole herde of swine was carried with violence from a steepe downe place into the [o] Sea, and died in the water.

33 Then the heardmen fled: and when they were come into the citie, they told all things, and what was become of them, that were possessed with the deuils.

34 And behold, all the citie came out to meete Jesus: and when they saw him, [p] they besought him to depart out of their coasts.

CHAP. IX.

2 He healeth the palsie, 5 and forgiueth sinnes. 9 He calleth and visiteth Matthew. 13 Mercie. 15 He answereth the Pharisees and Iohns disciples. 16 Of the raw cloth and new wine. 22 He healeth the woman of the bloody issue. 25 He raiseth Iairus daughter, 29 Giueth two blinde men their sight, 33 Maketh a dumbe man to speake, 35 Preacheth and healeth in diuers places, 38 And exhorteth to prayers for the aduancement of the Gospel.

THen hee entred into a ship, and passed ouer, and came into his owne citie.

2 And * loe, they brought to him a man sicke of the palsie, lying on a bed. And Jesus seeing their [a] faith, saide to the sicke of the palsie, Sonne, be of good comfort: thy [b] sins are forgiuen thee.

3 And beholde, certaine of the Scribes said with themselues, This man blasphemeth.

4 But when Jesus saw their thoughts, he said, Wherefore thinke ye euill things [c] in your hearts?

5 For whether is it [d] easier to say, Thy sinnes are forgiuen thee, or to say, Arise, and walke?

6 And that ye may know that the Son of man hath authoritie in earth to forgiue sinnes, (then saide hee vnto the sicke of the palsie,) Arise, take vp thy bed, and goe to thine house.

7 And he arose, and departed to his own house.

8 So when the multitude sawe it, they marueiled, and glorified God, which had giuen such authoritie to men.

9 ¶ * And as Jesus passed forth from thence, he sawe a man sitting at the receipt of custome, named Matthew, and saide to him, Follow me. And he arose, and followed him.

10 And it came to passe as Jesus sate at meate in his house, beholde, many Publicanes and sinners, that came thither, sate downe at the table with Jesus and his disciples.

11 And when the Pharises saw that, they said to his disciples, Why eateth your Master with Publicanes and sinners?

12 Now when Jesus hard it, he said vnto them, The [e] whole need not a physician, but they that are sicke.

13 But goe [f] yee, and learne what this is, * I [g] will haue mercie, and not sacrifice: for I am not come to call the righteous, but the * sinners to repentance.

14 ¶ * Then came the disciples of John to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Jesus said vnto them, Can the [h] children of the marriage chamber mourne, as long as the bridegrome is with them? But the dayes will come when the bridegrome shall bee taken from them, and then shall they fast.

16 Moreouer, no man pieceth an old garment with a piece of || new cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put new wine into [k] olde || vessels: for then the vessels would breake, and the wine would bee spilt, and the vessels should perish: but they put newe wine into new vessels, and so are both preserued.

18 ¶ * While he thus spake vnto them, behold, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shall liue.

19 And Jesus arose, and followed him with his disciples.

20 (And behold, a woman which was diseased with an issue of blood twelue yeeres, came behind him, and touched the hemme of his garment.

21 For shee said in her selfe, If I may touch but his garment onely, I shall bee whole.

22 Then Jesus turned him about, and seeing her, did say, Daughter, bee of good comfort:

No duety or [1] dead is to be preferred to Gods calling: therfore Jesus calleth them dead which are hindred by any worldly thing to follow Christ.
Mar. 4.35.
Luke 8.22.

Marke 5.1.
Luke 8.26.

[m] The wicked would euer deferre their punishment, thinking all correction to come too soone.
[n] The deuill desireth euer to doe harme, but he can doe no more then God doeth appoint.
[o] Meaning, the lake of Genesareth.
[p] These Gergesenes esteemed more their hogs then Iesus Christ

Marke 2.3.
Luke 5.18.
[a] And also his faith that had the palsie: for except we haue faith, our sinnes cannot be forgiuen.
[b] Iesus toucheth the principall cause of all our miseries which is sinne.
[c] Because they did maliciously refuse Christ, who offered himselfe vnto them.

[d] Christ speaketh according to their capacity: for they more esteemed outward miracles, then the vertue and power of Jesus Christ, whereby their sinnes might be forgiuen.
Marke 2.14.
Luke 5.27.
[e] He reproueth the vaine perswasion of them, which thought themselues whole, and contemned the poore sicke sinners: which sought Iesus Christ to be their physician.
[f] Which are puffed vp with vain confidence of your owne righteousnesse.
Hose. 6.6.
chap. 12.7.
[g] God requireth not ceremonies, but brotherly loue of one towards another.
1. *Tim.* 1.15.
Marke 2.18.
Luke 5.33.
[h] Christ would spare his disciples a while, not burdening them too much, lest he should discourage them.
[i] Christ compareth his disciples for their infirmity, to old garments, and old vessels, which are not able as yet to beare the perfection of his doctrine which he meaneth by new cloth, and new wine.
|| *Or, raw and vndressed.*
[k] The minde which is infected with the dregs of superstitious ceremonies, is not meet to receiue the pleasant wine of the Gospel.

|| *Or, bottels or bags of leather or skin, wherein wine was caried on asses or camels: Marke* 5.22. *Luke* 8.41.

comfort: thy faith hath made thee whole. And the woman was made whole at that houre.)

23 Now when Jesus came into the Rulers house, and saw the [l] minstrels and the multitude making noyse,

24 He said vnto them, Get you hence: for the maide is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put forth, he went in and tooke her by the hand, and the maid arose.

26 And this bruit went throughout all that land.

27 And as Jesus departed thence, two blind men followed him, crying, and saying, O Sonne of Dauid, haue mercy vpon vs.

28 And when hee was come into the house, the blinde came to him, and Jesus sayd vnto them, [m] Beleeue yee that I am able to doe this? And they said vnto him, Yea, Lord.

29 Then touched hee their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Jesus charged them, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame throughout all that land.

32 ¶ *And as they went out, behold, they brought to him a dumbe man possessed with a deuill.

33 And when the deuill was cast out, the dumbe spake: then the multitude marueiled, saying, The like was neuer seene in Israel.

34 But the Pharises said, *He [n] casteth out deuils through the prince of deuils.

35 ¶ And * Jesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the [o] kingdome, and healing euery sickenesse and euery disease among the people.

36 *But when he saw the multitude, hee had compassion vpon them, because they were dispersed and scattered abroad, as sheepe hauing no shepheard.

37 Then said he to his disciples, *Surely the [p] haruest is great, but the labourers are few.

38 Wherefore pray the Lord of the haruest, that he would ‖ send forth labourers into his haruest.

[l] Players vpon flutes or pipes, or other instruments, which in those dayes they vsed at burials.

[m] Hee would proue whether they bare him that reuerence which was due to Messias. *Luke.* 11. 14. *Chap.* 12. 24. *marke* 3. 22. *luke* 11. 15.

[n] This blasphemie proceedeth of extreme impietie, seeing all the people confessed the contrary. *Mar.* 6. 6. *luke* 13. 22.

[o] Whereby God gathereth his people together, that he may reign ouer them. *Mar* 6, 34. *Luke* 10. 2. *ioh* 4. 35, 36.

[p] He meaneth the people are ripe, and ready to receiue the Gospel, comparing the number of the elect to a plentiful haruest.

‖ *Or, thrust forth.*

CHAP. X.

5 Christ sendeth out his Apostles to preach in Iudea. 7 He giueth them charge, teacheth them, and comforteth them against persecution. 20 The holy Ghost speaketh by his ministers. 28 Whom we ought to feare. 30 Our haires are counted. 32 To confesse Christ. 37 Not to loue our parents more then Christ. 38 To take vp our Crosse. 39 To saue or lose the life. 40 To receiue the preachers.

Mar. 3. 13. *luke* 9. 1.

AND * he called his twelue Disciples vnto him, and gaue them power against vncleane spirits, to cast them out, and to heale euery sickenesse, and euery disease.

2 Now the Names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother: James the sonne of Zebedeus, and Iohn his brother:

3 Philip and Bartlemew: Thomas and Matthew the Publicane: James the sonne of Alpheus, & Lebbeus whose surname was Thaddeus:

4 Simon ‖ the Cananite, and Judas Iscariot, who also betrayed him.

5 These twelue did Jesus send forth, and commanded them, saying, Goe not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But goe rather * to the [a] lost sheepe of the house of Israel.

7 * And as ye goe, preach, saying, The kingdome of heauen is at hand.

8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely yee haue receiued, [b] freely giue.

9 * ‖ Possesse not [c] golde, nor siluer, nor money in your girdles,

10 Nor a scrip for the iourney, neither two coates, neither shooes, nor a staffe: * for the workeman is worthy of his meate.

11 * And into whatsoeuer citie or towne yee shall come, enquire who is worthy in it, and there abide till ye goe thence.

12 And when yee come into an house, salute the same.

13 And if the house bee worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whosoeuer shall not receiue you, nor heare your words, when ye depart out of that house, or that city, * [d] shake off the dust of your feete.

15 Truely I say vnto you, it shall be easier for them of the land of [e] Sodome and Gomorrah in the day of iudgement, then for that city.

16 ¶ * Behold, I send you as sheepe in the mids of wolues: be ye therefore wise as serpents, and [f] innocent as doues.

17 But beware of men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.

18 And ye shall be brought to the gouernours and Kings for my sake, in [g] witnesse to them and to the Gentiles.

19 * But when they deliuer you vp, take no thought how or what ye shall speake: for it shall be giuen you in that houre, what yee shall say.

20 For it is not yee that speake, but the Spirit of your Father which speaketh in you.

21 And the * brother shall betray the brother to death, and the Father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 And ye shall be * hated of all men for my Name: * but he that endureth to the end, he shall be saued.

23 And when they persecute you in this city, flee [h] into another: for verily I say vnto you, ye shall not finish all the cities of Israel, till the [i] Sonne of man be come.

[a] *Or, the zealous. Acts* 13. 46.

[a] For the Kingdome of God must first bee preached vnto them, because Christ was especially promised vnto them. *Luke* 10. 9.

[b] He commandeth them to offer themselues freely to the Lords worke without respect of gaine or lucre. *Marke* 6. 8. *luke* 9. 3. *and* 22. 35.

‖ *Or, prouide not for.*

[c] Because he sendeth thē not for a long time, but onely for one iourney, he defendeth 9 things that might let them: neither is this a perpetuall commandement.

‖ *Or, purse.* 1. *Tim.* 5. 18. *Luke* 10. 7. *Luke* 10. 8. *Marke* 6. 11. *luke* 9. 5. *Acts* 13. 51. *and* 18. 6.

[d] To signifie that their land is polluted, & that you consent not to their wickednes.

[e] Who were not so liuely taught and aduertised. *Luke* 10. 3.

‖ *Or, simple.*

[f] Not reuenging wrōg, much lesse doing wrong.

[g] To take from them all pretence of ignorance, and to make them inexcusable. *Marke* 13. 11. *luke* 12. 11 *Luke* 21. 6. *Luke* 21. 17. *Marke* 13. 13. *luke* 21. 19.

[h] To profit and to doe good, and not to be idle.

[i] And will comfort you and giue manifest euidence of his presence: and hee speaketh not of their first sending, but of the whole time of their Apostleship.

24 * The

24 * The disciple is not aboue his master, nor the seruant aboue his lord.

25 It is enough for the disciple to bee as his master is, and the seruant as his lord. * If they haue called the master of the house k Beelzebub, how much more them of his houshold?

26 Feare them not therefore: * for there is nothing couered, that shall not bee discloſed, nor hid, that shall not be knowen.

27 What I tell you in darkeneſſe, that speake ye in light: and what yee heare in the eare, that preach ye on l the houses.

28 And feare ye not them which kill the body, but are not able to kil the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparrowes sold for a farthing, and one of them shall not fall on the ground without your Father?

30 * Yea, and all the haires of your head are numbred.

31 Feare ye not therefore, ye are of more value then many sparrowes.

32 * Whosoeuer therefore shall m confeſſe mee before men, him will I confeſſe also before my Father which is in heauen.

33 But whosoeuer shall denie mee before men, him will I also denie before my Father which is in heauen.

34 * Thinke not that I am come to send n peace into the earth: I came not to send peace, but the sword.

35 For I am come to set a man at o variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 * And a mans enemies shall be they of his owne household.

37 * He that loueth father or mother more then me, is not worthy of me. And he that loueth sonne or daughter more then mee, is not worthy of me.

38 * And he that taketh not his crosse, and p followeth after me, is not worthy of me.

39 Yee that will saue his q life, shall lose it, and he that loseth his life for my sake, shal saue it.

40 He that receiueth you, receiueth mee: and he that receiueth me, receiueth him that hath sent me.

41 * He that receiueth a r Prophet in the name of a Prophet, shall receiue a Prophets reward: and hee that receiueth a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.

42 * And whosoeuer shall giue vnto one of these little ones to drinke a cup of a colde water onely, in the name of a Disciple, verely I say vnto you, he shall not lose his reward.

Luke 6.40. *Iohn* 13.16. *and* 15.20. *Chap.* 12.24.

k It was the name of an idole which signified the God of flies, and in despite thereof was attributed to the deuill, reade 2. King. 1.2. and the wicked called Christ by this name. *Mar.* 4.22. *Luke* 8.17 *and* 12.2.

l Which in those countreys are so made that men may walke vpon them. 2. *Sam.* 14.11. *Acts* 27.34. *Mar.* 8.38. *Luke* 9.26. *and* 12.8. 2 *tim.* 2.12.

m And acknowledge me his only Sauiour. *Luke* 12.51.

n He giueth vs inward peace in our consciences, but outwardly we must haue warre with wicked worldlings.

o Which thing commeth not of the propertie of Christ, but proceedeth of the malice of men, which loue not the light, but darkeneſſe, and are offended with the word of saluation. *Micah.* 7.6. *Luke* 14.26. *Chap.* 16.24. *mar.* 8.34. *luke* 9.23. *and* 14.27.

p Also they that inuent any other way to honour God, then that he hath prescribed by his word, follow not Christ, but goe before him.

q He that doth preferre his life before my glory. *Luke* 10. 16. *iohn* 13.20.

r We must reuerence Christ in his seruants, and receiue them as sent from him, and honour them for their office sake. *Mar.* 9.41.

CHAP. XI.

1 *Christ preacheth.* 2 *Iohn Baptist sendeth his disciples vnto him.* 7 *Christes testimonie concerning Iohn.* 18 *The opinion of the people concerning Christ and Iohn.* 20 *Christ vpbraideth the vnthankfull cities.* 25 *The Gospel is reuealed to the simple.* 28 *They that labour, and are laden.* 29 *Christs yoke.*

AND it came to passe, that when Iesus had made an end of commaunding his twelue disciples, he departed thence to teach and to preach in their cities.

2 ¶ * And when Iohn heard in the prison the workes of Christ, he a sent two of his disciples, and said vnto him,

3 Art thou he that should come, or shall we looke for another?

4 And Iesus answering, said vnto them, Goe, and shew Iohn what things yee haue heard and seene.

5 The blinde receiue sight, and the halt goe: the lepers are cleansed, and the deafe heare: the dead are raised vp, * ‖ the poore receiue the Gospel.

6 And blessed is he that shall not be b offended in me.

7 And as they departed, Iesus began to speake vnto the multitude, of Iohn, c What went yee out into the wildernesse to see? A c reede shaken with the winde?

8 But what went yee out to see? A man clothed in soft rayment? Behold, they that weare soft clothing, are in kings houses.

9 But what went yee out to see? A Prophet? Yea, I say vnto you, and d more then a Prophet.

10 For this is he of whom it is written, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say vnto you, among them which are e begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, hee that is the f least in the Kingdome of heauen, is greater then hee.

12 And from * the time of Iohn Baptist hitherto, the Kingdome of heauen s suffereth violence, and the violent take it by force.

13 For all the Prophets and the Law h prophesied vnto Iohn.

14 And if ye will receiue i it, this is * Elias, which was to come.

15 ¶ He that hath eares to heare, let him heare.

16 * But whereunto shall I liken this generation? It is like vnto little children which sit in the markets, and call vnto their fellowes,

17 And say, We haue piped vnto you, and ye haue not danced, we haue ‖ mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

19 The Sonne of man came eating and drinking, and they say, Beholde, a glutton and a drinker of wine, a friend vnto Publicanes and sinners: but k wisedome is iustified of her children.

20 ¶ * Then began hee to vpbraid the cities,

Luke 7.18,19.

a Not because Iohn was ignorant of Christ, but that hee might teach his disciples that his office was to leade them to Christ. *Isa.* 61.1. *luke* 4.18.

‖ *Or, the Gospel is preached to the poore.*

b That take no occasiō by Christ to bee hindered from the Gospel.

c A man inconstant?

d For the Prophets declared Christ long before he came, but Iohn as it were, pointed him with his finger. *Malach.* 3.1. *luke* 7.27,28.

e Which were begotte & borne by the meanes of man & after the common course of nature: for Christ was conceiued by the holy Ghost.

f The least of them that shall preach the Gospel in the new estate of Christs Church, shall haue more cleare knowledge then Iohn, and their message shall be most excellent. *Luke* 16.16.

g Mens zeales are inflamed with desire to receiue Gods mercies offered, and are most greedie to heare y word.

h They prophesied things to come, which now wee see present, and more cleare.

i Meaning his testimony concerning Iohn. *Mala.* 4.5. *Luke* 7. 31,32.

‖ *Or, sung mourningly.*

k They that are wise indeede, acknowledge the wisedome of God in him, whom the Pharises contemne, reade Luke 7.29. *Luke* 10.13.

ties, wherein most of his great workes were done, because they repented not.

21 Woe be to thee, Chorazin: Woe bee to thee, Bethsaida: for if the great workes which were done in you, had beene done in [l] Tyrus and Sidon, they had repented long agone in lackcloth and ashes.

22 ‖ But I say vnto you, it shalbe easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes which haue beene done in thee, had beene done among them of Sodom, they had remained to this day.

24 But I say vnto you, that it shalbe easier for them of the land of Sodom in the day of iudgement, then for thee.

25 * At that time, Iesus answered, and sayd, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hidde these things from the wise and men of vnderstanding, and hast opened them vnto babes.

26 It is so, O Father, because thy good [m] pleasure was such.

27 * All things are giuen vnto me of my Father: and * no man knoweth the Sonne, but the Father: neither knoweth any man the Father but the Sonne, and he to whom the Sonne will reueile him.

28 Come vnto me all you that [n] are weary and laden: and I will ease you.

29 Take my [o] yoke on you, and learne of me, that I am meeke and lowly in heart, and ye shall find * rest vnto your soules.

30 * For my yoke is easie, and my burden light.

CHAP. XII.

3 Christ excuseth his disciples which pluck the eares of corne. 10 He healeth the dried hand, 22 helpeth possessed that was blind and dumbe. 31 Blasphemy. 34 The generation of vipers. 35 Of good workes. 36 Of idle wordes. 38 Hee rebuketh the vnfaithfull that would needs haue tokens, 49 And sheweth who is his brother, sister and mother.

AT * that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to pluck the eares of corne, and to eat.

2 And when the Pharises saw it, they sayd vnto him, Behold, thy disciples doe that which is not lawfull to doe vpon the Sabbath.

3 But hee sayd vnto them, * [a] haue ye not read what Dauid did when hee was an hungred, and they that were with him?

4 How he entred into the house of God, and ate the Shew bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the * Priests?

5 Or haue ye not read in the Law, how that on the Sabbath dayes the Priestes in the Temple * [b] breake the Sabbath, and are blamelesse?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knew what this is, * I will haue mercy and not sacrifice, yee would not haue condemned the innocents.

8 For the Sonne of man is [c] Lord, euen of the Sabbath.

9 * And he departed thence, and went into their Synagogue.

10 And beholde, there was a man which had his hande dryed vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? That they might accuse him.

11 And hee sayd vnto them, What man shall there bee among you, that shall haue a sheepe, and if it fall on a Sabbath day into a pit, will hee not take it and lift it out?

12 How much more then is a man better then a sheepe? therefore it is lawfull to doe well on a Sabbath day.

13 Then sayd hee to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.

14 Then the Pharises went out, and consulted against him how they might destroy him.

15 But when Iesus knew it, he departed thence, and great multitudes followed him, and he healed them all,

16 And charged them that they should not make him knowen,

17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying,

18 * Behold my seruant whome I haue chosen, my beloued in whome my soule delighteth: I will put my Spirit on him, and hee shall shew [d] iudgement to the Gentiles.

19 He shal not [e] striue nor cry, neither shal any man heare his voyce in the streets.

20 A [f] bruised reede shall he not breake, and smoaking flaxe shall hee not quench, till hee bring forth Iudgement [g] vnto victorie.

21 And in his Name shall the Gentiles trust.

22 ¶ * Then was brought to him one possessed with a deuill, both blind [h] dumbe, and he healed him, so that he which was blind and dumbe, both spake and saw.

23 And all the people were amazed, and sayd, Is not this the Sonne of Dauid?

24 But when the Pharises heard it, they said, * This man casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.

25 But Iesus knew their thoughts, and sayd to them, Euery kingdome diuided against it selfe, shall be ‖ brought to nought: and euery citie or house diuided against it selfe, shall not stand.

26 So if Satan cast out Satan, he is diuided against himselfe: how shall then his kingdome indure?

27 Also if I through Beelzebub cast out Deuils, by whome doe your [k] children cast them out? Therefore they shall bee your iudges.

28 But

l Cities of great merchandise full of dissolution and wantonnes.

‖ Or, therefore.

Luke 10.21.

m Faith cõmeth not of mans will or power, but by the secret illumination of God, which is the declaration of his eternall counsell.

Iohn 3.35.

Iohn 6.46.

n Which feele the waight and griefe of your sins and miseries.

o To be gouerned by my spirit, and to mortifie your affections.

Ierem. 6.16.

1 *Iohn* 5.3.

Mar. 2.23. *luke* 6 1. *deut.* 23.25.

1 *Sam.* 21.6.

a Necessity maketh that lawfull, which is prohibited for a certaine respect in things appertaining to ceremonies.

Exod. 29.33. *leu.* 8.31. *and* 24.9. *Numb.* 28.9.

b Nor that the Priests brake the Sabbath in doing that which was commanded by the Law, but he speaketh thus to confute the errour of the people, who thought the Sabbath broken, if any necessary worke were done that day.

Hose. 6.6. *chap.* 9.13.

c Christ hath power to exempt his from keeping of the Sabbath, seeing the seruice required in the Temple was able to excuse them that laboured in the same.

Mar. 3.1. *luke* 6.6.

Isa. 42.1.

d The right trade of gouernment, not only to the Iewes, but also to strange nations.

e He shall not make great noise, nor seek outward pomp and glory.

f He will beare with them that be infirme and weake.

g Christ shall ouercome all lets which hinder the course of the Gospel, and then shall giue sentence as a conquerour against all his enemies.

Luke 11.14. *Chap.* 9.34 *mar.* 3 22. *luke* 11.15.

‖ Or, desolate.

h Which coniured deuils by the vertue of Gods Name, albeit it was expresly against the law of God.

28 But if I cast out deuils by the Spirit of God, then is the Kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house and spoyle his goods, except he first bind the strong man, and then spoile his house?

30 He i that is not with mee, is against me: and he that gathereth not with me, scattereth.

31 * Wherefore I say vnto you, euery sin, and blasphemy shalbe forgiuen vnto men: but the blasphemy against the holy Ghost shal not be forgiuen vnto men.

32 And whosoeuer shall speake a word against the Sonne of man, it shalbe forgiuen him: but whosoeuer shall speake against the k holy Ghost, it shall not be forgiuen him, neither in this world, nor in the worlde to come.

33 Either make the tree good, and his fruit good: or els make the tree ‖ euill, and his fruit euill: for the tree is knowen by the fruit.

34 O ‖ generations of vipers, how can you speake good things when yee are euill? for of the* abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: and an euil man out of an euill treasure bringeth forth euill things.

36 But I say vnto you, that of euery l idle word that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy wordes thou shalt be m iustified, and by thy words thou shalt bee condemned.

38 ¶ * Then answered certaine of the Scribes and of the Pharises, saying, Master, n we would see a signe of thee.

39 But he answered and said to them, An euill and o adulterous generation seeketh a signe, but no signe shalbe giuen vnto it, saue the signe of the Prophet Jonas.

40 * For as Jonas was three daies & three nights in the whales belly: so shall the Son of man be three p dayes and three nights in the heart of the earth.

41 The men of Nineue shal rise in iudgement with this generation, and condemne it: for they * repented at the preaching of q Jonas: and behold, a greater then Jonas is here.

42 * The Queene of the South shall rise in iudgement with this generation, and shal r condemne it: for she came from the vtmost parts of the earth to heare the wisedome of Salomon: and behold, a greater then Salomon is here.

43 ¶ * Nowe when the vncleane spirit is gone out of a man, hee walketh through ‖ drie places, seeking rest, and findeth none.

44 Then hee sayth, I will returne into mine house, from whence I came: and when hee is come, hee findeth it empty, swept and garnished.

45 ¶ Then he goeth, and taketh vnto him s seuen other t spirits woorse then himselfe, and they enter in, and dwell there: * and the ende of that man is woorse then the beginning. Euen so shall it bee with this wicked generation.

46 ¶ * While he yet spake to the multitude, behold, his mother and his u brethren stood without, desiring to speake with him.

47 Then one said vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered and said to him that told him, Who is my mother? and who are my brethren?

49 And he stretched foorth his hand toward his disciples, & said, Behold my x mother and my brethren.

50 For whosoeuer shall doe my Fathers will which is in heauen, the same is my brother, and sister and mother.

CHAP. XIII.

3 The state of the kingdom of God set forth by the parable of the seede. 24 Of the tares. 31 Of the mustard seed. 33 Of the leauen. 44 Of the treasure hid in the field. 45 Of the pearles, 47 And of the net. 57 The Prophet is contemned in his owne country.

THe * same day went Jesus out of the house, and sate by the sea side.

2 And a great multitudes resorted vnto him, so that he went into a shippe, and sate downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sowe,

4 And as he sowed, some fell by the wayes side, and the foules came and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, & anon they sprung vp, because they had no depth of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting, withered away.

7 And some fell among thornes, and the thornes sprung vp, and choked them.

8 Some againe fell in good ground, and brought forth fruite, one corne an hundred folde, some sixtie fold, and another thirtie fold.

9 Hee that b hath eares to heare, let him heare.

10 ¶ Then the disciples came, and sayd to him, Why speakest thou to them in parables?

11 And he answered and said vnto them, Because it is giuen vnto you to know the secrets of the kingdom of heauen, but to them it is not c giuen.

12 * d For whosoeuer hath, to him shalbe giuen, & he shall haue abundance: but whosoeuer hath not, from him shall bee taken away, euen e that he hath.

13 Therefore speake I to them in parables, because they seeing, do not see: and hearing, they heare not, neither vnderstand.

i He declareth to the Pharises that they were in two sorts his enemies, not onely because they did forsake him, but also make open warre against him.
Mar. 3.28,29.
Luke 12.10.
1. *Iohn* 5.16.
k That is, he that striueth against the trueth, which he knoweth, and against his owne conscience, cannot returne to repentance: for he sinneth against the holy Ghost.
‖ *Or, corrupt.*
‖ *Or, broodes.*
Luke 6.45.
l Much more shall they giue account of their blasphemies.
m Their wicked words shalbe a sufficient proofe to condemne the vngodly, if there were no other thing.
Dan. 16.1. *Iuke.* 11 29. 1. *cor.* 1.22.
n This was to find some new shift or pretext to resist his doctrine.
o They were become bastards & degenerate from their holy auncesters.
Ion. 1.17. & 2.10
p He taketh part of the day for the whole day.
Ionas 3 5.
q Who was a poore stranger, and yet these know not the Messias which was promised to be their King.
1. *Kings* 10.1.
2. *chron.* 9.1.
r It is meant as touching her fact in comming to see Salomon, and not her person: for she was not instructed in the law of God. *Luke* 11.24. ‖ *Or, wildernesse.*
s Meaning, an infinite number.
t If Satan be cast out, wee must watch still, that he enter not againe: for since hee was once mans old guest, he knoweth euery hole & corner of our house.
2. *Pet.* 2.20, *heb* 6 4. *and* 10.26.
Mar. 3.31.
Luke 8.20.
u This word in § Scriptures signifieth oft times euery kinsman.
x Christ preferreth the spirituall kinred to the carnall.

Mar. 4.1. *Luke* 8.4,5.
a All desired to heare his doctrine, but there was not like affection in all.

b He sheweth that all men cannot vnderstand these mysteries, and also maketh his disciples more attentiue.
c The Gospel is hid to them that perish.
Chap. 25.29.
d Christ increaseth in his children his graces.
e Euen that which he seemeth to haue.

14 So in them is fulfilled the prophecie of Esaias, which prophecie saith, * By hearing, ye shal heare, and shall not vnderstand, and seeing yee shall see, and shall not perceiue.

15 † For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, lest they should see with their eyes, and heare with their eares, and should vnderstand with their hearts, and should returne, that I might heale them.

16 But blessed are your eyes, for they ‖ see: and your eares, for they heare.

17 * For verily I say vnto you, that many Prophets and righteous men haue desired to see those things which yee see, and haue not seene them, and to heare those things which ye heare, and haue not heard them.

18 ¶ * Heare ye therefore the parable of the sower.

19 Whensoeuer a man heareth the word of the kingdome, and vnderstandeth it not, the euill one commeth, and catcheth away that which was sowen in his heart: and this is he which ‖ hath receiued the seede by the way side.

20 And hee that receiued seede in the stonie ground, is hee which heareth the word, and incontinently with ioy receiueth it.

21 Yet hath hee no root in himselfe, and dureth but a season: for as soone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And he that receiueth the seed among thornes, is he, that heareth the word: but the care of this world, and the deceitfulnesse of riches choke the word, and he is made vnfruitfull.

23 But he that receiueth the seede in the good ground, is he that heareth the word, and vnderstandeth it, which also beareth fruit, and bringeth forth, some an hundreth fold, some sixty fold, and some thirty fold.

24 ¶ Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seede in his field.

25 [h] But while men slept, there came his enemie, and sowed tares among the wheate, and went his way.

26 And when the blade was sprung vp, and brought foorth fruit, then appeared the tares also.

27 Then came the seruants of the householder, and said vnto him, Master, sowedst not thou good seed in thy field? from whence then hath it tares?

28 And hee sayd to them, The enuious man hath done this. Then the seruants said vnto him, Wilt thou then that we goe, and gather them vp?

29 But he said, Nay, lest while yee goe about to gather the tares, ye plucke vp also with them the wheat.

30 [i] Let both grow together vntill the haruest, and in time of haruest I will say to the reapers, Gather yee first the tares, and binde them in sheaues to burne them: but gather the wheate into my barne.

31 ¶ * Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field: *Marke* 4.30, *Luke* 13.19.

32 Which in deed is the [k] least of all seeds: but when it is growen it is the greatest among herbes, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ * Another parable spake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three peckes of meale, [l] till all bee leauened.

34 ¶ * All these things spake Jesus vnto the multitude in parables, and without parables spake he not vnto them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in [m] parables, and will vtter the things which haue been kept secret from the foundation of the world.

36 Then sent Jesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.

37 Then answered he, and said to them, He that soweth the good seede, is the Sonne of man,

38 And the field is the worlde, and the good seede, they are the children of the kingdome, and the tares are the children of the wicked,

39 And the enemie that soweth them, is the deuill, * and the haruest is the end of the world, and the reapers be the Angels. *Ioel* 3.13. *Reuel.* 14.15.

40 As then the tares are gathered and burned in the fire: so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that [n] offend, and them which doe iniquity,

42 And shall cast them into a fornace of fire. There shall be wayling and gnashing of teeth.

43 * Then shall the iust men shine as the Sunne in the kingdome of their Father. Hee that hath eares to heare, let him heare. *Dan.* 12.3. *Wisd.* 3.7.

44 ¶ Againe, the kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, hee hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdome of heauen is like to a marchant man that seeketh good pearles,

46 Who hauing found a pearle of great price, went, and sold all that hee had, and bought it.

47 ¶ Againe, the kingdome of heauen is like [o] vnto a draw net cast into the sea, that gathereth of all kindes of things.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the [p] bad away.

49 So shall it be at the end of the world.

The

Isa. 6.9. *mark.* 4. *Luke* 8.10. *Iohn* 12.40. *Acts* 28.26. *rom.* 11.8.
† That which the Prophet referreth to the secret counsell of God, is here attributed to the hard stubburnes of the people: for the one cannot be separated from the other.
‖ To wit, the glory of the Sonne of God, to acknowledge him their Sauiour.
Luke 10.24. *Marke* 4.15. *Luke* 8.11.
‖ *Or, was sowen.*

h He teacheth that the good and the bad shall be mixt together in the Church, to the end that the faithfull may arme themselues with patience and constancy.
i Christ meaneth onely that the Church shal neuer be without some wicked men, although they be neuer so sharpely punished by such meanes as he hath left to purge his Church.

k This teacheth vs not to be astonished at the small beginnings of the Gospel. *Luke* 13.21.

l By this he admonisheth them to waite till the fruit of the Gospel appeare. *Marke* 4.33,34. *Psal.* 78.2.

m This word signifieth graue and sententious prouerbes, to the end that the doctrine might haue the more maiesty, and the wicked might thereby be confounded.

n The wicked which hurt others by their euill example.

o It is a kind of net that gathereth in all things that come in the way.

p The Greeke word signifieth rotten things.

The Angels shall goe forth, and seuer the bad from among the iust,

50 And shal cast them into a fornace of fire: there shall be wailing, and gnashing of teeth.

51 ¶ Iesus said vnto them, Vnderstand ye all these things? They said vnto him, Yea, Lord.

52 Then said he vnto them, Therefore euery q Scribe which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth forth out of his r treasure things both new and old.

53 ¶ And it came to passe that when Iesus had ended these parables, hee departed thence,

54 * And came into his owne country, and taught them in their Synagogue, so that they were astonied, and said, Whence commeth this wisedome and great workes vnto this man?

55 Is not this the carpenters sonne? is not his mother called Mary, * and his || brethren Iames and Ioses, and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus said to them, * A Prophet is not without honour, t saue in his own country, and in his owne house.

58 And hee did not many great works there for their vnbeliefes sake.

CHAP. XIIII.

a Herods opinion concerning Christ. 10 Iohn is beheaded. 19 Christ feedeth fiue thousand men with fiue loaues and two fishes. 23 Hee prayeth in the mountaine. 25 Hee appeareth by night vnto his disciples vpon the sea, 31 and saueth Peter. 33 They confesse him to be the Sonne of God. 36 He healeth all that touched the hemme of his garment.

AT * that time Herod the Tetrarch heard of the fame of Iesus,

2 And said vnto his seruants, This is Iohn Baptist: a he is risen againe from the dead, & therefore great b works are wrought by him.

3 * For Herod had taken Iohn & bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn said vnto him, Is it not * c lawfull for thee to haue her.

5 And when hee would haue put him to death, he feared the multitude, because they counted him as a * Prophet.

6 But when Herods birthday was kept, the daughter of Herodias daunced before them, and pleased Herod.

7 Wherefore he d promised with an othe, that he would giue her whatsoeuer she would aske.

8 And shee being before instructed of her mother, said, Giue me here Iohn Baptists head in a platter.

9 And the king was sorie: nevertheless because of the othe and them that sate with him at the table, he commanded it to be giuen her,

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the mayd, and she brought it vnto her mother.

12 And his disciples came and tooke vp his || body, and buried it, and went, and told Iesus.

13 * And when Iesus heard it, he departed thence by ship into a e desert place apart. And when the multitude had heard it, they followed him a foot out of the cities.

14 And Iesus went forth and saw a great multitude, and was moued with compassion toward them, and he healed their sicke.

15 ¶ And when euen was come, * his disciples came to him, saying, This is a desert place, and the houre is already past: let the multitude depart, that they may go into the townes, and buy them victuals.

16 But Iesus said to them, They haue no f neede to goe away: giue yee them to eate.

17 Then said they vnto him, Wee haue here but fiue loaues and two fishes.

18 And he said, Bring them hither to me.

19 And he commanded the multitude to sit downe on the grasse, and tooke the fiue loaues and the two fishes, and looked vp to heauen and || blessed, and brake, and gaue the loaues to his disciples, and the disciples to the multitude.

20 And they did all eate, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thousand men, beside women and little children.

22 ¶ And straightway Iesus g compelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

23 And assoone as he had sent the multitude away, he went vp into a mountaine alone to pray: * and when the euening was come, he was there alone.

24 And the ship was now in the middes of the sea, and was tossed with waues: for it was a contrary wind.

25 And in the h fourth watch of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and cried out for feare.

27 But straightway Iesus spake vnto them, saying, i Be of good comfort, It is I: be not afraid.

28 Then Peter answered him, and said, Master, if it be thou, k bid mee come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to goe to Iesus.

30 But when he saw a mighty winde, he was afraid: and as he l beganne to sinke, he cried, saying, Master, saue me.

31 So immediatly Iesus stretched forth his hand, and caught him, and said to him, m O thou of little faith, wherefore diddest thou doubt?

32 And assoone as they were come into the

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q Because the Scribes office was to expound the Scriptures, he meaneth him that doeth interpret them aright, and according to the Spirit.

r The preachers of Gods word must haue store of sundry & ample instructions.

Marke 6.1. Iuke 4.16. Iohn 4.42.

|| *Or, cousins.*

Mar 6.1. luke 4.24 iohn 4.42,44

s Men commonly neglect them whom they haue knowen of children: also they doe enuie them of the same country: and such is their ingratitude, that they take light occasion to contemne the graces of God in others.

Marke 6.14. Iuke 9.7.

a He spake after the common error: for they thought that the soules of them that were departed, entred into another body.

b To approue his resurrection, and to get him greater authority.

Marke 6.17. Iuke 3.19. Leuit. 18.16. and 20.21.

c Aswell because nature abhorreth such horrible incest, as also ȳ he had taken her by force from his brother.

Chap. 21.26.

d The promise was wicked: but yet it was more vile to be obstinate in the same, that he might seeme constant.

Or, carkas.

Marke 6.32. Iuke 9.10.

e To the intent that his disciples now after their ambassage might somewhat rest them, or els that he might instruct them to greater enterprises.

Marke 6.35. Iuke 9.12. Iohn 6.5.

f Christ leaueth them not destitute of bodily nourishment, which seeke the food of the soule.

||*Or, prayed, and gaue thankes to God.*

g The disciples were loth to depart from Christ: but yet they shewed their obedience.

Mar. 6.46,47. iohn 6.16,17,18.

h The night was diuided into foure watches, whereof euery one contained three houres.

i The presence of Christ maketh his bold.

k His zeale was great, but hee had not sufficiently considered the measure of his faith.

l His enterprise was too great, and therfore he must needes fall into danger, when his faith failed.

m Christ correcteth his fault, and also giueth remedy both at once.

the ship, the wind ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the Sonne of God.

34 ¶ *And when they were come over, they came into the land of Genesaret.

35 And when the men of that place knew him, they sent out into all that countrey round about, and brought vnto him all that were sicke,

36 And besought him, that they might touch the [a] hemme of his garment only: and as many as touched it, were made whole.

Mar.6.54.
a It seemeth they were led with a certaine superstition notwithstanding our Sauiour would not quench the smoking flaxe, and therefore did beare with these smal beginnings.

CHAP. XV.

3 Christ excuseth his disciples, and rebuketh the Scribes and Pharises, for transgressing Gods Commandement by their owne traditions. 13 The plant that shall bee rooted out. 18 What things defile a man. 22 Hee deliuereth the woman of Chananees daughter. 26 The bread of the children. 30 Hee healeth the sicke, 36 And feedeth foure thousand men, besides women and children.

THen came to Jesus the Scribes and Pharises, which were of Jerusalem, saying,

2 *Why doe thy disciples transgresse the tradition of the Elders? for they [a] wash not their hands when they eat ‖ bread.

3 But he answered and said vnto them, Why doe ye also transgresse the commandement of God by your tradition?

4 * For God hath commaunded, saying, Honour thy father and mother: * and hee that curseth father or mother, let him die the death.

5 But ye say, Whosoeuer shall say to father or mother, [b] By the gift that is offered by me, thou mayest haue profit,

9 Though hee honour not his father, or his mother, shall be free: thus haue yee made the commandement of God of no authority by your tradition.

7 O hypocrites, Esaias prophesied well of you, saying,

8 * This people draweth neere vnto me with their mouth, and honoureth mee with the lippes, but their heart is farre off from mee.

9 But [c] in vaine they worship mee, teaching for doctrines mens precepts.

10 * Then he called the multitude vnto him, and said vnto them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and said vnto him, Perceiuest thou not that the Pharises are offended in hearing this saying?

13 But he answered and said, * [d] Euery plant which mine heauenly Father hath not planted, shall be rooted vp.

14 [e] Let them alone: they be the * blinde leaders of the blind: and if the blind leade the blind, both shall fall into the ditch.

15 ¶ * Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then said Jesus, Are ye yet without vnderstanding?

17 Perceiue ye not yet, that whatsoeuer entreth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come euill [f] thoughts, murthers, adulteries, fornications, thefts, false testimonies, slanders.

20 These are the things which defile the man: but to eat with vnwashen hands, defileth not the man.

21 * And Jesus went thence, and departed into the coasts of Tyrus and Sidon.

22 And behold, a woman a Canaanite came out of the same coasts, and cryed, saying vnto him, Haue mercie on mee, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuill.

23 But hee answered her not a worde. Then came to him his disciples, [g] & besought him, saying, [g] Send her away, for she crieth after vs.

24 But he answered, and said, I am not sent, but vnto the * lost sheepe of the house of Israel.

25 Yet thee came, and worshipped him, saying, Lord helpe me.

26 And he answered, and said, It is not good to take the childrens bread, and to cast it to [h] whelpes.

27 But thee said, Trueth, Lord: yet in deed the whelps eate of the crummes, which fall from their masters table.

28 Then Jesus answered, and said vnto her, O woman, great is thy [i] faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ So Jesus * went away from thence, and came neere vnto the sea of Galile, and went vp into a mountaine and sate downe there.

30 And great multitudes came vnto him, * hauing with them halte, blinde, dumbe, maimed, and many other, and cast them downe at Jesus feete, and hee healed them,

31 Insomuch that the multitude wondered, to see the dumbe speake, the maimed whole, the halt to goe, and the blind to see: and they glorified the God of Israel.

32 * Then Jesus called his disciples vnto him, and said, [k] I haue compassion on this multitude, because they haue continued with me already three dayes, and haue nothing to eate: and I will not let them depart fasting, lest they faint in the way.

33 And his disciples sayde vnto him, Whence should we get so much bread in the wildernesse, as should suffice so great a multitude?

34 And Jesus sayde vnto them, How many loaues haue yee? and they sayde, Seuen, and a fewe little fishes.

35 Then he commaunded the multitude to sit downe on the ground.

36 And tooke the seuen loaues, and the fishes, and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were suffi-

ced:

Mar.7.1,5.
a Men are more rigorous to obserue their owne traditions, then Gods commandement.
‖ *Or, meate.*
Exod.20 12 deu. 5.16 ephes.6 2. Exod 21.17. leuit.20 9. prou.20 20.
b The Scribes dispensed with them that did not their dueties to their own parents, so that they would recompense ‖ same to their profit by their offerings.
Isa.29 13.
c God will not be honoured according to mans fantasie, but detesteth all good intentions, which are not grounded on his word.
Mark 7.14,15. John 15.2.
d All they which are not grafted in Iesus Christ by free adoption, and euery doctrine that is not established by Gods word.
e They are not worthy to be cared for.
Luke 6.39. Mark 7.17.
Gen.6.5. and 8.21.
f All vices proceed of the corrupt affection of the heart.
Marke 7.24.
g The disciples were offended at her importunitie.
Chap. 10.6.
h Christ calleth them dogges, or whelpes, which are strangers from the house of God.
i Christ granted her petition for her faiths sake, and not at the request of his disciples.
Marke 7.31 Isa.35.5,6.
Marke 8.1.
k Christ cannot forget those that follow him.

ceiue: and they tooke vp of the fragments that remained, ſeuen baſkets full.

38 And they that had eaten, were foure thouſand men, beſide women and little children.

39 Then Ieſus ſent away the multitude, and tooke ſhippe, and came into the parts of ‖ Magdala.

‖ Or, *Magadan.*

CHAP. XVI.

1 *The Phariſes require a token.* 6 *Ieſus warneth his diſciples of the Phariſes doctrine.* 16 *The confeſſion of Peter.* 19 *The keyes of heauen.* 24 *The faithfull muſt beare the croſſe.* 25 *To winne or loſe the life.* 27 *Chriſts comming.*

THen * came the [a] Phariſes and Sadducees, and did [b] tempt him, deſiring him to ſhew them a ſigne from heauen.

2 But he anſwered, and ſaid vnto them, When it is euening, ye ſay, Faire weather: for the ſkie is red.

3 And in the morning ye ſay, To day ſhal be a tempeſt: for the ſkie is red and louring. O hypocrites, can ye diſcerne the face of the ſkie, and can yee not diſcerne the [c] ſignes of the times?

4 * The wicked generation, and adulterous ſeeketh a ſigne, and there ſhall no ſigne bee giuen it, but the [d] ſigne of the Prophet * Ionas: ſo he left them and departed.

5 ¶ And when his diſciples were come to the other ſide, they had * forgotten to take bread with them.

6 Then Ieſus ſaide vnto them, Take heede and beware of the leauen of the Phariſes and Sadducees.

7 And they ‖ thought in themſelues, ſaying, It is, becauſe wee haue brought no bread.

8 But Ieſus [e] knowing it, ſayd vnto them, O yee of little faith, why thinke you thus in your ſelues, becauſe yee haue brought no bread?

9 Doe yee not yet perceiue, neither remember the fiue loaues, when there were * fiue thouſand men, and how many baſkets toke ye vp?

10 Neither the ſeuen loaues when there were * foure thouſand men, and how many baſkets tooke ye vp?

11 Why perceiue yee not, that I ſaid not vnto you concerning bread, that ye ſhould beware of the leauen of the Phariſes and Sadducees?

12 Then vnderſtood they that hee had not ſaid, that they ſhould beware of the leauen of bread, but of the [f] doctrine of the Phariſes, and Sadducees.

13 ¶ * Now when Ieſus came into the coaſts of Cefarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay that I the Sonne of man am?

14 And they ſaid, Some ſay, John Baptiſt: and ſome, Elias: and others, Jeremias, or one of the Prophets.

15 He ſaid vnto them, But whom ſay ye that I am?

16 Then Simon Peter anſwered, and ſaid, * Thou art the Chriſt the Sonne of the liuing God.

17 And Ieſus anſwered, and ſaid to him, Bleſſed art thou, Simon the ſonne of Jonas: for [g] fleſh and blood hath not reuealed it vnto thee, but my Father which is in heauen.

18 And I ſay alſo vnto thee, that thou art * Peter, and vpon [h] this rocke will I build my Church: and the [i] gates of hell ſhall not ouercome it.

19 [k] And I * will giue vnto thee the keyes of the kingdome of heauen, and whatſoeuer thou ſhalt [l] binde vpon earth, ſhall bee bound in heauen: and whatſoeuer thou ſhalt ‖ loſe on earth ſhall be looſed in heauen.

20 Then he charged his diſciples, that they ſhould [m] tell no man that he was Ieſus the Chriſt.

21 ¶ [n] From that time forth Ieſus began to ſhew vnto his diſciples, that he muſt go vnto Ieruſalem, and ſuffer many things of the Elders, and of the high Prieſts and Scribes, and be ſlaine, and riſe againe the third day.

22 Then Peter tooke him aſide, and began to rebuke him, ſaying, Maiſter, pitie thy ſelfe: this ſhall not be vnto thee.

23 Then he turned backe, and ſaid vnto Peter, Get thee behinde me, [o] Satan: thou art an offence vnto me, becauſe thou vnderſtandeſt not the things that are of God, but the things that are of men.

24 Ieſus then ſaid vnto his Diſciples, * If any man will follow mee, let him forſake himſelfe, and take vp his croſſe and follow me.

25 For * whoſoeuer will [p] ſaue his life, ſhal loſe it: and whoſoeuer ſhall loſe his life for my ſake, ſhall finde it.

26 * For what ſhal it profit a man, though he ſhould win the whole world, if he loſe his owne ſoule? or what ſhall a man giue for recompenſe of his ſoule?

27 For the Sonne of man ſhall come in the glory of his Father with his Angels, and * then ſhall hee giue to euery man according to his deedes.

28 * Verily I ſay vnto you, there be ſome of them that ſtand here, which ſhall not taſte of death [q] till they haue ſeene the Sonne of man come in his kingdome.

[a] Although they did not agree in doctrine, yet they ioyned together to fight againſt the truth.
[b] Men tempt God either by their incredulity, or curioſitie.
[c] Which appertaine to the heauenly and ſpirituall life.
[d] Chriſt ſhalbe to them as a Ionas raiſed vp from death.
[e] A token of Chriſts diuinity, to know mens thoughts.
[f] We may boldly by Chriſts admoniton reiect and contemne all erroneous doctrine and mans inuentions, and ought onely to cleaue to the word of God.
[g] He meaneth any thing that is in man.
[h] Vpō that faith whereby thou haſt confeſſed & acknowledge me: for it is grounded vpon an infallible trueth.
[i] The power of Satan which ſtandeth in craft and violence.
[k] The preachers of the Goſpel open the gates of heauen with the word of God, which is ſ right key: ſo that where this word is not purely taught, there is neither key nor authoritie.
[l] Condemne by Gods word.
[m] Becauſe he would yet inſtruct them, and not preuent his time.
[n] He would plucke out of their hearts that falſe opinion, which they had of his temporal kingdome.
[o] Which word ſignifieth an aduerſary, who reſiſteth the will of God, either of malice, as did Iudas, or of raſhneſſe and arrogancie, as Peter did.
[p] That is, whoſoeuer thinketh to ſaue himſelfe by forſaking Ieſus Chriſt.
[q] This was fulfilled in his reſurrection, which was an entry into his kingdome, & was alſo confirmed by ſending the holy Ghoſt, whereby hee wrought ſo great and ſundry miracles.

Chap. 12.38. *marke* 8.11. *luke* 12.54.
Chap. 12.34.
Ionas 1.17. *and* 2.1. *Marke* 8.14. *luke* 12.1.
Chap. 14.17. *iohn* 6.9.
Chap. 15.34.
Mar. 8.27. *luke* 9.18. *Iohn* 6.69.
Chap. 10.38. *marke* 8.34. *luke* 9.23. *and* 14.27.
Chap. 10.39. *mark.* 8.35. *luke* 9.24. *and* 17.33.
Marke 9.1. *luke* 9.27.
Chap. 10.32. *Pſalm.* 62.12. *rom.* 2.6.

CHAP. XVII.

2 *The tranſfiguration of Chriſt vpon the mountaine of Thabor.* 5 *Chriſt ought to be heard.* 11.13 *Of Elias and Iohn Baptiſt.* 15 *He healeth the lunatike.* 20 *The power of faith.* 21 *Prayer and faſting.* 22 *Chriſt telleth them before of his paſſion.* 27 *He payeth tribute.*

AND * ‖ after ſixe dayes Ieſus tooke Peter, and James, and John his brother, and brought them vp into an hie mountaine apart,

Marke 9.2. *luke* 9.28. ‖ *Or, the ſixt day after.*

2 And

2 And was [a] transfigured before them: and his face did shine as the Sunne, and his clothes were as white as the light.

3 And behold, there appeared [b] vnto them Moses and Elias talking with him.

4 Then answered Peter, and said to Jesus, Master, it is [c] good for vs to be here: if thou wilt, let vs make here three Tabernacles, one for thee, and one for Moses, and one for Elias.

5 While hee yet spake, beholde, a bright cloud shadowed them: and beholde, there came a voice out of the cloud, saying, [d] This is my beloued Sonne, [e] in whom I am well pleased: [f] heare him.

6 And when [g] disciples heard that, they [h] fell on their faces, and were sore afraid.

7 Then Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they lifted vp their eyes, they saw no man saue Jesus onely.

9 ¶ And as they came downe from the mountaine, Jesus charged them, saying, Shew the vision to no man, [i] vntil the Son of man rise againe from the dead.

10 [k] And his disciples asked him, saying, Why then say the Scribes that [l] Elias must first come?

11 And Jesus answered, and said vnto them, Certainely Elias must first come, and restore all things.

12 But I say vnto you, That Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they would: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceiued that hee spake vnto them of Iohn Baptist.

14 ¶ [m] And when they were come to the multitude, there came to him a certaine man and kneeled down to him,

15 And said, Master, haue pitie on my sonne: for he is lunatike, and is sore vexed: for oft times he falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Jesus answered, and said, [n] O generation faithlesse and crooked, how long now shal I be with you? how long now shal I suffer you? bring him hither to me.

18 And Jesus rebuked the deuill, and he went out of him, and the childe was healed at that houre.

19 Then came [o] disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said vnto them, Because of your vnbeliefe: for [p] verely I say vnto you, if ye haue faith as much as is a graine of mustard seed, ye shall say vnto this mountaine, [q] Remoue hence to yonder place, and it shall remoone: and nothing shall be vnpossible vnto you.

21 Howbeit, this kind goeth not out, but by [r] prayer and fasting.

22 ¶ And as [s] they abode [t] in Galile, Jesus said vnto them, The Sonne of man shal be deliuered into the hands of men,

23 And they shall kill him, but the third day shall he rise againe: and they were very sory.

24 ¶ And when they were come to Capernaum, they that receiued [u] poll money, came to Peter, and said, Doth not your Master pay tribute?

25 He said, Yes. And when he was come into the house, Jesus preuented him, saying, What thinkest thou Simon? Of whom do the Kings of the earth take tribute, or polle money? of their children, or of strangers?

26 Peter sayd vnto him, Of strangers. Then said Jesus vnto him, Then are the children free.

27 Neuertheless, lest we should [x] offend them, goe to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a [y] piece of twenty pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdome of heauen. 3 He teacheth his disciples to be humble and harmelesse. 6 To auoyde occasions of euill. 10 Not to contemne the little ones. 11 Why Christ came. 15 Of brotherly correction. 17 Of the authority of the Church. 19 The commendation of prayer & godly assemblies. 21 Of brotherly forgiuenesse.

THe [*] same time the disciples came vnto Jesus, saying, [a] Who is the greatest in the kingdome of heauen?

2 And Jesus called a little childe vnto him, and set him in the mids of them,

3 And said, Verely I say vnto you, except ye be [*] conuerted, and become as little [b] children, ye shall not enter into the kingdome of heauen.

4 Whosoeuer therfore shall humble himselfe as this little child, the same is the greatest in the kingdome of heauen.

5 [c] And whosoeuer shall receiue such a little child in my Name, receiueth me.

6 [*] But whosoeuer shall offend one of these little ones which beleeue in me, it were better for him that a [d] millstone were hanged about his necke, and that hee were drowned in the depth of the Sea.

7 [*] Woe be vnto the world because of offences: for it must needes bee that offences shall come, but woe be to that man by whom the offence commeth.

8 [*] Wherefore if thine hand or thy foote cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands or two feet, to be cast into euerlasting fire.

9 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to bee cast into hell fire.

a Christ shewed them his glory, that they might not thinke that he suffered thorow infirmity, but that he offerd himselfe willingly to die.

b By these two witnesses are represented the Law and the Prophets which leade vs to Christ.

c After Moses & Elias departure, Peter fearing he should lose that ioyfull sight, speaketh as a man distract, and would haue lodged them in earthly houses, which were receiued in glory. *Chap.3.17. 2.pet.1.17.*

d We are reconciled to God by Christ onely.

e Christ is our chiefe and onely Schoolemaster.

f And so worshipped Christ.

g For men would not haue beleeued them, before that Christ had made his glory more manifest by his resurrection. *Mar.9.11. chap.31.14. malac.4.5. Mar.6.14,17. luke 9.38.*

h He speaketh chiefly to the Scribes, who began to brag, as if they had now gotten the victory ouer Christ, because his disciples were not able to doe this miracle. *Luke 17.6.*

i By this maner of speach is signified, that they should do things by their faith that should seeme impossible.

k The best remedy to strengthen the weake faith, is prayer, which hath fasting added to it as an helpe to the same.

l The Greeke word is (didrachma) which was of value about tenpence of old sterling money, and the Israelites payd it once by the law, *Exod.30.13.* and at this time they paid it to the Romanes.

m Or giue occasion to forsake the trueth.

n The word is (Stateta) which containeth two didrachmas, and is valued about fiue groats of old sterling.

Marke 9.34. luke 9.46.

a They strive for the reward before they haue taken any paine: and wheras they should haue holpen and reuerenced one another, they were ambitious and despisers of their brethren. *Chap.19.14. 1.cor.14.20.*

b Not in lacke of discretion, but that they be not vaine glorious, seeking to aduance themselues to worldly honours.

c Hee calleth them little children now, which humble themselues with all humilitie and subiection. *Marke 9.42. luke 17.1.*

d The word signifieth a great millstone which an asse turneth: and it is spoken in respect of that which is turned with mans hand, which is lesse.

e Christ warneth his to take heed that they shrinke not backe from him for any euill example or offence that man can giue. *Chap.5.30. marke 9.45.*

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e Christ warneth his to take heed that they shrinke not backe from him for any euill example or offence that man can giue. Chap.5.30. marke 9.45.

f Or, were conuersant, or, returned into Galile. Chap.29.17. mar.9.31. luke 5.44. and 24.7.

f Chriſt toucheth the cauſe of this offence, which is pride and diſdaine of our inferiours. *Pſal.* 34.7.

g Seeing God hath commanded his Angels to take the charge of his children, the wicked may be aſſured, that if they deſpiſe them God wil reuenge their cauſe. *Luke* 19.10.

h We may not loſe by our offence that which God hath ſo dearely bought. *Leuit.* 19.17. *Eccluſ.* 19.13. *Iake* 17.3. *Iames* 5.19.

i Wherewith thou mayeſt be offended: hee ſpeaketh of ſecret or particular ſinnes, and not of open or knowen to others. ‖ *Or, reproue him.* *Deut.* 19.15. *Iohn* 8.17. *Hebr.* 10 28. 2. *Cor.* 13.1.

k He meaneth according to the order that was among the Iewes, who had their counſel of ancient and expert men to reforme manners, and execute diſcipline. This aſſembly repreſenteth the Church, which had appointed them to this charge. 2. *Cor.* 5.4. 2. *Theſſ.* 3.14.

l In the 16 cha. 19. he meant this of doctrine, and here of Eccleſiaſticall diſcipline, which dependeth of the doctrine. *Iohn* 20.23.

10 f See that yee deſpiſe not one of theſe little ones: for I ſay vnto you, that in heauen their *g Angels alwayes behold the face of my Father which is in heauen.

11 For *the Sonne of man is come to h ſaue that was loſt.

12 How thinke yee? *If a man haue an hundred ſheepe, and one of them be gone aſtray, doth he not leaue ninety and nine, and goe into the mountaines, & ſeeke that which is gone aſtray?

13 And if ſo be that he find it, verely I ſay vnto you, hee reioyceth more of that ſheepe, then of the ninetie and nine which went not aſtray.

14 So is it not the will of your Father which is in heauen, that one of theſe little ones ſhould periſh.

15 ¶ *Moreouer, if thy brother treſpaſſe againſt thee, goe and ‖ tell him his fault betweene thee and him alone: if he heare thee, thou haſt wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the *mouth of two or three witneſſes euery word may be confirmed.

17 And if he will not vouchſafe to heare them, tell it vnto the k Church: and if hee refuſe to heare the Church alſo, let him bee vnto thee as an heathen man, and a Publicane.

18 Verely I ſay vnto you, *Whatſoeuer ye l bind on earth, ſhall be bound in heauen: and *whatſoeuer ye loſe on earth, ſhalbe loſed in heauen.

19 Againe, Verely I ſay vnto you, that if two of you ſhall agree in earth vpon any thing, whatſoeuer they ſhall deſire, it ſhall be ‖ giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 Then came Peter to him, and ſayd, Maſter, how oft ſhall my brother ſin againſt me, and I ſhall forgiue him? *vnto ſeuen times?

22 Ieſus ſaid vnto him, I ſay not to thee, Vnto ſeuen times, but vnto m ſeuenty times ſeuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine king, which would take account of his ſeruants.

24 And when he had begun to reckon, one was brought vnto him, which ought him ten thouſand n talents.

25 And becauſe he had nothing to pay, his maſter commanded him to be ſolde, and his wife and his children, and all that hee had, and the debt to be paid.

26 The ſeruant therefore fell downe, and beſought him, ſaying, Maſter, appeaſe thine anger toward me, and I will pay thee all.

27 Then that ſeruants maſter had compaſſion, and loſed him, and forgaue him the debt.

28 But when the ſeruant was departed, he found one of his fellowes, which ought him an hundred o pence, and hee laid hands on him, and tooke him by the throat, ſaying, Pay me that thou oweſt.

29 Then his fellow fell down at his feet, and beſought him, ſaying, Appeale thine anger toward me, and I will pay thee all.

30 Yet he would not, but went and caſt him into priſon, till he ſhould pay the debt.

31 And when his other fellowes ſaw what was done, they were very ſory, and came, and declared vnto their maſter all that was done.

32 Then his maſter called him, and ſaid to him, O euill ſeruant, I forgaue thee all that debt, becauſe thou prayedſt me.

33 Oughteſt thou not alſo to haue had pitie on thy fellow, euen as I had pitie on thee?

34 So his maſter was wroth, and deliuered him to the iaylers, til he ſhould pay all that was due vnto him.

35 So likewiſe ſhall mine heauenly Father doe vnto you, except yee forgiue p from your hearts, eche one to his brother their treſpaſſes.

CHAP. XIX.

3 Chriſt ſheweth for what cauſe a woman may be diuorced. 11 Continencie is the gift of God. 14 He receiueth little children. 16 To obtaine life euerlaſting. 24 That rich men can ſcarcely be ſaued. 28 He promiſeth them that haue left all to follow him, life euerlaſting.

AND *it came to paſſe, that when Ieſus had finiſhed theſe ſayings, he departed from Galile, and came into the coaſts of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came vnto him the Phariſes tempting him, and ſaying to him, Is it lawfull for a man to put away his wife for euery ‖ cauſe?

4 And he anſwered and ſaid vnto them, Haue ye not read, *that hee which made them at the beginning, made them male and female,

5 And ſayd, *For this cauſe ſhall a man leaue father and mother, and cleaue vnto his wife, and they *a twaine ſhall bee one ‖ fleſh?

6 Wherefore they are no more twaine, but one fleſh. Let not man therefore put aſunder that which God hath coupled together.

7 They ſaid to him, Why did then *Moſes commaund to giue a bill of diuorcement, and to put her away?

8 He ſaid vnto them, Moſes, becauſe of the hardnes of your heart, ſuffred you to put away your wiues: but c from the beginning it was not ſo.

9 I ſay therefore vnto you, * That whoſoeuer ſhall put away his wife, except it be for whore-dome, and marrie another, d committeth adultery: and whoſoeuer marrieth her which is diuorced, doeth commit adultery.

10 Then ſaid his diſciples to him, If the matter

Or, doone to. *Luke* 17.4. m Wee muſt bee continually ready to forgiue, and be forgiuen. n A common talent was valued at threeſcore pound: ſome alſo were greater, and ſome leſſe.

o Which amounteth of our money to the ſumme of 15. ſhillings, or very neere, and was nothing in reſpect of the former, which his maſter forgaue him.

p God eſteemeth onely the heart and affection.

Marke 10.1.

‖ *Or, cauſe.* *Gen.* 1.27. *Gen.* 1.24. 1. *Cor.* 6.16. *Eph.* 5.31.

a They that afore were as two ſhal be now as one perſon.

‖ *Or, perſon.* *Deut.* 24.1.

b It was to auoid the cruelty that men would haue vſed towards their wiues, if they had been forced to retaine them in their diſpleaſure, fury, and malice.

c That is, at the beginning, and, by Gods ordinance. *Chap* 5.32. *marke* 10 11. *luke* 16.18. 1. *cor.* 7.11.

d For this band cannot be broken at mans pleaſure.

matter be so betweene man and wife, it is not good to marrie.

11 But he said vnto them, All men can not receiue this thing, saue they to whom it is giuen.

12 For there are e some f chaste, which were so borne of their mothers belly: and there be some chaste, which be made chaste by men: and there bee some chaste, g which haue made themselues chaste for the kingdome of heauen. He h that is able to receiue this, let him receiue it.

13 ¶ * Then were brought to him little children, that hee should put his handes on them, & pray, & the disciples rebuked them.

14 But Iesus said, Suffer the little children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when hee had put his handes on them, he departed thence.

16 ¶ * And behold, one came and said vnto him, Good master, what good thing shall I doe, that I may haue eternall life?

17 And he said vnto him, i Why callest thou mee good? there is none good but one, euen God: but if thou wilt enter into life, k keepe the commandements.

18 He said vnto him, Which? And Iesus said, * These, Thou shalt not kil: Thou shalt not commit adultery, Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father and mother: and Thou shalt loue thy neighbour as thy selfe.

20 * The yong man said vnto him, I haue l obserued all these things from my youth: what lacke I yet?

21 Iesus said vnto him, If thou wilt bee perfect, goe, m sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 And when the young man heard that saying, he went away sorrowfull: for he had great n possessions.

23 Then Iesus said vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to go thorow the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saued?

26 And Iesus beheld them, and said vnto them, With men this is vnpossible, but with God o all things are possible.

27 ¶ * Then answered Peter, and said to him, Behold, wee haue forsaken all, and followed thee: what shall we haue?

28 And Iesus said vnto them, Verely I say vnto you, that when the Sonne of man shall sit in the throne of his Maiestie, yee which followed mee p in the regeneration, * shall sit also vpon twelue thrones, & iudge the twelue tribes of Israel.

29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my Names sake, hee shall receiue an q hundreth folde more, and shall inherite euerlasting life.

30 * But many that are first, shall be last, and the last shall be first.

CHAP. XX.

1 Christ teacheth by a similitude, that God is debter to no man, and how he alway calleth men to his labour. 18 He admonisheth them of his passion. 20 Hee teacheth his to flee ambition. 28 Christ payeth our ransome. 30 He giueth two blind men their sight.

FOr the kingdome of heauen is like vnto a certaine housholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a penie a day, and sent them into his vineyard.

3 And hee went out about the b thirde houre, and saw other standing idle in the market place,

4 And said vnto them, Goe ye also into my vineyard, and whatsoeuer is right I will giue you: and they went their way.

5 Againe hee went out about the sixt and ninth houre, and did likewise.

6 And hee went about the eleuenth houre, and found other standing idle, and said vnto them, Why stand ye here all the day idle?

7 They said vnto him, Because no man hath hired vs. He said vnto them, Go ye also into my vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyard said vnto his steward, Call the labourers in, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euery man a penie.

10 And when the first came, they supposed that they should receiue more, but they likewise receiued euery man a penie.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burthen, and heat of the day.

13 And he answered one of them, saying, ‖ Friend, I doe thee no wrong: diddest thou not agree with me for a penie?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last as much as to thee.

15 Is it not lawfull for me to doe as I will with mine owne? Is thine eye c euill because I am good?

16 So d the last shalbe first, and the first last: for many are called, but few chosen.

17 * And Iesus went vp to Ierusalem, and tooke the twelue disciples apart in the way, and said vnto them,

e Some by nature are vnable to marrie, and some by arte.

f The word signifieth (gelded) and they were so made, because they should keep the chambers of noble women, for they were iudged chaste.

g Which haue the gift of continencie, and vse to serue God with more free libertie.

h This gift is not common for all men, but is very rare, and giuen to few: therefore men may not rashly abstaine from marriage. *Chap.* 18. 3. *mar.* 10. 13. *luke* 18. 15. *Marke* 10. 17. *luke* 18. 18.

i Because this yong man knew nothing in Iesus Christ but his manhood, hee leadeth him to higher things, to the intent that his doctrine might better take place.

k He spake this that he might learne to know himselfe. *Exod.* 20. 13. *deu.* 5. 17. *rom.* 13. 9. *Marke* 10. 20.

l He boasteth much because as yet he knew not himselfe.

m Christ hereby discouered his hypocrisie and caused him to feele his owne weakenesse, not generally commanding all to doe the like.

n What binderance men haue by riches. ‖ *Or, cable rope.*

o Who can frame mens hearts so, that they shall not set their minds on their riches. *Marke* 10. 28. *luke*, 18. 18.

p In this worke when by the world is changed, renued and regenerate: or to ioyne this word with the sentence following, and to take regeneration for the day of iudgement, when the elect shall in soule and body enioy their inheritance, to the ende that they might know that it is not sufficient to haue begun once.

Luke 20. 30.

q The ioy of conscience which Gods children feele euen in their afflictions, is a thousand fold more worth then all worldly treasure. *Cha.* 20. 16. *mar.* 10. 31. *luk.* 13. 30

a Which was called *denarius*, and was of value about foure pence halfepeny of old money, and was commonly a workemans hire.

b They diuided the day into twelue houres, so that the third was the fourth part of the day, sixe of the clocke was noone, nine was three of the clocke after dinner, and the eleuenth houre was an houre before the Sunne set.

‖ *Or, Fellow.*

c Or, enuious because of my liberalitie? Deut. 15. 9. *Chap.* 19. 30. *marke* 10. 31. *luke* 13. 30.

d Therefore euery man in his vocation, as hee is called first, ought to goe forward, and encourage others, seeing the hire is indifferent for all.

Chap. 22. 14. *Marke* 10. 32. *luke* 18. 31.

18 Behold, we goe vp to Ieruſalem, and the ſonne of man ſhall be deliuered vnto the chiefe Prieſts, and vnto the Scribes, and they ſhall condemne him to death,

19 And *ſhal deliuer him to the Gentiles to mocke and to ſcourge, and to crucifie him: but the third day he ſhall riſe againe.

20 *Then came to him the mother of Zebedeus children with her ſons, worſhipping him, and deſiring a certaine thing of him.

21 And he ſaid vnto her, What wouldeſt thou? She ſaid to him, Grant that theſe my two ſons may ſit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Ieſus anſwered, and ſayd, Yee know not what yee aſke. Are yee able to drinke of the [e] cup that I ſhall drinke of, and to be baptized with the baptiſme that I ſhall be baptized with? They ſaid to him, We are able.

23 And he ſaid vnto them, Ye ſhall drinke in deed of my cuppe, and ſhall bee baptized with the baptiſme that I am baptized with, but to ſit at my right hand, and at my left hand, is not [f] mine to giue: but it ſhall be giuen to them, for whom it is prepared of my Father.

24 *And when the other ten heard this, they diſdained at the two brethren.

25 Therefore Ieſus called them vnto him, and ſaid, Ye know that the lords of the Gentiles haue domination ouer them, and they that are great, exerciſe authoritie ouer them.

26 But it ſhall not be ſo among you: but whoſoeuer will be great among you, let him be your ſeruant,

27 And whoſoeuer will be chiefe among you, let him be your ſeruant,

28 *Euen as the Sonne of man came not to be ſerued, but to ſerue, and to giue his life for the ranſome of many.

29 ¶ *And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men ſitting by the way ſide, when they heard that Ieſus paſſed by, cryed, ſaying, O Lord, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, becauſe they ſhould hold their peace: but they cryed the more, ſaying, O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Ieſus ſtood ſtill & called them, and ſaid, What will ye that I ſhould doe to you?

33 They ſaid to him, Lord, that our eyes may be opened.

34 And Ieſus moued with compaſſion touched their eyes, and immediatly their eyes receiued ſight, and they followed him.

John 18.32.

Marke 10.35.

e He ſetteth the croſſe before their eyes to draw them from ambition, calling it a cup, to ſignifie the meaſure of the afflictions, which God hath ordained for euery man: the which thing alſo hee calleth baptiſme.

f God my father hath not giuen me charge to beſtow offices of honour here: but to be an example of humilitie vnto all.

Marke 10.41.
luke 22.25.
*Phil.*2.7.

Marke 10.46.
luke 18.35.

CHAP. XXI.

7 Chriſt rideth into Ieruſalem on an aſſe. 12 The buyers and ſellers are chaſed out of the Temple. 15 The children wiſh proſperitie vnto Chriſt. 19 The figge tree withereth. 22 Faith requiſite in prayer. 25 Iohns baptiſme. 28 The two ſonnes. 33 The parable of the husbandmen. 42 The corner ſtone reiected. 43 The Iewes reiected, and the Gentiles receiued.

AND *when they drew neere to Ieruſalem, and were come to Bethphage vnto the mount of the Oliues, then ſent Ieſus two diſciples,

2 Saying to them, Goe into the towne that is ouer againſt you, and anon yee ſhall find an [a] aſſe bound, and a colt with her: loſe them, and bring them vnto me.

3 And if any man ſay ought vnto you, ſay yee, that the Lord hath neede of them, and ſtraightway he will let them goe.

4 All this was done, that it might bee fulfilled which was ſpoken by the Prophet, ſaying,

5 *Tell ye the [b] daughter of Sion, Behold, thy king commeth vnto thee, meeke, and ſitting vpon an aſſe, & a [c] colt, the foale of an aſſe vſed to the yoke.

6 So the diſciples went, and did as Ieſus commanded them,

7 And brought the aſſe & the colt, and put on them their clothes, and ſet him thereon.

8 And a great multitude ſpred their garments in the way: and other cut downe branches from the trees and ſtrawed them in the way.

9 Moreouer, the people that went before and they alſo that followed, cryed, ſaying, [e] Hoſanna the ſonne of Dauid: bleſſed be he that commeth in the Name of the Lorde, Hoſanna thou which art in the [f] higheſt heauens.

10 *And when he was come into Ieruſalem, all the citie was moued, ſaying, Who is this?

11 And the people ſaid, This is Ieſus the Prophet of Nazareth in Galile.

12 ¶ And Ieſus went into the Temple of God, and caſt out all them that ſolde and bought in the [g] Temple, and ouerthrew the tables of the money changers, and the ſeates of them that ſold doues,

13 And ſaid to them, It is written, *Mine houſe ſhalbe called the houſe of prayer: [h] but *ye haue made it a denne of theeues.

14 Then the blinde and the halt came to him in the Temple, and he healed them.

15 But when the *chiefe Prieſtes and Scribes ſaw the marueiles that he did, and the children crying in the Temple, and ſaying, Hoſanna the Sonne of Dauid, they diſdained,

16 And ſaid vnto him, Heareſt thou what theſe ſay? And Ieſus ſaid vnto them, Yea: read yee neuer, *By the [i] mouth of babes and ſucklings thou haſt [k] made perfite the praiſe?

17 ¶ So he left them and went out of the city vnto Bethania, and lodged there.

18 And *in the morning as he returned into the citie, he was hungry.

19 And ſeeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and ſaid to it, Neuer fruite grow on thee hencefoorwards. And anon the figge tree withered.

20 And when his diſciples ſaw it, they marueiled, ſaying, How ſoone is the fig tree withered!

21 And Ieſus anſwered, & ſaid vnto them, *Verely I ſay vnto you, if yee haue faith, and

Marke 11.1.
luke 19.29.

a By this entry Chriſt would ſhew the ſtate & condition of his kingdom, which is far contrary to the pompe and glory of y world.

*Iſa.*62.11.*zach.* 9.9.*iohn* 12.15.

b That is, the citie Sion or Ieruſalem.

c It is a maner of ſpeech called Syneedoche, whereby two are taken for one.

d He rid on the foale, and the dam went by

e Which is to ſay, Saue I pray thee, deſiring God to proſper and ſend good ſucceſſe to the Meſſias.

f For God which is in heauen, muſt onely ſaue.

*Mar.*11.11.*luke* 19.45.*ioh.*2.13.

g In the porch or entry into the Temple.

*Iſa.*56.7.

h Vnder the pretence of religion hypocrites ſeeke their own gaine, & ſpoile God of his true worſhip.

*Iere.*7.11.
*mar.*11.17.
luke 16.46.

Marke 11.18.

*Pſal.*8.2.

i If God reueale his glory and might by babes that cannot as yet ſpeake, is it marueil if they that can ſpeake, doe ſet forth and magnifie the ſame?

k In Ebrew it is, haſt ordeined or grounded the ſtrength: which is all to one purpoſe, becauſe God is then moſt praiſed when his ſtrength is beſt knowen.

*Mat.*11.12,13.
*Chap.*17.20.

and doubt not, yee shall not onely doe that which I haue done to the figge tree, but also if ye say vnto this mountaine, [l] Take thy selfe away, and cast thy selfe into the sea, it shalbe done.

l Which thing seemeth to bee impossible.

22 *And whatsoeuer ye shall aske in prayer, if ye beleeue, ye shall receiue it.

*Chap.7.7.iohn 15.7.1.iohn 3.22. Mar.11.24,28. Luke 20.1,2.

23 ¶ * And when he was come into the Temple, the chiefe Priestes and the Elders of the people came vnto him as hee was teaching, and sayd, By what authority doest thou these things? and who gaue thee this authority?

24 Then Iesus answered, and sayd vnto them, I also will aske of you a certaine thing, which if ye tell me, I likewise will tell you by what authoritie I doe these things.

25 The Baptisme of John, whence was it? ‖ from heauen, or of men? Then they reasoned among themselues, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleeue him?

‖ Or, of God.

26 And if we say, Of men, we [m] feare the people: * for all hold John as a Prophet.

m The hypocrites feare man more then God, and malice neuer iustifieth the trueth. Chap.14.5. mar.6.20.

27 Then they answered Iesus, and sayd, We cannot tell. And he said vnto them, Neither tell I you by what authority I do these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, and said, Sonne, go, and worke to day in my vineyard.

29 But he answered, and said, I wil not: yet afterward hee repented himselfe, and went.

n So farre it is impossible for them to repent and be saued, that stand in their owne conceit, that the greatest sinners that are, shall more soone come to repentance.

30 Then came he to the second, and sayd likewise. And he answered, and sayd, I will sir: yet he went not.

31 Whether of them twaine did the will of the father? They sayd vnto him, The first. Iesus said vnto them, Verily I say vnto you, that the [n] Publicanes and the harlots shall go before you into the kingdome of God.

32 For John came vnto you in the [o] way of righteousnesse, and yee beleeued him not, but the Publicans and the harlots beleeued him, and ye though yee saw it, were [p] not mooued with repentance afterward, that yee might beleeue him.

o God taught by Iohn the way of righteousnesse, whose life was vpright and perfit. Isa.5.1. iere.2.21 mar. 12.1. luke 20.9.

p The vineyard is the people, whom he had elected.

33 ¶ Heare another parable. There was a certaine householder, * which planted a [p] vineyard, and [q] hedged it round about, and ‖ made a winepresse therein, and built a towre, and let it out to husbandmen, and went into a strange country.

q Vsed all means to preserue it, and to make it fruitfull.

‖ Or, digged.

34 And when the time of the fruit drew neere, he sent his seruants to the [r] husbandmen to receiue the fruits thereof.

r Which were the Priests and rulers.

35 And the husbandmen tooke his [s] seruants, and beat one, and killed another, and stoned another.

s The Prophets.

36 Againe hee sent other seruants, moe then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne [t] sonne, saying, They will reuerence my sonne.

t Iesus Christ. Chap. 26.3,4. and 27.1. iohn 11.53.

38 But when the husbandmen saw the sonne, they said among themselues, * This is the heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lord of the vineyard shall come, what wil he do to those husbandmen?

41 They said vnto him, He wil cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shal deliuer him the fruits in their seasons.

42 Iesus said vnto them, Read ye neuer in the Scriptures, * The stone which the builders [u] refused, the same is made the [x] head of the corner? This was the Lords doing, and it is marueilous in our eyes.

Psalm.118.22. acts 4.11. rom 9. 33.1 pet.2.7.

u As not meet or fit for their building.

x To fasten and ioyne the building together, and to vphold the whole. Isai.8.14.

43 Therefore say I vnto you, the kingdom of God shalbe taken from you, and shalbe giuen to a nation which shall bring foorth the fruits thereof.

44 * And whosoeuer shal fal on this stone, he shalbe broken: but on whomsoeuer it shal fall, it will grinde him to powder.

45 And when the chiefe Priests & Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay hands on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

2 The parable of the mariage. 9 The vocation of the Gentiles. 11 The mariage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christs diuinity.

THen * Iesus answered, and spake vnto them againe in parables, saying,

Luke 14.16. reuel.19.9.

2 The kingdom of heauen is like vnto a certaine King which maried his sonne,

3 And [a] sent foorth his seruants to call them that were bidden to the wedding, but they would not come.

a Christ reprocheth the Iewes of their ingratitude and obstinate malice, in that they reiected the grace of God which was so plentifully offred vnto them.

4 Againe he sent foorth other seruants, saying, Tell them which were bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are ready: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and intreated them sharply, and slew them.

b God punisheth extremely such ingratitude.

7 But when the King heard it, hee was wroth, and sent forth his warriers, and [b] destroyed those murtherers, and burnt vp their city.

c The ingratitude of them which are bid, cannot cause Gods liberality & his holy meats to perish, which he hath prepared for his.

8 Then said he to his seruants, Truely the wedding is prepared: but they which were bidden were not worthy.

9 Goe yee therefore out into the high wayes, and as many as ye finde, bid them to the mariage.

d In the Church the hypocrites are mixed with the godly.

10 So [c] those seruants went out into the hie wayes, and gathered together all that euer they found, both [d] good and bad: so the wedding was furnished with ghests.

e He had not a pure affection and vpright conscience, which proceeded of faith.

11 Then the King came in, to see the ghests, and saw there a man which had not on a [e] wedding garment.

12 And he sayd vnto him, Friend, how

f camest thou in hither, & hast not on a wedding garment? and he was speechlesse.

13 Then sayd the King to the seruants, Binde him hand and foot: take him away, and cast him into vtter darknes: *there shal be weeping and gnashing of teeth.

14 *For many are called, but few chosen.

15 ¶ Then went the Pharises and took counsel how they might tangle him in talk.

16 And they sent vnto him their disciples with the h Herodians, saying, Master, wee know that thou art true, & teachest the way of God truly, neither carest for any man: for thou considerest not the i person of men.

17 Tell vs therefore, How thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, and said, Why tempt ye me, ye hypocrites?

19 Shew me the || tribute money. And they brought him a k peny.

20 And he said vnto them, Whose is this image and superscription?

21 They sayd vnto him, Cesars. Then sayd he vnto them, *Giue therefore to Cesar, the things which are Cesars, and giue vnto God, those things which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ *The same day the Sadduces came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, *Moses said, If a man die, hauing no ||children, let his brother l marry his wife, and raise vp seed vnto his brother.

25 Now there were with vs seuen brethren, and the first maried a wife, and deceased: and hauing no issue, left his wife vnto his brother.

26 Likewise also the second, and the third vnto the seuenth.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shal she be of the seuen? for all had her.

29 Then Iesus answered, and said vnto them, Yee m are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the Resurrection they neither marry wiues, nor wiues are bestowed in mariage, but are as the n Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 *I am the God of Abraham, and the God of Izhak, and the God of Iaakob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astonied at his doctrine.

34 ¶ *But when the Pharises had heard that hee had put the Sadduces to silence, they assembled together.

35 And one of them, which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commendement in the Law?

37 Iesus said vnto him, *Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy mind.

38 This is the first and the great Commandement.

39 And *the second is like vnto this, *Thou shalt loue thy neighbour as thy selfe.

40 On these two commandements hangeth the whole Law and the Prophets.

41 ¶ *While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose o Sonne is he? They sayd vnto him, Dauids.

43 He said vnto them, How then doth Dauid in p spirit call him Lord, saying,

44 *The Lord said to my Lord, Sit at my q right hand, r till I make thine enemies thy footstoole?

45 If then Dauid call him s Lord, how is he his sonne?

46 And none could answere him a word, neither durst any from that day forth aske him any moe questions.

Leu.19.14. mar.12.31. rom.13.9. gal.5.14. iames 2.8.

Marke 12.35. luke 20.41.

o Of what stock or family.

p By the spirit of prophecy, speaking of the kingdome of Christ.

Psal.110.1.

q By the right hand is signified the authority & power, which God giueth his Sonne Christ in making him his lieutenant and gouernor ouer his Church.

r Not that his kingdome shall then end: but the office of his humanity shall cease, and he with the Father and the holy Ghost shall reigne for euer as one God all in all. s Christ is Dauids Son touching his manhood, and his Lord concerning his Godhead.

CHAP. XXIII.

3 Christ condemneth the ambition, couetousnes and hypocrisie of the Scribes and Pharises. 31 Their persecutions against the seruants of God. 37 He prophesieth the destruction of Ierusalem.

THen spake Iesus to the multitude, and to his Disciples,

2 Saying, The *Scribes and the Pharises a sit in Moses seat.

3 All therefore whatsoeuer they bid you obserue, that b obserue and do: but after their works do not: for they say and do not.

4 *For they binde heauy burdens, and grieuous to be borne, and lay them on mens shoulders, but they themselues wil not moue them with one of their fingers.

5 b All their works they do for to be seene of men: for they make their c phylacteries broad, and make long the *fringes of their garments,

6 *And loue the chiefe place at feasts, and to haue the chiefe seats in the assemblies,

7 And greetings in the markets, and to be called of men, || Rabbi, Rabbi.

8 *But be not ye called d Rabbi: for one is your || Doctor, to wit, Christ, and al ye are brethren.

9 And *call no man your father vpon the earth: for there is but one, your Father which is in heauen.

10 Be not called e Doctors: for one is your Doctor, euen Christ.

11 But he that is f greatest among you, let him be your seruant.

Nehem.8.4.

a And teach that which Moses saith.

b According to Moses whom they reade, but not that which they teach of themselues.

Luke 11.46. actes 15.10.

c They were scroles of parchment, wherin the commandements were written and to this day the Iewes vse the same, and close them in a piece of leather & so binde them to their brow and left arme, to the intent they might haue continuall remembrance of the Law.

Num.15.38.

deut.22.12. Mar 12.38. luke 11.43 and 20.46.

|| Or, master. Iam. 3.1.

d Christ forbiddeth not to giue iust honour to Magistrates and masters, but condemneth ambition and superiority ouer our brothers faith, which office appertaineth to Christ alone. || Or, teachers. *Mal.1.6.* e The Pharises were called masters or fathers, and the Scribes doctors. f The highest dignity in the Church is not lordship or dominion, but ministery and seruice.

Exod.3.6. Marke 12.28. Deut.6.5 Iuke 10.27.

h Though God suffer for a time hypocrites in the Church, yet he knoweth how to try them, and fanne them out. *Chap.8.12.& 13.42. and 25.30. chap.20.16.*

g By the outward and generall calling. *Marke 12.13. luke 20.20.*

h These were certaine flatterers of the court, which euer maintained that religion which king Herod best approoued: and though they were enemies to the Pharises, yet in this thing they consented, thinking to entangle Christ, and so either to accuse him of treason, or to bring him into the hatred of all his people.

i As touching the outward quality, as whether a man be rich or poore.

|| Or, the coine of the tribute.

k Which was of value about four pence halfepeny. *Rom.13.7.mar.12.17.luk.20.25 Mar.12.18.luke 20.27.acts 23.8. Deut.25.5.*

|| Or, sonnes.

l By the title of alliance: & here by brother he meaneth the next kinseman, that lawfully might marry her.

m Where Gods word is not preached and vnderstood, there must needs reign blindnesse and errours.

n For asmuch as they shalbe exempted from the infirmities of this present life.

Luke 14.11. *and* 18.14.

12 * For whosoeuer will exalt himselfe, shall be brought lowe: and whosoeuer will humble himselfe, shalbe exalted.

13 ¶ Woe therefore be vnto you Scribes and Pharises, hypocrites, because yee * shut vp the kingdome of heauen before men: for yee your selues goe not in, neither suffer yee them [h] that would enter, to come in.

14 * Woe be vnto you Scribes and Pharises, hypocrites: for yee deuoure widowes houses, euen vnder a colour of long prayers: therefore yee shall receiue the greater damnation.

15 Woe be vnto you Scribes and Pharises, hypocrites: for ye compasse [i] sea & land to make one of your profession: and when he is made, yee make him two fold more the child of hell then you your selues.

16 Woe be vnto you blinde guides, which say, Whosoeuer sweareth by the Temple, it is nothing: but whosoeuer sweareth by the golde of the Temple, he ‖ offendeth.

17 Ye fooles and blind, whether is greater, the gold, or the Temple that [k] sanctifieth the gold?

18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offering that is vpon it, offendeth.

19 Ye fooles and blind, whether is greater, the offring, or the altar which sanctifieth the offring?

20 Whosoeuer therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 * And whosoeuer sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 * And hee that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

Luke 11.42.

23 ¶ * Woe be to you Scribes and Pharises, hypocrites: for ye tithe mint, and anise, and cummin, and leaue the waighties matters of the Law, as iudgement, and mercie, and fidelitie. These ought ye to haue done, and not to haue left the other.

24 Ye blinde guides, which [l] straine out a gnat, and swallow a camell.

l Ye stay at that which is nothing, and let passe that which is of greater importance.

25 ¶ Woe be to you, Scribes & Pharises, hypocrites: [m] for yee make cleane the vtter side of the cup and of the platter, but within they are full of bribery and ‖ excesse.

Or, intemperancie.

Luke 11.39.

26 * Thou blinde Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

m Yee seeke how to get estimation with men, and passe not whether ye haue a good conscience or no.

27 Woe bee to you Scribes and Pharises, hypocrites: for ye are like vnto ‖ whited tombes, which appeare beautifull outward, but are within full of dead mens bones and of all filthines.

Or, painted.

28 So are ye also: for outward ye appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.

29 Woe be vnto you Scribes and Pharises, hypocrites: for ye build the tombes of the [n] Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had bin in the daies of our fathers, we would not haue bin partners with them in the blood of the Prophets.

n For a remembrance of them, and in the meane season they passed not for their doctrine.

31 So then yee bee witnesses vnto your selues, that ye [o] are the children of them that murdered the Prophets.

32 Fulfill ye also the measure of your fathers.

33 O serpents, the generation of vipers, how should you escape the damnation of hel?

34 Wherefore behold, I send vnto you [p] Prophets, and wisemen, and Scribes, and of them ye shall kil and crucifie: and of them shall ye scourge in your Synagogues, and persecute from citie to citie,

35 That vpon [q] you may come all the righteous blood that was shedde vpon the earth, * from the blood of Abel the righteous, vnto the blood of [r] Zacharias the sonne of Barachias, whom yee slewe betweene the Temple and the altar.

36 Verily I say vnto you, all these things shall come vpon this generation.

37 * Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, * as the henne gathereth her chickins vnder her wings, and ye would not!

38 Behold, your habitation shall be left vnto you desolate.

39 For I say vnto you, ye shall not see me [s] hencefoorth, till that ye say, Blessed is he that commeth in the Name of the Lord.

o It is not now onely that your nation hath begun to be cruel against the seruants of God, & therefore it is no maruell though the children of such murtherers handle roughly the Prophets.

p To conuince you of greater ingratitude.

q Christ meaneth that all their race shalbe punished, so that the iniquitie of the fathers shall be powred into the bosome of the children, which resemble their fathers.

Gene. 4.8. *heb.* 11.4.

r Read 2. Chron. 24.22. *Luke* 13.34.

2. *Esd.* 1.30.

s He will returne no more to them as a Iudge, when as they shall be compelled as a teacher, but too late) that he is the very Sonne of God.

to confesse (although

CHAP. XXIIII.

1 *Christ sheweth his disciples the destruction of the Temple.* 5. 24. *The false Christs.* 13 *To perseuere.* 14 *The preaching of the Gospel.* 6.29. *The signes of the end of the world.* 42 *He warneth them to wake.* 44 *The sudden comming of Christ.*

AND * Iesus went out, and departed from the Temple, and his disciples came to him, to shew him the [a] building of the Temple.

Mar. 13.1. *Iuke* 21.5.

a Whose excellencie appeareth in that that Herod for the space of 8. yeeres kept ten thousand men in worke: the stones were 15 cubites long, in height 12. in bredth 8. as Iosephus writeth.

2 And Iesus said vnto them, See ye not all these things? Verily I say vnto you, * there shall not bee here left a stone vpon a stone, that shall not be cast downe.

Luke 19.44.

3 And as he sate vpon the mount of Oliues, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe shall be of thy comming, [b] and of the end of the world.

b They thought the world should be at an end, when Ierusalem were destroyed. *Ephes.* 5.6. *col.* 2.18.

4 And Iesus answered, & said vnto them, * [c] Take heed that no man deceiue you.

c He answereth them not according to their minds, but admonisheth them of which

5 For many shal come in my Name, saying, I am Christ, and shall deceiue many.

6 And yee shall heare of warres, and rumours of warres: see that yee bee not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shal rise against nation, and realme against realme, and there shall be pestilence, and famine, and earthquakes in diuers places.

8 All these are but the [d] beginning of sorowes.

necessary for them to know. d Great and cruel warres haue ensued since among the heathen, for the contempt of the Gospel, and increase more and more.

Chap. 10. 17 *luke* 21. 12. *iohn* 15. 20. *and* 16. 2.

e As if yee were the cause of these troubles.

f Many will keepe backe their charitie, because they are vnthankfull and euil, vpon whom they should bestow it.

2. *Thes.* 3. 13. 2. *tim.* 2. 5.

g When the Temple shalbe polluted, it shall be a signe of extreme desolation: the sacrifices shall end and neuer be restored.

Marke 13. 14. *luke* 21. 20.

h The horrible destruction of the Temple, and the corruption of Gods pure religion.

Dan. 9. 27. *Actes* 1. 12.

‖ *Or, man.*

i God prouideth for his children in the mids of troubles.

Marke 13. 21. *Luke* 17. 23.

k Whither the false Christs, and deceiuers leade the people, hiding themselues in holes, as if they were ashamed of their profession.

‖ *Or, closets.*

Luke 17. 37.

l In despite of Satan the faithfull shall bee gathered and ioyned with Christ, as the Eagles assemble to a dead carkeis.

Marke 13 24. *luke* 21. 25. *isa.* 13. 10. *ezek.* 32. 7. *ioel.* 2 31. *and* 3. 15.

m When God hath made an end of ȳ troubles of his Church.

n He meaneth a horrible trembling of the world, and as it were an alteration of the order of nature. *Dan.* 7. 13, *reuel.* 1. 7.

9 * Then they shall deliuer you vp to be afflicted, and shall kill you, and yee shall bee [e] hated of all nations for my Names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceiue many.

12 And because [f] iniquitie shall be increased, the loue of many shall be cold.

13 * But hee that endureth to the end, he shall be saued.

14 And this Gospel of the kingdome shal be preached through the whole world for a witnesse vnto all nations, and then shall the end come.

15 ¶ When [g] yee * therefore shall see the [h] abomination of desolation spoken of by * Daniel the Prophet, standing in the holy place, (let him that readeth consider it:)

16 Then let them that be in Iudea, flee into the mountaines.

17 Let him that is on the house top, not come downe to fetch any thing out of his house.

18 And he that is in the field, let not him returne backe to fetch his clothes.

19 And woe shalbe to them that are with child, and to them that giue sucke in those dayes:

20 But pray that your flight be not in the winter, nor on the * Sabbath day.

21 For then shalbe great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except those daies should be shortned, there should no ‖ flesh bee saued: but for the elects sake, those dayes shall be shortned.

23 * Then if any shall say vnto you, Loe, here is Christ, or there, beleeue it not.

24 For there shall arise false Christs and false prophets, and shall shewe great signes and wonders, so that if it were possible, they should deceiue the very elect.

25 Behold, I haue told you before.

26 Wherefore if they shall say vnto you, Behold, he is in the [k] desert, goe not forth: Behold, hee is in the ‖ secret places, beleeue it not.

27 For as the lightning commeth out of the East, and shineth into the West, so shall also the comming of the Sonne of man bee:

28 * For whersoeuer a [l] dead carkeis is, thither will the Eagles resort.

29 * And immediatly after the [m] tribulations of those dayes, shall the Sunne [n] bee darkned, and the Moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shalbe shaken.

30 * And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kinreds of the earth mourne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glory.

31 * And hee shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the foure winds, and from the one end of the heauen to the other.

1. Cor. 15. 52. *1. thes.* 4. 16.

32 Now learne the parable of the figge tree: when her bough is yet tender, and it bringeth forth leaues, ye know that summer is neere.

33 So likewise yee, when yee see all these things, know that the kingdome of God is neere, euen at the doores.

34 Verely I say vnto you, this [o] generation shall not passe, till all these things bee done.

o For within fiftie yeeres after Ierusalem was destroyed, the godly were persecuted, false teachers seduced the people, religion was polluted, so that the world seemed to be at an end.

35 * Heauen and earth shall passe away: but my words shall not passe away.

Marke 13. 31. *Gen.* 7. 5, 11. *luke* 17. 16. 1 *pet.* 3. 20.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, so likewise shall the comming of the Sonne of man bee.

38 * For as in the dayes before the flood, they did eat and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And knew nothing till the flood came, and take them all away: so shall also the comming of the Sonne of man be.

p Because of their incredulitie.

Marke 13. 34, 35. *luke* 17. 34. 1 *thes* 4. 17.

40 * [q] Then two men shalbe in the fields, the one shalbe receiued, and the other shall be refused.

41 Two women shall be grinding at the mill: the one shall be receiued, and the other shall be refused.

q This teacheth euery man to walke warily, not respecting his companion, although he be neuer so deare vnto him.

Marke 13. 35. *Luke* 12. 39. 1. *thes.* 5. 2. *reuel* 16. 15.

42 * Watch therefore: for yee knowe not what houre your Master will come.

43 Of * this be sure, that if the goodman of the house knew at what watch the thiefe would come, he would surely watch, and not suffer his house to be digged thorow.

44 Therefore be yee also ready: for in the houre that ye thinke not, will the Sonne of man come.

Luke 12. 39. 1. *thes.* 5. 2. *reuel* 16. 15.

45 * Who then is a faithfull seruant and wise, whom his master hath made ruler ouer his houshoulde, to giue them meate in season?

Luke 12. 42.

46 Blessed is that seruant, whom his master when he commeth, shall find so doing.

47 Verily I say vnto you, hee shall make him ruler ouer all his goods.

48 But if that euill seruant shall say in his heart, My master doth deferre his comming,

49 And begin to smite his fellowes, and to eat, and to drinke with the drunken,

50 The seruants master will come in a day, when hee looketh not for him, and in an houre that he is not ware of,

51 And will ‖ cut him off, and giue him his portion with hypocrites: * there shall bee weeping and gnashing of teeth.

‖ *Or, separate him.* *Chap.* 13. 42. *and* 25. 30.

CHAP. XXV.

1 *By the similitude of the virgins Iesus teacheth euery man to watch,* 14 *And by the talents to bee diligent.* 31 *The last iudgement.* 32 *The sheepe and the goates.* 35 *The workes of the faithfull.*

Then

Then the [a] kingdome of heauen shall bee likened vnto ten virgins, which tooke their lampes, and went to [b] meete the bridegrome.

2 And fiue of them were wise, and fiue foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taryed long, all slumbred and slept.

6 And at midnight there was a cry made, Behold, the bridegrome commeth: goe out to meete him.

7 Then all those virgins arose, and trimmed their lampes.

8 And the foolish said to the wise, [c] Giue vs of your oyle, for our lampes are ‖ out.

9 But the wise answered, saying, We feare lest there will not be enough for vs and you: but [d] goe ye rather to them that sell, and buy for your selues.

10 And when they went to buy, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verily I say vnto you, [e] I know you not.

13 [f] Watch therefore: for yee know neither the day nor the houre, when the Sonne of man will come.

14 [g] For the kingdome of heauen is as a man that goeth into a strange countrey, called his seruants, and deliuered to them his goods.

15 And vnto one hee gaue fiue talents, and to another two, and to another one, to euery man after his owne abilitie, & straightway went from home.

16 Then he that had receiued the fiue talents, went and occupied with them, and ‖ gained other fiue talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But he that receiued that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came he that had receiued fiue talents, and brought other fiue talents, saying, Master, thou deliueredst vnto me fiue talents: behold, I haue gained with them other fiue talents.

21 Then his master said vnto him, It is well done good seruant and faithfull, Thou hast beene faithfull in little, I wil make thee ruler ouer much: [h] enter into thy masters ioy.

22 Also he that had receiued two talents, came and said, Master, thou deliueredst vnto me two talents: behold, I haue gained two other talents with them.

23 His master said vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter in into thy masters ioy.

24 Then he which had receiued the one talent, came and said, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraid, and went and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euill seruant and ‖ slothful, thou knewest that I reape, where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my comming should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 * For vnto euery man that hath, it shal be giuen, and he shall haue abundance, and [i] from him that hath not, euen that he hath, shall be taken away.

30 Cast therefore that vnprofitable seruant into vtter * darkenesse: there shall bee weeping and gnashing of teeth.

31 ¶ And when the Sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory.

32 And before him shall bee gathered all nations, and he shall separate them one from another, as a shepheard separateth his sheepe from the goates.

33 And he shall set the sheepe on his right hand, and the goates on the left.

34 Then shall the King say to them on the right hand, Come ye [k] blessed of my Father: inherite ye the kingdome prepared for you from the [l] foundations of the world.

35 * For [m] I was an hungred, & yee gaue me meate: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me:

36 I was naked, and ye clothed me: I was * ‖ sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shall the righteous answere him, saying, Lord, when saw wee thee an hungred, and fed thee? or athirst, and gaue thee drinke?

38 And when saw we thee a stranger, and lodged thee? or naked, and clothed thee?

39 Or when saw we thee sicke, or in prison, and came vnto thee?

40 And the King shall answere and say vnto them, Verily I say vnto you, In as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shal he say vnto them on the left hand, * Depart from me ye cursed into euerlasting fire, which is prepared for the deuill and his angels.

42 For I was an hungred, and yee gaue me no meate: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and ye lodged mee not: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answere him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then

a This similitude teacheth vs that it is not sufficient to haue once giuen our selues to follow Christ, but that we must continue.

b To doe him honour as the maner was.

c Many seeke that which they haue contemned, but it is too late.

‖ Or, quenched.

d This was spoken in reproch, because they made not prouision in time.

e I will not open to you because you haue failed in the midway. *Chap.* 7.22, 23. *marke* 13.33, 35. *Luke* 13.25.

f This similitude teacheth how we ought to continue in the knowledge of God, and doe good with those graces that God hath giuen vs.

g Euery talent commonly made three score pound, reade Chap. 18.24.

‖ Or, made.

h The master receiueth him into his house to giue him part of his goods and commodities.

‖ Or, lingerer.

i The graces of God shall be taken away from him that doeth not bestow them to Gods glory, and his neighbours profit. *Chap.* 8.12. *and* 22.13.

k For our saluation commeth of the blessing and fauour of God.

l Hereby God declareth the certaintie of our predestination, whereby we are saued, because we were chosen in Christ before the foundations of the world, Ephes. 1.4. *Isa.* 58.7. *ezek* 18.7.

m Christ meaneth not that our saluation dependeth on our workes or merits, but teacheth what it is to liue iustly according to godlinesse and charitie, and that God recompenseth his of his free mercie, likewise as he doth elect them. *Eccles* 7.35.

‖ Or, infirme. *Psal.* 6.8. *chap* 7. 23. *Luke* 13.27.

...12.2.*John* 5.39.

a We must therfore only do that which God requireth of vs, and not follow mens fooliſh fantaſies.

45 Then ſhal he anſwere them, and ſay, Verily I ſay vnto you, in as much as ye did it not to one of the leaſt of theſe, ye did it not to me.

46 * And theſe [n] ſhal goe into euerlaſting paine, and the righteous into life eternall.

CHAP. XXVI.

3 Conſpiracie of the Prieſts againſt Chriſt. 10 Hee excuſeth Magdalene. 26 The inſtitution of the Lords Supper. 31 The diſciples weakeneſſe. 48 The treaſon of Iudas. 62 The ſword. 64 Becauſe Chriſt calleth himſelfe the Sonne of God, he is iudged worthy to die. 69 Peter denieth, and repenteth.

Marke 14.1. *Luke* 22.1.

AND * it came to paſſe when Jeſus had finiſhed all theſe ſayings, hee ſayd vnto his diſciples,

2 Ye know that within two dayes is the Paſſeouer, and the Sonne of man ſhall bee deliuered to be crucified.

John 11.47.

3 * Then aſſembled together the chiefe Prieſts, and the Scribes, and the Elders of the people into the hall of the hie Prieſt, called Caiaphas,

4 And conſulted how they might take Jeſus by ſubtilty, and kill him.

5 But they ſayd, Not on the feaſt day, leſt any vproze be among the people.

Mar. 14.3. *John* 11.2. & 12.3.

6 ¶ * And when Jeſus was in Bethania, in the houſe of Simon the leper,

a He ſheweth what occaſion Iudas tooke to commit his treaſon.

7 There came vnto him a woman, which had a boxe of very coſtly oyntment, [a] powred it on his head, as he ſate at the table.

b This was through Iudas motion to whom they gaue credit. *Deut.* 15.11.

8 And when his diſciples ſaw it, they had [b] indignation, ſaying, What needed this waſte?

c This fact was extraordinarie, neither was it left as an example to be followed: alſo Chriſt is not preſent with vs bodily or to be honoured with any outward pompe.

9 For this oyntment might haue beene ſolde for much, and bene giuen to the poore.

10 And Jeſus knowing it, ſaid vnto them, Why trouble ye the woman? for ſhee hath wrought a good worke vpon me.

11 * For ye haue the poore alwayes with you, but me ſhall ye not [c] haue alwayes.

d To honour my buriall withall. *Marke* 14.10. *Luke* 22.4.

12 For in that ſhe powred this oyntment on my body, ſhe did it to [d] bury me.

13 Verily I ſay vnto you, Wherſoeuer this Goſpel ſhall be preached throughout all the world, there ſhall alſo this that ſhe hath done, be ſpoken of for a memoriall of her.

e Euery one in value was about foure pence halfpenie of olde ſterling. *Marke* 14.12. *Luke* 22.7.

14 ¶ * Then one of the twelue called Judas Iſcariot, went vnto the chiefe Prieſts,

15 And ſayd, What will ye giue mee, and I will deliuer him vnto you? And they appointed vnto him thirty [e] pieces of ſiluer.

16 And from that time he ſought oppoꝛtunitie to betray him.

f Hee maketh haſte to a more worthy ſacrifice, to wit, to that which the Paſſeouer ſignified. *Mar.* 14.18. *Luke* 22.14. *Joh.* 13.21.

17 ¶ * Now on the firſt day of the feaſt of vnleauened bread, the diſciples came to Jeſus, ſaying vnto him, Where wilt thou that we prepare for thee to eate the Paſſeouer?

18 And he ſayd, Goe into the citie to ſuch a man, and ſay to him, The maſter ſayth, [f] My time is at hand: I will keepe the Paſſeouer at thine houſe with my diſciples.

19 And the diſciples did as Jeſus had giuen them charge, and made ready the Paſſeouer.

20 * So when the euen was come, he ſate downe with the twelue

21 And as they did eate, he ſaid, Verily I ſay vnto you, that one of you ſhall betray me.

22 And they were exceeding ſoꝛrowfull, and beganne euery one of them to ſay vnto him, Is it I, Maſter?

Pſal. 41.9.

23 And he anſwered, and ſaid, * He that [g] dippeth his hand with mee in the diſh, he ſhall betray me.

g He that is accuſtomed to eate with me dayly at the table, Pſalm. 41.9.

24 Surely the Sonne of man goeth his way, [h] as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

h To the intent his diſciples might know that all this was appointed by [f] prouidence of God. *1. Cor.* 11.24.

25 Then Judas which betrayed him, anſwered, and ſaid, Is it I, Maſter? He ſaid vnto him, Thou haſt ſaid it.

i That is, a true ſigne and teſtimony that my body is made yours, and by me your ſoules are nouriſhed.

26 ¶ * And as they did eate, Jeſus tooke the bread: and when he had giuen thankes, he brake it, and gaue it to the Diſciples, and ſaid, Take, eate: [i] this is my body.

27 Alſo he tooke the cup, and when he had giuen thankes, hee gaue it them, ſaying, Drinke ye all of it.

k The wine ſignifieth that our ſoules are refreſhed & ſatisfied with the blood of Chriſt ſpiritually receiued, ſo that without him we haue no nouriſhment.

28 For this is my [k] blood of the new Teſtament, that is ſhed for many, for the remiſſion of ſinnes.

l You ſhall no more enioy my bodily preſence til we meet together in heauen, *Mar.* 14.27. *John* 16.32. *and* 18.8.

29 I ſay vnto you, that [l] I will not drinke henceforth of this fruit of the vine vntil that day, when I ſhall drinke it new with you in my Fathers kingdome.

m Shall turne backe and bee diſcouraged. *Zech.* 13.7. *Marke* 14.28. *and* 16.7.

30 And when they had ſung a Pſalme, they went out into the mount Oliues.

n This declareth what danger it is to truſt too much to our owne ſtrength. *John* 13.38. *Marke* 14.31. *Luke* 22.33.

31 ¶ * Then ſayd Jeſus vnto them, All ye ſhall be [m] offended by me this night: for it is written, I will * ſmite the Shepheard, and the Sheepe of the flocke ſhall be ſcattered.

32 But * after I am riſen againe, I will goe before you into Galilee.

33 But Peter anſwered, and ſaid vnto him, [n] Though that all men ſhould be offended by thee, yet will I neuer be offended.

34 * Jeſus ſayd vnto him, Verily I ſay vnto thee, that this night, before the Cocke crow, thou ſhalt denie me thrice.

35 Peter ſaid vnto him, Though I ſhould die with thee, yet will I not denie thee. Likewiſe alſo ſaid all the Diſciples.

o He feared not death of it ſelfe, but trembled for feare of Gods anger toward ſinne the burden wherof hee bare for our ſakes.

36 ¶ * Then went Jeſus with them into a place which is called Gethſemane, and ſaid vnto his Diſciples, Sit yee here, while I goe and pray yonder.

37 And he tooke Peter, & the two ſonnes of Zebedeus, and began to waxe ſoꝛrowfull, [o] and grieuouſly troubled.

p For he ſaw Gods anger kindled towards vs.

38 Then ſaid Jeſus vnto them, My ſoule is very heauy, euen vnto the [p] death: tary ye here, and watch with me.

q That is, the anger of God for mans ſinnes.

39 So he went a litle further, & fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this [q] cup [r] paſſe from me: neuertheleſſe, not as I will, but as thou wilt.

r He knew well what his Father had determined, and therfore was ready to obey: but he prayeth as the faithfull doe in their troubles, without reſpect of the eternall counſell of God.

40 After, he came vnto the diſciples, and found them aſleepe, & ſaid to Peter, What? could ye not watch with me one houre?

41 Watch, and pray, that ye enter not into tentation: the ſpirit in deede is ready, but the fleſh is [s] weake.

s And therefore we muſt continually fight againſt the fleſh.

42 Againe he went away the ſecond time, and prayed, ſaying, O my Father, if this

cup

cup cannot passe away from me, but that I must drinke it, thy will be done.

43 And he came, and found them asleepe againe: for their eyes were heavy.

44 So he left them, & went away againe, and prayed the third time, saying the same words.

45 Then came he to his Disciples, and said vnto them, [t] Sleep henceforth, and take your rest: behold, the houre is at hand, and the Son of man is giuen into the hands of sinners.

46 [u] Rise, let vs goe, behold, he is at hand that betrayeth me.

47 * And while he yet spake, lo Iudas one of the twelue, came, & with him a great multitude with swords and staues from the high Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Iesus, and said, ‖ God saue thee, Master, and kissed him.

50 Then Iesus sayd vnto him, [x] Friend, wherefore art thou come? Then came they, and laid hands on Iesus, and tooke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, and drew his sword, and strooke a seruant of the high Priest, and smote off his eare.

52 Then said Iesus vnto him, Put vp thy sword into his ‖ place: * for all that [y] take the sword, shall perish with the sword.

53 Either thinkest thou, that I cannot now pray to my Father, and he will giue me more then twelue [z] legions of Angels?

54 How then should the * Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, Ye bee come out as it were against a theefe with swords and staues to take me: I sate daily teaching in the Temple among you, and ye tooke me not.

56 But all this was done, that * Scriptures of the Prophets might bee fulfilled. * Then all the disciples forsooke him, & fled.

57 ¶ * And they tooke Iesus, & led him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him a far off vnto the hie Priests hall, and went in, and sate with the seruants to see the end.

59 * Now the chiefe Priestes and the Elders and all the whole Councill [a] sought false witnesse against Iesus to put him to death.

60 But they found none, and though many false witnesses came, yet found they [b] none: but at the last came two false witnesses,

61 And sayd, This man sayd, * I can destroy the temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and sayd to him, Answerest thou nothing? What is the matter that these men witnesse against thee?

63 But Iesus [c] held his peace. Then the chiefe Priest answered, and sayd to him, I [d] charge thee by the liuing God, that thou tel vs if thou be the Christ the Son of God.

64 * Iesus said to him, * Thou hast said it: neuertheless I say vnto you, hereafter shall ye see the Sonne of man sitting at the right hand of the power of God, and come in the clouds of the heauen.

65 Then the hie Priest rent his [f] clothes, saying, He hath blasphemed: what haue we any more need of witnesses? behold, now ye haue heard his blasphemy.

66 What thinke ye? They answered, and said, He is worthy to die.

67 * Then spat they in his face, and buffeted him: and [h] other smote him with their rods,

68 Saying, [i] Prophesie to vs, O Christ, Who is he that smote thee?

69 ¶ * Peter sate without in the hall: and a maid came to him, saying, Thou also wast with Iesus of Galile.

70 But he denied before them all, saying, I wote not what thou sayest.

71 And when he went out into the porch, another mayd saw him, and sayd vnto them that were there, This man was also with Iesus of Nazaret.

72 And [k] againe he denied with an oath, saying, I know not the man.

73 So after a while, came vnto him they that stood by, and sayd vnto Peter, Surely thou art also one of them: for euen thy speech bewrayeth thee.

74 Then began hee to curse himselfe, and to sweare, saying, I know not the man. And immediatly the cocke crew.

75 Then Peter remembred the words of Iesus, which had sayd vnto him, Before the cocke crow, thou shalt deny me thrise. So he went out, and [l] wept bitterly.

t He speaketh this in a contrary sense, meaning, they should anon be wel wakened.
u Christ died willingly, and therefore presented himselfe to his enemies.
Mar. 14.43. *Luke* 22.47. *Iohn* 18.3.
‖ Or, *haile Rabbi.*
x Here he vseth his vnkindnesse vnder the cloke of pretensed friendship.
‖ Or, *shall thee.* *Gen.* 9.6. *reuel.* 13.10.
y The exercising of the sword is forbid to priuate persons. Also he would haue hindered by his vndiscreet zeal that worke of God.
z Euery legion contained commonly 6000. footmen, and 732. horsemen, whereby here he meaneth an infinite number.
Isai 53.10. *Lamen.* 4.20. *Verse* 31. *Mar.* 14.53. *Luke* 22.54. *Iohn* 18.13,24. *Mar.* 14.55.
a He declareth how Iesus was wrongfully accused, to the end we may know his innocency, & not that he suffered for himselfe, but for vs.
b Which could iustly witnesse against him. *Iohn* 2.19.
c Christ did neglect their false reports, and moreouer, he was not there to defend his cause, but to suffer condemnation.
d Or, adiure thee by thine allegiance towards God.

Chap. 16.27. *rom.* 14.10. 1. *thes* 4.14.
e Christ confesseth that he is the Sonne of God.
f This was one of their own traditions, if they had heard any Israelite blaspheme.
g The enemies of God call a true confession blasphemy. *Isai* 50.6.
h The officers smite Christ with their rods or little staues.
i They mocked him after this sort, that he might not seeme to be a Prophet, and so would turne the peoples minds from him. *Mar.* 14.66. *Luke* 22.55. *Iohn* 18.25
k An example of our infirmity, that wee may learne to depend vpon God, and not put our trust in our selues.
l He was liuely touched with repentance by the motion of Gods Spirit, who neuer suffereth his to perish vterly, though for a time they fall, to the intent they may feele their owne weakenesse, and acknowledge his great mercy.

CHAP. XXVII.

1 *Christ is deliuered vnto Pilate.* 5 *Iudas hangeth himselfe.* 24 *Christ is pronounced innocent by the iudge, & yet is condemned & crucified among theeues.* 46 *He praieth vpon the crosse* 51 *The vaile is rent.* 52 *The dead bodies arise.* 57 *Ioseph buryeth Christ.* 64 *Watchmen keepe the graue.*

WHen * the morning was come, all the chiefe Priests, and the Elders of the people took counsel against Iesus, to put him to death.

Mar. 15.1. *Luk.* 22.66 *Iohn* 18.28.
a For they had no authority to condemne him, or to put any to death.

2 And led him away bound, & [a] deliuered him vnto Pontius Pilate the gouernor.

3 ¶ Then when Iudas which betrayed him, saw that he was condemned, [b] he repented himselfe, & brought againe the thirty pieces of siluer to the chiefe Priests & Elders,

b Ouer late repentance bringeth desperation.

4 Saying, I haue [c] sinned betraying the innocent blood. But they said, What is that to vs? [d] see thou to it.

c Although he abhorre his sins, yet he is not displeased therewith, but despaireth in Gods mercies, and seeketh his owne destruction. *Acts* 1.18.

5 And when he had cast down the siluer pieces in the Temple, he departed, and went, * and hanged himselfe.

6 And the chiefe Priestes tooke the siluer pieces, and said, It is not [e] lawfull for vs

d These hypocrites lay the whole fault vpon Iudas.
e The hypocrites are full of conscience in a matter of nothing, but to shed innocent blood, they make nothing at it.

to

to put them into the ‖ treasure, because it is the price of blood.

7 And they took counsell, and bought with them a potters fielde, for the buriall of [f] strangers.

8 Wherefore that fielde is called, * The field of blood vntill this day.

9 (Then was fulfilled that which was spoken by Jeremias the Prophet, saying, * And they tooke thirty siluer pieces, the price of him that was valued, whom they of the children of Israel valued.

10 And they gaue them for the potters field, as the Lord had appointed me.)

11 ¶ * And Iesus stood before the gouernour, and the gouernour asked him, saying, Art thou the king of the Iewes? Iesus said vnto him, Thou sayest it.

12 And when he was accused of the chiefe Priests and Elders, he answered nothing.

13 Then said Pilate vnto him, Hearest thou not how many things they lay against thee?

14 But he answered him not to one word, in so much that the Gouernour maruelled greatly.

15 Now at the feast the gouernour was wont to ‖ deliuer vnto the people [g] a prisoner, whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate said vnto them, Whether will ye that I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For he knew well, that for enuy they had deliuered him.

19 Also when he was set downe vpon the iudgement seat, his wife sent to him, saying, [h] Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 * But the chiefe Priests and the Elders had perswaded the people, that they should aske Barabbas, and should destroy Iesus.

21 Then the Gouernour answered, and said vnto them, Whether of the twaine will ye that I let loose vnto you? And they said, [i] Barabbas.

22 Pilate said vnto them, What shall I doe then with Iesus which is called Christ? They all said to him, Let him be crucified.

23 Then said the Gouernour, But what euil hath he done? Then they cried the more, saying, Let him be crucified.

24 When Pilate saw that he auailed nothing, but that more tumult was made, he tooke water and washed his hands before the multitude, saying, I am innocent of the blood of this iust [k] man, looke you to it.

25 Then answered all the people, & said, His [l] blood be on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ * Then the souldiers of the gouernor tooke Iesus into the common hal, and gathered about him the whole band.

28 And they stripped him, and put vpon him a [m] scarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee, King of the Iewes,

30 And spitted vpon him, & tooke a reede and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to crucifie him.

32 * And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse.

33 * And when they came vnto the place called Golgotha, (that is to say, the place of dead mens [‖] skulles)

34 They gaue him [n] vineger to drinke mingled with gall: and when he had tasted thereof, he would not drinke.

35 ¶ And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, * They diuided my garments among them, and vpon my vesture did cast lots.

36 And they sate and watched him there.

37 ¶ They set vp also ouer his head his cause written, [o] THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two theeues crucified with him, one on the right hand, and another on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, * Thou that destroiest the Temple, and buildest it in three dayes, saue thy selfe: if thou be the Sonne of God, come downe from the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes & Elders, and Pharises, said,

42 He saued others, but hee cannot saue himselfe: if he be the King of Israel, let him now come down from the crosse, and we will beleeue him.

43 * He [p] trusted in God, let him deliuer him now, if he will haue him: for he said, I am the Sonne of God.

44 That same also the [q] theeues which were crucified with him, cast in his teeth.

45 Now from the [r] sixt houre was there darknesse ouer all the [s] land vnto the ninth houre.

46 And about the ninth houre Iesus cried with a loud voyce, saying, * Eli, Eli, lamma sabacthani? that is, [t] My God, my God, why hast thou forsaken me?

47 And some of them that stood there, when they heard it, said, This man calleth [u] Elias.

48 And straightway one of them ranne, and tooke * a sponge, and filled it with vineger, and put it on a ‖ reede, and gaue him to * drinke.

49 Other said, Let be: let vs see if Elias will come and saue him.

50 Then Iesus cried againe with a loud voyce,

[f] For the Iewes thought it a great offence to be buried in the same place that the strangers were. *Acts* 1.19. *Zech.* 11.13.

Mar. 15.2. *Luke* 23.3. *John* 18.33.

‖ *Or, quite.*

[g] It was a tradition of the Iewes to deliuer a prisoner at Easter.

[h] This was to the great condemnatiō of Pilate, who neither his owne knowledge could teach, nor counsell of others, to defend Christs innocency. *Mar.* 15.11. *Luke* 23.18. *John* 18.40. *Acts* 3.14.

[i] The multitude preferre the wicked to the righteous.

[k] Pilate beareth witnesse that he is innocent before he condemn him.

[l] If his death be not lawfull, let the punishment fall on our heads and on our childrens. And as they wished, so this curse taketh place to this day. *Mar.* 15.16. *John* 19.2.

[m] To deride him because he called himselfe a king.

Mar. 15.21. *Luke* 23.26. *Mar.* 15.22. *John* 19.17.

[n] It was a kind of drinke to open the veines, and so to hasten his death, which was giuen him vpon the crosse. *Psal.* 22.18. *mar.* 15.24.

[o] The maner then was to set vp a writing to signifie wherefore a man was executed: but here God gouerned Pilates hand to write otherwise then he thought. *John* 2.19. *Psal.* 22.8. *wisd.* 2.18.

[p] This was a great tentation, to goe about to take from him his trust in God, and so to bring him to despaire.

[q] Meaning, by this Synecdoche, the one of the theeues.

[r] That was from noone till three of the clocke.

[s] Of Iewry, and the countrey thereabout. *Psal.* 22.2.

[t] Notwithstanding that he feeleth himselfe as it were wounded with Gods wrath and forsaken for our sinnes, yet he ceaseth not to put his confidence in God, & cal vpon him, which is written to teach vs in all afflictions to trust still in God, be the assaults neuer so grieuous to the flesh.

[u] They mocked at Christs prayer, as if it had bin in vaine. *John* 19.29. ‖ *Or, hyssope stalke.* *Psal.* 69.21.

voyce, and yeelded vp the x ghost.

51 And behold, * the y vaile of the temple was rent in twaine, from the top to the bottom, and the earth did quake, and the stones were clouen,

52 And the graues did open themselues, and many bodies of the Saints which slept, arose,

53 And came out of the graues after his resurrection, and went into the ‖ holy Citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus, sawe the earthquake, and the things that were done, they feared greatly, saying, Truely z this was the Sonne of God.

55 ¶ And many women were there, beholding him a farre off, which had followed Iesus from Galile, ministring vnto him.

56 Among whom was Marie Magdalene, and Mary the mother of James & Joses, and the mother of Zebedees sonnes.

57 ¶ * And when the euen was come, there came a a rich man of Arimathea, named Joseph, who had also himselfe bene Iesus disciple.

58 He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.

59 So Joseph toke the body and wrapped it in a cleane linnen cloth,

60 And put it in his new b tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the c Preparation of the Sabbath, the high Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceiuer said, while he was yet aliue, Within three dayes I will rise.

64 Command therefore that the Sepulchre be made sure vntill the third day, lest his Disciples come by night, and steale him away, and say vnto the people, Hee is risen from the dead: so shall the last d errour bee worse then the first.

65 Then Pilate said vnto them, Ye haue e a watch: goe, and make it sure as ye know.

66 And they went and made the sepulchre f sure with the watch, and sealed the stone.

x Voluntarily after he had obeyed his father in all things. *2. Chron.* 3. 14.

y Which signified an end of all the ceremonies of the Law. ‖ Or, *Jerusalem.*

z This iudgement of an heathen man was sufficient to condemne the grosse malice of the Iewes. *Mar.* 15. 42, 43. *Luke* 23. 50, 51. *John* 19. 38.

a Who was so much the more in danger by declaring himselfe to be Iesus disciple.

b Christs burying doth so much more verifie his death and resurrection.

c Which was the day before the Sabbath.

d More will follow his doctrine then did afore he was put to death.

e That is, men appointed for the keeping of the Temple.

f The more that men goe about to subdue Christs power, the more shew they their own malice, and procure to themselues the greater condemnation, for as much as Gods glory the more appeareth thereby,

CHAP. XXVIII.

6 The resurrection of Christ. 10 *The brethren of Christ.* 12 *The hie Priests bribe the souldiers.* 17 *Christ appeareth to his disciples, and sendeth them forth to preach and to baptize,* 20 *Promising to them continuall assistance.*

NOw ‖ in the ‖ end of the * Sabbath, when the first day of the weeke began to dawne, Mary Magdalene, and the other Mary came to see the sepulchre.

2 And behold, there was a great earthquake: for the b Angel of the Lord descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it.

3 And his countenance was like lightening, and his raiment white as snow.

4 And for feare of him the keepers were astonied, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I know that ye seeke Iesus which was crucified:

6 He is not here, for he is risen, as he said: Come, see the place where the Lord was laid,

7 And goe quickly, and tell his disciples that he is risen from the dead: and behold, hee goeth before you into Galile: there yee shall see him: c loe, I haue told you.

8 So they departed quickly from the sepulchre, with feare and great d ioy, and did runne to bring his disciples word.

9 And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came, and toke him by the feet, and worshipped him.

10 Then said Iesus vnto them, Bee not afraid: Goe, and tell my brethren, that they goe into Galile, and there shall they see mee.

11 ¶ Now when they were gone, behold, some of the watch came into the citie, and shewed vnto the high Priests all the things that were done.

12 And they gathered them together with the Elders, and toke counsell, and gaue large money to the souldiers,

13 Saying, Say, His Disciples came by night, and stole him away while we slept.

14 And if the gouernour heare of this, we will perswade him, and saue you harmeless.

15 So they toke the money, and did as they were taught: and this e saying is noysed among the Iewes vnto this day.

16 ¶ Then the eleuen Disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they saw him they worshipped him, but some doubted.

18 And Iesus came and spake vnto them, saying, * All power is giuen vnto me in heauen, and in earth.

19 *Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things, whatsoeuer I f haue commanded you: and loe, * I am with you alway, vntill the g end of the world. Amen.

Mar. 16. 1, 2, 5. *John* 20. 11.

‖ Or, *turning.*

a Here the Euangelist reckoneth the naturall day from the Sunne rising to his rising againe, and not as the Iewes did, which began to count at the first houre after the Sunne set.

b There were two: but it is a maner of speech to vse the singular number for the plurall, and contrary.

c He assureth them that it is so.

d Their ioy was mixed with feare both because of the Angels presence, & also for that they were not assured.

e An extreme vengeance of God, whereby the Iewes were the more hardened, so that they cannot feele the profite of his death and resurrection. *Heb.* 2. 8. *chap.* 11. 27. *John* 17. 2. *Mar.* 16. 15.

f Men may not teach their owne doctrine, but whatsoeuer Christ hath taught them: for he reserueth this authoritie to himselfe, to be the only teacher and author of the doctrine. *John.* 14. 16.

g By power, grace, and vertue of the holy Ghost.

The holy Gospel of Iesus Christ, according to Marke.

CHAP. I.

1 The office, doctrine and life of Iohn the Baptist. 9 Christ is baptized, 13 and tempted. 14 Hee preacheth, 17 calleth the fishers. 23 Christ healeth the man with the vncleane spirit. 27 New doctrine. 29 Hee healeth Peters mother in law. 34 The deuils know him. 41 He cleanseth the leper, and healeth diuers others.

THe [a] beginning of the Gospel of Iesus Christ, the Sonne of God:

2 As it is written in the Prophets, * Beholde, I send my [b] messenger before thy face which shall prepare thy way before thee.

3 * The voyce of him that cryeth in the wildernes, is, [c] Prepare the way of the Lord, make his paths straight.

4 * Iohn did baptize in the wildernesse, and [d] preach the baptisme of amendment of life for remission of sinnes.

5 And all the countrey of Iudea, and they of Ierusalem went out vnto him, and were all baptized of him in the riuer Iordan, confessing their sinnes.

6 * Now Iohn was clothed with camels haire, and with a girdle of a skinne about his loynes: and he did eate ‖ * Locusts and wild honie,

7 * And preached, saying, A stronger then I commeth after mee, whose shoes latchet I am not worthy to stoupe downe, and vnlose.

8 Trueth it is, I haue baptized you with [e] water: but hee will baptize you with the holy Ghost.

9 ¶ * And it came to passe in those dayes, that Iesus came from Nazaret a citie of Galile, and was baptized of Iohn in Iordan.

10 And assoone as ‖ hee was come out of the water, Iohn saw the heauens cloued in twaine, and the [f] holy Ghost descending vpon him like a doue.

11 Then there was a voice from heauen, saying, Thou art my beloued [g] Sonne in whom I am well pleased.

12 * And immediatly the ‖ Spirit driueth him into the wildernesse.

13 And hee was there in the wildernesse fortie dayes, and was [h] tempted of Satan: hee was also with the wilde beastes, and the Angels ministred vnto him.

14 ¶ * Now after that Iohn was committed to prison, Iesus came into Galile, preaching [i] the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent and beleeue the Gospel.

16 ¶ * And as he walked by the ‖ Sea of Galile, he saw Simon, and Andrew his brother, casting a net into the Sea, (for they were fishers.) *Matth 4.18. luke 5.2. ‖ Or, lake.*

17 Then Iesus said vnto them, Follow me, & I will make you to be [k] fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 And when he had gone a little further thence, he saw Iames the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets,

20 And anon hee called them: and they left their father Zebedeus in the ship with his hired seruants, and went their way after him.

21 ¶ So * they entred into Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught. *Matth. 4.13. luke 4.31.*

22 And they were astonied at his doctrine: * for he taught them as one that had authoritie, and [l] not as the Scribes. *Matth. 7.28, 29. luke 4.32.*

23 ¶ And there was in their Synagogue a man which had an vncleane spirit, and hee cryed,

24 Saying, Ah, what haue wee to doe with thee, O Iesus of Nazaret? Art thou come to destroy vs? I know thee what thou art, euen the holy One of God.

25 And Iesus rebuked him, saying, [m] Hold thy peace, and come out of him.

26 And the vncleane spirit tare him, and cried with a loud voice, & came out of him.

27 And they were all amazed, so that they demaunded one of another, saying, What thing is this? what [n] new doctrine is this? for hee commaundeth the foule spirits with authoritie, and they obey him.

28 And immediatly his fame spread abroad throughout all the region bordering on Galile.

29 ¶ * And assoone as they were come out of the Synagogue, they entered into the house of Simon and Andrew, with Iames and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they told him of her.

31 And hee came & tooke her by the hand, and lift her vp, and the feuer forsooke her by and by, and she ministred vnto them.

32 And when euen was come, and the Sunne was downe, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the dore.

34 And hee healed many that were sicke of diuers diseases: and he cast out many deuils, and [o] suffered not the deuils to say that they knew him.

35 And in the morning very early, ‖ before day, Iesus arose and went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And

Matth. 8.14. luke 4.38.

a He sheweth that Iohn Baptist was the first preacher of the Gospel. *Malac. 3.1.*

b In Greeke, Angel, or ambassadour. *Isa. 40.3. luk. 3.4. iohn 1.15.*

c Take away all lets which might hinder Christ to come to you. *Matth. 3.1, 6.*

d He did both baptize and preach, but preached first, & after baptized, as appeareth by Matt. 3.1. so that the order is here inuerted, which thing is common in the scriptures. *Matth. 3.4.*

‖ *Or, Grashoppers. Leuit. 11.22. Matth. 3.11. luke 3.16 iohn 1.27.*

Acts 1.5. and 2.4 & 11.16. & 19.4

e He declareth that he is but the minister of the outward signe, and that it is Iesus Christ that giueth the force and vertue. *Matth. 3.13. luke 3.21. iohn 1.33.*

‖ *Or, Iesus.*

f This was done for the confirmation of Iohn and them that stood by.

g The Father beareth witnesse that Christ is the very sonne of God. *Mat. 4.1. luke 4.1.* ‖ *Or, the holy Ghost.*

h Christ would be tempted, to perswade vs that he will helpe them that be tempted, Heb. 2.18. *Mat. 4 12. luke 4.14. iohn 4.43.*

i By the which Gospel he will rule and reigne ouer all.

k To draw them from perdition.

l Whose doctrine was dead, and nothing fauored of the spirit.

m Christ would not suffer the father of lies to beare witnesse of the trueth.

n They referre the miracle to the kinde of doctrine, and so marueile at it, as a new & strange thing, and doe not consider the power of Christ, who is the author of the one and of the other.

o Christ would not haue such witnesses to preach him and his Gospel. So Paul was offended that the Pythonesse should testifie of him, Acts 16.18. ‖ *Or, being yet night.*

37 And when they had found him, they said vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs go into the next townes, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 ¶ *And there came a leper to him, beseeching him, and kneeling down vnto him, and said to him, If thou wilt, thou canst make me cleane.

41 And Jesus had compassion, and put forth his hand, and touched him, and said to him, I will: be thou cleane.

42 And assoone as hee had spoken, immediately the leprosie departed from him, and he was made cleane.

43 And after he had giuen him a straite [p] commandement, he sent him away forthwith,

44 And said vnto him, See thou say nothing to any man, but get thee hence, & shew thy selfe to [q] the *priest, & offer for thy cleansing those things which Moses commanded, for a [r] testimoniall vnto them.

45 But when he was departed, *he began to tell many things, and to publish the matter: so that Jesus [s] could no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

Matth. 8.2. *Luke* 5.12.

p Forbidding him to tell any man, because as yet his time was not come, to be knowen.

q It belonged to the Priest to know if a man were healed of the leprosie. *Leuit.* 14.4.

r To take all maner of excuse from them, and to condemne them of ingratitude. *Luke* 5.15.

s The preasse was so great, that he should haue been thronged.

CHAP. II.

3 *He healeth the man of the palsie.* 5 *He forgiueth sinnes.* 14 *He calleth Leui the customer.* 16 *He eateth with sinners.* 18 *He excuseth his disciples, as touching fasting, and keeping the Sabbath day.*

Matth. 9.1. *Luke* 5.18.

AFter *a few dayes he entred into Capernaum againe, and it was noised that he was in the [a] house.

a Where he was wont to remaine

2 And anon many gathered together, in so much that the places about the doore could not receiue any more: and he preached the word vnto them.

3 And there came vnto him that brought one sicke of the palsie, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the roofe of the house where hee was: and when they had broken it open, they let downe the bed wherein the sicke of the palsie lay.

b By these words Christ shewed that he was sent of his father with authority to take away our sinnes. *Isa* 44.4. *&* 43.25.

5 Now when Jesus saw their faith, hee sayd to the sicke of the palsie, Sonne, thy [b] sinnes are forgiuen thee.

c Christ speaketh according to their capacity, who were so blind that they would beleeue nothing but that which they saw with their eyes, and therefore sheweth his authoritie ouer the soule by y power which he hath ouer the body.

6 And there were certain of the Scribes sitting there, and reasoning in their hearts,

7 Why doth this man speake such blasphemies? *Who can forgiue sinnes, but God onely?

8 And immediately when Jesus perceiued in his Spirit, that thus they thought with themselues, he sayd vnto them, Why reason ye these things in your hearts?

9 [c] Whether is it easier to say to the sick of the palsie, Thy sinnes are forgiuen thee? or to say, Arise, and take vp thy bed, and walke?

10 And that yee may knowe, that the Sonne of man hath authoritie in earth, to forgiue sinnes, (he sayd vnto the sicke of the palsie.)

11 I say vnto thee, Arise and take vp thy bed, & get thee hence into thine owne house.

12 And by and by he arose, & tooke vp his bed, and went forth before them al, insomuch that they were all amazed, & glorified God, saying, [d] We neuer saw such a thing.

d Their owne consciences cause them to confesse the trueth.

13 ¶ Then he went againe toward the sea, and all the people resorted vnto him, and he taught them.

14 *And as Jesus passed by, hee saw Leui the sonne of Alpheus sit at the receit of custome, and said vnto him, Follow me. And he arose and followed him.

Matth. 9.9. *Luke* 5.27.

15 ¶ And it came to passe, as Jesus sate at table in his house, many Publicanes and sinners sate at table also with Jesus, and his disciples: for there were many that folowed him.

16 And when the Scribes and Pharises saw him eate with the Publicanes and sinners, they said vnto his disciples, How is it, that hee eateth and drinketh with Publicanes and sinners?

17 Now when Jesus heard it, he said vnto them, The whole haue no need of the physician, but the sicke. *I came not to call the [e] righteous, but the sinners to repentance.

1. *Tim.* 1.15.

e He speaketh of such as perswade themselues to be iust although they be nothing lesse. *Matth* 9.14. *Luke* 5.33.

18 *And the disciples of John & the Pharises did fast, and came and said vnto him, Why doe the disciples of John and of the Pharises fast, and thy disciples fast not?

f Christ sheweth that he will spare his, and not burden them before it be necessary.

19 And Jesus sayd vnto them, Can the [f] children of y marriage chamber fast whiles the bridegrome is with them? as long as they haue the bridegrome with them they cannot fast.

20 But the dayes will come, when the bridegrome shall bee taken from them, and then shall they fast in those dayes.

21 Also no man soweth a piece [g] of new cloth in an old garment: for els the new piece taketh away the filling vp from the old, and the breach is worse.

g The word properly signifieth new cloth, which as yet hath not passed the hands of the fuller. *Matth.* 12.1. *Luke* 6.1.

22 Likewise, no man putteth new wine into old vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

1. *Sam.* 21.6.

h He was also called Achimelech as his father was, so that both the father and the sonne were called by both these names, 1. Chron. 24.6. 2. sam. 8.17. and 15.29. 1. king. 2.26.

23 ¶ *And it came to passe as he went thorow the corne on the Sabbath day, that his disciples as they went on their way, began to plucke the eares of corne.

Exod 29.33. *Ieuit.* 8.31. *and* 24.9.

24 And the Pharises said vnto him, Behold, why doe they on the Sabbath day that which is not lawfull?

25 And he said to them, Haue ye neuer read what *Dauid did when he had neede, and was an hungred, both he, and they that were with him?

26 How hee went into the house of God, in the dayes of [h] Abiathar the hie Priest, and did eat the shew bread, which were not lawfull to eat, but for the *Priests, and gaue also to them which were with him?

i Seeing the Sabbath was made for mans vse, it was not meet it should be vsed to his hinderance and incommoditie.

27 And he said to them, The Sabbath was [i] made for man, and not man for the Sabbath.

28 Wherefore the sonne of man is Lord euen of the Sabbath.

CHAP.

CHAP. III.

1 He healeth the man with the dried hand. 14 He chuseth his Apostles. 21 Christ is thought of the worldlings to be besides himselfe. 22 He casteth out the vncleane spirit, which the Pharises ascribe vnto the deuill. 29 Blasphemy against the holy Ghost. 35 The brother, sister, and mother of Christ.

Matth.12.9,10. Luke 6.6.

AND * he entred againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him whether hee would heale him on the Sabbath day, that they might accuse him.

3 Then he said vnto the man which had the withered hand, Arise: stand foorth in the mids.

4 And hee said to them, Is it lawfull to doe a good deede on the Sabbath day, or to doe euil? to saue the life, or to kill? But they [a] held their peace.

5 Then he looked round about on them [b] angerly, mourning also for the hardnesse of their hearts, and said to the man, Stretch forth thine hand: And he stretched it out: and his hand was restored as whole as the other.

6 ¶ And the Pharises departed, and straightway gathered a Councill with the [c] Herodians against him, that they might destroy him.

7 But Iesus auoyded with his disciples to the Sea: and a great multitude followed him from Galile, and from Iudea,

8 And from Ierusalem, and from Idumea, and beyond Iorden, and they that dwelled about Tyrus and Sidon, when they had heard what things he did, came vnto him in great number.

9 And he commanded his disciples, that a ship should waite for him, because of the multitude, lest they should throng him.

10 For hee had healed many, insomuch that they pressed vpon him to touch him, as many as had ‖ plagues.

11 And when the vncleane spirits saw him, they fell downe before him, and cryed, saying, Thou art the Sonne of God.

12 And he sharply rebuked them, to the end they should not vtter him.

Chap.6.7.matth. 10.1.luke 9.1.

13 ¶ * Then he went vp into a mountaine, and called vnto him whom he would, and they came vnto him.

14 And he appointed twelue that they should be with him, and that he might send them to preach,

15 And that they might haue power to heale sicknesses, and to cast out deuils.

16 And the first was Simon, and hee named Simon, Peter.

17 Then Iames the sonne of Zebedeus, and Iohn, Iames brother, (and named them Boanerges, which is, the sonnes of thunder)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and Iames the sonne of Alpheus, and ‖ Thaddeus, and Simon the ‖ Canaanite,

19 And Iudas Iscariot who also betrayed him, and they came [d] home.

20 And the multitude assembled againe, so that they could not so much as eate bread.

21 And when his ‖ kinsfolkes heard of it, they went out to lay [e] hold on him: for they thought he had been beside himselfe.

22 ¶ * And the Scribes which came from Hierusalem, sayd, He hath Beelzebub, and through the prince of deuils he casteth out deuils.

23 But he called them vnto him, and said vnto them in parables, How can Satan driue out Satan?

24 For if a kingdome be diuided against it selfe, that kingdome cannot stand.

25 Or if a house be diuided against it selfe, that house cannot continue.

26 So if Satan make insurrection against himselfe, and be diuided, he cannot indure, but is at an end.

27 No man can enter into a strong mans houle, and take away his goods, except hee first binde that strong man, and then spoile his house.

28 ¶ * Verely I say vnto you, all sins shal be forgiuen vnto the children of men, & blasphemies, wherewith they blaspheme:

29 But he that [f] blasphemeth against the holy Ghost, shall neuer haue forgiuenesse, but is culpable of eternall damnation.

30 Because they said, He had an vncleane spirit.

31 ¶ * Then came his ‖ brethren and mother, and stood without, and sent vnto him, and called him.

32 And the people sate about him, & they said vnto him, Behold, thy mother and thy brethren seeke for thee without.

33 But he answered them, saying, Who is my mother and my brethren?

34 And he looked round about on them, which sate in compasse about him, and said, Behold my mother and my brethren.

35 For whosoeuer doth the will of God, he is my brother, and my sister, and mother.

a They helde their tongues of malice: for they would neither confesse nor denie.

b Christ is in such sort angry with man that he pitieth him and seeketh to winne him.

c Although they hated one another deadly, yet this hindered them not to ioyne their malice to resist Christ, reade Matth. 22.16.

‖ *Or, scourges, meaning diseases.*

‖ *Or, Lebbeus, or, Iudas.*

‖ *Or, Zelotes.*

d The disciples were now conuersant with Christ, both at home & abroad.

‖ *Or, they that were about him.*

e His kinsfolkes would haue shut him within doores least any harme should haue come vnto them, if any tumult had been made: for some would haue made him a king, and the Pharises with other sought his life: so that they might haue procured the hatred of Herod, & of the Pharises, & of the Romanes.

Matth.9.34. and 12.24. Luke 11.15.

Matth.12.31. Luke 12.10. 1.Iohn 5.16.

f Which is when a man fighteth against his owne conscience, and striueth against the trueth which is reuealed vnto him: for such one is in a reprobate sense, and cannot come to repentance.

Matth.12.46. Luke 8.19.

‖ *Or, cousin.*

CHAP. IIII.

2 By the parables of the seede, and the mustard corne, Christ sheweth the state of the kingdom of God. 11 A speciall gift of God to know the mysteries of his kingdome. 37 He stilleth the tempest of the sea, which obeyed him.

Matth.13.1 Luke 8.4.

AND * he began againe to teach by the sea side, & there gathered vnto him a great multitude, so that he entred into a ship and sate in the sea, and all the people was by the sea side on the land.

2 And he taught them many things in parables, and said vnto them ‖ in [a] his doctrine,

3 Hearken: Beholde, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side, and the foules of the heauen came and deuoured it vp.

5 And some fell on stonie ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But assoone as the sunne was vp, it caught heate, and because it had no roote, it witherd away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

8 Some againe fell in good ground, & did yeeld

‖ *Or, as he taught.*

a It is called Christs doctrine, either for that he was accustomed to speake vnto them by similitudes: or els because it had that vertue and maiestie, that men could not denie but it came from heauen.

yeeld fruit that sprung vp, and grew, and it brought foorth some thirty fold, some sixtie fold, and some an hundred folde.

9 Then he said vnto them, He that hath [b] eares to heare, let him heare.

10 And when hee was alone, they that were about him with the twelue, asked him of the parable.

11 And he sayd vnto them, To [c] you it is giuen to know the mystery of the kingdome of God: but vnto them that are [d] without, all things be done in parables,

12 * That they seeing, may see, and not discerne: and they hearing may heare, and not vnderstand, least at any time they should turne, and their sinnes should bee forgiuen them.

13 Againe he said vnto them, Perceiue ye not this parable? how then should ye vnderstand all other parables?

14 The Sower soweth the word.

15 And these are they that receiue the seed by the wayes side, in whome the Word is sowen: but when they haue heard it, Satan commeth immediatly, and taketh away the Word that was sowen in their hearts.

16 And likewise they that receiue the seed in stony ground, are they, which when they haue heard the word, straightwayes receiue it with gladnes.

17 Yet haue they no roote in themselues, and indure but a time: for when trouble and persecution ariseth for the word, immediatly they be offended.

18 Also they that receiue the seed among the thornes, are such as heare the word:

19 But the cares of this world, and the * deceitfulnes of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the word, and receiue it, and bring foorth fruite, one corne thirty, another sixty, and some an hundred.

21 ¶ Also hee sayd vnto them, * Is [e] the candle ‖ lighted to be put vnder a bushell, or vnder the table, and not to be put on a candlesticke?

22 * [f] For there is nothing hid that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 And he sayd vnto them, Take heede what yee heare. * With [g] what measure yee mete, it shall bee measured vnto you: and vnto you that heare, shall more be giuen.

25 * For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, [h] euen that he hath.

26 ¶ Also he sayd, So is the [i] kingdome of God, as if a man should [k] cast seed in the ground,

27 And should sleep, and rise vp night and day, and the seed should spring and grow vp, he not knowing how.

28 For the earth bringeth forth fruit of her selfe, first the blade, then the eares, after that, full corne in the eares.

29 And assoon as the fruit sheweth it selfe, anon he putteth in the sickle, because the harnest is come.

30 ¶ * He said moreouer, Wherunto shall we liken the kingdom of God? or with what comparison shall we compare it? *Matt.* 13 31. *Luke* 13.19.

31 It is like a graine of Mustard seede, which when it is sowen in the earth, is the least of all seeds that be in the earth:

32 But after that it is sowen, it groweth vp, and is greatest of all herbs, and beareth great branches, so that the foules of heauen may build vnder the shadow of it.

33 And * with many such parables hee preached the word vnto them, as they were able to heare it. *Matth.* 13 34.

34 And without parables spake he nothing vnto them, but he expounded al things to his disciples apart.

35 ¶ * Now the same day when euen was come, he said vnto them, Let vs passe ouer vnto the other side. *Matth.* 8.23. *Luke* 8.22.

36 And they left the multitude, [l] tooke him as he was in the ship: and there were also with him other ships. l And set forward.

37 And there arose a great storm of wind and the waues dashed into the ship, so that it was now full.

38 And he was [m] in the sterne asleepe on a pillow: and they awoke him, and sayd to him, Master, carest thou not that wee perish? m Christ leaueth vs oftentimes to our selues, both as well that we may learne to know our owne weakenesse, as his mighty power.

39 And hee arose vp, and rebuked the wind, and sayd vnto the Sea, Peace, and be still. So the wind ceased, and it was a great calme.

40 Then he said vnto them, Why are ye so fearefull? ‖ how is it that ye haue no faith? ‖ *Or, haue you not yet faith?*

41 And they feared exceedingly, and said one to another, Who is this, that both the wind and sea obey him?

CHAP. V.

4 Iesus casteth the deuils out of the man, and suffereth them to enter into the swine. 25 He healeth a woman from the bloody issue, 41 And raiseth the captaines daughter.

AND * they came ouer to the other side of the Sea into the countrey of the Gadarenes. *Matth.* 8 28. *Luke* 8.26.

2 And when hee was come out of the shippe, there met him incontinently out of the graues a man, which had an vncleane spirit:

3 Who had his abiding among ỳ graues, and no man could binde him, no not with chaines,

4 Because that when he was often bound with fetters and chaines, hee plucked the chains asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cryed in the mountaines, and in the graues, and stroke himselfe with stones. a The deuill is constrained to confesse Iesus Christ, and yet ceaseth not to resist him.

6 And when he saw Jesus afarre off, he ran, and worshipped him,

7 And cried with a loud voice, and said, [a] What haue I to doe with thee, Iesus, the Sonne of the most high God? I ‖ charge *Or, adiure thee to sweare by God.*

b For God doth not open all mens hearts to vnderstand his mysteries.
c Which are led by the Spirit of God.
d And are not of the number of the faithfull, neither attaine to the pith and substance, but onely stay in the outward rinde and barke.
Isa. 6.9. *mat.* 13. 14. *luke* 8.10. *iohn* 12.40. *actes* 28.26. *rom.* 11.8. 1. *Tim.* 6.17. *Matth.* 5.15. *luke* 8.16. *and* 11.33.
e Christ setteth before their eyes the true patterne of a Christian life.
‖ *Or, brought.*
Matth. 10.26. *luke* 8.17. *and* 12.2.
f We may not take occasion to do euil vnder colour to hide our doings: for all shalbe disclosed at the length.
Matth. 7.2. *luke* 6.38.
g If you do your endeuour faithfully, ye shalbe recompensed iustly.
Mat. 13.12 *and* 25.29 *luke* 8.18 *and* 19.26.
h That which he thinketh him selfe to haue.
i These two similitudes following proue, that although the kingdome of God seemeth to haue very little appearance or beginning, yet God doth increase it aboue mans reason.
k If the ministers doe their duety, God will giue the increase

thee by [b] God, that thou torment me not.

8 (For he said vnto him, Come out of the man, thou vncleane spirit.)

9 And he asked him, What is thy name? And he answered, saying, My name is [c] Legion: for we are many.

10 And he prayed him instantly, that he would not send them away out of the country.

11 Now there was there in the mountaines a great heard of swine feeding.

12 And all the deuils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vncleane spirits went out, and entred into the swine, and the herd ‖ ran headlong from the hie banke into the Sea, (and there were about two thousand swine) and they were drowned in the ‖ sea.

14 And the swine heards fledde, and told it in the city, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had been possessed with the deuill, and had the Legion, sit both clothed, and in his right mind: and they were afraid.

16 And they that saw it, told them what was done to him that was possessed with the deuill, and concerning the swine.

17 Then [d] they began to pray him, that he would [e] depart from their coasts.

18 And when he was come into the ship, he that had beene possessed with the deuill, prayed him that he might be with him.

19 Howbeit Iesus would not suffer him, but sayd vnto him, Go thy way home to thy friends, and [f] shew them what great things the Lord hath done vnto thee, and how hee hath had compassion on thee.

20 So he departed, and began to publish in ‖ Decapolis, what great things Iesus had done vnto him: and all men did marueile.

21 ¶ And when Iesus was come ouer again by ship vnto the other side, a great multitude gathered to him, and hee was neere vnto the sea.

22 *And behold, there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fell downe at his feet,

23 And besought him instantly, saying, My litle daughter lyeth at point of death: I pray thee that thou wouldest come and lay thine handes on her, that she may be healed and liue.

24 Then hee went with him, and a great multitude followed him, and thronged him.

25 (And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

26 And had suffered many things of many physicians, and had spent al that she had, and it auailed her nothing, but she became much worse.

27 When she had heard of Iesus, she came in the preasse behinde, and [g] touched his garment.

28 For she sayd, If I may but touch his clothes, I shalbe whole.

29 And straightway ‖ the course of her b'wd was dried vp, and she ‖ felt in her body, that she was healed of that ‖ plague.

30 And immediatly when Iesus did know in himselfe the vertue that went out of him, he turned him round about in the preasse, and said, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude thronge thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled: for she knew what was done in her, and shee came and fell down before him, and told him the whole trueth.

34 And he said to her, Daughter, thy faith hath made thee whole: goe in peace, and bee whole of thy ‖ plague.)

35 While he yet spake, there came from the same Ruler of the Synagogues house, certaine which sayd, Thy daughter is dead: why diseasest thou the Master any further?

36 Assoone as Iesus heard that worde spoken, he said vnto the Ruler of the Synagogue, Be not afraid: onely beleeue.

37 And he suffred no man to follow him, saue Peter, and James, and John the brother of James.

38 So he came vnto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And he went in, and sayd vnto them, Why make ye this trouble, and weepe? the child is not [h] dead, but sleepeth.

40 And they [i] laughed him to scorne: but he put them all out, and tooke the father, and the mother of the childe, and [k] them that were with him, and entred in where the child lay,

41 And tooke the childe by the hand, and said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, Arise.

42 And straightway the mayden arose and walked: for she was of the age of twelue yeeres: and they were astonied out of measure.

43 And he charged them straitly that no man should know of it, and commanded to giue her meat.

CHAP. VI.

4 How Christ and his are receiued in their owne countrey 7 The Apostles commission. 15 Sundry opinions of Christ. 25 Iohn is put to death and buried. 31 Christ giueth rest to his disciples. 35 The fiue loaues and two fishes. 48 Christ walketh on the water. 55 He healeth many.

AFterward [a] he departed thence, and came into his owne country, and his disciples followed him.

2 And when the Sabbath was come, he beganne to teach in the Synagogue, and many that heard him were astonied, and sayde, [a] From whence hath hee these things? and what wisedome is this that

[b] He abuseth the Name of God to maintaine his tyranny.

[c] A Legion conteined aboue 6000. in number, Reade Mat. 26.53.

‖ *Or, ranne with violence headlong.*

‖ *Or, in the lake.*

[d] Marke how loue of riches and worldly respects hinder men to receiue Christ.

[e] The worldlings more esteeme their swine, then they do Iesus Christ.

[f] We must declare vnto others the benefites which God sheweth toward vs, that therby they may giue him praise and glory.

‖ *Or, in the country of the ten cities.*

Matth. 9.18. *Luke* 8.41.

[g] Her faith brought her to Christ, and moued her to approch neere vnto him, and not a superstitious opinion, to attribute any vertue to his garment.

‖ *Or, fountaine.*

‖ *Or, knew.*

‖ *Or, scourge.*

‖ *Or, scourge.*

[h] He meant she was not dead to remaine so, because she would incontinently be restored againe to life.

[i] For they had no hope to see her aliue againe.

[k] That is, his three disciples.

[a] Christ is neglected of his owne friendes and kinsfolks.

is giue vnto him, that euen such ‖ great workes are done by his hands!

3 Is not this the Carpenter, Maries sonne, the ‖ brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters here with vs? and they were [b] offended in him.

4 Then Iesus said vnto them, A *Prophet is not without honour, but in his owne countrey, and among his owne kinred, and in his owne house.

5 And [c] hee could there [d] doe no great workes, saue that hee layd his hands vpon a few sicke folke, and healed them.

6 And hee marueiled at their vnbeliefe, * and went about by the townes on euery side, teaching.

7 ¶ *And he called the twelue, and began to send them two and two, and gaue them power ouer vncleane spirits,

8 And commaunded them, that they should take nothing for their iourney, saue a staffe onely: neither [e] scrip, neither bread, neither money in their ‖ girdles,

9 But that they should bee shodde with *[f] sandales, and that they should not put on two coats.

10 And he said vnto them, Whereseuer ye shall enter into an house, there abide till ye depart [g] thence.

11 *And whosoeuer shall not receiue you, nor heare you, when yee depart thence, [h] *shake off the dust that is vnder your feet, for a witnesse vnto them. Verily I say vnto you, It shall bee easier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, and preached, that men should amend their liues.

13 And they cast out many deuils: and they *annoynted many that were sicke, with [i] oyle, and healed them.

14 ¶ *Then king Herod heard of him, (for his name was spread abroad) and said, Iohn Baptist is risen againe from the dead, and therefore great workes are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one [k] of the Prophets.

16 *So when Herod heard it, he said, It is Iohn whom I beheaded, he is [l] risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn said vnto Herod, *It is not [m] lawfull for thee to haue thy brothers wife.

19 Therefore Herodias had a quarrell against him, and would haue killed him, but she could not.

20 For Herod feared Iohn, knowing that he was a iust man and an holy, and reuerenced him, and when hee heard him, hee did many things, and [n] heard him gladly.

21 But the time being conuenient, when Herod on his birthday made a banket to his princes and captaines, and chiefe estates of Galile:

22 And the daughter of the same Herodias came in and [o] daunced, and pleased Herod and them that sate at table together, the king said vnto the mayd, Aske of mee what thou wilt, and I will giue it thee.

23 And he sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdome.

24 *So shee went forth, and said to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then she came in straightway with haste vnto the king, and asked, saying, I would that thou shouldest giue mee euen now in a charger the head of Iohn Baptist.

26 Then the king was very sory: yet for his oaths sake, and for their sakes which sate at table with him, he would not refuse her.

27 And immediatly the king sent the hangman, and gaue charge that his head should be brought. So he went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the [p] maid, and the maid gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his ‖ body, and put it in a tombe.

30 ¶ *And the Apostles gathered themselues together to Iesus, and [q] told him all things, both what they had done, and what they had taught.

31 And he said vnto them, Come ye apart into the wildernesse, [r] and rest a while: for there were many commers and goers, that they had no leasure to eat.

32 *So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, and many knew him, and ran afoote thither out of all cities, and came thither before them, and assembled vnto him.

34 *Then Iesus went out, and saw a great multitude, and had compassion on them, because they were like [s] sheepe, which had no shepheard: * and hee began to teach them many things.

35 *And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may go into the villages and townes about, and buy them bread: for they had nothing to eat.

37 But hee answered and sayd vnto them, Giue yee them to eat. And they said vnto him, Shall wee goe and buy [t] two hundreth penyworth of bread and giue them to eate?

38 *Then he said vnto them, How many loaues haue yee? goe and looke. And when they knew it, they said, Fiue, and two fishes.

39 So he commanded them to make them

‖ Or, miracles.

‖ Or, cousin.

b That which ought to moue them to come to Christ, causeth them to goe backe from him, which commeth of their owne wickednes. *Matth.* 13. 57. *Luke* 4. 24. *Iohn* 4. 44.

c That is, he would not.

d Lacke of faith maketh vs vnable to receiue Gods benefits. *Matth.* 4. 23. *Luke* 13. 32. *Matth.* 10. 1. *chap.* 3. 14. *Luke* 9. 1.

e Christ onely forbiddeth them to carie any thing, which might be burdenous, or hinder their message.

‖ Or, purses. *Acts* 12. 8.

f Which were a kind of light shoes tied to the feet with strings.

g He forbiddeth curiosity in changing their lodgings in this their speedy message. *Matth.* 10. 14. *Luke* 9. 5.

h In token of execration and of the horrible vengeance of God which shall light vpon them. *Acts* 13. 51. *and* 18. 6. *Iames* 5. 14.

i The oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gift of miracles ceasing, the ceremonie is to no vse. *Matth.* 14. 1. *Luke* 9. 7.

k Meaning, of the old Prophets. *Luke* 3. 19.

l They had then this common errour, that they thought the soules being departed out of one body, went straight into another.

m The libertie that Iohn vsed to reproue vice without acception of person, declareth how the true ministers ought to behaue themselues. *Leuit.* 18. 16. *and* 20. 21.

n Such is the nature of Gods word, that it compelleth the very tyrants to reuerence it: as no doubt the king had some good motions, but the seed fell in stony places, and so tooke no roote.

o What inconuenience commeth by wanton dancing. *Matth.* 14. 8.

p Iosephus calleth her name Salomen, the daughter of Philip & Herodias.

‖ Or, carkeis. *Luke* 9. 10.

q The Apostles render account of their message which is to declare their fidelitie & obedience.

r Christ beareth with the infirmitie of his seruants, and bringeth them to quietnesse, that he may instruct them, and make them strong against troubles. *Matth.* 14. 13. *Luke* 9. 10. *Matth.* 9. 36. *and* 14. 14.

s This declareth that there is an horrible disorder among that people, where the true preaching of Gods word wanteth. *Luke* 9. 11. *Matth.* 14. 15.

t Which is about fiue pound sterling. *Mat.* 14. 17. *Luke* 9. 13. *Iohn* 6. 9.

all sit downe by ‖ companies vpon the greene grasse.

40 Then they sate downe by u rowes, by hundreds, and by fifties.

41 And he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thankes, and brake the loaues, and gaue them to his Disciples to set before them, and the two fishes he diuided among them all.

42 So they did all eat, and were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ And straightway he caused his disciples to goe into the ship, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then assoone as he had sent them away, he departed into a mountaine to pray.

47 * And when euen was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them troubled in rowing, (for the winde was contrary vnto them) and about the fourth x watch of the night, he came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they saw him walking vpon the sea, they supposed it had beene a spirit, and cryed out.

50 For they all saw him, and were sore afraid: but anon he talked with them, and said vnto them, y Be of good comfort: it is I, be not afraid.

51 Then hee went vp vnto them into the ship, and the winde ceased, and they were sore amazed in themselues beyond measure, and marueiled.

52 z For they had not considered the matter of the loaues, because their hearts were hardened.

53 ¶ * And they came ouer and went into the land of Genesaret, and arriued.

54 So when they were come out of the ship, straightway they knew him,

55 And ranne about through all that region round about, and began to cary hither and thither in beds al that were sicke, where they heard that he was.

56 And whithersoeuer hee entred into townes, or cities, or villages, they layd their sicke in the ‖ streetes, and prayed him that they might touch at the least the a edge of his garment. And as many as touched him, were made whole.

CHAP. VII.

2 The disciples eat with vnwashen hands. 8 The commaundement of God is transgressed by mans traditions. 20 What defileth man. 24 Of the woman of Syrophenissa. 31 The healing of the dumbe. 37 The people praise Christ.

THen * gathered vnto him the Pharises, and certaine of the Scribes which came from Ierusalem.

2 And when they sawe some of his disciples eate meate with ‖ common a hands, (that is to say, vnwashen) they complained.

3 (For the Pharises and all the Iewes, except they wash their hands b oft, eate not, holding the tradition of the Elders.

4 And when they come from the market, except they wash, they eate not: and many other things there be, which they haue taken vpon them to obserue, as the washing of cups, and c pots, and of brasen vessels, and of tables.)

5 Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eat ‖ meat with vnwashen hands?

6 Then he answered and said vnto them, Surely * Esay hath prophesied well of you hypocrites, as it is written. This people honoureth me with their d lips, but their heart is farre away from me.

7 But they worshippe mee in vaine, teaching for doctrines the e commandements of men.

8 For ye lay the commandement of God apart, and obserue the tradition of men, as the washing of pots and cups, and many other such like things ye doe.

9 And he said vnto them, Well, ye reiect the commandement of God, that ye may obserue your owne tradition.

10 For Moses said, * Honour thy father and thy mother: and, * Whosoeuer shall curse father or mother, let him * die the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou mayest haue profit, he shal be free.

12 So ye suffer him no more to doe any thing for his father, or his mother,

13 Making the word of God of none authoritie, by your tradition which ye haue ordained: and ye doe many such like things.

14 * Then he called the whole multitude vnto him, and said vnto them, Hearken you all vnto me, and vnderstand.

15 There g is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an house away from the people, his disciples asked him concerning the parable.

18 And he said vnto them, What: are ye without vnderstanding also? Doe yee not know that whatsoeuer thing from without entreth into a man, cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught, which is the purging of all meats?

20 Then he said, That which commeth out of man, that defileth man.

21 * For from within, euen out of the heart of man proceede euill thoughts, adulteries, fornications, murders,

22 Thefts, couetousnesse, wickednesse, deceit, ‖ vncleannesse, a wicked eye, backbiting, pride, foolishnes.

23 All these euil things come from within, and defile a man.

24 ¶ * And from thence he rose, and went into

x Which was about two or three houres before day.

y Christ assureth his and maketh them bold, both by his word and mightie power.

z They had forgot the miracle which was wrought with the fiue loaues. *Matth.* 14 34.

‖ *Or, markets.*

a Not for any such vertue that was in his garment, but for the confidence which they had in him.

Matth 15.2.

‖ *Or, filthy.*

a The Pharises would not eate with vnwashen hands, because they thought that the common handling of things defiled them, so that they made holinesse and religion to depend in hands washing.

Or by table fulls: for in euery ranke were as many as a table could hold.

u The Greeke word signifieth such beds as are made in a garden, so that the company which were there set, might seeme as rowes, or borders of beds in a garden.

Matth. 14.23. *Iohn* 6.15.

b Or, contentiously, striuing to wash best.

c Little pots, somewhat more in quantity then a wine pint.

‖ *Or, bread.*

Isa 29.13.

d With an outward shew.

e Whosoeuer teacheth any doctrine but Gods word, is a false worshipper, and a seducer of the people, seeme his doctrine neuer so probable to the iudgement of man.

Exod. 20.12. *deut.* 5.16. *ephes.* 6.2. *Exod.* 21.17. *Ieuit.* 20.9. *prou.* 20.20.

f That is, without any hope of pardon. *Matth.* 15.10.

m As if th would say, sides al the cles that he done, euen now declar that what he doeth is well.

g There is no outward or corporall thing, which entreth into man, that can defile him: meaning chiefly of meates, which if they be taken excessiuely, it commeth of the inordinate lust of the heart, and so the lust is euil.

Matth. 15.

Gen. 6.5. *and* 8.22.

‖ *Or, wantonnesse.* *Or, enuie.*

Matth. 15.22.

a Christ deth for when they to be dest and forsak ‖ *Or, whenc*

b If brea so hard to by, it seem possible t taine othe

into the borders of Tyrus and Sidon, and entred into an houle, and would that no man should haue knowen: but he could not be hid.

25 For a certaine woman, whose little daughter had an vncleane spirit, heard of him, and came, and fell at his feete.

26 (And the woman was a Greeke, a Syrophenitian by nation) and she besought him that he would cast out the deuill out of her daughter.

27 But Iesus said vnto her, Let the [h] children first bee fed: for it is not good to take the childrens bread, and to cast it vnto [i] whelps.

28 Then shee answered, & said vnto him, Trueth, Lord: yet in deede the whelps eate vnder the table of the childrens [k] crumbs.

29 Then he said vnto her, For this saying goe thy way: the deuil is gone out of thy daughter.

30 And when shee was come home to her houle, she found the deuill departed, and her daughter lying on the bed.

31 ¶ And hee departed againe from the coasts of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coasts of Decapolis.

32 And they brought vnto him one that was deafe, and stammered in his speach, and prayed him to put his hand vpon him.

33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, hee [l] sighed and sayd vnto him, Ephphata, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was lowsed, and he spake plaine.

36 And he commaunded them that they should tell no man: but how much soeuer he forbade them, the more a great deale they published it,

37 And were beyond measure astonied, saying, [m] He hath done all things well: hee maketh both the deafe to heare, & the dumbe to speake.

h Meaning, the Iewes, to whom the promises were first made.

i The Iewes tooke strangers no better then the dogs, and therefore Christ speaketh according to their opinion.

k She asketh but the poore crumbes, and not the childrens bread, wherein she declareth her faith and humilitie,

l Declaring by this signe the compassion that he hath vpon mans miseries. *Gen* 1.31, *Eccles.* 39.16.

m As if they would say, Besides al the miracles that he hath done, euen this now declareth that whatsoeuer he doeth is very well.

CHAP. VIII.

2 The miracle of the seuen loaues. 11 *The Pharises aske a signe.* 15 *The leauen of the Pharises.* 22 *The blind receiueth his sight.* 29 *He was knowen of his disciples.* 33 *Hee reproueth Peter,* 34 *and sheweth how necessary persecution is.*

*Matth.*15.32.

IN * those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and sayde vnto them,

2 I [a] haue compassion on the multitude, because they haue now continued with mee, three dayes, and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of them came from farre.

4 Then his Disciples answered him, ‖ How can a man satisfie these [b] with bread here in the wildernesse?

5 And he asked them, How many loaues haue yee? And they sayd, Seuen.

6 Then he commaunded the multitude to sit downe on the ground: and he tooke the seuen loaues, and gaue thankes, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7 They had also a few small fishes, and when he had giuen thankes, he commanded them also to be set before them.

8 So they did eat, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ * And anon he entred into a shippe, with his disciples, and came into the parts of [c] Dalmanutha.

*Matth.*15.39.

c Which was neere to Bethsaida betweene the lake of Cennezaret and mount Thabor.

11 * And the Pharises came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

*Matth.*16.1.

12 Then he [d] sighed deepely in his spirit and said, Why doeth this [e] generation seeke a signe? verely I say vnto you, ‖ [f] a signe shall not be giuen vnto this generation.

d Oh the incomprehensible loue of our Christ! how long shall we abuse his great mercies?

e Christ goeth about by sharpnes of speech to saue them from wilfull destruction.

13 ¶ So hee left them, and went into the ship againe, and departed to the other side.

14 ¶ * And they had forgotten to take bread, neither had they in the ship with them but one loafe.

15 And he charged them, saying, Take heed, and beware of the [g] leauen of the Pharises, and of the leauen of Herod.

16 And they thought among themselues, saying, It is because we haue no bread.

17 And when Iesus knew it, he said vnto them, Why reason you thus because yee haue no bread? perceiue ye not yet, neither vnderstand? haue ye your hearts yet hardened?

‖ *Or, if a signe be giuen.*

f As if he would say, If I shew them any signe, let me be a liar and deceiuer.

18 Haue ye eyes and see not? and haue ye eares and heare not? and doe ye not remember?

19 * When I brake the fiue loaues among fiue thousand, how many baskets full of broken meate tooke yee vp? they sayd vnto him, Twelue.

*Matth.*16.5.

g He willeth them to beware of contagious doctrine, and such subtill practises as the aduersaries vsed to suppresse his Gospel.

20 And when I brake seuen among foure thousand, how many baskets of the leauings of broken meate tooke yee vp? and they said, Seuen.

21 Then he said vnto them, [h] How is it that ye vnderstand not?

Iohn 6.11.

h Christ reproueth them, because their minds are as yet vpon the materiall leauen, notwithstanding they had proued by diuers miracles that he gaue them their dayly bread.

22 ¶ And he came to Bethsaida, and they brought a blind man vnto him, and desired him to touch him.

23 Then he tooke the blind by the hand, and led him out of the towne, and spet in his eyes, and put his hands vpon him, and asked him if he saw ought.

24 And he looked vp, and said, I see men: for I see them walking like trees.

25 After that he put his hands againe vpon his eyes, and made him looke againe. And he was restored to his sight, and saw euery man afarre off clearely.

26 And hee sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ * And Iesus went out, and his disciples, into the townes of Cesarea Philippi. And by the way hee asked his disciples, saying vnto them, Whom doe men say that I am?

*Matth.*16.13. *Luke* 9.18.

a Christ prouideth for his when they seeme to be destitute and forsaken.

‖ *Or, whence.*

b If bread were so hard to come by, it seemed vnpossible to obtaine other meat.

28 And they answered, Some say, John Baptist: and some, Elias: and some, one of the Prophets.

29 And he said vnto them, But whom say yee that I am? Then Peter answered and said vnto him, Thou art the [i] Christ.

30 And he charely [k] charged them that concerning him they should tell no man.

31 Then he began to teach them that the Sonne of man must suffer many things, and should be reprooued of the Elders, and of the hie Priests, and of the Scribes, & be slaine, and within three dayes rise againe.

32 And hee spake that thing plainely. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde me, [l] Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

34 ¶ And he called the people vnto him, with his Disciples, and said vnto them, * Whosoeuer will follow mee, let him forsake himselfe, and take vp his crosse, and follow mee.

35 For whosoeuer will * saue his life, shall lose it: but whosoeuer shal lose his life for my sake and the Gospels, he shall [m] saue it.

36 For what shalt it profit a man though he should winne the whole world, if hee lose his soule?

37 Or what shall a man giue for recompense of his soule?

38 * For whosoeuer shalbe ashamed of me, and of my wordes among this adulterous and sinfull generation, of him shall the Son of man be ashamed also, when hee commeth in the glory of his Father with the holy Angels.

i He that is the anointed of God and fulfilled with all grace for mans saluation.
k Deferring it to a more commodious time, least sudden haste should rather hinder then further the mystery of his comming.
l This word signifieth aduersary or enemie: and he calleth him so, because he did as much as in him lay, to pull him from obeying God.
Matth. 10.38. *and* 16.24 *luke* 9.23. *and* 14.27.
Matth. 10.39. *and* 15.25. *luk.* 9.24. *and* 17.33. *iohn* 12.25.
m For mortality and corruption, he shall receiue immortality and perfection.
Matth. 10.33. *luke* 9.26. *and* 12.9.

CHAP. IX.

2 The transfiguration. 7 Christ is to be heard. 26 The dumbe spirit is cast out. 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputation who should be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

AND * hee said vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death till they haue seene the [a] kingdome of God come with power.

Matth 16.28. *luke* 9 27.

2 * And sixe dayes after, Iesus tooke Peter, and James, and John, and brought them vp into an hie mountaine out of the way alone: and he was transfigured before them.

3 And his rayment did [b] shine, and was very white as snow, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered and said to Iesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 [c] For hee knew not what hee said: for they were afraid.

a The preaching of the Gospel received and increased: he spake this to comfort them and that they should not thinke they trauailed in vaine.
Matth. 17.1. *luke* 9.28.
b Christ sheweth his Maiesty so farre as their infirmity was able to comprehend it.
c Peter measured this vision according to his owne capacitie, not considering the end thereof.

7 And there was a cloude that shadowed them, and a voyce came out of the cloude, saying, * This is my beloued Sonne: [d] heare him.

8 And suddenly they looked round about, and saw no more any man saue Iesus onely with them.

9 * And as they came downe from the mountaine, he charged them that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselues, & demanded one of another, what the rising from the dead againe should meane.

11 Also they asked him, saying, Why say the Scribes, that * Elias [e] must first come?

12 And he answered and said vnto them, Elias verely shall first come, and restore all things: and * as it is written of the Sonne of man, hee must suffer many things, and be set at nought.

13 But I say vnto you, that [f] Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ * And when he came to his [g] disciples, hee saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amased, and ranne to him, and saluted him.

16 Then hee asked the Scribes, What dispute you || among your selues?

17 And one of the company answered, and said, Master, I haue brought my sonne to thee, which hath a dumbe spirit:

18 And whersoeuer he taketh him, hee [h] teareth him, and hee foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, and said, [i] O faithlesse generation, how long now shall I be with you! how long now shall I suffer you! bring him vnto me.

20 So they brought him vnto him: and assoone as the spirit saw him, hee tare him, and he fell down on the ground, wallowing and foming.

21 Then he asked his father, How long time is it since hee hath been thus? And hee said, Of a child.

22 And oft times he casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus said vnto him, If [k] thou canst beleeue it, all things are [l] possible to him that beleeueth.

24 And straightway the father of the childe cryed with teares, said, Lord, I beleeue: helpe my [m] vnbeleefe.

25 When Iesus saw that the people came running together, hee rebuked the vncleane spirit, saying vnto him, Thou dumbe & deafe spirit, I charge thee, come out of him, and enter no more into him.

Matth. 3.17 *and* 17.5. *luke* 3.22. *chap.* 1.11.
d Christ onely must be the chiefe teacher and instructer of all them which professe themselues to be his members, seeing that God the Father giueth him this authoritie, and commandeth vs this obedience.
Matth. 17.9. *Malac.* 4.5.
e Their false opinion was, that either Elias shuld rise againe from the dead, or that his soule should enter into some other body.
Isa 53.4.
f That is, Iohn Baptist.
Matth 17.14. *luke* 9.37, 38.
g To the nine which he left the day before.
|| *Or, against them.*
h When the spirit commeth vpō him, he teareth him with inward sorow and pangs as in a colike a man feeleth such griefe, as if his bowels were rent asunder.
i It seemeth that this man deserued not so sharpe an answere: but Christ speaketh in his person to the Pharises, which were stubborne and desperate.
k The Lord is euer ready to helpe vs, so that we put him not backe through our incredulity.
l All things that are agreeable to the will of God, shalbe granted to him that beleeueth: for faith seeketh nothing that is contrary to his will, or that is not reuealed in his word.
m That is, the feebleneſse and imperfection of my faith.

26 Then the spirit cried, and rent him sore and came out, and [a] he was as one dead, in so much that many said, He is dead.

27 But Iesus tooke his hand, and lift him vp, and he rose.

28 And when he was come into the house, his disciples asked him secretly, Why could not we cast him out?

29 And hee said vnto them, This kinde can by no other meanes come forth, but by [o] prayer and fasting.

30 ¶ * And they departed thence, and went through Galile, and he would not that any should haue knowen it.

31 For he taught his disciples, and said vnto them, The Sonne of man shalbe deliuered into the hands of men, and they shall kill him, but after that he is killed, hee shall rise againe the third day.

32 But [p] they vnderstood not that saying, and were afraid to aske him.

33 * After he came to Capernaum: and when hee was in the house, hee asked them, What was it that yee disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselues, who should be the chiefest.

35 And hee sate downe, and called the twelue, and said to them, If any man desire to be first, the same shalbe last of all, and seruant vnto all.

36 And he tooke a little child, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoeuer shall receiue one of such [q] little children in my Name, receiueth mee: and whosoeuer receiueth mee, receiueth not [q] me, but him that sent me.

38 ¶ * Then Iohn answered him, saying, Master, wee saw one casting out deuils by thy Name, which followeth not vs, and wee forbade him, because hee followeth vs not.

39 * But Iesus said, Forbid him not: for there is no man that can do a [‖] miracle by my Name, that can lightly speake euill of mee.

40 For whosoeuer is not [r] against vs, is on our part.

41 * And whosoeuer shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verily I say vnto you, he shall not lose his reward.

42 * And whosoeuer shall offend one of these little ones, that beleeue in me, it were better for him rather, that a milstone were hanged about his necke, and that hee were cast into the sea.

43 Wherefore, if thine [s] hand cause thee to offend, cut it off: it is better for thee to enter into life maymed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched,

44 * Where their [t] worme dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to go halt into life, then hauing two feete, to be cast into hell, into the fire that neuer shall be quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their worme dieth not, and the fire neuer goeth out.

49 For euery man shall be [u] salted with fire: and * euery sacrifice shall be salted with salt.

50 * Salt is good: but if the [x] salt be vnsauory, wherewith shall it be seasoned? Haue salt in your selues, and haue peace one with another.

a Meaning, the childe.

o Meaning, that prayer which is surely grounded vpon faith and hath fasting ioyned vnto it as a profitable ayde. *Matth.* 17.22. *Iuke* 9.22.

p Because they imagined that Christ should reigne temporally, this matter of his death was so strange, that they could perceiue nothing. *Matth.* 18.1. *Iuke* 9.46.

q To wit, onely as a man, but as him in whom is all perfection & fulnes of all graces and benefits. *Luke* 9.49. 1. *Cor.* 12.13.

[‖] Or, any great worke.

r Although he shew not himselfe to be mine, yet in that hee beareth reuerence to my Name, it is enough for vs. *Matth.* 10.42. *Matth.* 18.6. *Iuke* 17.1.2. *Matth.* 5.30. and 18, 8.

s It is a maner of speech, which signifieth, that we should cut off all things which hinder vs to serue Christ. *Isa.* 66.24.

t These similitudes declare the paines and eternall torments of the damned.

u He teacheth that it is better to be sacrificed to God by salt and fire, that is, to be purged and sanctified, then to be sent into hell fire. *Leuit.* 2.13. *Matth.* 5.13. *Iuke* 14.34.

x They which destroy the grace that they haue receiued of God are as salt, which hath lost his sauour, and are worse then infidels.

CHAP. X.

2 Of diuorcement. 17 The rich man questioneth with Christ. 30 Their reward that are persecuted. 35 Of the sonnes of Zebedeus. 46 Bartimeus hath his eyes opened.

AND * he arose from thence, and went into the coasts of Iudea by the farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe. *Matth.* 19.1.

2 Then the Pharises came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he answered, and said vnto them, What did * Moses command you? *Deut.* 24.1.

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 Then Iesus answered, and said vnto them, For the hardnesse of your heart hee wrote this precept vnto you.

6 But at the beginning of the [a] creation, * God made them male and female.

7 * For this cause shall a man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall be one [‖] flesh: so that they are no more twaine, but one flesh.

9 * Therefore, what God hath coupled together, let no man separate.

10 And in the house his Disciples asked him againe of that matter.

11 And he said vnto them, * Whosoeuer shall put away his wife, and marry another, [b] committeth adultery against her.

12 And if a woman put away her husband, and be married to another, shee committeth adultery.

13 ¶ * Then they brought little children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Iesus saw it, hee was displeased, and sayd to them, Suffer the little children to come to mee, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God as [c] a little child, he shall not enter therein.

16 And he tooke them vp in his armes, and put his hands vpon them, and [d] blessed them.

17 ¶ And when he was gone out on the

a The true way to amend abuses, is to returne to the institution of things, and to try them by Gods word. *Gen.* 1.27. *matth.* 19.4. *Gen.* 2.24. 1. *cor.* 6.16. *ephes.* 5.31.

[‖] Or, person. 1 *Cor.* 7.10. *Mat.* 5.32. & 19. 9 *luke* 16.18. 1 *cor.* 7.10.

b For the second is not his wife, but his harlot. *Matth.* 19.13. *luke* 18.15.

c We must be regenerate, and void of all pride & concupiscence.

d It was vsuall with the Iewes that the greater should blesse the inferior, Heb. 7.7 therefore Christ being head of his Church, did by a solemne kinde of prayer offer vp & consecrate the babes to God.

*Matth.19.16.
Luke 18.18.*

way, there came one * running, and kneeled to him, and asked him, Good Master, what shall I do, that I may possesse eternall life?

18 Jesus sayd to him, Why callest thou me good? there is none e good but one, euen God.

e Christ would shew that his goodnesse was farre other wise then the goodnes which is attributed to men, which is full of vanitie and hypocrisie.

19 Thou knowest the commandements, *Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale Thou shalt not beare false witnesse. Thou shalt hurt no man. Honour thy father and mother.

Exod.20.13.

20 Then hee answered, and said to him, Master, all these things I haue obserued from my youth.

21 And Jesus beholde him, and f loued him, and said vnto him, One thing is lacking vnto thee. Goe and g sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse

f That is, he approued certaine good seed that was in him, which gaue him a little motion.

g He toucheth his maladie and sore, which before he felt not.

22 But he was sad at that saying, and went away sorowfull: for he had great possessions.

23 And Jesus looked round about, and said vnto his disciples, How hardly doe they that haue riches, enter into the kingdome of God!

24 And his disciples were astonied at his words. But Jesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

[Or, cable rope.

h Which putteth his trust in riches.

i For he can giue grace to the rich to cause him to enioy his riches as if hee had them not.

25 It is easier for a [] camel to go thorow the eye of a needle, then for a h rich man to enter into the kingdome of God.

*Matth.19.27.
Luke 18.28.*

26 And they were much more astonied, saying with themselues, Who then can bee saued?

k We must not measure these promises by our owne couetous desires, but referre the accomplishment to Gods will, who euen in our persecutions and afflictions performeth the same so farre as they be expedient Let vs therefore learne to haue enough & to want, that being tried, we may enioy our treasures in heauen.

27 But Jesus looked vpon them, and sayd, With men it is vnpossible, but not with God: for with God i all things are possible.

*Matth.19.13.
Luke 13.30.*

l He saith this because they that are first called, should goe still forward and not disdaine others.

28 ¶ * Then Peter began to say vnto him, Loe, we haue forsaken all and haue followed thee.

*Matth.19.27.
Luke 18.28.*

29 Jesus answered, and said, Verely, I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife or children, or landes for my sake and the Gospels,

30 But he shall receiue an hundreth fold, now at this present: houses, and brethren and sisters, and mothers, and children, and lands with l persecutions, and in the world to come eternall life.

*Matth.19.30.
Luke 13.30.*

31 *But many that are l first, shall be last, and the last first.

32 ¶ * And they were in the way going vp to Jerusalem, and Jesus went before them, and they were amazed, and as they followed, they were afraide, and Jesus toke the twelue againe, and beganne to tell them what things should come vnto him,

*Matth.20.17.
Luke 18.31.*

33 Saying, Behold, we goe vp to Jerusalem, and the Sonne of man shall bee deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they shall mocke him, & scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 * Then James and John the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldest do for vs that that we desire.

Matth.20.20.

36 And he said vnto them, What would ye I should doe for you?

37 And they sayd vnto him, Graunt vnto vs, that we may sit one at thy right hand, and the other at thy left hand in thy glorie.

38 But Jesus said vnto them, Ye know not what ye aske. Can ye m drinke of the cup that I shall drinke of, and bee baptized with the baptisme that I shall be baptized with?

m Can you be partakers of my crosse and afflictions?

39 And they said vnto him, We can. But Jesus said vnto them, Ye shall drinke indeed of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized.

40 But to sit at my right hand, and at my left, is not n mine to giue, but it shall be giuen to them for whom it is prepared.

n I haue not this commission for this time.

41 And when the ten heard that, they began to disdaine at James and John.

42 But Jesus called them vnto him, and sayd to them, * Ye know that they which delight to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercise authority ouer them.

Luke 22.25.

43 But it shall o not bee so among you: but whosoeuer will be great among you, shall be your seruant.

o Christ would not that his disciples and ministers should beare rule as worldly gouernours doe.

44 And whosoeuer will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

46 ¶ * Then they came to Jericho: and as he went out of Jericho with his disciples, and a great multitude, p Bartimeus the son of Timeus, a blind man, sate by the way side begging.

*Matth.20.29.
Luke 18.35.*

p The other Euangelists mention two, but Marke nameth him that was most knowen.

47 And when he heard that it was Jesus of Nazaret, he began to cry and to say, Jesus the Sonne of Dauid haue mercie on me.

48 And many rebuked him, because hee should hold his peace: but he q cryed much more, O Sonne of Dauid, haue mercy on me.

q The more that Satan resisteth vs, the more our faith ought to increase.

49 Then Jesus stood still and commaunded him to bee called: and they called the blind, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloke, and rose, and came to Jesus.

51 And Jesus answered, and said vnto him, What wilt thou that I doe vnto thee? And the blinde said vnto him, Lord, that I may receiue sight.

52 Then Jesus said vnto him, Goe thy way: thy faith hath saued thee. And by and by he receiued his sight, and followed Jesus in the way.

CHAP. XI.

11 Christ rideth to Ierusalem. 13 The fig tree dryeth vp. 15 The buyers and sekers are cast out of

of the Temple. 24 *He declareth the vertue of faith, and how we ſhould pray.* 27 *The Phariſes queſtion with Chriſt.*

Matth. 21. 11. Luke 19. 29.

AND * when they came nere to Jeruſalem, to Bethphage and Bethania vnto the mount of Oliues, hee ſent forth two of his diſciples,

a Chriſt ſheweth by this poore entry the eſtate of his kingdome, and it is not like to the great magnificence of this world.

2 And ſaid vnto them, a Goe your wayes into that towne that is ouer against you, and aſſoone as ye ſhall enter into it, ye ſhall finde a colt bound, whereon neuer man ſate: loſe him, and bring him.

3 And if any man ſay vnto you, Why doe ye this? Say that the Lord hath neede of him, and ſtraightway he will ſend him hither.

4 And they went their way, and found a colt tyed by the dore without, in a place where two wayes mette, and they looſed him.

5 Then certaine of them that ſtood there, ſayd vnto them, What doe yee loſing the colt?

6 And they ſaid vnto them as Jeſus had commaunded them. So they let them goe.

John 12. 14.

7 ¶ * And they brought the colt to Jeſus, and caſt their garments on him, and he ſate vpon him.

b Euery one ſhewed ſome ſigne of honour and reuerence. Or, *ſaue I pray thee.*

8 And b many ſpread their garments in the way: other cut downe branches off the trees, and ſtrawed them in the way.

9 And they that went before, and they that followed, cryed, ſaying, ‖ Hoſanna, Bleſſed be he that commeth in the Name of the Lord.

c Many came in their own name, but Chriſt came in the name of the Lord.

10 Bleſſed bee the kingdome that commeth in the c Name of the Lord of our father d Dauid: Hoſanna, O thou which art in the higheſt heauens.

d Becauſe the promiſe was made to him. Matth. 21. 10. Luke 19. 45.

11 * So Jeſus entred into Jeruſalem, and into the Temple: and when hee had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelue.

Matth. 21. 19.

12 * And on the morrow when they were come out from Bethania, he was e hungry.

e Chriſt was ſubiect to our infirmities.

13 And ſeeing a figge tree afarre off, that had leaues, hee went to ſee if hee might finde any thing thereon: but when hee came vnto it, he found nothing but leaues: for the time of figs was not yet.

f This was to declare how much they diſpleaſe God which haue but an outward ſhew and appearance without fruit.

14 Then Jeſus anſwered, and ſayd to it, f Neuer man eate fruite of thee hereafter while the world ſtandeth: and his diſciples heard it.

15 ¶ And they came to Jeruſalem, and Jeſus went into the Temple, and began to caſt out them that ſolde and bought in the Temple, and ouerthrew the tables of the money changers, and the ſeats of them that ſold doues.

Iſa. 56. 7. Ierem. 7. 11.

g For neither could they ſuffer reprehenſion, nor that their profite ſhould be hindered.

16 Neither would he ſuffer that any man ſhould cary a veſſell thorow the Temple.

17 And hee taught ſaying vnto them, Is it not written, * Mine houſe ſhall bee called the houſe of prayer vnto all nations? * but you haue made it a denne of theeues.

18 And the Scribes & hie Prieſts heard it, and ſought how to deſtroy him: for they feared him, becauſe the whole multitude was aſtonied at his doctrine.

19 But when euen was come, Ieſus went out of the citie.

Mat. 21. 19, 20.

20 ¶ * And in the morning as they paſſed by, they ſaw the figge tree dryed vp from the rootes.

21 Then Peter remembred and ſaid vnto him, Maiſter, behold, the figge tree which thou curſedſt, is withered.

h Chriſt taketh occaſion to inſtruct them of the vertue of faith.

22 And Jeſus anſwered, and ſaid vnto them, Haue h faith in God.

23 For verily I ſay vnto you, that whoſoeuer ſhall ſay vnto this mountaine, Take thy ſelfe away, and caſt thy ſelfe into the ſea, and ſhall not wauer in his heart, but ſhal beleeue that thoſe things which he ſaith ſhall come to paſſe, whatſoeuer he ſaith, ſhall be done to him.

Matth. 7. 7. Luke 11. 9.

24 * Therefore I ſay vnto you, i Whatſoeuer ye deſire when ye pray, beleeue that yee ſhall haue it, and it ſhalbe done vnto you.

i He teacheth vs not hereby to aske whatſoeuer ſeemeth good in our fantaſies: for our prayer muſt be grounded on faith, and our faith vpon the word of God.

Matth. 6. 14.

25 * But when yee ſhall ſtand and pray, forgiue, if you haue any thing againſt any man, that your father alſo which is in heauen, may forgiue you your treſpaſſes.

Matth. 21. 23. Luke 20. 1, 2.

26 For if you will not forgiue, your Father which is in heauen will not pardon you your treſpaſſes.

27 ¶ * Then they came againe to Jeruſalem: and as he walked in the Temple, there came to him the hie Prieſts, & the Scribes, and the Elders,

28 And ſaid vnto him, By what authoritie doeſt thou theſe things? and who gaue thee this authoritie, that thou ſhouldeſt doe theſe things?

29 Then Jeſus anſwered, and ſaid vnto them, I wil alſo aſke of you a certaine thing, and anſwere ye mee, and I will tell you by what authoritie I doe theſe things.

k He comprehendeth his whole office and miniſterie.

30 The k baptiſme of John, was it from heauen, or of men? anſwere me.

l They came of malice, and not to learne: therefore Chriſt thought them vnworthy to be taught.

31 And they thought with themſelues, ſaying, If we ſhal ſay, From heauen, hee will ſay, Why then did ye not beleeue him?

32 But if we ſay, Of men, we feare the people: for all men counted John, that hee had beene a very Prophet.

33 Then they anſwered and ſaid vnto Jeſus, we cannot tell. And Jeſus anſwered and ſaid vnto them, l Neither will I tell you by what authoritie I doe theſe things.

CHAP. XII.

1 *The vineyard is let out.* 14 *Obedience and tribute due to princes.* 25 *The reſurrection of the dead.* 28 *The ſumme of the Law.* 35 *Chriſt the ſonne of Dauid.* 38 *Hypocrites muſt be eſchewed.* 41 *The offring of the poore widow.*

Iſa. 5. 1. ier. 2. 21. matth. 21. 33. luke 20. 9.

AND hee began to ſpeake vnto them in parables, * A certaine man planted a vineyard, and compaſſed it with a hedge, and digged a pit for the a wineprelle, and built a towre in it, and let it out to husbandmen, and went into a ſtrange countrey.

a The Greeke word ſignifieth the veſſell or fat, which ſtandeth vnder the wineprelle to receiue the iuyce or liquor.

2 And at a time, hee ſent vnto the husbandmen a ſeruant, that he might receiue of the husbandmen of the fruite of the vineyard.

3 But

3 But they tooke him, and beat him, and sent him away empty.

4 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe he sent another, and him they slew, and many other, beating some and killing some.

6 Yet had hee one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen said among themselues, This is the heire: come, let vs kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee [b] will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue ye not read so much as this scripture? *The stone which the builders did refuse, is made the head of the corner?

11 This [c] was done of the Lord, and it is marueilous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, and went their way.

13 *And they sent vnto him certaine of the Pharises, and of the Herodians, that they might take him in his talke.

14 And when they came, they sayd vnto him, Master, we know that thou art true, and carest for no man: for thou considerest not the [d] person of men, but teachest the [e] way of God truely. Is it lawfull to giue tribute to Cesar, or not?

15 Should wee giue it, or should wee not giue it? But he knew their hypocrisie, and said vnto them, [f] Why tempt ye me? Bring me a peny, that I may see it.

16 So they brought it, and hee said vnto them, Whose is this image and superscription? And they said vnto him, Cesars.

17 Then Jesus answered, and said vnto them, *Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marualled at him.

18 ¶ *Then came the Sadduces vnto him, (which say there is no resurrection) and they asked him, saying,

19 Master, *Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that [g] his brother should take his wife, and raise vp seed vnto his brother.

20 There were seuen brethren, & the first tooke a wife, and when he died, left no issue:

21 Then the second tooke her, and hee dyed, neither did hee yet leaue issue, and the third likewise.

22 So seuen had her, and left no issue: last of all the wife dyed also.

23 In the resurrection then, when they shall rise againe, whose wife shall shee be of them? for seuen had her to wife.

24 Then Jesus answered, and said vnto them, Are ye not therefore deceiued, because ye know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor wiues are married, but are [h] as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue yee not read in the booke of Moses, how in the bush God spake vnto him, saying, I *am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the [i] liuing. Ye are therefore greatly deceiued.

28 ¶ *Then came one of the Scribes, that had heard them disputing together, and perceiuing that he had answered them well, he asked him, Which is the first commandement of all?

29 Jesus answered him, The first of all the commandements is, *Heare Israel, the Lord our God is the onely Lord.

30 Thou shalt therefore loue the Lord thy God, with all thine heart, and with all thy soule, & with all thy ‖ mind, and with all thy strength: this is the first commandement.

31 And the second is [k] like, that is, *Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.

32 Then the Scribe said vnto him, Well Master, thou hast said the trueth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all burnt [l] offrings and sacrifices.

34 Then when Jesus saw that hee answered discreetly, he said vnto him, Thou [m] art not farre from the kingdome of God. And no man after that durst aske him any question.

35 ¶ *And Jesus answered and said, teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himselfe said by the [n] holy Ghost, *The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstoole.

37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 *Moreouer he said vnto them in ‖ his doctrine, Beware of the Scribes, which loue to goe in long [o] robes, and loue salutations in the markets,

39 And the chiefe seates in the Synagogues, and the first roomes at feasts,

40 Which *deuoure widowes houses, ‖ euen vnder a colour of long prayers. These shall receiue the greater damnation.

41 *And as Jesus sate ouer against the treasurie, he beheld how the people cast money into the treasurie, and many rich men cast in much.

42 And there came a certaine poore widow, and shee threw in two mites, which make a [p] quadrant.

43 Then hee called vnto him his Disciples, and sayd vnto them, Verely I say vnto

b He sheweth the plague that shall befall these ambitious and couetous rulers, whose hearts are hardened against Christ.
Psal. 118.22. *isa.* 28.16. *matth.* 21 42. *acts* 4. 11. *rom.* 9.33. 1. *pet.* 2.7,8.

c It is the ordinance of God that it should be so, which most commonly is cõtrary to mans reason: and thus that which was spoken figuratiuely of Dauid, is fulfilled in Christ, reade Matth. 22.16. *Matth.* 22.15. *luke* 20.20.

d As the qualities of the minde or body, or of outward things.

e As godly maners agreeable to Gods law.

f He gaue them to vnderstand that he knew their malicious intent. *Rom.* 13.7. *Matth.* 22.23. *Luke* 20.27. *Deut.* 25.5.

g This was a politike law giuen for a time for the preseruation of families, reade Matth. 22.34.

h Not as touching the spirituall nature, but concerning the state of incorruption, and immortalitie, so that then they shall neede no more mariage. *Exod.* 3.6. *matth.* 22.32.

i Then it followeth that they liue, although they be deceased out of this life. *Matth.* 22.35. *Exod.* 20.2. *deut.* 6.4.

‖ *Or, thought.*

k That is, dependeth on the first, & proceedeth of the loue of God. *Leu.* 19.18. *matt.* 22.39. *rom.* 13.9 *gal.* 5.14. *iam.* 2.8

l He meaneth all ỹ ceremonies of the Law, wherin the hypocrites put great holines.

m Because hee shewed himselfe willing to bee taught, and well perceiued the difference betwixt our outward profession and that which God doth principally require of vs. *Matth.* 22.44. *luke* 20.41.

n Inspired by the holy Ghost and by the spirit of prophesie. *Psal.* 110.1. *Matth.* 23.6. *luke* 11.43 & 20.46.

‖ *Or, as he taught.*

o He condemneth not their apparel, but their vaine ostentation, and outward shew of holines, whereby they deceiued the simple people. *Matth.* 23.14. *luke* 20.47.

‖ *Or, and vnder pretence pray long.* *Luke* 21.1.

p Which is about halfe a farthing.

q Our Sauiour estemeth our gifts by our affections and readie wils.

vnto you, that this poore widow hath cast q more in, then all they which haue cast into the treasury.

44 For they all did cast in of their superfluitie: but shee of her pouerty did cast in all that she had, euen all her liuing.

CHAP. XIII.

1 The destruction of Ierusalem. 10 The Gospel shall be preached to all. 9. 22 The persecution and false prophets, which shall bee before the comming of Christ, whose houre is vncertaine. 33 He exhorteth euery one to watch.

Matth. 24. 1. luke 12. 5.

AND * as he went out of the Temple, one of his disciples said vnto him, Master, see what stones and what buildings are here.

Luke 19. 43, 44

2 * Then Iesus answered and said vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be throwen downe.

3 And as he sate on the mount of oliues, ouer against the Temple, Peter, & James, and Iohn, and Andrew asked him secretly,

Ephes. 5. 6. 2. thes. 2. 3. a He doth answere them of things that were more necessary for them to know, then the things that they demanded.

4 Tell vs when shal these things be, and what shall be the signe when all these things shall be fulfilled?

5 And Iesus answered them, & began to say, * a Take heede lest any man deceiue you.

6 For many shal come in my Name, saying, I b am Christ, and shall deceiue many.

b Vsurping the authority of Christ.

7 Furthermore, when yee shall heare of warres, and rumours of warres, be yee not troubled: for such things must needs be: but the end shall not be yet.

8 For nation shal rise against nation, and kingdome against kingdome, and there shal be earthquakes in diuers quarters: & there shall bee famine and troubles: these are the beginnings of sorrowes.

c That they may be inexcusable. Matth. 10. 19. luke 12. 11. and 21. 14.

9 But take heede to your selues: for they shall deliuer you vp to the Councils & to the Synagogues: ye shalbe beaten, and brought before rulers and kings for my sake, for a c testimonie vnto them.

d He onely forbiddeth that care which commeth of distrust.

10 And the Gospel must first be published among all nations.

e This is not to make them negligent, but to assure them that he will assist them & instruct them sufficiently with answeres, so that they may hereby perceiue y their defence standeth not in their own wisdome or eloquence.

11 * But when they leade you and deliuer you vp, take yee d no thought afore, neither premeditate e what yee shall say: but whatsoeuer is giuen you at the same time, that speake: for it is not yee that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And ye shalbe hated of all men for my Names sake: but whosoeuer shall indure vnto the end, he shall be saued.

Matth. 24. 15. Dan. 9. 27. f This is meant of that time that the Romanes should prophane the Temple. ‖ Or, being.

14 * Moreouer, when ye shall see the abomination of desolation (spoken of by * Daniel the Prophet) f ‖ standing where it ought not (let him that readeth, consider it) * then let them that bee in Iudea, flee into the g mountaines.

Luke 21. 20, 21. g Because the destruction shall be most extreme and cruell.

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe vnto the things which he left behind him, to take his clothes.

17 Then woe shalbe to them that are with h childe, and to them that giue sucke in those dayes.

h For they shall not be able to flee. ‖ That you haue no let to hinder you when you should escape.

18 ‖ Pray therefore that your flight be not in the winter.

19 For there shall bee in those dayes such tribulation, as was not from the beginning of the creation which God created, vnto this time, neither shalbe.

‖ Or, Man.

20 And except that the Lord had shortened those dayes, no ‖ flesh should bee saued: but for the elects sake, which he hath chosen, he hath shortened those dayes.

Matth. 24. 23. luke 21. 8.

21 Then * if any man say to you, Lo, here is Christ, or, Loe, he is there, beleeue it not.

i The elect may wauer, and bee troubled, but they cannot vtterly be deceiued or ouercome.

22 For false Christs shall arise, and false prophets, and shall shew signes and wonders to deceiue, if it were k possible, the very elect.

l Wherefore he that suffereth himselfe now to be seduced, hath none excuse. Isa. 13. 10. ezek. 32 7. ioel 2. 10. and 2. 15.

23 But take yee heede: behold, I haue shewed you all things l before.

m This teacheth that there shalbe a change of the whole order of nature. Matth. 24. 31.

24 ¶ Moreouer * in those dayes, after that tribulation, the Sunne shall waxe dark, and the Moone shall not giue her light,

25 And the m starres of heauen shal fall: and the powers which are in heauen shall shake.

n The word signifieth the space of an hundreth yeeres: albeit this came to passe before fiftie yeeres.

26 And then shall they see the Sonne of man comming in the cloudes, which great power and glory.

27 * And hee shall then send his Angels, and shall gather together his elect from the foure windes, and from the vtmost part of the earth, to the vtmost part of heauen.

28 Now learne a parable of the fig tree. When her bough is yet tender, and it bringeth forth leaues, yee know that Summer is neere.

29 So in like maner, when yee see these things come to passe, know that the kingdom of God is neere, euen at the doores.

30 Verely I say vnto you, that this n generation shall not passe, till all these things be done.

o When the destruction of Ierusalem the persecutions, and illusions shall cease: but chiefly these are vnderstood of the second comming of Christ.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 But of that o day & houre knoweth no man, no, not the Angels which are in heauen, neither the p Sonne himselfe, saue the Father.

p In that he is man and Mediatour. Matth. 24. 42.

33 * Take heed: watch, and pray: for yee know not when the time is.

q For of the comming we are most assured: but of the time, the yeere, the day or houre, we are ignorant, & therefore must watch continually.

34 For the Sonne of man is as a man going into a strange country, & leaueth his house, and giueth authority to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 q Watch therefore, (for yee know not when the Master of the house will come, at euen, or at midnight, at the cocke crowing, or in the dawning.)

36 Lest if hee come suddenly, hee should find you sleeping.

37 And those things that I say vnto you, I say vnto all men. Watch.

CHAP. XIIII.

1 The Priests conspire against Christ 3 Marie Magdalene anointeth Christ. 12 The Passeouer is eaten. 18 Hee telleth afore of the treason of Iudas. 22 The Lords Supper is instituted. 46 Christ is taken. 67 Peter denieth him.

Matth. 26. 2. luke 22. 1.

AND * two daies after followed the feast of the Passeouer, and of vnleauened bread: & the hie Priests & Scribes sought how they might

might take him by craft, & put him to death.

2 But they sayd, Not in the feast day, lest there be any tumult among the people.

Matth. 26 6. *Iohn* 12.1.

3 *And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a woman hauing a box of ointment of ‖ spikenard very costly, & shee brake the box, and powred it on his head.

‖ *Or, of pure nard and faithfully made.*

4 Therefore [a] some disdained among themselues, and said, To what ende is this waste of ointment?

a As Iudas who caused this murmuring.

5 For it might haue been sold for more then [b] three hundred pence, & been giuen vnto the poore, [c] and they grudged against her.

b Which are in value about sixe pound sterling.

c To wit, Iudas: who was offended therewith, and therefore made a businesse.

6 But Iesus sayd, Let her alone: why trouble ye her? shee hath wrought a good worke on me.

7 For ye haue the poore with you alwaies, and when ye will ye may doe them good, but me ye shall not haue alwaies.

8 She hath done that she could: she came afore hand to anoint my body to the burying.

9 Verely I say vnto you, Where soeuer this Gospel shal be preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.

Matth. 26.14. *Luke* 22.4.

10 ¶ *Then Iudas Iscariot one of the twelue, [d] went away vnto the hie Priests to betray him vnto them.

d He tooke occasion by this ointment as of a thing euill done.

11 And when they heard it, they were glad, & promised that they would giue him money: therefore hee sought how hee might conueniently betray him.

Matth. 26.17. *Luke* 22.7,8.

12 ¶ *How the first day of vnleauened bread, when they sacrificed the Passeouer, his disciples said vnto him, Where wilt thou that we go and prepare, that thou maiest eat the Passeouer?

13 Then he sent forth two of his disciples, and said vnto them, Go ye into the citie, and there shal a man meete you, bearing a pitcher of water: follow him.

14 And whithersoeuer he goeth in, say yee to the goodman of the house, The Maister saith, Where is the lodging where I shall eate the Passeouer with my disciples?

15 And he will shew you an vpper chamber which is large, trimmed and prepared: there make it ready for vs.

16 So his disciples went forth, and came to the city, & found as he had said vnto them, and made ready the Passeouer.

Matth. 26.20. *Luke* 22.14. *Iohn* 13.21.

17 ¶ And at euen he came [e] with the twelue.

e To dip the hand, is as much to say, as hee that is accustomed to eate with me. *Psal* 41.9. *Iohn* 13 18.

18 *And as they sate at table and did eat, Iesus said, Verely I say vnto you, that one of you shall betray mee, which eateth with mee.

19 Then they began to be sorrowful, and to say to him one by one, Is it I? and another, Is it I?

Matth. 26.24. *Luke* 22.21.

20 And he answered and said vnto them, It is one of the twelue that *[f] dippeth with me in the platter.

f This declareth that nothing can be done without Gods prouidence. *Matth.* 26.24. 1. *Cor.* 11.24.

21 *Truely the Sonne of man goeth his way, as it is [g] written of him: but woe be to that man, by whom the Sonne of man is betraied: it had been good for that man, if hee had neuer been borne.

g Reade Matth. chap. 26.24.

22 *And as they did eat, Iesus [h] tooke the bread, and when he had giuen thankes, hee brake it and gaue it to them, and said, Take, eate, this is my body.

h The Greeke word is to blesse, which is sometaken only to giue thankes, as Saint Luke and S. Paul interpret it, and S. Marke also speaking of the cup.

23 Also he tooke the cup, and when he had [i] giuen thanks, gaue it to them: and they all dranke of it.

i Or, blessed.

24 And hee said vnto them, This is my blood of the New Testament, which is shed for many.

25 Verely I say vnto you, I will drinke no more of the fruit of the Vine, vntill that day that I drinke it new in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Olines.

27 ¶ *Then Iesus said vnto them, All ye shall be [k] offended by me this night: for it is written, * I will smite the Shepheard, and the sheepe shall be scattered.

Iohn 16.32.

k That is, turned from me, because of the persecution.

28 But after that I am risen, I will goe into * Galile before you.

Zech. 13.7. *Chap.* 16.7.

29 And Peter sayd vnto him, Although all men should bee offended, yet would not I.

30 Then Iesus said vnto him, Verely I say vnto thee, this day, euen in this night, before the cock crow twise, thou shalt denie me thrise.

31 But he said more earnestly, If I should die with thee, I will not denie thee: likewise also said they all.

32 ¶ *After they came into a place named Gethsemane: then hee said to his disciples, Sit ye here till I haue prayed.

Matth. 26.36. *Luke* 22.39.

33 And hee tooke with him Peter, and James, & Iohn, and he began to be [l] afraid, and in great heauinesse,

l His diuinity was as it were hid and his humanitie shewed it selfe fully.

34 And said vnto them, My soule is very heauie, euen vnto the death: tarie here and watch.

35 So he went forward a little, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

36 And he said, [m] Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheless, not that I will, but that thou [n] wilt, be done.

m *Ab* in Ebrew, and *Abba* in the Syrian tongue, signifieth father.

n He standeth not so to his owne will, but that willingly he offereth himselfe to obey God.

37 Then he came & found them sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 ¶ Watch ye, and pray, that yee enter not into tentation: the spirit in deed is readie, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same words.

40 And hee returned, and found them asleepe againe: for their eyes were heauy: neither knew they what they should answere him.

41 And he came the third time, and said vnto them, [o] Sleepe henceforth, and take your rest: it is enough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.

o He meaneth that the houre will come when they shalbe kept from sleeping.

42 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.

43 * And immediately while he yet spake, came Iudas that was one of the twelue, and with him a great multitude with swordes and staues from the hie Priests & Scribes, and Elders,

Matth. 26.47. *Luke* 22.47. *Iohn* 18.3.

44 And he that betrayed him, had giuen them

them a token, saying, Whomsoeuer o I shall kisse, he it is: take him, and leade him away safely.

45 And assoone as he was come, hee went straightway to him, and said, p Master, Master, and kissed him.

46 Then they layd their handes on him, and tooke him.

47 And q one of them that stood by drew out a sword, and smote a r seruant of the hie Priest, and cut off his eare.

48 And Iesus answered and said vnto them, Ye be come out as vnto a thicke with swords and with staues to take me.

49 I was daily with you teaching in the Temple, and ye s tooke me not: but this is done that the Scriptures should be fulfilled.

50 Then they t all forsooke him and fled.

51 And there followed him a certaine young man, clothed in linnen vpon his bare body, and the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 * So they led Iesus away to the high Priest, and to him came all the x hie Priests, and the Elders, and the Scribes.

54 And Peter followed him x a farre off, euen into the hall of the high Priest, and sate with his seruants, and warmed himselfe at the ‖ fire.

55 And the * high Priests and all the Counsell sought for witnesse against Iesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnesse ‖ agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 We heard him say, * I y will destroy this Temple made with hands, and within three dayes I wil build another, made without hands.

59 But their witnesse yet agreed not together.

60 Then the hie Priest stood vp amongst them, and asked Iesus, saying, Answerest thou nothing? What is the matter that these beare witnesse against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, and saide vnto him, Art thou Christ the Sonne of the z Blessed?

62 And Iesus said, I am hee, * and yee shall see the a Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.

63 Then the hie Priest rent his clothes, and said, What haue we any more neede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? and they all condemned him to be worthy of death.

65 And some began to spit at him and to couer his face, and to beat him with fists, and to say vnto him, Prophesie. And the b sergeants smote him with their rods.

66 * And as Peter was beneath in the hall, there came one of the maids of the high Priest.

67 And when she sawe Peter warming himselfe, she looked on him, and said, Thou wast also with Iesus of Nazaret.

68 But c he denied it, saying, I know him not, neither wote I what thou sayest. Then he went out into the ‖ d porch, and the cocke crew.

69 * Then a maid saw him againe, and began to say to them that stood by, This is one of them.

70 But hee denied it againe: and anone after they that stood by, sayd againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speach is like.

71 And hee began to curse and sweare, saying, I know not this man of whom yee speake.

72 * Then the second time the Cocke crew, and Peter remembred the word that Iesus had said vnto him, Before the cocke crow twise, thou shalt denie me thrise, and ‖ weighing that with himselfe, he wept.

o It was the fashion then to greete with kissing at their meetings, and also at their departure.

p He repeateth it twise, as if he had bene moued with a certaine pitie in taking his last leaue.

q To wit, Peter.

r Called Malchus.

s Which declareth that no man can do any thing contrary to Gods ordinance.

t Meaning, all the disciples.

Matth. 26. 57. *luke* 22. 54. *iohn* 18. 24.

u That is, they which had chiefest authoritie among the Priests.

x Which signified that his hote zeale began now to be abated.

‖ *Or, light.*

Matth. 26. 56. ‖ *Or, were not like.*

Iohn 2. 19.

y These two witnesses dissented, in that the one reported that Christ said, he could destroy the Temple, (as Matthew writeth) and the other said that he heard him say, that he would doe it, as is here noted.

z That is, of God whom is worthy all prayse: the which word in their language the Iewes when they speake of God, vse commonly in their writings euen to this day.

Matth. 24. 30.

a Whom they now contemned in this base estate, they should see appeare ar y last day with maiesty and glory.

b This declareth the wickednesse and insolencie of the gouernours and rulers, seeing their officers contrary to all Iustice, thus raged and tormented him that was innocent.

Matth. 26. 69. *luke* 22. 55. *iohn* 18. 25.

c We ought to consider our owne infirmitie, that we may learne onely to trust in God, and not in our owne strength.

‖ *Or, entrie.*

d Peter prepareth himselfe to flee if he were further laid vnto.

Matth. 26. 71. *luke* 22. 58. *iohn* 18. 25.

Matth. 26. 75. *iohn* 13. 38.

‖ *Or rushed out of the doores, and wept.*

CHAP. XV.

1 *Iesus is led to Pilate.* 15 *Hee is condemned, reuiled, and put to death,* 46 *and is buried by Ioseph.*

AND * anon in the dawning, the high Priests held a Councell with the Elders, and the Scribes, and the whole councell, and bound Iesus, and led him away, and deliuered him to Pilate.

Matth. 27. 1, 2. *luke* 22. 66. *iohn* 18. 28.

a For the Romans gaue them no authoritie to put any man to death.

2 Then Pilate asked him, Art thou the king of the Iewes? And he answered, and sayd vnto him, Thou sayest it.

3 And the high Priests accused him of many things.

Matth. 27. 12. *luke* 23. 3. *iohn* 18. 35.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing: behold how many things they witnesse against thee.

b He would not defend his cause, but presented himselfe willingly to be condemned.

5 But Iesus answered b no more at all, so that Pilate marueiled.

6 Now at the feast Pilate did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloud, and began to desire that hee would doe as he had c euer done vnto them.

c The people alwayes maintaine their customes, although they be worth nothing.

9 Then Pilate answered them, and sayd, Will ye that I let loose vnto you the King of the Iewes?

10 For he knew that the hie Priests had deliuered him of enuy.

11 But the high Priests had moued the people to desire that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and sayd againe vnto them, What will ye then that I doe with him, whom ye call the King of the Iewes?

13 And they cryed againe, Crucifie him.

d When a iudge hath respect to men, he quite forgetteth iustice.

14 Then Pilate sayd vnto them, But what euill hath he done? And they cryed the more feruently, Crucifie him.

15 So Pilate d willing to content the people,

people, lowsed them Barabbas, and deliuered Iesus when he had scourged him, that hee might be crucified.

16 Then the souldiers led him away into the hall, which is the ‖ common hall, and called together the whole band,

‖ Or, Pretorie.

17 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

‖ Or, stalke.

19 And they smote him on the head with a ‖ reede, and spat vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 * And they [e] compelled one that passed by called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 * And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skuls.

23 And they gaue him to drinke wine mingled [f] with myrrhe: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what euery man should haue.

25 And it was [g] the third houre when they crucified him.

26 And the title of his cause was written aboue, THE KING OF THE IEWES.

27 They crucified also with him two theeues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, * And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying * Hey, thou that destroyest the Temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the high Priests mocking, said among themselues with the Scribes, He saued other men, himselfe hee cannot saue.

32 Let Christ the King of Israel now come downe from the crosse, that wee may see, and beleeue. [h] They also that were crucified with him, reuiled him.

33 ¶ Now when the first houre was come, darkenesse arose ouer [i] all the land vntill the ninth houre.

34 And at the [k] ninth houre Iesus cryed with a loud voyce, saying, * Eloi, Eloi, lamalabacthani? which is by interpretation, My God, my God, why hast thou forsaken mee?

35 And some of them that stood by when they heard it, said, [l] Behold, he calleth Elias.

36 And one ran, and filled * a sponge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the ghost.

38 ¶ And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the [m] Centurion, which stood ouer against him, saw that he thus crying gaue vp the Ghost, he said, Truely this man was the Sonne of God.

40 ¶ There were also women, which beheld a farre off, among whom was Marie Magdalene, & Marie the mother of James the lesse, and of Ioses, and Salome,

41 Which also when hee was in Galile, * followed him, and ministred vnto him, and many other women which came vp with him vnto Ierusalem.

42 ¶ * And now when night was come, (because it was the day of the preparation, that is before the Sabbath)

43 Ioseph of Arimathea, an [n] honourable Counsellour, which also looked for the kingdome of God, came, and went in [o] boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate maruelled if hee were alreadie dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 And when hee knew the trueth of the Centurion, he gaue the body to Ioseph,

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layd him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Marie Magdalene, and Marie Ioses mother beheld where he should be laid.

m Who had charge ouer an hundreth men.

Luke 8.2,3.

Matth.27.57. Luke 23.50,51. iohn 19.38.

n A graue man and of great authoritie.

o This man shewed his faith boldly when the danger seemed to be most perillous.

CHAP. XVI.

1 The women come to the graue. 9 Christ being risen againe appeareth to Magdalene, 14 also to the eleuen, and reproueth their vnbeliefe. 16 Hee committeth the preaching of the Gospel and the ministration of baptisme vnto them.

AND * when the Sabbath day was past, Mary Magdalene, and Mary the mother of James, and Salome, bought sweete ointments, that they might come, and embalme him.

Luke 24.1. iohn 20.1.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sunne was yet ‖ rising,

‖ Or, not risen.

3 And they sayd one to another, Who shall roll vs away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one.

5 * So they went into the sepulchre, and saw [a] a young man sitting at the right side clothed in a long white robe: and they were afraid.

Matth.28.1. iohn 20.12.

a The Angel of God in the likenesse of a yong man.

6 But he said vnto them, Be not afraid: yee seeke Iesus of Nazaret, which hath bene crucified: he is risen: he is not here: behold the place where they put him.

7 But goe your way, and tell his disciples, and [b] Peter, that he will goe before you into Galile, there shall yee see him, * as he said vnto you.

b He specially maketh mention of Peter, to comfort him, because he had fallen into greater danger then the rest. Matth.26.31. chap.14.28.

8 And they went out quickly, and fled from the sepulchre: for they trembled, and were amased: neither said they any thing to any man: for they were afraid.

9 ¶ And when Iesus was risen againe, in

in the morow (which was the first day of the weeke) hee appeared first to Mary Magdalene, * out of whom he had cast seuen deuils.

10 And she went and told them that had bene with him, which mourned and wept.

11 And whe they heard that he was aliue, & had appeared to her, they c beleeued it not.

12 ¶ * After that he appeared vnto two of them in another forme, as they walked and went into the countrey.

13 And they went and told it to the remnant, but they beleeued them not.

14 ¶ * Finally he appeared vnto the eleuen as they d sate together, and reproued them of their vnbeliefe and hardnes of heart, because they beleeued not them which had seen him, being risen vp againe.

15 And he said vnto them, * Go ye into all the world, and preach the Gospell to e euery creature.

16 He that shall beleeue and be baptized, shall be saued: * but he that will not beleeue, shalbe damned.

17 And these f tokens shal folow them that beleeue, * In my Name they shal cast out deuils, and shall * speake with new tongues,

18 * And shall take away serpents, and if they shall drink any deadly thing, it shal not hurt them: * they shal lay their hands on the sicke, and they shall recouer.

19 * So after the Lord had spoken vnto them, hee was receiued into heauen, and sate at the right hand of God.

20 And they went forth, & preached euery where. And the * Lord wrought with them, and confirmed the word with h signes that followed, Amen.

Acts 28.8. *Luke* 24.51. *Hebr.* 2.4.

John 20.16. *Luke* 8.2.

c They had soon forgotten that, that Christ had foretold them of his resurrection. *Luke* 24.13,15 *Luke* 24.36. *John* 20.19.

d Mourning and praying.

Matth 28.19.

e As well Gentiles as Iew.

John 12.48.

f This gift was but for a time, to cause men the more willingly to receiue the Gospel, which as yet was not euidently knowen. *Acts* 16.18. *Acts* 2.4. *and* 10.46.

g With other and diuers, as Luke saith. *Acts* 28.5.

h The miracles and signes folow the doctrine, as certaine seales, so that if the doctrine be false, the miracles can be no better, Deut. 13.3.

The holy Gospel of Iesus Christ according to Luke.

CHAP. I.

5 Of Zacharias & Elisabet. 11 The Angel sheweth him of the nativity of Iohn Baptist. 20 His incredulity is punished. 28 The talk of the Angel & Mary. 46 Her song. 57 The birth, circumcision, and graces of Iohn. 68 Zacharias giueth thanks to God, and prophesieth.

FOrasmuch as many haue taken in hand to set foorth the story of those things wherof we are fully perswaded,

2 a As they haue deliuered them vnto vs, which from the beginning saw them their selues, and were ministers of the b word,

3 It seemed good also to me (most noble Theophilus) assoone as I had searched out perfectly all things from the beginning, to write vnto thee therof from point to point,

4 That thou mightest acknowledge the certainety of those things whereof thou hast bene instructed.

5 ¶ In the time of c Herod king of Iudea, there was a certaine Priest named Zacharias, of the d courte of Abia: and his wife was of the e daughters of Aaron, and her name was Elisabet.

6 Both were f iust before God, and walked in all the commaundements and g ordinances of the Lord, without reproofe.

7 And they had no childe, because that Elisabet was barren: and both were well striken in age.

8 And it came to passe, as he executed the priests office before God, as his courte came in order,

9 According to the custom of the Priests office, his lot was h to burne incense, when he went into the i Temple of the Lord.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared vnto him an Angel of the Lorde standing at the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and feare fell vpon him.

13 But the Angel said vnto him, Feare not, Zacharias: for thy praier is heard, and thy wife Elisabet shall beare thee a sonne, and thou shalt call his name k John.

14 And thou shalt haue ioy and gladnes, and many shall reioyce at his birth.

15 For he shalbe great in the sight of the Lord, & shal neither drinke wine nor l strong drinke: and he shall be filled with the holy Ghost, euen from his mothers wombe.

16 * And many of the children of Israel shall he turne to their Lord God.

17 * For hee shall goe m before him in the Spirit and power of Elias, to turne the hearts of the n fathers to the children, and the disobedient to the wisedome of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias said vnto the Angel, Whereby shal I know this? for I am an old man, and my wife is of a great age.

19 And the Angel answered, and said vnto him, I am o Gabriel, that stand in the presence of God, & am sent to speake vnto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumbe, and not bee able to speake, vntill the p day that these things be done, because thou beleeuedst not my words, which shalbe fulfilled in their season.

a Meaning, the Apostles with whom he was conuersant.

b Or, of the thing: and it may be referred either to Christ, or to the Gospel: and hereby is meant that they were the ministers of Christ, who is called the word: or ministers of the word, that is to say, of the Gospel: & this commendeth the authority of his doctrine, seeing he receiued it of the Apostles.

c The sonne of Antipater.

d Reade 1. Chro 24.10.

e By her father: for by her mothers line she was of the house of David.

f This perfection or iustice is iudged by the fruits & outward appearance and not by the cause: which onely commeth of Gods free mercy through Christ.

g The Greeke word signifieth iustifications, whereby is meant the outward obseruation of the ceremonies cōmanded by God.

h That is, the euening and morning sacrifice, according to the Law.

i The Temple was diuided into three parts: the first was the body of the Temple called Atrium, where the people was: the second called Sanctum, where the priests and Leuites were: and the third Sanctum Sanctorum, into the which the high Priest entred once a yere to sacrifice. *Exod.* 30.7. *le vi.* 16.17.

k Which signifieth the grace of the Lord.

l The word signifieth all maner of drinke which maketh men dronken. *Malach.* 4 5,6. *Matth* 11.14.

m As a king in his royalty hath one to goe before him, who signifieth the king to be at hand.

n When Christ saith he, came to set the father against the sonne, &c. hee meaneth the successe which commeth of the Gospel, through the malice of men: but here he speaketh of the true end and prosperity of the Gospel.

o Which signifieth the strength or soueraigny of God.

p We must not measure Gods promise by our weake senses,

21 Now the people waited for Zacharias, and marueiled that he tarried so long in the Temple.

22 And when he came out, he could not speake vnto them: then they perceiued that he had seene a vision in the Temple: for he made signes vnto them, and remayned dumbe.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed q to his owne house.

24 And after those dayes his wife Elizabet conceiued, & hid her selfe fiue moneths, saying,

25 Thus hath the Lord dealt with mee, in the dayes wherin he loked on me, to take from me r my rebuke among men.

26 ¶ And in the sixt moneth, the Angel Gabriel was sent from God vnto a city of Galile, named Nazaret,

27 To a virgin affianced to a man whose name was Joseph, of the house of Dauid, and the virgins name was Mary.

28 And the Angel went in vnto her, and said, ‖ Haile thou that art freely beloued: the Lord is with thee, blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and thought what maner of salutation that should be.

30 Then the Angel said vnto her, Feare not Mary: for thou s hast found fauour with God.

31 *For loe, thou shalt conceiue in thy wombe, and beare a Son, and shalt call his Name IESVS.

32 He shalbe great, and shalbe called the Sonne t of the most high, and the Lord God shall giue vnto him the Throne of his father Dauid.

33 *And he shall raigne ouer the house of Iacob for euer, and of his kingdome shall be none end.

34 Then sayde Mary vnto the Angel, u How shall this bee, seeing I know not man?

35 And the Angel answered and said vnto her, The holy Ghost *shal come vpon thee, and the power of the most High shall x ouershadow thee: therfore also that y holy thing which shalbe borne of thee, shal be called the Sonne of God.

36 And behold, thy z cousin Elizabet, she hath also conceiued a sonne in her olde age: and this is her sixt moneth, which was called barren.

37 For with God shall nothing be vnpossible.

38 Then Mary said, Behold the seruant of the Lord: be it vnto me according to thy word. So the Angel departed from her.

39 ¶ And Mary arose in those dayes, and went into the hil countrey with haste to a a citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Mary, the babe b sprang in her belly, and Elisabet was filled with the holy Ghost.

42 And she cried with a loud voyce, and sayd, Blessed art thou among women, because the c fruit of thy wombe is blessed.

43 And whence commeth this to me, that the Mother of my Lorde should come to me?

44 For loe, assoone as the voice of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed is she that beleeued: for those things shall be performed, which were told her d from the Lord.

46 Then Mary sayd, My e soule magnifieth the Lord,

47 And my spirit reioyceth in God my Sauiour.

48 For he hath looked on the ‖ poore degree of his seruant: for behold, from henceforth shall all ages call f me blessed.

49 Because he that is mighty hath done for me great things, and holy is his Name.

50 And his g mercy is from generation to generation on them that feare him.

51 *He hath shewed strength with his arme: *he hath scattered the proud in the h imagination of their hearts.

52 He hath put downe the mighty from their seats, and exalted them of low degree.

53 *He hath filled the hungry with good things, and sent away the rich empty.

54 *He hath vpholden Israel his seruant, being mindfull of his mercy.

55 (*As he hath spoken to our fathers, to wit, to Abraham, and his ‖ seed) for euer.

56 ¶ And Mary abode with her about three moneths: after, shee returned to her owne house.

57 ¶ Now Elizabets time was fulfilled that she should be deliuered, and she brought foorth a sonne.

58 And her neighbors and cousins heard tell how the Lorde had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered and sayde, Not so, but he shalbe called Iohn.

61 And they said vnto her, There is none of thy kinred that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So he asked for writing tables, and wrote, saying, His name is Iohn: and they marueiled all.

64 And his mouth was opened immediatly, and his tongue loosed, and hee i spake and praised God.

65 Then feare came on all them that dwelt neere vnto them, and all these words were noysed abroad throughout all the hill countrey of Iudea.

66 And all they that heard them, layed them

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q While their course endured to sacrifice they might not lie with their wiues nor drinke any liquor ỹ might make one drunk.

r For the barren women enioyed not the promise which God made to them that were married to haue issue: but principally they were depriued of that promise which God made to Abraham, that he would encrease his seed.

‖ Or, gladnesse be to thee.

‖ Or, receiued into fauour.

s Not for her merits, but onely through Gods free mercy, who loued vs when we were sinners, that whosoeuer reioyceth should reioyce in the Lord.

Isa.7.14.
matth.1.21.
chap.2.21.

t Because he is the true Sonne of God begotten from before all beginning, and manifested in flesh at the determinate time.

Dan.7.14.
micah.4.7.

u She would be resolued of all doubts, to the end that she might more surely embrace the promise of God.

x It shalbe a secret operation of the holy Ghost.

y He must be pure & without sin, which must take away the sinnes of the world.

z Notwithstanding that Elizabet was married to one of the tribe of Leui, yet she was Maries cousin, which was of the stocke of Dauid. For the law which forbade marriage out of their owne tribe, was only that the tribes should not be mixt & confounded, which could not be in marying with the Leuites: for they had no portion assigned vnto them.

a Which was also called Kiriath-arba, or Hebron, Ios.14.15, and 21.11.

b This mouing was extraordinary, and not naturall, which was to commend the miracle.

c She sheweth the cause why Mary was blessed.

d By the message of the Angel.

e The soule and the spirit signifie the vnderstanding & affection which are the two principall parts of the soule

‖ Or, low estate.

f This fauour that God hath shewed me, shall be spoken of for euer.

g According to the promise made to Abraham, that he would be his God, and the God of his seed for euer.

Isa.51.9.
Psal.33.10.
isa 29.15.

h The wicked lay snares for other, wherein they themselues are taken.

1.Sam.2.5,6,7.
psal.34.10.
Isa 30.18.& 41 9. and 54.5.
ierem.31.3, 20.
Gen.17.19. and 22.17.
psal 132.11.

‖ Or, posterity.

i Not only for his benefite in pardoning his fault, but also to shew that he was iustly punished for his incredulity.

them vp in their hearts, ſaying, What maner childe ſhall this bee! and the [k] hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying,

68 Bleſſed bee the Lord God of Iſrael, becauſe he hath [l] viſited and * redeemed his people,

69 * And hath raiſed vp the [m] horne of ſalnation vnto vs, in the houſe of his ſeruant Dauid,

70 * As he ſpake by the mouth of his holy Prophets, which were ſince the world began, ſaying,

71 That he would ſend vs deliuerance from our enemies, and from the hands of all that hate vs,

72 That he would ſhew [n] mercie towards our fathers, and remember his holy Couenant,

73 * And the oath which hee ſware to our father Abraham:

74 Which was, that he would grant vnto vs, that we being deliuered out of the hands of our enemies, ſhould [o] ſerue him without feare

75 All the dayes of our life, in * holineſſe and righteouſnes [p] before him.

76 And thou, Babe, ſhalt bee called the Prophet of the moſt High: for thou ſhalt go before the face of the Lord, to prepare his wayes,

77 And to giue knowledge of ſaluation vnto his people, by the [q] remiſſion of their ſinnes,

78 Through the tender mercie of our God, whereby * the [r] day ſpring from an high hath viſited vs,

79 To giue light to them that ſit in darkneſſe, and in the ſhadow of death, & to guide our feete into the way of [s] peace.

80 And the child grew, & ward ſtrong in ſpirit, and was in [t] the wildernes till the day came that he ſhould ſhew himſelfe vnto Iſrael.

k The mighty power of God and his graces, which declared that he ſhould bean excellent perſon.

l In declaring himſelfe mindfull of his people and therefore is come from heauen to viſit and redeeme them. *Matth.* 1.21. *chap.* 2.30. *Pſal.* 132.17,18.

m When the promiſes of God ſeemed to haue failed, and the ſtate of Iſrael to haue periſhed, then ſent he his Chriſt, who by his inuincible ſtrength, as with a ſtrong horne ouerthrew his enemies. *Ier.* 23.6. *and* 33.16.

n He declareth the cauſe and fountaine of our redemption. *Gen.* 22.16,17. *ver* 31.33. *Iob* 6.13.

o This is the end of our redemption. 1. *Pet.* 1.15.

p To whom no hypocriſie can be acceptable.

q He ſheweth that our ſaluation conſiſteth in the remiſſion of ſinnes, which is the principall part of the Goſpel. *Zech.* 3.8. *and* 6.12. *mal.* 4.2.

r Or, branch of a tree, meaning the Meſſias, who is the Sunne of righteouſneſſe, which ſhineth from heauen.

s That is, of all felicitie.

t Hee meaneth that part of Iudea which was leaſt inhabited, where alſo the groſſe and rude people dwelled.

CHAP. II.

7 The birth and circumciſion of Chriſt. 22 Hee was receiued into the Temple. 28 Simeon and Anna propheſie of him. 46 Hee was found among the doctors. 51 His obedience to father and mother.

AND it came to paſſe in thoſe dayes, that there came a commandement from Auguſtus Ceſar, that all the [a] world ſhould be ‖ taxed.

2 (This firſt [b] taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne citie.

4 And [c] Ioſeph alſo went vp from Galile out of the city called Nazaret, into Iudea, vnto the citie of * Dauid, which is called Beth-lehem, (becauſe he was of the houſe and linage of Dauid.)

5 To be taxed with Mary that was giuen him to wife, which was with child.

6 ¶ And ſo it was, that while they were there, the dayes were accompliſhed that ſhee ſhould be deliuered.

7 And ſhe brought forth her [d] firſt begotten Sonne, and wrapped him in ſwadling clothes, and layd him in a [e] cratch, becauſe there was no roume for them in the Inne.

8 ¶ And there were in the ſame countrey ſhepheards abiding in the field, and keeping watch by night becauſe of their flocke.

9 And loe, the Angel of the Lord came vpon them, and the glory of the Lord ſhone about them, and they were ſore afraid.

10 Then the Angel ſaid vnto them, Bee not afraid: for behold, I bring you tidings of great ioy, that ſhall be to all the people:

11 That is, that vnto you is borne this day in the citie of [f] Dauid, a Sauiour, which is Chriſt the Lord.

12 And [g] this ſhalbe a ſigne to you, Ye ſhal find the child ſwadled, and layd in a cratch.

13 And ſtraightway there was with the Angel a multitude of heauenly ſouldiers, praiſing God, and ſaying,

14 Glory bee to God in the high heauens, and peace in earth, and towards men [h] good will.

15 And it came to paſſe when the Angels were gone away from them into heauen, that the ſhepheards ſaid one to another, Let vs goe then vnto Beth-lehem, and ſee this thing that is come to paſſe, which the Lord hath ſhewed vnto vs.

16 So they came with haſte, and found both Mary and Ioſeph, and the babe laid in the cratch.

17 And when they had ſeene it, they publiſhed abroad the thing which was tolde them of that child.

18 And all that heard it wondered at the things which were tolde them of the ſhepheards.

19 But Mary kept all thoſe ſayings, and pondered them in her heart.

20 And the ſhepherds returned, glorifying and praiſing God, for all that they had heard and ſeene, as it was ſpoken vnto them.

21 ¶ * And when the eight dayes were accompliſhed, that they ſhould circumciſe the childe, his name was then called * IESVS, which was named of the Angel, before hee was conceiued in the wombe.

22 * And when the dayes of ‖ her purification after the Law of Moſes were accompliſhed, they brought him to Ieruſalem to preſent him to the Lord,

23 (As it is written in the Law of the Lord, * Euery man child ‖ that firſt openeth the wombe ſhall be called holy to the Lord:)

24 And to giue an oblation, * as it is commanded in the Law of the Lord, [i] a paire of turtle doues, or two yong pigeons.

25 And beholde, there was a man in Ieruſalem, whoſe name was Simeon: this man was iuſt, and feared God, and waited for the conſolation of Iſrael, and the [k] holy Ghoſt was vpon him.

a So much as was ſubiect to the Romanes. ‖ *Or, put in writing.*

b Whereby the people were more charged and oppreſſed.

c He ſheweth by what occaſion Ieſus was borne in Beth-lehem. *Iohn* 7.4.

d Reade Matth. 1.25.

e Whereby appeared his pouerty, and their cruelty, which would not pitie ſuch a woman in ſuch a caſe.

f Which was Beth-lehem.

g Becauſe they ſhould not bee offended with Chriſts poore eſtate, the Angel preuenteth this doubt, and ſheweth in what ſort they ſhould find him.

h The free mercie and good will of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.

Gen. 17.12. *Leuit.* 12.3. *Iohn* 7.22. *Matth.* 1.21. *chap.* 1.31. *Leuit.* 12.6. ‖ *Or, their.* *Exod.* 13.2. *num.* 8.16. ‖ *Or, that is firſt borne.* *Leuit.* 12.6.

i Which offring was appointed to them which were ſo poore that they were not able to offer a lambe.

k The ſpirit of propheſie.

26 And a reuelation was giuen him of the holy Ghost, that he should not see death, before he had seene the Lords ‖ Christ.

27 And hee came [m] by the motion of the Spirit into the Temple, and when the parents brought in the child Iesus, to doe for him after the custome of the Law,

28 Then he tooke him in his armes, and praised God, and said,

29 Lord, [l] now lettest thou thy seruant depart in peace, according to thy word,

30 For mine eyes haue seene thy [m] saluation,

31 Which thou hast prepared before the face of all people:

32 A light ‖ to bee reuealed to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon [n] blessed them, and said vnto Mary his mother, Behold, this childe is appointed for the [o] fall and rising againe of many in Israel, and for a signe which shal be spoken against,

35 (Yea and a [p] sword shall pearce thorow thy soule) that the [q] thoughts of many hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had [r] liued with an husband seuen yeeres from her virginitie.

37 And she was widow about fourescore and foure yeeres, and went [s] not out of the Temple, but serued God with fastings and prayers, night and day.

38 She then comming at the same instant vpon them, ‖ confessed likewise the Lord, and spake of him to all that looked for redemption in Ierusalem.

39 And when they had performed all things according to the Law of the Lord, they returned into Galile to their owne citie Nazaret.

40 And the child grew and waxed strong in spirit, and was filled with wisedome, and the grace of God was with him.

41 ¶ Now his parents went to Ierusalem euery yeere, [t] at the feast of the Passeouer.

42 And when he was twelue yeere olde, and they were come vp to Ierusalem after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the childe Iesus remained in Ierusalem, and Ioseph knew not nor his mother.

44 But they supposing that he had beene in the company, went a dayes iourney and sought him among their kinsefolke and acquaintance.

45 And when they found him not, they turned backe to Ierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the mids of the ‖ doctours, both hearing them, and asking them questions.

47 And all that heard him were astonied at his vnderstanding, and answeres,

48 So when they saw him, they were amased, and his mother sayd vnto him, Sonne, why hast thou thus dealt with vs? behold, thy father and I haue sought thee with heauy hearts.

49 Then said hee vnto them, How is it that ye sought me? knew ye not that I must goe about my fathers businesse?

50 But they [u] vnderstood not the word that he spake to them.

51 Then he went downe with them, and came to Nazaret, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisedome, and stature, and in fauour with God and men.

CHAP. III.

3 The preaching, baptisme, and prisonment of Iohn. 15 He is thought to be Christ. 21 Christ is baptized. 23 His age and genealogie.

NOw in the fifteenth yeere of the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, and [a] Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the Countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 (*When Annas and Caiaphas were the [b] hie Priests) the word of God came vnto Iohn, the sonne of Zacharias, in the wildernesse.

3 *And he came into all the coasts about Iordan, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Esaias the Prophet, which sayth, *The voice of him that crieth in the wildernesse is, Prepare yee the way of the Lord: make his paths straight.

5 Euery [c] valley shalbe filled, and euery mountaine and hill shal be brought low, and crooked things shalll be made straight, and the rough wayes shall be made smooth.

6 And ‖ all flesh shall see the [d] saluation of God.

7 Then said hee to the people that were come out to be baptized of him, *O generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy amendment of life, and beginne not to say with your selues, We haue Abraham to our father: for I say vnto you that God is able of these stones to raise vp children vnto Abraham.

9 Now also is the [e] axe layde vnto the roote of the trees: therefore euery tree which bringeth not forth good fruit, shall be hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we do then?

11 And he answered, and said vnto them, *He [f] that hath two coates, let him part with him that hath none: and he that hath meat, let him doe likewise.

12 Then came there [g] Publicanes also to be baptized, and said vnto him, Master, what shall we doe?

13 And he said vnto them, Require no more then that which is appointed vnto you.

14 The souldiers likewise demanded of him,

[l] Or, Messias.
[m] Greeke, in the spirit.
[l] Simeon declareth himselfe to die willingly, since hee hath seene that Messias which was promised.
[m] The meane and substance of saluation.
[n] Or, for the reuelation of.
[n] That is, prayed to God for them, and for the prosperity of Christs Kingdome.
[o] To be the fall of the reprobate which perish through their owne default, and raising vp of the elect to whom God giueth faith.
Isa. 8.14. rom. 9. 32. 2. pet. 2.8.
[p] That is, sorrowes should pearce her heart as a sword.
[q] This chiefly appeareth when the crosse is layd vpon vs, whereby mens hearts are tried.
[r] She was seuen yeere married.
[s] She was continually in the Temple.
[t] Or, praised.
[t] Deut. 16.1.
‖ Or, learned men.

[a] This was the sonne of Herod called the great. Act. 4.6.
[b] There could be by Gods law, but one sacrificer at once, but because of the troubles that then reigned, the office was so mangled by reason of ambition and bribery, that both Caiaphas and Annas his father in law had it diuided betweene them.
Mat. 3.2. mar. 1.4 Isa 40.3. ioh 1.23
[c] All impediments shalbe taken away, which should hinder the way of God, or of saluation, so that the way shalbe plaine by Christ to leade vs vnto God.
‖ Or, euery man.
[d] That is, the Messias shalbe reuealed to the world. Matth. 3.7.
‖ Or, vipers broods.
[e] The vengeance of God is at hand. Iames 5.9. 1. iohn 3.17.
[f] He willeth that the rich helo the pore according to their necessity.
[g] Whose office was to receiue the tribute and tolles.

[u] Our duety to God is to be preferred before father and mother
[u] For his vocation was not yet manifestly knowen.

him, saying, And what shall we doe? And he said vnto them, Doe violence to no man, neither accuse any falsly, and bee content with your wages.

15 As the people waited, and all men mused in their hearts of Iohn, if hee were not the Christ,

16 Iohn answered, and said to them all, *Indeed I [h] baptize you with water, but one stronger then I commeth, whose shoes latchet I am not worthy to vnlowse: he will baptize you with the holy Ghost, and [i] with fire.

17 *Whose fanne is in his hand, and hee will make cleane his floore, and will gather the wheate into his garner, but the chaffe will he burne vp with fire that neuer shall be quenched.

18 Thus then exhorting with many other things he preached vnto the people.

19 *But when [k] Herod the Tetrarch was rebuked of him for Herodias his brother Philips wife, and for all the euils which Herod had done,

20 He added yet this aboue all, that hee shut vp Iohn in prison.

21 *Now it came to passe, as all the people were baptized, & that Iesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a voyce from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to bee about thirtie yeeres of age, being as men supposed the sonne of [l] Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Janna, the sonne of Joseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Esli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of ‖ Joseph, the sonne of Juda,

27 The sonne of Joanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 The sonne of ‖ Jose, the sonne of Eliezer, the sonne of Jorim, the sonne of ‖ Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Juda, the sonne of Joseph, the sonne of Jonan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of ‖ Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Jesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Juda,

34 The sonne of Jacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of [m] God.

CHAP. IIII.

1 Iesus is led into the wildernes to be tempted. 13 He ouercommeth the deuill. 14 He goeth into Galile, 16 Preacheth at Nazaret, and Capernaum. 22 The Iewes despise him. 38 He commeth into Peters house, and healeth his mother in law, 41 The deuils acknowledge Christ. 43 He preacheth thorow the cities.

AND Iesus ful of the holy Ghost returned from Jordan, and was led by the spirit into the wildernesse,

2 *And was there fortie dayes tempted of the deuill, and in those dayes [a] he did eate nothing: but when they were ended, hee afterward was hungry.

3 Then the deuill said vnto him, If thou be the Sonne of God, commaund this stone that it be made bread.

4 But Iesus answered him, saying, It is written, *That man shall not liue by bread only, but by euery [b] word of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdoms of the world, ‡ in the twinckling of an eye.

6 And the deuill said vnto him, All this power will I [c] giue thee, and the glorie of those kingdomes: for that is deliuered to me: and to whomsoeuer I will, I giue it:

7 If thou therefore wilt ‖ worship mee, they shalbe all thine.

8 But Iesus answered him, and sayd, ‡ Hence from mee, Satan: for it is written, *Thou shalt worship the Lord thy [d] God, and him alone shalt thou serue.

9 Then he brought him to [e] Jerusalem, and set him on a pinacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, *That he will giue his Angels charge ouer thee, to keepe thee:

11 And with their hands they shal lift thee vp, lest at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and said vnto him, It is said, *Thou shalt not tempt the Lord thy God.

13 And when the deuil had ended all the tentation, hee departed from him [f] for a season.

14 ¶ And Iesus returned by the power of the Spirit into Galile: and there went a fame of him throughout all the region round about.

Matth. 3.11. *marke* 1.8. *iohn* 1.26. *act.* 1.5 *and* 2.4. *and* 11.16. *and* 19.4.

h The vertue and force of baptisme standeth in Iesus Christ, and Iohn was but the minister thereof.

i That is, with a mighty and vehement spirit, whose propertie is to consume and purge our filth as fire doth the mettals.

Matth. 3.12.

Matth. 14.3. *marke* 6.17.

k Named Antipas.

Matth. 3.13. *marke* 1.9. *iohn* 1.32.

l Luke ascendeth from the last father to the first, and Matthew descendeth from the first to the last. Matthew extendeth not his rehearsall further then to Abraham, which is for the assurance of the promise for the Iewes. Luke referreth it euen to Adam, whereby the Gentiles also are assured of the promise, because they came of Adam, and are restored in the second Adam: Matthew counteth by the legal descent, & Luke by the naturall: finally both two speaking of the same person, apply vnto them diuers names.

‖ Or, *Iosech.*

‖ Or, *Iesus.*

‖ Or, *Matthia.*

‖ Or, *Menna.*

m Not that Adam was the sonne of God by generation, but by creation, in the which sence God also calleth himselfe Father, Deut. 32. 6, 18, 19.

Matth. 4.1. *marke* 1.12.

a This fast was miraculous, to confirme the Gospel, and ought no more of men to be followed then the other miracles that Christ did. *Deut.* 8.3. *matth.* 4.4.

b That is, by the ordinance and prouidence of God.

‡ *Greeke in a moment of time.*

c Satan promiseth that which he cannot giue, thinking thereby that he might deceiue the more craftily: for he is but prince of the world by permission, and hath his power limited

‖ *Or, fall downe before me.*

‡ *Greeke, get behinde me.*

Deut. 6.13. *and* 10.20.

d Christ sheweth that all creatures ought only to worship and serue God.

e This declareth how hard it is to resist the tentations of Satan: for hee giueth not ouer for twise or thrise putting backe. *Psal* 91.11,12. *Deut.* 6.16.

f It is not enough twise or thrise to resist Satan: for he neuer ceaseth to tempt: or if he relent a little, it is to the end that he may renew his force, and assaile vs more sharpely.

15 For hee taught in their Synagogues, and was honoured of all men.

16 * And hee came to Nazaret, where hee had bæne brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had opened the booke, hee found the place where it was written,

18 *The Spirit of the Lord is vpon me, because he hath e anointed me: that I should preach the Gospel to the poore: hee hath sent me, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde, that I should set at libertie them that are bruised,

19 And that I should preach the h acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastned on him.

21 Then hee beganne to say vnto them, This day is this Scripture fulfilled in your eares.

22 And all i bare him witnesse, and wondered at the gracious words, which proceeded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he said vnto them, Ye will surely say vnto mee this prouerbe, Physician, k heale thy selfe: Whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And hee said, Verily I say vnto you, *No l Prophet is accepted in his own countrey.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of *Elias, when heauen was shut three yeeres and sixe moneths, when great famine was throughout all the land,

26 But vnto none of them was Elias sent, saue into Sarepta a city of Sidon, vnto m a certaine widow.

27 Also many lepers were in Israel, in the time of *Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 Then all that were in the Synagogue, when they heard it, were n filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But hee passed o through the mids of them, and went his way,

31 ¶ *And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 * And they were astonied at his doctrine: for his word was p with authoritie.

33 And in the Synagogue there was a man which had a q spirit of an vncleane deuill, which cryed with a loude voyce,

34 Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, euen the Holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authority and power hee commandeth the foule spirits, and they come out.

37 And the fame of him spread abroade throughout all the places of the countrey round about.

38 ¶ *And he rose vp, and came out of the Synagogue, and entred into Simons house, and Simons wiues mother was taken with a great feuer, and they required him for her. *Matth.* 8. 14. *marke* 1. 30.

39 Then hee stood ouer her, and rebuked the feuer, and it left her, and immediatly she rose, and ministred vnto them.

40 Now when the Sunne was downe, all they that had sicke folkes of diuers diseases, brought them vnto him, and hee layd his handes on euery one of them, and healed them.

41 * And deuils also came out of many, crying, and saying, r Thou art the Christ, the Sonne of God: but hee rebuked them, and suffered them not to say that they knew him to be the Christ. *Marke* 1. 34.

42 And when it was day, hee departed, and went foorth into a desert place, and the people sought him, and came to him, and kept him, that hee should not depart from them.

43 But he said vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish. 10 Certaine disciples are called. 12 He clenseth the leper. 18 He healeth the man of the palsie. 27 Hee calleth Matthew the customer, 30 Eateth with sinners, 34 And excuseth his, as touching fasting.

THen * it came to passe, as the people preassed vpon him to heare the word of God, that he stood by the lake of Gennesaret, *Matth.* 4. 18. *marke* 1. 16.

2 And sawe two ships stand by the lake side, but the fishermen were gone out of them and were washing their nets.

3 And s hee went into one of the ships which was Simons, and required him that hee would thrust off a little from the land: and he sate down, and taught the people out of the ship.

4 ¶ Now when hee had left speaking, hee said vnto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and said vnto him, t Master, we haue trauelled all night, and haue taken nothing: neuertheless at thy u word I will let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which

r The diuils are constrained to confesse Christ to be the Sonne of God, and yet it doeth nothing auaile them, because it commeth not of faith.

s To the intent that he might not be thronged of the preasse, and also that hee might the better be heard.

t The word signifieth him that is made ruler ouer any thing.

u He sheweth his prompt obedience to Christs commandement.

Matth. 13. 54. *marke* 6. 1. *John* 4. 43.

Isa. 61. 1.

g That is, endued with graces.

h He alludeth to the yere of Iubile, which is mentioned in the law whereby this great deliuerance was figured.

i They approued and commended whatsoeuer he said.

k Bestow thy benefits vpon them, which appertaine more vnto thee.

John 4. 44.

l Their infidelitie staied Christ from working miracles.

1. *King.* 17. 9. *Iames* 5. 17.

m He sheweth by examples, that God oftentimes preferreth the strangers to them of the houshold.

2. *King.* 5. 14.

n Because they perceiued that the grace of God should be taken from them, and giuen to others.

o And escaped miraculously out of their hands: for his houre was not yet come.

Matth. 4. 13. *marke* 1. 21. *Matth.* 7. 29. *marke* 1. 22.

p Full of dignitie and maiestie, which touched the heart of the auditors, and caused them to beare reuerence to his words.

q That is, the motion of the deuil, or that was tormented with euery deuill

which were in the other shippe, that they should come and helpe them, who came then and filled both the shippes, that they did [d] sinke.

[d] They were so laden that they almost sunke.

8 Now when Simon Peter saw it, hee fell downe at Iesus knees, saying, Lord, goe from me, for I am a sinfull man.

[e] The feeling of Gods presence maketh afraid.

9 For he [e] was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus sayd vnto Simon, Feare not: from [f] henceforth thou shalt catch men.

[f] He appointeth him to the office of an Apostle.

11 And when they had brought the ships to land, they forsooke all, and followed him.

Matth. 8.2. *marke* 1.40.

12 ¶ Now it came to passe, as hee was in a certaine citie, behold, there was a man full of leprosie, and when hee sawe Iesus, hee fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make mee cleane.

13 So he stretched forth his hand, and touched him, saying, I will, bee thou cleane. And immediatly the leprosie departed from him.

14 And he commanded him that he should tell it no man: but goe, saith he, and shew thy selfe to the [g] Priest, and offer for thy cleansing as * Moses hath commanded, for a witnesse vnto them.

[g] Hereby hee sheweth them that he would not transgresse the Law, & that they should be inexcusable, who seeing the miracle wrought would not beleeue Christ, *Luk.* 14.4.

15 But so much more went there a fame abroade of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himselfe apart in the wildernesse, and prayed.

Matth. 9.2. *marke* 2.3.

17 ¶ And it came to passe on a certaine day, as hee was teaching, that the Pharises and doctors of the Law sate by, which were come out of euery towne of Galile, and Iudea, and Ierusalem, and the power of the Lord was in him to heale them.

18 * Then behold, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him,

19 And when they could not find by what way they might bring him in, because of the preasse, they went vp on the house, and let him downe through the tyling bed and all, in the mids before Iesus.

[h] Christ toucheth the principal cause of all our euils.

20 And when he saw their faith, he sayd vnto him, Man, thy [h] sinnes are forgiuen thee.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but God onely?

[i] For although as his diuinity was sufficiently shewed by this miracle, he gaue them hereby to vnderstand that he had power to forgiue sinnes.

22 But when Iesus perceiued their thoughts, he answered, and said vnto them, What thinke ye in your hearts?

23 Whether is easier to say, Thy [i] sinnes are forgiuen thee, or to say, Rise, and walke?

24 But that ye may know that the Son of man hath authoritie to forgiue sinnes in earth, (he said vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, and goe to thine house.

25 And immediately hee rose vp before them, and tooke vp his bed whereon hee lay, and departed to his owne house, praysing God.

26 And they were all amazed, and praysed God, and were filled with feare, saying, Doubtlesse wee haue seene ‖ strange things to day.

‖ *Or, aboue our expectation. Matth.* 9.9. *marke* 2.14. ‖ *Or, Matthew.*

27 ¶ * And after that he went foorth and saw a Publicane named ‖ Leui, sitting at the receit of Custome, and said vnto him, Follow me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sate at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye, and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and said vnto them, They that are whole, neede not the Physician, but they that are sicke.

32 * I came not to call the [k] righteous, but sinners to repentance.

[k] Which seeme to be righteous, and yet are but hypocrites. *Matth.* 9.14. *marke* 2.18.

33 ¶ * Then they said vnto him, Why do the disciples of Iohn fast often, and ‡ pray, and the disciples of the Pharises also, but thine eate and drinke?

‡ *Greeke, make prayers.*

34 And he said vnto them, Can ye make the [l] children of the wedding chamber to fast as long as the bridegrome is with them?

[l] The friends and familiars of Christ: and hereby Iesus Christ declareth that he will not burden his, before that he hath made them able to beare.

35 But the daies will come euen when the bridegrome shall be take away from them: then shall they fast in those dayes.

36 Againe he spake also vnto them a parable, No man putteth a piece of a new garment into an olde vesture: for then the new renteth it, and the piece taken out of the new, agreeth not with the old.

37 [m] Also no man powreth new wine into old vessels: for then the new wine will breake the vessels, and it will run out, and the vessels will perish.

[m] Reade Matt. 9.17.

38 But new wine must be powred into new vessels: so both are preserued.

39 Also no man that [n] drinketh old wine straightway desireth new, for he sayth, The old is better.

[n] He admonisheth them not to trust too much to their owne sense or iudgement: nor because they haue accustomed themselues to one thing, to condemne another which is better.

CHAP. VI.

3 Christ standeth in his disciples defence and his owne, as touching the breach of the Sabbath. 12 After watching and prayer he electeth his Apostles. 18 He healeth and teacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly. 41 And to auoide hypocrisie.

AND * it came to passe on the second [a] Sabbath after the first, that he went thorow the corne fieldes, and his disciples plucked the eares of corne, and did eat, and rub them in their hands.

Matth. 12.1. *marke* 2.23.

[a] Those feasts which contained many dayes, as the Passeouer, & the feast of tabernacles, had two Sabbaths: the first day of the feast & the last. *1. Sam.* 21.6.

2 And certain of the Pharises said vnto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, and said, * Haue yee not read this, that Dauid did when hee himselfe was an hungred, and

they which were with him,

4 How hee went into the house of God, and tooke, and ate the Shewbread, and gaue also to them which were with him, which was not lawfull to eate, but for the * Priests onely?

5 And he said vnto them, The Sonne of man is [b] Lord also of the Sabbath day.

6 ¶ * It came to passe also on another Sabbath, that hee entred into the Synagogue and taught, and there was a man whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether hee would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Arise, and stand vp in the mids. And he arose and stood vp.

9 Then said Iesus vnto them, I will aske you a question, Whether it is lawful on the Sabbath dayes to doe good, or to doe euill: to saue || life, or to destroy it?

10 And hee beheld them all in compasse, and sayd vnto the man, Stretch foorth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled ful of madnesse and communed one with another, what they might doe to Iesus.

12 ¶ And it came to passe in those dayes, that he went into a mountaine to pray, and spent the night in prayer to God.

13 * And when it was day, he called his disciples, and of them he chose [c] twelue which also he called [d] Apostles.

14 (Simon whom he named also Peter, and Andrew his brother, Iames and Iohn, Philip, and Bartlemew:

15 Matthew, and Thomas: Iames the sonne of Alphæus, and Simon called zealous:

16 Iudas Iames brother, and Iudas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stood in || a plaine place, with the company of his disciples, and a great multitude of people out of all Iudea and Ierusalem, and from the Sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ * And he lifted vp his eyes vpon his disciples, and said, Blessed be yee [e] poore: for yours is the kingdome of God.

21 * Blessed are ye that hunger now: for ye shalbe satisfied. Blessed are ye that * weepe now: for ye shall laugh.

22 * Blessed are yee when men hate you, and when [f] they separate you, and reuile you, and put out your name as euill, for the Sonne of mans sake.

23 Reioyce ye in that day, and be [g] glad: for behold, your reward is great in heauen: for after this manner their fathers did to the Prophets.

24 * But woe be to you that are [h] rich: for ye haue receiued your consolation.

25 Woe be to you that are full: for yee shal hunger. Woe be to you that now [i] laugh: for ye shall waile and weepe.

26 Woe bee to you when all men [k] speake wel of you, for so did their fathers to the false prophets.

27 ¶ * But I say vnto you which heare, Loue your enemies: doe well to them which hate you.

28 Blesse them that curse you, and pray for them which hurt you.

29 * And vnto him that [l] smiteth thee on the one cheek, offer also the other: * and him that taketh awky thy cloake, forbid not to take thy coat also.

30 Giue to euery man that asketh of thee: and of him that taketh away thy goods, [m] aske them not againe.

31 * And as ye would that men should do to you, so doe you to them likewise.

32 * For if ye loue them which loue you, what thanke shall ye haue? for euen the [n] sinners loue those that loue them.

33 And if you do good for them which do good for you, what thanke shall you haue: for euen the sinners doe the same.

34 * And if yee lend to them of whom ye hope to receiue, what thanke shall ye haue? for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue ye your enemies, & doe good and lend, [o] looking for nothing againe, and your reward shal be great, and ye shalbe the children of * the most high: for he is kind vnto the vnkinde, and to the euill.

36 Be ye therefore mercifull, as your Father also is merciful.

37 ¶ * Iudge not, & ye shal not be iudged: condemne not, and yee shall not be condemned: forgiue, and ye shall be forgiuen.

38 Giue, and it shalbe giuen vnto you, * a good measure, pressed downe, shaken together, & running ouer shall men giue into your bosome: for with what measure ye mete, with the same shall men mete to you againe.

39 And hee spake a parable vnto them, * Can the blind leade the blinde? shall they not both fall into the ditch?

40 * The disciple is not aboue his Master: but whosoeuer wil be a perfect disciple, shall be as his master.

41 ¶ * And why [p] seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly, to pull out the mote that is in thy brothers eye.

43 ¶ * For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruit.

44 * For euery tree is knowen by his owne fruit: * for neither of thornes gather

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Exod. 29 33. *Ieuit.* 8. 31. *and* 24. 9.

b Hauing power to dispense with and qualifie the keeping of the Sabbath and other ceremonies. *Matth.* 12. 2. *marke* 3. 1.

‖ *Or, a person. Matth.* 10. 1. *marke* 3. 13. *and* 6. 7. *cha.* 9. 1.

c According to the similitude of the twelue Patriarks, of whom the Church of God is sprung.

d Ambassadors or messengers whom he had elected before, but now enioyneth them their charge.

‖ *Or, champion. Matth.* 5. 3.

e They that are humble, and submit themselues willingly to obey God. *Isa* 65. 13. *Isa.* 61. 3. *Matth.* 5. 11.

f He meaneth excommunication, which also he calleth putting out their names. S Iohn calleth it casting out of the Synagogue, S. Paul, deliuering to Satan, which punishment as it is most terrible when it is iustly executed, so is it comfortable to the godly when they are cast out of wicked mens company as the Prophet declareth, Psal. 1. 1.

g The word signifieth to leape for ioy, or to shew mirth by outward gesture.

Amos 6, 1. *ecclus.* 31. 8.

h That put your trust in your riches, and forget the life to come. *Isa.* 65. 13, 14.

i Signifying them that liue at ease, and after the pleasures of the flesh.

k He reproueth ambition and vaine glory, when as men goe about by all meanes to get fauour and worldly pompe. *Matth.* 5. 44. *Matth.* 5. 39.

l Rather endure more iniury then reuenge your selues. 1. *Cor.* 6. 7.

m Be not so carefull for the losse of thy goods, that thou shouldest be discouraged to serue God. *Matth.* 7. 12. *tob.* 4. 15. *Matth.* 5. 46.

n They are commonly called sinners, which are of a wicked life, and without all feare of God. *Matth.* 5. 47. *dent.* 15. 8.

o Not onely not hoping for profit, but to lose the stocke and principall, forasmuch as Christ bindeth himselfe to repay the whole with a most liberall interest. *Matth* 5. 45. *Matth* 7. 1. *Matth.* 7 2. *marke* 4. 24. *Matth.* 15. 14. *Matth.* 10. 24. *iohn* 13. 16. *and* 15. 20. *Matth.* 7. 3.

p He reproueth the hypocrisie of such as winke at their owne horrible faults, and yet are too curious to spie out the least fault in their brother. *Matth.* 7. 17. *Matth.* 12. 33. *Matth.* 7. 16.

men.

men figs, nor of bushes gather they grapes.

45 A q good man out of the good treasure of his heart bringeth forth good, and an euill man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

46 ¶ * But why call yee mee r Master, Master, and doe not the things that I speake?

47 Whosoeuer commeth to me, and heareth my wordes, and doeth the same, I will shew you to whom he is like.

48 He is like a man which built an house and digged deepe, and layd the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and could not shake: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man, that built an house vpon the earth without foundation, against which the flood did beat, and it fell by and by: and the fall of that house was great.

q The name and title, are nothing worth to proue that a man is sent of God, except in effect hee shew the same.

* Matth. 7. 21. rom. 2. 13. iames 1. 22.

r He speaketh not onely to the false prophets, but to all false pastors, hirelings and hypocrites.

CHAP. VII.

2 Hee healeth the captaines seruant. 11 Hee raiseth vp the widowes sonne from death to life. 19 Hee answereth the disciples whom Iohn Baptist sent vnto him. 24 Hee commendeth Iohn, 31 And reproueth the Iewes for their vnfaithfulnesse. 36 He eateth with the Pharise. 37 The woman washeth his feete with her teares, and hee forgiueth her sinnes.

WHen * he had ended all his sayings in the audience of the people, hee entred into Capernaum.

2 And a certaine a Centurions seruant was sicke and readie to die, which was deare vnto him.

3 And when hee heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that hee would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying, that hee was worthie that he should doe this for him.

5 For hee loueth, said they, our nation, and he hath built vs a b Synagogue.

6 Then Iesus went with them: but when he was now not farre from the house, the Centurion sent friends to him, c saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe.

7 Wherefore I thought not my selfe worthy to come vnto thee: but say the d word, and my seruant shall be whole.

8 For I likewise am a man set vnder authoritie, and haue vnder mee souldiers, and I say vnto one, Goe, and he goeth, and to another, Come, and hee commeth: and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, hee marueiled at him, and turned him, and said to the people that followed him, I say vnto you, I haue not found so e great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the seruaunt that was sicke, whole.

* Matth. 8. 5.

a It might be that this captaine did lie with his garison in Capernaum.

b In building them a Temple for their assemblies, hee shewed his zeale towards the true seruice of God.

c The friends speake to Iesus in the captaines name.

d Or, command by a word only that it so be.

e He commendeth this heathen captaine, because he assureth himselfe vpō Christs word alone.

11 And it came to passe the day after, that he went into a citie called f Nain, and many of his disciples went with him, and a great multitude.

12 Now when hee came neere to the gate of the city, behold, there was a dead man caried out, who was the onely begotten sonne of his mother, which was a widow, and much people of the city was with her.

13 And when the Lord saw her, hee had compassion on her, and said vnto her, Weepe not.

14 And he went and touched the ‖ coffin, (and they that bare him, stood still) and hee said, g Yong man, I say vnto thee, Arise.

15 And hee that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is raised vp among vs, and God hath h visited his people.

17 And this rumour of him went forth throughout all Iudea, and throughout all the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou i hee that should come, or shall we wait for another?

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou hee that should come, or shall we wait for another?

21 And at that time hee cured many of their sicknesses and plagues, and of euill spirits, and vnto many blind men hee gaue sight.

22 And Iesus answered and said vnto them, Go your wayes and shew Iohn k what things ye haue seene & heard: that the blind see, the halt goe, the lepers are cleansed, the deafe heare, the dead rise againe, and l the ‖ poore receiue the Gospel.

23 And blessed is he, that shal not be m offended in me.

24 And when the messengers of Iohn were departed, hee began to speake vnto the people, of Iohn, What went ye out into the wildernesse to see? A n reede shaken with the wind?

25 But what went ye out to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and liue delicately, are in kings courts.

26 But what went ye forth to see? A Prophet? yea, I say vnto you, and greater then a Prophet.

27 This is hee of whome it is written, * Behold, I send my ‖ messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are ‖ begotten of women: neuertheless, he that is the least in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes o iustified God, being baptized p with the baptisme of Iohn.

f Which was a towne of Galile in the tribe of Issachar, not far from Tiberias.

‖ Or, *biere.*

g Christ calleth those things that are not as if they were, and giueth life to them that be dead.

h That is, to establish and restore them.

i To wit, the Messias and redeemer.

k He declareth by the vertues & power that were in him, that he was the Christ.

l Such as feele their owne miserie and wretchednesse.

‖ Or, *the Gospel is preached to the poore.*

m That shall persevere and not shrinke backe for any thing that can come vnto them.

n Reade Matth. 11. 7.

* Mal. 3. 1.

‖ Or, *Angel.*

‖ Or, *borne.*

o They praised him as iust, faithfull, good and mercifull, so that the fruit of their baptisme appeared in them.

p This word comprehendeth the whole doctrine that Iohn taught.

Meaning, to their owne condemnation, or as some reade, with themselues, because they durst not openly speak against Iohns doctrine: for they feared the people, Matth. 21.46.
Matth. 11.16.

r The songs of little children are sufficient to condemne the Pharises and such like.

30 But the Pharises and the expounders of the Law despised the counsell of God a gainst themselues, and were not baptized of him.

31 * And the Lord said, Whereunto shall I liken the men of this generation? & what thing are they like vnto?

32 They are like vnto children sitting in the market place, and crying one to another, and saying, r Wee haue piped vnto you, and ye haue not danced: wee haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and yee say, Ye hath the deuill.

34 The Sonne of man is come, and s eateth and drinketh: and ye say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

35 But wisedome is t iustified of all her children.

s Liueth according to the fashion of other men.

t He sheweth that the wicked a though they turne from God, shall nothing hinder the elect to continue in the faith of the Gospel.
Marke 14 3.
Marke 15 40.
Iohn 11,2.

36 ¶ * And one of the Pharises desired him that hee would eate with him: and hee went into the Pharises house, & sate downe at table.

37 And beholde, a woman in the citie, which was a sinner, when shee knewe that Jesus sate at table in the Pharises house, she brought a boxe of ointment.

38 * And she stood at his feet behind him weeping, and began to wash his feete with teares, and did wipe them with the haires of her head, and kissed his feete, and anointed them with the ointment.

39 Now when the Pharise which bade him, saw it, he spake within himselfe, saying, If this man were a Prophet, he would surely haue knowen, who, and what manner of woman this is which toucheth him: for shee is a sinner.

40 And Jesus answered, and said vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender, which had two debters: the one ought fiue hundred pence, and the other fiftie.

42 When they had nothing to pay, he forgaue them both. Which of them therefore, tell me, will loue him most?

43 Simon answered, and said, I suppose that hee to whom hee forgaue most. And hee sayde vnto him, Thou hast truely iudged.

44 Then hee turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my feet: but she hath washed my feete with teares, and wiped them with the haires of her head.

45 Thou gauest me no kisse: but she since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oyle thou didst not anoynt: but she hath anoynted my feet with ointment.

47 Wherefore I say vnto thee, Many sinnes are forgiuen her: for she u loued much. To whom a little is forgiuen, he doeth loue a little.

u This great loue is a signe that she felt her self much bound vnto Christ, who had forgiuen her so many sinnes.

48 And he said vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within themselues, Who is this that euen forgiueth sinnes?

50 And he said to the woman, Thy faith hath saued thee, goe in x peace.

x The peace of conscience commeth only of faith.

CHAP. VIII.

1 Christ with his Apostles goe from towne to towne, and preach. 3 The women minister vnto them of their goods. 5 Hee sheweth the parable of the seede. 21 Hee telleth who is his mother and his brother. 24 He stilleth the raging of the lake. 27 He deliuereth the possessed. 33 The deuils enter into the herde of swine. 41 He healeth the sicke woman, and Iairus daughter.

AND it came to passe afterward, that hee himselfe went through euery citie and towne, preaching, and publishing the kingdome of God, and the twelue were with him.

2 And certaine women which were healed of euill spirits, and infirmities, as * Mary which was called Magdalene, out of whom went seuen deuils,

Marke 16.9.

3 And Joanna the wife of Chuza, Herodes steward, and Sulanna and many other which a ministred vnto ‖ him of their substance.

a Whereby they acknowledged the benefite which they had receiued of him, and also shewed their perseuerance, which prooued their knowledge to be of God.
‖ *Or, to them.*

4 * Now when much people were gathered together, and were come to him out of all cities, he spake by a parable,

Matth. 13.3.
marke 4.1,2.

5 A sower went out to sow his seed, and as he sowed, some fell by the way side, and it was troden vnder feet, and the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprung vp it withered away, because it lacked moistnesse.

7 And some fell among thornes, and the thornes sprung vp with it, and choked it.

8 And some fell on good ground, and sprung vp and bare fruit, an hundred fold. And as he said these things, he cried, he that hath eares to b heare, let him heare.

b That is, to vnderstand and beleeue these things.

9 Then his disciples asked him, demaunding what parable that was.

10 And he said, Vnto you it is giuen to know the secrets of the kingdome of God, but to other in c parables, that when * they see, they should not see, and when they heare, they should not vnderstand.

c Which word is here taken for an obscure or darke saying.
Isa 6.9.*mat.*13.14.*mark*,4.12.*iohn* 12.40.*actes* 28.26.*rom.*11.8.
*Matth.*13.18.
marke 4.15.

11 * The parable is this, the seed is the word of God.

12 And they that are beside the way, are they that heare: afterward commeth the deuill, and taketh away the word out of their hearts, lest they should beleeue, and be saued.

13 But they that are on the stones, are they which when they haue heard, receiue the word with ioy: but they haue no rootes, which for a while d beleeue, but in the time of tentation goe away.

d That is, acknowledge, and consent to the word, and also reuerence it.

14 And that which fell among thornes, are they which haue heard, and e after their departure are choked with cares, and with riches, and voluptuous liuing, and bring forth no fruit.

e When they returne home to their affaires.

15 But that which fell in good ground, are they which with an honest and good heart

heare

Chap. 11. 33. mat. 5. 15. mar. 4. 21.
f Christ warneth his to doe good with their light, which they haue receiued, and to set it foorth before all mens faces.
‖ Or, bed.
Chap. 12. 2. mat. 10. 26. mar. 4. 22. Mat. 13. 12. and 25. 29. mar. 4. 25. chap. 19. 24, 26.
g Both to himselfe, and to others.
Matth. 12. 46. marke 3. 31.
‖ Or, kinsfolkes.
h The spirituall kinred is to be preferred to the carnall and naturall, forasmuch as thereby of many, we are made one, confessing together one God, one faith, and one baptisme, louing God aboue all things, and our neighbour as our selues.
Matth. 8. 23. marke 4. 36.
i The word signifieth a deepe or sound sleepe.
Matth. 8. 28. marke 5. 1.
k Satan is tormented where Christ is present.
‖ Or, many a day before.
l The word signifieth to be inforced with violence as an horse when he is spurred.
m A legion, as writeth Vegetius, conteined 6000. footmen, and 732. horsemen: but here it is taken for an vncertaine and infinite number.
n That is, so to depart that they could doe no harme: and this word Chap. 16. 23. is called hell, where the deuils are chained in the obscuritie of darkenesse, 2. Pet. 2. 4.

heare the word, and keepe it, and bring forth fruit with patience.

16 ¶ * No i man when he lighteth a candle, couereth it vnder a vessell, neither putteth it vnder the ‖ table, but setteth it on a candlesticke, that they that enter in may see the light.

17 * For nothing is secret, that shall not be euident: neither any thing hid, that shall not be knowen, and come to light.

18 Take heede therefore how yee heare: * for whosoeuer hath, to him shall be giuen: and whosoeuer hath not, from him shall be taken euen that which it seemeth that hee hath.

19 ¶ * Then came to him his mother and his brethren, and could not come neere to him for the preasse.

20 And it was told him by certaine which sayd, Thy mother and thy ‖ brethren stand without, and would see thee.

21 But he answered, and said vnto them, My mother, and my brethren are h these which heare the word of God, and doe it.

22 ¶ * And it came to passe on a certaine day, that he went into a ship with his disciples, and he sayd vnto them, Let vs goe ouer vnto the other side of the lake. And they lanched foorth.

23 And as they sailed, he fell i asleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in iopardie.

24 Then they went to him, and awoke him, saying, Master, Master, wee perish. And hee arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then said he vnto them, Where is your faith? and they feared, and wondred among themselues, saying, Who is this that commandeth both the windes and water, and they obey him?

26 ¶ * So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 And as hee went out to land, there met him a certaine man out of the citie, which had a deuill long time, and hee ware no clothes, neither abode in house, but in the graues.

28 And when he saw Jesus, he cryed out, and fell downe before him, and with a loude voice said, What haue I to doe with thee, Jesus the Sonne of God, the most High? I beseech thee k torment me not.

29 For he commanded the foule spirit to come out of the man: (for ‖ oft times he had caught him: therefore hee was bound with chaines, and kept in fetters: but hee brake the bands, and was l caried of the deuill into wildernesses.)

30 Then Jesus asked him, saying, What is thy name? And he said, m Legion, because many deuils were entred into him.

31 And they besought him, that he would not commaund them to goe out into the n deepe.

32 And there was there by, an herde of many swine, feeding on an hill, and the deuils besought him, that he would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entred into the swine: and the herd was caried with violence from a steepe downe place into the lake, and was choked.

34 When the heardmen saw what was done, they fled: and when they were departed, they told it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Jesus, and found the man, out of whom the deuils were departed, sitting at the feete of Jesus, clothed, and in his right minde, and they were afraid.

36 They also which saw it, told them by what meanes he that was possessed with the deuill was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him, that he would depart from them: for they were taken with a great feare: and he went into the ship and returned.

38 Then the man out of whom the deuils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 ° Returne into thine owne house, and shew what great things God hath done to thee. So he went his way, and preached throwout all the p citie, what great things Jesus had done vnto him.

40 ¶ And it came to passe when Jesus was come againe, that the people receiued him: for they all waited for him.

41 * And behold, there came a man named Jairus, and hee was the ruler of the q Synagogue, who fell downe at Jesus feet, and besought him that hee would come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and shee lay a dying. (And as hee went, the people thronged him.

43 And a woman hauing an issue of blood twelue yeeres long, which had spent all her substance vpon Physicians, and could not be healed of any:

44 Came behinde him, and touched the r hemme of his garment, and immediatly her issue of blood stanched.

45 Then Jesus said, Who is it that hath touched mee? When euery man denied, Peter sayd, and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched mee?

46 And Jesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman saw that shee was not hid, she came trembling, and fell downe before him, and told him before all the people, for what cause she had touched him, and how she was healed immediatly.

48 And hee said vnto her, Daughter, be of good comfort: thy s faith hath made thee whole: goe in peace.)

49 While hee yet spake, there came one from

o Christ knew that he should better serue him being absent, then with him.
p This was his owne citie called Gadaris, which was in the countrey of Decapolis, and therefore Luke dissenteth not from Marke, who writeth that he preached in Decapolis. Matth. 9. 18. marke 5. 22.
q Of the congregation of the Iewes.
r Being assured of the vertue and power of Iesus Christ, and not attributing any vertue to the garment.
s Christ doeth not impute vnto vs the weakenesse of our faith, but doeth accept it as though it were perfit.

from the ruler of the Synagogues house, which said to him, Thy daughter is dead: disease not the Master.

50 When Iesus heard it, hee answered t him, saying, Feare not, beleeue onely, and she shall be made whole.

51 And when he went into the house, hee suffered no man to goe in with him, saue Peter, and James, and John, and the father and mother of the maid.

52 And all wept and sorowed for her: but he said, Weepe not, for she is not u dead, but sleepeth.

53 And they laught him to scorne, knowing that she was dead.

54 So he x thrust them all out, and tooke her by the hand, and cryed, saying, Maid, arise.

55 And her spirit came againe, and shee rose straightway: and hee commaunded to giue her meat.

56 Then her parents were astonied: but he commanded them that they should tell no man what was done

CHAP. IX.

2 He sendeth out the twelue Apostles to preach. 7 Herod heareth tell of him. 12 He feedeth fiue thousand men with fiue loaues & two fishes. 19 Diuers opinions of Christ. 28 Hee transfigureth himselfe vpon the mount. 42 He deliuereth the possessed, 47 and teacheth his disciples to be lowly. 54 They desire vengeance, but he reproueth them.

THen * called hee the twelue disciples together, and gaue them power and authority ouer all deuels, and to heale diseases.

2 *And he sent them to preach the kingdome of God, and to cure the sicke.

3 And he said to them, * Take nothing to your iourney, neither ‖ staues, nor scrippe, neither bread, nor siluer, neither haue two coates.

4 And whatsoeuer house yee enter into, there abide, and b thence depart.

5 And whosoeuer will not receiue you, when ye goe out of that citie, * shake off the very c dust from your feete for a testimony against them.

6 And they went out, and went thorow euery towne preaching the Gospel, and healing euery where.

7 ¶ * Now Herod the Tetrarch heard of all that was done by him: and hee doubted because that it was said of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared, and of some, that one of the old Prophets was risen againe.

9 Then Herod said, Iohn haue I beheaded: who then is this, of whom I heare such things? And he desired to see him.

10 ¶ * And when the Apostles returned, they told him what great things they had done. * Then he tooke them, and went aside into a solitary place, neere to the citie called Bethsaida.

11 But when the people knew it, they followed him, and he receiued them, and spake vnto them of the kingdome of God, and healed them that had need to be healed.

12 * And when the day began to weare away, the twelue came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But hee said vnto them, d Giue yee them to eate. And they said, Wee haue no more but fiue loaues and two fishes, except we should goe and buy meate for all this people.

14 For they were about fiue thousand men. Then he said to his Disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and e blessed them, and brake and gaue to the disciples to set before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ * And it came to passe as hee was aloue praying, his disciples were with him, and he asked them, saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And hee said vnto them, But whom say ye that I am? Peter answered, and said, The Christ of God.

21 And he warned, f commanded them, that they should tell f that to no man,

22 Saying, * The Sonne of man must suffer many things, and be reprooued of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

23 ¶ * And hee said to them all, If any man will come after me, let him deny himselfe, and take vp his crosse g dayly, and follow me.

24 * For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

25 For what auantageth it a man, if hee winne the whole world, and destroy himselfe, or lose himselfe?

26 * For whosoeuer shalbe ashamed of me, and of my words, of him shall the Sonne of man be ashamed when he shall come in his glory, and in the glory of his Father, and of the holy Angels.

27 * And I tell you of a suretie, there bee some standing here, which shall not taste of death, till they haue seene the h kingdome of God.

28 * And it came to passe about an eight dayes after those words, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias,

31 Which appeared in glory, and told of his i departing, which hee should accomplish at Ierusalem.

32 But Peter and they that were with him,

t Meaning the ruler of the Synagogue.

u Although she was verily dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his sleepe.

x He meaneth those which hee found in the house.

Mat.10. 1.mar. 3.13. and 6.7.

Mat.10.7,8. marke 6.7.

n To the ende they might doe their charge with greater diligence when they had nothing to let them.

‖ *Or, rods.*

b He willeth them not to tary long but to preach from towne to towne.

Actes 13.51. chap.10.11.

c Which was a signe of detestation, and of the vengeance which was prepared for such contemners of Gods benefits which are vnworthy that one should receiue any thing at their hands.

Matth 14.1. marke 6.14. Marke 6.30. Matth.14.13. marke 6.32. Mat.14.15. mar. 6.35. iohn 6.5.

d Christ forsaketh not them that follow him, but sendeth them sufficient reliefe.

e Iohn saith, he gaue thanks, Iohn 6.11.

Matth.16.13. marke 8.27.

f For he knew best his conuenient time which was appointed for him to bee manifested in

Matth.17.22. marke 8.31. Chap.14.27 mat. 10.38. & 16.24. mar.8.34.

g For as one day followeth another, so doth one crosse follow in the necke of an other.

Chap.17.33. mat. 10.39. & 16.25. marke 8.38.

Matth.10.33. chap.12.9. marke 8.38. 2.tim.2.12.

Matth.16.28. marke 9.1.

h Established and enlarged by the preaching of the Gospel.

Matth 17.2. marke 9.2.

i That is, what issue he should haue, and how he should die.

him, were heauy with sleepe, and when they awoke, they saw his glory, and the two men standing with him.

33 And it came to passe as they departed from him, Peter said vnto Iesus, Master, it is good for vs to bee here: let vs therefore make three Tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he sayd.

34 While hee thus spake, there came a cloud, and [k] ouershadowed them, & they feared when they were entring into the cloud.

35 *And there came a voyce out of the cloud, saying, This is my beloued Sonne, heare him.

36 And when the voyce was past, Iesus was found alone: and they kept it close and tolde no man in those [l] dayes any of those things which they had seene.

37 ¶ And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 *And beholde, a man of the companie cried out, saying, Master, I beseech thee, behold my sonne: for he is all that I haue.

39 And loe, a spirit taketh him, and suddenly he crieth, and hee teareth him, that hee foameth, and with much pain departeth from him, when he hath bruised him.

40 Now I haue besought thy disciples to cast him out, but they could not.

41 Then Iesus answered, and said, [m] O generation faithlesse and crooked, how long now shal I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vncleane spirit, and healed the child, and deliuered him to his father.

43 ¶ And they were all amazed at the mighty power of God: and while they all wondred at all things which Iesus did, hee said vnto his disciples,

44 ‡ Marke these words diligently: for it shall come to passe, that the Sonne of man shall be deliuered into the hands of men.

45 But they [n] vnderstood not that word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.

46 ¶ *Then there arose a disputation among them, which of them should bee the greatest.

47 When Iesus saw the thoughts of their hearts, he tooke a little childe, and set him by him,

48 And said vnto them, Whosoeuer receiueth this little childe in my Name, receiueth me: and whosoeuer shall receiue me, receiueth him that sent me: for he that is least among you all, he shall be great.

49 ¶ *And Iohn answered, and sayd, Master, wee sawe one casting out deuils in thy Name, and wee forbade him, because hee followeth thee not with vs.

50 Then Iesus sayd vnto him, Forbid ye him not: for hee that is not against vs, [o] is with vs.

51 ¶ And it came to passe, when the [p] dayes were accomplished, that hee should be receiued vp, he setled himselfe fully to goe to Ierusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receiue him, because his [p] behaviour was, as though hee would goe to Ierusalem.

54 And when his disciples, Iames and Iohn saw it, they sayd, Lord, wilt thou that wee commaund that fire come downe from heauen, and consume them, euen as *Elias did?

55 But Iesus turned about and rebuked them, and said, Ye know not of what [q] spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ And it came to passe, that as they went in the way, *a certaine man said vnto him, I will follow thee, Lord, whithersoeuer thou goest.

58 And Iesus said vnto him, The [r] foxes haue holes, and the birds of the heauen haue nests, but the Sonne of man hath not whereon to lay his head.

59 But he said vnto another, Follow me. And the same said, Lord, suffer me first to go and [s] bury my father.

60 And Iesus said vnto him, [u] Let the dead bury their dead: but goe thou & preach the kingdome of God.

61 Then another said, I will follow thee, Lord: but let me first goe bid them farewell which are at mine house.

62 And Iesus said vnto him, No man that putteth his hand to the plough, & [x] looketh backe, is apt to the kingdome of God.

k For otherwise they had not been able to comprehend his great Maiestie. *Matth.* 3.17. *marke* 1.11.

l They concealed it till Christs resurrection, as Marke writeth.

Matth. 17.14. *marke* 9.17.

m Vnder the colour that his disciples could not heale the sicke man, he reproueth them which would haue diminished his authoritie.

‡ Greeke, put these words into your eares.

n They were so blinded with this opinion that Christ should haue a temporall kingdome, that they would not vnderstand when he spake of his death. *Matth* 18.1. *mar.* 9.33,34.

Marke 9.38.

o For asmuch as he letteth vs not, and God is glorified by his occasion.

p Of his death whereby he was exalted.

q Or, face, or apparel: for they knew he was a Iew, and as touching the Samaritanes opinion of the Temple, reade Ioh. 4.20. also they hated the Iewes, because they differed from them in religion. 2. *King.* 1.10.

r He reproueth their rash and carnal affection, which were not led with Elias spirit. *Matth.* 8.19.

s We must not follow Christ for riches and commodities, but prepare our selues to pouerty, and to the crosse, by his example.

t That is, till hee be dead, and I haue done my duety to him in burying him.

u We may not follow what seemeth best to vs, but onely Gods calling: and here by *dead*, hee meaneth those that are vnprofitable to serue God.

x To bee hindred or intangled with respect of any worldly commoditie, or stayed to goe forward for any paine or trouble.

CHAP. X.

1 Hee sendeth the seuenty before him to preach, and giueth them a charge how to behaue themselues, 13 Hee threatneth the obstinate. 21 Hee giueth thankes to his heauenly Father. 25 Hee answereth the Scribe that tempted him, 33 and by the example of the Samaritane sheweth who is a mans neighbor. 38 Martha receiueth the Lord into her house. 40 Mary is fervent in hearing his word.

AFter *these things, the Lord appointed other seuenty also, and sent them, two and two before him into euery city & place, whither he himselfe should come. *Matth.* 10.1.

2 And hee said vnto them, *[a] The harvest is great, but the [b] labourers are few: pray therefore the Lord of the harvest to send forth labourers into the harvest. *Matth.* 9.37.

a Meaning, a great number of people, which are ready to be brought vnto God.

b That is, the preachers. *Matth.* 9.16.

3 Goe your wayes: behold, *I send you forth as lambes among [c] wolues.

4 Beare no bagge, neither scrippe, nor shoes, *and [d] salute no man by the way.

5 *And into whatsoeuer house yee enter,

c Not that they shall hurt you, but that you shall bee preserued by my prouidence. 2 *King.* 4.29.

d Hee willeth that they should dispatch this iourney with diligence, not occupying themselues about other duties. *Matth.* 10.12. *marke* 6.10.

first.

first say, * Peace be to this house.

6 And if the f Sonne of peace bee there, your peace shall rest vpon him: if not, it shall turne to you againe.

7 And in that house tary still, eating and drinking such things as by them shall bee set before you: *for the labourer is worthy of his wages. Goe not from g house to house.

8 But into whatsoeuer citie yee shall enter, if they receiue you, h eate such things as are set before you.

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

10 But into whatsoeuer citie ye shall enter, if they wil not receiue you, go your waies out into the streetes of the same, and say,

11 Euen the very * dust, which cleaueth on vs of your citie, we wipe off against you: notwithstanding know this, that the i kingdome of God was come neere vnto you.

12 For I say to you, that it shall be easier in that day for them of Sodome, then for that citie.

13 * Woe be to thee, Chorazin: woe bee to thee, Bethsaida: for if the miracles had beene done in Tyrus and Sidon, which haue been done in you, they had a great while agone repented, sitting k in sackecloth and ashes.

14 Therefore it shall be easier for Tyrus, l and Sidon at the iudgement, then for you.

15 And thou Capernaum, which art exalted to heauen, shalt bee thrust downe to hell.

16 ¶ * He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth mee, despiseth him that sent mee.

17 ¶ And the seuenty turned againe with ioy, saying, Lord, euen the deuils are subdued to vs through thy Name.

18 And he said vnto them, I saw m Satan like lightning, fall downe from heauen.

19 Beholde, I giue vnto you power to tread on serpents, and scorpions, and ouer all the power of the enemy, and nothing shall hurt you.

20 Neuertheless, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ That same houre reioyced Iesus ‖ in the spirit, and said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hid these things from the n wise and learned, and hast reuealed them to babes: euen so, Father, because it so pleased thee.

22 Then he turned to his disciples, and said, All things are o giuen me of my Father: and p no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the q Sonne, and hee to whom the Sonne will reueale him.

23 ¶ And he returned to his disciples, and said secretly, * Blessed are the eyes which see that yee see.

24 For I tell you that many Prophets and Kings haue desired to see those things which ye see, and haue not seene them, and to heare those things which ye heare, and haue not heard them.

25 ¶ * Then behold, a certaine expounder of the Law stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life? *Matth.22.35. marke 12.28.*

26 And he said vnto him, What is written in the Law? how readest thou?

27 And he answered, r said, * Thou shalt loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, * and thy neighbour as thy selfe. *Deut.6.5. Leuit.19.18.*

28 Then hee sayd vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 But hee willing to ‖ iustifie himselfe, sayd vnto Iesus, Who is s then my neighbour? ‖ *Or, to approue himselfe as iust.*

30 And Iesus answered, and sayd, A certaine man went downe from Ierusalem to Iericho, and fell among theeues, and they robbed him of his rayment, and wounded him, and departed, leauing him halfe dead.

31 And by t chance there came downe a certaine u Priest that same way, and when he saw him, he passed by on the other side.

32 And likewise also a Leuite, when hee was come neere to the place, went and looked on him, and passed by on the other side.

33 Then a certaine w Samaritane, as he iourneyed, came neere vnto him, and when he sawe him, he had compassion on him,

34 And went to him, and bound vp his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morrow when hee departed, he tooke out x two pence, and gaue them to the hoste, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he said, He that shewed mercy on him. Then said Iesus vnto him, Goe, y and doe thou likewise.

38 ¶ Now it came to passe as they went, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And shee had a sister called Marie, which also sate at Iesus feete, and heard his preaching,

40 But Martha was cumbred about much seruing, and came to him, and said, Master, doest thou not care that my sister hath left me to serue alone? bid her therefore that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, and art z troubled about many things:

42 But one thing is needeful, Mary hath chosen the good part, a which shall not be taken away from her.

a It was their maner of salutatiõ, whereby they wished health and felicitie.

f Which loueth the doctrine of peace and the Gospel. *Deut.24.14,15. matth.10.10. 1.tim 5.18.*

g He would not that they should tary long in one towne: neither yet be carefull to change their lodging.

h Doubt not to receiue nourishment of them, for whom you trauell. *Matth 10.14. chap.9.5. Acts 13.51. and 18.6.*

i God did present himselfe vnto you by his messengers, and would haue reigned ouer you. *Matth.11.21.*

k Which were the signes of repentance.

l The more benefits that God bestoweth vpon any people, the more doeth their ingratitude deserue to be punished. *Matth.10.40. iohn 13.20.*

m The power of Satan is beaten downe by the preaching of the Gospel.

‖ *Or, in his mind.*

n He attributeth it to the free election of God. § § wise & worldlings know not the Gospel and yet the poore base people vnderstand it.

o Christ is our onely meane to receiue Gods mercies by.

p Therefore we must esteeme him as the Fathers voyce hath taught vs, and not according to mans iudgement.

q In whom we see God, as in his liuely image. *Matth.13.16.*

r For they counted no man their neighbour, but their friend.

s For so it seemed to mans iudgement, although this was so appointed by Gods counsell and prouidence.

t He priuily noteth the great crueltie, which was among this people, and chiefly the gouernours.

u This nation was odious to the Iewes.

x Which was about nine pence of sterling money.

y Helpe him that hath need of thee, although thou know him not.

z For she forgat the principall, which was to heare Gods word.

a It was not meete that shee should haue been drawen from so profitable a thing, whereunto she could not alwayes haue opportunity.

CHAP. XI.

2 He teacheth his disciples to pray. 14 He driueth out a deuill, 15 and rebuketh the blasphemous Pharisies. 28 He preferreth the spirituall cosinage. 29 They require signes and tokens. 37 Hee eateth with the Pharise, and reproueth the hypocrisie of the Pharisies, Scribes and hypocrites.

AND so it was, that as hee was praying in a certaine place, when he ceased, one of his disciples said vnto him, Master, teach vs to pray, as Iohn also taught his disciples.

Matth. 6. 9.

2 *And he said vnto them, When yee pray, say, Our Father, which art in heauen, hallowed be thy Name: Thy kingdom come: Let thy will be done euen in earth as it is in heauen:

a Or, euery day, or as much as is sufficient for thirday.

3 Our dayly bread giue vs a for the day,

4 And ‖ forgiue vs our sinnes: for euen we forgiue euery man that is indebted to vs: And lead vs not into temptation: but deliuer vs from euill.

‖ Or, pardon.

b By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not incontinently that which we demaund.

5 ¶ Moreouer he said vnto them, b Which of you shall haue a friend, and shal go to him at midnight, and say vnto him, Friend, lend me three loaues?

‖ Or, in passing by his way.

6 For a friend of mine is come ‖ out of the way to me, and I haue nothing to set before him:

‖ Or, impudencie.

7 And he within should answere and say, Trouble me not: the doore is now shut, and my children are with mee in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not arise, and giue him, because he is his friend, yet doubtlesse because of his ‖ importunitie, he would rise, and giue him as many as hee needed.

Matth. 7. 7. and 21. 22. marke 11. 24. ioh. 14. 13. & 16. 23. iames 1. 5.

9 *And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shal find: knocke, and it shalbe opened vnto you.

Matth. 7. 9.

10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

11 *If a sonne shall aske bread of any of you that is father, will he giue him a stone? or if he aske a fish, will he for a fish giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If yee then which are euill, can giue good gifts vnto your children, how much more shall your heauenly Father giue c the holy Ghost to them, that desire him?

c The chiefest thing that we can desire of God, is his holy Spirit.

14 ¶ Then he cast out a deuill which was dumbe: and when the deuill was gone out, the dumbe spake, and the people wondered.

15 But some of them said, He casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

Matth. 12. 25. marke 3. 24, 25.

17 But he knew their thoughts, and said vnto them, *Euery kingdome diuided against it selfe, shall be desolate, and an house diuided against an house, falleth.

18 So if Satan also be diuided against himselfe, how shall his kingdome stand, because yee say that I cast out deuils through Beelzebub?

19 If I through Beelzebub cast out deuils, by whome doe your d children cast them out? Therefore shall they bee your iudges.

d That is to say, your coniurers.

20 But if I by the e finger of God cast out deuils, doubtlesse the kingdome of God is come vnto you.

e The finger of God is taken for the vertue and power of God. And the vertue of the Father and the Sonne is the holy Ghost: for so Matthew doth interpret this place.

21 When a strong man armed keepeth his f palace, the things that he possesseth are in ‖ peace.

f The word signifieth an entrie or porch before an house

‖ Or, safetie.

22 But when a stronger then he commeth vpon him, and ouercommeth him, he taketh from him all his armour wherein he trusted, and diuideth his spoiles.

23 Hee that is not g with mee, is against me: and he that gathereth not with me, scattereth.

g They that do not wholy apply themselues to destroy the kingdome of Satan, cannot be counted to be on Christs side, but are his aduersaries: how much more is he against him that maketh open warre with him as Satan doeth?

24 *When the vncleane spirit is gone out of a man, hee walketh through dry places, seeking h rest: and when he findeth none, he saith, I will returne vnto my house whence I came out.

Matth. 12. 43.

25 And when he commeth, he findeth it swept and i garnished.

h To the intent that he might worke according to his malicious nature.

i More apt to receiue him then it was afore.

26 Then k goeth hee, and taketh to him l seuen other spirits worse then himselfe: and they enter in and dwell there: * so the last state of that man is worse then the first.

k If by infidelitie we turne backe from God, Satan hath greater power ouer vs then he had before.

l He meaneth an infinite number.

Heb. 6. 4, 6. 2. pet. 2. 20.

27 ¶ And it came to passe as he said these things, a certaine woman of the company lift vp her voyce, and said vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked.

28 But he said, m Yea, rather blessed are they that heare the word of GOD, and keepe it.

m Christ gaue her a priuie taunt for that shee omitted the chiefe praise which was due vnto him: that was, that they are blessed indeed to whom he communicateth himselfe by his word.

Matt. 12. 38, 39. Chap. 8. 16. matth.

29 ¶ * And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of * Ionas the Prophet.

30 For as Ionas was a signe to the Ninenites, so shall also the Sonne of man be to this generation.

31 *The Queene of the South shall rise in iudgement with the men of this generation, and shall condemne them: for she came from the vtmost parts of the earth to heare the wisedome of Salomon, and behold, a greater then Salomon is here.

32 The men of Nineue shal rise in iudgement with this generation, and shall condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 ¶ * No man lighteth a candle, and putteth it in a priuie place, neither vnder a bushell, but on a candlesticke, that they which come in may see the light.

34 * ‖ The light of the body is the n eye: therefore when thine eye is o single, then is thy whole body light: but if thine eye be euil, then thy body is darke.

35 Take heede therefore, that the light which is in thee, be not darknesse.

36 If therefore thy whole body shall bee light, hauing no part darke, then shall all

Ionas 1. 17. 1. King. 10. 1. 2. chro. 9. 1. Ionas 3. 5. 5. 15. marke 4. 21. Matth. 6. 22. ‖ *Or, candle.* n Because it should guide and leade the body. o Without spot or vice.

be

be light, euen as when a candle doeth light thee with the brightnesse.

37 ¶ And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at table.

38 And when the Pharise saw it, he marueiled that hee had not first washed before dinner.

39 * And the Lord said to him, Indeede yee Pharises make cleane the outside of the cup and of the platter: but the inward part is full of rauening and wickednesse.

40 Yee fooles, did not he that made that which is without, make that which is within also?

41 Therefore p giue almes of those things which are within, and behold, all things shal be cleane to you.

42 But woe be to you Pharises: for yee tithe the mint, and the rew, and all manner herbes, and passe ouer || iudgement and the loue of God: these ought yee to haue done, and q not to haue left the other vndone.

43 *Woe be to you Pharises: for ye loue the vppermost seates in the Synagogues, and greetings in the markets.

44 Woe be to you Scribes and Pharises hypocrites: for ye are as graues which r appeare not, and the men that walke ouer them, perceiue not.

45 ¶ Then answered one of the expounders of the Law, and said vnto him, Master, Thus saying, thou puttest vs to rebuke also.

46 And he said, Woe be to you also, ye interpreters of the Law: for yee * lade men with burdens grieuous to be borne, and yee your selues touch not the burdens with one of your fingers.

47 Woe bee to you: for ye s build the sepulchres of the Prophets, and your fathers killed them.

48 t Truely ye beare witnesse, and allow the deedes of your fathers: for they killed them, and ye u build their sepulchres.

49 Therefore said the wisedome of God, I will send them Prophets and Apostles, and of them they shall slay and || persecute,

50 That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation,

51 From the blood of * Abel vnto y blood of * Zacharias, which was slaine betweene the Altar, and the Temple: verily I say vnto you, it shall be required of x this generation.

52 Woe bee to you, interpreters of the Law: for yee haue y taken away the key of knowledge, ye entred not in your selues, and them that came in, ye forbade.

53 And as he said these things vnto them, the Scribes and Pharises began to vrge him sore, and to prouoke him to speake of many things,

54 Laying waite for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

p Christ here requireth two things: first that we come truely by our meat and drinke: and next that we distribute part to the poore: for charitie is the perfection of the Law.

|| *Or, of that that you haue.*

|| *Or, that which is iust and right.*

q He would not breake the very least commandement before all things were accomplished: but taught them to sticke to the chiefest, and not preferre the inferiour ceremonies, which must quickly be abolished. *Chap.20.46.mat.23.6.mar.12.38*

r Whole stinke and infection appeare not suddenly. *Actes 15.10.*

s Whereby you keepe in remembrance the execrable deedes of your fathers.

t You shew your selues as great hypocrites as were your fathers, making men beleeue ye honour God, when ye dishonour him.

u They were more curious to build their graues then to follow their doctrine.

|| *Or, cruelly expell them.*

Gene.4.8.

2.Chron.24.21.

x Because they were culpable of the same fault that their ancestors were.

y They hidde and tooke away the pure doctrine, and the true vnderstanding of the Scriptures.

CHAP. XII.

1 Christ commandeth to auoid hypocrisie. 4 That we should not feare man but God, 5 To confesse his Name. 10 Blasphemy against the Spirit. 14 Not to passe our vocation. 15 Not to giue our selues to couetous care of this life, 32 but to righteousnesse, almes, watching, patience, wisedome and concorde.

IN the meane time, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first, Take heede to your selues of the leauen of the Pharises, which is hypocrisie. *Matth.16.5,6. marke 8.14.*

2 * For there is nothing couered that shall not be reuealed: neither hid, that shall not be knowen. *Matth.10.26. marke 4.22.*

3 Wherefore whatsoeuer ye haue spoken in darkenesse, it shall bee heard in the light: and that which yee haue spoken in the eare, in secret places, shall bee preached on the a houses.

a Openly that all men may heare. *Matth.10.27.*

4 * And I say vnto you, my friends, Be not afraid of them that kill the body, and after that are not able to doe any more,

5 But I will forewarne you, whom yee shall feare: feare him which after hee hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

6 Are not fiue sparrowes bought for two farthings, and yet not one of them is forgotten before God?

7 Yea, and all the haires of your head are numbred: feare not therefore: yee are more of value then many sparrowes.

8 * Also I say vnto you, Whosoeuer shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

9 But he that shall denie me before men, shall be denied before the Angels of God.

10 And whosoeuer shall speake a word against the Sonne of man, it shall be forgiuen him: but vnto him, that b shall blaspheme the holy Ghost, it shall not bee forgiuen.

11 * And when they shall bring you vnto the Synagogues, and vnto the rulers and princes, take no c thought how, or what thing ye shal answere, or what ye shall speak.

12 For the holy Ghost shall teach you in the same || houre, what ye ought to say.

13 And one of the company said vnto him, Master, bid my brother diuide the inheritance with me.

14 And hee said vnto him, Man, who made me a d iudge or a diuider ouer you?

15 Wherefore he said vnto them, Take heede and beware of couetousnesse: e for though a man haue abundance, yet his life standeth not in his riches.

16 And he put forth a parable vnto them, saying, The || ground of a certaine rich man brought foorth fruits plenteously.

17 Therefore hee thought with himselfe, saying, What shall I doe, because I haue no roome where I may lay vp my fruits?

18 And he said, This will I doe, I will pull downe my barnes, and build greater, and therein will I gather all my fruites, and my goods,

19 And I will say to my soule, Soule, * Thou hast much goods layde vp for many yeeres, liue at ease, eate, drinke, and take thy pastime.

Chap.9.26.mat.10.32.mar.8.38.

2.tim.1.12.

b He that shall resist against the word of God purposely, and against his conscience. *Matth.10.19. marke 13.11.*

c Bee not so doubtfull that you should be discouraged or distrust.

|| *Or, moment.*

d Christ chiefly came to be iudged, and not to iudge: notwithstanding he willeth the Christians to be iudges and decide controuersies betwixt their brethren, *1.Cor.6.1*

e Christ condemneth the arrogancie of the rich worldlings, who as though they had God locked vp in their coffers and barnes, let their whole felicitie in their goods, nor considering that God gaue them life, and also can take it away when he will.

|| *Or, country.*

Eccles.11.19.

20 But

20 But God said vnto him, O foole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast prouided?

21 So is he that gathereth riches to himselfe, and is not rich in [f] God.

22 And he spake vnto his disciples, Therefore I say vnto you, [g]* Take no thought for your life, what ye shall eate: neither for your body what ye shall put on.

23 The life is more then meate: and the body more then the raiment.

24 [g] Consider the rauens: for they neither sowe nor reape: which neither haue storehouse nor barne, and yet God feedeth them: how much more are yee better then foules?

25 And which of you with taking thought, can adde to his stature one cubite?

26 If yee then be not able to doe the least thing, why take yee thought for the remnant?

27 [h] Consider the lillies how they grow: they labour not, neither spinne they: yet I say vnto you, that Salomon himselfe in all his royaltie was not clothed like one of these.

28 If then God so clothe the grasse which is to day in the field, and to morrow is cast into the ouen, how much more will he clothe you, O ye of little faith?

29 Therefore aske not what ye shall eat, or what yee shall drinke, neither [‖] stand in doubt.

30 For all such things the people of the world seeke for: and your Father knoweth that ye haue need of these things.

31 But rather seeke ye after the kingdom of God, [i] and all these things shall bee ministred vnto you.

32 Feare not, little flocke: for it is your fathers pleasure, to giue you the [k] kingdome.

33 ¶* Sell that ye haue, and giue almes: make you bags, which waxe not olde, a treasure that can neuer faile in heauen, where no theefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your hearts be also.

35 ¶* Let your loynes be [l] girded about, and your lights burning,

36 And your selues like vnto men that wait for their master, when hee will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediatly.

37 Blessed are those seruants, whom the Lord when he commeth, shall finde waking: verily I say vnto you, he will [m] gird himselfe about, and make them to sit downe at table, and will come forth, and serue them.

38 And if he come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.

39 * Now vnderstand this, that if the goodman of the house had knowen at what houre the theefe would haue come, he would haue watched, and would not haue suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man will come at an houre when yee thinke not.

41 Then Peter said vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithfull steward, and wise, whome the master shall make ruler ouer his houshold, to giue them their [n] portion of meate in season?

43 Blessed is that seruant, whom his master when he commeth, shall find so doing.

44 Of a truth I say vnto you, that hee will make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My master doeth deferre his comming, and shall begin to smite the seruants, & maidens, and to eate and drinke, and to be drunken,

46 The master of that seruant will come in a day when hee thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47 ¶ And that seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shalbe beaten with many stripes.

48 But he that knew it not, and yet did commit things [o] worthy of stripes, shall bee beaten with few stripes: for vnto whomsoeuer [p] much is giuen, of him shall be much required, and to whom men much commit, the more of him will they aske.

49 ¶ I am come to put [q] fire on the earth, and what is my desire, if it be [r] already kindled?

50 Notwithstanding, I must be [s] baptized with a baptisme, and how am I grieued, till it be ended?

51 * Thinke ye that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shal be fiue in one house diuided, three against two, and two against three.

53 The father shall be diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in law, and the daughter in law against her mother in lawe.

54 ¶* Then said he to the people, When you see a cloud rise out of the West, straightway you say, A shower commeth: and so it is.

55 And when yee see the South winde blow, ye say, that it will be hot: and it commeth to passe.

56 Hypocrites, ye can discerne the face of the earth, and of the skie: but why discerne ye not this time?

57 Yea, and why iudge you not of your selues what is right?

58 ¶* While thou goest with thine aduersary to the ruler, as thou art in the way, giue diligence in the way, that thou mayest bee [t] deliuered from him, lest hee bring thee to the iudge, and the iudge deliuer thee to the Iayler, and the Iayler cast thee into prison.

59 I tel thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

CHAP.

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[f] To depend only on his prouidence, knowing that he hath enough for all. *Matth.* 6. 25. 1 *Pet.* 5. 7. *Psal.* 55. 22.

[g] He exhorteth vs to cast our care on God, and so submit our selues to his prouidence.

[h] The liberality of God, which shineth in the lillies & flowers, abounding all that man can do by his cares or feare.

‖ *Or, make discourse in this aire.*

[i] Which are but necessaries, and are common as well to the wicked men as to the godly.

[k] Which is the chiefest thing that can be giuen, and therfore you cannot want those things which are of lesse importance. *Matth.* 6. 20. 1. *Pet.* 1. 13.

[l] Being readie to execute the charge which is committed vnto you.

[m] Because they did vse long garments, the maner was to gird or trusse them vp when they went about any busines. *Matth.* 24. 43. *and* 16. 15.

[n] The portion of seruants euery moneth was foure peckes of corne, as Donatus writeth in Phormio.

[o] Therefore ignorance is inexcusable.

[p] To whome God hath giuen many graces.

[q] The Gospel is as a burning fire most vehement, which maketh a change of things through all the world.

[r] If there bee great troubles and alterations vpon the earth, which things come not by the propriety of the Gospel, but through the wickednesse of man.

[s] He compareth his death to baptisme. *Matth.* 20. 22. *Matth.* 16. 21.

[t] Though it be to thy losse or hinderance.

CHAP. XIII.

1 The cruelty of Pilate. 2 We ought not to condemne all to be wicked men which suffer. 3 Christ exhorteth to repentance. 6 He healeth the crooked woman, 15 answereth to the master of the Synagogue. 18 By diuers similitudes hee declareth what the kingdome of God is, 23 also that the number of them which shall be saued, is small. 33 Finally hee sheweth that no worldly policie or force canles the worke and counsell of God.

THere were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had [a] mingled with their owne sacrifices.

2 And Iesus answered, and sayd vnto them, Suppose yee, that these Galileans were [b] greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you, nay: but except [c] ye amend your liues, ye shall all likewise perish.

4 Or thinke you that those eighteene, vpon whom the towre in [d] Siloam fell, and slew them, were || sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

6 ¶ Hee spake also this parable, A certaine man had a figtree planted in his vineyard: and he came and sought fruit thereon, and found none.

7 Then said he to the dresser of his vineyard, Behold, [e] this three yeeres haue I come and sought fruit of this figge tree, and finde none: [f] cut it downe: why keepeth it [g] also the ground barren?

8 And he answered, and said vnto him, Lord, let it alone this yeere also till I digge round about it, and dung it.

9 And if it beare fruit, well: if not, then after thou shalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And behold, there was a woman which had a [h] spirit of infirmity eighteene yeeres, and was [i] bowed together, and could not lift vp her selfe in any wise.

12 When Iesus saw her, he called her to him, and said to her, Woman, thou art || loosed from thy disease.

13 And he laid his hands on her, and immediatly she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Iesus had healed on the Sabbath day, and said vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and said, Hypocrite, doeth not each one of you on the Sabbath day loose his oxe or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham, whom Satan hath bound, loe, eighteene yeeres, bee loosed from this bond on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things that were done by him.

18 ¶ *Then said he, What is the [k] kingdome of God like? or whereto shall I compare it?

19 It is like a graine of mustard seede which a man tooke and sowed in his garden, and it grewe, and waxed a great tree, and the foules of the heauen made nestes in the branches thereof.

20 ¶ And againe hee sayde, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke and hid in three peckes of floure, till all was leauened.

22 ¶ *And hee went through all cities and townes, teaching, and iourneying towards Ierusalem.

23 Then sayd one vnto him, Lorde, are there fewe that shall bee saued? And he said vnto them,

24 *[l] Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and yee begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and hee shall answere and say vnto you, I know you not whence ye are.

26 [m] Then shall ye begin to say, We haue eaten and dronken in thy presence, and thou hast taught in our streets.

27 But hee shall say, I tell you, I know you not whence yee are: * depart from mee, all yee workers of iniquitie.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham & Isaac and Iacob, and all the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shal come many from the [n] East, and from the West, and from the North, and from the South, and shall sit at table in the kingdome of God.

30 *And behold, [o] there are last, which shall be first: and there are first which shall be last.

31 The same day there came certain Pharises, and sayde vnto him, Depart and goe hence: for Herod will kill thee.

32 Then sayd he vnto them, Goe yee and tell that fore, Behold, I [p] cast out deuils, and will heale still [q] to day, and to morrow, and the third day [r] I shalbe || perfected.

33 Neuertheles I must walke to day, and to morrow, and the day following: for it cannot be, that a Prophet [s] should perish out of Ierusalem.

34 *O Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I haue gathered thy children together, as the hen gathereth her brood vnder her wings, and yee would not!

35 Behold, your [t] house is left vnto you desolate:

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a He murthered them as they were sacrificing: & so their blood was mingled with ¶ blood of the beasts which were sacrificed.

b For the Iewes tooke occasion hereby to condemne them, as most wicked mē.

c He warneth them rather to consider their owne estate, then to reproue other mens.

d Which tower stood by the riuer Siloe or fishpoole in Ierusalem.

|| *Or, sinners.*

e By this similitude is declared the great patience that God vseth towards sinners in looking for their amendment: but this delay auaileth them nothing, when they still remaine in their corruption.

f Wee see our state, if we bring not forth fruit.

g For both it is vntruit fulit selfe, and doth hurt to the ground where it groweth.

h Whom Satan had striken with a disease, as the spirit of couetousnesse is that spirit, that maketh a man couetous.

i As they are, whose sinewes are shrunke.

|| *Or, set at liberty, out of Satans hands.*

Matth. 13.31. *marke* 4.31.

k By these similitudes he sheweth the increase whereby God augmenteth his kingdome contrary to all mens opinions.

Matth. 9.35. *marke* 6.6. *Matth.* 7.13.

l We must endeuour, and cut off all impediments, which may let vs.

m He warneth the Iewes, that they depriue not themselues by their owne negligence of that saluation, which was offred vnto them.

Psal. 6.8. *matt.* 7.23. *and* 25.41.

n The people which then were strangers.

Mat. 19.30. *and* 20.16. *marke* 10.31.

o Christ cutteth off the vaine confidence of the Iewes, who gloried in that, that God had chosen them for his people: yet they obeyed him not according to his word.

p Neither the enuie of the Pharises who would haue put him in feare of Herod, nor yet any policie of man could stay him from that office which God had enioyned him.

q Meaning, a little while.

r By Christs death we are made perfect for euer.

|| *Or, make an end.*

s Hee noteth their malice, which by all meanes sought his death more then did the tyrant of whom they willed him to beware. *Matth.* 23.37.

t Christ forewarneth them of the destruction of the Temple, and of their whole policie.

desolate: & verily I tel you, ye shal not see me, vntill the time come that ye shal say, a Blessed is he that commeth in the name of the Lord.

a When your owne conscience shall reproue you, and cause you to confesse that which ye now deny, which shall bee when you shall see me in my Maiesty.

CHAP. XIIII.

1 Iesus eateth with a Pharise, 4 healeth the dropsie vpon the Sabbath, 8 teacheth to be lowly, and to bid the poore to our table. 15 He telleth of the great Supper. 28 He warneth them that will follow him, to lay their accounts before, what it wil cost them. 34 The salt of the earth.

AND it came to passe, that when he was entred into the house of one of the chiefe Pharises on the Sabbath day to eat bread, they watched him.

(Or, take his repast.

2 And behold, there was a certaine man before him, which had the dropsie.

3 Then Iesus answering, spake vnto the expounders of the Law, and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they helde their peace. Then he toke him, and healed him, and let him go,

5 And answered them, saying, Which of you shall haue an asse or an oxe fallen into a pit, and will not straightway pul him out on the Sabbath day?

6 And they could not answere him againe to those things.

7 ¶ He spake also a parable to the ghests, when he marked how they chose out the chief rowmes, and said vnto them,

a He reproueth their ambition, which desire to sit in the highest places.

8 a When thou shalt bee bidden of any man to a wedding, set not thy selfe downe in the chiefest place, lest a more honorable man then thou be bidden of him,

9 And hee that bade both him and thee, come and say to thee, Giue this man rowme, and thou then begin with shame to take the lowest rowme.

Prou. 25.7. Chap. 18.14. matth. 23.12.

10 *But when thou art bidden, go, and sit down in the lowest rowme, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at table with thee.

b Christ reprehendeth onely the blind affection of man, which regardeth nothing but a worldly recompense.

11 *For whosoeuer exalteth himselfe, shal be brought low, & he that humbleth himselfe shalbe exalted.

Prou. 3.9. iob 4.7. Matth. 22.2. reuel. 19.9.

12 ¶ Then b sayd he also to him that had bidden him, *When thou makest a dinner or a supper, cal not thy frends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, least they also bid thee againe, and a recompense be made thee.

13 But when thou makest a feast, cal the poore, the maimed, the lame, and the blind,

14 And thou shalt bee blessed, because they cannot recompense thee: for thou shalt bee recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sat at table heard these things, he sayd vnto him, Blessed is hee that eateth bread in the Kingdome of God.

16 Then said he to him, *c A certaine man made a great supper, and bade many,

c Here is signified the calling of the Gentiles.

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 But they all with one minde began to make excuse: the first said vnto him, I haue bought a farme, and I must needes go out and see it: I pray thee haue me excused.

19 And another sayd, I haue bought fiue yoke of oxen, and I go to proue them: I pray thee haue me excused.

20 And another said, I haue marryed a wife, and therfore I cannot come.

d God will rather receiue all the rascal people of the world to his banket, then them which are vnthankfull.

21 So that seruant returned, and shewed his master these things. Then was the good man of the house angry, and sayd to his seruant, d Goe out quickly into the places and streets of the City, and bring in hither the poore, and the maimed, and the halt, and the blind.

22 And the seruant sayd, Lord, it is done as thou hast commaunded, and yet there is rowme.

23 Then the Master said to the seruant, Goe out into the e high wayes and hedges, and f compell them to come in, that mine house may be filled.

e This compulsion commeth of the feeling of the power of Gods word, after that his word hath bene preached.

f That is, he that casteth not off al affections & desires, which draw vs from Christ.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

Chap. 9. 23. matth 16.24. marke 8.34.

25 Nowe there went great multitudes with him, and hee turned and sayd vnto them,

26 *If any man come to me, and hate not his father and mother, and wife & children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.

27 *And whosoeuer beareth not his crosse, and commeth after me, cannot be my disciple.

g He that will professe the Gospel, must diligently consider what his profession requireth, and not rashly take in hand so great an enterprise, neither yet when he hath taken it in hand, in any case forsake it.

28 For which of you minding to build a tower, sitteth not downe before, and h counteth the cost, whether hee haue sufficient to performe it,

29 Lest that after he hath layd the foundation, and is not able to performe it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 Or what King going to make warre against another King, sitteth not downe first and taketh counsell, whether he be able with tenne thousand, to meete him that commeth against him with twenty thousand?

i He that is not perswaded to leaue all at euery houre, to bestow himselfe frankly in Gods seruice.

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoeuer hee be of you that forsaketh not al that he hath, he cannot be my disciple.

Matth. 5.13. marke 9.50.

34 *Salt is good: k but if salt haue lost his sauour, wherewith shall it be salted?

k If they that should season others, haue lost it themselues, where should a man recouer it?

35 It is neither meet for the land, nor yet for the dunghill, but men cast it out. He that hath eares to heare, let him heare.

(Or, seasoned.

CHAP. XV.

2 The Pharises murmure because Christ receiueth sinners. 4 The louing mercy of God is openly set forth in the parable of the hundred sheepe. 7 Ioy in heauen for one sinner. 12 Of the prodigall sonne.

THen resorted vnto him all the Publicans and sinners, to heare him.

2 Therefore the Pharises and Scribes murmured, saying, He receiueth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

Matth. 18.12. 4 *What man of you hauing an hundreth sheepe, if he lose one of them, doeth not leaue ninety and nine in the wildernes, and goe after that which is lost, vntill hee finde it?

5 And when he hath found it, he laieth it on his shoulders with ioy.

6 And when he commeth home, he calleth together his friends & neighbors, saying vnto them, Reioyce with me: for I haue found my sheepe which was lost.

7 I say vnto you, that like wise ioy shall be in heauen for one sinner that conuerteth, more then for ninety and nine [a] iust men, which need none amendment of life.

a Which iustifie themselues, and know not their owne faults.

8 Either what woman hauing ten [b] pieces of siluer, if she lose one piece, doeth not light a candle, and sweep the house, and seek diligently till she find it?

b The word is, *drachma*, which is somewhat more in value then fiue pence of old sterling money, and was equall with a Romane peny.

9 And when she hath found it, she calleth her friends and neighbors, saying, Reioyce with me: for I haue found the piece which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ He sayd moreouer, A certaine man had two sonnes.

12 And the yonger of them said to his father, Father, giue me [c] the portion of the goods that falleth to me. So he diuided vnto them his substance.

c This declareth that we ought not to desire to haue our portion separate from God, except we will lose all.

13 So not long after, when the yonger sonne had gathered all together, he tooke his iourney into a farre Countrey, and there he wasted his goods with [d] riotous liuing.

d The Greeke word signifieth so to waste all, that a man reserueth nothing to himselfe.

14 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessity.

15 Then he went and claue to a citizen of that countrey, and he sent him to his farme to feed swine.

16 And he would faine haue filled his belly with the huskes that the swine ate: [e] but no man gaue them him.

e For no man had pity vpon him.

17 Then he came to himselfe, & said, How many hired seruants at my fathers haue bread ynough, and I die for hunger?

18 I will rise and go to my father, and say vnto him, Father, I haue sinned against [f] heauen, and before thee,

f That is, against God.

19 And am no more worthy to be called thy sonne: make me as one of thy hired seruants.

20 So he arose, & came to his father, and when he was yet [g] a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

g God preuenteth vs, and heareth our gronings before wee cry vnto him.

21 And the sonne said vnto him, [h] Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

h He was touched with the feeling of his sin, and therfore was ashamed thereof, and heauy in heart.

22 Then the father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet,

23 And bring the fat calfe, and kill him, and let vs eat and be merry.

24 For this my sonne was dead, and is aliue againe: and he was lost, but he is found. And they began to be merry.

25 Now the [i] elder brother was in the field, and when he came and drew neere to the house, he heard melody and dancing,

i God reproueth the enuy of such as grudge when God receiueth sinners to mercy

26 And called one of his seruants, and asked what those things meant.

27 And he said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sound.

28 Then he was angry, and would not goe in: therefore came his father out and intreated him.

29 But he answered, and said to his father, Loe, these many yeeres haue I done thee seruice, neither brake I at any time thy commaundement, and yet thou neuer gauest me a kid, that I might make merry with my friends.

30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fatte calfe.

31 And he said vnto him, [k] Sonne, thou art euer with me, and al that I haue is thine.

k Thy part which art a Iew, is nothing diminished by that, that Christ was also killed for the Gentiles: for he accepteth not the person, but feedeth indifferently all them that beleeue in him, with his body and blood to life euerlasting.

32 It is meete that wee should make merry, and be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

CHAP. XVI.

1 Christ exhorteth his to wisedome and liberalitie by the example of the steward. 13 None can serue two masters. 14 He reproueth the couetousnesse and hypocrisie of the Pharises. 16 Of the end and force of the law. 18 Of the holy state of mariage. 19 Of the rich man and Lazarus.

AND hee saide also vnto his Disciples, [a] There was a certaine rich man, which had a steward, and hee was accused vnto him that he wasted his goods.

a Christ teacheth hereby that likewise as he which is in authority, and hath riches, if he get friends in his prosperity, may be relieued in his aduersity: so our liberality toward our neighbor shal stand vs in such stead at the day of iudgement, that God will accept it as done vnto him.

2 And he called him, and said vnto him, How is it that I heare this of thee? Giue an accounts of thy stewardship: for thou maist be no longer steward.

3 Then the steward said within himselfe, What shall I doe? for my master wil take away from me the stewardship. I cannot dig, and to beg I am ashamed.

4 I know what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 Then called he euery one of his masters debters, and said vnto the first, How much owest thou vnto my master?

6 And he said, An hundred measures of oyle. And he said to him, Take thy writing and sit downe quickly, and write fifty.

7 Then said he to another, How much owest thou? And hee sayde, An hundreth measures

measures of wheate. Then he ſaid to him, Take thy writing, and write foureſcore.

8 And the Lord commended [b] the vniuſt ſteward, becauſe hee had done wiſely. Wherefore the children of this world are in their generation wiſer then the children of light.

9 And I ſay vnto you, Make you friends [c] with the riches of iniquitie, that when ye ſhall want, they may receiue you into euerlaſting habitations.

10 He that is faithfull in the leaſt, hee is alſo faithfull in much: and he that is vniuſt in the leaſt, is vniuſt alſo in much.

11 If then ye haue not beene faithfull in [d] the wicked riches, who wil truſt you in the true treaſure?

12 And if ye haue not beene faithfull in [e] another mans goods, who ſhall giue you that which is [f] yours?

13 * No ſeruant can ſerue two maſters: for either he ſhall hate the one, and loue the other: or elſe he ſhall leane to the one, and deſpiſe the other. Ye cannot ſerue God and riches.

14 All theſe things heard the Phariſes alſo which were couetous, and they [g] mocked him.

15 Then he ſaid vnto them, Ye are they which [h] iuſtifie your ſelues before men: but God knoweth your hearts: for that which is highly eſteemed among men, is abomination in the ſight of God.

16 * The Law and the Prophets endured vntill Iohn: and ſince that time the kingdome of God is preached, and euery man [i] preaſeth into it.

17 * Now it is more eaſie that heauen and earth ſhall paſſe away, then that one title of the law ſhould fall.

18 ¶ * Whoſoeuer putteth away his wife, and marrieth another, committeth adulterie: and whoſoeuer marieth her that [k] is put away from her husband, committeth adulterie.

19 ¶ There was a [l] certaine rich man, which was clothed in purple, and fine linnen, and fared well and delicately euery day.

20 Alſo there was a certaine begger named Lazarus, which was layde at his gate full of ſores,

21 And deſired to bee refreſhed with the crummes that fell from the rich mans table: yea and the dogs came and licked his ſores.

22 And it was ſo that the begger dyed, and was caried by the Angels into [m] Abrahams [n] boſome. The rich man alſo died and was buried.

23 And being in hell in torments, he lift vp his eyes, and ſaw Abraham afarre off, and Lazarus in his boſome.

24 Then he cryed and ſaid, Father Abraham haue mercie on mee, and ſend Lazarus that he may dip the tip of his [o] finger in water, and cole my tongue: for I am tormented in this flame.

25 But Abraham ſaid, [p] Sonne, remember that thou in thy life time receiueſt thy pleaſures, and likewiſe Lazarus || paines: now therefore is he comforted, and thou art tormented.

26 Beſides all this, betweene you and vs there is a great || gulfe ſet, ſo that they which would goe from hence to you, cannot, neither can they come from thence to vs.

27 Then hee ſaid, I pray thee therefore father, that thou wouldeſt ſend him to my fathers houſe,

28 (For I haue fiue brethren) that he may teſtifie vnto them, leaſt they alſo come into this place of torment.

29 Abraham ſaid vnto him, They haue Moſes and the [q] Prophets: let them [r] heare them.

30 And he ſaid, Nay, father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then he ſaid vnto him, If they heare not Moſes and the Prophets, neither will they be perſwaded, though one riſe from the dead againe.

a God who doth here repreſent the maſter of the houſe, doth rather commend the prodigall waſte of his goods, and the liberall giuing of the ſame to the poore, then the ſtrait keeping and hoording of them.

c That is, either wickedly gotten, or wickedly kept, or wickedly ſpent: and hereby we be warned to ſuſpect riches, which for the moſt part are an occaſion to their poſſeſſours of great wickednes.

d They which cannot well beſtow worldly goods, will beſtow ill ſpiritual treaſures: and therefore they ought not to be committed vnto them.

e As are riches and ſuch like things, which God hath giuen not for your ſelues onely, but to beſtow vpon others.

f Chriſt calleth the gifts which he giueth vnto vs, ours.

Matth. 6. 24.

g Becauſe they iudged no man happie, but thoſe that were rich.

h Which loue outward appearance and vaine glory.

Matth. 11. 12.

i Their zeale is ſo inflamed, that they folow the Goſpel without reſpect of worldly things *Matth.* 5. 18. *Mat.* 5. 32. *and* 19. 9. 1. *cor.* 7. 11.

k That is, which is not lawfully diuorced.

l By this ſtory is declared, what puniſhment they ſhall haue, which liue deliciouſly and neglect the poore.

m As the fathers in the olde law, were ſaid to be gathered into the boſome of Abraham, becauſe they receiued the fruit of the ſame faith with him: ſo in the new teſtament we ſay that the members of Chriſt are ioyned to their head, or gathered vnto him.

n Whereby is ſignified that moſt bleſſed life, which they that die in the faith that Abraham did, ſhall enioy after this world.

o Chriſt deſcribeth ſpirituall things by ſuch maner of ſpeech, as is moſt proper to our vnderſtanding: for our ſoules haue neither fingers nor eyes, neither are they thirſtie, or ſpeake: but the Lord as it were in a table, painteth forth the ſtate of the life to come, as our capacitie is able to comprehend it.

p In calling him ſonne, he tanteth his vaine boaſting, who in his life vanted himſelfe to be the ſonne of Abraham: warning vs alſo hereby how little glorious titles auaile.

|| *Or, good things.* || *Or, euill things.* || *Or, ſwallowing pit.*

q Which declareth that it is too late to be inſtructed by the dead, if in their life time they cannot profit by the liuely word of God.

r As faith commeth by Gods word, ſo is it maintained by the ſame. So that we neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but only the word of God is ſufficient to life euerlaſting.

CHAP. XVII.

1 Chriſt teacheth his diſciples to auoid occaſions of offence. 3 One to forgiue another. 5 Wee ought to pray for the increaſe of faith. 6 Hee magnifieth the vertue of faith, 10 and ſheweth the vnabilitie of man, 11 healeth tenne lepers, 20 ſpeaketh of the latter dayes, and of the end of the world.

THen ſaid hee to the diſciples, * It cannot be auoided, but that offences will come, but woe be to him by whom they come.

2 It were better for him that a great millſtone were hanged about his necke, and that he were caſt into the ſea, then that hee ſhould [a] offend one of theſe little ones.

3 ¶ Take heed to your ſelues: if thy brother treſpaſſe againſt thee, rebuke him: and if he repent, forgiue him.

4 * And though he ſinne againſt thee [b] ſeuen times in a day, and ſeuen times in a day turne againe to thee, ſaying, It repenteth me, thou ſhalt forgiue him.

5 ¶ And the Apoſtles ſaid vnto the Lord, Increaſe our faith.

6 And the Lord ſaid, * If yee had faith, as much as is [c] a graine of muſtard ſeed, and ſhould ſay vnto this mulbery tree, [d] Plucke thy ſelfe vp by the rootes, and plant thy ſelfe in the ſea, it ſhould euen obey you.

Matth. 18. 7. *marke* 9. 42.

a That is, to turne him backe from the knowledge of God, and his ſaluation.

Matth. 18. 21.

b That is, many times: for by a certaine number he meaneth an vncertaine.

Matth. 17. 20.

c That is, if they had neuer ſo litle of pure and perfite faith.

d Meaning, they ſhould do wonderful, and incredible things.

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when hee were come from the field, Goe, and sit downe at table?

8 And would not rather say to him, [c] Dresse wherewith I may sup, and gird thy selfe, and serue mee, till I haue eaten and dronken, [f] afterward eate thou, and drinke thou?

9 Doeth he thanke that seruant, because hee did that which was commaunded vnto him? I trow not.

10 So likewise ye, when ye haue done all those things which are commaunded you, say, We are [f] vnprofitable seruants: we haue done that which was our duety to doe.

11 ¶ And so it was when he went to Ierusalem, that he passed thorow the mids of Samaria and Galile.

12 And as hee entred into a certaine towne, there met him ten men that were lepers, which stood afarre off.

13 And they lift vp their voyces and said, Iesus, Master, haue mercie on vs.

14 And when he saw them, hee said vnto them, * Goe, shew your selues vnto the [g] Priests. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when hee saw that hee was healed, turned backe, and with a loude voyce praised God,

16 And fell downe on his face at his feet, and gaue him thankes: and hee was a Samaritane.

17 And Iesus answered, [e] said, are there not ten cleansed: but where are the [h] nine?

18 There are none found that returned to giue God praise, saue this stranger.

19 And hee sayd vnto him, Arise, Goe thy way, thy faith hath made thee whole.

20 ¶ And when hee was demaunded of the Pharises, when the kingdome of God should come, hee answered them, and sayd, The kingdome of God commeth not [i] with obseruation.

21 Neither shall men say, Loe here, or loe there: for behold, the kingdome of God is ‖ [k] within you.

22 And hee sayd vnto the disciples, The dayes will come, when yee shall desire to see [l] one of the dates of the Sonne of man, and ye shall not see it.

23 * Then they shall say to you, Beholde here, or behold there: but go not thither, neither follow them.

24 For as the lightning that lighteneth out the one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Son of man be in his [m] day.

25 But first must he suffer many things, and be reprooued of this generation.

26 * And as it was in the [n] dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they marryed wiues, and gaue in mariage vnto the day that Noe went into the Arke: and the flood came and destroyed them all.

28 * Likewise also as it was in the dayes of Lot: they ate, they dranke, they bought, they sold, and planted, they built,

29 But in the day that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all.

30 After these ensamples shall it bee in the day when the Son of man shalbe reuealed.

31 At that day, he that is vpon the [o] house and his stuffe in the house, let him not come downe to take it out, and he that is in the field likewise let him not turne backe to that he left behinde.

32 * Remember Lots wife.

33 * Whosoeuer will seeke to saue his soule, shall lose it: and whosoeuer shall lose it, [p] shall get it life.

34 * I tell you, in that night there shalbe two in one [q] bed: the one shall bee receiued and the other shall be left.

35 Two women shall be grinding together: the one shalbe taken and the other shal be left.

36 Two shall be in the field: one shall bee receiued, and the other shall be left.

37 And they answered, and said to him, Where, Lord? And hee saide vnto them, * [r] Whereseuer the body is, thither will also the Eagles resort.

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e Hereby is declared that it is not enough to doe a piece of our duetie for a time, but also we must continue to the end.

f For God receiueth nothing of vs, whereby he should stand bound vnto vs, *Leuit.* 14.2.

g To whom it did appertaine to iudge of the leprosie, Leu. 14.2. and hereby also the Priests should haue no occasion to grudge or murmure.

h He noteth hereby their ingratitude, & that the greatest part neglect the benefits of God.

i It cannot be discerned by any outward shew, or maiestie, wherby it might the rather be knowen

‖ *Or, among you.*

k Either by reason of the word of God, which is receiued by faith, or that the Messias whom they sought as absent, is now present, euen within their owne doores, and yet they know him not, Iohn 1.11.

l He speaketh of his first comming into the world. *Matth.* 24.23. *marke* 13.21.

m Meaning his second comming wherein he shall appeare in glory. *Gen.* 7.5. *mat.* 24. 38. 1. *pet.* 3.20.

n When men contemned the iudgement of God wherewith they were before menaced. *Gen.* 19.24.

o We must forget that which we haue left behind vs, to the end that we may the better follow our heauenly vocation. *Gen.* 19.26. *Chap.* 9.24 & 16 25. *mat.* 10.39. *marke* 8.35. *iohn* 12.25.

p This corporal death shall ingender life euerlasting. *Mat.* 24.40,41.

q He meaneth that no band or coniunction is so strait that hinder the faithful to be ioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birds about a carion.

r Nothing can should stay vs. *Matth.* 24 28.

CHAP. XVIII.

2 By the example of the widow, and the Publicane, Christ teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 Of the way to be saued, and what things let. 29 The reward promised to his. 31 and of the crosse. 35 A blind man receiueth sight.

AND [*] he spake also a parable vnto them, to this ende, that they ought alwayes to pray and not to [a] ware faint,

2 Saying, There was a iudge in a certaine citie, which feared not God, neither reuerenced man.

3 And there was a widow in that citie, which came vnto him, saying, ‖ Doe me iustice against mine [b] aduersarie.

4 And he would not for a time: but afterward hee saide with himselfe, Though I feare not God, nor reuerence man,

5 Yet because this widow troubleth me, I will doe her right, least at the last she come and make me weary.

6 And the Lord said, Heare what the vnrighteous iudge saith.

7 Now shall not God auenge his elect, which cry day & night vnto him, yea, though [c] he suffer long for them?

8 I tell you hee will auenge them quickly: but when the Sonne of man commeth, shall he find faith on the earth?

9 ¶ He spake also this parable vnto certaine which trusted in themselues that they were iust, and despised other.

10 Two men went vp into the Temple to pray: the one a Pharise, and the other a Publicane.

11 The Pharise [d] stood and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publicane.

Ecclus. 18.22. *rom.* 12.12. 1. *thes.* 5.17.

a The Greeke word signifieth not to shrinke backe, as cowards doe in warre, or to giue place in afflictions or dangers.

‖ *Or, auenge me.*

b Who pleadeth against me.

c And seeme slow in reuenging their wrongs.

d Whereby he declareth his proude, and disdainefull heart.

12 I fast twise in the weeke: I giue tithe of all that euer I possesse.

13 But the Publicane standing afar off, would not lift vp so much as his [e] eyes to heauen, but smote his breast, saying, O God be mercifull to me a sinner.

14 I tell you this man departed to his house iustified || rather then the other: * For euery man that exalteth himselfe shall bee brought low, and he that humbleth himselfe, shall be exalted.

15 ¶ * They brought vnto him also [f] babes, that hee should touch them. And when his disciples saw it, they rebuked them.

16 But Iesus called [g] them vnto him, and said, Suffer the babes to come vnto me, and forbid them not: for of [h] such is the kingdom of God.

17 Verely I say vnto you, Whosoeuer receiueth not the kingdom of God as a [i] babe, he shall not enter therein.

18 * Then a certaine ruler asked him, saying, Good master, what ought I to doe, to inherite eternall life?

19 And Iesus said vnto him, Why callest thou me [k] good? none is good saue one, euen God.

20 Thou knowest the commandements, * Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnesse: Honour thy father and thy mother.

21 And he said, All these haue I kept from my youth.

22 Now when Iesus heard that, hee sayd vnto him, Yet lackest thou one thing, Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come follow mee.

23 But when he heard those things, hee was very heauie: for he was marueilous rich.

24 And when Iesus saw him sorowfull, hee said, With what difficulty shall they that haue riches enter into the kingdome of God?

25 Surely it is easier for a || camell to go through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then sayd they that heard it, And who then can be saued?

27 And he said, The things which are vnpossible with men, are [l] possible with God.

28 ¶ * Then Peter said, Loe, wee haue left all, and haue followed thee.

29 And he said vnto them, Verely I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue [m] much more in this world, and in the world to come life euerlasting.

31 ¶ * Then Iesus tooke vnto him the twelue, and sayd vnto them, Behold, we goe vp to Ierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shalbe deliuered vnto the Gentiles, and shall be mocked, and shall be spitefully intreated, and shall be spitted on.

33 And when they haue scourged him, they will put him to death: but the third day he shall rise againe.

34 But they vnderstood none of these things, and this saying was hid from them, neither perceiued they the things, which were spoken.

35 ¶ * And it came to passe, that as hee was come neere vnto Iericho, a certaine blinde man sate by the way side begging. *Matth* 20.29. *marke* 10.46.

36 And when hee heard the people passe by, he asked what it meant.

37 And they said vnto him, that Iesus of Nazareth passed by.

38 Then he cried, saying, Iesus the sonne of Dauid, haue mercie on me.

39 And they which went before, rebuked him, that hee should hold his peace, but hee cried much more, [n] Sonne of Dauid haue mercie on me.

40 And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediately hee receiued his sight, and followed him, [o] praising God: and all the people when they saw this, gaue praise to God.

n The people vsed to call the Messias by this name, because they knew he should come of the stocke of Dauid, Psal. 132. 11. acts 2. 30.

o He was mindfull of the benefit receiued, and also the people were mooued thereby to glorifie God.

CHAP. XIX.

2 *Of Zaccheus.* 11 *The ten pieces of money.* 28 *Christ rideth to Ierusalem, and weepeth for it.* 45 *He chaseth out the merchants,* 47 *and his enemies seeke to destroy him.*

NOw when Iesus entred and passed thorow Iericho,

2 Behold, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich.

3 And hee sought to see Iesus, who hee should be, and could not for the preasse: because he was of a low stature.

4 Wherefore he ran before, and climed vp into a wild figge tree, that he might see him, for he should come that way.

5 And when Iesus came to the place, hee looked vp and saw him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 And when all they saw it, they murmured, saying, that he was gone in to lodge with a || sinfull man.

8 And Zaccheus stood forth, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by || forged cauillation, I restore him foure fold.

9 Then Iesus sayd vnto them, This day is saluation come vnto this [a] house, forasmuch as he is also become the [b] sonne of Abraham.

10 * For the Sonne of man is come to seeke, and to saue that which was lost.

e The'e were signes of an humble and lowly heart. || *Or, and not the other.* *Chap.* 14 11. *matth.* 23.12. *Matth.* 19.13. *marke* 10.13.

f The word signifieth yong sucking babes which they carried in their armes.

g He meaneth the nurles or them that bare the babes, whom the Apostles rebuked.

h He comprehendeth as well them that are infants of age, as them also which are like vnto infants in simplicity & plainnesse.

i Signifying that they ought to lay aside all malice and pride. *Matth.* 19.16. *marke* 10.17.

k Because commonly they abused this word, Iesus sheweth him that hee could not confesse him to be good, except also he acknowledged that he was of God. *Exod.* 20. 13, 14.

|| *Or, cable ropes.*

l For hee so gouerneth § hearts of his, that their riches doe not blinde them. *Matth.* 19.27. *marke* 10.28.

m The little that a man hath with the grace of God is an hundreth fold better then al the abundance that one can haue without him: but the chiefe recompense is in heauen. *Matth.* 20.17. *marke* 10.32.

Matth. 18.11.

[*Or, a man of a wicked life.*

|| *Or, false accusation.*

a Zaccheus adoption was a signe that the whole familie was receiued to mercy. Notwithstanding this promise, God reserueth to himselfe free libertie, either to chuse or forsake, as in Abrahams house.

b To be the son of Abraham is to be chosen freely, Rom. 9. 8, 30 walke in the steps of the faith of Abraham, Rom. 4. 12. to doe the workes of Abraham, Iohn 8. 39. by the which things we are most assured of life euerlasting, Rom 8 29.

11 And whiles they heard theſe things, he continued and ſpake a parable, becauſe hee was neere to Ieruſalem, and becauſe alſo they thought that the kingdome of God ſhould ſhortly appeare.

12 He ſayd therefore, *A certaine noble man went into c a farre countrey, to receiue for himſelfe a kingdome, and ſo to come againe.

13 And he called his tenne ſeruants, and deliuered them tenne d pieces of money, and ſaid vnto them, e Occupie till I come.

14 Now his citizens hated him, and ſent an ambaſſage after him, ſaying, We will not haue this man to reigne ouer vs.

15 And it came to paſſe when hee was come f againe, and had received his kingdome, that hee commaunded the ſeruants to bee called to him, to whome he gaue his money, that he might know what euery man had gained.

16 Then came the firſt, ſaying, Lord, thy piece hath increaſed ten pieces.

17 And he ſaid vnto him, Well good ſeruant: becauſe thou haſt beene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the ſecond came, ſaying, Lord, thy piece hath increaſed fiue pieces.

19 And to the ſame hee ſayd, Be thou alſo ruler ouer fiue cities.

20 So the other came, and ſayd, Lord, behold thy piece, which I haue layd vp in a napkin.

21 For I feared thee, becauſe thou art a ſtraite man, thou takeſt vp that thou layedſt not downe, and reapeſt that thou didſt not ſowe.

22 Then he ſaid vnto him, Of thine owne g mouth will I iudge thee, O euill ſeruant. Thou knewest that I am a ſtraite man, taking vp that I laid not downe, and reaping that I did not ſowe.

23 Wherefore then gaueſt thou not my money into the banke, that at my comming I might haue required it with vantage?

24 And he ſaid vnto them that ſtoode by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they ſaid vnto him, Lord, hee hath ten pieces.)

26 * For I ſay vnto you, that vnto all them that haue, it ſhall be h giuen: and from him that hath not, euen that he hath, ſhall be taken from him.

27 Moreouer thoſe mine enemies, which would not that I ſhould reigne ouer them, bring hither, and ſlay them before me.

28 ¶ And when he had thus ſpoken, hee went forth i before, aſcending vp to Ieruſalem.

29 * And it came to paſſe, when hee was come neere to Bethphage, and Bethania, beſides the mount which is called the mount of Oliues, hee ſent two of his diſciples,

30 Saying, Goe ye to the towne which is before you, wherein aſſoone as ye are come, ye ſhall finde a colte tied, whereon neuer man ſate: looſe him, and bring him hither.

31 k And if any man aſke you, why yee looſe him, thus ſhall ye ſay vnto him, Becauſe the Lord hath neede of him.

32 So they that were ſent went their way, and found it as he had ſayd vnto them.

33 And as they were looſing the colt, the owners thereof ſaid vnto them, Why looſe ye the colt?

34 And they ſayd, The Lord hath neede of him.

35 ¶ * So they brought him to Ieſus, and they caſt their garments on the colt, and ſet Ieſus thereon.

36 And as hee went, they ſpred their clothes in the way.

37 And when he was now come neere to the going downe of the mount of Oliues, the whole multitude of the diſciples began to reioyce, and to praiſe God with a loude voyce, for all the great workes that they had ſeene,

38 Saying, Bleſſed be the King that commeth in the Name of the Lord: l peace in heauen, and glory in the higheſt places.

39 Then ſome of the Phariſes of the company ſaid vnto him, Maiſter, rebuke thy diſciples.

40 But he anſwered and ſaid vnto them, I tell you, that if theſe ſhould hold their peace, the ſtones would crie.

41 ¶ * And when he was come neere, hee beheld the citie, and wept for it,

42 Saying, m O if thou haddeſt euen knowen at the leaſt in this thy day n thoſe things, which belong vnto thy peace! but now are they o hid from thine eyes.

43 For the dayes ſhall come vpon thee, that thine enemies ſhall caſt a trench about thee, and compaſſe thee round, and keepe thee in on euery ſide,

44 And ſhall make thee euen with the ground, and thy children which are in thee, and they ſhall not leaue in thee a ſtone vpon a ſtone, becauſe thou kneweſt not the time of thy p viſitation.

45 ¶ * He went alſo into the Temple, and began to caſt out them that ſold therein, and them that bought,

46 Saying vnto them, It is written, * Mine houſe is the houſe of prayer, * but yee haue made it a denne of theeues.

47 And he taught ‖ dayly in the Temple. And the hie Prieſts, and the Scribes, and the chiefe of the people ſought to deſtroy him.

48 But they could not finde what they might doe to him: for all the people q hanged vpon him when they heard him.

CHAP. XX.

4 Chriſt ſtoppeth his aduerſaries mouthes by an other queſtion, 9 ſheweth their deſtruction by a parable. 22 The authority of princes. 27 The reſurrection, and his diuine power. 46 He reproueth the ambition of the Scribes.

AND * it came to paſſe, that on one of thoſe dayes, as hee taught the people in the Temple, and preached the Goſpel, the hie Prieſts and the Scribes came vpon him with the Elders,

2 And ſpake vnto him, ſaying, Tell vs by what

Matth. 25. 14.

c This was to declare to them, that he muſt yet take great paines before his kingdome ſhould be eſtabliſhed.

d This piece of money is called Mina, and the whole ſumme mounteth about the value of ſeuenteene pound, eſteeming euery piece about fiue nobles and ſeuen pence.

e God will not that his graces remaine idle with vs.

f Whereby we learne that the ſecond comming of our Sauiour Chriſt ſhall be more glorious and excellent then it doeth now appeare.

g They that ſuppreſſe the gifts of God, and liue in idleneſſe, are without all excuſe.

Chap. 8. 18. *matt.* 13. 12. *and* 25. 29. *mar* 4. 25.

h He that faithfully beſtoweth the graces of God, ſhall haue them increaſed, but they ſhall be taken away from him that is vnprofitable, and vſeth them not to Gods glory.

i Hereby we perceiue the excellent conſtancy of Chriſt, who notwithſtanding he did now fight againſt the terrour of death, and Gods iudgement: yet went before his fearefull diſciples, and led the way to death.

Matth. 21. 1. *marke* 11. 1.

k Chriſt preuenteth ſuch difficulties as might haue troubled his diſciples.

Matth. 21. 7. *iohn* 12. 14.

l They wiſh that God may be appeaſed & reconciled with men, and ſo by this meanes be glorified.

Chap. 27. 9. *matth.* 24. 1. *marke* 13. 1

m Chriſt partly pitieth the citie which was to neere her deſtruction, and partly vpbraideth their malice which would not imbrace Chriſt their Sauiour, & therfore pronounceth greater puniſhment to Ieruſalem, then to other cities, which had not receiued like graces.

n Meaning, Chriſt, without whom there is no ſaluation, and with whom is al felicitie.

o Through thine own malice thou art blinded.

p And receiueſt not the Redeemer which was ſent thee.

Matth. 21. 13. *marke* 11. 17. *Iſa.* 56. 7. *Iere.* 7. 11.

‖ *Or, in the day time.*

q That is, were moſt attent to heare.

Matth. 21. 23. *mar.* 11. 27, 28.

what authoritie thou doest these things, or who is hee that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing: tell me therefore:

4 The a baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If we shall say, From heauen, he will say, Why then beleeued ye him not?

6 But if we shal say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus said vnto them, b Neither tell I you by what authoritie I doe these things.

9 ¶ * Then began hee to speake to the people this parable, * A certaine man planted a c vineyard, and * let it foorth to husbandmen, and went into a strange countrey, for a great season.

10 And at a time he sent a e seruant to the husbandmen, that they should giue him of the fruite of the vineyard, but the husbandmen did beate him, and sent him away emptie.

11 Againe hee sent yet another seruant, and they did beate him, and foule intreated him, and sent him away emptie.

12 Moreouer, he sent the third, and him they wounded, and cast out.

13 Then sayd the Lord of the vineyard, What shall I doe? I will send my beloued Sonne: it may be that they will doe reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 Hee will come and destroy these husbandmen, and will giue out his vineyard to others: but when they heard it, they sayd, God forbid.

17 ¶ And he beheld them, and said, What meaneth this then that is written, * The stone that the builders refused, that is made the head of f the corner?

18 g Whosoeuer shall fall vpon that stone, shall be broken: and on whomsoeuer it shall fall, it will grinde him to powder.

19 Then the hie Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceiued that he had spoken this parable against them.

20 * And they h watched him, and sent foorth spies, which should faine themselues iust men, to take him in his talke, and to deliuer him vnto the power and authoritie of the Gouernour.

21 And they asked him, saying, Master, we know that thou sayest and teachest right, neither doest thou accept mans person, but teachest the way of God truely,

22 Is it i lawfull for vs to giue Cesar tribute, or no?

23 But he perceiued their craftinesse, and said vnto them, Why tempt ye me?

24 Shew me a peny. Whose image and superscription hath it? They answered and said, Cesars.

25 Then he said vnto them, * k Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they could not reproue his saying before the people: but they marueiled at his answere, and held their peace.

27 * Then came to him certaine of the Sadducees, (which denie that there is any resurrection) and they asked him,

28 Saying, Master, * Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, and raise vp seede vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and hee died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the third tooke her: and so likewise the seuen died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall shee be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The l children of this world marrie wiues, and are married.

35 But they which shalbe counted worthy to enioy that world, and the resurrection from the dead, neither marrie wiues, neither are married.

36 m For they can die no more, forasmuch as they are equall vnto the Angels, and are the sonnes of God, * since they are the children of the resurrection.

37 And that the dead shall rise againe, euen * Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For hee is not the God of the o dead, but of them which liue: p for all liue vnto him.

39 Then certain of the Pharises answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ * Then said he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid himselfe saith in the booke of the Psalmes, * The Lord sayd vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy foote stoole.

44 Seeing Dauid called him Lord, how is he then his q sonne?

45 ¶ Then in the audience of all the people, he sayd vnto his disciples,

46 * Beware of the Scribes, which desire to goe in long robes, and loue salutations in the markets, and the highest seates in the Synagogues, and the chiefe roumes at feasts.

a By Baptisme he comprehendeth all Iohns ministery, who bare witnesse to Christ.

b By this meanes he made them ashamed and astonied. *Matth.* 21.33. *marke* 12.1. *Isa* 5.1. *ier* 2.21.

c The Iewes were as Gods plants, and his owne grafting.

d God committed his people to the gouernours and Priests.

e He raised vp Prophets.

Psal. 118.22. *isa* 28.16. *acles* 4.11. *rom.* 9.33. 1. *pet.* 2.7.

f For by it the building is ioyned together, & made strong.

g They that stumble and fall on Christ, thinking to oppresse him, shalbe ouerthrowen themselues, and destroyed. *Matth.* 22.16. *marke* 12.13.

h They waited for a conuenient time and place.

i They thought it vnlawfull to pay to a prince being an infidel, that which they were woont to pay to God in his Temple.

Rom 13.7.

k The dutie which we owe to princes, letteth nothing that which is due vnto God. *Matth.* 22.23. *marke* 12.18. *Deut.* 25.5.

l In this place he calleth all them children of this world, which remaine in the same: or else matrimonie should not seeme to appertaine to the children of God, as that wicked monster Pope Cyricius taught against the manifest Scriptures.

m Since marriage is ordeined to maintaine & increase mankind, when we shall be immortall, it shall not be in any vse.

n For although the wicked rise againe, yet that life is but death and an eternall destruction. *Exod.* 3.6.

o Of them which are not, but of them which are.

p The immortalitie of the soule cannot be separated from the resurrection of the body, whereof here Christ properly speaketh. *Matth.* 22.44. *marke* 12.35. *Psal.* 110.1.

q For the sonne is not Lord of his father, and therefore it followeth that Christ is God. *Chap.* 11.43. *matth.* 23.6. *marke* 12.38.

47 Which deuoure widowes houses, euen vnder a colour of long praying: these shall receiue greater damnation.

CHAP. XXI.

3 Christ commendeth the poore widow. 6 He forewarneth of the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the ende of the world, 37 and of his dayly exercise.

Marke 12.41. AND * as he beheld, hee saw the rich men which cast their gifts into the treasurie,

2 And hee saw also a certaine poore widow, which cast in thither two mites,

3 And hee sayd, Of a trueth I say vnto you, that this poore widow hath cast in more then they all.

a God esteemeth not the gifts or almes by the quantity or value, but by the heart and affection

4 a For they all haue of their superfluitie cast into the offerings of God: but shee of her penurie hath cast in all the liuing that she had.

Chap. 19. 43, 44. *matth.* 24. 1. *marke* 13. 1.

5 * Now as some spake of the Temple, how it was garnished with goodly stones, and with ‖ consecrate things, he said,

‖ *Or, gifts.*

6 Are these the things that yee looke vpon? the dayes will come, wherein a stone shal not be left vpon a stone, that shall not bee throwen downe.

7 Then they asked him, saying, Master, but when shall these things be? and what signe shall there bee, when these things shall come to passe?

Ephes. 5. 6. 2. *thes.* 2. 3.

8 * And he said, b Take heede that yee be not deceiued: for many will come in my Name, saying, I am Christ, and the time draweth neere: follow yee not them therefore.

b Christ then maketh answere of that which was more necessarie for them, and not to the question they demanded.

9 And when yee heare of warres and seditions, bee not afraid: for these things must first come, but the ende followeth not by and by.

Matth. 24. 7. *marke* 13. 8.

10 Then he said vnto them, Nation shall rise against nation, and kingdome against kingdome.

c This their sufferance shal both be a greater confirmation to the Gospel, and also by their constancie the tyrannie of their enemies shall at length be manifested before God and man.

11 * And great earthquakes shalbe in diuers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heauen.

Chap. 12. 12. *matth.* 10. 19. *marke* 13. 11.

12 But before all these, they shal lay their hands on you, and persecute you, deliuering you vp to the Synagogues, and into prisons, and bring you before kings and rulers for my Names sake.

d For though they were so impudent to resist, yet trueth euer gaineth the victorie.

13 And this shall turne to you, for a c testimoniall.

Matth. 10. 30.

14 * Lay it vp therefore in your hearts, that yee premeditate not what yee shall answere.

e That is, liue ioyfully and blessedly euen vnder the crosse.

15 For I will giue you a mouth, and wisdome, where against all your aduersaries shall not be able to speake, nor d resist.

Mat. 24. 15. *mar.* 13. 14. *dan.* 9. 27.

16 Yea, yee shalbe betrayed also of your parents, and of your brethren, and kinsemen, and friends, and some of you shall they put to death.

17 And ye shalbe hated of all men for my Names sake.

18 * Yet there shall not one haire of your heads perish.

19 By your patience e possesse your soules.

20 ¶ * And when ye see Ierusalem beseiged with souldiers, then vnderstand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But woe bee to them that bee with childe, and to them that giue sucke in those dayes: for there shalbe great distresse in this land, and f wrath ouer this people.

f Gods wrath against his people shall appeare by the calamities and plagues wherewith hee will punish them.

24 And they shall fall on the edge of the sword, and shall be led captiue into all nations, and Ierusalem shall bee troden vnder foote of the Gentiles, vntill the g time of the Gentiles be fulfilled.

g He meaneth their iniquities to receiue likewise their punishment afterward.

Isa 13. 10. *ezek.* 32. 7. *mat.* 24. 29. *marke* 13. 24.

25 * Then there shall bee signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations, with perplexitie: the Sea and the waters shall roare.

26 And mens hearts shall faile them for feare, and for looking after those things, which shall come on the world: for the powers of heauen shalbe shaken,

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things begin to come to passe, then looke vp, & lift vp your heads: * for your h redemption draweth neere.

Rom. 8. 23.

29 And he spake to them a parable, Behold the figge tree, and all trees,

h The effect of that redemption which Iesus Christ hath purchased, shall then fully appeare.

30 When they now shoot forth, ye seeing them, know of your owne selues that Summer is then neere.

31 So likewise yee, when yee see these things come to passe, know ye that the kingdome of God is neere.

32 Verily I say vnto you, This age shall not i passe, till all these things be done.

i For all these things came within fiftie yeeres after.

33 Heauen and earth shall passe away, but my words shall not passe away.

34 Take heede to your selues, lest at any time your hearts bee oppressed with surfetting and drunkennesse, and cares of this life, and lest that day come on you at vnwares.

35 For as a k snare shall it come on all them that dwell on the face of the whole earth.

k To catch and entangle them wheresoeuer they be in the world.

36 Watch therefore, and pray continually, ‖ that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of man.

‖ *Or, that ye may be made worthy.*

37 ¶ Now in the day time hee taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 Conspiracie against Christ. 7 They eate the Passeouer. 19 The institution of the Lords Supper. 24 They striue who shall be greatest, and hee reprooueth them. 42 He prayeth vpon the mount. 47 Iudas treason. 54 They take him, and bring him to the

his

hie Priests house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Councell, where he maketh ample confession.

NOw * the a Feast of vnleauened bread drewe neere, which is called the Passeouer.

2 And the high Priestes and Scribes sought how they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way and communed with the hie Priests and b captaines, how he might betray him to them.

5 So they were c glad, and agreed to giue him money.

6 And he consented and sought opportunitie to betray him vnto them, when the people were away.

7 ¶ * Then came the day of vnleauened bread when the Passeouer d must be sacrificed.

8 And hee sent Peter and John, saying, Goe and prepare vs the Passeouer, that wee may eate it.

9 And they said to him, Where wilt thou that we prepare it?

10 Then hee said vnto them, Behold, when yee be entred into the citie, there shall a man meete you, bearing a pitcher of water: follow him into the house that hee entreth in,

11 And say to the good man of the house, The maister sayth vnto thee, Where is the lodging where I shall eate my Passeouer with my disciples?

12 Then hee shall shew you a great high chamber trimmed, there make it ready.

13 So they went and found as hee had said vnto them, and made readie the Passeouer.

14 * And when the e houre was come, hee sate downe, and the twelue Apostles with him.

15 Then he said vnto them, I haue earnestly desired to eate this Passeouer with you before I suffer.

16 For I say vnto you, f Hencefoorth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

17 And he tooke the cup, g gaue thankes, and sayd, Take this, and diuide it among you.

18 For I say vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

19 * And hee tooke bread, and when hee had giuen thankes, he brake it, and gaue to them, saying, g This is my body, which is giuen for you: doe this in the remembrance of me.

20 ¶ Likewise also after Supper he tooke the cup, saying, This cup is the new h Testament in my blood which is shed for you.

21 * Yet behold, the hand of him that betrayeth me, is with me at the table.

22 And truely the Sonne of man goeth as it is i appointed: but woe be to that man, by whom he is betrayed.

23 Then they began to enquire among themselues, which of them it should be, that should doe that.

24 ¶ * And there arose also a strife among them, which of them should seeme to be the greatest.

25 But hee said vnto them, The kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called k Gracious lords.

26 But ye shall not be so: but let the greatest among you be as the ‖ least: and the chiefest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? is not hee that sitteth at table? And I am among you as hee that serueth.

28 And ye are they which haue continued with me in my tentations.

29 Therefore I ‖ appoynt vnto you a kingdome, as my Father hath appointed to mee,

30 * That ye may l eate and drinke at my table in my kingdome, and sit on seats, and iudge the twelue tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, * Satan hath desired you, to m winnow you as wheate.

32 But I haue prayed for thee, that thy faith n faile not: therefore when thou art conuerted, strengthen thy brethren.

33 * And hee said vnto him, Lord, I am readie to goe with thee into prison, and to death.

34 But hee sayd, I tell thee, Peter, the cocke shall not crow this day, before thou hast thrise denied that thou knewest me.

35 ¶ And hee said vnto them, * When I sent you without bag, and scrip, and shoes, lacked yee any thing? And they sayd, Nothing.

36 Then hee said to them, But now hee that hath a bag, let him take it, and likewise a scrip: and hee that hath none, let him sell his coat, and o buy a sword.

37 For I say vnto you, that yet the same which is written must be performed in mee, * Euen with the wicked was hee numbred: for doubtlesse those things which are written of me, haue an end.

38 And they said, Lord, behold, here are p two swords And he sayd vnto them, It is enough.

39 * And hee came out, and went (as hee was wont) to the mount of Olives: and his disciples also followed him.

40 * And when he came to the place, hee sayd to them, Pray, lest ye enter into tentation.

41 And hee gate himselfe from them about a stones cast, and kneeled downe and prayed,

42 Saying, Father, if thou wilt, take away this q cup from mee: neuertheless, not my will, but thine be done.

43 And there appeared an Angel vnto him, from heauen, comforting him.

44 But being in an r agonie, hee prayed more earnestly: and his sweate was like droppes of blood, trickling downe to the ground.

45 And

Matth. 26. 1. marke 14. 1.

a The feast was so called, because they could eat no leauened bread for the space of seuen dayes: for so long the feast of the Passeouer continued.

b Such as were appointed to keepe ỹ Temple.

c For they were in doubt what way to take before this occasion was offered.

Matth. 26. 17. marke 14. 13.

d According to Gods cõmandement, which was first to offer it, & after to eate it. Mat. 26. 20. mar. 14. 17, 18.

e Which was in the euening about ỹ twilight, which time was appointed to eat the Passeouer.

f He meaneth that this is the last time that he would be conuersant with them as he was before, or so eate with them. Matth. 26. 26. marke 14. 22. 1. cor. 11. 24.

g The bread is a true signe and an assured testimony that the body of Iesus Christ is giuen for the nuriture of our soules: likewise the wine signifieth that his blood is our drinke to refresh and quicken vs euerlastingly.

h The signe of the new couenant which is established & ratified by Christs blood. Iohn 13. 18. psal. 41. 9.

i By the secret counsell of God, as Acts 4. 28.

Matth. 20. 25. marke 10. 42.

k Meaning, that they haue vaine and flattering titles giuen them, forasmuch as they are nothing lesse then their names do signifie.

‖ Or, youngest.

‖ Or, leaue by bequest.

Matth. 19. 28.

l By these similitudes he declareth that they shalbe partakers of his glory: for in heauen is neither eating nor drinking. 1. Pet. 5. 8.

m Satan seeketh by all meanes to disquiet the church of Christ, to disperse it, and to shake it from the true faith.

n It was sore shaken, but yet not ouerthrowen. Mat. 26. 34, 35. marke 14. 29, 31. Iohn 13. 38.

Matth. 10. 5, 10.

o By this he sheweth them that they must sustein great troubles and afflictions. Isa. 53. 12.

p They were yet so rude that they thought to haue resisted with materiall weapons, whereas Christ warneth them of a spirituall fight, wherein as well their life as faith should be in danger. Matth. 26. 36. marke 14. 32. Iohn 18. 1. Matth. 26. 41. marke 14. 38.

q Meaning, his death & passion.

r The word signifieth horror that Christ had conceiued, not only for feare of death, but of his Fathers iudgement and wrath against sinne.

45 And he rose vp from prayer, and came to his disciples, and found them sleeping for heauinesse.

46 And hee said vnto them, Why sleepe ye? rise and pray, lest ye enter into tentation.

Matth. 26.47. marke 14.43. iohn 18.3.

47 ¶ * And while hee yet spake, behold, a company, and he that was called Judas one of the twelue, went before them, and came neere vnto Jesus to kisse him.

48 And Jesus sayde vnto him, Judas, betrayest thou the Sonne of man with a kisse?

49 Now when they which were about him, saw what would follow, they said vnto him, Lord, shall we smite with sword?

50 And one of them smote a seruant of the hie Priest, and stroke off his right eare.

51 Then Jesus answered, and said, Suffer them thus farre: and he touched his eare, and healed him.

52 Then Jesus sayd to the hie Priestes, and captains of the Temple, and the Elders which were come to him, Be ye come out as vnto a thiefe with swords and staues?

53 When I was dayly with you in the Temple, yee stretched not forth the hands against me: but this is your very houre, and the [f] power of darkenesse.

[f] For now God gaue libertie to Satan, whose ministers they were, to execute his rage against him: which thing we see is gouerned by the prouidence of God.

54 ¶ Then tooke they him, and led him, and brought him to the hie Priests house. And Peter followed afarre off.

Matth. 26.69. marke 14.66. iohn 18.25.

55 * And when they had kindled a fire in the mids of the hall, and were set downe together, Peter also sate downe among them.

56 And a certaine maid beheld him as he sate by the fire, and hauing well loked on him, sayd, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and sayd, Thou art also of them. But Peter sayd, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely, euen this man was with him: for her is also a Galilean.

60 And Peter sayd, Man, I know not what thou sayest. And immediatly while he yet spake, the cocke crewe.

61 Then the Lord turned backe, and loked vpon Peter: and Peter remembred the word of the Lord, how he had said vnto him, *Before the cocke crow, thou shalt denie me thrise.

Mat. 26.34. iohn 13.38.

62 And Peter went out, and wept bitterly.

63 And the men that held Jesus, mocked him, and stroke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, [t] Prophesie who it is that smote thee.

[t] They scoffed at him because the people thought he was a Prophet.

Matth. 27.1. marke 15.1. iohn 18.28.

65 And many other things blasphemously spake they against him.

[u] They asked not to the end that the trueth might be known (for the thing was too manifest) but for malice they bare towards Christ.

66 * And assoone as it was day, the Elders of the people, and the hie Priests and the Scribes came together and led him into their Councel,

67 Saying, [a] Art thou the Christ? tell vs. And he said vnto them, If I tell you, ye will not beleeue it.

68 And if also I aske you, ye will not answere me, nor let me goe.

69 [x] Hereafter shall the Sonne of man sit at the [y] right hand of the power of God.

[x] At his second comming.

[y] As in the second place of honour and dignitie.

70 Then said they all, Art thou then the Sonne of God? And he said to them, Ye say that I am.

71 Then sayd they, What neede we any further witnesse? for wee our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 Iesus is brought before Pilate and Herod. 18 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 He prayeth for his enemies. 42 Hee conuerteth the thiefe and many others at his death, 53 and is buried.

THen * the whole multitude of them arose, and led him vnto [a] Pilate.

Matth. 27.2, 11. marke 15.1.

[a] Who was the chiefe gouernor, and had the examination of matters of life and death.

2 And they began to accuse him, saying, Wee haue found this man peruerting the people, and forbidding to pay tributt to Cesar, saying, that he is Christ a king.

3 * And Pilate asked him, saying, Art thou the king of the Iewes? And he answered him, and said, Thou sayest it.

Matth. 27.11. marke 15.2. iohn 18.33.

4 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, He moueth the people, teaching throughout all Judea, beginning at Galile, euen to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knew that he was of Herods iurisdiction, hee [b] sent him to Herode, which was also at Jerusalem || in those dayes.

[b] To rid his hands, and to gratifie Herod.

|| *Or, at that time,*

8 And when Herod saw Jesus, hee was exceedingly glad: for he was [c] desirous to see him of a long season, because hee had heard many things of him, and trusted to haue seene some || signe done by him.

[c] Of a certaine curiositie.

|| *Or, miracle.*

9 Then questioned hee with him of many things: but he answered him [d] nothing.

[d] For Christ came not to defend himselfe, neither yet would please the vaine curiositie of this tyrant.

10 The hie Priests also & Scribes stood forth, and accused him vehemently.

11 And Herod with his || men of warre despised him, and mocked him, and arayed him in [e] || white, and sent him againe to Pilate.

|| *Or, band or traine.*

[e] Commonly this was a robe of honour or excellencie: but it was giuen to Christ in mockage.

|| *Or, in bright colour.*

12 And the same day Pilate and Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priests, and the rulers, and the people,

14 * And said vnto them, Ye haue brought this man vnto me, as one that peruerted the people: and behold, I haue examined him before you, and * haue found no fault in this man, of those things whereof ye accuse him:

Matth. 27.23. marke 15.14. Iohn 18.38. and 19.4.

15 No, nor yet Herod: for I sent you to him: and loe, nothing worthy of death is done || to him.

|| *Or, by him.*

16 I will therefore chastise him, and let him lose.

17 (For of [f] necessitie hee must haue let one lose vnto them at the feast.)

[f] For the Romanes had giuen such franchises and liberties to the Iewes, which was but a tradition, and not according to the word of God.

18 Then all the multitude cried at once, saying, Away with him, and deliuer to vs

vs Barabbas:

19 (Which for a certaine insurrection made in the citie, and murder, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

22 And he said vnto them the third time, But what euill hath hee done? I finde [g] no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loud voyces, and required that he might be crucified: and the voyces of them, & of the hie Priests preuailed.

24 So Pilate gaue sentence that it should be as they required.

25 And hee let loose vnto them him that for insurrection and murder was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

26 ¶ * And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him they layd the crosse, to beare it after Iesus.

27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, ‖ Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the daies will come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke.

30 Then shall they begin to say to the mountaines, * Fall on vs: and to the hilles, Couer vs.

31 * For if they doe these things to a [h] greene tree, what shall be done to the drie?

32 * And there were two others, which were euill doers, led with him to be slaine.

33 And when they were come to the place which is called ‖ Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 Then said Iesus, Father, forgiue them: for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if hee be the Christ, the [i] Chosen of God.

36 The souldiers also mocked him, and came and offered him [k] vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 And a superscription also was written ouer him in [l] Greeke letters, and in Latine, and in Hebrew, THIS IS THE KING OF THE IEWES.

39 ¶ And one of the euill doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, [m] Fearest thou not God, seeing thou art in the same condemnation?

41 We are in deede righteously here: for we receiue things worthy of that we haue done: but this man hath done nothing amisse.

42 And hee said vnto Iesus, Lord remember mee when thou commest into thy kingdome.

43 Then Iesus sayd vnto him, Verely I say vnto thee, To day shalt thou be with me in Paradise.

44 ¶ And it was about the [n] sixt houre: and there was a darkenesse ouer all the land, vntill the ninth houre.

45 And the Sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Iesus cried with a loude voyce, and sayd, * Father, into thine hands I commend my spirit. And when he had thus said, he gaue vp the ghost.

47 ¶ Now when the ‖ [o] Centurion saw what was done, he glorified God, saying, Of a surety this man was iust.

48 And all the people that came together to that sight, beholding the things which were done, smote their brests and returned.

49 And all his acquaintance stood afarre off, and the women that followed him from Galile, beholding these things.

50 ¶ * And behold, there was a man named Ioseph, which was a Counseller, a good man and a iust,

51 He did not consent to the counsel and deed of them, which was of Arimathea, a city of the Iewes: who also himselfe ‖ [p] wayted for the kingdome of God.

52 He went vnto Pilate, and asked the body of Iesus,

53 And tooke it down, and wrapped it in a linnen cloth, and laid it in a toumbe hewen out of a rocke, wherein was neuer man yet layde.

54 And that day was the [q] Preparation, and the Sabbath [r] drew on.

55 And the women also that followed after, which came with him from Galile, beheld the sepulchre, and how his body was layd.

56 And they returned, and prepared odours and ointments, and rested the Sabbath day, according to the commandement.

g The iudge giueth sentence with Christ before he condemneth him, whereby plainely appeareth Iesus innocencie.

Matth.27.32. marke 15.21.

‖ Or, women of Ierusalem.

Isa.2.19. hos.10. Reuel.6.16. 1.Pet.4.17.

h If the innocent be thus handled, what shall the wicked man be? Mat.27.38. mar. 15.27. iohn 19. 18.

‖ Or, the place of scules.

i Whom God hath before all others appointed to be the Messias: otherwise the Scripture calleth them the elect of God, whom he hath chosen before all beginning to life euerlasting.

k Mixt with myrrhe and gall to hasten his death.

l That the thing might be known to all nations, because these three languages were most common.

m The condemnation which thou now sufferest, causeth it thee not to feare God?

n Which was mid-day.

Psal.31.5.

‖ Or, captaine.

o The Romane captaine, who had charge ouer an hundred men.

Matth.27.57. marke 15.43. iohn 19.38.

‖ Or, had imbraced.

p He looked for the redeemer by whom all should be restored.

q When men prepared all things ready for the feast.

r That is, began the same euening.

CHAP. XXIIII.

1 The women come to the graue. 13 Christ appeareth vnto the two disciples that goe toward Emmaus. 36 He standeth in the middes of his disciples, and openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 52 His disciples worship him, 53 and of their dayly exercise.

NOw the * [a] first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours which they had prepared, and certaine women with them.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amazed thereat, behold, [b] two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed downe

Matth.28.1. marke 16.1. iohn 20.1.

a Which was the first day after the first Sabbath of the feast.

b Two Angels in forme of men.

downe their faces to the earth, they sayd to them, Why seeke ye him that liueth, among the dead?

6 He is not here, but is risen: remember
Chap. 9. 22. matth. 17. 23. marke 9. 31. * how he spake vnto you, when he was yet in Galile,

7 Saying, that the Sonne of man must be deliuered into the hands of sinfull men, and be crucified, & the third day rise againe.

8 And they remembred his words,

9 And returned from the sepulchre, and told all these things vnto the eleuen, and to all the remnant.

10 Now it was Mary Magdalene, and Ioanna, and Mary the mother of James, and other women with them, which tolde these things vnto the Apostles.

11 But their words seemed vnto them, as a fained thing, neither beleeued they them.

12 Then arose Peter, and ranne vnto the sepulchre, and looked in, and saw the linnen clothes layd by themselues, and departed wondring in himselfe, at that which was come to passe.

Marke 16. 12.

13 ¶ *And behold, two of them went that same day to a towne which was from Ierusalem about c threescore furlongs, called Emmaus.

c Which is about seuen miles and an halfe.

14 And they d talked together of all these things that were done.

d Hereby appeareth that they had faith, although it was weake.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drew neere, and went with them.

16 But their eyes e were holden, that they could not know him.

e This declareth that we can neither see nor vnderstand, til God open our eyes.

17 And he said vnto them, What maner of communications are these that yee haue one to another as ye walke, and are sad?

18 And the one (named Cleophas) answered, and said vnto him, Art thou onely a f stranger in Ierusalem, & hast not knowen the things which are come to passe therein, in these dayes?

f For the thing was so notorious, that all men might haue knowen it.

19 And hee sayde vnto them, What things? And they said vnto him, Of Iesus of Nazaret, which was a Prophet mighty in deede and in word before God, and all the people.

20 And how the high Priests and our rulers deliuered him to bee condemned to death, and haue crucified him.

21 But we g trusted that it had beene he that should haue deliuered Israel, and as touching all these things, to day is the third day that they were done.

g They vnderstood not yet what was the deliuerance that Iesus Christ purchased for vs, but looked for some worldly prosperitie.

22 Yea, and certaine women among vs made vs astonied, which came early vnto the sepulchre,

23 And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which sayd, that he was aliue.

24 Therefore certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had said, but him they saw not.

h Infidelity is reproued.

25 Then he said vnto them, h O fooles, and slow of heart to beleeue all that the Prophets haue spoken,

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And hee began at i Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

i Christ onely is the interpreter of the Scriptures: for both the beginning and end there of direct vs to him, because he is the Sauiour that is promised.

28 And they drew neere vnto the towne which they went to, but he k made as though he would haue gone further.

k Because Christ did both shut their eyes and open them, hee would keepe them in suspense, till his time came to manifest himselfe vnto them.

29 But they constrained him, saying, Abide with vs: for it is toward night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe as he sate at table with them, he tooke the bread, l and gaue thanks, and brake it, and gaue it to them.

l According to the custome: the which maner of praying before meats they vse to this day.

31 Then their eyes were opened, and they knew him: but hee was taken out of their sight.

32 And they sayd betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and when hee opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and found the eleuen gathered together, and them that were with them,

34 Which sayd, The Lord is risen in deede, and hath appeared to Simon.

35 Then they told what things were done in the way, and how he was knowen of them in m breaking of bread.

m So soone as he began to breake bread. Marke 16. 14. iohn 20. 19.

36 ¶ *And as they spake these things, Iesus himselfe stood in the mids of them, and said vnto them, Peace be to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he said vnto them, Why are yee troubled, and wherefore doe doubts arise in your hearts?

39 Behold mine hands and my feete: for it is I my selfe: handle mee, and see: for a spirit hath not flesh and bones, and ye see me haue.

40 And when hee had thus spoken, hee shewed them his hands and feete.

41 And while they yet beleeued not for ioy, and wondred, he said vnto them, Haue ye here any meate?

42 And they gaue him a piece of a broiled fish, and of an honie combe.

43 And hee tooke it, and did eate before them.

44 And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, That all must be fulfilled which are written of mee in the Law of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus it is written, & thus it behoued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance and remission of sinnes should bee preached in his Name among all nations, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And behold, I will send the * promise of my Father vpon you: but tary yee in the citie of Ierusalem, n vntill ye be indued with power from on high.

50 Afterward he led them out into Bethania,

John 15. 26. actes 1. 4.

n Which was till Whitsuntide when the holy Ghost was sent from heauen.

nia, and lift vp his hands and blessed them.

*Marke 16.19. *acts 1.9.

51 And it came to passe, that as he blessed them,* hee departed from them, and was caried vp into heauen.

52 And they worshipped him, and returned to Ierusalem with great ioy,

53 And were continually in the Temple praising and lauding God, Amen.

The holy Gospel of Iesus Christ, according to Iohn.

1. 14. 17. *The diuinitie, humanitie, and office of Iesus Christ.* 15 *The testimonie of Iohn.* 39 *The calling of Andrew, Peter, &c.*

IN ‖ the beginning was the Word, and [a] the Word was with [a] God, and that Word was God.

2 The same was [b] in the beginning with God.

3 All things were made by it, and [c] without it was made nothing that was made.

4 In it was [d] life, and the life was the [e] light of men.

5 And the light shineth [f] in the darknes, and the darknes comprehended it not.

6 ¶ * There was a man sent from God whose name was Iohn.

7 The same came for a witnesse, to beare witnesse of the light, that all men through him might beleeue.

8 Hee was not that light, but was sent to beare witnesse of the light.

9 That was [g] true light, which lighteth euery man that ‖ commeth into the world.

10 He was in the world, and the world was * made by him: and the world [h] knewe him not.

11 He came vnto his [i] own, and his own receiued him not.

12 But as many as receiued him, to them he gaue [k] power to be the sonnes of God, euen to them that beleeue in his name,

13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 * And the Word was made [l] flesh, and dwelt among vs, (and wee * sawe the glory therof, as the glory of the only begotten Son ‖ of the Father) * full of grace and trueth.

15 Iohn bare witnesse of him, and cryed, saying, This was hee of whom I said, Hee that commeth after mee, is preferred before me: for he was ‖ before me.

16 And of his fulnesse haue all wee receiued, and [l] grace for grace.

17 For the Law was giuen by Moses, but grace and trueth came by Iesus Christ.

18 * No man hath seene God at any time: the only begotten Son, which is in the [m] bosome of the Father, he hath [n] declared him.

19 ¶ Then this is the record of Iohn, when the Iewes sent Priestes and Leuites from Ierusalem, to aske him, Who art thou?

20 And he confessed and denied not, and said plainely, I * am not the Christ.

*Acts 13.25.

21 And they asked him, What then? Art thou Elias? and he said, I am not. Art thou that * Prophet? and he answered, No.

22 Then said they vnto him, Who art thou, that we may giue an answere to them that sent vs? what sayest thou of thy selfe?

23 He said, I * am the voyce of him that cryeth in the wildernesse, Make straight the way of the Lord, as said the Prophet Esaias.

24 Now they which were sent, were of the Pharisees.

25 And they asked him, and said vnto him, Why baptizest thou then, if thou be not the Christ, neither Elias, nor that Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one among you, whom yee know not.

27 * He it is that commeth after me, which is preferred before me, whose shoe latchet I am not worthy to vnlose.

28 These things were done in Bethabara beyond Iordan where Iohn did baptize.

29 The next day Iohn seeth Iesus coming vnto him, & saith, Beholde the Lambe of God, which taketh away the [p] sinne of the world.

30 This is he of whom I said, After me commeth a man, which is preferred before me: for he was before me.

31 And I [q] knewe him not: but because he should be declared to Israel, therefore am I come, baptizing with water.

32 So Iohn bare record, saying, I sawe * the Spirit come downe from heauen, like a doue, and it abode vpon him.

33 And I knew him not: but he that sent me to baptize with water, he said vnto me, Vpon whom thou shalt see the Spirit come down, and tary still on him, that is he which baptizeth with the [r] holy Ghost.

34 And I sawe, and bare record, that this is the Sonne of God.

35 ¶ The next day, Iohn stood againe, and two of his disciples:

36 And he beheld Iesus walking by, and sayd, Behold the [s] Lambe of God.

37 And the two disciples heard him speake and followed Iesus.

38 Then Iesus turned about, and sawe them follow, and said vnto them, What seeke yee? And they said vnto him, Rabbi, which is to say by interpretation, Master, [t] where dwellest thou?

39 Hee said vnto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the [u] tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard [x] it of Iohn and that followed him.

41 The

‖ *Or, before the beginning.*

a Christ is God before all time.

b The Sonne is of the same substance with the Father.

c No creature was made without Christ.

d Whereby all things are quickned & preserued.

e The life of man is more excellent then of any other creature, because it is ioyned with light and vnderstanding.

f Mans minde is full of darkenes because of [y] corruption thereof. *Matt.* 3.1. *marke* 1.4 *luke.* 3.2.

‖ *Or, is borne. Hebr.* 11.3.

g Because they did not worship him as their God, *Rom.* 1.21. *acts* 14.15.

h To the Israelites, who were his peculiar people.

i Meaning, a priuiledge or dignitie. *Matth.* 1.16. *luke* 2.7, 11.

k He was formed and made man by the operation of the holy Ghost without the operation of man. *Matth.* 17.2. 2. *pet.* 1.12.

‖ *Or, proceeding from the Father Col.* 1.19. *and* 2.9.

‖ *Or, more excellent then I* l More abundant grace then by Moses. 1. *Tim.* 6.16. 1. *ioh.* 4.12. m Meaning, he is most deare and straitly ioyned to his Father not only in loue, but also in nature and vnion. n And so God that before was inuisible, was made as it were, visible in Christ.

o Whom they looked for to be such one as Moses was, Deut. 18.15. *Isa* 40.3. *matth.* 3.3. *luke* 3.4.

Matth. 3.11. *mar.* 1.7. *luke* 3.16. *acts* 1.5. *and* 11, 16. *and* 19.4.

p Signifying the originall sinne, which is the fountaine of all sinnes, and therewith all other sinnes.

q That is, by sight, but onely by the reuelation of God. *Matth.* 3.16. *mar.* 1.10. *luke* 3.22.

r Who giueth the vertue and effect to baptisme, accomplishing that thing which is thereby represented.

s He alludeth to the Paschall Lambe which was a figure of Christ.

t Or, where is thy lodging? whither goest thou? for he dwelled in Nazaret, and was there as a stranger.

u That was two houres before night.

x How Iohn said that Iesus was the Lambe of God.

41 The same found his brother Simon first, and said vnto him, Wee haue found the Messias, which is by interpretation, ‖the Christ.

‖ Or, the anointed.

42 And he brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation, ‖ a stone.

‖ Or, Petrus.

43 ¶ The day following, Iesus would goe into Galile, and found Philip, and said vnto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip found Nathanael, and sayd vnto him, Wee haue found him, of whom *Moses did write in the Lawe, and the *Prophets, Iesus of Nazaret the sonne of Ioseph.

Gene. 49. 10. deut. 18, 18. Isa. 4. 2. and 40. 10. and 42. 1. and 45. 8, 9 iere. 23. 5. and 33. 14. ezec. 34. 23, 29. and 37. 24, 25. dan. 9. 24, 25.

46 Then Nathanael said vnto him, Can there any y good thing come out of Nazaret? Philip said to him, Come and see.

y Those things which are contemptible to the world, are esteemed and preferred of God: and those things which the world preferreth, God abhorreth.

47 Iesus sawe Nathanael comming to him, & said of him, Behold indeed an Israelite, in whom is no guile.

‖ Or, shew beleeuest.

48 Nathanael said vnto him, Whence knewest thou me? Iesus answered, and said vnto him, Before that Philip called thee, when thou was vnder the figge tree, I saw thee.

z Christ openeth the heauens, that we may haue accesse to God, and maketh vs fellowes to the Angels. Gene. 28. 12.

49 Nathanael answered, and said vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.

50 Iesus answered, and said vnto him, Because I said vnto thee, I saw thee vnder the figge tree, ‖beleeuest thou? thou shalt see greater things then these.

51 And he said vnto him, Verely, verely I say vnto you, hereafter shall you see heauen z open, and the Angels of God * ascending and descending vpon the Sonne of man.

CHAP. II.

8 Christ turneth the water into wine. 14 Hee driueth the buyers and sellers out of the Temple. 19 He forewarneth his death and resurrection. 23 Hee conuerteth many, and distrusteth man.

AND the third day was there a marriage in Cana a towne of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the marriage.

3 Now when the wine failed, the mother of Iesus said vnto him, They haue no wine.

4 Iesus said vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His mother saide vnto the seruants, Whatsoeuer he saith vnto you, doe it.

a Who vsed continuall washings to purifie themselues. Which superstition Hebion the heretike would haue brought into the Church and now the Papists haue receiued it.

6 And there were set there six water-pots of stone after the maner of the a purifying of the Iewes, conteining two or three ‖ b firkins a piece.

‖ Or, measures.

b Whereof euery one conteined 5. gallons.

7 And Iesus sayd vnto them, Fill the water-pots with water. Then they filled them vp to the brimme.

8 Then hee said vnto them, Draw out now, and beare vnto the ‖ gouernour of the feast. So they bare it.

‖ Or, steward.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for he knew not whence it was, but the seruants which drewe the water, knew) the gouernour of the feast called the bridegrome,

10 And said vnto him, All men at the beginning set forth good wine, and when men haue well drunke, then that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of ‖ miracles did Iesus in Cana a towne of Galile, and shewed forth his glory: and his disciples beleeued on him.

‖ Or, signes.

12 After that hee went downe into Capernaum, he and his mother, and his ‖ brethren, and his disciples: but they continued not many dayes there.

‖ Or, cousins.

13 For the Iewes Passeouer was at hand. Therefore Iesus went vp to Ierusalem.

14 * And he found in the Temple those that sold oxen & sheepe, and doues, and changers of money, sitting there.

Matth. 21. 12. marke 12. 15. luke 19. 45. Psal. 69. 6.

15 Then he made a scourge of small cords, and draue them all out of the Temple with the sheepe and oxen, & powred out the changers money, and ouerthrew the Tables,

c This affection was so burning in him, that it surmounted and swallowed vp all the others.

16 And said vnto them that solde doues, Take these things hence: make not my Fathers house an house of merchandise.

17 And his disciples remembred, that it was written, * The zeale of thine house hath eaten me vp.

‖ Or, miracles. Matth. 26. 61. and 27. 40. marke 14. 58. and 15. 29.

18 Then answered the Iewes, and said vnto him, What ‖ signe shewest thou vnto vs, that thou doest these things?

d Christs body might iustly be called the Temple, because the fulnesse of the Godhead dwelleth in it corporally, Col. 2. 9.

19 Iesus answered and said vnto them, * Destroy this Temple, and in three dayes I will raise it vp againe.

20 Then sayd the Iewes, Fortie and sixe yeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But hee spake of the Temple of his d body.

e For he tooke not them for true disciples, as he knew by their inward thoughts what religion soeuer they did pretend outwardly.

22 Assoone therefore as he was risen from the dead, his disciples remembred that hee thus sayd vnto them: and they beleeued the Scripture, and the word which Iesus had said.

23 Now when he was at Ierusalem at the Passeouer in the feast, many beleeued in his Name, when they sawe his miracles which he did.

24 But Iesus e did not commit himselfe vnto them, because he knew them all,

25 And had no neede that any should testifie of man: for he knew what was in man.

CHAP. III.

3 Christ instructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the loue of God towards the world. 23 The doctrine and baptisme of Iohn, 28 And the witnesse that he maketh of Christ.

THere was now a man of the Pharisies, named Nicodemus, a ruler of the Iewes.

2 He came to Iesus by night, and sayd vnto him, Rabbi, we know that thou art a teacher come from God: for no man could doe these miracles that thou doest, except God were with him.

3 Iesus answered, and said vnto him, Verily, verily I say vnto thee, except a man be borne againe, he cannot [a] see the [b] kingdome of God.

4 Nicodemus said vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verily, verily I say vnto thee, except a man be borne of [c] water and of the Spirit, he cannot enter into the kingdome of God.

6 That which is borne of the flesh, is flesh: and that that is borne of the Spirit, is Spirit.

7 Marueile not that I sayd to thee, Ye must be borne againe.

8 The [d] winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth: So is euery man that is borne of the Spirit.

9 Nicodemus answered, and sayd vnto him, How can these things be?

10 Iesus answered, and sayd vnto him, Art thou a teacher of Israel, and [e] knowest not these things?

11 Verily, verily I say vnto thee, we speak that we [f] know, & testifie that we haue seene: but ye receiue not our witnes.

12 If when I tel you [h] earthly things, ye beleeue not, how should ye beleeue if I shall tell you of heauenly things?

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.

14 *And as Moses lift vp the Serpent in the wildernes, so must the Sonne of man be [k] lift vp,

15 That whosoeuer beleeueth in him, should not perish, but haue eternall life.

16 *For God so loued the world, that he hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.

17 *For God sent not his Sonne into the world, that he should [l] condemne the world, but that the [m] world through him might bee saued.

18 He that beleeueth in him, shall not be condemned: but hee that beleeueth not, is condemned already, because he beleeueth not in the Name of the onely begotten Sonne of God.

19 *And this is the [n] condemnation, that light is come into the world, and men loued darkenesse rather then light, because their deeds were euill.

20 For euery man that euill doeth, hateth the light, neither commeth to light, least his deeds should be reproued.

21 But he that doeth [o] truth, commeth to the light, that his deeds might be made manifest, that they are wrought [‖] [p] according to God.

22 ¶ After these things came Iesus & his disciples into the [‖] land of Iudea, and there taryed with them, and *baptized.

23 And Iohn also baptized in Enon, besides Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 Then there arose a question between Iohns disciples and the Iewes, about [q] purifying.

26 And they came vnto Iohn, and sayd vnto him, Rabbi, [r] he that was with thee beyond Iordan, to whom *thou barest witnes, behold, he baptizeth, and all men come to him.

27 Iohn answered and sayd, A man can receiue nothing, except it be giuen him from heauen.

28 Ye your selues are my witnesses, that *I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friende of the bridegrome which standeth and heareth him, reioyceth greatly, because of the bridegromes voyce. This my ioy therefore is fulfilled.

30 He must [t] encrease, but I must decrease.

31 He that is come from on hie, is aboue all: he that is of the [u] earth, is of the earth, and speaketh of the earth: he that is come from heauen, is aboue all.

32 And what he hath seene and heard, that hee testifieth: but no man receiueth his testimony.

33 He that hath receiued his testimony, hath sealed that *God is true.

34 For he whom God hath sent, speaketh the words of God: for God giueth him not the Spirit by [x] measure.

35 The Father loueth the Son, and hath *giuen all things into his hand.

36 He that beleeueth in the Son, hath euerlasting life, & he that obeieth not the Son, shal not see life, but the wrath of God abideth on him.

CHAP. IIII.

7 The communication of Christ with the woman of Samaria. 34 His zeale toward his Father, and his harueſt. 39 The conuersion of the Samaritanes, 45 and Galileans. 47 How he healeth the rulers sonne.

NOw when the Lord knew how the Phariſes had heard, that Iesus made and baptized moe disciples then Iohn,

2 (Though Iesus himselfe baptized not, but his disciples.)

3 He [a] left Iudea, and departed againe into Galile.

4 And he must needs go through Samaria.

5 Then came he to a city of Samaria, called [‖] Sychar, neere vnto the possession that *Iacob gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus then wearied in the iourney, sate [b] thus on the wel, it was about [c] the sixt houre.

7 There came a woman of Samaria to draw water. Iesus sayd vnto her, Giue me drinke.

8 For

a To enter therein.
b Which thing is to be assembled and incorporate into the Church of God.
c Which is the spirituall water where the holy Ghost doth wash vs into newnesse of life.
d As the power of God is manifest by the mooning of the ayre, so is it in changing & renuing vs, although the maner be hid from vs.
e Although he was excellently learned, yet knew hee not those things which the very babes in Christs schoole ought to know.
f We may not teach our owne inuentions.
g He reproueth him, for that men do teach things which they vnderstand not, and yet others beleeue them: but Christ teacheth things most certaine & knowen, and men wil not receiue his doctrine.
h Which was after a common & grosse maner.
i By reason of the vnion of his Godhead with his manhood.
Numb. 21. 9.
k His power must be manifest which is not yet knowen.
1. Iohn 4. 9.
Chap. 9. 39.
and 12. 47.
l The contempt of Christ, & the sins of y wicked condemne them: yet Christ as a iust iudge giueth sentence against the reprobate. m Not onely the Iewes, but whosoeuer should beleeue in him. Cha. 1. 9. n The cause and matter of condemnation. o In walking roundly and sincerely. ‖ Or, in God. p As they do which set God only before their eye, and follow the rule of his word.

‖ Or, territory. Chap. 4. 1, 2.

q That is, how they might be made cleane before God, which the washings vnder the Law did represent.
r They were led with ambition, fearing lest their master should haue lost his fame.
Chap. 1. 34.
Chap. 1. 20.
s No man ought to vsurpe any thing further then God giueth him.
t And be exalted, and I esteemed as his seruant.
u The minister compared to Christ, is but earth.
Rom. 3. 4.
x For vnto Christ was giuē the full abundance of all grace, that we might receiue of him as of the only fountaine.
Matth. 11. 27.
Haba. 2. 4.
1. Iohn 5. 10.

a To giue place to their rage.

‖ Or, Sychem.
Gen. 33. 19. & 48 22. Ioſh. 24. 32.
b Euen weary as he was.
c Which was midday.

8 For his disciples were gone away vnto the city to buy meat.

9 Then sayd the woman of Samaria vnto him, How is it, that thou being a Iew askest drink of me, which am a woman of [d] Samaria? for the Iewes meddle not with the Samaritanes.

10 Iesus answered, and said vnto her, If thou knewest the [e] gift of God, and who it is that saith to thee, Giue me drink, thou wouldest haue asked of him, and he would haue giuen thee [f] ‖ water of life.

11 The woman said vnto him, Syr, thou hast nothing to draw with, and the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and he himselfe dranke thereof, and his children, and his cattell?

13 Iesus answered, and sayd vnto her, Whosoeuer drinketh of this water shall thirst againe.

14 But whosoeuer drinketh of the [g] water that I shall giue him, shall neuer be more [h] athirst: but the water that I shal giue him, shall be in him a well of water, springing vp into euerlasting life.

15 The woman said vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to draw.

16 Iesus said vnto her, Go, call thine husband, and come hither.

17 The woman answered, & sayd, I haue no husband. Iesus sayd vnto her, Thou hast well sayd, I haue no husband.

18 For thou hast had fiue husbands, and he whom thou now hast, is not thine husband: that saidest thou truely.

19 The woman said vnto him, Sir, I [i] see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and ye say that in [*] Ierusalem is the place where men ought to worship.

21 Iesus sayd vnto her, Woman, beleeue me, the houre commeth, when ye shal neither in this mountain, nor at Ierusalem worship the Father.

22 Ye worship that which ye [*] know not: we worship that which we know: for saluation is of the Iewes.

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in Spirit and truth: for the Father requireth euen such to worship him.

24 [*] God is a [k] Spirit, and they that worship him, must worship him in spirit and trueth.

25 The woman said vnto him, I know well that Messias shall come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus sayd vnto her, I am he that speake vnto thee.

27 ¶ And vpon that came his disciples, and marueiled that he talked with a woman: yet no man said vnto him, What talkest thou? or why talkest thou with her?

28 The woman then left her water pot, and went her way into the city, and sayd to the men,

29 Come, see a man which hath told me all things that euer I did: Is not he the Christ?

30 Then they went out of the city, and came vnto him.

31 ¶ In the meane while the disciples prayed him, saying, Master, eat.

32 But he said vnto them, I haue meat to eat, that ye know not of.

33 Then said the disciples betweene themselues, Hath any man brought him meat?

34 Iesus sayd vnto them, [l] My meat is, that I may do the will of him that sent me, and finish his worke.

35 Say not ye, There are yet foure moneths, and then commeth haruest? Behold, I say vnto you, Lift vp your eyes, and looke on the regions: [*] for they are white already vnto haruest.

36 And he that reapeth, receiueth wages, and gathereth fruit vnto life eternall, that both hee that soweth, and hee that reapeth, might [m] reioyce together.

37 For herein is the ‖ saying true, that one soweth, and another reapeth.

38 I sent you to reape that, whereon yee bestowed no labour: [n] other men laboured, but ye are entred into their labours.

39 Now many of the Samaritanes of that city [o] beleeued in him, for the saying of the woman which testified, He hath told me all things that euer I did.

40 Then when the Samaritanes were come vnto him, they besought him that hee would tary with them: and he abode there two dayes.

41 And many moe [p] beleeued because of his owne word.

42 And they said vnto the woman, Now we beleeue, not because of thy saying: for we haue heard him our selues, and know that this is indeed the Christ the Sauiour of the world.

43 ¶ So two dayes after, hee departed thence, and went into Galile.

44 For Iesus himselfe had [*] testified that a Prophet hath none honour in his [q] owne country.

45 Then when he was come into Galile, the Galileans receiued him, which had seene all the things that hee did at Ierusalem at the feast: for they went also vnto the feast.

46 And Iesus came againe into [*] Cana, a town of Galile, where he had made of water wine. And there was a certaine [r] ruler whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galile, he went vnto him, and besought him that he would ‖ go down, and heale his sonne: for he was euen ready to die.

48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleeue.

49 The Ruler said vnto him, Syr, goe downe before my sonne die.

50 Iesus sayd vnto him, Goe thy way, thy sonne liueth. And the man beleeued the word that Iesus had spoken vnto him, and went his way.

51 And as he was now ‖ going downe, his seruants

d For the Iewes esteemed the Samaritanes as wicked and prophane.

e Meaning, of himselfe, whom his Father had sent to conuert this woman.

f Which is the loue of God in his Sonne powred into our hearts by the holy Ghost, vnto euerlasting life, Rom. 5.5. & Iohn 3.5.

‖ *Or, the liuely water.*

g Of the spirituall grace.

h He shall neuer be dried vp, or destitute.

i Till she was liuely touched with her faults, she mocked and would not heare Christ.

Deut. 12.16.

3. *Kings* 17.29.

2. *Cor.* 3.17.

k God being of a spirituall nature, requireth a spirituall seruice, and agreeable to his nature.

l There is nothing that I hunger for more or wherin I take greater pleasure.

Matth. 9.37. *Iuke* 10.2.

m Without grudging the one at the others labor.

‖ *Or, prouerbe.*

n Meaning the Prophets.

o The Samaritanes shewed themselues willing to receiue his doctrine: who being but strangers, & scarcely knowing Christ, are a condemnation to § Iewes, and all others which neglect Gods word when it is offered.

p That is, had the right and true faith.

Matth. 13.57. *marke* 6.4. *luke* 4.24.

q Here by his owne country he meaneth Ierusalem, and the country about.

Chap 2.1.

r The word signifieth royall, or one of the kings court: and it seemeth that hewas one of Herods court, who was in great estimation with Herod, whom the people called King, Mar. 6.14.

‖ *Or, come.*

‖ *Or, returning.*

seruants met him, saying, Thy sonne liueth.

52 Then inquired hee of them the houre when he began to amend. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knew that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleeued, and all his household.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

1 He healeth the man that was sicke eight and thirty yeeres. 10 The Iewes accuse him. 19 Christ answereth for himselfe, and reproueth them, 32 Shewing by the testimony of his Father, 33 Of Iohn, 36 Of his workes, 39 And of the Scriptures, who he is.

AFter* that, there was a feast of the Iewes, & Iesus went vp to Ierusalem.

2 And there is at Ierusalem ‖ by the place of the sheepe, a [a] poole called in Ebrew [b] Bethesda, hauing fiue porches:

3 In the which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the mouing of the water.

4 For an Angel went down at a certaine season into the poole, and troubled the water: whosoeuer then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certaine man was there, which had been diseased eight and thirty yeeres.

6 When Iesus saw him lie, and knew that he now long time had been diseased, hee said vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put mee into the poole: but while I am comming, another steppeth downe before mee.

8 Iesus said vnto him, Rise: [c] take vp thy bed, and walke.

9 And immediately the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

10 The Iewes therefore said to him that was made whole, It is the Sabbath day: *it is not lawfull for thee to carie thy bed.

11 He answered them, He that made me whole, hee said vnto mee, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, and walke?

13 And hee that was healed, knew not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and said vnto him, Beholde, thou art made whole: [d] sinne no more, lest a worse thing come vnto thee.

15 ¶ The man departed, and told the Iewes that it was Iesus which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because hee had done these things on the Sabbath day.

17 But Iesus answered them, My Father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not onely because he had broken the Sabbath, but said also that God was *his [e] Father, and made himselfe equall with God.

19 Then answered Iesus, and said vnto them, Verely, verely I say vnto you, The Sonne can do nothing of himselfe, saue that hee seeth the Father doe: for whatsoeuer things he doeth, the same things doeth the Sonne also.

20 For the Father loueth the Sonne, and [g] sheweth him all things, whatsoeuer he himselfe doth, and he will shew him greater workes then these, that yee should marueile.

21 For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father iudgeth no man, but hath committed all [h] iudgement vnto the Sonne:

23 Because that all men should honour the Sonne as they honour the Father: hee that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 Verely, verely I say vnto you, He that heareth my word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.

25 Verely, verely I say vnto you, The houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that [i] heare it, shall liue.

26 For as the Father hath life in [k] himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe,

27 And hath giuen him power also to execute [l] iudgement, in that he is the Sonne of man.

28 Marueile not at this: for the houre shall come, in the which all that are in the graues, shall heare his voyce.

29 And they shall come forth, * that haue done good vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 I can doe nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent mee.

31 If I *should beare witnesse of my selfe, my witnesse were not [m] true.

32 There is another that beareth witnesse of mee, and I know that the witnesse which hee beareth of mee, is true.

33 *Ye sent vnto Iohn, and he bare witnesse vnto the trueth.

34 But I receiue not the record of man: neuertheless, these things I say, that yee might be saued.

35 He was a burning, and a shining ‖ candle: and yee would for a [n] season haue reioyced in his light.

Leuit. 23. 3. Deut. 16. 1.

[a] Or, the sheepe market.

[b] Where the sheepe were washed, that should be sacrificed.

[b] Which signifieth the house of powring out, because the water came out by conduits.

[c] This was to the end that the miracle might be so euident, that no man could speake against it. Ier. 17. 22.

[d] The afflictions that we endure are chastisements for our sinnes.

[e] That is, proper and peculiar to him alone.

[f] It was wisdom for all Israel to call God their Father, Exod. 4. 22. but because Christ did attribute to himselfe that he had power ouer all things, and wrought as his father did, they gathered that Christ did not only make himselfe the Sonne of God, but also equall with him.

[g] That is, he doeth communicate with him: hauing the same power, and the same will.

[h] In giuing him power and rule ouer all.

[i] They that receiue it by faith.

[k] To communicate it with vs.

[l] That is, to gouerne and rule all things.

Matth. 25. 46.

Chap. 8. 14. Matth. 3. 17.

[m] Christ had respect to their weakenesse that heard him, and therefore sayd, that his owne witnesse should not be sufficient.

Chap. 1. 27.

‖ Or, lampe.

[n] But yee left him quickly and did not persecuere.

Matth. 3.17. *and* 17.5.

o In the Lawe and Prophets. *Deut.* 4.12. *Acts* 17.11.

p The people are more ready to receiue false prophets, then Iesus Christ.

q Vaine glory is a great let for a man to come to God, *Chap* 12.43.

r As Moses shall accuse them that trust in him: so they shall haue no greater enemies at the day of Iudgement, then the Virgine Marie, and the Saints, vpon whom now they call: but whosoeuer doth accuse the godly, Christ and their owne conscience shall condemne them. *Gen.* 3.15. *and* 22.17. *and* 49.10. *Deut.* 18.15.

36 But I haue greater witnesse then the witnesse of Iohn: for the workes which the Father hath giuen mee to finish, the same workes that I do, beare witnesse of me, that the Father sent me.

37 And the Father himselfe, which hath sent me, o beareth witnes of me. Ye haue not heard his voice at any time, p neither haue ye seene his shape.

38 And haue not ye the word abiding in you: for whom he hath sent, him ye beleeue not.

39 Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.

40 But ye will not come to me, that ye might haue life.

41 I receiue not praise of men.

42 But I know you, that ye haue not the loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if another shall come in his owne name, him will ye receiue.

44 How can ye beleeue, which q receiue honour one of another, and seeke not the honour that commeth of God alone?

45 Doe not thinke that I will accuse you to my Father: there is one that r accuseth you, euen Moses, in whom ye trust.

46 For had ye beleeued Moses, ye would haue beleeued mee: for he wrote of me.

47 But if ye beleeue not his writings, how shall ye beleeue my words?

CHAP. VI.

10 *Iesus feedeth fiue thousand men with fiue loaues and two fishes.* 15 *Hee departeth away, that they should not make him King.* 26 *He reproueth the fleshly hearers of his word.* 51 *The carnall are offended at him.* 63 *The flesh profiteth not.*

a Called the lake of Gennezareth, b Tiberias, Bethsaida and Capernaum were on this side the lake in respect of Galile: but it is here said that he went ouer, because there were diuers creekes and turnings, ouer the which men ferried. *Leuit.* 23.5. *deut.* 16.1. *Matth.* 14.16. *marke* 6.37. *luke* 9.13.

c This summe amounteth to about fiue pound sterling.

d Prayer and thanksgiuing do sanctifie our meates, wherewith we are nourished.

AFter these things Iesus went his way ouer the a sea of Galile, or of b Tiberias.

2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

3 Then Iesus went vp into a mountain, and there he sate with his disciples.

4 Now the Passeouer, a c feast of the Iewes, was neere.

5 Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, he said vnto Philip, Whence shall we buy bread, that these might eate?

6 (And this he said to proue him: for he himselfe knew what he would doe.)

7 Philip answered him, c Two hundreth pennworth of bread is not sufficient for them, that euery one of them may take a little.

8 Then said vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath fiue barley loaues, and two fishes: but what are they among so many?

10 And Iesus said, Make the people sit downe. (Now there was much grasse in that place.) Then the men sate downe, in number about fiue thousand.

11 And Iesus tooke the bread and d gaue thankes, and gaue to the disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would.

12 And when they were satisfied, hee said vnto his disciples, Gather vp the broken meate which remaineth, that e nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which remained vnto them that had eaten.

14 Then the men when they had seene the miracle that Iesus did, said, This is of a truth the Prophet that should come into the world.

15 When Iesus therefore perceiued that they would come, and take him to make him a f King, he departed againe into a mountaine himselfe alone.

16 ¶ When euen was now come, his disciples went down vnto the Sea,

17 And entred into a ship, and went g ouer the Sea towards Capernaum: and now it was darke, and Iesus was not come to them.

18 And the Sea arose with a great wind that blew.

19 And when they had rowed about fiue and twenty, or thirty h furlongs, they saw Iesus walking on the Sea, and drawing neere vnto the ship: so they were afraid.

20 But he said vnto them, It is I: bee not afraid.

21 Then willingly they receiued him into the ship: and the ship was by and by at the land, whither they went.

22 ¶ The day following, the people which stood on the other side of the Sea, saw that there was none other ship there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone i alone,

23 And that there came other ships from Tiberias neer vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Now when the people saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the k other side of the Sea, they sayd vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and said, Verely, verely I say vnto you, ye seeke me not, because ye saw the miracles, but because ye ate of the loaues, and were filled.

27 Labour not for the meat which perisheth, but for the meat that l endureth vnto euerlasting life, which the Sonne of man shall giue vnto you: for him hath * God the Father m sealed.

28 Then said they vnto him, What shall we doe, that we may worke the n workes of God?

29 Iesus answered, and said vnto them, * This is the worke of God, that ye beleeue in him whom he hath sent.

30 They said therefore vnto him, What signe shewest thou then, that we may see it, and beleeue thee? what doest thou worke?

31 * Our fathers did eate Manna in the desert,

e The abundant store of Gods gifts ought not to make vs prodigall to waste them.

f They imagined an earthly kingdome without the Testimony of Gods word, so that by this meanes his spirituall kingdome should haue been abolished. *Matth.* 14.15. *marke* 6.47.

g Ouer a corne of the lake.

h Whereof eight make a mile.

i Wherefore it must needes follow, that Christ passed miraculously.

k This was not straight ouer the lake from side to side, but ouer a creeke or arme of the lake, which saued much labour to them that should haue gone about by land.

l Which nourisheth and augmenteth our faith. *Chap.* 1.32. *matt.* 7 *and* 7.5.

m For when he appointed him to be the Mediatour, he set his marke and Seale in him to be the onely one to reconcile God and man together.

n Such as be acceptable vnto God. 1. *Iohn.* 3.23. *Exod.* 16.14, 15. *numb.* 11.7.

Psal.78.24,25. wisd.16.20.

desert, as it is written, He gaue them bread from heauen to eate.

32 Then Iesus said vnto them, Verely, verely I say vnto you, [a] Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is he which commeth downe from heauen, and giueth life vnto the world.

34 Then they said vnto him, Lord, euermore giue vs this bread.

35 And Iesus said vnto them, I am the bread of life: he that commeth to mee, shall not hunger, and [b] he that beleeueth in mee, shall [c] neuer thirst.

Psalm.34.34. chap.4.14.

36 But I said vnto you, that ye also haue seene me, and beleeue not.

37 All [d] that the Father giueth me, shall come to me; and him that commeth to mee, I cast not away.

38 For I came downe from heauen, not to doe mine owne will, but his will which hath sent me.

39 And this is the Fathers will which hath sent me, that of all which he hath giuen me, I should lose nothing, but should raise it vp againe at the last day.

40 And this is the will of him that sent me, that euery man which seeth the Sonne, and beleeueth in him, should haue euerlasting life: and I will raise him vp at the last day.

41 The Iewes then murmured at him, because hee said, I am the bread, which is come downe from heauen.

Matth.13.55.

42 And they said, [e] Is not this Iesus the sonne of Ioseph, whose Father and Mother we know: how then saith hee, I came downe from heauen?

43 Iesus then answered, and said vnto them, Murmure not among your selues.

44 No man can [f] come to me, except the Father which hath sent me, [g] draw him, and I will raise him vp at the last day.

Isa.54.13. iere. 31.33. Matth.11.27.

45 It is written in the [h] Prophets, And they shall be all taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me.

46 [i] Not that any man hath seene the Father, saue hee which is of God, hee hath seene the Father.

47 Verely, verely I say vnto you, he that beleeueth in me, hath euerlasting life.

48 I am the bread of life.

Exod.16.15.

49 [k] Your Fathers did eat Manna in the wildernesse, [l] and are dead.

50 This is the bread, which commeth downe from heauen, that he which eateth of it should not die.

51 I am the [m] liuing bread which came downe from heauen: if any man eat of this bread, hee shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the world.

52 Then the Iewes [n] strouе among themselues, saying, How can this man giue vs his flesh to eate?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Sonne of man, and drinke his blood, ye haue no [o] life in you.

54 Whosoeuer eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.

1.Cor.11.27.

55 For my flesh is meate indeede, and my blood is drinke indeed.

56 He that eateth my flesh, and drinketh my blood, [p] dwelleth in me, and I in him.

57 As the liuing Father hath sent me, so liue I by the Father, and he that eateth me, euen he shall liue by me.

58 This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake hee in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) said, This is an hard saying: who can [q] heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doth this offend you?

62 What then if ye should see the Sonne of man [r] ascend vp [s] where he was before?

63 It is the Spirit that quickeneth: the flesh [t] profiteth nothing: the wordes that I speake vnto you, are spirit and life.

64 But there are some of you that beleeue not: for Iesus knewe from the beginning which they were that beleeued not, and who should betray him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

67 Then said Iesus to the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? Thou hast the words of [u] eternall life:

69 And we beleeue, and knowe that thou art [x] the Christ the sonne of the liuing God.

70 Iesus answered them, Haue not I [y] chosen you twelue, and one [z] of you is a deuill?

71 Now hee spake it of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, though he was one of the twelue.

CHAP. VII.

6 Iesus reproueth the ambition of his cousins. 12 There are diuers opinions of him among the people. 17 He sheweth how to know the truth. 20 The iniurie they doe vnto him. 47 The Pharises rebuke the officers because they haue not taken him, 52 and chide with Nicodemus for taking his part.

Leuit.23.34.

AFter these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes [a] feast of the Tabernacles was at hand.

3 His brethren therefore said vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no man that doeth any thing secretly, and hee himselfe seeketh to

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a He compareth Moses with the Father, & Manna with Christ, who feedeth vs into euerlasting life, 1.Cor.10.3.

b He shall neuer want spirituall refreshment.

c God doeth regenerate his elect, and causeth them to obey the Gospel.

d That is, beleeue in me.

e By lightning his heart with his holy Spirit.

f That is, by the preaching of the Gospel.

g Which gaue life to the world.

h Where Christ is not, there death reigneth.

i As our bodies are sustained with meat and drink: so are our soules nourished with the body and blood of Iesus Christ.

k To eat the flesh of Christ, and drink his blood, is to dwell in Christ, and to haue Christ dwelling in vs.

l That is, vnderstand it?

m He meaneth not that his humanity descended from heauen: but he speaketh touching the vnion of both natures, attributing to ye one, that which appertaineth to the other, *Chap.3.13.*

n To wit, if it be separated from the Spirit, wherof it hath ye force: for it commeth of the power of the spirit, that ye flesh of Christ giueth vs life.

o Then without Christ there is but death: for his word onely leadeth vs to life. *Matth.16.16. Marth.26.14.*

p Although your number be small, yet shall you be diminished.

q As at this feast they dwelled seuen dayes in tents, which put them in remembrance that they had no city here permanent, but ye they must seeke one to come.

be famous. If thou doest these things, shew thy selfe to the world.

5 For as yet his brethren beleeued not in him.

6 Then Iesus said vnto them, My time is not yet come: but your time is alway readie.

7 The world cannot hate you: but me it hateth, [b] because I testifie of it, that the workes thereof are euill.

8 Goe ye vp vnto this feast, I will [c] not goe vp yet vnto this feast: for my time is not yet fulfilled.

9 ¶ These things he said vnto them, and abode still in Galile.

10 But assoone as his brethren were gone vp, then went hee also vp vnto the feast, not openly, but as it were priuily.

11 Then the Iewes sought him at the feast, and said, Where is hee?

12 And much murmuring was there of him among the people. Some said, He is a good man: other said, Nay, but he deceiueth the people.

13 Howbeit no man spake openly of him for feare of the [d] Iewes.

14 Now when halfe the feast was done, Iesus went vp into the Temple and taught.

15 And the Iewes marueiled, saying, How knoweth this man the ‖ Scriptures, seeing that he neuer learned?

16 Iesus answered them, and said, My doctrine is not [e] mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 He [f] that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glory that sent him, the same is true, and no [g] vnrighteousnesse is in him.

19 *Did not Moses giue you a Law, and yet none of you keepeth the Law? *Why goe ye about to kill me?

20 The [h] people answered, and sayde, Thou hast a deuill: who goeth about to kill thee?

21 Iesus answered, and sayde to them, I haue done one worke: and yee all [i] marueile.

22 *Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the *fathers) and ye on the Sabbath day circumcise a man.

23 If a man on the Sabbath receiue circumcision, that the Law of Moses should not be broken, be ye angry with me, because I haue made a man euery whit whole on the Sabbath day?

24 *Iudge not according to the appearance, but iudge righteous iudgement.

25 ¶ Then said some of them of Ierusalem, Is not this hee, whom they goe about to kill?

26 And beholde, hee speaketh ‖ openly, and they say nothing to him: doe the Rulers knowe in deede, that this is the very Christ?

27 Howbeit we know this man whence he is: but when the Christ commeth, no man shall know whence he is.

28 ¶ Then cryed Iesus in the Temple as he taught, saying, Yee [k] both know mee, and know whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man laid handes on him, because his houre was not yet come.

31 Now many of the people [l] beleeued in him, and said, When the Christ commeth, will he doe moe miracles then this man hath done?

32 The Pharises heard that the people murmured these things of him, and the Pharises and high Priests sent officers to take him.

33 Then said Iesus vnto them, Yet am I [m] a little while with you, and then goe I vnto him that sent me.

34 *Ye shall seeke me, and shall not finde me, and where ‖ I am, can ye not come.

35 Then said the Iewes among themselues, Whither will he goe, that wee shall not finde him? Will he goe vnto them that are † disperled among the [n] Grecians, and teach the Grecians?

36 What saying is this that he said, Yee shall seeke me, and shall not finde mee? and where I am can ye not come?

37 Now in the last and *great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto me, and drinke.

38 Hee that [o] beleeueth in me, *as sayth the Scripture, out of his belly shall flow riuers of water [p] of life.

39 (*This spake he of the Spirit, which they that beleeued in him, should receiue: for the [q] holy Ghost was not yet giuen, because that Iesus was not yet glorified.)

40 So many of the people, when they heard this saying, said, Of a trueth this is the [r] Prophet.

41 Other said, This is the Christ: & some said, But shall Christ come out of Galile?

42 *Sayth not the Scripture, that the Christ shall come of the seed of Dauid, and out of the towne of Bethlehem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man laid hands on him.

45 Then came the officers to the high Priests and Pharises, and they sayd vnto them, Why haue ye not brought him?

46 The officers answered, [s] Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also deceiued?

48 Doeth any of the [t] rulers, or of the Pharises beleeue in him?

49 But this people which know not the Law, are cursed.

50 Nicodemus sayd vnto them, (*hee that came to Iesus by night, and was one of them.)

51 Doeth our Law iudge a man before it heare him, * and know what hee hath done?

52 They

‖ *Or, manifest.*

b Why the world hateth Christ.

c Christ doeth not vtterly deny that he would goe to the feast, but signifieth that as yet he was not fully determined.

d These were the heads of the people, who did enuie Christ.

‖ *Or, letters.*

e In that, that he is man only.

f By this marke we may know whether the doctrine be of God or of man.

g Nothing counterfeit or vntrue.

Exod. 24.3.
Chap. 5.18.

h Who did not know the fetch of the Scribes.

i Because I did it on the Sabbath day.

Leuit. 12.3.
Gen. 17.10.

Deut. 1.16,17.

‖ *Or, freely.*

k He speaketh this, as it were scornefully.

l They were well minded to heare him: which preparation is here called (although improperly) faith.

m He sheweth vnto them that they haue no power ouer him til the time come that his Father hath ordained.

Chap. 13.33.
‖ *Or, shall be,*
† *Greeke, dispersion.*

n Among the Iewes which were scattered here and there among the Gentiles.

Leuit. 23.36.

o The true way to come to Christ, is by faith.

Deut. 18.15.

p Which shall neuer drie vp.

Ioel 2.28.
acts 2.17.

q These were the visible graces which were giuen to the Apostles, after his ascension.

r They looked for some notable Prophet besides the Messias.

Chap. 1.21.
Micah 5.2.
matth. 2.5.

s Wherein appeareth the mightie power of Christs word against his enemies.

t They alledge the authoritie of man against Gods authority.

Chap. 3.1,2.
Deut. 17.8.
and 19.15.

52 They answered and sayd vnto him, Art thou also of Galile? search and looke: for out of Galile ariseth no Prophet.

53 And euery man went vnto his owne house.

CHAP. VIII.

11 Christ deliuereth her that was taken in adultery. 12 He is the light of the world. 14 He sheweth from whence he is come, wherefore, and whither he goeth. 32 Who are free and who are bond. 34 Of free men and slaues, and their reward. 46 He defieth his enemies, 59 And being persecuted, withdraweth himselfe.

AND Iesus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, & all the people came vnto him, and he sate downe, and taught them.

3 Then the Scribes and the Pharisees brought vnto him a woman, taken in adultery, and set her in the midst,

4 And said vnto him, Master, this woman was taken in adultery, in the very act.

5 * Now Moses in the Law commanded vs, that such should bee stoned: what sayest thou therefore?

6 And this they sayd to tempt him, that they might haue wherof to [a] accuse him. But Iesus stouped downe, and with his finger wrote on the ground.

7 And while they continued asking him he lift himselfe vp, and said vnto them, * Let him that is among you without sinne, cast the first stone at her.

8 And againe hee stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest, euen to the last: so Iesus was left alone, and the woman standing in the midst.

10 When Iesus had lift vp himselfe againe, & saw no man but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, [b] Neither do I condemne thee: go and sinne no more.

12 Then spake Iesus againe vnto them, saying, I * am the light of the world: he that followeth me, shall not walke in darkenesse, but shall haue the [‖] light of life.

13 The Pharises therefore said vnto him, Thou bearest record of thy selfe: thy record is not [‖] true.

14 * Iesus answered, and said vnto them, [c] Though I beare record of my selfe, yet my record is true: for I know whence I came, & whither I goe: but ye cannot tell [d] whence I come, and whither I goe.

15 Ye iudge after the flesh: [e] I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father that sent me.

17 And it is also written in your Lawe, * that the testimony of two men is true.

18 I am [f] one that beare witnesse of my selfe, & the Father that sent me beareth witnesse of me.

19 Then sayd they vnto him, Where is thy Father? Iesus answered, Yee neither knowe mee, nor my Father. If yee had knowen me, ye should haue knowen my Father also.

20 These words spake Iesus in the [g] treasury, as hee taught in the Temple, and no man layd hands on him: for his houre was not yet come.

21 Then said Iesus againe vnto them, I go my way, and yee shall seeke me, and shall die in your [h] sinnes. Whither I goe, can yee not come.

22 Then said the Iewes, Will hee kill himselfe, because he sayth, Whither I go, can ye not come?

23 And he said vnto them, [i] Ye are from beneath: I am from aboue: yee are of this world, I am not of this world.

24 I said therefore vnto you, that yee shall die in your sinnes: for except yee beleeue, that I am hee, yee shall die in your sinnes.

25 Then said they vnto him, Who art thou? And Iesus said vnto them, [‖] Euen the same thing that I said vnto you [k] from the beginning.

26 I haue many things to say, and to iudge of you: but he that sent me is true, and the things that I haue heard of him, those speake I to the world.

27 They vnderstood not that he spake to them of the Father.

28 Then said Iesus vnto them, When ye haue [l] lift vp the Sonne of man, then shall ye [m] know that I am [n] hee, and that I doe nothing of my selfe, but as my Father hath taught me, so I speake these things.

29 For he that sent me, is with mee: the Father hath not left me alone, because I doe alwayes those things that please him.

30 ¶ As he spake these things, many beleeued in him.

31 Then said Iesus to the Iewes which beleeued in him, If ye continue in my word, ye are verily my disciples,

32 And shall know the trueth, and the trueth [o] shall make you free.

33 They answered him, [p] We be Abrahams seed, & were neuer bound to any man: why sayest thou then, Yee shall bee made free?

34 Iesus answered them, Verily, verily I say vnto you, that whosoeuer committeth sinne, is the * seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If the Sonne therefore shal make you free, ye shall be free in deed.

37 I [q] know that ye are Abrahams seed, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seen with my Father: and yee doe that which yee haue seene with your father.

39 They answered and said vnto him, Abraham is our Father. Iesus sayd vnto them,

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Leuit.20.10.

a Either for breaking the law if he did deliuer her, or of lightnesse and inconstancie, if he did condemne her.

Deut.17.6,7.

b Iesus would not meddle, but with that which did appertaine to his office, to wit, to bring sinners to repentance: and therefore did not abolish the Law against adultery.

Chap.1.5. and 9.5

[Or, lively light.

[Or, staf.

Chap.5.31.

c That which Christ denied, Chap.5.31. here he granteth to declare vnto them their stubbornesse, and saith, that being God, he beareth witnesse to his humanitie: likewise doeth God the father witnesse the same, which are two distinct persons, though but one God, chap.5.37.

d In that hee came from his Father, he sheweth that he is not only man, but God also.

e He would not iudge rashly as they did. *Deut.17.6. and 19,15. matth.18.16. 2.cor.13.1 hebr.10.28.*

f Which place proueth Christ to be very God and man.

g That is, the place where the vessels and other things belonging to the Temple were kept.

h Because of their rebellion wherein they did persiuere.

i He sheweth the difference betweene the Gospel, and the subtill wit of man.

[Or, from the beginning, euen that I said vnto you.

k That is, who he was, whence he was, and why he came into this world.

l Their endeuours and practises, whereby they thinke to destroy him, shall serue to exalt and magnifie his glory.

m Not to beleeue in him, but to be conuicted.

n To wit, the Messias.

o For they were slaues to sinne.

p These were not the beleeuing Iewes, but the mockers that answered thus. *Rom.6.20. 2.pet.2.19.*

q He granteth their sayings in such sort, that he sheweth vnto them that their owne deedes proone them liars.

them, If yee were Abrahams children, yee would doe the r workes of Abraham.

40 But now ye goe about to kill me, a man that haue told you the trueth, which I haue heard of God: this did not Abraham.

41 Yee doe the workes of your father. Then said they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Iesus said vnto them, If God were your Father, then would ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but hee sent mee.

43 Why do ye not vnderstand my talke? because ye cannot t heare my word.

44 * Ye are of your father the deuill, and the lusts of your father ye will doe: hee hath bene a murtherer u from the beginning, and x abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his x owne: for he is a liar, and the father thereof.

45 And because I tell you the trueth, yee beleeue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why doe yee not beleeue me?

47 * He that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and sayd vnto him, Say we not well, that thou art a Samaritane, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and y iudgeth.

51 Verily, verily I say vnto you, If a man keepe my word, he shall neuer z see death.

52 Then said the Iewes to him, Now know we that thou hast a deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my word, he shall neuer taste of death.

53 Art thou greater then our father Abraham which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth me, whom ye say that he is your God.

55 Yet yee haue not knowen him: but I know him, and if I should say I know him not, I should be a liar like vnto you: but I know him, and keepe his word.

56 Your father Abraham reioyced to see my a day, and he saw it and was glad.

57 Then said the Iewes vnto him, Thou art not yet fiftie yeere old, and hast thou seene Abraham?

58 Iesus said vnto them, Verily, verily I say vnto you, Before Abraham was, b I am.

59 * Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple ||.

r Which were his obedience, charitie, and such good workes which proceeded of faith.

t For you are carnall, and cannot vnderstand spirituall things. 1. *Iohn* 3.8.

u Since the first creation of man. x It followeth then that he was once in the trueth: for he was not created euill.

x According to his wont and custome. 1. *Iohn* 4.6.

y Who will reuenge the iniury that yee doe against me, or rather against him.

z For the faithfull euen in death see life.

a Which was to see the comming of Christ in the flesh, which thing Abraham saw far off with the eyes of faith, Heb. 11.10.

b Not only God but the mediator betweene God and man appointed before all eternitie. *Chap.* 10.37.

|| And he passed thorow the mids of them, and so went his way.

CHAP. IX.

1 *Of him that was borne blinde.* 11 *The confession of him that was borne blinde.* 39 *To what blind men Christ giueth sight.*

AND as Iesus passed by, hee saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man or his parents, that he was borne blinde?

3 Iesus answered, a Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 I must worke the workes of him that sent mee, while it is b day: the night commeth, when no man can worke.

5 As long as I am in the world, * I am the light of the world.

6 Assoone as he had thus spoken, he c spat on the ground, and made clay of the spettle, and anointed the eyes of the blinde with the clay.

7 And said vnto him, Goe wash in the poole of Siloam (which is by interpretation, d Sent) He went his way therefore and washed, and came againe seeing.

8 Now the neighbours and they that had seene him before when he was blinde, sayd, Is not this he that sate and begged?

9 Some said, This is hee: and others said, He is like him: but he himselfe said, I am hee.

10 Therefore they said vnto him, How were thine eyes opened?

11 He answered and said, The man that is called Iesus, made clay, e anointed mine eyes, and sayd vnto me, Goe to the poole of Siloam, and wash. So I went and washed, and receiued sight.

12 Then they said vnto him, Where is he? He said, I cannot tell.

13 ¶ They brought to the Pharises him that was once blinde.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharises also asked him how he had receiued sight. And he said vnto them, He laid clay vpon mine eyes, and I washed, and doe see.

16 Then sayde some of the Pharises, This man is not of God, because hee keepeth not the Sabbath day. Others sayde, How can a man that is a sinner, doe such miracles? And there was a dissention among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because hee hath opened thine eyes? And he said, He is a Prophet.

18 Then the Iewes did not beleeue him (that he had beene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now see then?

20 His parents answered them, and said, We know that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, e can we not tell: hee is olde enough: aske him: he shall answere for himselfe.

22 These words spake his parents, because

a God doth not alwayes punish men for their sinnes.

b When opportunitie and the season serueth. *Chap.* 1.9. *and* 8.12. *and* 12.35.

c This was not for any vertue that was in the earth, in the spettle, or in the clay, to make one see: but it only pleased him to vse these signes and meanes.

d Hereby was prefigured the Messias who should be sent vnto them.

e They durst not speake the trueth for feare they should be excommunicate.

cause they feared the Iewes: for the Iewes had ordeined alreadie, that if any man did confesse that he was the Christ, he should be excommunicate out of the Synagogue.

23 Therefore said his parents, He is olde enough: aske him.

24 Then againe called they the man that had beene blind, and said vnto him, [f] Giue glory vnto God: we know that this man is a sinner.

25 Then hee answered, and said, Whether he be a sinner or no, [g] I cannot tell: one thing I know, that I was blinde, and now I see.

26 [h] Then sayde they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you alreadie, and ye haue not heard it: wherefore would ye heare it againe? [i] will ye also be his disciples?

28 Then checked they him, and sayd, Be thou his disciple: we be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and sayd vnto them, Doubtles this is a marueilous thing, that ye [k] know not whence he is, and yet hee hath opened mine eyes.

31 Now we know that God heareth not [l] sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he could haue done nothing.

34 They answered, and said vnto him, Thou art altogether borne in sinnes, and doest thou teach vs? so they cast him out.

35 Iesus heard that they had ‖ cast him out: and when hee had found him, hee sayd vnto him, Doest thou beleeue in the Sonne of God?

36 He answered, and said, Who is hee, Lord, that I might beleeue in him?

37 And Iesus said vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then hee said, Lord, I beleeue, and [m] worshipped him.

39 And Iesus sayd, I am come vnto [n] iudgement into this world, that they which see not, might see: and that they *which see, might be made blinde.

40 And some of the Pharises which were with him heard these things, and said vnto him, Are we blinde also?

41 Iesus sayd vnto them, If ye were blind, [o] ye should not haue sinne: but now ye say, We see: therefore your sinne remaineth.

f That is, consider that nothing is hid from God: therefore tell vs the trueth, that God may be glorified thereby, Iosh. 7, 19. 1. Sam. 6. 5.

g He spake this in mockerie.

h They thought either to driue him from the trueth, or to make him swarue by their ofttimes examining him: which practise Satans members euer doe obserue in examining the Christians.

i He derideth their wilfull malice and ignorance.

k They doubted not of his countrey or parents, but of his office and authoritie.

l Or, wicked men contemners of God and such as delight in sinne.

‖ Or, excommunicate him.

m As all astonished he fell downe and worshipped him.

n Meaning with rule and authoritie, to make the poore blinde to see, & the proude seers blinde. *Chap.* 3. 17, 18. *and* 12. 46, 47.

o You should not be so much in fault.

CHAP. X.

11 Christ is the true shepheard, and the doore. 19 Diuers opinions of Christ. 24 Hee is asked if hee be Christ. 32 His workes declare that he is God. 34 The princes called gods.

VErely, verely I say vnto you, He that entreth not in by the dooze into the sheepfold, but climbeth vp another way, hee is a theefe and a robber.

2 But he that goeth in by the dooze, is the shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voice, and hee [a] calleth his owne sheepe by name, and leadeth them out.

4 And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voice.

5 And they will not follow a stranger, but they flee from him: for they know not the voice of strangers.

6 This parable spake Iesus vnto them: but they vnderstood not what things they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the dooze of the sheepe.

8 All, [b] that euer came before me, are theeues and robbers: but the sheepe did not heare them.

9 I am the dooze: by me if any man enter in, he shalbe saued, and shall [c] goe in and goe out, and finde pasture.

10 The theefe commeth not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

11 *I am the good shepheard: the good shepheard giueth his life for his sheepe.

12 But an hireling, and hee which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and hee leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because hee is an hireling and careth not for the sheepe.

14 I am the good shepheard, and [d] know mine, and am knowen of mine.

15 [e] As the Father [f] knoweth me, so know I the Father: and I lay downe my life for my sheepe.

16 And other sheepe I haue also, which are not of this fold: them also must I bring, and they shall heare my voice, and *there shall be one sheepefold, and one shepheard.

17 [h] Therefore doeth my Father loue me, because *I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this *commandement haue I receiued of my Father.

19 ¶ Then there was a dissention againe among the Iewes for these sayings.

20 And many of them sayd, Hee hath a deuill, and is mad: why heare ye him?

21 Other said, These are not the words of him that hath a deuill: can the deuil open the eyes of the blinde?

22 And it was at Ierusalem the [i] feast of the *Dedication, and it was winter.

23 And Iesus walked in the Temple, in [k] Salomons porch.

24 Then came the Iewes round about him, and sayde vnto him, How long doest thou ‖ make vs doubt? If thou bee the

a That is, there is mutuall agreement & consent of faith between the pastour and the sheepe.

b He meaneth all the false prophets, who led not men to Christ, but from him.

c He shalbe sure of his life.

Isa 40. 11. *ezek.* 34. 23.

d Christ knoweth his, because he loueth them, careth and prouideth for them.

e As the Father cannot forget him, no more can he forget vs.

f In that he loueth and approueth me.

g To wit, among the Gentiles, which then were strangers from the Church of God. *Ezek.* 12. 22, 24.

h Christ euen in that that he is man, hath deserued his Fathers loue and euerlasting life, not to his flesh onely, but to vs also, which by his obedience and perfect iustice are imputed righteous, Rom. 5. 19. phil. 2. 7.

Isa. 53. 7. *Acts* 2. 24.

i Which was instituted, that the people might giue thankes to God for their deliuerance and restoring of their religion and Temple, which Antiochus had corrupted and polluted. 1. *Mac* 4. 59.

k Which was builded againe after the paterne of that which Salomon builded.

‖ Or, holdest our mind in suspence.

Christ, tell vs plainely.

25 Iesus answered them, I told you, and ye beleeue not: the workes that I doe in my Fathers Name, they beare witnesse of me.

l The cause wherefore the reprobate can not beleeue.

26 But ye beleeue not: l for ye are not of my sheepe, as I said vnto you.

27 My sheepe heare my voyce, & I know them, and they follow me,

28 And I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand.

29 My Father which gaue them mee, is m greater then all, and none is able to take them out of my Fathers hand.

m Whereby we learne how safely we are preserued against all dangers. *Chap.* 8.59.

30 I and my Father are one.

31 * Then the Iewes againe tooke vp stones to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of these workes doe yee stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, * I said, ye are n gods?

Psal. 82.6.

n Meaning of princes & rulers, who for their office sake are called gods, and are made here in earth as his lieutenants: wherefore if this noble title be giuen to man, much more it appertained to him that is the Sonne of God equall with his Father.

35 If he called them gods, vnto whome the word of God was giuen, and the Scripture cannot be broken,

36 Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Sonne of God?

37 If I do not the workes of my Father, beleeue me not.

38 But if I doe, then though yee beleeue not me, yet beleeue the workes, that yee may know and beleeue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iorden, into the place where Iohn first baptized, and there abode.

o Whereby they gathered that Christ was more excellent then Iohn.

41 And many resorted vnto him, and said, Iohn did o no miracle: but all things that Iohn spake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

43 *Christ raiseth Lazarus from death.* 47 *The hie Priests and Pharises gather a counsell against him.* 50 *Caiaphas prophesieth.* 54 *Christ getteth him out of the way.*

A Nd a certaine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

Chap. 12.3. *matth.* 26.7.

2 (And it was that * Marie which anointed the Lord with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, behold, hee whom thou louest, is sicke.)

n For although he died, yet being restored so soone to life, it was almost no death in comparison.

4 When Iesus heard it, he said, This sickenesse is not p vnto death, but for the glory of God, that the Sonne of God might bee glorified thereby.

5 Now Iesus loued Martha, and her sister, and Lazarus.

6 And after hee had heard that hee was sicke, yet abode he two dayes still in the same place where he was.

7 Then after that, hee said to his disciples, Let vs goe into Iudea againe.

8 The disciples said vnto him, Master, the Iewes lately sought to * stone thee, and doest thou goe thither againe?

Chap. 7.30. *and* 8.59. *and* 10.31.

9 Iesus answered, Are there not q twelue houres in the day? if a man walke in the day he stumbleth not, because hee seeth the light of this world.

b He that walketh in his vocation, & hath the light of God for his guide, needeth to feare no dangers. The day also both Summer and Winter was with the Iewes diuided into xij houres.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake hee, and after hee sayd vnto them, Our friend Lazarus sleepeth: but I goe to wake him vp.

12 Then said his disciples, Lord, if hee sleepe, he r shalbe safe.

c They laboured to stay Christ from going into Iudea, as though there had bin no need.

13 Howbeit Iesus spake of his death: but they thought that he had spoken ſ of the naturall sleepe.

ſ *Or, slumbring sleepe.*

14 Then Iesus said vnto them plainely, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs goe vnto him.

16 Then said Thomas (which is called t Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

d Which signifieth in our tongue, a twinne in birth.

17 Then came Iesus and found that he had lien in the graue foure dayes alreadie.

18 Now Bethania was neere vnto Ierusalem, about u fifteene furlongs off)

e Which were almost two miles.

19 And many of the Iewes were come to Martha & Mary to comfort them for their brother.

20 Then Martha when shee heard that Iesus was comming, went to meet him: but Mary sate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou haddest bin here, my brother had not bin dead.

22 But now x I know also, that whatsoeuer thou askest of God, God will giue it thee.

f Shee sheweth some faith, which notwithstanding was almost ouercome by her affections

23 Iesus said vnto her, Thy brother shall rise againe.

24 Martha said vnto him, I know that he shall rise againe in the resurrection at the last day.

25 Iesus said vnto her, y I am the resurrection and the life: he that beleeueth in me, though he were dead, yet shall he liue.

g Christ restoreth vs from death, to giue vs euerlasting life.

26 And whosoeuer liueth and beleeueth in me, shall neuer die. Beleeuest thou this?

27 Shee said vnto him, Yea, Lord, I beleeue that thou art the Christ the Sonne of God, which should come into the world.

28 And when shee had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for for thee.

29 And when shee heard it, shee arose quickly and came vnto him.

30 For Iesus was not yet come vnto the towne, but was in the place where Martha met him.

31 The Iewes then that were with her in the house, and comforted her, when they saw

saw Mary, that she rose vp [h] hastily, & went out, followed her, saying, She goeth vnto the graue to weepe there.

32 Then when Mary was come where Iesus was, and saw him, she fell downe at his feete, saying vnto him, Lord, if thou haddest been here, my brother had not been dead.

33 When Iesus therefore saw her weepe, and the Iewes also weepe which came with her, he [i] groned in the spirit, and was troubled in himselfe,

34 And said, Where haue yee laide him? They said vnto him, Lord, come and see.

35 And Iesus [k] wept.

36 Then said the Iewes, Behold, how he loued him.

37 And some of them said, Could not hee, which opened the eyes of the blinde, haue made also that this man should not haue died?

38 Iesus therefore againe groned in himselfe, and came to the graue. And it was a caue, and a stone was laid vpon it.

39 Iesus sayd, Take yee away the stone. Martha the sister of him that was dead, said vnto him, Lord, he stinketh already: for he hath been dead foure dayes.

40 Iesus said vnto her, Sayd I not vnto thee, that if thou diddest beleeue, thou shouldest see the [l] glory of God?

41 Then they tooke away the stone from the place where the dead was laid. And Iesus lift vp his eyes, & sayd, Father, I thanke thee, because thou hast heard me.

42 I know that thou hearest me alwayes, but because of the people that stand by, I said it, that they may beleeue, that thou hast sent me.

43 As hee had spoken these things, hee cryed with a loude voice, Lazarus, come foorth.

44 Then he that was dead, came foorth, bound hand and foote with bandes, and his face was bound with a napkin. Iesus sayde vnto them, Loose him, and let him goe.

45 ¶ Then many of the Iewes which came to Marie, and had seene the things, which Iesus did, beleeued in him.

46 But some of them went their way to the Pharises, and tolde them what things Iesus had done.

47 Then gathered the hie Priests, and the Pharises a councell, and said, What shall we doe? For this man doeth many miracles.

48 If [m] we let him thus alone, all men will beleeue in him, and the Romanes will come and take away both our place, and the nation.

49 Then one of them named Caiaphas, which was the high Priest [n] that same yere, said vnto them, Ye perceiue nothing at all,

50 Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 This spake he not of himselfe: but being high Priest that same yeere, he [o] prophecied that Iesus should die for the nation:

52 And not for the nation onely, but that he should gather together in one the children of God which were scattered.

53 Then from that day forth they consulted together to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence into a countrey neere to the wildernesse, into a citie called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Passeouer was at hand, and many went out of the countrey vp to Ierusalem before the Passeouer to [p] purifie themselues.

56 Then sought they for Iesus, and spake among themselues, as they stoode in the Temple, What thinke ye that he commeth not to the feast?

57 Now both the high Priests and the Pharises had giuen a commandement that if any man knew where he were, hee should shew it, that they might take him.

CHAP. XII.

7 Christ excuseth Maries fact. 13 The affection of some towards him, and the rage of others against him and Lazarus. 25 The commoditie of the crosse. 27 His prayer. 28 The answere of the Father. 32 His death, and the fruite thereof. 36 Hee exhorteth to faith. 40 The blindnesse of some, and the infirmities of others.

THen [*] Iesus sixe dayes before the Passeouer, came to Bethania, where Lazarus was, which was dead, whom hee had raised from the dead. *Matth. 26. 7. marke 14. 3.*

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Mary a pound of oyntment of spikenard very costly, and anoynted Iesus [a] feete, and wiped his feete with her haire, and the house was filled with the sauour of the oyntment.

4 Then sayd one of his disciples, euen Iudas Iscariot Simons sonne, which should betray him,

5 Why was not this oyntment solde for [b] three hundred pence, and giuen to the poore?

6 Now hee sayd this, not that hee cared for the poore, but because hee was a theefe, and [*] had the bagge, and bare that which was giuen. *Chap. 13. 29.*

7 Then said Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes yee haue with you, but me ye shall not haue alwayes.

9 Then much people of the Iewes knew that hee was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleeued in Iesus.

12 ¶ [*] On the morow a great multitude that were come to the feast, when they heard that Iesus should come to Ierusalem, *Matth. 21. 8. marke 11. 8. Iohn 12. 13.*

13 Tooke

[h] Wherein she declared her affection and reuerence that she bare to Christ.

[i] For compassion: for he felt our miseries as though he suffered the like.

[k] We reade not that his affections were so excellent that he kept no measure, as we doe in our sorowes, ioyes, and other affections.

[l] That is, a miracle whereby Gods name should be glorified.

[m] They resist God, thinking to hinder his worke by their owne policies.

[n] Or, for that present time.

[o] God made him to speake, neither could his impietie let Gods purpose, who caused this wicked man euen as he did Balaam, to be an instrument of the holy Ghost.

[p] Because they thought hereby to make themselues more holy against they should eate the Passeouer: but they were not commanded by God to vse this ceremonie.

[a] Euen from the head to the feet.

[b] Reade Marke 14. 5.

c That is, saue I beseech thee.

d This doeth well declare that his kingdome stood not in outward things. *Zach.9.9.*

13 Tooke branches of palme trees, and went foorth to meet him, and cried, [c] Hosanna, Blessed is the King of Israel that commeth in the Name of the Lord.

14 And Iesus found a [d] young asse, and sate thereon, as it is written,

15 * Feare not, daughter of Sion: behold, thy King commeth sitting on an asses colt

16 But his disciples understood not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witnesse that hee called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 And the Pharises said among themselues, Perceiue ye how ye preuaile nothing? Behold, ‖ the world goeth after him.

‖ *Or, preasse.*

c They were of the race of the Iewes, and came out of Asia and Grecia: for else the Iewes would not haue permitted that they should worship with them in the Temple.

20 ¶ Now there were certaine [e] Greekes among them that came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Sir, we would see Iesus.

22 Philip came and tolde Andrew: and againe Andrew and Philip tolde Iesus.

23 And Iesus answered them, saying, The houre is come, that the sonne of man must be [f] glorified.

f Which is, that the knowledge of him should be manifest thorow all the world. *Mat.10.39. and 16.25. mar.8.35 luke 9.24. and 17.33.*

24 Uerily, verily I say vnto you, except the wheate corne fall into the ground and die, it abideth alone: but if it die, it bringeth foorth much fruit.

25 * He that [g] loueth his life, shall lose it, and hee that [h] hateth his life in this world, shall keepe it vnto life eternall.

g If the loue thereof let him from comming to Christ.

h And so loseth it for Christes sake. *Chap.12.24.*

26 * If any man serue me, let him follow me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

27 Nowe is my soule troubled, and what shall I say? Father, saue me from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voice from heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then sayde the people that stood by and heard, that it was a thunder: others said, An Angel spake to him.

30 Iesus answered, and said, This voice came not because of mee, but for your sakes

31 Nowe is the [i] iudgement of this world: now shall the prince of this world bee cast out.

i The reformation and restoring of those things which were out of order. *Chap.3.14.*

32 * And [k] I, if I were lift vp from the earth, will draw [l] all men vnto me.

k The Crosse is the meane to gather the Church of God together, and to draw men to heaven.

l Not only the Iewes but also the Gentiles. *Psal.89.36. and 110.4 & 117.2. ezek.37.25.*

33 Now this said hee, signifying what death he should die.

34 The people answered him, We haue heard out of the * Lawe, that the Christ bideth for euer: and how sayest thou, that the Sonne of man must be lift vp? who is that Sonne of man?

35 Then Iesus said vnto them, Yet a little while is * the light with you: walke while ye haue light, lest the darkenesse come vpon you: for he that walketh in the darke, knoweth not whither he goeth. *Chap.1.9.*

36 ¶ While yee haue light, beleeue in the light, that ye may be the children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ And though hee had done so many miracles before them, yet beleeued they not on him:

38 That the saying of Esaias the Prophet might be fulfilled, that he said, * Lord, who beleeued our report? and to whome is the [m] arme of the Lord reuealed? *Isa.53.1.rom. 10,16.*

m That is, the Gospel which is the power of God to saluation to euery one that doeth beleeue.

39 Therefore could they not beleeue, because that Esaias saith againe,

40 * He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should [n] heale them. *Isa 6.9.mat.13. 14.mar.4.12. luke 8.10.actes 28.26,rom.11.8.*

n By delivering them from their miseries and giuing them true felicitie.

41 These things sayd Esaias when hee saw his glory, and spake of him.

42 Neuertheless euen among the chiefe rulers many beleeued in him: but because of the Pharises, they did not confesse him, lest they should be ‖ cast out of the Synagogue.

‖ *Or, excommunicate.*

43 * For they loued the [o] praise of men, more then the praise of God. *Chap.5.44.*

o To be esteemed of men.

44 And Iesus cryed, and sayd, Hee that beleeueth in mee, beleeueth not in me, but in him that sent me.

45 And hee that seeth me, seeth him that sent me.

46 I * am come a light into the world, that whosoeuer beleeueth in me, should not abide in darkenesse. *Chap.3.19. and 9.39.*

47 * And if any man heare my wordes, and beleeue not, I ‖ iudge him not: for I came not to ‖ iudge the world, but to saue the world. *Chap.3.17.*

‖ *Or, condemne.*

‖ *Or, condemne.*

48 He that refuseth me, and receiueth not my words, hath one that ‖ iudgeth him: * the word that I haue spoken, it shall iudge him in the [p] last day. *Marke 16.16.*

‖ *Or, condemneth.*

p For that day shall be the approbation of the Gospel.

49 For I haue not spoken of my selfe: but the Father which sent me, he gaue me a commandement what I should say, & what I should speake.

50 And I know that his commandement is life euerlasting: the things therefore that I speake, I speake them so as the Father said vnto me.

CHAP. XIII.

5 Christ washeth the disciples feete, 14 Exhorting them to humilitie and charitie, 21 Telleth them of Iudas the traitour, 34 And commandeth them earnestly to loue one another. 38 He forewarneth of Peters denyall.

NOw * before the Feast of the Passeouer, when Iesus knewe that his houre was come, that he should depart out of this world vnto the Father, forasmuch as hee loued his owne which were in the world, vnto the end he [a] loued them. *Matth.26.2. marke 14.1. luke 22.1.*

a Because hee saw the danger great which was toward them, therefore hee tooke the greater care for them.

2 And when [b] supper was done, (the deuill had now put in the heart of Iudas Iscariot, Simons sonne to betray him.)

3 Iesus knowing that the Father had giuen all things into his hands, and that hee was come from God, and went to God,

4 He riseth from supper, and layeth aside his vpper garments, and tooke a towell, and girded himselfe.

5 After that he powred water into a bason and began to wash the disciples feet, and to wipe them with the towell wherewith he was girded.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my feete?

7 Iesus answered and said vnto him, What I doe, thou knowest not now: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feet. Iesus answered him, If I [c] wash thee not, thou shalt haue no part with mee.

9 Simon Peter said vnto him, Lord, not my feete onely, but also the hands, and the head.

10 Iesus said to him, He that is washed, needeth not, saue to [d] wash his feete, but is cleane euery whit: and ye are [*] cleane, but not all.

11 For he knew who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their feete, and had taken his garments, and was set downe againe, he said vnto them, Know yee what I haue done to you?

13 Ye call me Master, and Lord, and yee say well: for so am I.

14 If I then your Lord, and Master, haue washed your feete, ye also ought to wash [e] one anothers feete.

15 For I haue giuen you an example, that ye should doe, euen as I haue done to you.

16 Verely, verely I say vnto you, [*] The seruant is not greater then his master, neither the ambassadour greater then hee that sent him.

17 If ye know these things, blessed are ye, if ye doe them.

18 ¶ I speake not of you all: I knowe whom I haue chosen: but it is that the scripture might bee fulfilled, [*] Hee that eateth bread with mee, hath [f] lift vp his heele against me.

19 From hencefoorth tell I you before it come, that when it is come to passe, ye might beleeue that I am [g] he.

20 [*] Verely, verely I say vnto you, If I send any, hee that receiueth him, receiueth me, and he that receiueth mee, receiueth him that sent me.

21 When Iesus had said these things, he was [h] troubled in the spirit, and [i] testified, and said, Verely, verely I say vnto you, that one of you shall betray me.

22 [*] Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his disciples, which leaned on Iesus [k] bosome, whom Iesus loued.

24 To him beckened therefore Simon Peter, that hee should aske who it was of whom hee spake.

25 He then, as he leaned on Iesus breast, said vnto him, Lord, who is it?

26 Iesus answered, Hee it is, to whome I shall giue a sop, when I haue dipped it: and he wet a sop, and gaue it to Iudas Iscariot, Simons sonne.

27 And after the sop, [l] Satan entred into him. Then said Iesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knew for what cause he spake it vnto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said vnto him, Buy those things that we haue need of against the feast: or that he should giue some thing to the poore.

30 Assoone then as hee had receiued the sop, hee went immediatly out, and it was night.

31 ¶ When he was gone out, Iesus said, [m] Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, & shall straightway glorifie him.

33 Little children, yet a little while am I with you: ye shall seeke me, but as I said vnto the [*] Iewes, Whither I goe, can yee not come: also to you say I now,

34 [*n] A new commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shal all men know that ye are my disciples, if ye haue loue one to another.

36 Simon Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I go, thou canst not follow me now: but thou [o] shalt follow me afterwards.

37 Peter said vnto him, Lord, why can I not follow thee now? [*] I will lay down my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crow, till thou haue denied me thrise.

CHAP. XIIII.

1 He armeth his disciples with consolation against trouble. 2 He ascendath into heauen to prepare vs a place. 6 The Way, the Trueth, and the Life. 10 The Father and Christ one. 13 How we should pray. 23 The promise vnto them that keepe his word.

AND he said to his disciples, Let not your heart be troubled: yee beleeue in God, [a] beleeue also in me.

2 In my Fathers house are many [b] dwelling places: if it were not so, I would haue told you: I go to prepare a place for you.

3 And though I go to prepare a place for you, I will [c] come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 And whither I goe, yee know, and the way ye know.

5 Thomas sayd vnto him, Lord, wee [d] know not whither thou goest: how can we then know the way?

6 Iesus said vnto him, I am [e] the Way,

---

b Which was the eating of the Passouer.

c And make thee cleane from thy sinnes,

d That is, to be continually purged of the corrupt affections, and worldly cares which remaine dayly in vs. *Chap.* 15.3.

e To serue one another. *Chap.* 15.20. *mat.* 10.24. *luke* 6.40

f Vnder pretence of friendship seeketh his destruction.

g To wit, the Christ and redeemer of the world. *Matth.* 10.40. *luke* 10.16.

h For very horror and indignation of such an abominable act, as Iudas should commit.

i He did openly affirme. *Matth.* 26.21. *marke* 4.18. *luke* 22.21.

k Their fashion was not to sit at table, but hauing their shooes off, & cushions vnder their elbows, leaned on their sides, as it were halfe lying.

l Satan tooke full possession of him.

m Meaning, that his crosse should engender a maruellous glory, and that in it shall shine the infinite bounty of God. *Chap.* 7.34. *Leuit.* 19.18. *mat.* 22.39. *chap.* 15.12. 1. *John* 4.21.

n Whereof we ought to haue continuall remembrance, as though it were euen newly giuen.

o When thou shalt be more strong. *Matth.* 26.33. *marke* 14.29.

a For in so beleeuing, no troubles shall ouercome them.

b So that there is not only place for him, but for all his.

c At the latter day, *Acts* 1.11.

d He was not altogether ignorant, but his knowledge was weake and imperfect.

e Therefore we must begin in him, continue in him, & end in him.

and

and the Trueth, and the Life. No man commeth vnto the Father, but by me.

7 If ye had knowen me, ye should haue knowen my Father also: and from henceforth ye knowe him, and haue seene him.

8 Philip said vnto him, Lord, shew vs thy Father, and it sufficeth vs.

9 Iesus sayd vnto him, I haue been so long time with you, & hast thou not knowen me, Philip? he that hath seene me, hath seene my Father, how then sayest thou, Shew vs thy Father?

10 Beleuest thou not, that I am in the Father, & [f] the Father is in me? the wordes that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he [h] doth the workes.

11 Beleeue me, that I am in the Father, and the Father in me: at the least, beleeue me for the very worke sake.

12 Verely, verely I say vnto you, he that beleeueth in mee, the workes that I doe, [i] hee shall doe also, and greater then these shall he doe: for I go to my Father.

13 [*] And whatsoeuer ye aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye shal aske any thing in my Name, I will doe it.

15 If yee loue me, keepe my Commandements,

16 And I will pray the Father, & he shall giue you another [k] Comforter, that he may abide with you for euer,

17 Euen the Spirit of [l] trueth, whom the world cannot receiue, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shalbe in you.

18 I wil not leaue you comfortlesse: but I will [m] come to you.

19 Yet a little while, and the world shall see me no more, but ye shal see me: because I liue, ye shall liue also.

20 At that day shall yee know that I am in my Father, and you in me, and I in you.

21 He that hath my Commandements, and keepeth them, is he that loueth me: and he that loueth me, [n] shall be loued of my Father: and I will loue him, and will shew mine owne selfe to him.

22 Iudas sayd vnto him, (not [o] Iscariot) Lord, what is the cause that thou wilt shew thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and said vnto him, If any man loue mee, hee will [p] keepe my word, and my Father will loue him, and we will come vnto him, and will dwell with him.

24 Hee that loueth me not, keepeth not my words, and the word which ye heare, is not [q] mine, but the Fathers which sent me.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holy Ghost, whom the Father will send in my Name, hee shall teach you all things, and bring al things to your remembrance, which I haue told you.

27 [r] Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard how I said vnto you, I goe away, and will come vnto you. If ye loued me, ye would verely reioyce, because I said, I go vnto the Father: for my Father is [s] greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleeue.

30 Hereafter will I not speake many things vnto you: for the [t] prince of this world commeth, and hath [u] nought in me.

31 But it is that the world may knowe that I loue my Father: and as the Father hath commanded me, so I doe. Arise, let vs go hence.

CHAP. XV.

6 The sweete consolation, and mutuall loue between Christ and his members vnder the parable of the vine. 18 Of their common afflictions and persecutions. 26 The office of the holy Ghost, and the Apostles.

I Am the true Vine, and my Father is an husbandman.

2 [*] Euery branch that beareth not fruit in me, hee taketh away: and euery one that beareth fruit he purgeth it, that it may bring forth more fruit.

3 [*] Now are ye cleane through the word, which I haue spoken vnto you.

4 Abide in mee, and I in you: as the branch cannot beare fruit of it selfe, except it abide in the Vine, no more can yee, [a] except ye abide in me.

5 I am the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without mee can ye doe nothing.

6 If a man abide not in mee, hee is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 If ye abide in mee, and my [b] words abide in you, aske [c] what ye will, and it shalbe done to you.

8 Herein is my Father glorified, that yee beare much fruit, and be made my disciples.

9 As the Father hath loued mee, so haue I loued you: continue in [d] my loue.

10 If ye shal keepe my Commandements, ye shall abide in my loue, as I haue kept my Fathers Commaundements, and abide in his loue.

11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be [e] full.

12 [*] This is my Commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye doe whatsoeuer I command you.

15 Henceforth call I you not seruants: for the seruant knoweth not what his Master doth: but I haue called you friends: for [f] all things that I haue heard of my Father, haue I made knowen to you.

16 Ye haue not chosen me, but I haue chosen

f For the very fulnesse of the diuinity remaineth in Christ.
g In that that he is man.
h Who declareth his Maiesty and vertue by his doctrine and miracles.
i This is referred to the whole body of ỹ Church, in whom this vertue of Christ doth shine and remaine for euer. *Chap.* 16.23. *matth.* 7.7. *marke* 11.24. *iames* 1.5.
k I haue cõforted you whiles I was with you, but henceforth the holy Ghost shal comfort you, and preserue you.
l So called, because he worketh in vs the trueth.
m Which thing he doeth by the vertue of his Spirit.
n He shall sensibly feele that the grace of God abideth in him.
o But the brother of Iames.
p Wherehy hee aduertiseth them not to haue respect to the world, lest they should be drawen backe by euill example.
q That is, not his alone: for he had nothing separate from his father.
r All comfort, and prosperity.

f In that, that Christ is become man, to be Mediatour betweene God and vs.
t Satan executeth his rage & tyranny by the permission of God.
u Satan shall assaile me with all his force, but hee shal not find that in me which hee looketh for: for I am that innocent Lambe without spot.

Matth. 15.13.

Chap. 13.10.

a We can bring foorth no fruit, except we be ingrafted in Christ.

b We must bee rooted in Iesus Christ by faith, which commeth of the word of God.
c So that ye follow Gods word, which ye comprehend by faith.
d Wherewith I loue you.
e Perfect and entire.
Chap. 13.34. 1. *Thes.* 4.9. 1. *Iohn* 3.11. and 4.21.

f So that there is nothing omitted that is necessary for vs, and concerning our saluation.

Matth. 18. 19.

chosen you, and ordined you, * that ye goe and bring foorth fruite, and that your fruite remaine, that whatsoeuer ye shall aske of the Father in my Name, hee may giue it you.

17 These things command I you, that ye loue one another.

18 If the world hate you, ye know that it hated me before you.

19 If yee were of the world, the world would loue his owne: but because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said vnto you, * The seruant is not greater then his master. * If they haue persecuted me, they will persecute you also: if they haue § kept my word, they will also keepe [h] yours.

21 But all these things will they doe vnto you for my Names sake, because they haue not knowen him that sent me.

22 If I had not come and spoken vnto them, they [i] should not haue had sinne: but now haue they no [k] cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but nowe haue they both seene, and haue hated both me and my Father.

25 But it is that the word might be fulfilled, that is written in their [l] Law, * They hated me without a cause.

26 But when the Comforter shall come, * whom I will send vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because ye haue beene with me from the beginning.

Chap. 15. 16. matth. 10. 24. Matth. 24. 9.

§ The word also signifieth to be diligent to espie faults to tip one in.

h Which is the false same word, but called theirs, because they preach it.

i But should haue seemed to be innocent, if I had not discouered their malice.

k In that they refused Christ, it taketh from them all excuse wherewith they would haue iustified themselues, as if they had beene very holy, and without all sinne.

l That is, in the holy Scriptures. Psal. 35. 19.

Chap. 14. 16. Luke 24. 49.

CHAP. XVI.

2 He putteth them in remembrance of the crosse, and of their owne infirmitie to come, 7 and therefore doeth comfort them with the promise of the Holy Ghost. 16 Of the comming again of Christ. 17 Of his ascension. 23 To aske in the Name of Christ. 33 Peace in Christ, and in the world affliction.

THese things haue I said vnto you, that ye should not be [a] offended.

2 They shall * excommunicate you: yea, the time shall come, that whosoeuer killeth you, will thinke that hee doeth God seruice.

3 And these things will they doe vnto you, because they haue not knowen the Father, nor me.

4 But these things haue I told you, that when the houre shall come, ye might remember that I tolde you them. And these things [b] said I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, [c] Whither goest thou?

6 But because I haue said these things vnto you, your hearts are full of sorow.

7 Yet I tell you the trueth, it is expedient for you that I goe away: for if I goe not away, the Comforter will not come vnto you: but if I depart, I will send him vnto you.

a And so shrinke from me.

* Greeke, put you out of the Synagogues.

b He bare with them because they were but weakelings.

c For if you did consider, yee would reioyce.

8 And when he is come, he will [d] reproue the world of sinne, and of righteousnesse, and of iudgement.

9 Of * sinne, because they beleeue not in mee:

10 Of [f] righteousnesse, because I goe to my Father, and ye shall see me no more.

11 Of iudgement, because the prince of this world is iudged.

12 I haue yet [h] many things to say vnto you, but ye cannot beare them now.

13 Howbeit, when he is come which is the Spirit of trueth, he will leade you into all trueth: for hee shall not speake of himselfe, but whatsoeuer he shall heare shall he speake, and he will shew you the things [i] to come.

14 He shal glorifie me: for he shal receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shew it vnto you.

16 [k] A little while, and ye shall not see me: and againe a little while, and ye shall see me: for I [l] goe to my Father.

17 Then said some of his disciples among themselues, What is this that he saith vnto vs, A little while, and ye shall not see me, and againe, A little while, and ye shal see me, and, For I goe to my Father?

18 They said therefore, What is this that he saith, A little while? wee know not what he sayth.

19 Now Iesus knew that they would aske him, and said vnto them, Doe ye enquire among your selues of that I said, A little while, and ye shall not see me? and againe, A little while, and ye shall see me?

20 Verely, verely I say vnto you, that ye shall weepe and lament, and the world shall reioyce: and ye shall sorow, but your sorow shalbe turned to ioy.

21 A woman when shee trauaileth, hath sorow, because her houre is come: but assoone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world.

22 And yee now therefore are in sorow: but I will see you [m] againe, and your hearts shall reioyce, and your ioy shall * no man take from you.

23 And in that day shall ye aske me * nothing. * Verily, verily I say vnto you, Whatsoeuer ye shall aske the Father in my Name, he will giue it you.

24 Hitherto haue yee asked [p] nothing in my Name: aske, and yee shall receiue, that your ioy may be full.

d Or, convince. This is to be vnderstood of the comming of the holy Ghost when his vertue and strength shall shine in the Church.

e His enemies which condemned him, and put him to death, shall be conuict by their owne conscience, for that they did not beleeue in him, Acts 2. 37. and shall know that without Iesus Christ there is nothing but sinne.

f Wherefore the wicked must needes confesse that he was iust, and beloued of his Father, and not condemned by him as a blasphemer or transgressour.

g When they shall know that I (whom they called the carpenters son, and willed to come downe from the crosse) am the very Sonne of God which haue ouercome all the power of hell, and reigne ouer all, Ephes. 1. 19, 20.

h These things are contained in the doctrine of the Apostles which only is sufficient.

i As touching the spirituall kingdome of God: for the Apostles knewe not that, till after the resurrection.

k Mine absence shall not be long: for I will send you the holy Ghost, who shall remaine with you for euer.

l From death I passe to glory, and so I will endue you with mine heauenly vertue.

m By the power and vertue of the holy Ghost.

n For it shall be grounded vpon my resurrection and the grace of the holy Ghost.

o For ye shall haue perfect knowledge, and shall no more doubt as ye were wont. Chap. 14. 13. matth 7. 7. and 21. 22. marke 11. 24. luke 11. 9. iames 1. 5.

p In respect of that, that you shall obtaine, if you aske in faith.

25 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainely of the Father.

26 At that day shall ye aske in my Name, and I say not vnto you, that I will q pray vnto the Father for you.

27 For the Father himselfe loueth you, because ye haue loued me, * and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe, I leaue the world, and goe to the Father.

29 His disciples said vnto him, Loe, now speakest thou plainely, and thou speakest no parable.

30 Now know we that thou knowest all things, and needest not that any man should aske thee. By this we beleeue that thou art come out from God.

31 Iesus answered them, Doe you beleeue now?

32 * Behold, the houre commeth, and is already come, that yee shalbe scattered euery man into his owne, and shal leaue me alone: but I am not r alone: for the Father is with mee.

33 These things haue I spoken vnto you, that s in mee yee might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue ouercome the world.

q Christ denieth not that he is the Mediatour, but sheweth that they shall obtaine their request without difficultie or any paine. *Chap.* 17.8.

Mat. 26.31. *marke* 14.27.

r Although men forsake Christ, yet is he no whit diminished: for he and his Father are one.

s We haue rest and comfort when we are truely grafted in Christ.

CHAP. XVII.

1 The prayer of Christ vnto his Father, both for himselfe and his Apostles, and also for all such as receiue the trueth.

THese things spake Iesus, and lift vp his eyes to heauen, and sayd, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 * As thou hast giuen him a power ouer all flesh, that hee should giue eternall life to all b them that thou hast giuen him.

3 And this is life eternal, that they know thee to bee the onely very God, and whom thou hast sent, Iesus c Christ.

4 I haue d glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 And now glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 I haue declared thy Name vnto the men which thou gauest me out of the world: e thine they were, and thou gauest them me, and they haue kept thy word.

7 Now they know that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the words which thou gauest me, and they haue receiued them, * and haue knowen surely that I came out from thee, and haue beleeued that thou hast sent me.

9 I pray for them: I pray not for f the world, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, euen them whom thou hast giuen mee, that they may be g one, as we are.

12 While I was with them in the world, I kept them in thy Name, those that thou gauest me, haue I kept, and none of them is lost, but the h childe of perdition, that the * Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might haue my ioy fulfilled in themselues.

14 I haue giuen them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keepe them from euill.

16 They are not of the world, as I am not of the world.

17 ‖ i Sanctifie them with thy trueth: thy word is trueth.

18 As thou didst send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be k sanctified thorow the trueth.

20 I pray not for these alone, but for them also which shall beleeue in me through their word,

21 That they all may be one, as thou, O Father, art in me, and I in thee: euen that they may bee also one in vs, that the l world may beleeue that thou hast sent me.

22 And the glory that thou gauest mee, I m haue giuen them, that they may be one, as we are one.

23 I in them, and thou in mee, that they may be made perfect in one, n that the world may know that thou hast sent me, and hast loued them as thou hast loued me.

24 * Father, I will that they which thou hast giuen me, be o with mee euen where I am, that they may behold my glory, which thou hast giuen me: for thou louedst me before the foundation of the world.

25 O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued me, may bee in them, and I in p them.

Matth. 28.18.

a Christ hath all rule and dominion ouer men.

b Which are the elect.

c That is, that they acknowledge both the Father and the Sonne to be very God.

d As well by doctrine as miracles.

e Our election standeth in the good pleasure of God, which is the only foundation and cause of saluation, and is declared to vs in Christ, through whom we are iustified by faith, and sanctified, Rom. 8. 29, 30. Ephes. 1. 3, 5. *Chap.* 6.37.

f That is, the reprobate.

g That they may be ioyned in vnitie of faith and spirit.

h He was so called not only for that he perished, but because God had appointed and ordained him to this end, Acts 1. 16, 18. and 4. 27, 28. *Psal.* 109.7.

i But are separated by the spirit of regeneration.

‖ *Or, consecrate them to thy selfe.*

k Renew them with thine heauenly grace, that they onely may seeke thy will.

l Which thing declareth that Christs holinesse is ours.

m That the infidels may by experience be conuicted to confesse my glory.

n I haue shewed them the example and patterne of perfect felicitie. *Chap.* 12.26.

o That they may profit and grow vp in such sort, that in the end they may enioy the eternall glory with me.

p For without him we cannot comprehend the loue wherewith God loueth vs.

CHAP. XVIII.

3 Christ is betrayed. 6 The words of his mouth smite the officers to the ground. 10 Peter smiteth off Malchus eare. 13 Iesus is brought before Annas and Caiaphas, 25 where Peter denieth him. 36 He telleth Pilate what his kingdome is.

WHen Iesus had spoken these things, a hee went forth with his disciples ouer the b brooke * Cedron, where was a garden, into the which hee entred, and his disciples.

2 And Iudas which betrayed him, knew also the place: for Iesus oft times resorted thither with his disciples.

a Which was a deepe valley thorow the which a streame ran after a great raine. 1. *King.* 15.13. *mat.* 26.36. *mar.* 14.32. *Luke* 22.39

3 * Iudas

3 *Iudas then, after hee had receiued a b band of men & Officers of the hie Priests, and of the Phārisies, came thither with lanternes, and torches, and weapons.

4 Then Iesus knowing all things that should come vnto him, went forth, and said vnto them, Whom seeke yee?

5 They answered him, Iesus of Nazaret. Iesus sayd vnto them, I am he. Now Iudas also which betrayed him, stood with them.

6 Assoone then as he had said vnto them, I am he, they went backewards, and fell to the ground.

7 Then hee asked them againe, Whom seeke yee? And they said, Iesus of Nazaret.

8 Iesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these go their way.

9 This was that the word might be fulfilled which he spake, * c Of them which thou gauest me haue I lost none.

10 Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right eare. Now the seruants name was Malchus.

11 Then said Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me?

12 Then the band and the captaine, and the Officers of the Iewes tooke Iesus, and bound him,

13 And led him away to * d Annas first (for hee was father in law to Caiaphas, which was the hie Priest e the same yeere)

14 *And Caiaphas was hee that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ * Now Simon Peter followed Iesus, and another disciple, and that disciple was knowen of the hie Priest: therefore he went in with Iesus into the hall of the high Priest.

16 But Peter stood at the doore without. Then went out the other disciple, which was knowen vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then said the maide that kept the doore, vnto Peter, Art not thou also one of this mans disciples? he sayd, I am not.

18 And the seruants and officers stoode there, which had made a fire of coales: for it was cold, and they warmed themselues. And Peter also stood among them and warmed himselfe.

19 ¶ (The high Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake f openly to the world: I euer taught in the Synagogue & in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou me? aske them which heard me what I sayd vnto them: behold, they know what I sayd.

22 When he had spoken these things, one of the officers which stoode by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ * Now Annas had sent him bound vnto Caiaphas the high Priest.)

25 * And Simon Peter stood and warmed himselfe, and they sayd vnto him, Art not thou also of his disciples? He denied it, and sayd, I am not.

26 One of the seruants of the hie Priest, his cousin, whose eare Peter smote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crew.

28 ¶ * Then led they Iesus from Caiaphas into the common hall. Now it was morning, and they themselues went not into the common hall, lest they should be * defiled, but that they might eate the Passeouer.

29 Pilate then went out vnto them, and said, What accusation bring ye against this man?

30 They answered, and said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take h ye him, and iudge him after your owne Law. Then the Iewes sayd vnto him, It is not i lawfull for vs to put any man to death.

32 It was that the word of Iesus * might be fulfilled which he spake, signifying what death he should die.

33 * So Pilate entred into the common hall againe, and called Iesus, and said vnto him, Art thou the king of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iew? Thine owne nation and the high Priests haue deliuered thee vnto mee. What hast thou done?

36 Iesus answered, My kingdome is not of this l world: if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne, and for this cause came I into the world, that I should beare witnes vnto the truth: euery one that is of the truth, heareth my voice.

38 Pilate said vnto him, What is truth? and when he had said that, he went out againe vnto the Iewes, and said vnto them, I find in him no cause at all.

39 * But you haue a m custome, that I should deliuer you one loose at the Passeouer: will you then that I loose vnto you the King of the Iewes?

40 * Then cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP. XIX.

1 *When Pilate could not assuage the rage of the Iewes against Christ, he deliuereth him vp vnto his*

Mat. 26. 47. marke 14. 43. luke 22. 47.

b The which he had obtained of the gouernour of the Temple.

Chap. 17. 12.

c He both spareth their bodies and also saueth their soules.

Luke 3. 2.

d Who sent Christ vnto Caiaphas the high Priest bound.

e Although this office was for terme of life by Gods ordinance, yet the ambition and dissention of the Iewes caused the Romanes from time to time to change it, either for bribery or fauour.

Chap. 11. 50. Matth. 26. 58. marke 14. 54. luke 22. 54.

f That is, frankly and plainely.

Matth. 26. 57. marke 14 53. luke 22. 54.

g After that Caiaphas had first sent him to him.

Matth 26. 69, 70 marke 14. 67. luke 22. 56, 57.

Matt. 27. 2. mar. 15. 1. luke 23. 1.

Acts 10. 28. and 11. 3.

h He spake this disdainefully, because they were so bent against all right and equitie.

i As if they should say, thou wilt not suffer vs to doe it: for he knew that it was not permitted to them by the Romanes to punish with death.

Matth. 20. 19. Matth. 27. 11. mar. 15. 2. luke 23. 3.

k It standeth not in strength of men, nor in worldly defence.

l This was a mocking and disdainefull question.

Matth. 27. 15. marke 15 6. luke 23. 17.

m This was one of their blind abuses: for the Law of God gaue no liberty to quit a wicked trespasser.

Acts 3. 14.

his superscription to be hanged ouer him. 23 They cast lots for his garments. 26 He commendeth his mother vnto Iohn, 28 Calleth for drinke, 33 dieth, and his side is pierced, and taken downe from the Crosse. 38 He is buried.

Matth. 27. 27. *marke* 15. 16, 17.

THen * Pilate tooke Iesus and [a] scourged him.

a He thought to haue pacified the fury of the Iewes by some indifferent correction.

2 And the souldiers platted a Crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And sayd, Haile, King of the Iewes. And they smote him with their rods.

4 Then Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that yee may knowe, that I finde no fault in him at all.

5 Then came Iesus forth, wearing a Crowne of thornes, and a purple garment. And Pilate said vnto them, [b] Beholde the man.

b He spake in mockery, because Christ called himselfe King.

6 Then when the high Priestes and officers saw him, they cried, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him, and crucifie him: for I finde no fault in him.

7 The Iewes answered him, Wee haue a law, and by our lawe hee ought to die, because he made himselfe the [c] Sonne of God.

c Christ was in deed the Sonne of God, & therefore might iustly call himselfe so without breach of the Lawe, wherefore their coloured accusation was falsely applied.

8 ¶ When Pilate then heard that word, he was the more afraid,

d Hereby he shewed him, that he ought not to abuse his office and authority.

9 And went againe into the Common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answere.

10 Then said Pilate vnto him, Speakest thou not vnto mee? knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no [d] power at all against mee, except it were giuen thee from aboue: therefore hee that deliuered mee vnto thee, hath the greater sinne.

12 From thenceforth Pilate sought to loose him, but the Iewes cried, saying, If thou deliuer him, thou art not Cesars friend: for whosoeuer maketh himselfe a King, speaketh against Cesar.

13 ¶ When Pilate heard that worde, hee brought Iesus forth, and sate downe in the iudgement state in a place called the [e] Pauement, and in Hebrewe, Gabbatha.

e A place somewhat high and raised vp.

14 And it was the preparation of the Passeouer, and about the [f] first houre: and hee sayd vnto the Iewes, Beholde your King.

f Which was mid-day.

15 But they cried, Away with him, away with him, crucifie him. Pilate said vnto them, Shall I crucifie your King? The hie Priests answered, Wee haue no King but Cesar.

16 Then deliuered hee him vnto them to be crucified. * And they tooke Iesus and led him away.

Matth. 27. 32. *marke* 15. 21. *luke* 23. 26.

17 And he bare his crosse, and came into a place named of dead mens sculles, which is called in Hebrew, [g] Golgotha:

g Which was the place of execution.

18 Where they crucified him, and two other with him, on either side one, and Iesus in the mids.

19 ¶ And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified was neere to the city: and it was written in [h] Hebrew, Greeke and Latine.

h Because all nations might vnderstand it.

21 Then said the high Priestes of the Iewes to Pilate, Write not, The King of the Iewes, but that hee sayd, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the * souldiers, when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, and his coate, and the coate was without seame, wouen from the toppe throughout.

Matth 27. 35. *marke* 15. 24. *luke* 23. 34.

24 Therefore they said one to another, Let vs not diuide it, but cast lots for it, whose it shall be. This was that the [i] Scripture might bee fulfilled, which saith, * They parted my garments among them, and on my coate did cast lots. So the souldiers did these things in deede.

i That which was prefigured in Dauid, was accomplished in Iesus Christ.

Psal. 22. 18.

25 ¶ Then stoode by the crosse of Iesus his mother, and his mothers sister, Marie the wife of || Cleopas, and Marie Magdalene.

|| *Or, Clopas.*

26 And when Iesus saw his mother and the Disciple standing by, whom hee loued, hee said vnto his mother, Woman, beholde thy sonne.

Psal 69. 22.

27 Then said he to the Disciple, Behold thy mother: and from that houre the Disciple tooke her home vnto him.

28 ¶ After, when Iesus knewe that all things were performed, that the * Scripture might be fulfilled, he said, I thirst.

k Or, fastened vpon an hyssope stalke.

29 And there was set a vessel full of vineger: and they filled a spunge with vineger, and [k] put it about an [l] hyssope stalke, and put it to his mouth.

l It may appeare that the crosse was not hie, seeing a man might reach Christes mouth with an hyssope stalke, which as appeareth, 1. King. 4. 33. was the lowest among herbs, as the cedar was highest among trees.

30 Now when Iesus had receiued of the vineger, he said, [m] It is finished, and bowed his head, and gaue vp the ghost.

m Mans saluation is perfected by the onely sacrifice of Christ, and all the ceremonies of the Law are ended.

31 The Iewes then, (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an [n] hie day) besought Pilate that their legs might be broken, and that they might be taken downe.

n Because the day of the Passeouer fell on the Sabbath day.

32 Then came the souldiers, and brake the legs of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and saw that hee was dead already, they brake not his legs.

o Which declareth that he was dead in deed, as he rose againe from death to life.

34 But one of the souldiers with a speare [o] pierced his side, and foorthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and he knoweth that hee saith true, that ye might beleeue it.

36 For these things were done, that the * Scripture should be fulfilled, Not a bone of him shall be broken.

Exod. 12. 46. *numb.* 9. 12.

37 And againe another Scripture saith, * They shall see him whome they haue thrust

Zech. 12. 10.

thrust through.

38 *And after these things Ioseph of Arimathea, (who was a Disciple of Iesus, but p secretly for feare of the Iewes) besought Pilate that he might take downe the bodie of Iesus. And Pilate gaue him licence. He came then and tooke Iesus body.

39 And there came * also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundred pound.

40 q Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the maner of the Iewes is to burie.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet layd.

42 There then layd they Iesus, because of the Iewes Preparation day, for the sepulchre was nere.

CHAP. XX.

1 Mary Magdalene commeth to the sepulchre. 3 So do Peter and Iohn. 12 The two Angels appeare. 17 Christ appeareth to Mary Magdalene, 19 And to all his disciples. 25 The incredulity of Thomas. 28 His confession.

NOw * the first day of the weeke came Mary Magdalene, early when it was yet [a] darke, vnto the sepulchre, and sawe the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other disciple, whom Iesus loued, and said vnto them, They haue taken away the Lord out of the sepulchre, and wee knowe not where they haue layd him.

3 Peter therefore went foorth, and the other Disciple, and they came vnto the sepulchre.

4 So they ranne both together, but the other Disciple did outrun Peter, and came first to the sepulchre.

5 And he stouped downe, and sawe the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the Sepulchre, and sawe the linnen clothes lie,

7 And the || kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also the [b] other disciple, which came first to the sepulchre, and he saw it, and [c] beleeued.

9 For as yet they knew not the Scripture, that he must rise againe from the dead.

10 And the disciples went away againe vnto their || owne home.

11 ¶ *But Mary stood without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

12 And saw two Angels in white sitting, the one at the head, and the other at the feet, where the body of Iesus had lien.

13 And they said vnto her, Woman, why weepest thou? She said vnto them, They haue taken away my Lord, and I know not where they haue layd him.

14 When shee had thus said, shee turned herselfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? She supposing that her had been the gardiner, sayd vnto him, Sir, if thou hast borne him hence, tell me where thou hast layd him, and I will take him away.

16 Iesus sayth vnto her, Mary. She turned her selfe, and sayd vnto him, Rabboni, which is to say, Master.

17 Iesus saith vnto her, Touch me not, for I am not yet [e] ascended to my Father, but goe to my [f] brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your [g] God.

18 Mary Magdalene came and told the Disciples, that she had seene the Lord, and that he had spoken these things vnto her.

19 ¶ *The same day then at night, which was the first day of the weeke, and when the [h] doores were shut where the Disciples were assembled for feare of the Iewes, came Iesus and stood in the midst, and said to them, [i] Peace be vnto you.

20 And when he had so sayd, he shewed vnto them his handes and his side. Then were the disciples glad, when they had seene the Lord.

21 Then said Iesus vnto them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And when he had said that, he [l] breathed on them, and said vnto them, Receiue the holy Ghost.

23 *Whosoeuers sinnes ye remit, they are remitted vnto them: and whosoeuers sinnes ye retaine, they are retained.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, We haue seene the Lord: but he said vnto them, Except I see in his hands the print of the nayles, and put my finger into the || print of the nailes, and put mine hand into his side, I will not beleeue it.

26 ¶ And eight dayes after, againe his Disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stood in the mids, and sayd, Peace be vnto you.

27 After, sayd he to Thomas, Put thy finger here, and see my hands, and put forth thine hand and put it into my side, and bee not faithlesse, but faithfull.

28 Then Thomas answered, and sayd vnto him, Thou art my Lord, and my God.

29 Iesus said vnto him, Thomas, because thou hast seene mee, thou beleeuest: blessed are they that haue [k] not seene, and haue beleeued.

30 ¶ *And many other signes also did Iesus in the presence of his Disciples, which are not written in this booke.

31 But these things are written, that yee might beleeue, that Iesus is the Christ the Sonne of God, and that in beleeuing, yee might haue life through his Name.

Matth. 27. 57. mar. 15. 24, 43. luke. 23. 50, 51.
p That is to say, before Christs death, but now hee declareth himselfe manifestly.
Chap. 3. 2.
q This honourable buriall was as a preparation and entry vnto the resurrection.

Marke 16. 1. luke 24. 1.
a She departed from home before day, and came thither about the Sunne rising, Marke 16. 2.

||Or, napkin.

b That is, Iohn which wrote this Gospel.
c He beleeued that Christs body was taken away according as Mary reported.

||Or, to their company.
Matth. 28. 1. Marke 16. 2.

d Because shee was too much addicted to the corporall presence, Christ teacheth her to lift vp her minde by faith into heauen, where only after his ascension hee remaineth, and where we sit with him at the right hand of the Father.
e That is, the disciples: for hee was the first borne among many brethren, Psal. 22. 22, 23. rom. 8. 29. coloss. 1. 18.
f He is our Father and our God, because Iesus Christ is our brother.
Mar. 16. 14. luke 24. 36. 1. cor. 15. 5.
g So that no man opened him the doores, but by his diuine power he caused them to open of their owne accord, as of Peter is read, Act. 5. 19 and 12. 10.
h Or all prosperitie: which maner of greeting the Iewes vsed.
i To giue them greater power and vertue to execute that weighty charge that he would commit vnto them.
Matth. 18. 18.
||Or, place.
k Which depend vpon the simplicitie of Gods word, & ground not themselues vpon mans sense and reason.
Chap. 21. 25.

CHAP. XXI.

1 Christ appeareth to his disciples againe. 15 Hee commaundeth Peter earnestly to feede his sheepe. 18 He forewarneth him of his death. 25 Of Christs manifold miracles.

AFter these things, Iesus shewed himselfe ‖ againe to his disciples at the ‖ sea of Tiberias: and thus shewed he himselfe

‖ *Or, lake of Gennesareth.*

2 There were together Simon Peter, and Thomas which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said vnto them, I goe a fishing. They said vnto him, Wee also will go with thee. They went their way, and entred into a ship straightway, and that night caught they nothing.

4 But when ỳ morning was now come, Iesus stood on the shore: neuertheless the disciples knew not that it was Iesus.

‖ *Or, children.*

5 Iesus then said vnto them, ‖ Sirs, haue ye any meate? They answered him, No.

6 Then he sayd vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they [a] cast out, and they were not able at all to draw it for the multitude of fishes.

a Albeit they knew him not yet they folowed his counsell, because they had all night taken paines in vaine.

7 Therefore said the disciple whom Iesus loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his [b] coate to him (for he was naked) and cast himselfe into the Sea.

b It was some linnen garment, which fishers vsed to weare, which being trussed vnto him, couered his nether parts, and also letted not his swimming.

8 But the other disciples came by shippe (for they were not far from land, but about two hundred cubites) and they drew the net with fishes.

9 As soone then as they were come to land, they saw hot coales, and fish layd thereon, and bread.

10 Iesus said vnto them, Bring of the fishes which ye haue now caught.

11 Simon Peter stepped forth, and drew the net to land full of great fishes, an hundreth fiftie and three: and albeit there were so many, yet was not the net broken.

12 Iesus said vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou, seeing they knew that he was the Lord.

13 Iesus then came and tooke bread, and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 So when they had dined, Iesus sayd to Simon Peter, Simon the sonne of Iona, [c] louest thou mee more then these? Hee sayd vnto him, Yea, Lord, thou knowest that I loue thee. Hee sayd vnto him, Feede my lambes.

c The Minister cannot wel teach his congregation, except hee loue Christ effectually, which loue is not in them that feede not the flocke.

16 He said to him againe the second time, Simon the sonne of Iona, louest thou mee? Hee said vnto him, Yea, Lord, thou knowest that I loue thee. He said vnto him, Feede my sheepe.

17 He said vnto him the [d] third time, Simon the sonne of Iona, louest thou me? Peter was sory because he said to him the third time, Louest thou mee? And said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Feede my sheepe.

d Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denying.

18 Verely, verely I say vnto thee, When thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt bee old, thou shalt stretch foorth thine hands, and another shall [e] gird thee, and leade thee whither thou wouldest not.

e In stead of a girdle, thou shalt bee tied with bands & cords: and whereas now thou goest at liberty, then thou shalt be drawen to punishment, when thy flesh shall after a sort resist.

19 And thus spake he, signifying by what death he should glorifie God. And when hee had said this, he said to him, Follow me.

Chap. 13.23.

20 Then Peter turned about, and sawe the Disciple whom Iesus loued, following, which had also * leaned on his breast at supper, and had said, Lord, which is he that betrayeth thee?

21 When Peter therefore sawe him, hee said to Iesus, Lord, what shall this man doe?

22 Iesus said vnto him, If I will that he tarrie till I come, what is it to thee? follow thou me.

23 Then went this word abroad among the brethren, that this Disciple should not die. Yet Iesus said not to him, Hee shall not die: but, If I will that he tarrie till I come, what is it to thee?

Chap. 20.30.

f But God would not charge vs with so great an heape: seeing therefore that we haue so much as is necessary, we ought to content our selues and praise his mercy.

24 This is that Disciple which testifieth of these things, and wrote these things, and wee know that his testimony is true.

25 * Now there are also many other things which Iesus did, the which if they should be written euery one, [f] I suppose the world could not containe the bookes that should be written. Amen.

The Actes of the holy Apostles, written by Luke the Euangelist.

THE ARGVMENT.

CHrist after his ascension performed his promise to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not onely mindefull of his Church, but would bee the head and maintainer thereof for euer. Wherein also his mighty power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a fewe simple men of no reputation, replenished all the world with the sound of his Gospel. And here in the beginning of the Church, and so the increase thereof, wee may plainely perceiue the practise and malice which Satan continually vseth to suppresse and ouerthrowe the Gospel: hee rayseth conspiracies, tumults, commotions, persecutions, slaunders, and all kinde of cruelty. Againe wee shall here behold the prouidence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth and encourageth his most valiantly & constantly to follow

follow their captaine Christ, leauing as it were by this historie a perpetuall memorie to the Church, that the Crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the ende of one affliction is but the beginning of another: Yet neuertheleſſe God turneth the troubles persecutions, imprisonings, & tentations of his to a good issue, giuing them as it were in sorow, ioy: in bonds, freedome: in prison, deliuerance: in trouble, quietnesse: in death, life. Finally, this booke containeth many excellent Sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christs flocke. Of repentance and feare of God, with other principall points of our faith: so that this onely historie in a manner may be sufficient to instruct a man in all true doctrine and religion.

CHAP. I.

7 The words of Christ, and his Angels to the Apostles. 9 His ascension. 14 Wherein the Apostles be occupyed till the holy Ghost be sent. 26 And of the election of Matthias.

THe former treatise, O Theophilus, of all that Iesus began to [a] doe and teach,

2 Until the day that hee was taken vp, after that he through the holy Ghost, had giuen [b] commandements vnto the [c] Apostles, whom he had chosen:

3 To whom also he presented himselfe aliue after that he had suffered, by many infallible tokens, being seene of them by the space of fourtie dayes, and speaking of those things which appertaine to the [d] kingdome of God.

4 And when he had [e] gathered them together, he commanded them that they should not depart from Ierusalem, but to waite for the promise of the Father, * which, said he, ye haue heard of me.

5 * For Iohn indeed baptized with water, but ye shall be baptized with the [f] holy Ghost within these few dayes.

6 ¶ When they therefore were come together, they asked of him, saying, Lord, wilt thou [g] at this time restore the kingdome to Israel?

7 And he said vnto them, It is not for you to know the [h] times, or the seasons, which the Father hath put in his owne power,

8 But ye shall receiue power of the holy Ghost, when hee shall come on you: and yee shall be [i] witnesses vnto me both in Ierusalem and in all Iudea, and in Samaria, and vnto the [k] vttermost part of the earth.

9 * And when he had spoken these things, while they beheld, hee was [l] taken vp: for a cloud tooke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as he went, behold, [m] two men stood by them in white apparell,

11 Which also said, Yee men of Galile, why stand yee [n] gazing into heauen? This Iesus which is taken vp from you into heauen, shall [o] so come, as ye haue seene him goe into heauen.

12 ¶ Then returned they vnto Ierusalem from the mount that is called the mount of Oliues, which is neere to Ierusalem, containing a [p] Sabbath dayes iourney.

13 And when they were come in, they went vp into an vpper chamber, where abode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, and Matthew, Iames the sonne of Alpheus, and Simon Zelotes, and Iudas Iames brother.

14 These all continued with one [q] accord in [r] prayer and supplication with the ‖ women, and Mary the mother of Iesus, and with his brethren.

15 ¶ And in those dayes Peter stood vp in the middes of the disciples, and sayde, (now the number of ‖ names that were in one place, were about an hundreth and twentie.)

16 Ye men and brethren, this [s] Scripture must needs haue beene fulfilled, which the * holy Ghost by the mouth of Dauid spake before of Iudas, which was * guide to them that tooke Iesus.

17 For hee was numbred with vs, and had obtained ‖ fellowship in this ministration.

18 Hee therefore hath purchased a field with [t] the reward of iniquitie: and when hee * had throwen downe himselfe headlong, he brast asunder in the mids, and all his bowels gushed out.

19 And it is knowen to all the inhabitants of Ierusalem, insomuch that the field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes, * Let his habitation be void, and let no man dwell therein: also * let another take his ‖ charge.

21 Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was ‡ conuersant among vs,

22 Beginning from the Baptisme of Iohn, vnto the day that hee was taken vp from vs, must one of them be made a witnesse with vs of his [u] resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord which knowest the hearts of all men, shewe whether of these two [x] thou hast chosen,

a Whereby is meant Christes doctrine and his miracles declared for the confirmation of the same.
b To preach the Gospel.
c Who as they were called by God, so had they their consciences assured by his holy Spirit.
d Whereby God reigneth in vs.
e Because they should be all witnesses of his ascension. *Luke* 24.49. *iohn* 14.26. *and* 15.26. *and* 16.7. *Matth.* 3.11. *marke* 1.8. *luke* 3.16. *iohn* 1. 26. *chap.* 2.2. *and* 11.16. *and* 19.4.
f That is, with those spirituall graces which Iesus onely giueth by his Spirit.
g This declareth mans impatiencie, who cannot abide quietly till Gods appointed time come, but would haue all things accomplished according to their affections, Reade Zech. 6.14.
h For this passeth our capacitie, and God reserueth it to himselfe.
i To stand in the face of the whole world, which signifieth that they must enter into heauen by afflictions, and therefore must fight before they get the victory.
k Hereby they might learne that the Messias was not onely for the Iewes, but also for the Gentiles. *Luke* 24.51.
l Whereby they knew certeinly whither hee went.
m Which were Angels in mens forme.
n And seeking him with carnall eyes.
o As the true redeemer to gather vs vnto him.
p Which was two mile, according to the Iewes tradition, albeit it was not so appointed by the Scriptures.
q A liuely patterne to learne how to dispose our selues to receiue the gifts of the holy Ghost.
r Partly to obtaine the holy Ghost, and partly to be deliuered from the present dangers.
‖ *Or, wiues.*
‖ *Or, men.*
s The offence which might haue come by Iudas fal, is hereby taken away, because the Scripture had so forewarned. *Psal.* 41.9. *Iohn* 13.27. *and* 18.2.3.
‖ *Or, portion.*
t Perpetuall infamie is the reward of all such as by vnlawfully gotten goods buy any thing. *Matth.* 27.5. *Psal.* 69.25. *Psal* 109.8.
‖ *Or, ministerie.*
‡ *Greeke, went in and went out.*
u In that hee mentioneth the principall article of our faith, he comprehendeth also the rest.
x To the intent that he that should take in hand that excellent office of an Apostle, might be chosen by the authoritie of God.

25 That hee may take the roume of this
ministration and Apostleship, from which
Judas hath gone astray, to goe to his owne
place.

26 Then they gaue forth their lots: and
the lot fell on Matthias, and hee was by a
common consent counted with the eleuen A-
postles.

CHAP. II.

3 The Apostles hauing receiued the holy Ghost, make their hearers astonished. 14 When Peter had stopped the mouthes of the mockers, he sheweth by the visible graces of the holy Spirit, that Christ is come. 41 He baptizeth a great number that were conuerted. 42 The godly exercise, charitie, and diuers vertues of the faithfull.

AND when the [a] day of Pentecost was
come, they were [b] all with one accord in
one place.

2 And * suddenly there came a sound
from heauen, as of a rushing and mightie
[c] winde, and it filled all the house where they
sate.

3 And there appeared vnto them clouen
[d] tongues, like [c] fire, and it sate vpon each of
them.

4 And they were all filled with the holy
Ghost, [e] & began to speak with other tongues,
as the Spirit gaue them ‖ vtterance.

5 And there were dwelling at Hierusa-
lem Iewes, men that feared God, of euery
nation vnder heauen.

6 Now when this was [f] noised, the mul-
titude came together, and were astonied, be-
cause that euery man heard them speake his
owne language.

7 And they wondered all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galile?

8 How then heare wee euery man our owne [g] language, wherein we were borne?

9 Parthians, and Medes, & Elamites, and the inhabitants of Mesopotamia, and of Judea, and of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and ‖ strangers of Rome, and [h] Iewes and [i] Proselites,

11 Cretes, and Arabians: wee heard them speake in our owne tongues the wonderfull workes of God.

12 They were all then amazed, and doubted, saying one to another, What may this be?

13 And others [k] mocked, and said, They are full of ‖ new wine.

14 ¶ But Peter standing with the eleuen, lift vp his voice, and said vnto them, Ye men of Judea, and ye all that inhabite Jerusalem, be this knowen vnto you, and hearken vnto my words.

15 For these are not drunken, as ye suppose, since it is but the third houre of the day.

16 But this is that, which was spoken by the [l] Prophet * Joel,

17 And it shall be in the last dayes, sayth God, I will powre out of my Spirit vpon all [m] flesh, and your sonnes and your daughters shall prophesie, and your yong men shall see visions, and your [n] olde men shall dreame dreames.

18 And on my seruants, and on mine handmaides I will [o] powre out of my Spirit in those dayes, and they shall prophesie.

19 And I will shewe wonders in heauen aboue, and tokens in the earth beneath, blood and fire, and the vapour of smoke

20 * The [p] Sunne shall be turned into darkenesse, and the Mone into blood, before that great and notable day of the Lord come.

21 And it shall be * that whosoeuer shall call on the [q] Name of the Lord, shall be saued.

22 Yee men of Israel, heare these words, Jesus of Nazaret, a man approoued of God among you with great workes, and wonders, and signes, which God did by him in the middes of you, as yee your selues also know:

23 Him, I say, haue ye taken by the hands of [r] the wicked, being deliuered by the [s] determinate counsell, and ‖ foreknowledge of God, and haue crucified and slaine:

24 Whom God hath raised vp, and loosed the [t] sorowes of death, because it was vnpossible that he should be holden of it.

25 For Dauid saith concerning him, * I beheld the Lord alwayes before me: for hee is at my [u] right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in [x] hope,

27 Because thou wilt not leaue my ‖ soule in graue, neither wilt suffer thine Holy one to ‖ see corruption.

28 Thou hast shewed me the [y] wayes of life, and shalt make me full of ioy with thy countenance.

29 Men and brethren, I may boldly speake vnto you of the Patriarch Dauid, * that he is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore seeing he was a [z] Prophet and knew that God had * sworne with an oath to him, that of the fruit of his loynes he would raise vp Christ concerning the flesh to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that his * ‖ soule should not be left in [a] graue, neither his flesh should ‖ see corruption.

32 This Jesus hath God raised vp, whereof we all are witnesses.

a The holy Ghost was sent when much people was assembled in Ierusalem at the feast, Exo. 23.16. Leuit. 23. 16. Deut. 16.9. because the thing might not onely be known there, but also through the world.

b That is, the Apostles. *Chap. 1.5. and 11. 15. and 19.6. matt. 3.11. mark. 1.8. luke 3.16.*

c Whereby is signified the holy Ghost.

d This signe agreeth with the thing which is signified therby.

e To declare the vertue and force that should be in them. ‖ *Or, to speake.*

f How the Apostles spake diuers languages.

g For they could speake all languages, so that they were able to speake to euery man in his owne language. ‖ *Or, those that dwelt at Rome.*

h Whose ancesters were not of the Iewish nation, but were conuerted to the Iewes religion, which their children did professe.

i That is, such as were conuerted to the Iewish Religion, which were before Panims and idolaters.

k There is no worke of God so excellent, which the wicked scoffers doe not deride. ‖ *Or, sweete.*

l He expoundeth Ioels mind without binding himselfe to his words. *Ioel 2.28. isa 44.3.*

m Or man: meaning yong and olde, man and woman.

n Meaning, that God will shew himselfe very familiarly, and plainly, both to old and yong.

o Euen in great abundance. *Ioel 2.31.*

p God will shew such signes of his wrath through all the world, that men shalbe no lesse amased, then if the whole order of nature were changed. *Ioel 2.32. rom. 10.13.*

q He teacheth this remedie to auoid the wrath and threatnings of God, and to obtaine saluation.

r God caused their wickednes to set forth his glory contrary to their minds.

s As Iudas treason and the Iewes cruelty towards Christ were most detestable, so were they not onely knowen to the eternal wisdome of God, but also directed by his immutable counsell to a most blessed end. ‖ *Or, prouidence.*

t Both as touching the paine, and also the horror of Gods wrath and curse.

Psal. 16.8,9. u To signifie that nothing can comfort vs in our afflictions, except wee know that God is present with vs. x Our hope standeth in Gods defence. ‖ *Or, life, or person.* ‖ *Or, flesh,* y In restoring me from death to life. *1. King. 2.10. chap. 13.36.* z And so knew by reuelation and speciall promise that which else he could not haue knowen. *Psal. 132.11. Psal. 16.10. chap. 13. 35.* ‖ *Or, person.* a The word signifieth a place where one can see nothing. ‖ *Or, flesh.*

33 Since then that he by the b right hand of God hath bin exalted, and hath receiued of his father the promiſe of the holy Ghoſt, he hath ſhed forth this which ye now ſee and heare.

34 For Dauid is not aſcended into heauen, but he ſayeth, * The Lord ſayd to my Lord, d Sit at my right hand,

35 Until I e make thine enemies thy foorſtoole.

36 Therefore let all the houſe of Iſrael know for a ſurety, that God hath f made him both Lord & Chriſt, this Ieſus, I ſay, whom ye haue crucified.

37 Now when they heard it, they were pricked in their hearts, and ſaid vnto Peter and the other Apoſtles, Men and brethren, what ſhall we doe?

38 Then Peter ſayd vnto them, Amend your liues, and g be baptized euery one of you in the name of Ieſus Chriſt for the remiſſion of ſinnes: and ye ſhall receiue the h gift of the holy Ghoſt.

39 For the promiſe i is made vnto you, and to your children, and to all that are a farre off, euen as many as the Lord our God ſhall call.

40 And with many other words he || beſought, & exhorted them, ſaying, Saue your ſelues from this froward generation.

41 Then they that gladly receiued his word, were baptized: and the ſame day there were added to the Church about three thouſand || ſoules.

42 And they continued in the Apoſtles doctrine and k fellowſhip, and l breaking of bread, and prayers.

43 ¶ And feare came vpon euery ſoule: and many wonders and ſignes were done by the Apoſtles,

44 And all that beleeued were in one place, and had all things * common.

45 And they ſolde their poſſeſſions and m goods, and parted them to all men, as euery one had need.

46 And they continued dayly with one accord in the Temple, * and n breaking bread || at home, did eat their meate together with gladneſſe and ſingleneſſe of heart,

47 Praying God, and had fauour with all the people: and the Lord added to the Church o from day to day, ſuch as ſhould be ſaued.

b By the vertue and power.
c He obtained of his father power to accõpliſh the promiſe which he made to his Apoſtles, as touching the holy Ghoſt to be ſent vnto them.
Pſal. 110. 1.
d And therefore Chriſt doth far excell Dauid.
e Chriſt is the only redeemer vnto whom all powers are ſubiect & muſt obey.
f That is, hath appointed as King and ruler: and note, that in all this Sermon Peter ſpeaketh of Chriſts manhood, as he was dead, buried, riſen, and aſcended into heauen.
g He ſpeaketh not here of the forme of Baptiſme, but teacheth ſ the whole effect therof conſiſteth in Ieſus Chriſt.
h The viſible ſignes.
i Chriſt is promiſed both to the Iewes and Gentiles, but the Iewes haue the firſt place.
|| *Or, proteſted before God.*
|| *Or, perſons.*
k Which ſtandeth in brotherly loue & liberality Rom. 15. 26. 2 Cor. 9. 13. Heb. 13. 16.
l Which was the miniſtration of the Lords Supper. *Chap.* 4. 32.
m Not that their goods were mingled all together: but ſuch order was obſerued that euery man frankly relieued anothers neceſſity. *Cha* 20. 7.
n They did eat together, and at theſe feaſts did vſe to miniſter the Lords Supper, 1. Cor. 11. 21. Iude 12.
|| *Or, from houſe to houſe.*
o Whereby we ſee that the Apoſtles trauailed not in vaine.

CHAP. III.

7 The lame is reſtored to his feet. 12 Peter preacheth Chriſt vnto the people.

NOw Peter and John went vp together into the Temple, at the a ninth houre of prayer.

a Which is with vs three a clocke after noone, which was their euening ſacrifice, at which the Apoſtles were preſent, to teach that the ſhadowes of the Law were aboliſhed by that Lambe that tooke away the ſinnes of the world.

2 And a certaine man which was a creeple from his mothers wombe was carryed, whom they laid daily at the gate of the temple called Beautifull, to aske b almes of them that entred into the Temple.

3 Who ſeeing Peter and John, that they would enter into the Temple, deſired to receiue an almes.

4 And Peter earneſtly beholding him with John, ſaid, Looke on vs.

5 And he gaue heed vnto them, truſting to receiue ſome thing of them.

6 Then ſaid Peter, Siluer and gold haue I none, but ſuch as I c haue, that giue I thee: In the d Name of Ieſus Chriſt of Nazaret, riſe vp and walke.

7 And hee tooke him by the right hand, and lift him vp, and immediatly his feet and ankle bones receiued ſtrength.

8 And hee leaped vp, ſtood, and walked, and entred with them into the Temple, walking, and leaping, and praiſing God.

9 And all the people ſaw him walke, and praiſing God.

10 And they knew him, that it was hee which ſate for the almes at the Beautifull gate of the Temple, and they were amazed, and ſore aſtonied at that which was come vnto him.

11 ¶ And as the creeple which was healed, held Peter and John, all the people ran amaſed vnto them in the porch which is called Salomons.

12 So when Peter ſaw it, hee anſwered vnto the people, Ye men of Iſrael, why marueile yee at this? or why looke yee ſo ſtedfaſtly on vs, as though by our owne e power or godlineſſe we had made this man goe?

13 The God of Abraham, and Iſaac, and Iacob, * the God of our fathers hath glorified his Sonne Ieſus, whom yee betrayed, and denyed in the preſence of Pilate, when hee had iudged him to be deliuered.

14 * But ye denyed the holy One and the Iuſt, and deſired a f murtherer to bee giuen you,

15 And killed the Lord of life, whom God hath raiſed from the dead, whereof we are witneſſes.

16 And his g Name hath made this man ſound, whome yee ſee, and knowe, through faith in * his || Name: and the faith which is by him, hath giuen to him this diſpoſition of his whole body in the preſence of you all.

17 And now brethren, I know ſ through h ignorance ye did it, as did alſo your i gouernors.

18 But thoſe things which God before had ſhewed by the mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath thus fulfilled.

19 Amend your liues therfore, and turne, that your ſinnes may be put away, when the time of refreſhing k ſhall come from the preſence of the Lord.

20 And he ſhall ſend Ieſus Chriſt, which before was preached vnto you.

21 Whom the heauen muſt l contein vntill

b Becauſe his diſeaſe was incurable, he gaue him ſelfe to aske almes.
c He had the gift of healing ſicknelles.
d In the vertue of Ieſus: for Chriſt was the author of this miracle, and Peter but the miniſter.
e He correcteth the abuſe of men who attribute that to mans holineſſe, which only appertaineth to God. *Chap.* 5. 30. *Matth.* 27. 20. *marke* 15. 11. *luke* 23. 18. *iohn* 18. 40.
f To wit, Barabbas.
g To wit, God name, whereby it appeareth that they did ſtriue againſt God. 1. *Pet.* 1. 21.
|| *Or, in Chriſt.*
h He doth not excuſe their malice, but becauſe ſ ignorance and a blind zeale ledde many, he putteth them in hope of ſaluation.
i He meaneth ſome and not all.
k When Ieſus ſhall come to iudge the world, ye ſhall know ſ he will be your redeemer, & not your iudge.
l We therfore beleeue conſtantly that he is in no other place.

m Which is begun and continueth: but the ful accomplishment and perfection is deferred to the last day. *Deut.*18.15. *chap.*7.37.

n Of the stocke of Abraham.

o Because they came of the same nation, and therfore were heires of the same promise which appertained to the whole body of the people. *Gen.*12.3. *galat.*3.8.

p Both Iew and Gentile.

q None are blessed but in Christ. r So that our regeneration and newnesse of life is inclosed vnder this blessing.

till the time ỳ m all things be restored, which God had spoken by the mouth of all his holy Prophets since the world began.

22 * For Moses sayd vnto the Fathers, The Lord your God shal raise vp vnto you a Prophet, euen of your n brethren like vnto me: ye shall heare him in all things whatsoeuer he shall say vnto you.

23 For it shalbe, that euery person which shal not heare that Prophet, shalbe destroied out of the people.

24 Also all the Prophets from Samuel, and thencefoorth as many as haue spoken, haue likewise foretold of these dayes.

25 Ye are the o children of the Prophets, and of the couenant which God hath made vnto our fathers, saying to Abraham, * Euen in thy seed shall all the p kinreds of the earth be q blessed.

26 First vnto you hath God raised vp his Sonne Iesus, and him he hath sent to blesse you, in r turning euery one of you from your iniquities.

CHAP. IIII.

4 Peter and Iohn deliuered out of prison preach the Gospel boldly. 10 They confesse plainly the name of Christ. 16 They are commanded to preach no more in that Name. 24 They pray for the good successe of the Gospel. 32 The increase, vnity, and charity of the Church.

AND as they spake vnto the people, the Priestes and the a captaine of the Temple, and the Sadducees came vpon them,

2 Taking it grieuously that they taught the people, and preached in Iesus Name the resurrection from the dead.

3 And they layd hands on them, and put them in hold vntill the next day: for it was now euentide.

4 Howbeit many of them which heard the word, beleeued, and the number of the men was about c fiue thousand.

5 ¶ And it came to passe on the morrow, that their Rulers and Elders, and Scribes were gathered together at Ierusalem,

6 And Annas the chiefe Priest, & Caiaphas, and Iohn, & Alexander, and as many as were of the kinred of the high Priests.

7 And when they had set them before them, they asked, By what power, or d in what Name haue ye done this?

8 Then Peter ful of the e holy Ghost, said vnto them, Ye Rulers of the people, and Elders of Israel,

9 For as much as wee this day are examined of the f good deed done to the impotent man, to wit, by what meanes he is made whole,

10 Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazaret, whom ye haue crucified, whom God raised againe from the dead, euen by him doth this man stand heere before you whole.

11 * This is the stone cast aside of you g buylders, which is become the head of the b corner.

12 Neither is there saluation in any other: for among men there is giuen none other name i vnder heauen, whereby we must be saued.

13 Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men, & without knowledge, they marueiled, and knew them, that they had been with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to goe aside out of the Councill, and k conferred among themselues,

16 Saying, What shall wee doe to these men? For surely a manifest signe is done by them, and it is openly knowen to all them that dwell in Ierusalem, and we cannot deny it.

17 But that it bee noysed no further among the people, let vs threaten and charge them, that they speake henceforth to no man in this l Name.

18 So they called them, and commanded them, that in m no wise they should speake or teach in the Name of Iesus.

19 But Peter and Iohn answered vnto them, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the things which we haue n seene and heard.

21 So they o threatned them, and let them goe, and found nothing how to punish them, because of the people: for al men praised God for that which was done.

22 For the man was aboue fourty yeere olde, on whom this miracle of healing was shewed.

23 Then assoone as they were let go, they came to their p fellowes, and shewed all that the high Priests and Elders had sayd vnto them.

24 And when they heard it, they lift vp their voyces to God with one accord, & sayd, O Lord, thou art the God which hast made the heauen and the earth, the sea & all things that are in them.

25 Which q by the mouth of thy seruant Dauid hast sayd, * Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth assembled, and the Rulers came together against the Lord, and against his Christ.

27 For r doubtles against thine holy Son Iesus, whom thou hadst s annointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel gathered them selues together,

28 To doe whatsoeuer thine t hand and thy u councell had determined before to be done.

29 And now, O Lord, behold their x threatnings, and y grant vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes and wonders may bee done by the Name of thine holy Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled

a It is to be thought that this was the captaine of the Romanes garison.

b The Sadducees were great enemies to this doctrine.

c The whole Church was increased to this number.

d By whose authority or commandement?

e For he could not haue so spoken of himselfe.

f Iudges ought not to condemn, but approue and commend that which is well done. *Psal.*118.22. *isai* 28.16. *matth.*21. 42. *mar.*12.10 *luke* 20.17 *rom.* 9.33. *1.pet.*2.7.

g Meaning, Priests, Elders, and gouernors.

h For to vphold the weight and force of the building.

i That is, none other cause or meane.

k The wicked still rage against Christ, though their owne conscience do condemne them.

l They gaue commandement to preach Christ no more.

m They preferre their authority to the ordinance of God.

n To the intent that they should beare witnes and preach them.

o God hath put a ring thorow the wickeds noses, so that hee stayeth them from their mischieuous purposes.

p To encourage one another, and to glorifie God.

q They ground their prayers vpon Gods promise who had assured that he would enlarge the kingdome of Christ. *Psal.*2.1.

r This is the verifying of the prophesie.

s And appointed to be king.

t Power and iustice.

u All things are done by the force of Gods purpose, according to the decree of his wil, Ephes.1.11.

x Aswage their rage and malice which they enterprise against thee.

y They seeke not how to liue at ease, but whereby they may most glorifie God.

ſembled together, and they were all [z] filled with the holy Ghoſt, and they ſpake the woꝛd of God [a] boldly.

32 And the multitude of them that beleeued, were of one heart, & of one [b] ſoule: neither any of them laid, that any thing of that which he poſſeſſed, was his [c] owne, but they had all things [*] common.

33 And with great power gaue the Apoſtles witneſſe of the reſurrection of the Lord Jeſus: and great grace was vpon them all.

34 Neither was there any among them, that [d] lacked: foꝛ as many as were poſſeſſoꝛs of lands oꝛ houſes, ſold them, & brought the price of the things that were ſold,

35 And layd it downe at the Apoſtles feet, and it was diſtributed vnto euery man, [e] accoꝛding as he had need.

36 Alſo Joſes, which was called of the Apoſtles, Barnabas (that is by interpretation, the ſonne of conſolation) being a Leuite, and of the countrey of Cyprus,

37 Whereas hee had land, ſolde it, and brought the money, and layd it downe at the Apoſtles feet.

z This was a ſigne of Gods preſence and the performance of his promiſe.
a This boldneſſe and conſtancie declared that their prayer tooke effect.
b Of one mind, will, conſent, and affection.
c Their hearts were ſo ioyned in God, that being all members of one body, they could not ſuffer their fellow members to be deſtitute. *Chap. 2. 44.*
d As the Apoſtles ſuffred none to lack, ſo S. Paul commandeth that no idle loyterers bee maintained, 2. Theſſ. 3. 10.
e The goods were not alike diuided among all, but as euery man had want, ſo was his neceſſitie moderately relieued.

CHAP. V.

5 The hypocriſie of Ananias and Sapphira is puniſhed. 12 Miracles are done by the Apoſtles. 17 They are taken, but the Angel of God bringeth them out of priſon. 29 Their bold confeſſion before the Councill. 34 The counſell of Gamaliel. 40 The Apoſtles are beat, and reioyce in trouble.

BVt a certaine man named Ananias, with Sapphira his wife, ſold a poſſeſſion,

2 And [a] kept awaie part of the price, his wife alſo being of counſell, and brought a certaine part, and layd it downe at the Apoſtles feet.

3 Then ſaid Peter, Ananias, why hath Satan filled thine heart, that thou ſhouldeſt lie vnto the holy [b] Ghoſt, and keepe awaie part of the price of the poſſeſſion?

4 Whiles it remained, [c] appertained it not vnto thee? and after it was ſold, was it not in thine owne [d] power? how is it that thou haſt cõceiued this thing in thine heart? thou haſt not lied vnto men, but vnto God.

5 Now when Ananias heard theſe woꝛds, he fell downe, and gaue vp the ghoſt. Then great feare came on al them that heard theſe things.

6 And the young men roſe vp, and tooke him vp, and caried him out, and buried him.

7 And it [e] came to paſſe about the ſpace of three houres after, that his wife came in, ignoꝛant of that which was done.

8 And Peter ſayde vnto her, Tell mee, ſold yee the land foꝛ ſo much? And ſhe ſayd, Yea, foꝛ ſo much.

9 Then Peter ſaid vnto her, Why haue yee agreed together, to [f] tempt the Spirit of the Lord? behold, the feete of them which haue buried thine huſband, are at the dooꝛe, and ſhall cary thee out.

10 Then ſhe fell downe ſtraightway at his feet, & yeelded vp the ghoſt: and the yong men came in, and found her dead, and caried her out, and buried her by her huſband.

11 And great feare came on all the Church, and on as many as heard theſe things.

12 Thus by the hands of the Apoſtles, were many ſignes and wonders ſhewed among the people (and they were all with one accoꝛd in Salomons porch.

13 And of the other [g] durſt no man ioyne himſelfe to them: neuertheleſſe the people [h] magnified them.

14 Alſo the number of them that beleeued in the Lord, both of men and women, grew moꝛe and moꝛe.)

15 Inſomuch that they brought the ſicke into the ſtreetes, and laid them on beds, and couches, that at the leaſt way the ſhadow of Peter, when he came by, might ſhadow ſome of them.

16 There came alſo a multitude out of the cities round about vnto Jeruſalem, bringing ſicke folkes, and them which were veꝛed with vncleane ſpirites, who were all healed.

17 ¶ Then the chiefe Prieſts roſe vp, and all they that were with him (which was the ſect of the [i] Sadducees) and were full of [k] indignation,

18 And laid hands on the Apoſtles, and put them in the common priſon.

19 But the Angel of the Lord by night opened the priſon dooꝛes, and brought them foꝛth, and ſaid,

20 Goe your way and ſtand in the Temple, and ſpeake to the people all the woꝛdes [l] of this life.

21 So when they heard it, they entred into the Temple early in the moꝛning, and taught. And the chiefe Prieſt came, and they that were with him, and called the Councill together, and all the Elders of the children of Iſrael, and ſent to the priſon, to cauſe them to be brought.

22 But when the officers came, & found them not in the priſon, they returned and told it,

23 Saying, Certainly we found the priſon ſhut as ſure as was poſſible, and the keepers [m] ſtanding without befoꝛe the dooꝛes: but when we had opened, we found no man within.

24 Then when the chiefe Prieſt, and the captaine of the Temple, and the hie Prieſts heard theſe things, they doubted of them, whereunto this would grow.

25 Then came one and ſhewed them, ſaying, Behold, the men that yee put in priſon, are ſtanding in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (foꝛ they feared the people, leſt they ſhould haue been ſtoned.)

27 And when they had brought them, that ſet them befoꝛe the Councill, and the chiefe Prieſt aſked them.

a Which ſignified their ſacriledge, diſtruſt, and hypocriſie.
b Who moued thy heart to ſell thy poſſeſſion? whereas thou turneſt part to another vſe, as if God did not ſee thy diſſimulation.
c His ſinne therfore was ſo much greater, in that he committed it willingly.
d Then no man was compelled to ſell his poſſeſſions, nor to put his money to the common vſe.
e Becauſe & God ſo diſpoſed it.
f And to mocke him, as if hee ſhould not haue knowen your crafty fetch? which declareth, that when men do any thing of an euil conſcience, they doe not onely pronounce the ſentence of damnation vpon themſelues, but alſo prouoke the wrath of God, becauſe they doe prooue, as it were purpoſely, whether God be righteous and Almighty.

g Becauſe of their owne euill conſciences, which made them to tremble: for they that were not aſſured of Gods mercies in Chriſt, were aſtoniſhed at theſe his ſtrange iudgments.
h That is, they gaue them great praiſe.
i Which then were the chiefe among them.
k They were full of blinde zeale, emulation and ielouſie, in defence of their ſuperſtition.
l That is, of the liuely doctrine, whereby the way to life is declared.
m So that there was no fraud nor deceit, nor negligence: but it liuely ſetteth forth the power of God, and his prouidence for his.

28 Saying, Did not wee straitly commaund you, that yee should not teach in this Name? and behold, ye haue filled [n] Ierusalem with your doctrine, and ye would bring this mans [o] blood vpon vs.

29 Then Peter and the Apostles answered and said, We ought rather to obey God then [p] men.

30 The [q] God of our fathers hath raised vp Iesus, whom ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, to be a prince and a [q] Sauiour, to giue repentance to Israel, and forgiuenesse of sinnes.

32 And we are his witnesses concerning these things which we say: yea, and the holy Ghost, whom God hath giuen to them that obey [r] him.

33 Now when they heard it, they brast for anger, and consulted to slay them.

34 Then stood there vp in the Council a certaine Pharise named Gamaliel, a doctor of the Law, honoured of all the people, and commanded to put the Apostles forth a litle space,

35 And said vnto them, Men of Israel, take heed to your selues, what yee intend to doe touching these men.

36 For before these times, rose vp [f] Theudas boasting himselfe, to whom resorted a number of men, about a foure hundred, who was slaine: and they all which obeyed him, were scattered and brought to nought.

37 After this man, rose vp [t] Judas of Galile, in the dayes of the tribute, and drewe away much people after him: hee also perished, and all that obeyed him were scattered abroad.

38 And now I say vnto you, Refraine your selues from these men, & let them alone: for if this counsell, or this worke be of men, it will come to nought:

39 But if it be of [u] God, yee cannot destroy it, lest ye be found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commaunded that they should not speake in the Name of Iesus, & let them goe.

41 So they departed from the Council, reioycing that they were counted worthy to suffer rebuke for his Name.

42 And daily in the Temple, and from house to house they ceased not to teach and preach Iesus Christ.

CHAP. VI.

3 Seuen Deacons are ordeined in the Church. 8 The graces and miracles of Steuen, whom they accused falsely.

AND in those dayes, as the number of the disciples grew, there arose a murmuring of the [a] Grecians towards the Hebrewes, because their widowes were [b] neglected in the daily ministring.

2 Then the twelue called the multitude of the Disciples together, and said, It is not meet that we should leaue the word of God to serue the [c] tables.

3 Wherefore brethren, looke ye out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which wee may appoint to this businesse.

4 And we will giue our selues continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of [d] faith and of the holy Ghost, and [e] Philip and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a [e] Proselite of Antiochia,

6 Which they set before the Apostles, and they prayed, and [f] layd their hands on them.

7 And the word of God increased, & the number of the disciples was multiplied in Ierusalem greatly, and a great company of the Priests were obedient to the [g] faith.

8 ¶ Now Steuen ful of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the [h] Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 But they were not able to resist the wisedome, and the Spirit by the which hee spake.

11 Then they [i] suborned men, which said, We haue heard him speake blasphemous words against Moses, and God.

12 Thus they moued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Council,

13 And set forth false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy place, and the Law.

14 For we haue heard him say, that [k] this Iesus of Nazaret shall destroy this place, and shall change the ordinances which Moses gaue vs.

15 And as all that sate in the Council, looked stedfastly on him, they saw his face as it had bene the [l] face of an Angel.

[n] He accuseth them of rebellion and sedition.
[o] And so make vs guiltie of Christs death.
[p] When they command or forbid vs any thing contrary to the word of God. *Chap* 3.13.
[q] Meaning, that he is the Mediatour and onely meane betweene God and man.
[r] That is, Christ.
[f] This Theudas was a one thirty yeres before him, of whom Iosephus mentioneth lib. 20. de Antiq. cap 4. that was after the death of Herod the great, when Archelaus his sonne was at Rome, at what time Iudea was full of insurrections: so that it is not sure to giue credit to Eusebius in this point.
[t] Of him maketh mention Iosephus lib. 18. where he speaketh of the taxing, Luke 2.1.
[u] He groundeth vpon good principles, but hee considereth of the quality of the cause, neither doth affirme whether it be good or bad: wherein appeareth he was but a worldling.

[a] Whose ancestors were Iewes and dwelled in Grecia: therefore these spake Greeke and not Hebrew.
[b] They were not looked vnto in the distribution of the almes.
[c] That is, to make prouision for the maintenance of the poore, forasmuch as they were not able to satisfie both the offices.
[d] Hee ioyneth faith with the other gifts of the holy Ghost. *Chap.* 11.8.
[e] Meaning one that was turned to the Iewish religion.
[f] This ceremony the Iewes obserued in solemne sacrifices, Leuit. 3.2. and also in prayer and priuate blessing, Gen. 48 14. Likewise in the primitiue Church it was vsed, either when they made Ministers, or gaue the gift of the holy Ghost: which gifts being now taken away, the ceremony must cease.
[g] That is, to the Gospel, which is receiued by faith.
[h] Or, colledge: diuers nations had colledges at Ierusalem, wherein their youth was instructed, as we see in Vniuersities.
[i] That is, instructed and set forth false witnesses: and thus malice seeketh false shifts when trueth faileth her.
[k] They speake this in contempt.
[l] Not onely a certaine confidence, but also great maiestie appearing in him.

CHAP. VII.

2 Steuen maketh answere by the Scripture to his accusers. 51 Hee rebuketh the hardnecked Iewes, 57 And is stoned to the death. 58 Saul keepeth the tormenters clothes.

THen said the chiefe Priest, Are these things so?

2 And he said, Yee [a] men, brethren, and fathers, hearken. The God of [b] glory appeared vnto our father Abraham, while hee was in [c] Mesopotamia, before hee dwelt in Charran,

[a] Steuen was accused that he denied God, and therefore he is more diligent to purge this crime
[b] Hereby he is discerned from the false gods.
[c] He speaketh here of Mesopotamia, as it containeth Babylon and Chaldea in it.

Gen.12.1.

2 * And said vnto him, Come out of thy countrey, and from thy kinred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran, and after that his father was dead, God brought him from thence into this land wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a foote: yet he promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no childe.

Gen.15.13. d Beginning to reckon the yeres from the time that Isaac was borne.

6 But God spake thus, that his * seede should be a sojourner in a strange land, and that they should keepe it in bondage, and entreate it cruell d foure hundreth yeeres.

e Take vengeance of them, and deliuer my people.

7 But the nation to whom they shall be in bondage will I e iudge, saith God: and after that, they shall come forth and serue me in this place.

Gen.17.9,10. Gen.21.3. Gen.25.24,26. Gen.29.32,33. and 30.5. & 35. 23.

8 * He gaue him also the couenant of circumcision: and so Abraham begate * Isaac, and circumcised him the eight day: and Isaac begate * Iacob, and Iacob the twelue * Patriarkes.

Gen.37.28. f That is, preserued and brought all things to a good issue.

9 And the Patriarkes mooued with enuie, sold * Ioseph vnto Egypt: but God was f with him,

Gen.41.37,39, 40.

10 And deliuered him out of all his afflictions, and * gaue him fauour and wisedom in the sight of Pharaoh king of Egypt, who made him gouernour ouer Egypt, and ouer his whole house.

Gen.42.1,2.

11 ¶ Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

Gen.45.4. g After the Hebrew, threescore and tenne.

12 But when * Iacob heard that there was corne in Egypt, hee sent our fathers first.

Gen 46.5,6. Gen.49.33. Gen.50.7.

13 * And at the second time Ioseph was knowen of his brethren, and Iosephs kinred was made knowen vnto Pharaoh.

ios.24.32. h It is probable that some writer through negligence put in Abraham in this place in stead of Iacob, who bought this field, Gen.33.19. or by Abraham he meaneth the posteritie of Abraham.

14 Then sent Ioseph and called his father to be brought, and all his kinred, euen g threescore and fifteene soules.

15 So * Iacob went downe into Egypt, and he * died, and our fathers,

Gen 23.16. Exod.1.7.

16 And were remoued vnto * Sychem, and were put in the sepulchre, that h Abraham had bought * for money of the sonnes of Emor, sonne of Sychem.

17 But when the time of the promise drew neere, which God had sworne to Abraham, the people * grew and multiplyed in Egypt,

18 Till another King arose, which knew not Ioseph.

19 The same dealt subtilly with our kinred, and euill intreated our fathers, and made them to cast out their young children that ‖ they should not remaine aliue.

i He inuented craftie wayes, both to destroy the Israelites with ouermuch labour, and also to get great profit by them, Exod.1.10

‖ Or that their race should faile.

20 * The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house three moneths.

Exod.2.2. Hebr.11.23.

21 And when he was cast out, Pharaohs daughter toke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisedome of the Egyptians, and was mighty in words and deeds.

23 Now when he was full fortie yeere old, it came into his heart to visite his brethren the children of Israel.

24 * And when he saw one of them suffer wrong, hee defended him, and auenged his quarell that had the harme done to him, and slewe the Egyptian.

Exod.2.11.

25 For he supposed his brethren would haue vnderstood that God by his hand should giue them deliuerance: but they vnderstood it not.

26 * And the next day hee shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, ye are brethren: why doe ye wrong one to another?

Exod.2.13.

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in ỳ land of Madian, where he begate two sonnes.

Exod.3.2.

30 And when fortie yeeres were expired, there appeared to him in the * wildernesse of mount Sina, an Angel of the Lord in a flame k of fire, in a bush.

k This fire representeth the fornace of affliction, wherein the people of God were.

31 And when Moses saw it, he wondred at the sight: and as hee drew neere to consider it, the voyce of the Lord came vnto him, saying,

l Seeing this Angel called himselfe God, it declareth that he was Christ the Mediatour, who is the eternall God.

32 I am the l God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold it.

33 Then the Lord said to him, m Put off thy shoes from thy feete: for the place where thou standest is holy ground.

m In signe of reuerence, reade Exod.3.5.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groning, & am come downe to deliuer them: and now come, and I will send thee into Egypt.

Exod.7.8.9.10. 11.14.chapters. Exod.16.1. Deut.18.15. chap 3.22.

35 This Moses whom they forsooke, saying, Who made thee a prince, and a Iudge? the same God sent for a prince, and a deliuerer by the hand of the Angel, which appeared to him in the bush.

n He prooueth that Christ is the end of the Law & the Prophets.

36 Hee * brought them out, doing wonders and miracles in the land of Egypt, and in the red Sea, and in the wildernesse * fortie yeeres.

Exod.19.2.

37 This is that Moses which sayd vnto the children of Israel, * A n Prophet shall the Lord your God raise vp vnto you, euen of your brethren, like vnto mee, him shall yee heare.

o Moses was the Angels or Christs minister, and a guide to the fathers.

38 * This is he that was in the congregation, in the wildernesse with the o Angel, which spake to him in mount Sina, & with our fathers, who receiued the p liuely oracles to giue vnto vs.

p By oracles is meant the sayings that God spake to Moses.

Exod.32.1.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

q Figures or testimonies of the p esence of God.

40 Saying vnto Aaron, * Make q vs gods that may goe before vs: for r wee know not what is become of this Moses that brought

r Yet they knew he was absent for their commoditie and so would shortly returne and bring them the Law.

brought vs out of the land of Egypt.

41 And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the workes of their owne hands.

42 Then God turned himselfe away, and * gaue them vp to serue the c host of heauen, as it is written in the booke of the Prophets, *t O house of Israel, haue yee offered to mee slaine beastes and sacrifices by the space of fortie yeeres in the wildernesse?

43 And yee u tooke vp the Tabernacle of * Moloch, and the starre of your god Remphan, figures, which yee made to worshippe them: therefore I wil cary you away beyond Babylon.

44 Our fathers had the Tabernacle of x witnesse in the wildernesse, as hee had appointed, speaking vnto * Moses, that hee should make it according to the fashion that he had seene.

45 Which Tabernacle also our fathers receiued, and brought in with * Iesus into the possession of the Gentiles, which God drane out before our fathers, vnto the dayes of Dauid:

46 * Who found fauour before God, and desired that he might * finde a Tabernacle for the God of Iacob.

47 * But Salomon built him an house.

48 Howbeit the most high y dwelleth not in y temples made with hands, as saith the * Prophet,

49 Heauen is my throne, and earth is my footestoole: what x house wil ye build for me, sayth the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 * Yee stifnecked and of vncircumcised a hearts and eares, ye haue alwaies resisted the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophets haue not your fathers persecuted? & they haue slaine them, which shewed before of the comming of that b Iust, of whom yee are now the betrayers and murtherers,

53 * Which haue receiued the Law by the c ordinance of Angels, and haue not kept it.

54 But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.

55 But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of God, and Iesus standing at the d right hand of God,

56 And said, Beholde, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shout with a loude voice, and stopped their eares, and e ran vpon him all at once,

58 And cast him out of the citie, and stoned him: and the * witnesses layde downe their clothes at a yong mans feete, named Saul.

59 And they stoned Steuen, who called on God, and sayde, Lord Iesus receiue my spirit.

60 And hee kneeled downe, and cryed with a loud voyce, * Lord, lay not this sinne to their charge. And when hee had thus spoken, he slept. *Matth.5.44. luke 23.34. 1.cor.4.13.*

CHAP. VIII.

2 Steuen is lamented and buried. 3 The rage of the Iewes and of Saul against them. 4 The faithfull scattered preach here and there. 9 Samaria is seduced by Simon the sorcerer, but was conuerted by Philip, and confirmed by the Apostles. 19 The couetousnesse and hypocrisie of Simon, 26 And conuersion of the Eunuch.

AND Saul consented to his death, and at that time there was a great persecution against the Church which was at Ierusalem, and they were all scattered abroad throughout the regions of Iudea, and of Samaria, except the Apostles.

2 Then certaine men fearing God, a caried Steuen among them, to be buried, and made great b lamentation for him.

3 But Saul made hauock of the Church, and entred into euery house, and drewe out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ Then came Philip into the citie c of Samaria, and preached Christ vnto them.

6 And the people gaue heede vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For vncleane spirits crying with a loud voice, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that citie.

9 And there was before in the city a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, That hee himselfe was some great man.

10 To whom they d gaue heede from the least to the greatest, saying, This man is the great e power of God.

11 And they gaue heed vnto him, because that of long time hee had bewitched them with sorceries.

12 But assone as they beleeued Philip, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 Then Simon himselfe f beleeued also and was baptized, and continued with Philip, and wondred, when hee sawe the signes and great miracles which were done.

14 ¶ Now when the Apostles which were at Hierusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter and John.

15 Which when they were come downe, prayed for them, that they might receiue the g holy Ghost,

16 (For as yet he was come downe on none of them, but they were baptized h onely in the Name of the Lord Iesus.

17 Then

Rom.1.24.
1 As the sunne, moone & other starres, Deu.17.3 Amos.5.25.
t Your fathers began in wildernes to contemne mine ordinance, and you now far passe them in impietie.
u And caried it vpon your shoulders. Leuit.20.2.
x They ought to haue bin content with this couenant onely, and not to haue gone after their lewd phantasies. Exod.25.40. hebr.8.5. Iosh.3.14. 1.Sam.13.14. psal.89.21. 2 Sam.7.2. psal.132.5. 1.Chron.17.12. 1.king.6.1. Chap.17.24.
y He reproueth the grosse dulnesse of the people, which abused the power of God in that they would haue contained it within the Temple. Isa.66.1.
z God cannot be contained in any space of place.
[illegible]9.26. [illegible]44.9.
a Which neither forsake your old wickednesse, nor so much as heare when God speaketh to you, but still rebell.
b Which is Iesus Christ, who is not only iust for his innocencie, but because all true iustice commeth of him.
Exod.9.16. gal.3.19.
c By their ministery or office. d And reigning in his flesh, wherein he had suffered. e This was done of furious violence, and by no forme of Iustice. Chap.22.20.

a From the place where he was stoned.
b When the Church is depriued of any worthy mẽber, there is iust cause of sorow: and note that here is no mention of any reliques or prayers for the dead, or worshipping.
c The conuersion of Samaria was as it were the first fruits of the calling of the Gentiles.
d This declareth how much more we are inclined to follow the illusions of Satan, then the trueth of God.
e This is the craft of Satan, to couer all his illusions vnder the Name of God.
f The maiestie of Gods word forced him to confesse the trueth: but yet was he not regenerate therefore.
g Meaning the particular gifts of ỹ holy Spirit.
h They had only receiued the common grace of adoption and regeneration, which are offred to all the faithful in baptisme, & as yet had not receiued the gift to speake in diuers languages and to doe miracles.

17 Then laid they their handes on them, and they receiued the holy Ghost.

18 And when Simon saw that through laying on of the Apostles handes, the holy Ghost was giuen, he offred them money,

19 Saying, Giue me also this power, that on whomsoeuer I lay the handes, hee may receiue the holy Ghost.

20 Then sayd Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor [h] felowship in this businesse: for thine heart is not right in the sight of God.

22 [k] Repent therefore of this thy wickednesse, and pray God, that if it be [l] possible, the thought of thine heart may be forgiuen thee.

23 For I see that thou art [m] in the gall of [*] bitternes, and in the bond of iniquity.

24 Then answered Simon, & said, Pray ye to [ỳ] Lord for me, that none of these things which ye haue spoken, come vpon me.

25 ¶ So they, when they had testified and preached the word of the Lord, returned to Ierusalem, and preached the Gospel in many townes of the Samaritanes.

26 Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South, vnto the way that goeth down from Ierusalem vnto Gaza, which is [n] waste.

27 And he arose, & went out: and behold, a certaine [o] Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe gouernor, who had the rule of all her treasure, and came to Ierusalem to worship.

28 And as he returned sitting in his charet, he read Esaias the Prophet.

29 Then the Spirit said vnto Philip, Go neere, and ioyne thy selfe to yonder charet.

30 And Philip ran thither, & heard him reade the Prophet Esaias, and said, But vnderstandest thou what thou readest?

31 And he said, How can I, except I had a guide? & he desired Philip that he would come vp and sit with him.

32 Nowe the place of the Scripture which he read, was this, [*] Hee was led as a sheepe to the slaughter: and like a lambe dumb before his shearer, so openeth he not his mouth.

33 [p] In his humilitie, his [q] iudgement hath beene exalted: but who shall declare [r] his generation? for his life is taken from the [s] earth.

34 Then the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philip [t] opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch sayd, See, here is water: what doeth let me to be baptized?

37 And Philip sayd vnto him, If thou beleeuest with [u] all thine heart, thou mayest. Then he answered, and said, I beleeue that Iesus Christ is the Sonne of God.

38 Then hee commaunded the charet to stand still: and they went downe both into the water, both Philip and the Eunuch, and he baptized him.

39 And assoone as they were come vp out of the water, the Spirit of the Lord caught away Philip, [x] that the Eunuch saw him no more: so he went on his way reioycing.

40 But Philip was found at [y] Azotus, and he walked to and fro preaching in all the cities, till he came to Cesarea.

CHAP. IX.

3 The conuersion of Saul. 15 His vocation to the Apostleship. 20 His zeale to execute the same. 25 How hee escapeth the Iewes conspiracies. 26 His accesse to the Apostles. 31 The prosperity of the Church. 34 Peter healeth Aeneas, 40 Raiseth Tabitha. 42 He conuerteth many to Christ, 43 and lodgeth in a Tanners house.

AND [1] Saul yet [a] breathing out threatnings and slaughter against the Disciples of the Lord, went vnto the high Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that [b] way (either men or women) he might bring them bound vnto Ierusalem.

3 Now as he iourneyed, it came to passe, that as he was come neere to Damascus, [*] suddenly there shined round about him a light from heauen.

4 And hee fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kicke against [c] pricks.

6 He then both trembling and astonied, sayd, Lord, what wilt thou that I doe? And the Lord sayd vnto him, Arise, and goe into the citie, and it shall be tolde thee what thou shalt doe.

7 The men also which iourneyed with him, stood amazed, hearing [d] his voyce, but [e] seeing no man.

8 And Saul arose from the ground, and opened his eyes, but [f] saw no man. Then led they him by the hand, and brought him into Damascus,

9 Where he was three dayes without sight, and neither [g] ate nor dranke.

10 And there was a certaine Disciple at Damascus named Ananias, and to him sayd the Lord in a vision, Ananias. And he sayd, Behold, I am here, Lord.

11 Then the Lord sayde vnto him, Arise, and goe into the street which is called Streight, and seeke in the house of Judas after one called Saul of Tarsus: for behold,

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h Thou art not worthy to be of the number of the faithfull.

k That is, turne away from thy wickednesse.

l Hereby he would make him to feele his sinne, and not that he doubted of Gods mercies, if he could repent.

m Or thine heart is full of despitefull malice, & deuilish poyson of impiety, for ỳ now Satan hath thee tied as captiue in his bands.

Deut. 29. 18.

n After that Alexander had destroyed it, it was not much peopled as it was afore, and therefore in respect was as waste.

o Eunuch signifieth him that is gelded: but because in the East parts great affaires were committed to such, it came in vse that noble men were called Eunuches, although they were not gelded: also all maner officers & seruants ỳ were put in credit or necessary affaires were called by this name, as

Isa. 39. 7.
Iob 59. 7.

p Albeit Christ was in graue and in deaths bands, feeling also his fathers anger against sin, yet he brake the bands of death, and was exalted, act. 2. 24

q The punishment which he suffred, was the beginning of his glory.

r That is, how long his age shall indure: for being risen from death, death shall no more reigne, neither shall his kingdome euer haue end: or els we may take generation for his Church which neuer shall haue end: for now they sit in the heauenly places with Christ their head, as Eph. 2. 6.

s And now he reigneth in heauen.

t He declareth at length the matter of so great importance.

u With a pure & perfect heart.

x This was, to the intent ỳ he might know so much the better that Philip was sent to him by God.

‖ *Or, perceiued himselfe to be.*

y Some thinke this city was also called Ashdod, Ioshu. 15. 47.

Chap. 22. 4, 5. galat. 1. 15.

a He persecuted with great rage and cruelty the innocent blood which he thirsted for: which declareth whereunto man is led by his rash zeale, before he hath the true knowledge of God.

b That is, of that sect or sort.

Chap. 22. 6. 1. cor. 7. 6. 8.

c That is, to resist God when he pricketh and soliciteth our consciences.

d Meaning Sauls voyce, as Chap. 22. 9.

e For only Saul knew that Iesus spake vnto him.

f For he was blind.

g He was so rauished with the vision, that he did meditate nothing but heauenly things, and therewith was satisfied.

hold, he prayeth.

12 (And he saw in a vision a man named Ananias comming in to him, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Ierusalem.

14 Moreouer, here he hath authoritie of the high Priests, to bind all that call on thy Name.

15 Then the Lord said vnto him, Go thy way: for he is a [h] chosen vessell vnto me to [i] beare my Name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into the house, and put his hands on him, and sayd, Brother Saul, the Lord hath sent me (euen Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediatly there fel from his eyes as it had bin scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meate, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that he was the Sonne of God,

21 So that all that heard him were amazed, and sayd, Is not this he that destroyed them which called on this Name in Ierusalem, and came hither for that intent, that hee should bring them bound vnto the high Priests?

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, [k] confirming that this was the Christ.

23 And after [l] that many dayes were fulfilled, the Iewes tooke counsell together to kill him.

24 But their laying awayt was knowen of Saul: now they [*m] watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe in a basket.

26 And when Saul was come to Ierusalem, hee assayed to ioyne himselfe with the Disciples: but they were all afraide of him, and beleeued not that he was a Disciple.

27 But Barnabas tooke him, & brought him to the Apostles, and declared to them, how hee had seene the Lord in the way, and that he had spoken vnto him, and how he had spoken boldly at Damascus in the Name of Iesus.

28 And he [‡] was conuersant with [n] them at Ierusalem,

29 And spake boldly [o] in the Name of the Lord Iesus, and spake and disputed with the [p] Grecians: but they went about to slay him.

30 But when the brethren knew it, they brought him to Cesarea, and sent him forth to [q] Tarsus.

31 Then had the Churches rest through all Iudea and Galile, & Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saints which dwelt at Lydda,

33 And there he found a certaine man named Aeneas, which had kept his bed eight yeeres, and was sicke of the palsie.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and ‖ make vp thy bed. And hee arose immediatly.

35 And [r] all that dwelt at Lydda, and [s] Saron saw him, and turned to the Lord.

36 There was also at Ioppa a certaine woman a disciple named Tabitha (which by interpretation is called [t] Dorcas) she was ‖ full of good workes and almes which she did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had [u] washed her, they layd her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the Disciples had heard that Peter was there, they sent vnto him two men, desiring that hee would not delay to come vnto them.

39 Then Peter arose & came with them: and when he was come, they brought him into the vpper chamber, where all the widowes stood by him weeping, & shewing the coates and garments which Dorcas made, while she was with them.

40 But Peter put them all foorth, and kneeled downe, and prayed, and turned him to the body, and said, Tabitha, arise. And she opened her eyes, and when she saw Peter, sate vp.

41 Then he gaue her the hand, and lift her vp, and called the [x] Saints and widows, and restored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to passe that he tarryed many dayes in Ioppa with one Simon a ‖ tanner.

CHAP. X.

3 Cornelius admonished by the Angel, 7 he sendeth to Ioppa. 11 The vision that Peter saw. 17 How he was sent to Cornelius. 44 The Gentiles also receiue the spirit, and are baptized.

FVrthermore there was a certaine man in Cesarea called Cornelius, a captaine of the band, called the Italian band,

2 A deuout man, and [a] one that feared God with al his household, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision euidently (about the ninth houre of the day) an Angell of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid,

h A worthy seruant of God, and endued with excellent graces aboue others.

i To beare me witnesse, and set forth my glory.

k Prouing by the conference of the scriptures.

l That was after three yeres that he had remained at Damascus, and in the country about, Gal. 1. 18. 2. *Cor.* 11. 32.

m The gouernor at their request appointed a watch, as he declareth to the Corinthians, 2. Cor. 11. 32.

‡ *Greeke, went in and out.*

n With Peter & Iames, Gal. 1. 18, 19.

o Making open profession of the Gospel.

p Which were Iewes, but so called, because they were dispersed through Grecia and other countreys.

q Because it was his owne countrey, and there he might haue some authority.

‖ *Or, strosse thy couch together.*

r Meaning the greatest part.

s A place so called, and not a citie.

t That is, a deere or roe bucke.

‖ *Or, rich.*

u To the intent they might bury her afterward: for this was their custome.

x For she was restored to life, rather that other might haue occasion to beleeue and glorifie God, then for her own sake.

‖ *Or, Currier.*

a Who had forsaken all superstitions, & gaue himselfe to the true seruice of God.

traid, and said, What is it, Lord? And hee said vnto him, Thy prayers and thine almes are come [b] vp into remembrance before God.

5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: † he shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius was departed, hee called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And told them al things, and sent them to Ioppa.

9 On the morrow as they went on their iourney, and drewe neere vnto the citie, Peter went vp vpon the house to pray, about the [c] sixt houre.

10 Then wared he an hungred, & would haue eaten: but while they made some thing ready, he fell into a trance.

11 And he saw heauen opened, and a certaine vessel come downe vnto him, as it had bene a great sheete, knit at the foure corners, and was let downe to the earth.

12 Wherein were [d] all maner of foure footed beasts of the earth, and wild beasts, and creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is ‖ polluted or vncleane.

15 And the voyce spake vnto him againe the second time, The things that God hath [e] purified, [f] pollute thou not.

16 This was so done thrise: and the vessel was drawen vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which hee had seene, meant, behold, the men which were sent from Cornelius, had enquired for Simons house, and stood at the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the spirit said vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and [g] doubt nothing: for I haue sent them.

21 ¶ Then Peter went down to the men which were sent vnto him from Cornelius, and said, Behold, I am hee whom yee seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel, to send for thee into his house, and to heare thy words.

23 Then called ‖ he them in, and lodged them, and the next day Peter went foorth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsemen, and speciall friends.

25 And it came to passe, as Peter came in, that Cornelius met him, and fell downe at his feete, and [h] worshipped him.

26 But Peter toke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as hee talked with him, hee came in, and found many that were come together.

28 And he said vnto them, Ye know that it is an vnlawfull thing for a man that is a Iewe, to company or come vnto one of an other nation: but God hath shewed me, that I should not call any man ‖ polluted, or vncleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for mee?

30 Then Cornelius said, Foure daies agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (hee is lodged in the house of Simon a tanner by the Sea side) who when hee commeth, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done to come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceiue, that * God is no accepter of persons.

35 But in euery nation he that [i] feareth him and worketh [k] righteousnesse, is accepted with him.

36 Yee know the word which GOD hath sent to the children of Israel, preaching [l] peace by Iesus Christ, which is Lord of all.

37 Euen the word which came through al Iudea * beginning in Galile, after the baptisme which Iohn preached,

38 To wit, how God [m] anoynted Iesus of Nazaret with the holy Ghost, & with power: who went about doing good, and healing all that were oppressed of the deuil: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Iewes, and in Ierusalem, whom they slew hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to al the people, but vnto the witnesses chosen before of God, euen to vs which did eate and drinke with him, after hee arose from the dead.

42 And he commanded vs to preach vnto the people, and to testifie, that it is he that is ordained of God a Iudge of quicke and dead.

43 To him also giue all the * Prophets witnesse, that through his Name, all that beleeue

b That is, God did accepte them: whereof it followeth that he had faith: for els it is impossible to please God.

† He shall speake words vnto thee whereby thou shalt be saued, and all thine house.

c Which was midday.

d As camels, horses, dogges, oxen, sheepe, swine, and such like, which man nourisheth for his vse.

‖ Or, common.

e In taking away the difference betwixt vncleane beasts and cleane, he sheweth there is no difference betwixt the Iewes and Gentiles.

f Take it not for polluted and impure.

g Then true obedience which proceedeth of faith, ought to be without doubting or questioning.

‖ Or, Peter.

h Shewed too much reuerence and farre passing decent order, as though Peter had bin God.

‖ Or, common.

* Deut. 10.17. 2.chron.19.7. iob 34.19. wisd. 6.7. ecclus. 35.16. rom. 2.11. gal. 2.6. ephes. 6.9. col. 3.25. 1.pet. 1.17.

i By this speech the Hebrewes meane the whole religion of God, which without faith profiteth vs nothing.

k That is, he that is vpright and doth hurt to no man, but doth good to all.

l Meaning, the reconciliation betweene God & man through Christ Iesus, Luke 2.14.

* Luke 4.14.

m That is, endued him with graces and gifts aboue all others, Iere. 31.34. micah. 7.18. chap. 25.32.

beleeue in him, shall receiue remission of sinnes.

44 While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man [n] forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So hee commanded them to be baptized in the Name of the Lord. ‖ Then prayed they him to tarie certaine dayes.

n We ought not to debarre them of Baptisme, whom God testifieth to be his: for seeing they haue the principall, that is, Gods Spirit, ought not to be denied them.

‖ Iesus Christ.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church approoueth it. 21 The Church encreaseth. 23 Barnabas and Paul preach at Antiochia. 28 Agabus propheseth dearth to come, 29 and the remedie.

NOw the Apostles and the brethren that were in Iudea, heard that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Ierusalem, they of the circumcision [a] contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order [b] to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I saw this vision. A certaine vessel comming downe as it had been a great sheete, let downe from heauen by the foure corners, and it came to me.

6 Toward the which, when I had fastened mine eyes, I considered, and saw foure footed beasts of the earth, and wilde beasts, and creeping things, and foules of the heauen.

7 Also I heard a voice saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voice answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then behold, immediatly there were three men alreadie come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit sayd vnto me, that I should goe with them without doubting: moreouer these sixe brethren came with mee, and we entred into the mans house.

13 And he shewed vs how he had seene an Angel in his house, which stood and sayd to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 Hee shall speake words vnto thee, whereby both thou and all thine house shall be saued.

15 And as I beganne to speake, the holy Ghost fell on them, * euen as vpon vs at the beginning.

16 Then I remembred the worde of the Lord, how hee said, * Iohn baptized with water, but ye shall be [c] baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when we beleeued in the Lord Iesus Christ, who was I, that I could let God ‖?

18 When they heard these things, [d] they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted [e] repentance vnto life.

19 ¶ And they which were * scattered abroad because of the ‖ affliction that arose about Stephen, walked throughout till they came vnto Phenice, and Cyprus, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the [f] Grecians, and preached the Lord Iesus.

21 And the [g] hand of the Lord was with them, so that a great number beleeued and turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Ierusalem, and they sent foorth Barnabas that he should goe vnto [h] Antiochia.

23 Who when he was come, and had seen the grace of God, was glad, and exhorted all, that with purpose of heart they would ‖ cleaue vnto the Lord.

24 For hee was a good man, and full of the holy Ghost, and faith, and much people ioyned themselues vnto the Lord,

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, hee brought him vnto Antiochia, and it came to passe, that a whole yeere they were conuersant with the Church, and taught much people, insomuch, that the Disciples were first called [i] Christians in Antiochia.

27 In those dayes also came Prophets from Ierusalem vnto Antiochia.

28 And there stood vp one of them named Agabus, and signified by the [k] spirit that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 Then the disciples euery man according to his abilitie, [l] purposed to send succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders by the handes of Barnabas and Saul.

CHAP. XII.

1 Herod persecuteth the Christians. 2 He killeth Iames, 4 And putteth Peter in Prison, 7 Whom the Lord deliuereth by an Angel. 23 The horrible death of Herod. 24 The Gospel flourisheth. 25 Barnabas and Saul returning to Antiochia, take Iohn Marke with them.

NOw about that time, [a] Herod the king stretched foorth his handes to vexe certaine of the Church.

a For they could not yet comprehend this secret which was hid from the Angels themselues, euen from the creation of the world, Ephes. 3.8.9. Coloss. 1.26.

b He purgeth his fact before the Church.

Chap. 2.4. & 4.31. Chap. 1.5. & 19.4 matt. 3.11. mark. 1.8. luke 3.16. iohn 1.26.

c That is, endued with the graces of the holy Ghost.

‖ Not to giue them the holy Ghost?

d Peter modestly declareth, that they were not ashamed to vnsay that whereof they had vniustly blamed Peter.

e This repentance dependeth vpon faith. *Chap. 8.1.*

‖ *Or, trouble.*

f He meaneth not the Iewes which being scattered abroad in diuers countreys were called by this name, but the Grecians which were Gentiles.

g The power and vertue.

h This was the most famous citie of Syria, and bordered vpon Cilicia.

‖ *Or, continue with the Lord.*

i Whereas before they were called disciples, now they are named Christians.

k This prophesie was an occasion to the Antiochians to relieue the necessitie of their brethren in Ierusalem.

l To signifie that it came of a charitable minde towards them.

a Who was called Agrippa the sonne of Aristobulus: hee was nephew vnto Herode the great, and brother of Herodias.

2 And he killed Iames the [b] brother of Iohn with the sword.

3 And when he saw that it [c] pleased the Iewes, hee proceeded further to take Peter also (then were the dayes of vnleauened bread.)

4 And when hee had caught him, hee put him in prison, and deliuered him to [d] foure quaternions of souldiers to be kept, intending after the Passeouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore kept the prison.

7 [*] And beholde, the Angel of the Lord came vpon them, and a light shined in the house, and hee smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fell off from his hands.

8 And the Angel sayd vnto him, Gird thy selfe, and binde on thy [e] sandales. And so hee did. Then hee sayd vnto him, Cast thy garment about thee, and followe mee.

9 So Peter came out and followed him, and knew not that it was true, which was done by the Angel, but thought he had seene a vision.

10 Now when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to himselfe, hee sayd, Now I knowe for a truth that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the [f] waiting for of the people of the Iewes.

12 And as he considered the thing, he came to the house of Mary the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 And when Peter knocked at the entry doore, a maide came forth to hearken, named Rhode.

14 But when she knew Peters voyce, she opened not the entry doore for gladnesse, but ran in, and told how Peter stood before the entrie.

15 But they sayd vnto her, Thou art madde. Yet she affirmed it constantly, that it was so. Then sayd they, It is his [g] Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 And he beckened vnto them with the hand to hold their peace, and told them how the Lord had brought him out of the prison. And hee sayd, Goe shewe these things vnto Iames, and to the brethren, and he departed and went into [h] another place.

18. ¶ Now assoone as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers and commanded them to bee led to be punished. And he went down from Iudea to Cesarea, and there abode.

20 Then Herod intended to make warre against them of Tyrus and Sidon, but they came al with one accord vnto him, and [i] perswaded Blastus the kings chamberlain, and they desired peace, because their countrey was nourished by the kings land.

21 And vpon a day appointed, Herode arayed himselfe in royall apparell, and sate on the iudgement seate, and made an oration vnto them.

22 And the people gaue a shoute, saying, The voyce of God and not of man.

23 But immediately the Angel of the Lord smote him, because he [k] gaue not glory vnto God, so that he was [l] eaten of wormes, and gaue vp the ghost.

24 And the worde of God [m] grew, and multiplied.

25 So Barnabas & Saul returned from Ierusalem, when they had fulfilled their [n] office, and tooke with them Iohn, whose surname was Marke.

b There was another so named which was the sonne of Alpheus.

c It came then of no zeale nor religion, but on ly to flatter the people.

d The number being sixteene was diuided by foures to keepe diuers wards.

Chap. 5. 19.

e Reade Marke 6. 9.

f For they thought that Herod would haue put him to death as he had purposed.

g For they did know by Gods word, that Angels were appointed to defend the faithfull and also in those dayes they were accustomed to see such sights

h Which was lesse suspect, by reason of the persecution.

i Both by flattering words, & also by bribery.

k Which hee should haue done if he had punished the flatterers of whose vanity he complained when he was a dying, as Iosephus writeth.

l The vilenesse of the punishment declareth how God detesteth pride and tyranny: his grandfather also was eaten of lice.

m The more that tyrants goe about to suppresse Gods worde, the more doeth it increase.

n Which was to distribute the almes sent from Antiochia, Chap. 11. 29.

CHAP. XIII.

1 Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus and Elymas the sorcerer. 13 The departure of Marke 14 Paul preacheth at Antiochia. 42 The fruit of the Gentiles. 46 The Iewes reiected. 48 They that are ordained to life, beleeue. 52 The fruite of faith.

THere were also in the Church that was at Antiochia, certaine prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and [a] Manahen, (which had been brought vp with Herode the Tetrarch) and Saul.

2 Now as they [b] ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 Then fasted they, and prayed, and laid their hands on them, and let them goe.

4 And they, after they were [*] sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sayled to Cyprus.

5 And when they were at Salamis, they preached the worde of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer a false prophet, being a Iew, named Bariesus,

7 Which was with the Deputy Sergius Paulus, a prudent man. Hee called vnto him Barnabas and Saul, & desired to heare the word of God.

8 But Elymas the sorcerer (for so is his name

a This declareth that God calleth of all sorts both hie and lowe.

b The word signifieth to execute a publike charge, as the Apostleship was: so that here is shewed that they preached, and prophesied. *Chap* 14. 26.

name by interpretation) withstoode them, and sought to turne away the Deputy from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 And said, O ful of all subtiltie and all mischiefe, the childe of the deuill, and enemie of all righteousnesse, wilt thou not cease to peruert the straight c wayes of the Lord?

c Which are the doctrine of the Apostles, that onely leadeth vs to God.

11 Now therefore behold, the hand of the Lord is vpon thee, and thou shalt be blinde, and not see the Sunne for a season. And immediatly there fel on him a mist and a darknesse, and hee went about, seeking some to leade him by the hand.

12 Then the Deputy when hee saw what was done, beleeued, and was astonied at the doctrine of the Lord.

13 Now when Paul and they that were with him, were departed by ship from Paphus, they came to Perga, a citie of Pamphylia: then John departed from them, and returned to Ierusalem.

14 But when they departed from Perga, they came to d Antiochia a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

d This was another Antiochia, then that which was in Syria.

15 And after the lecture of the Law and Prophets, the rulers of the Synagogue sent vnto them, saying, Yee men and brethren, if yee haue any word of e exhortation for the people, say on.

e This declareth that the Scripture is giuen to teach and exhort vs, and that they refused none that had gifts, to set forth Gods glorie, and to edifie his people. *Exod.* 1.9. *Exod.* 13.14. *Exod.* 16.1.

16 Then Paul stood vp and beckened with the hand, and sayd, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of * Egypt, and with an * high arme brought them out thereof.

f Here is declared the great patience and long suffering of God before he punisheth. *Iosh.* 14.1. *Iudg.* 3.9.

18 And about the time * of fourty yeeres, suffered hee their f manners in the wildernesse.

19 And he destroyed seuen nations in the land of Chanaan, and * diuided their land to them by lot.

g For these 450 yeeres were not fully accomplished, but there lacked 3. yeeres, counting from the birth of Isaac, to the distribution of the land of Canaan. *1 Sam.* 8.5. *1. Sam.* 9.15, 16. *and* 10.1. *1. Sam.* 16.13. *Psal.* 89.20, 21. *Isa* 11.1. *Mat* 3.1. *mar.* 1. 2. *luke* 3.2, 3.

20 Then afterward hee gaue vnto them * Iudges g about foure hundreth and fiftie yeeres, vnto the time of Samuel the Prophet.

21 So after that they desired a * King, and God gaue vnto them * Saul the sonne of Cis, a man of the tribe of Beneamin, by the space of fourty yeeres.

22 And after he had taken him away, he raised vp * Dauid to be their King, of whom hee witnessed, saying, I haue found Dauid the sonne of Iesse, a man after mine own heart, which will doe all things that I will.

h When his office drew to an end, he sent his disciples to Christ. *Marke* 1.7. *iohn* 1.20.

23 Of this mans seed hath God * according to his promise raised vp to Israel the Sauiour Iesus:

24 (When * John had first preached before his comming the baptisme of repentance to all the people of Israel.

25 And when John had fulfilled his i course, hee said, * (Whom yee thinke that I am, I am not hee: but behold, there commeth one after mee, whose shoe of his feete I am not worthy to loose.

i That is, this message and tidings of saluation.

26 Yee men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the k worde of this saluation sent.

k He rebuketh them for their ignorance.

27 For the inhabitants of Ierusalem, and their rulers, because they k knew him not, nor yet the wordes of the Prophets, which are l read euery Sabbath day, they haue fulfilled them in condemning him.

l Although they reade the Lawe, yet their hearts are couered that they cannot vnderstand, 2. Cor. 3.14.

28 And though they found no cause of death in him, * yet desired they Pilate to kill him.

Matth. 27.22. *marke* 15.13. *luke* 23.23. *iohn* 19.6.

29 And when they had m fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre,

m In Christ all the promises are Yea and Amen, 2. Cor. 1.20.

30 But God * raised him vp from the dead.

Matth. 28.2, 6. *marke* 16.6. *luke* 24.6. *iohn* 20.13.

31 And hee was seene many dayes of them, which came vp with him from Galile to Ierusalem, which are his witnesses vnto the people.

32 And we declare vnto you that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he n raised vp Iesus, euen as it is written in the second Psalme, * Thou art my Sonne: this day haue I begotten thee.

n In that he was borne and incarnate. *Psal.* 2.7. *heb.* 1.5. *and* 5.5. *Isa.* 55.3.

34 Now as concerning that hee raised him vp from the dead, no more to returne to the graue, hee hath said thus, * I will giue you the o holy things of Dauid which are faithfull.

o Meaning, that he would faithfully accomplish the promises, which he made of his free mercy with the forefathers: and he sheweth that as the grace which God hath giuen to his Sonne, is permanent for euer, so likewise the life of the Sonne is eternal. *Psal.* 16.10. *chap.* 2.31. *1. King.* 2.10. *chap.* 2.29. *Habak.* 1.5.

35 Wherefore hee sayth also in another place, * Thou wilt not suffer thine holy one to see corruption.

36 Howbeit, Dauid after he had serued his time by the counsell of God, hee * slept, and was layd with his fathers, and saw corruption.

37 But hee whom God raised vp saw no corruption.

38 Bee it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuenesse of sinnes.

39 And from all things from which yee could not bee iustified by the Law of Moses, by him euery one that beleeueth is iustified.

40 Beware therefore, least that come vpon you, which is spoken of in the Prophets.

41 * Behold, ye p despisers, and wonder, and vanish away: for I worke a q worke in your dayes, a worke which yee shall not beleeue, if a man would declare it you.

p He reproueth them sharpely, because softnesse would not preuaile.

q Which is vengeance vnspeakable, for the contempt of Gods word.

42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach their words to them the next Sabbath day.

43 Now when the Congregation was dissolued, many of the Iewes, and Proselytes that feared GOD, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

44 And

44 And the nert Sabbath day came almoſt the whole citie together, to heare the word of God.

45 But when the Iewes ſawe the people, they were full of [r] enuie, and ſpake againſt thoſe things which were ſpoken of Paul, contrarying them, and railing on them.

46 Then Paul [e] Barnabas ſpake boldly, and ſaid, "It was neceſſary that the word of God ſhould firſt haue been ſpoken vnto you: but ſeeing you put it from you, [e] iudge your ſelues vnworthy of [f] euerlaſting life, loe, wee turne to the Gentiles.

47 For ſo hath the Lord commanded vs, ſaying, "I haue made thee a light of the Gentiles, that thou ſhouldeſt bee the ſaluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, [e] glorified the word of the Lord: and as many as were [t] ordained vnto eternal life, beleeued.

49 Thus the word of the Lord was publiſhed throughout the whole countrey.

50 But the Iewes ſtirred certaine [u] deuout and honourable women, and the chiefe men of the citie, [e] raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſtes.

51 But they * ſhooke off the duſt of their feete againſt them, and came vnto Iconium.

52 And the diſciples were filled with ioy, and with the holy Ghoſt.

CHAP. XIIII.

3 God giueth ſucceſſe to his worde. 6 Paul and Barnabas preach at Iconium and are perſecuted. 13 At Lyſtra they would doe ſacrifice to Barnabas and Paul, which refuſe it, and exhort the people to worſhip the true God. 19 Paul is ſtoned. 22 They confirme the diſciples in faith and patience, 23 Appoint miniſters, 26 And paſſing thorow many places, make report of their diligence at Antiochia.

AND it came to paſſe in Iconium, that they went both together into the Synagogue of the Iewes, and ſo ſpake, that a great multitude both of the Iewes and of the Grecians beleeued.

2 But the [a] vnbeleeuing Iewes ſtirred vp, and corrupted the minds of the Gentiles againſt the brethren.

3 So therefore they abode there a long time, and ſpake boldly in the Lord, which gaue teſtimony vnto the word of his grace, and cauſed ſignes and wonders to be done by their hands.

4 But the people of the citie were diuided: and ſome were with the Iewes, and ſome with the Apoſtles.

5 And when there was an aſſault made both of the Gentiles, and of the Iewes with their rulers, to doe them violence, and to ſtone them,

6 They were ware of it, and fled vnto Lyſtra and Derbe, cities of Lycaonia, and vnto the Region round about,

7 And there were preaching the Goſpel †.

8 ¶ Now there ſate a certaine man at Lyſtra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 Hee heard Paul ſpeake: who beholding him, and perceiuing that hee had faith to be healed,

10 Said with a loud voyce, † Stand vpright on thy feete. And hee leaped vp, and walked.

11 Then when the people ſaw what Paul had done, they lifted vp their voyces, ſaying in the ſpeach of Lycaonia, Gods are come downe to vs in the likeneſſe of men.

12 And they called Barnabas, Iupiter, and Paul, Mercurius, becauſe hee was the chiefe ſpeaker.

13 Then Iupiters Prieſt, which was before their citie, brought buls with [b] garlands vnto the [c] gates, and would haue ſacrificed with the people.

14 But when the Apoſtles Barnabas and Paul heard it, they [v] rent their clothes, and ranne in among the people, crying,

15 And ſaying, O men, why doe ye theſe things? [d] Wee are euen men [e] ſubiect to the like paſſions that ye be, and preach vnto you, that yee ſhould turne from theſe vaine idoles vnto the liuing God, *which made heauen and earth, and the ſea, and all things that in them are.

16 Who in times paſt * ſuffered all the Gentiles to walke in their owne [f] wayes.

17 Neuerthelеſſe, hee left not himſelfe without [g] witneſſe, in that hee did good, and gaue vs raine from heauen, and fruit full ſeaſons, filling our hearts with food and [h] gladneſſe.

18 And ſpeaking theſe things, ſcarſe refrained they the people, that they had not ſacrificed vnto them †

19 Then there came certaine Iewes from Antiochia and Iconium, which when they had perſwaded the people, ‖ * ſtoned Paul, and drew him out of the citie, ſuppoſing hee had been dead.

20 Howbeit, as the diſciples ſtood round about him, he roſe vp, and came into the city, and the next day hee departed with Barnabas to Derbe.

21 And after they had preached to that citie, and had taught many, they returned to Lyſtra, and to Iconium, and to Antiochia,

22 Confirming the diſciples hearts, and exhorting them to continue in the faith, affirming that we muſt through many afflictions enter into the kingdome of God.

23 And when they had ordained them Elders by [i] election in euery Church, and prayed, and faſted, they commended them to the Lord in whom they beleeued.

24 Thus they went throughout Piſidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came downe to Atalia,

26 And thence ſailed to Antiochia, * from whence they had been commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come, and had gathered the Church together, they rehearſed all the things that God had done [k] by them, and how he had opened the doore of faith vnto the Gentiles.

[r] They diſdained that the Gentiles ſhould be made equal with them. *Matth.* 10 6.

[e] Which is to know one onely God, and whom he hath ſent Ieſus Chriſt. *Iſa.* 49.6. *Luke* 2.32.

[t] None can beleeue, but they whom God doth appoint before all beginnings to be ſaued.

[u] He meaneth ſuperſtitious women, and ſuch as were led with a blind zeale, albeit the common people eſteemed them godly, and therefore Luke ſpeaketh as the world eſteemed them. *Matth.* 10.14. *marke* 6.11. *Luke* 9.5. *chap.* 18.6.

[a] Which would not obey the doctrine, neither ſuffer themſelues to be perſwaded to beleeue the trueth and to imbrace Chriſt.

† In ſo much that all the people were moued at the doctrine. So both Paul and Barnabas remained at Lyſtra.

† I ſay to thee in the Name of the Lord Ieſus Chriſt.

[b] That is, trimmed with floures and garlands.

[c] He meaneth, before the gates of the houſe where the Apoſtles lodged: for the Temple was without the towne, & therefore the Prieſt brought the ſacrifice (as hee thought) to the gods themſelues.

[d] In ſigne of deteſting and abhorring it.

[e] That is, not without our infirmities and ſinnes, and alſo ſubiect to death. *Gen.* 1.1. *pſal.* 146.6. *rene.* 14.7 *Pſal.* 81 12, 13. *rom.* 1.24.

[f] To liue after their owne fantaſies, not preſcribing vnto them any religion.

[g] To take from them all excuſe.

[h] That being ſatisfied they might reioyce.

† But that they ſhould go euery man home. And whiles they taryed and taught there came, &c.

† And diſputing boldly, perſwaded the people to forſake them: for ſaid they, they ſay nothing true, but lie in all things. *2. Cor.* 11.25.

[i] The word ſignifieth to elect by putting vp the hands, which declareth that miniſters were not made without the conſent of the people. *Chap.* 13.1,4.

[k] By their miniſtery.

29 So there they abode a long time with the disciples.

CHAP. XV.

1 Variance about circumcision. 22 The Apostles send their determination to the Churches. 35 Paul and Barnabas preach at Antiochia, 39 and separate company because of Iohn Marke.

THen came down [a] certaine from Iudea, and taught the brethren, saying, * Except ye be circumcised after the maner of Moses, ye cannot be saued.

2 And when there was great dissension and disputation by Paul and Barnabas against them, they ordained that Paul and Barnabas, & certaine other of them should goe vp to Ierusalem vnto the Apostles and Elders about this question.

3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conuersion of the Gentiles: and they brought great ioy vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But [b] said they, certaine of the sect of the [b] Pharises, which did beleeue, rose vp, saying, that it was needfull to circumcise them, and to commaund them to keepe the Law of Moses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had been great disputation, Peter rose vp, and said vnto them, * Yee men and brethren, ye knowe that a good while agoe, among vs God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleeue.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9 And put no [c] difference betweene vs and them after that by faith he [d] had * purified their hearts.

10 Now therefore why * tempt yee God, to * lay a yoke on the disciples neckes, which neither our fathers, nor we were able to beare?

11 But we beleeue, through the [f] grace of the Lord Iesus Christ to bee saued, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, Iames answered, saying, Men and brethren, hearken vnto me.

14 * Simeon hath declared how God first did visit the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 * After this I will returne, and will builde againe the [g] Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp,

17 That the residue of men might seeke after the Lord, and all the [h] Gentiles vpon whom my Name is called, saith the Lorde which doeth all these things.

18 From the beginning of the world God knoweth all his workes.

19 Wherefore my sentence is, that wee trouble not them of the Gentiles that are turned to God,

20 But that we write vnto them, that they abstaine themselues from [i] filthinesse of idoles, and [k] fornication, and that that is strangled, and from blood †.

21 For [l] Moses of old time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church, to send chosen men of their owne company to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 Forasmuch as wee haue heard, that certaine which departed from vs, haue troubled you with words, & cumbred your minds, saying, Yee must be circumcised and keepe the law, to whom we gaue no such commandement:

25 It seemed therefore good to vs, when we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue giuen vp their liues for the name of our Lord Iesus Christ.

27 Wee haue therefore sent Iudas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and [m] to vs, to lay no more burden vpon you, then these necessary things,

29 That is, that yee abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: † from which if ye keepe your selues, ye shal do well. Fare ye well.

30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, ‖ exhorted the brethren with many words, and strengthened them.

33 And after they had tarried there a space, they were let goe in [n] peace of the brethren vnto the Apostles.

34 Notwithstanding, [o] Silas thought good to abide there still †.

a As Cerinthus and others: so writeth Epiphanius against the Cerinthians: also the fame of the place whence they came, did much preuaile to perswade abroad. *Gal.* 5.1,2.

b Which were factious and giuen to dissention.

Chap. 10.20. *and* 11.13.

c As touching adoption and eternall life.

d By faith God purifieth the heart. 1 *Cor.* 1.2. *chap.* 10.43.

e They purposely tempt God, which lay greater charges on mens consciences then they are able to beare. *Matth.* 23.4.

f And not by the Law: for it is a clog to the conscience, and we cannot be deliuered thereby. 2. *Pet.* 1.1. *Amos* 9.11.

g That is, the Church, whereof the Temple was a figure.

h Which are gathered into one family with the Iewes, to the intent they should acknowledge all one God, and one Sauiour Iesus Christ.

i For some thought it none offence to bee present in the idoles temples, and there to banquet: which S. Paul saith, is to drinke the cup of the deuils, 1. Cor. 10.21.

k The heathen thought this no vice, but made it a common custome. As touching a strangled thing, & blood, they were not vnlawfull of themselues and therefore were obserued but for a time.

† And whatsoeuer they would not should be done to themselues, that they should not doe it to others.

l Wherefore the ceremonies commanded by God, could not so soone be abolished, till the libertie of the Gospel were better knowen.

m Whom the holy Ghost hath moued and directed to ordeine, and write these things, not as the authors of this doctrine, but as the ministers of Gods ordinance, Exod. 14.31. iudg. 7.20. hag. 1.12.

† And whatsoeuer you would not that men should do vnto you, doe not to others.

‖ *Or, comforted.*

n Hauing desired leaue of the Church, the brethren prayed God to prosper their iourney.

o Who for iust causes changed his minde.

† And but Iudas went.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 ¶ But after certaine dayes, Paul sayd vnto Barnabas, Let vs returne, and visite our brethren in euery citie, where wee haue preached the word of the Lord, and see how they doe.

37 And Barnabas † counselled to take with them John called Marke.

† Would take John, &c.

38 But Paul thought it not meet to take him vnto their company, which departed from them from Pamphylia, and went not with them to the worke.

39 Then were they so stirred, that they p departed asunder one from another, so that Barnabas tooke Marke, and sayled vnto Cyprus.

p God suffereth the most perfit to fall, and yet turneth their infirmities to the setting foorth of his glory, as this breach of company caused the word to be preached in moe places.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God,

41 And he went throw Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

1 When Paul had circumcised Timothie, he tooke him with him. 7 The spirit calleth them from one countrey to another. 14 Lydia is conuerted. 28 Paul and Silas imprisoned, conuert the Gaoler, 37 and are deliuered as Romanes.

THen came hee to Derbe and to Lystra: and beholde, a certaine disciple was there named * Timotheus, a womans sonne, which was a Iewesse and beleeued, but his father was a Grecian.

* Rom. 16. 21. phil. 2. 19. 1. thes. 3. 2.

2 Of whom the brethren which were at Lystra and Iconium, reported well.

a Lest the Iewes should disdaine him as one that were prophane & without God.

3 Therefore Paul would that he should go forth with him, and tooke and a circumcised him, because of the Iewes which were in those quarters: for they knew all that his father was a Grecian.

b God chuseth not only men, but also appointeth countreys where his word shalbe preached, and onely as he will.

4 And as they went throw the cities, they deliuered them the decrees to keepe, ordeined of the Apostles and Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, and increased in number daily.

6 ¶ Now when they had gone throwout Phrygia, and the region of Galatia, they were b forbidden of the holy Ghost, to preach the word in c Asia,

c Meaning, Asia the lesse.

7 Then came they to Mysia, and sought to goe into Bithynia: but the Spirit † suffered them not.

† Of Iesus.

8 Therefore they passed throw Mysia, and came downe to d Troas,

d Called also Antigonia, and Alexandria.

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

e We ought not to credit visions, except we be assured thereof by the spirit of God.

10 And after he had seene the vision, immediatly wee prepared to goe into Macedonia, being e assured that the Lord had called vs to preach the Gospel vnto them.

f Which is in the borders of Thracia and Macedonia.

11 Then went we forth from Troas, and with a streight course came to Samothracia, and the next day to f Neapolis,

12 ¶ And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and g whose inhabitants came from Rome to dwell there, and wee were in that citie abiding certaine dayes.

g In Greeke and Latine the word is called Colonia, which cannot other wise be well expressed, but by such circumstance of words.

13 And on the Sabbath day, wee went out of the citie, beside a riuer where they were wont to h pray: and wee sate downe, and spake vnto the women, which were come together.

14 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the things which Paul spake.

h Where the Christians accustomed to assemble their Church when the infidels persecuted them.

15 And when shee was baptized and her houshold, shee besought vs, saying, If yee haue iudged me to be faithfull to the Lord, come into mine house and abide there: and she constrained vs.

16 And it came to passe, that as we went to prayer, a certaine maide hauing * a spirit of i diuination, met vs, which gate her masters much vantage with diuining.

* Leuit. 20. 27. deut. 18. 10, 11. 1 sam. 28. 7.

i Which could gesse, and foredeeme of things past, present, and to come: which knowledge in many things God permitteth to the deuill.

17 She followed Paul and vs, and cried, saying, These men are the seruants of the most high God: which shewe vnto vs the k way of saluation.

k Satan, although he speak the trueth, yet was his malicious purpose to cause the Apostles to be troubled as seditious persons, and teachers of strange religion.

18 And this did shee many dayes: but Paul being grieued, l turned about and said to the spirit, I command thee in the name of Iesus Christ, that thou come out of her. And he came out the same houre.

l For Satans subtiltie increased, and also it might seeme that Satan and the Spirit of God taught both one doctrine, Reade Mar. 1. 34.

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates,

20 And brought them to the Gouernours, saying, These men which are Iewes, trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 The people also rose vp together against them, & the Gouernours rent m their clothes, and * commanded them to be beaten with rods.

m To wit, the clothes of Paul and Silas.

2. Cor. 11. 25. 1. thes. 2. 2.

23 And when they had beaten them sore, they cast them into prison, commaunding the Gaoler to keepe them surely.

24 Who hauing receiued such commandement, cast them into the || inner prison, and made their feete fast in the stockes.

|| Or, in the bottome of the prison, or in a dungeon.

25 Now at midnight Paul and Silas prayed, and sung a Psalme vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when he saw the prison doores open, he drew out his sword, & would haue killed himselfe, supposing the prisoners had beene fled.

28 But Paul cryed with a lowde voyce, saying, Doe thy selfe no harme: for wee are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and said, Sirs, what must I doe to be saued?

31 And they said, Beleeue in the Lord Ie-

lus Christ, and thou shalt be saued, & thine houshold.

32 And they preached vnto him the word of the Lorde, and to all that were in his house.

33 Afterward hee tooke them the same houre of the night, and washed their ‖stripes, and was baptized with all that belonged vnto him straightway.

34 And when he had brought them into his house, hee ‡ set meat before them, and reioyced that he with all his houshold beleeued in God.

35 And when it was day, † the Gouernours sent the serieants, saying, Let those men goe.

36 Then the keeper of the prison tolde these words vnto Paul, saying, The gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncondemned, which are [n] Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verely: but let them come & bring vs out.

38 And the serieants tolde these wordes vnto the Gouernours, who [o] feared, when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entred into the house of Lydia: and when they had seene the brethren, they comforted them, and departed.

‖ Or, wounds, or hurts.

‡ Greeke, he set the table.

† The gouernours assembled together in the market, and remembring ỳ earthquake that was they feared and sent, &c.

n No man had authoritie to beat or to put to death a citizen Romane, but the Romanes themselues by the consent of the people.

o For the punishment was great against them that did iniurie to a citizen Romane.

CHAP. XVII.

1 Paul commeth to Thessalonica. 4 Where some receiue him, and others persecute him. 11 To search the Scriptures. 17 He disputeth at Athens, and the fruit of his doctrine.

NOw as they passed thorow Amphipolis and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures,

3 Opening and alledging that Christ must haue suffred, and risen againe from the dead: and this is Iesus Christ, whom, said he, I preach to you.

4 And some of them beleeued, and ioyned in company with Paul and Silas: also of the Grecians that feared God, a great multitude, and of the chiefe women not a few.

5 But the Iewes which beleeued not, moued with enuie, take vnto them certaine vagabonds and wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, and made assault against the house of Iason, & sought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the world, and here they are,

7 Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying, That there is another [a] King, one Iesus.

8 Then they troubled the people, and the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued ‖ sufficient assurance of Iason and of the other, they let them goe.

10 And the brethren immediatly sent away Paul and Sylas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also [b] more noble men then they which were at Thessalonica, which receiued the Word with all readinesse, and * searched the Scriptures dayly, [c] whether those things were so.

12 Therefore many of them beleeued, and of honest women, which were Grecians, and men not a few.

13 ¶ But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also and moued the people.

14 But by and by the brethren sent away Paul to goe as it were to the Sea: but Silas and Timotheus abode there still.

15 And they that ‖ did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus, that they should come to him at once, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the citie [d] subiect to idolatrie.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market dayly, [e] with whomsoeuer he met.

18 Then certaine Philosophers of the [f] Epicures, and of the [g] Stoikes, disputed with him, and some said, What will this ‖ babler say? Others said, He seemeth to be a setter forth of strange gods (because he preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into [h] Mars streete, saying, May wee not know, what this new doctrine whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: wee would know therefore, what these things meane.

21 For all the Athenians and strangers which dwelt there, ‖ gaue themselues to nothing else, but either to tell or heare some newes.

22 Then Paul stoode in the middes of [i] Mars street, and said, Ye men of Athens, I perceiue that in all things ye are too superstitious.

23 For as I passed by, and beheld your deuotions, I found an altar wherein

a Like quarrell picking they vsed against Christ: and these be the weapons wherewith the world continually fighteth against the members of Christ, treason and sedition.

‖ Or, a sufficient answere.

b Not more excellent of birth, but more prompt and courageous in receiuing the word of God: for he compareth them of Berea with them of Thessalonica, who persecuted ỳ Apostles in Berea, *Iohn 5.39.*

c This was not onely to try if these things which they had heard were true, but also to confirme themselues in the same, and to encrease their faith.

‖ Or, had the charge to conduct him safely.

d That citie which was the fountaine of all knowledge, was now the sinke of most horrible idolatrie.

e Such was his feruent zeale towards Gods glory, that he laboured to amplifie the same, both in season and out of season, as hee taught afterward to Timothie.

f Who held that pleasure was mans whole felicitie.

g Who taught that vertue was onely mans felicitie, which notwithstanding, they neuer attained vnto. ‖ Or, rascall, or trifler.

h Where iudgement was giuen of weightie matters, but chiefly of impietie against their gods: whereof Paul was accused: or else was led thither because of the resort of people, whose eares euer tickled to heare newes. ‖ Or, had leasure.

i Which was also called Areopagus.

was

was written, k VNTO THE VNKNOWEN GOD. Whom ye then ignorantly worship, him shew I vnto you.

24 God that made the worlde, and all things that are therein, seeing that hee is Lord of heauen and earth, * dwelleth not in Temples made with hands,

25 * Neither is worshipped with mens hands, as though hee needed any thing, seeing he giueth to all, life and breath, and all things,

26 And hath made of one blood all mankinde, to dwell on all the face of the earth, and hath l assigned the times which were ordeined before, and the bounds of their m habitation,

27 That they should seeke the Lord, if so bee they might haue groped after him, and found n him, though doubtlesse he be not far from euery one of vs.

28 For in him wee liue, and moue, and haue our being, as also certaine of your owne o Poets haue said, For we are also his generation.

29 * Forasmuch then as we are the generation of God, wee ought not to thinke that the Godhead is like vnto p golde, or siluer, or stone grauen by arte and the inuention of man.

30 And the time of this ignorance God q regarded not: but now he admonisheth r all men euery where to repent,

31 Because hee hath appointed a day in the which he will iudge the world in righteousnesse, by that man whom he hath appointed, whereof he hath giuen an assurance to all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection from the dead, some mocked, and other sayd, Wee will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certain men claue vnto Paul and beleeued: among whom was also Denis ‖ Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinthus. 6 He is detested of the Iewes, 8 yet receiued of many, 9 and comforted of the Lord. 14 Gallio refuseth to meddle with religion. 18 Pauls vow. 21 His faith in the prouidence of God, 22 and care for the brethren. 24 The praise of Apollos.

AFter these things Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iew named * Aquila, borne in Pontus, lately come from Italy, and his wife Priscilla (because that a Claudius had commanded all Iewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, he abode with them and b wrought (for their craft was to make c tents.)

4 And hee disputed in the Synagogue euery Sabbath day, and exhorted the Iewes and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul d burned in spirit, testifying to the Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, he * shooke his rayment, and sayd vnto them, e Your blood be vpon your owne head: I am cleane: from henceforth wil I go vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And * Crispus the chiefe Ruler of the Synagogue, beleeued in the Lord with all his household: and many of the Corinthians hearing it, beleeued and were baptized.

9 Then sayde the Lord to Paul in the night by a vision, Feare not, but speake, and hold not thy peace.

10 For f I am with thee, and no man shal lay handes on thee to hurt thee: for I haue much people in this citie.

11 So he continued there a yere and sixe moneths, & taught the word of God among them.

12 ¶ Now when Gallio was deputie of ‖ Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seat,

13 Saying, This felow perswadeth men to worship God contrary to the g Law.

14 And as Paul was about to open his mouth, Gallio sayd vnto the Iewes, If it were a matter of wrong, or an euill deed, O yee Iewes, I would according to reason maintaine you.

15 But if it be a question of wordes, and names, and of your Lawe, looke yee to it your selues: for I will be no iudge of those things.

16 And hee draue them from the Iudgement seat.

17 Then tooke all the Grecians h Sosthenes, the chiefe Ruler of the Synagogue, and beat him before the iudgment seat: but Gallio cared nothing for those things.

18 But when Paul had taried there yet a good while, he took leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that hee had i shorne his head in Cenchrea, for he had a * vow.

19 Then he came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes,

20 Who desired him to tary a longer time with them: but he would not consent,

21 But bade them farewell, saying, I must needs keepe this Feast that commeth in Ierusalem: but I will returne againe vnto you, * if God will. So he sayled from Ephesus.

22 ¶ And when he came downe to k Cesarea, he went vp to Ierusalem: and when hee had saluted the Church, he went down vnto Antiochia.

23 Now when he had taried there a while, he departed, and went thorow the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certaine Iewe named * Apollos, borne at Alexandria, came to Ephesus,

k Hereby Paul taketh an occasion to bring them to the true God. *Chap.7.48. Psal.50.8.*

l Before man was created, God had appointed his estate and condition.

m This is meant as touching the sundry changes of the world, as when some people depart out of a countrey, and others come to dwell therein.

n Men grope in darkenesse, till Christ the true light shine in their hearts.

o As Aratus, and others.

p He condemneth the matter and the forme wherewith God is counterfeited.

q But pardoned it, and did not punish it as it deserued.

r This is meant of the vniuersall world, & not of euery particular man: for whosoeuer sinneth without the law, shall die without the Law.

‖ *Or, a Iudge of Marsstreet.*

Rom.16.3.

a This was Claudius Cæsar, who then was Emperour.

b Thus he vsed where euer hee came, but principally at Corinthus, because of the false apostles which preached without wages to win the peoples fauour.

c Or, paulions, which then were made of skinnes.

d And boyled with a certaine zeale.

Chap.13.51. matth.10.14.

e Because they haue none excuse he denounceth the vengeance of God against them through their owne fault.

1.Cor.1.14.

f God promiseth him special protection, whereby he would defend him from the violent rage of his enemies.

‖ *Or, Grecia.*

g They accused him because he transgressed the seruice of God appointed by the Law.

h Of whom is spoken, 1.Cor. 1.1.

i Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed. *Num.6.18. chap.21.24.*

1.Cor.4.19. iames 4.15.

k Called Cesarea Stratonis.

1.Cor.1.12.

an eloquent man and ‖mighty in the Scriptures,

25 The same was [l] instructed in the way of the Lord, and he spake feruently in the spirit, and taught diligently the things of the Lord, and knew but the [m] baptisme of Iohn onely.

26 And he began to speake boldly in the Synagogue. Whom when Aquila & Priscilla had heard, they tooke him vnto them, and [n] expounded vnto him the [o] way of God more perfectly.

27 And when he was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: & after he was come thither, he holpe them much which had beleeued through grace.

28 For mightily he confuted publikely the Iewes with great vehemency, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

6 The holy Ghost is giuen by Pauls hands. 9 The Iewes blaspheme his doctrine, which was confirmed by miracles. 13 The rashnesse and punishment of the Coniurers, and the fruit that came thereof. 24 Demetrius raiseth sedition vnder pretence of Diana. 41 Yet God deliuereth him, and appeaseth it by the Towne Clerke.

AND it came to passe, while Apollos was at Corinthus, that Paul when he passed through the vpper coastes, came to Ephesus, and found certaine disciples,

2 And said vnto them, Haue ye receiued the [a] holy Ghost since ye beleeued? And they sayd vnto him, We haue not so much as heard, whether there be an holy Ghost.

3 And he sayd vnto them, [b] Vnto what were ye then baptized? And they said, Vnto Iohns baptisme.

4 Then sayd Paul, *Iohn verily baptized with the baptisme of repentance, saying vnto the people, that they should beleeue in him, which should come after him, that is, in Christ Iesus.

5 So when they heard it, they were [c] baptized in the Name of the Lord Iesus.

6 And Paul layd his hands vpon them, and the holy Ghost came on them, and they spake the tongues and prophesied.

7 And all the men were about twelue.

8 ¶ Moreouer, he went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the things that appertaine to the Kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed daily in the schoole of one [d] Tyrannus. †

10 And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul.

12 So that from his body were brought vnto the sicke, ‖kerchiefs [e] or handkerchiefs, and the diseases departed from them, and the euill spirits went out of them.

13 Then certaine of ỳ vagabond Iewes, ‖exorcists, tooke in hand to name ouer them which had euill spirits, the Name of the Lord Iesus, saying, We [f] adiure you by Iesus whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iew, the Priest, about seuen which did this)

15 And the euil spirit answered and said, Iesus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the euill spirit was, ranne on them, and ouercame them, and preuailed against them, so that they fledde out of that house naked and wounded.

17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleeued, came and confessed, and [g] shewed their workes.

19 Many also of them which vsed curious artes, brought their Bookes, and burned them before all men, and they counted the price of them, and found it [h] fiftie thousand pieces of siluer.

20 So the word of God grew mightily and preuailed.

21 ¶ Now when these things were accomplished, Paul purposed [i] by the Spirit to passe through Macedonia and Achaia, and to go to Ierusalem, saying, After I haue bin there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about that [k] way.

24 For a certaine man named Demetrius, a siluer smith, which made siluer ‖temples of Diana, [l] brought great gaines vnto the craftsmen:

25 Whom he called together, with the workmen of like things, and sayd, Sirs, ye know that by this craft [m] we haue our goods.

26 Moreouer, ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded, and turned away much people, saying, That they bee not gods which are made with hands:

27 So that not onely this thing is dangerous vnto vs, [n] that the State should bee reproued, but also that the [o] Temple of the great Goddesse Diana should bee nothing esteemed, and that it woulde come to passe, that her magnificence, which

[a] That is, the particular gifts of the Spirit: for as yet they knew not the visible gifts.

[b] Meaning, what doctrine they did professe by their Baptisme: for to be baptized in Iohns baptisme, signifieth to professe the doctrine which he taught, and sealed with the signe of baptisme: to be baptised in the name of the father, &c. is to bee dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one body vnto remission of sinnes, is, that sinne by Christs death may be abolished & die in vs, and that we may grow in Christ our head, and that our sins may be washed away by the blood of Christ. *Mat 3.11. mar.1.8. luke 3 16. ioh.1.27 cha.1.5. & 2.2. & 11.16.* [c] Indued with the visible graces of the holy Ghost. [d] That is, of a certaine man so called. † From fiue a clocke vnto ten.

[l] Or, well instructed.

[m] He had but as yet the first principles of Christs Religion, and by Baptisme is here meant the doctrine.

[n] This great learned and eloquent man disdained not to be taught of a poore craftsman.

[o] The way to saluation.

‖ Or, napkins.

[e] This was to authorize the Gospel, and to confirme Pauls ministery, not to cause men to worship him or his napkins.

[f] They abuse Pauls authority, and without any vocation of God vsurpe that which is not in mans power.

[g] That is, declared by confession of their sins, & by their good works, that they were faithfull.

[h] This mounteth to of our money about 2000. marks.

[i] By the motion of ỳ holy Ghost he vndertooke this iourney.

[k] That is, about the state of the Christians: for they contemned the Christians, because they left the old religion, and brought in another trade of doctrine.

‖ Or, shrines.

[l] What impiety doth not couetousnes driue a man vnto?

[m] He was moued with his profit, and the others for their bellies, so that they would rather lose both their liues and religion, then their filthie gaine.

[n] Meaning their arte and occupation.

[o] Religion is his second argument which he lesse esteemeth then his profite, and therfore putteth it last, which thing is contrary to the doing of the faithfull, for they preferre Religion aboue all.

all Asia, and the p world worshypeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, and caught * Gaius, and * Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 Certain also of the chiefe of Asia, which were his friends, sent vnto him, desiring him that hee would not present himselfe in the common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the company q drew forth Alexander, the Iewes thrusting him forwards. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 But when they knew that hee was a Iew, there arose a shout almost for the space of two houres of all men, crying, Great is Diana of the Ephesians.

35 Then the towne Clerke, when he had stayed the people, said, Yee men of Ephesus, what man is it, that knoweth not, how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image which came downe from r Iupiter?

36 Seeing then that no man can r speake against these things, yee ought to be appeased, and to doe nothing rashly.

37 For ye haue brought hither these men, which haue neither committed sacrilege, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftsmen which are with him, haue a matter against any man, the law is open, and there are Deputies: let them accuse one another.

39 But if yee enquire any thing concerning other matters, it may be determined in a lawfull assembly.

40 For we are euen in ieopardie to be accused of this dayes sedition, forasmuch as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, hee let the assemby depart.

p He groundeth his religion vpon the multitude and authoritie of the world, as doe the Papists.

Rom. 16. 23. 1 Cor. 1. 4. Colos. 4. 10.

q And set him in an high place where the people could not come neere him, but whence they might well heare his voyce.

r Antiquitie and the couetousnes of the Priests brought in this superstition: for it is written that the temple being repaired seuen times, this idole was neuer changed. Plin. lib. 16. 40. by such delusions the world is most easily abused.

s He pacifieth the people by worldly wisedome, and hath no respect to Religion.

CHAP. XX.

1 Paul goeth into Macedonia and into Grecia. 7 He celebrateth the Lords Supper, and preacheth. 9 At Troas he raiseth vp Eutychus. 17 At Ephesus he calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Ierusalem.

NOw after the tumult was ceased, Paul called the Disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone through those parts, and had exhorted them with many words, he came into Grecia.

3 And hauing tarried there three moneths because the Iewes layd wait for him, as hee was about to saile into Syria, hee purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And wee sailed forth from [a] Philippi after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where we abode seuen dayes.

7 And the [b] first day of the weeke, the disciples being come together to [c] breake bread, Paul preached vnto them, ready to depart on the morrow, and continued the preaching vnto midnight.

8 And there were many lights in an vpper chamber, where ‖ they were gathered together.

9 And there sate in a window a certaine young ‖ man named Eutychus, fallen into a deepe sleepe: and as Paul was long preaching, hee ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, and layde himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, and eaten, hee communed a long while till the dawning of the day, and so he departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 ¶ Then we went forth to ship, and sailed vnto the citie [d] Assos, that wee might receiue Paul there: for so had he appointed, and would himselfe goe afoot.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And wee sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and tarried at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for he hasted to be, if hee could possible, at Ierusalem, at the day of ‖ Pentecost.

17 ¶ Wherefore from Miletum he sent to Ephesus, and called the Elders of the Church.

18 Who when they were come to him, he said vnto them, Ye know from the first day that I came into Asia, after what maner I haue beene with you at all seasons,

19 [e] Seruing the Lord with all [f] modestie, and with many teares, and tentations, which came vnto me by the layings awaite of the Iewes,

20 And how I kept [g] backe nothing that was profitable, but haue shewed you, and taught you openly, and throughout euery house,

a He remained there these daies, because he had better opportunitie to teach: also the abolishing of the Law was not yet knowen.

b Which we call Sunday. Of this place, and also of the 1. Cor. 16. 2. we gather that the Christians vsed to haue their solemne assembles this day, laying aside the ceremonie of the Iewish Sabbath.

c To celebrate the Lords Supper, Chap. 2. 46.

‖ *Or, wee.*

‖ *Or, boy.*

d Which was a city of Mysia, called otherwise Apollonia, Plin. lib. 5. cap. 50.

‖ *Or, Whitsuntide.*

e In my vocation and ministery.

f This vertue is contrary to boasting and high minded: which vices are detestable in the seruants of Iesus Christ.

g I neither held my tongue for feare, nor dissembled for gaine.

21 Witnessing both to the Iewes, and to the Grecians the [h] repentance toward God, and [i] faith toward our Lord Iesus Christ.

22 And now behold, I goe [k] bound in the spirit vnto Ierusalem, and know not what things shall come vnto me there,

23 Saue that the holy Ghost [l] witnesseth in euery citie, saying, that bands and afflictions abide me [†].

24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.

25 And now, behold, I know that henceforth yee all, through whom I haue gone preaching the kingdome God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the [m] blood of all men.

27 For I haue kept nothing backe, but haue shewed you [n] all the counsell of God.

28 Take heed therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you ouerseers, to feed the Church of God, which hee hath purchased with his [o] owne blood.

29 For I know this, that after my departing shall grieuous wolues enter in among you, not sparing the flocke.

30 Moreouer, of your owne selues shall men arise, speaking [p] peruerse things, to draw disciples after them.

31 Therefore watch, and remember, that by the space of three yeeres I ceased not to warne euery one, both night and day with teares.

32 And now, brethren, I commend you to God, and to the word of his grace, which [q] is able to build further, and to giue you an [r] inheritance among all them which are sanctified.

33 I haue coueted no mans siluer, nor gold, nor apparell.

34 Yea, yee know that these hands haue ministred vnto my * necessities, and to them that were with me.

35 I haue shewed you all things, how that so labouring, ye ought to support the weake, and to remember the words of the Lord Iesus, how that he said, [s] It is a blessed thing to giue, rather then to receiue.

36 And when hee had thus spoken, hee kneeled downe, and prayed with them all.

37 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Being chiefly sory for the words which hee spake, That they should see his face no more. And they accompanied him vnto the ship.

h Which is the turning to God by newnesse of life.
i Which is the receiuing of the grace which Christ doeth offer vs.
k That is, by the impulsion and commandement of the holy Ghost, who draweth me as with a band.
l By the Prophets.
† In Ierusalem
m I am not the occasion of any of your destructions.
n Which concerneth your saluation.
o That which appertaineth to the humanitie of Christ, is here attributed to his diuinitie, because of the communion of the proprieties and vnion of the two natures in one person.
p Through their ambition, which is mother of all heresie and wickednesse.
q To increase you with further grace, and to finish his worke in you.
r He promiseth to the faithfull continuall increase of grace, till they enter into the possession of that inheritance which is prepared for them.
1. Cor. 4. 12.
2. Thes. 2. 9.
2. Thes. 3. 8.
* Although this be not orderly so written in any one place, yet it is gathered of diuers places of the Scripture in effect.

CHAP. XXI

5 The common prayers of the faithfull. 9 Philips foure daughters Propheteses 13 Pauls constancie to beare the crosse, as Agabus and others forespake, although hee were otherwise counselled by the brethren. 28 The great danger that he was in, and how he escaped.

AND as we lanched foorth, and were departed from them, wee came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And we found a ship that went ouer vnto Phenice, and went aboard, & set forth.

3 And when we had discouered Cyprus, we left it on the left hand, and sailed toward Syria, and arriued at Tyrus: for there the ship vnladed the burden.

4 And when he had found disciples, wee taried there seuen daies. And they told Paul [a] through the [b] Spirit, that he should not goe vp to Ierusalem.

5 But when the dayes were ended, wee departed and went our way, and they all accompanied vs with their wiues and children, euen out of the citie: and we kneeling down on the shore prayed.

6 Then when wee had embraced one another, we tooke shippe and they returned home.

7 And when wee had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day Paul and they that were with him, departed, & came vnto Cesarea: and we entred into the house of Philip the Euangelist, which was one of the seuen [c] Deacons, and abode with him.

9 Now he had foure daughters, virgins, which did prophesie.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, hee tooke Pauls girdle, and bound his owne hands and feete, and said, [d] Thus saith the holy Ghost, So shall the Iewes at Ierusalem [e] binde the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles.

12 And when we had heard these things, both we and other of the same place besought him that he would not goe vp to Ierusalem.

13 Then Paul answered, and said, What doe ye weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Ierusalem for the Name of the Lord Iesus.

14 So when he would not be perswaded, we ceased, saying, The will of the Lord bee done.

15 And after those dayes wee trussed vp our fardels, and went vp to Ierusalem.

16 There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus an old disciple, with whom he should lodge.

17 And when we were come to Ierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto [f] James, and all the Elders were there assembled.

19 And when he had embraced them, hee told by order all things, that GOD had wrought amongst the Gentiles by his ministration.

20 So when they heard it, they glorified

a By the reuelation of Gods Spirit.
b The holy Spirit reuealed vnto them the persecutions that Paul should haue made against him, and the same Spirit also strengthened Paul to sustaine them.

Chap. 6. 5.

c This office of Deaconship was but for a time according as the Congregation had neede, or otherwise.

d God would haue his seruants bands knowen, to the intent that no man should thinke that he cast himselfe into wilful danger.
e This was not to make Paul afraid, but to encourage him against the brunt.

f Who was the chiefe or superintendent of the Church of Ierusalem.

fied the Lord, and said vnto him, Thou seest brother, how many thousand Iewes there are which beleeue, and they are al zealous of the law.

21 Now they are informed of thee, that thou teachest all the Iewes which are among the Gentiles, to forsake Moses, and sayest, that they ought not to circumcise their children, neither to liue after the g customes.

22 What is then to bee done? the multitude must needes come together: for they shall heare that thou art come.

23 Doe therefore this that wee say to thee. We haue h foure men, which haue made a vow.

24 Them take, and i purifie thy selfe with them, and contribute with them, that they may * shaue their heads: and all shall know, that those things, whereof they haue bin informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleeue, wee haue written, and determined * that they obserue no such thing but that they keepe themselues from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, * declaring the accomplishment of the dayes of the purification, vntill that an offering should bee offered for euery one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) mooued all the people, and k layde handes on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the law, and this place: moreouer he hath brought Grecians into the Temple, and hath l polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was mooued, and the people ranne together: and they tooke Paul, and drew him out of the Temple, and forthwith the dores were shut.

31 But as they went about to kill him, tidings came vnto the chiefe Captaine of the band, that all Ierusalem was on an vproze.

32 Who immediatly tooke souldiers, and m Centurions, and ranne n downe vnto them: and when they sawe the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe captaine came neere and tooke him, and commaunded him to be bound with two chaines, and demaunded who he was, and what he had done.

34 And one cryed this, another that, among the people, So when hee could not know the certaintie for the tumult, he commanded him to be led into the castle.

35 And when he came vnto the grieces, it was so that hee was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bin led into the castle, hee said vnto the chiefe captaine, May I speake vnto thee? Who said, Canst thou speake Greeke?

38 Art not thou the * o Egyptian who before these dayes raisd a sedition, and led out into the wildernesse foure thousand men that were murderers?

39 Then Paul said, Doubtlesse I am a man which am a Iew, and citizen of * Tarsus a famous citie in Cilicia, and I beseech thee, suffer me to speake vnto the people.

40 And when he had giuen him licence, Paul stood on the grieces, and beckned with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

3 Paul rendreth an account of his life, and doctrine. 25 He escapeth the whip by reason he was a citizen of Rome.

YE men, brethren, and fathers, heare my ‖ defence now toward you.

2 (And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence, and he said.)

3 I am verily a man, which am a Iewe, borne in * Tarsus in Cilicia, but brought vp in this citie at the a feete of Gamaliel, and instructed according to the perfect maner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 * And I persecuted this ‖ way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doth beare me witnesse, and all the state of the Elders: of * whom also I receiued letters vnto the b brethren, and went to Damascus to bring them which were there, bound vnto Ierusalem, that they might be punished.

6 ¶ And so it was, as I iourneyed and was come nere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voice, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazaret, whom thou persecutest.

9 Moreouer, they that were with mee, saw indeed a light, and were afraide, but they heard not the voyce of him that spake vnto me.

10 Then I said, What shall I do, Lord? And the Lord said vnto mee, Arise, and goe into Damascus: and there it shall bee tolde thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with mee, and came into Damascus.

12 And

g That is, according to the maners that our fathers obserued, which were commanded by God.

h Who as yet were not well instructed in Christ.

i The end of this ceremonie was thankesgiuing, and was instituted by God, and partly of ignorance, and infirmitie retained: therefore Saint Paul supported therein the weakenesse of others, and made himselfe all to all men, not hindering his conscience.

Num.6.18.
chap.18.18.
Chap.15.20.
Num.6.13
chap.24.18.

k In thinking to appease the faithfull, and to support the infirme, he falleth into the hands of his enemies.

l By bringing in such as were not circumcised.

m Which were vnder captaines, and had charge ouer an hundred souldiers.

n A notable example of Gods prouidence for the defence of his.

Chap.5.36.
o Ioseph.li.An. 20.cap.11. & de bello Iud.lib.2. cap.12.
Chap.22.3.

‖ *Or, reason, or excuse.*

Chap.21.39.
a Whereby he declareth his modestie, diligence, and docilitie.
Chap.8.3.
‖ *Or, this profession of the Christians.*
Chap.9.1,2.
b To the Iewes to whom the letters were directed.

12 And one Ananias, a godly man, as pertaining to the Law, hauing good report of all the Iewes which dwelt there,

13 Came vnto me, and stood, and said vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath [c] appointed thee, that thou shouldest know his will, and shouldest see that [d] Iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto al men, of the things which thou hast seene and heard.

16 Now therefore why tarriest thou? Arise, and bee baptized, and wash away thy sinnes, in calling on the [e] Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a trance,

18 And I saw him saying vnto me, Make haste, and get thee quickly out of Ierusalem: for they will not receiue thy witnesse concerning me.

19 Then I said, Lord, they know that I * prisoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy Martyr Steuen was shed, I also * stood by, and consented vnto his death, and kept the clothes of them that slew him.

21 Then he said vnto me, Depart: for I will send thee farre hence vnto the Gentiles.

22 ¶ And they heard him vnto this word, but then they lift vp their voyces, and sayde, Away with such a fellow from the earth: for it is not meete that he should liue.

23 And as they cryed and cast off their clothes, and threw dust into the ayre,

24 The chiefe Captaine commaunded him to be led into the Castle, and bade that he should be scourged and examined, that he might know wherefore they cryed so on him.

25 And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawful for you to scourge one that is [f] a Romane, and not condemned?

26 Now when the Centurion heard it, he went and told the chiefe Captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe Captaine came, and said to him, Tell me, Art thou a Romane? And he said, Yea.

28 And the chiefe Captaine answered, With a great summe obtained I this ‖ burgesship. Then Paul said, But I was [g] so borne.

29 Then straightway they departed from him which should haue examined him: and the chiefe Captaine also was afraid, after he knew that he was a Romane, and that hee had bound him.

30 On the nexte day, because hee would haue knowen the certaintie wherefore hee was accused of the Iewes, hee loosed him from his bondes, and commaunded the hie Priests and all their Councill to come together: and he brought Paul, and set him before them.

CHAP. XXIII.

3 The answere of Paul being smitten, and the ouerthrow of his enemies. 11 The Lord encourageth him. 23 And because the Iewes layd waite for him, he is sent to Cesarea.

AND Paul beheld earnestly the Councill, and said, Men and brethren, I haue in all good conscience serued God vntill this day.

2 Then the high Priest Ananias commanded them that stood by, to smite him on the mouth.

3 Then saide Paul to him, God [a] will smite thee thou whited wall: for thou sittest to iudge me according to the Law, and commandest thou me to bee smitten contrary to the Law?

4 And they that stood by, sayd, Reuilest thou Gods hie Priest?

5 Then sayd Paul, I [b] knew not, brethren, that hee was the hie Priest: for it is written, * Thou shalt not speake euill of the ruler of thy people.

6 But when Paul perceiued that the one part were of the Sadducees, and the other of the Pharises, he cryed in the Councill, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and [c] resurrection of the dead.

7 And when he had said this, there was a dissention betweene the Pharises and the Sadducees, so that the multitude was diuided.

8 * For the Sadducees say that there is no resurrection, neither Angel, nor spirit: but the Pharises confesse [d] both.

9 Then there was a great cry: and the Scribes of the Pharises part rose vp, and stroue, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissention, the chiefe captaine, fearing least Paul should haue beene pulled in pieces of them, commanded the souldiers to goe downe, and to take him from among them, and to bring him into the castle.

11 ¶ Now the night following the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnesse also at Rome.

12 And when the day was come, certaine of the Iewes made an assembly, and bound themselues with an [e] oath, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were moe then fortie, which had made this conspiracie.

14 And they came to the chiefe Priestes and Elders, and sayd, Wee haue bound our selues with a solemne oath, that we will eate nothing vntill we haue slaine Paul.

15 Now therefore, yee and the Councill, signifie to the chiefe captaine, that he bring him forth vnto you to morow, as though yee would know some thing more perfectly of him, and we, or euer he come neere, will be ready to kill him.

16 But when Pauls sisters [f] sonne heard of

c This may be referred to the eternall counsell of God, or else to the execution and declaration of the same, which seemeth here to be more proper.
d Which is Christ, 1. Iohn 2.1.
e He sheweth that sinnes cannot be washed away, but by Christ who is the substance of Baptisme: in whom also is comprehended the Father and the holy Ghost.
Chap 8.3.
Chap 7.58.

f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by the Romanes, and was their Colonia, whereof reade Chap. 16.12.
‖ *Or, freedome.*
g This priuiledge was oftimes giuen in recompence of seruice to them that were farre off Rome, and to their children, though they were not borne in the city.

a Paul doth not curse the high Priest, but denounceth sharply the punishment of God which should light vpon him, who vnder pretence of maintaining the Law, doth transgresse it.
b He made this excuse as it were in mockery, as if he would say, I know nothing in this man worthy the office of the high Priest.
Exod. 3.5. chap. 24.22.
c He denieth not but there were other points, but he expresseth that for the which the Sadduces that were the chiefe gouernours hated him most.
Matth 22.23.
d Vnderstanding both kindes, the Angels, and the spirits, which he concluded vnder one, and the resurrection which is the other part.
e The word signifieth cursing, as when a man either sweareth, voweth, or wisheth himselfe to die, or to be giue to the deuill, except he bring his purpose to passe.
f This declareth that God hath so many meanes to deliuer his children out of danger, as there are creatures in the world, so that the aduersaries cannot conspire so craftily against them, but he hath infinite meanes to defeat their wicked practises.

of their laying awayt, he went, and entred into the castle, and told Paul.

17 And Paul called one of the Centurions vnto him, and sayd, Bring this yong man vnto the chiefe captaine: for he hath a certain thing to shew him.

18 So he tooke him, and brought him to the chiefe Captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe Captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he sayd, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morrow into the Councill, as though they would inquire somewhat of him more perfectly.

21 But let them not perswade thee: for there lie in waite for him of them more then forty men, which haue vowed themselues with an oath, that they will neither eat nor drinke till they haue killed him: and now are they ready, and wait for thy promise.

22 The chiefe captaine then let the yong man depart, and charged him to speake it to no man, that hee had ‡ shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may go to Cesarea, and horsmen threescore and tenne, and two hundreth with darts, at the third houre of the night:

24 And let them make ready a horse, that Paul being set on, may be brought safe vnto Felix the gouernour.

25 And he wrote an [g] Epistle in this manner:

26 Claudius Lysias vnto the most noble Gouernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, ‡ rescued him, [h] perceiuing that he was a Romane.

28 And when I would haue knowen the cause wherefore they accused him, I brought him forth into their Councill.

29 There I perceiued that he was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed me, how that the Iewes layd wayt for the man, I sent him straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day they left the horsemen to goe with him, and returned vnto the castle.

33 Now when they came to Cesarea, they deliuered the Epistle to the Gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, hee asked of what [i] Prouince he was: and when he vnderstood that he was of Cilicia,

35 I will heare thee, sayd he, when thine accusers also are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

10 Paul being accused, answereth for his life and doctrine against his accusers. 25 Felix groped him, thinking to haue a bribe, 28 and after leaueth him in prison.

NOw after fiue dayes, Ananias the high Priest came down with the Elders, and with Tertullus a certaine Orator, which appeared before the Gouernour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that wee haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, most [a] noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray thee that thou wouldest heare vs of thy curtesie a few words.

5 Certainely we haue found this man a pestilent fellow, and a mouer of sedition among all the Iewes throughout the world, and a chiefe maintainer of the [b] sect of the [c] Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our Law:

7 But the ‖ chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Iewes likewise affirmed, saying, that it was so.

10 Then Paul, after that the gouernour had beckned vnto him that he should speake, answered, I doe the more gladly answere for my selfe, forasmuch as I know that thou hast bene of many yeeres a [d] iudge vnto this [e] nation,

11 Seeing that thou mayest know, that there are but twelue dayes since I came vp [f] to worship in Ierusalem.

12 And they neither found me in the temple disputing with any man, neither making vprore among the people, neither in the Synagogues, nor in the city.

13 Neither can they proone the things whereof they now accuse me.

14 But this I confesse vnto thee, that after the way which they call [g] heresie, so worship I the God of my fathers, beleeuing all things which are written in the Lawe and the Prophets,

15 And haue hope towards God, that the resurrection of the dead which they themselues looke for, alls, shall be both of iust and vniust.

16 And herein I indeuour my selfe to haue

‡ Greeke, that thou hast shewed these things to me.

g This letter was written partly in the fauour of Paul, that his aduersaries might not oppresse him.

h The Captaine dissembleth to commend his owne diligence: for he did not know that Paul was a Romane, before he had rescued him, and giuen him to be straitly examined.

i By this name the Romans called euery country which they had subdued.

a For Felix by his diligence had taken Eleazarus the captaine of the murtherers, & put the Egyptians to flight, which raised vp tumult in Iudea: for these the orator praiseth him: otherwise he was both cruell and couetous, reade Iosephus lib. 20. Antiq. cap. 11. & 12. & lib. 2. de bello Iudaico cap. 12.

b Or, heresie: for so the wicked termed the true Christian religion.

c Which taught the people to maintaine their liberty against the Romans: and though the accusers approued both this sect, & their doctrine, yet to get Paul punished, they seeme to condemne it.

‖ *Or, captaine of a thousand.*

d Or, gouernor: for before this, he ruled Trachonitis, Batanea, and Gaulanites.

e So that thou art not ignorant of their fashions.

f Not that his purpose was to worship there, but the Iewes so found him by the counsell of others: for hee thought to haue won the simple brethren, and to stop the enemies mouthes.

g As the Scribes and Pharises tearmed the Christians doctrine.

alway

alway a cleare conſcience toward God, and toward men.

17 Now after [h] many yeeres I came and brought * almes to my nation, and offrings.

18 *At what time certaine Iewes of Aſia found me purified in the Temple,

19 Neither with multitude, nor with tumult.

20 Who ought to haue beene preſent before thee, and accuſe mee, if they had ought againſt me.

21 Or let theſe themſelues ſay, if they haue found any vniuſt thing in me, while I ſtood in the Counſell,

22 Except it be for this one voyce that I cried ſtanding among them, *Of the reſurrection of the dead am I accuſed of you this day.

23 Now when Felix heard theſe things, hee deferred them, and ſayd, When I ſhall more perfectly know the things which concerne this || way, by the comming of Lyſias the chiefe captaine, I will deciſe your matter.

24 Then he commanded a Centurion to keepe Paul, and that hee ſhould haue eaſe, and that hee ſhould forbid none of his acquaintance to miniſter vnto him, or to come vnto him.

25 ¶ And after certaine dayes came Felix with his wife Druſilla, which was a [k] Jewe, and he called forth Paul, and heard him of the faith in Chriſt.

26 And as he diſputed of Righteouſneſſe, and Temperance, and of the Iudgement to come, Felix [l] trembled, and anſwered, Go thy way for this time, and when I haue conuenient time I will call for thee.

27 He hoped alſo that money ſhould haue bene giuen him of Paul, that he might loſe him: wherefore he ſent for him the oftner, and communed with him.

28 When two yeeres were expired, Portius Feſtus came into Felix rowme: and Felix willing to || get fauour of the Iewes, left Paul bound.

h Meaning, that it was a long time ſince he had bene at Ieruſalem, which was when he brought almes. *Chap.* 11. 29. *rom.* 15 26. 2 *cor.* 9. 2. *Chap.* 21. 27.

i For his accuſers ſpake but vpon a falſe report, which theſe bellowes of Satan had blowen abroad, and durſt not themſelues appeare. *Chap.* 23. 7.

|| *Or, ſect.*

k By whoſe counſell Felix called for Paul.

l The word of God maketh the very wicked aſtoniſhed, and therfore to them it is the ſauour of death vnto death.

|*Or, to doe a pleaſure.*

CHAP. XXV.

2 The Iewes accuſe Paul before Feſtus. 8 He anſwereth for himſelfe, 11 and appealeth vnto the Emperour. 14 His matter is rehearſed before Agrippa, 23 and he is brought forth.

WHen Feſtus was then come into the prouince, after three dates he went vp from Cæſarea vnto Ieruſalem.

2 Then the high Prieſt, and the chiefe of the Iewes appeared before him againſt Paul: and they beſought him,

3 And [a] deſired fauour againſt him, that hee would ſend for him to Ieruſalem: and they layd wayt to kill him by the way.

4 But Feſtus anſwered, that Paul ſhould bee kept at Cæſarea, and that he himſelfe would ſhortly depart thither.

5 Let them therefore ſaid he, which among you are [b] able, come downe with vs: and if there be any wickednes in the man, let them accuſe him.

6 ¶ Now when hee had tarried among them no more then tenne dayes, hee went downe to Cæſarea, and the next day ſate in the iudgement ſeat, and commaunded Paul to be brought.

7 And when hee was come, the Iewes which were come from Ieruſalem, ſtood about him, and laid many and grieuous complaints againſt Paul, which they could not proue,

8 Forasmuch as he anſwered [c] that he had neither offended any thing againſt the Law of the Iewes, neither againſt the Temple, nor againſt Ceſar.

9 Yet Feſtus willing to || get fauour of the Iewes, anſwered Paul, and ſaid, Wilt thou goe vp to Ieruſalem, and there be iudged of theſe things before me?

10 Then ſayd Paul, I ſtand at Ceſars iudgement ſeat, where I ought to bee [e] iudged: to the Iewes I haue done no wrong, as thou very well knoweſt.

11 For if I haue done wrong, or committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof they accuſe me, no man can deliuer me to them: I appeale vnto Ceſar.

12 Then when Feſtus had ſpoken with [f] the Counſel, he anſwered, Haſt thou appealed vnto Ceſar? vnto Ceſar ſhalt thou go.

13 ¶ And after certaine dayes, King Agrippa and [g] Bernice came downe to Ceſarea to ſalute Feſtus.

14 And when they had remained there many dayes, Feſtus propoſed Pauls cauſe vnto the King, ſaying, There is a certaine man left in priſon by Felix.

15 Of whom when I came to Ieruſalem, the high Prieſtes and Elders of the Iewes informed me, and deſired to haue iudgement againſt him.

16 To whom I anſwered, that it is not the maner of the Romanes for fauour to deliuer any man to death, before that he which is accuſed, haue the accuſers before him, and haue place to defend himſelfe concerning the crime.

17 Therefore when they were come hither, without delay the day following, I ſate on the iudgement ſeat, and commanded the man to be brought forth.

18 Againſt whom when the accuſers ſtood vp, they brought no crime of ſuch things as I ſuppoſed:

19 But had certaine queſtions againſt him of their owne [h] ſuperſtition, and of one Jeſus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of ſuch maner of queſtion, I aſked him, whether hee would goe to Ieruſalem, and there bee iudged of theſe things.

21 But because he appealed to be reſerued to the examination of Auguſtus, I commanded him to be kept, till I might ſend him to Ceſar.

22 Then Agrippa ſayd vnto Feſtus, I would alſo heare the man my ſelfe. To morrow, ſaid he, thou ſhalt heare him.

23 And on the morrowe when Agrippa was come and Bernice with great pompe, and were entred into the || common hall with the chiefe Captaines and chiefe men of the Citie, at Feſtus commande-

a The enuious ſute of the Prieſts againſt Paul.

b Which may moſt commodiouſly.

c Paul defendeth himſelfe in iudgement.

|| *Or, to do pleaſure.*

d Seeing himſelfe betrayed by the ambition of the iudge, he deſireth that in conſideration of his freedome he may be ſent to Rome.

e It is lawful to require the defence of the Magiſtrate to maintaine our right.

f Without whoſe conſent he could doe nothing.

g This was his own ſiſter whom he entertained.

h This word doth alſo ſignifie religion: but he ſpeaketh in contempt of the true doctrine.

|| *Or, auditory.*

mandement Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whom all the multitude of the Iewes haue called vpon me, both at Ierusalem, and here, crying, that hee ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that hee hath committed: neuertheless, seeing that hee hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my [i] lord: wherefore I haue brought him forth vnto you, and specially vnto thee king Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinketh it vnreasonable to send a prisoner, and not to shew the causes which are layed against him.

i Flatterers first vsed to call tyrants by this name, and after it so grew into vse, that vertuous Princes refused it not, as appeareth by Plinies Epistles to Traiane.

CHAP. XXVI.

1 The innocencie of Paul is approued by rehearsing his conuersation. 25 His modest answere against the iniurie of Festus.

THen Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand and answered for himselfe,

2 I thinke my selfe happie, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore I beseech thee [a] to heare me patiently.

4 As touching my life from my childehood, and what it was from the beginning among mine owne nation at Ierusalem, know all the Iewes,

5 Which knew mee heretofore (if they would testifie) that after the most straite [b] sect of our religion, I liued a Pharisee:

6 And now I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelue tribes instantly seruing God day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verily thought in my selfe, that I ought to do many contrary things against the Name of Iesus of Nazaret.

10 *Which thing I also did in Ierusalem: for many of the Saints I shut vp in prison, hauing receiued authoritie of the hie Priests, and when they were put to death, I [c] gaue my sentence.

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more mad against them, I persecuted them euen vnto strange cities.

12 At which time, euen as I went to *Damascus with authoritie, and commission from the hie Priests,

13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse of the sunne shine round about me, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voyce speaking vnto mee, and saying in the Hebrew tongue, *Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.

15 Then said I, Who art thou, Lord? And he said, I am Iesus, whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I wil appeare vnto thee,

17 Deliuering thee from the [d] people, and from the Gentiles, vnto whom now I send thee,

18 To [e] open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiuenes of sinnes, and inheritance among them, which are sanctified by faith in mee.

19 Wherefore king Agrippa, I was not disobedient vnto the heauenly vision,

20 *But shewed first vnto them of Damascus, and at Ierusalem, and throughout all the coasts of Iudea, and then to the Gentiles, that they should repent, and turne to God, and doe workes worthy amendment of life.

21 For this cause the Iewes caught mee in the* Temple, and went about to kill me.

22 Neuertheles I obtained help of God, and continue vnto this day, witnessing both to small & to great, saying none other things, then those which the Prophets and Moses did say should come,

23 To wit, that Christ should suffer, and that hee should bee the first that should rise from the dead, and should shew light vnto the people and to the Gentiles.

24 And as he thus answered for himselfe, Festus said with a loude voyce, Paul, thou art besides thy selfe: much learning doeth make thee mad.

25 But hee said, I am not mad, O noble Festus, but I speake the words of trueth and sobernesse.

26 For the king knoweth of these things, before whom also I speake boldly: for I am perswaded that [f] none of these things are hid from him: for this thing was not done in a corner.

27 O king Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

28 Then Agrippa said vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul sayd, I would to God, that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when hee had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselues, saying, This man doeth nothing worthy of death,

nor

a For smuch as he best vnderstood the religion, he ought to be more attentiue.

b Paul speaketh of this sect according to the peoples estimation, who preferred it as most holy aboue all others: for their doctrine was least corrupt.

Chap. 8. 3.

c That is, I approued their crueltie which they vsed against them.

Chap. 9. 2, 3.

d Of the Iewes.

e Although this properly appertained vnto God, yet he applieth this vnto his ministers vnto whom he giueth his holy Spirit.

Chap. 9. 22, 26. and 13. 14, 16.

Chap. 21. 30.

f He knew that the Law and the Prophets were of God, but he did not vnderstand the true applying of the same.

noz of bonds.

32 Then said Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Pauls dangerous voyage, and his company towards Rome. 44 How and where they arme.

NOw when it was concluded, that wee should saile vnto Italy, they deliuered both Paul and certaine other prisoners vnto a Centurion named Julius, of the band of Augustus.

2 And * we entred into a shippe of Adramyttium, purposing to saile by the coasts of Asia, and launched foorth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

2.Cor.11.25.

3 And the next day we arriued at Sidon: and Julius courteously intreated Paul, and gaue him libertie to goe vnto his friendes, that they might refresh him.

4 And from thence wee lanched, and sayled hard by [a] Cyprus, because the windes were contrary.

a From Sidon to Myra they should haue sayled North, and by west: but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North and by East, and so to Pamphylia and Myra, plaine West.

5 Then sayled we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion found a ship of Alexandria sayling into Italy, and put vs therein.

7 And when we had sailed slowly many dayes, and scarse were come against Gnidum, because the winde suffered vs not, we sayled hard by ‖ Candie, neere to [b] Salmone,

‖ Or, Creta.

b Which was an high hill of Candie, bowing to the eastward.

8 And with much adoe sayled beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lasea.

9 So when much time was spent, and sayling was now ieopardous, because also the [c] Fast was now passed, Paul exhorted them,

c This fast the Iewes obserued about the moneth of October in the feast of their expiation, Leuit. 23 37. So that Paul thought it better to winter there, then to saile in the deepe of winter, which was at hand.

10 And said vnto them, Sirs, I see that this voyage will be with hurt and much damage, not of the lading and ship onely, but also of our liues.

11 Neuertheless the Centurion beleeued rather the gouernour and the master of the ship, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsel to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an hauen of Candie, and lieth toward the South-west and by West, and North-west, and by West.

13 And when the Southerne wind blew softly, they supposing to obtaine their purpose, loosed neerer and sailed by Candie.

14 But anon after, there arose by it a stormie winde called [d] Euroclydon.

d This is the North-east wind, or euery East wind that is furious & stormie.

15 And when the ship was caught, and could not resist the wind, we let her goe, and were caried away.

16 And wee ranne vnder a little Ile named [e] Clauda, and had much adoe to get the boate.

e This Ile was West and by South from Candie streight toward the gulfe Syrtes, which were certaine boyling sands that swallowed vp all that they caught.

17 Which they tooke vp and vsed all helpe, vndergirding the shippe, fearing lest they should haue fallen into Syrtes, and they let downe the ‖ vessell and so were caryed.

‖ Or, boate.

18 The next day when wee were tossed with an exceeding tempest, they ‖ lightned the ship.

‖ Or, cast out the ware.

19 And the third day wee cast out with our owne hands the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that wee should be saued, was then taken away.

21 But after long abstinence, Paul stood foorth in the middes of them, and said, Sirs, ye should haue hearkned to me, and not haue loosed from Candie: so should ye haue [f] gained this hurt and losse.

f That is, ye should haue shunned the losse by auoiding the danger.

22 But now I exhort you to be of good courage: for there shall bee no losse of any mans life among you, saue of the shippe onely.

23 For there stood by mee this night the Angel of [g] God, whose I am, and whom I serue,

g They could not then reproue him of rashnesse seeing that this was the ordinance of God.

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto [h] thee all that sayle with thee.

h The graces and blessings which God giueth to his children procure many times the enemies, which are vnworthy to receiue the fruite thereof.

25 Wherefore, sirs, be of good courage: for I [i] beleeue God, that it shall bee so as it hath bene told me.

i Faith is grounded vpon the word of God.

26 Howbeit, wee must be cast into a certaine Iland.

27 And when the fourteenth night was come, as wee were caryed to and fro in the [k] Adriaticall sea about midnight, the shipmen deemed that some countrey approched vnto them,

k This sea in Strabos time was taken for all that part, which was about the mountaines called Ceraunij and so diuideth Italy from Dalmatia, and goeth vp to Venice.

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded againe, and found fifteene fathoms.

29 Then fearing lest they should haue fallen into some rough places, they cast foure ancres out of the sterne, and wished that the day were come.

30 Now as the marriners were about to flee out of the shippe, and had let downe the boate into the sea vnder a colour as though they would haue cast ancres out of the foreship,

31 Paul said vnto the Centurion and the souldiers, Except these abide in the ship, [l] ye cannot be safe.

l Paul would vse such meanes as God hath ordained, lest hee should seeme to haue tempted him.

32 Then the souldiers cut off the ropes of the boate, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meate, saying, This is the fourteenth day that yee haue tarried, and continued [m] fasting receiuing nothing.

m He meaneth an extraordinarie abstinence, which came of the feare of death, and so tooke away their appetite.

34 Wherefore I exhort you to take meate: for this is for your safegarde: for there shall not [n] an haire fall from the head of any of you.

n By this Hebrew phrase is meant that they should be in all points safe and sound, 1. Sam. 14 45. 1. King. 1. 52. Matth. 10. 30.

35 And when hee had thus spoken, hee tooke bread, and gaue thankes to God, in presence of them all, and brake it, and began to eate.

36 Then

36 Then were they all of good courage, and they also tooke meate.

37 Now we were in the shippe in all two hundred threescore and fifteene soules.

38 And when they had eaten enough they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ancres, they committed the shippe vnto the sea, and losed the rudder bonds, and hoysed vp the maine saile to the winde, and drew to the shore.

41 And when they fell into a place where two seas met, they thrust in the ship, and the forepart stucke fast, and could not be moued, but the hinder part was broken with the violence of the waues.

42 Then the souldiers counsell was [o] to kill the prisoners: lest any of them when he had swomme out, should flee away.

43 But the Centurion willing to saue Paul, stayed them from this counsell, and commanded that they that could swimme, should cast themselues first into the sea, and goe out to land:

44 And the other, some on boards, and some on certaine pieces of the shippe: and so it came to passe, that they came all safe to land.

o This declareth the great & barbarous ingratitude of the wicked, which cannot be wonne by any benefits.

CHAP. XXVIII.

2 Paul with his company are gently intreated of the barbarous people. 5 The viper burteth him not. 8 He healeth Publius father and others, and being furnished by them of things necessary, he fared toward Rome, 15 Where being received of the brethren, he declared his businesse, 30 And there preacheth two yeeres.

AND when they were come safe, then they knew that the yle was called [a] Melita.

a Now called Malta.

2 And the Barbarians shewed vs no little kindnesse: for they kindled a fire, and received vs euery one, because of the present showre, and because of the cold.

3 And when Paul had gathered a number of stickes, and layed them on the ‖ fire, there came a viper out of the heat, and leapt on his hand.

‖ Or, heape.

4 Now when the Barbarians saw the worme hang on his hand, they sayd among themselues, This man surely is a [b] murtherer, whom, though hee hath escaped the sea, yet [c] Vengeance hath not suffered to liue.

b Such is the peruerse iudgement of men that they condemne such as they see in any affliction.

c Whom they made a goddesse and called her Dice, or Nemesis.

5 But hee shooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when he should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no inconuenience come to him, they changed their minds, and said, That he was a [d] God.

d Behold the extremity of these infidels, and how much they are bent to superstition. For after one rage and error they fall in another.

7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was that the father of Publius lay sick of the feuer, and of a bloody flixe: to whome Paul entred in, and when hee prayed, he layd his hands on him, and healed him.

9 When this then was done, other also in the Ile, which had diseases, came to him and were healed,

10 Which also did vs great honour: and when wee departed they laded vs with things necessary.

11 ¶ Now after three moneths we departed in a ship of Alexandria, which had wintred in the Ile, whole badge was [e] Castor and Pollux.

e These the Painims fained to be Iupiters children and gods of the sea.

12 And when wee arriued at Syracuse, we tarried there three dayes.

13 And from thence wee fet a compasse, and came to Rhegium: and after one day the South wind blew, and we came the second day to Putioli,

14 Where we found brethren, and were desired to tary with them seuen dales, and so we went toward Rome.

15 ¶ And from thence when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the [f] three ‖ Tauerns, whom when Paul saw, hee thanked God, and waxed bold.

f These places were distant from Rome a dayes iourney, or thereabout.

‖ Or, shoppes.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was [g] suffered to dwell by himselfe with a souldier that kept him.

g No doubt the captaine vnderstood both by Festus letter, and also by the report of the vndercaptaine, that Paul had committed no fault.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he said vnto them, Men and brethren, though I haue committed nothing against the people or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the hands of the Romanes.

18 Who when they had examined mee, would haue let me goe, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you and to speake with you: for the hope of [h] Israels sake, I am bound with this chaine.

h That is, for Iesus Christs cause, whom they had long looked for, as he that should be the Redeemer of the world.

21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, we knowe that euery where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whom he expounded and testified the [i] kingdome of God, and preached vnto them concerning Iesus, both out of the Law of Moses, and out of the Prophets from morning to night.

i That this kingdom, which was spoken of by the Prophets, was offred vnto them by the comming of Christ.

24 And some were perswaded with the things which were spoken, and some beleeued not.

25 Therefore when they agreed not among them-

Isa.6.9.matth.13 14.mark 4 12. luke 8.10.iob.12. 40.rom.11.8.

k Hereby the hearts of the infidels ought to be mollified, and the weakelings confirmed that they be not offended by the stubbornnesse of the wicked.

themselues, they departed after that Paul had spoken one word, to wit, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

29 Saying, *k Goe vnto this people, and say, By hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and should returne that I might l heale them.

28 Be it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 And when hee had said these things, the Iewes departed, and had great reasoning among themselues.

30 And Paul remained two yeeres full in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things, which concerne the Lord Iesus Christ, with all boldnes of speach without let.

l The word of God healeth, when the vertue of the Spirit is ioyned with it: and it is preached generally, that all men might be inexcusable.

The Epistle of the Apostle Paul to the Romanes.

THE ARGVMENT.

THe great mercie of God is declared toward man in Christ Iesus, whose righteousnesse is made ours through faith. For when man by reason of his owne corruption could not fulfill the Law, yea, committed most abominably, both against the law of God and nature, the infinite bounty of God, mindfull of his promise made to his seruant Abraham, the father of beleeuers, ordained that mans saluation should onely stand in the perfect obedience of his Sonne Iesus Christ: so that not only the circumcised Iewes, but also the vncircumcised Gentiles should be saued by faith in him: euen as Abraham before he was circumcised, was counted iust onely through faith, and yet afterward receiued circumcision as a seale or badge of the same righteousnes by faith. And to the intent that none should thinke that the couenant which God made to him and his posterity was not performed: either because the Iewes receiued not Christ (which was the blessed seed) or els beleeued not that he was the true redeemer, because hee did not onely, or at least more notably preserue the Iewes: the examples of Ismael and Esau declare that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the very strangers and Gentiles grafted in by faith, are made heires of the promise. The cause whereof is the onely will of God: forasmuch as of his free mercie he electeth some to be saued, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias prooueth, that God hath yet his elect euen of the naturall posteritie of Abraham, though it appeare not so to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberal mercie of God, which he at length will stretch toward the Iewes againe, and so gather the whole Israel (which is his Church) of them both. This groundworke of faith and doctrine laid, instructions of Christian maners follow, teaching euery man to walke in soundnesse of conscience in his vocation, with all patience and humblenesse, reuerencing and obeying the Magistrate, exercising charity, putting off the old man, and putting on Christ, bearing with the weake, and louing one another according to Christs example. Finally, Saint Paul after his commendations to the brethren, exhorteth them to vnitie, and to flee false preachers and flatterers, and so concludeth with a prayer.

CHAP. I.

1 Paul sheweth by whom, and to what purpose hee is called. 13 His ready will. 16 What the Gospell is. 20 The vse of creatures, and wherefore they were made. 21. 24 The ingratitude, peruersitie and punishment of all mankinde.

PAVL a ‖ seruant of Iesus Christ, [a] called to be an Apostle, [b] *put apart to preach the Gospel of God,

2 (Which he hath promised afore by his *Prophets in the [c] holy Scripture)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the [d] seede of Dauid according to the flesh,

4 And declared mightily to be the Sonne of God touching the Spirit of [e] sanctification by the resurrection from the dead)

5 By whom wee haue receiued [f] grace and Apostleship (that obedience might bee giuen vnto the faith) in his Name among all the Gentiles,

6 Among whom ye be also the s called of Iesus Christ.

7 To all you that be at Rome beloued of God, called to be Saints: *[h] Grace be with you, and peace from God our Father, and from the Lord Iesus Christ:

8 First, I thanke my God through IESVS Christ for you all, because your faith is published throughout [i] the whole world.

9 For God is my witnes (whom I serue in my [k] spirit in the [l] Gospel of his Sonne) that without ceasing I make mention of you

‖ *Or, minister.*

a Thorow Gods mercie, and also appointed by commandment to this Apostleship.

b Or, chosen by the eternal counsell of God, or by the declaration of the same.

counsell. *Acts 13.2. Deut.18.15 acts 3.22.* c The Scriptures onely set forth the great benefit of God promised and performed to the world in Iesus Christ. d Meaning of the posteritie and of the flesh of the virgine Mary.

e By the Spirit he declareth that Christ is God, whose power did so sanctifie his humanitie, that it could not feele corruption, nor yet remaine in death.

f Which was that most liberal benefit to preach the vnsearchable riches of Christ.

g That is, by the mercie of God are adopted in Iesus Christ.

1.Cor.1.3.gal.1.3. 2.tim.1.2. h The free mercie of God, and prosperous successe in all things. i That is, through all Christian Churches. k Earnestly, and from the heart. l In preaching the Sonne of God, that is, reconciliation and peace through Christ.

10 Alwayes

10 Alwayes in my prayers, beseeching that by some meanes one time or other, I might haue a prosperous iourney by the will of God to come vnto you.

11 * For I long to see you, that I might bestow among you some spirituall gift, to strengthen you,

12 That is, that I might be comforted together with you, through our mutual faith, both yours and mine.

13 Now my brethren, I would that ye should not be ignorant, how that I haue oftentimes purposed to come vnto you (but haue bene [m] let hitherto) that I might haue some [o] fruit also among you, as I haue among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men, and to the vnwise.

15 Therefore as much as in me is, I am ready to preach the Gospel to you also that are at Rome.

16 For I am not [o] ashamed of the Gospel of Christ: for it is the * [p] power of God vnto saluation to euery one that beleeueth, to the Iew first, and also to the ‖ Grecian.

17 For by it the [q] righteousnesse of [r] God is reuealed, from faith to faith: as it is written, * The iust shall liue by faith.

18 For the wrath of God is reuealed from heauen against all [s] vngodlinesse, and vnrighteousnesse of men, which withhold the Trueth [t] in vnrighteousnesse.

19 For asmuch as that, which may bee knowen of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse.

21 * Because that when they knew God, they [u] glorified him not as God, neither were thankefull, but became vaine in their imaginations, and their foolish heart was full of darkenesse.

22 When they professed themselues to be wise, they became fooles.

23 For they turned the glory of the incorruptible GOD to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things.

24 Wherefore also God [x] [y] gaue them vp to their hearts lustes, vnto vncleannesse, to defile their owne bodies betweene themselues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, ‖ forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their ‖ lust one toward another, and man with man wrought filthinesse, and receiued in themselues such recompense of their errour, as was meete.

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a [z] reprobate minde, to doe those things which are not conuenient,

29 Being full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuie, of murther, of debate, of deceit, raking all things in the euill part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, couenant breakers, without naturall affection, such as can neuer bee appeased, mercilesse.

31 Which men, though they knewe [a] the ‖ Law of God, how that they which commit such things are worthy of death, yet not only doe the same, but also [b] fauour them, that doe them.

CHAP. II.

1 He feareth the hypocrite with Gods iudgement, 7 And comforteth the faithfull. 12 To beat downe all vaine pretence of ignorance, holinesse, and of alliance with God, he proueth all men to bee sinners: 15 The Gentiles by their conscience, 17 The Iewes by the Law written.

THerefore thou art inexcusable, O man, ‖ whosoeuer thou art that [a] iudgest: * for in that that thou iudgest another thou condemnest [b] thy selfe: for thou that iudgest, doest the same things.

2 * But wee know that the iudgement of God is according to [c] trueth, against them which commit such things.

3 And thinkest thou this, O thou man, that iudgest them which do such things, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifulnes, and * patience, and long sufferance, not knowing that the bountifulnes of God leadeth thee to repentance?

5 But thou after thine hardnesse, and heart that cannot repent, * heapest vnto thy selfe wrath against the day of [d] wrath, and of the declaration of the iust iudgement of God,

6 * Who will reward euery man according to his [e] workes:

7 That is, to them which by continuance in well doing seeke glory, and honour, and immortalitie, eternall life:

8 But vnto them that are contentious and disobey the trueth, and obey vnrighteousnesse, shall be indignation and wrath.

9 Tri-

Chap. 15. 23.
m Either by Satan, 1. Thes. 2. 18. or by the holy Ghost, Act. 16. 6. or called to some other place to preach the Gospel, Cha. 15. 20.
n Whereof is spoken, Iohn 15. 16.
o He passeth not for the mocking of the wicked. 1. Cor. 1. 18.
p Or, effectuall instrument.
‖ Or, Gentile.
q The perfection and integritie, which whosoeuer hath, appeareth before God holy, blameles, & can be accused of no fault: and this iustice is contrary to mans iustice, or the iustice of workes, and onely is apprehended by faith, which daily increaseth. Psal. 84. 7.
r Which God approueth. Habak. 2. 4. Galat. 3. 11. Hebr. 10. 38.
s He diuided the Law of Nature corrupt, into vngodlinesse, & vnrighteousnesse. Vngodlinesse conteineth the false worshipping of God: vnrighteousnesse breach of loue toward man.
t In that they neither worship God as nature partly teacheth them, nor loue one another. Ephes. 4. 18.
u They worshipped him not as hee prescribed, but after their good intentions.
x Or, deliuered them as a iust Iudge.
y Seeing men would not according to the knowledge that God gaue them, worship him aright, he smote their hearts with blindnesse, that they should not know themselues, but doe iniurie one to another, and commit such horrible villenie.
‖ Or, about the Creator.

‖ Or, appetite.
z That is, such one as was destitute of all iudgement.
a Which law God writ in their consciences, and the Philosopher called it the law of Nature: the Lawyers, the Law of Nations whereof Moses Law is a plaine exposition.
‖ Or, righteousnesse.
b Or consent to them, which is the full measure of all iniquitie.

‖ Or, blamest.
a Neither they which doe approue euil doers nor they which reproue them, are excusable before God. Mat. 7. 1, 2. 1. Cor. 4. 5.
b For either thou art guiltie of the same sinne or the like.
c For he iudgeth the heart, and regardeth not the outward person. 2. Pet. 3. 9. 1. Tim. 5. 3.
d The wicked shall be condemned, & the faithfull deliuered. Psal. 62. 12. matth. 16. 27. reuel. 22. 12.
e The common sort of men are most vnable to

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be iustified by their workes: seeing Abraham the father of the beleeuers hath nothing to glory of before God, and therefore all mens workes shall condemne them, and they only shalbe saued, which apprehend Iesus Christ by faith to be their onely iustice and sanctification.

9 Tribulation and anguish shalbe vpon the soule of euery man that doeth euil: of the Iew first, and also of the [f] Grecian.

10 But to euery man that doth good shall be glory, and honour, and peace, to the Iew first, and also to the Grecian.

11 For there is no * respect of persons with God.

12 For as many as haue sinned without the Law, shall perish also [h] without the Law: and as many as haue sinned in the Law, shal be iudged by the Law,

13 (* For the hearers of the Law are not righteous before God: but the doers of the Law shalbe iustified.

14 For when the Gentiles which haue not the Law, doe by nature the things conteined in the Law, they hauing not the Law, are a Law vnto themselues,

15 Which shew the effect of the Law written in their [i] hearts, their conscience also bearing witnesse, and their thoughts accusing one another, or excusing.)

16 At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.

17 [k] Behold, thou art called a Iew, and restest in the Law, and * gloriest in God,

18 And knowest his will, and allowest the things that are excellent, in that thou art instructed by the Law:

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenesse,

20 An instructer of them which lacke discretion, a teacher of the vnlearned, which hast the [l] forme of knowledge, and of the trueth in the Law.

21 Thou therefore which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steale?

22 Thou that sayest, A man should not commit adultery, doest thou commit adultery? thou that abhorrest idoles, committest thou sacrilege?

23 Thou that gloriest in the Law, thorough breaking the Lawe, dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles thorough you, * as it is written.

25 For circumcision verily is profitable, if thou doe the Lawe: but if thou be a transgressour of the Lawe, thy [m] circumcision is made vncircumcision.

26 Therefore if the vncircumcision keepe the ordinances of the Lawe, shall not his vncircumcision bee counted for circumcision?

27 And shal not vncircumcision which is by nature (if it keepe the Law) iudge thee, which by the [n] letter and circumcision art a transgressour of the Law?

28 For he is not a Iew which is one outward: neither is that circumcision which is outward in the flesh:

29 But he is a Iew which is one within, and the * circumcision is of the heart, in the [o] spirit, not in the letter, whose praise is not of men, but of God.

f Or, the Grecian vnderstandeth the Gentile, and euery one that is not a Iew.
Deut. 10. 17.
2 chron. 19. 7.
Iob 34. 19.
Act. 10. 34.
g As touching any outward qualitie, but as the potter before he make his vessels, he doeth appoint some to glory, and others to ignominie.
h That is, without the knowledge of the Law written, which was giuen by Moses.
Matth. 7. 21.
Iames 1. 22.
i For mans conscience sheweth him whe he doth good or euil.
k He awaketh the Iewes, which were asleepe through a certaine securitie and confidence in the Law.
Chap. 9. 4.
l Or, trieft the things that differ from it.
m The way to teach others in the knowledge of the trueth.
Isa 52. 5.
Ezek. 36. 20.
n The end of circumcision was the keeping of the law, & the sacrament separated from his end, is of none effect.
o Or, condemne.
p When the Law is called the Letter, or that it prouoketh death in vs, or that it killeth, or is the ministery of death, or that it is the streng th of sin, it is meant as we consider the Law of it selfe without Christ.
Colos. 3. 13.
q In the inward man and heart.

CHAP. III.

2 Hauing granted some prerogatiue to the Iewes, because of Gods free and stable promise, 10 he proueth by the Scriptures, both Iewes & Gentiles to be sinners, 21. 24 and to be iustified by grace through faith, and not by workes, 31 and so the Law to be established.

WHat is then the preferment of the Iew? or what is the profit of circumcision?

2 Much euery maner of way: for chiefly, because vnto them were committed the ‖ oracles of God.

3 For what though some did not beleeue? shal their * vnbeliefe make the ‖ faith of God without effect?

4 God forbid: yea, let God be * true, and * euery man a lyar, as it is written, * That thou mightest bee [a] iustified in thy wordes, and ouercome when thou art iudged.

5 Now if [b] our vnrighteousnesse commend the righteousnesse of God, what shall we say? Is God vnrighteous which punisheth? (I speake [d] as a man)

6 God forbid: else how shall God iudge the world?

7 For if the veritie of God hath more abounded, through my lie, vnto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme that we say) why doe wee not euill, that good may come thereof? whose damnation is iust.

9 What then? [d] are we more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are * vnder sinne,

10 As it is written, * There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue become altogether vnprofitable: there is none that doeth good, no not one.

13 * Their throate is an open sepulchre: they haue vsed their tongues to deceit: * the poyson of aspes is vnder their lips.

14 * Whose mouth is full of cursing and bitternesse.

15 * Their feete are swift to shed blood.

16 Destruction and calamitie are in their wayes,

17 And the [e] way of peace they haue not knowen.

18 * The feare of God is not before their eyes.

19 Now wee know that whatsoeuer the [f] Law saith, it saith it to them which are vnder the Law, that euery mouth may bee stopped, and all the world bee [g] culpable before God.

20 * Therefore by the workes of the [h] Law shall no flesh be iustified in his sight: for by the Lawe commeth the knowledge of sinne.

1 Or, words.
Isa. 46. 13. chap. 9. 6. 2. tim. 2. 13.
2 Or, promise.
Iohn 3. 33.
Psal 116. 11.
Psal. 51. 4.
a That thou maiest be declared iust, and thy goodnesse and trueth in performing thy promises may appeare, when man enber of curiositie or arroganey would iudge the works.
b He sheweth how the wicked doe reason against God.
c Whose carnall wisedome will not obey the wil of God.
d Lest the Iewes should be puffed vp in that he preferred them to the Gentiles he sheweth that this their preferment standeth only in the mercie of God, forasmuch as both Iew and Gentile through sinne are subiect to Gods wrath, that they might both be made equall in Christ.
Galat. 3. 22.
Psal 14. 1. 3. and 53. 1. 3.
Psal. 5. 9.
Psal. 140. 3.
Psal. 10. 7.
Isa. 59. 7.
prou. 1. 16.
e A peaceable and innocent life.
Psal 36. 1.

f That is, the old Testament. g The Lawe doeth not make vs guiltie, but doth declare that we are guiltie before God, and deserue condemnation Galat. 2. 16. h He meaneth the Law, either written or vnwritten, which comandeth or forbiddeth any thing, whose workes cannot iustifie, because we cannot performe them.

21 But

21 But now is the * righteousnes of God made manifest without the Lawe, hauing witnesse of the Law and of the Prophets,

22 To wit, the righteousnes of God by the faith of Iesus Christ, vnto all, and vpon all that beleeue.

23 For there is no difference: for all haue sinned, and are [i] depriued of the glory of God,

24 And are iustified freely by his grace, through the redemption that is in Christ Iesus,

25 Whom God hath set forth to bee a reconciliation through faith in his blood, to declare his [k] righteousnesse, by the forgiuenesse of the sinnes that are passed, through the patience of God,

26 To shewe at this time his righteousnesse, that he might be iust, and a iustifier of him which is of the faith of Iesus.

27 Where is then the reioycing? It is excluded. By what Law? of workes? Nay: but by the [l] Law of faith.

28 Therefore we conclude, that a man is iustified by faith without the workes of the Law.

29 God, is he the God of the Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God who shall iustifie circumcision [m] of faith, and vncircumcision through faith.

31 Doe we then make the Law of none effect through faith? God forbid: yea, [n] we establish the Law.

Chap. 1. 17.

i The word signifieth them which are left behind in the race, and are not able to runne to the marke, that is, to euerlasting life, which here is called the glory of God.

k Or fidelity in performing his promise.

l The law of faith is the Gospel, which offereth iustification with condition (if thou beleeuest) which condition also Christ freely giueth to vs. So the condition of the Law is (if thou doest all these things) the which onely Christ hath fulfilled for vs.

m Meaning, that they are all iustified by one meanes, and if they will haue any difference, it only standeth in words: for in effect there is none.

n The doctrine of faith is the ornament of the Law: for it embraceth Christ, who by his owne death hath satisfied the Law: so that the Law which could not bring vs to saluation by reason of our owne corruption, is now made effectuall to vs by Christ Iesus.

CHAP. IIII.

1. 17 Hee declareth that iustification is a free gift, euen by them themselues of whom the Iewes most boasted, as of Abraham and of Dauid, 15 And also by the office of the Law and faith.

WHat shall we say then, that Abraham our father hath found [a] concerning the flesh?

2 For if Abraham were iustified by workes, hee hath wherein to [b] reioyce, but not with God.

3 For what saith the Scripture? * Abraham beleeued God, and it was counted to him for righteousnes.

4 Now to him that [c] worketh, the wages is not counted by fauour, but by debt:

5 But to him that [d] worketh not, but beleeueth in him that [e] iustifieth the vngodly, his faith is counted for righteousnesse.

6 Euen as Dauid declareth the blessednesse of the man vnto whom God imputeth righteousnes without workes, saying,

7 * Blessed are they, whose iniquities are forgiuen, and whose sinnes are couered.

8 Blessed is the man, to whom the Lord imputeth not sinne.

9 Came this blessednesse then vpon the [f] circumcision only, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnes.

a That is, by works.

b He might pretend some merit or work worthy to be recompensed.

Gen. 15 6. gal. 3. 6. iames 2 23.

c Meriteth by his works.

d That dependeth nor on his works, neither thinketh to merite by them.

e Which maketh him that is wicked in himselfe, iust in Christ.

Psal. 32. 1.

f Vnder this excellent sacrament he comprehendeth the whole Law.

10 How was it then imputed? when hee was circumcised, or vncircumcised? not whe he was circumcised, but when he was vncircumcised.

11 * After he receiued the signe of circumcision, as the seale of the righteousnesse of the faith which he had, when he was vncircumcised, that he should be the father of all them that beleeue, not being circumcised, that righteousnesse might be imputed to them also,

Gen. 17. 11

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the [g] steps of the faith of our father Abraham, which he had when he was vncircumcised.

13 For the promise that he should bee the heire of the world, was not giuen to Abraham, or to his seed through the [h] Law, but through the righteousnes of faith.

14 For if they which are of the [i] Law, be [k] heires, faith is made void, and the promise is made of none effect.

15 For the Lawe causeth [l] wrath: for where no Law is, there is no [m] transgression.

16 Therefore it is by faith, that it might come by grace, and the promise might bee sure to [n] all the seed, not to that onely which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, * I haue made thee a father of many nations) euen [o] before God whom hee beleeued, who quickeneth the [p] dead, and calleth those things which bee not, as though they were.

18 Which Abraham aboue hope beleeued vnder hope, that hee should bee the father of many nations, according to that which was spoken to him, * So shall thy seede be.

19 And he [q] not weake in the faith, considered not his owne body, which was now dead, being almost an hundred yeere old, neither [r] the deadnesse of Saras wombe,

20 Neither did hee doubt of the promise of God through vnbelicfe, but was strengthened in the faith, and gaue [s] glory to God,

21 Being fully assured that he which had promised, was also able to doe it.

22 And therefore it was imputed to him for righteousnesse.

23 Now it is not written for him onely, that it was imputed vnto him for righteousnesse,

24 But also [t] for vs, to whom it shall bee imputed for righteousnesse, which beleeue in him that raised vp Iesus our Lord from the dead.

25 Who was deliuered to death, for our sinnes, and [u] is risen againe for our iustification.

g This may not be vnderstood of the fruits of faith (for thereof the Apostle doeth hereafter expressly intreat) but of the faith it selfe.

h In fulfilling the works thereof.

i And thinke to performe the same by works.

k If it be requisite to fulfill the law for him that shalbe of Abrahams inheritance then it is in vaine to beleeue the promise: for it serueth to no vse.

l Through our default, and not of it selfe.

m That is, no breach of commandement.

n Which beleeue.

Gen. 17. 4.

o By a spirituall kindred, which God chiefly accepteth

p Abraham begate the circumcised, euen by the vertue of faith, and not by the power of nature which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of the number of the faithfull.

Gen. 15 5.

q But most strong and constant. r In that she was past childbearing. s For his mercy and trueth. t For our instruction: for we shall be iustified by the same meanes. u To accomplish and make perfect our iustification.

CHAP. V.

1 He declareth the fruit of faith, 7 And by comparison setteth forth the loue of God and obedience of Christ, which is the foundation and ground of the same.

THen being iustified by faith, wee haue [a] peace toward God through our Lord Iesus Christ.

2 By whome also wee haue accesse through faith vnto this grace, wherin wee stand, and reioice vnder the hope of the glory of God.

3 Neither doe we so onely, but also we reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope.

5 And hope maketh not [b] ashamed, because the [c] loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ when wee were yet of no strength, at his time died for the * vngodly.

7 Doubtlesse one will scarce die for a [d] righteous man: but yet for a [e] good man it may be that one dare die.

8 But God setteth out his loue toward vs, seeing that while wee were yet sinners, Christ died for vs.

9 Much more then being now iustified by his blood, wee shall be saued from wrath through him.

10 For if when wee were [f] enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled, wee shall be saued by his life.

11 And not onely so, but wee also reioyce in God through our Lord Iesus Christ, by whom wee haue now receiued the atonement.

12 Wherefore as by one man sinne entred into the world, and death by sinne, and so death went over all men forasmuch as all men haue sinned.

13 For vnto the [g] time of the Law was sinne in the world, but sinne is not imputed while there is no Law.

14 But death reigned from Adam to Moses, euen over them also that sinned not [h] after the like maner of the transgression of [i] Adam, which was the figure of [k] him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so, as that which entred in by one that sinned: for the fault came of one offence vnto condemnation: but the gift is [l] of many offences to iustification.

17 For if by the offence of one death reigned through one, much more shal they which receiue the abundance of grace, and of the gift of [m] righteousnes, reigne in life through one, that is, Iesus Christ.

18 Likewise then, as by the offence of one the fault came on all men to condemnation, so by the iustifying of one, the benefite abounded toward [n] all men to the iustification of life.

19 For as by one mans disobedience, many were made sinners: so by the obedience of one, shall many also bee made righteous.

20 Moreouer, the [o] Law entred therupon, that the offence should [p] abound: nevertheless, where sinne abounded, there grace abounded much more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousnesse vnto eternall life, through Iesus Christ our Lord.

CHAP. VI.

Because no man should glorie in the flesh, but rather seeke to subdue it to the spirit, 3 Hee sheweth by the vertue and end of Baptisme, 5 That regeneration is ioyned with iustification, and therefore exhorteth to godly life: 21 Setting before mens eyes the reward of sinne and righteousnesse.

WHat shall we say then? Shal we continue still in sinne, that grace may abound? God forbid.

2 How shall we that are [a] dead to sinne, liue yet therein?

3 Know ye not, that * all we which haue bene baptized into [b] Iesus Christ, haue bene baptized into his death?

4 * Wee are buried then with him by baptisme into his death, that like as Christ was raised vp from the dead by the glory of the Father, so we also should * walke in newnes of life.

5 * For if we be [c] graffed with him [d] to the similitude of his death, euen so shall wee be to the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the [e] body of sinne might bee destroyed, that henceforth wee should not serue sinne.

7 For hee that is dead is [f] freed from sinne.

8 Wherefore, if we be dead with Christ, we beleeue that we shall liue also with him,

6 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that hee died, hee died once [g] to sinne: but in that hee liueth, hee liueth to [h] God.

11 Likewise thinke yee also, that yee are [i] dead to sinne, but are aliue [k] to God in Iesus Christ our Lord.

12 Let not sinne therefore reigne in your mortall body, that yee should obey it in the [l] lusts thereof.

13 Neither giue yee your members as ‖ weapons of vnrighteousnesse vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteousnesse vnto God.

14 For

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a By peace here is meant that incredible & most constant ioy of minde, when we are deliuered from all terror of conscience, and fully perswaded of the fauour of God: and this peace is the fruit of faith. *Ephes.* 2. 18. *Iames* 1. 3.

b For it hath euer good successe.

c He meaneth that loue wherewith God loueth vs. *Heb.* 9. 15. 1 *pet.* 3. 18.

d By this comparison he amplifieth the death of Christ.

e That is, for such one of whom he hath deserued good.

f Because of sinne: yet friends by the grace of Christ.

g From Adam to Moses.

h He meaneth yong babes, which neither had the knowledge of the law of nature, nor any motion of concupiscence, much lesse committed any actuall sinne: and this may also comprehend the Gentiles.

i Yet all mankind, as it were ioned, when they were as yet inclosed in Adams loynes.

k Which was Christ.

l For by Christ we are not onely deliuered from the sinnes of Adam, but also from all such as we haue added thereunto.

m The iustice of Iesus Christ, which is imputed to the faithfull.

n Which beleeue to be saued in Iesus Christ.

o The Law of Moses.

p That it might be more manifestly knowen, and set before all mens eyes.

a He dieth to sinne, in whom the strength of sinne is broken by the vertue of Christ, & so now liueth to God. *Galat.* 3. 27.

b Which is, that growing together with him, we might receiue vertue to kill sinne, and raise vp our new man, *Colos.* 2. 12. *Ephes.* 4 23, 24. *col* 3. 8 *heb.* 12. 1. 1. *pet.* 2. 1. 1. *Cor.* 6. 14. 2. *tim.* 2. 11.

c The Greeke word meaneth that we grow vp together with Christ, as we see mosse, yuie, mistletow, or such like grow vp by a tree, and are nourished with the iuyce therof.

d If we by his vertue die to, sinne.

e The flesh wherein sinne sticketh fast.

f Because that being dead we cannot sinne.

g That he might destroy sinne in our flesh.

h And sitteth at the right hand of the Father.

i We may gather that we are dead to sinne, when sinne beginneth to die in vs, which is by the participation of Christes death, by whom also being quickned, we liue to God, that is, to righteousnesse.

k In that ye are led with the Spirit of God

l The mind first ministreth euill motions, whereby mans will is entised: thence burst forth the lusts, by them the body is prouoked, and the body by his actions doth sollicite the mind: therefore he commandeth at the least, that we rule our bodies.

‖ *Or, instruments, or armour.*

14 For sinne shall not haue dominion ouer you, for yee are not vnder the [m] Law, but vnder [n] grace.

15 What then? shal we sinne, because we are not vnder the law, but vnder grace? God forbid.

16 * Know ye not, that to whomsoeuer ye giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of [o] obedience vnto righteousnes?

17 But God be thanked, that ye haue bin the seruants of sin: but ye haue obeyed from the heart vnto the forme of the doctrine whereunto ye were [p] deliuered.

18 Being then made [q] free from sinne, ye are made the seruants of righteousnes.

19 I speake [r] after the maner of man, because of the infirmity of your flesh: for as ye haue giuen your members seruants to vncleannes and to iniquity, to commit iniquity, so now giue your members seruants vnto righteousnesse in holinesse.

20 For when ye were the seruants of sin, ye were freed from righteousnes.

21 What fruite had yee then in those things, whereof yee are now ashamed? For the [s] end of those things is death.

22 But now beeing freed from sinne, and made seruants vnto God, ye haue your fruite in holinesse, and the end, euerlasting life.

23 For the [t] wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord.

m Which is the declaration of sinne.
n Indued with the Spirit of Christ.
Ioh 8. 34.
1. *pet.* 2. 19.
o Shewing that none can be iust, which doth not obey God.
p To conforme your selues vnto it.
q It is a most vile thing for him that is deliuered from the slauery of sinne, to returne againe to the same.
r Leauing to speake of heauenly things, according to your capacity, I vse these similitudes of seruitude and freedome, that ye might the better vnderstand.
s Or the reward and recompense.
t Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the law.

CHAP. VII.

1. 7. 12 *The vse of the Lawe,* 6. 24 *And how Christ hath deliuered vs from it.* 16 *The infirmity of the faithfull.* 23 *The dangerous fight betweene the flesh and the spirit.*

KNow yee not, brethren (for I speake to them that knowe the Lawe) that the [a] Law hath dominion ouer a man as long as he liueth?

2 * For [b] the woman which is in subiection to a man, is bound by the Law to the man, while hee liueth: but if the man bee dead, she is deliuered from the Law of the man.

3 So then, if while the man liueth, shee take another man, she shalbe called an *adulteresse: but if the man be dead, she is free from the Law, so that shee is not an adulteresse, though she take another man.

4 So ye my brethren, are dead also to the Law by the body of Christ, that ye should be vnto another, euen vnto [c] him that is raised vp from the dead, that we should bring forth fruit vnto God.

5 For when we were [d] in the flesh, the ‖ motions of sinnes, which were by the law, had force in our members, to bring forth fruit vnto death.

6 But now wee are deliuered from the Law, being dead [e] vnto it, wherein wee were holden, that we should serue in newnesse of spirit, and not in the oldnesse of the letter.

7 [f] What shall we say then? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the law: for I had not known s lust, except the Law had sayd, * Thou shalt not lust.

8 But sin tooke an occasion by the commandement, and wrought in me all maner of concupiscence: for without the Law sinne is dead.

9 For I once [h] was aliue without the Law: but when the commandement came, sinne reuiued,

10 But I died: and the same commandement which was ordeined vnto life, was found to be vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued me, and thereby slew me.

12 Wherefore the Law is * holy, and the Commaundement is holy, and iust, and good.

13 Was that then which is good, made death vnto me? God forbid: but sinne, that it might [i] appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinfull by the Commandement.

14 For we know that the law [k] is spirituall, but I am carnall, sold vnder sinne.

15 For I allow not that which I do: for what I [l] would, that doe I not: but what I hate, that do I.

16 If I do then that which I would not, I consent to the Law, that it is good.

17 Now then it is no more I that [m] do it: but the sinne that dwelleth in me.

18 For I know that in me, that is, in my ‖ flesh dwelleth no good thing: for to will is present with me: but I find no meanes to performe that which is good.

19 For I doe not the good thing which I would, [n] but the euill which I would not, that do I.

20 Now if I doe that I would not, it is no more I that doe it, but the sin that dwelleth in me.

21 I finde then by the Law, that when I would do good, euill is present with me.

22 For I delight in the law of God, concerning the * inner man:

23 But I see another ‖ Lawe in my [p] members, rebelling against the Law of my minde, and leading mee captiue vnto the Law of sinne, which is in my members.

24 O wretched man that I am, who shall deliuer mee from the [q] bodie of this death?

25 I thanke God through Iesus Christ our Lorde. Then I my selfe in my [r] minde serue the Law of God, but in my [s] flesh the law of sinne.

a Meaning, the morall law.
1. *Cor.* 7. 39.
b Both in this first mariage and in the second the husband and the wife must be considered within our selues: the first husband was sin, and our flesh was y wife: their children were the fruits of the flesh, Gal. 5. 19. In the second mariage the spirit is y husband, the new creature is the wife, and their children are the fruits of the spirit, Gal. 5. 22. *Mat.* 5. 32.
c Which is the spirit or second husband.
d When we were destitute of the Spirit of God.
‖ *Or, affections.*
e Meaning, to sinne our first husband.
f There is nothing more enemy to sinne, then the Law: if so be therefore that sinne rage more by reason thereof then before, why should it be imputed to the Law which discloseth the sleights of sinne her enemy?
g Which is an inward vice not openly knowen. *Exod.* 20. 17. *deut.* 5. 21.
h He thought himselfe to be aliue, when he knew not the law. 1. *Tim.* 1. 8.
i Sinne being disclosed by the law, is so much more detestable, because it turneth the goodnesse of the law to our destruction.
k So that it can iudge the affections of the heart.
l He is not able to do that which hee desireth to doe, and therefore is farre from the true perfection.
m He doth not excuse himselfe, but sheweth that he is not able to accomplish that good desire which is in him.
‖ *Or, in my nature.*
n The flesh staieth euen the most perfect to runne forward as the spirit wisheth.
o That is, in my spirit.
‖ *Or, commaundement.*
p Euen the corruption which yet remaineth.
q This fleshly lumpe of sinne and death.
r In that part which is regenerate.
s Which is the part corrupted.

CHAP. VIII.

1 The assurance of the faithfull, and of the fruites of the holy Ghost in them. 3 The weakenes of the law, and who accomplished it, 4 And wherefore. 5 Of what sort the faithfull ought to be. 6 The fruit of the spirit in them. 17 Of hope. 18 Of patience vnder the crosse. 28 Of the mutuall loue betwixt God and his children. 29 Of his foreknowledge.

NOw then there is no [a] condemnation to them that are in Christ Iesus, which walke not [b] after the flesh, but after the Spirit.

2 For the [c] law of the spirit of life, which is in [d] Christ Iesus, hath freed mee from the Law of sinne and of death.

3 For (that that was impossible to the Law, in as much as it was ‖ weake, because of the flesh) God sending his owne Sonne, in the [e] similitude of sinfull flesh, and ‖ for sin, condemned sinne in the flesh,

4 That the [f] righteousnesse of the Law, might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh sauour the [g] things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisedome of the flesh is death: but the wisedome of the Spirit is life and peace,

7 Because the wisdome of the flesh is enmity against God: for it is not subiect to the Law of God, neither indeed can be.

8 So then they that are in the flesh, cannot please God.

9 Now yee are not in the flesh, but in the spirit, ‖ because the Spirit of God dwelleth in you: but if any man hath not the spirit of Christ, the same is not his.

10 And if Christ bee in you, the ‖ body is dead because of sinne: but the [h] Spirit is life for righteousnes sake.

11 But if the Spirit of him that raised vp Iesus from the dead, dwel in you, he that raysed vp Christ from the dead, shall also quicken your mortal bodies, because that his Spirit dwelleth in you.

12 Therfore brethren, we are debters not to the flesh, to liue after the [i] flesh:

13 For if ye liue after the flesh, ye shal die: but if ye mortifie the deeds of the body by the Spirit, ye shall liue.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For ye haue not receiued the spirit of bondage to feare againe: but ye haue receiued the spirit of [k] adoption, whereby we cry, *Abba, Father.

16 The same Spirit [l] beareth witnesse with our Spirit, that we are the children of God.

17 If we be children, we are also [m] heyres, euen the heyres of God, and heyres annexed with Christ, if so bee that we suffer with him, that wee may also bee glorified with him.

18 For I count that the afflictions of this present time, are not ‖ worthy of the glory which shalbe shewed vnto vs.

19 For the feruent desire of the creature wayteth when the sonnes of God shall be reuealed.

20 Because the [n] creature is subiect to [o] vanity, not of it owne will, but by reason of him which hath subdued it vnder hope,

21 Because the creature also shall bee deliuered from the bondage of corruption into the glorious liberty of the sonnes of God.

22 For we know that euery [p] creature groneth with vs also, and trauaileth in paine together vnto this present.

23 And not onely the creature, but we also which haue the [q] first fruites of the Spirit, euen wee doe sigh in our selues, waiting for the adoption, euen the * redemption of our [r] body.

24 For we are saued by hope: but [s] hope that is seene, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we doe with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for wee know not what to pray as we ought: but the Spirit it selfe maketh request for vs with sighes, which cannot be expressed.

27 But he [y] searcheth the hearts, knoweth what is the meaning of the spirit: for he [t] maketh request for the Saints according to the will of God.

28 Also we know that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

29 For those which he [u] knew before, hee also predestinated to be made like to the image of his Son, that hee might be the first borne among many brethren.

30 Moreouer, whome hee predestinate, them also he called, & whom he called, them also he iustified, and whom he iustified, them he also glorified.

31 What shal we then say to these things? If God be on our side, who can bee against vs?

32 Who spared not his owne Sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also?

33 Who shal lay any thing to the charge of Gods chosen? It is God that * [x] iustifieth.

34 Who shal condemne? It is Christ which is dead, yea, or rather which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shal separate vs from the loue of [y] Christ? shall tribulation, or anguish, or persecution, or famine, or nakednes, or perill, or sword?

36 As it is written, * For thy sake are we [z] killed

a Though sinne be in vs, yet it is not imputed vnto vs through Christ Iesus.
b He annexeth the condition, lest we should abuse the liberty.
c The power and authority of the spirit, that is, the grace of regeneration.
d Whose sanctification is made ours.
‖ *Or, of no strength.*
e Christ did take flesh, which of nature was subiect to sin, which notwithstanding he sanctified euen in the very instant of his conception, & so did appropriate it vnto him that he might destroy sinne in it, 2. Cor. 5.21.
‖ *Or, by sinne.*
f That which the Law requireth.
g The word comprehendeth all that which is most excellent in man, as will, vnderstanding, reason, wit, &c.
‖ *Or, if so bee.*
‖ *Or, flesh.*
h The spirit of regeneration, which abolisheth sinne in our flesh, not all at once, but by degrees: wherefore we must in the meane time call to God through patience.
i But to liue after the spirit.
k So he nameth the holy Ghost, of the effect which he causeth in vs, when he proposeth vs saluation by the law with an impossible condition, who also doth seale our saluation in our hearts by Christs free adoption, that wee consider not God now as a rigorous Lord, but as a most mercifull Father. *Gal* 4.5,6.
l So that we haue two witnesses, Gods Spirit, and ours, who is certified by the Spirit of God.

m Freely made partakers of the fathers treasures.

‖ *Or, of like value.*

n The creatures shal not be restored before that Gods children bee brought to their perfection in the meane season they wait.
o That is, to destruction, because of mans sinne.
p He meaneth not the Angels, neither deuils, nor men.
q And yet are farre from the perfection. *Luke* 21. 28.
r Which shalbe in the resurrection, when we shal be made conformable to our head Christ.
s By hope is meant that thing which we hope for.
t In that he stirreth their hearts to pray, & sheweth both whom to aske and how.
u He sheweth by the order of our election, that afflictions are meanes to make vs like the sonne of God.

Isai. 50.8.
x Who pronounceth his iust in his Son Christ.
y Wherewith he loued vs, or God in Christ: which loue is grounded vpon his determinate purpose, and Christ is the pledge thereof.
Psal. 44.22.

z killed all day long: wee are counted as sheepe for the slaughter.

37 Neuertheless, in all these things wee are more then conquerers through him that loued vs.

38 For I am perswaded that neither death, nor life, nor Angels, nor a principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature shal bee able to separate vs from the b loue of God, which is in Christ Iesus our Lord.

z Which is to signifie the condition of Christs Church.
a Paul setteth foorth by these words the wonderfull nature of the spirits, as wel the good, Ephes. 1.21. Col. 1.16. as the euill spirits, Ephes. 6.12. Col 2.15.
d That is, wherewith God loueth vs in his Sonne Christ Iesus.

CHAP. IX.

1 *Hauing testified his great loue towards his nation, and the signes thereof,* 11 *He entreateth of the election and reprobation.* 24 *Of the vocation of the Gentiles,* 30 *And reiection of the Iewes.*

I Say the trueth a in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost,

2 That I haue great heauinesse, and continuall sorow in mine heart.

3 For I would wish my selfe to bee b separated from Christ, for my brethren that are my kinsemen according to the flesh,

4 Which are the Israelites, to whom pertaineth the adoption, and the c glory, & the d * Couenants, and the giuing of the Law, and the seruice of God and the promises.

5 Of whom are the fathers, & of whom concerning the flesh, Christ came, who is e God ouer all, blessed for euer. Amen.

6 * Notwithstanding it cannot bee that the word of God should † take none effect: for all they are not f Israel, which are of Israel:

7 Neither are they all children, because they are the seed of Abraham: * but, In g Isaac shall thy seede be called:

8 That is, they which are the children of the h flesh, are not the children of God: but the * children of the promise are counted for the seede.

9 For this is a word of promise, * In this same time will I come, and Sara shall haue a sonne.

10 Neither he only felt this, but also * Rebecca when she had conceiued by one, euen by our father Isaac.

11 For yet the children were borne, and when they had neither done good nor euill, (that the purpose of God might remaine according to election, not by works, but by him that calleth.)

12 It was said vnto her, * The elder shall serue the yonger:

13 As it is written, * I haue loued Iacob, and haue hated Esau.

14 What shall we say then? Is there vnrighteousnesse with God? God forbid.

15 For he saith to Moses, * I i will haue mercie on him to whom I will shew mercie: and will haue compassion on him, on whom I will haue compassion.

a As becommeth him that reuereth Christ, or whose tongue Christ ruleth, & so taketh Christ for his witnesse.
b He would redeeme § reiection of the Iewes with his own damnation, which declareth his zeale towards Gods glory, reade Exod. 32.32.
c The Arke of the couenant, because it was a signe of Gods presence, was called Gods glorie, 1. Sam. 4.21. Psal. 26.8.
d The two tables of the Couenant, Deut. 11.9. *Chap.* 2.17. *ephes.* 2.12.
e Christ is very God. *Chap.* 2.18.
† *Greek, fall away.*
f That is, of Iacob, whose name was also Israel. *Gen.* 21.12. *hebr.* 11.18.
g The Israelites must not be esteemed by their kinred, but by the secret election of God, which is aboue the externall vocation.
h As Ismael. *Gal.* 4.28. *Gen.* 18.10. *Gen.* 25.21. *Gen.* 25.23. *Mal.* 1.2, 3. *Exo.* 33.19.
i As the only will and purpose of God is the chiefe cause of election, and reprobation, so his free mercy in Christ is an inferiour cause of saluation, and the hardening of the heart an inferiour cause of damnation.

16 So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.

17 For the k Scripture saith vnto Pharao, * For the same purpose haue I stirred thee vp, that I might shew my power in thee, and that my Name might be declared throughout all the earth.

18 Therefore he hath mercie on whom he will, and whom he will, he hardeneth.

19 Thou wilt say then vnto mee, Why doeth he yet complaine? for who hath resisted his will?

20 But, O man, who art thou which ‖ pleadest against God? shall the *thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power of the clay to make of the same lumpe one vessel to ‖ honour, and another to dishonour?

22 What and if God would, to shew his wrath, and to make his power knowen, suffer with long patience the vessels of wrath prepared to destruction?

23 And that he might declare the riches of his glory vpon the vessels of mercy, which he hath prepared vnto glory?

24 Euen vs, whom he hath called, not of the Iewes onely, but also of the Gentiles,

25 As he saith also in Osee, * I will call them, My people, which were not my people: and her, Beloued, which was not beloued.

26 And it shall bee, in the place where it was said vnto them, * Ye are not my people, that there they shall be called, The children of the liuing God.

27 Also Esaias cryeth concerning Israel, * Though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saued.

28 l For he will make his account, and gather it into a short summe with righteousnesse: for the Lord will make a short count in the earth.

29 * And as Esaias said before, Except the Lord of hoasts had left vs a seed, wee had bene made as m Sodome, and had bene like to Gomorrha.

30 What shall wee say then? That the Gentiles which followed not righteousnes, haue attained vnto righteousnesse, euen the righteousnesse which is of faith.

31 But Israel which followed the Law of righteousnesse, could not attaine vnto the Law of Righteousnesse.

32 Wherefore? Because they sought it not by faith, but as it were by the workes of the Law: for they haue stumbled at the stumbling stone,

33 As it is written, * Behold, I lay in Sion a n stumbling stone, and a rocke to make men fall: and euery one that beleeueth in him, shall not be ashamed.

k That is, God in the Scripture. *Exod.* 9.16.
‖ *Or, speaketh against.* *Isa.* 45.9. *Jere.* 18.6. *wisd.* 15.7.
‖ *Or, vnto honest vse.*
Hose. 2.23. 1. *pet.* 2.10.
Hose. 1.10.
Isa. 10.21, 22.
l God will make such waste of that people, that the few which shall remaine, shall be a worke of his iustice, and shall set forth his glory in his Church.
Isa. 1.9.
m That is, vtterly lost.
Isa. 8.14. *and* 28.16. 1. *pet.* 2.6. *psal.* 118.22.
n Iesus Christ is to the infidels destruction, and to the faithfull life and resurrection.

CHAP. X.

1 *After that he had declared his zeale towards them,* 3 *He sheweth the cause of the ruine of the Iewes.* 4 *The end of the law.* 5 *The difference betweene the iustice of the Law, and of faith.* 17 *Whereof faith commeth, and to whom it belongeth.* 19 *The reiection of the Iewes, and calling of the Gentiles.*

BRethren, mine hearts desire and prayer to God for Israel is, that they might bee saued.

2 For I beare them record, that they haue [a] the zeale of God, but not according to knowledge.

3 For they being ignorant of the righteousnesse of God, and going about to stablish their owne righteousnesse, haue not submitted themselues to the righteousnesse of God.

4 * For Christ is the [b] end of the Law for righteousnesse vnto euery one that beleeueth.

5 For Moses thus describeth the righteousnesse which is of the Law, * That the man which doeth these things shall liue thereby.

6 But the righteousnes which is of faith, speaketh on this wise, [c] * Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue)

7 Or, Who shall descend into the deepe? (that is to bring Christ againe from the dead)

8 But what saith it? * The word is neere thee, euen in thy mouth, and in thine heart. This is the [a] word of faith which we preach.

9 For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart, that God raised him vp from the dead, thou shalt be saued.

10 For with the heart man beleeueth vnto righteousnesse, and with the [c] mouth man confesseth to saluation.

11 For the Scripture saith, * Whosoeuer beleeueth in him shall not be ashamed.

12 For there is no difference betweene the Iewe and the Grecian: for hee that is Lord ouer all, is rich vnto all, that call on him.

13 * For whosoeuer shall call vpon the Name of the Lord, shall be saued.

14 But how shall they call on him, in whom they haue not beleeued? and how shall they beleeue in him, of whom they haue not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, * How beautifull are the ‖ feete of them which bring glad tidings of peace, and bring glad tydings of good things!

16 But they haue not all obeyed the Gospel: for Esaias saith, * Lord, who hath beleeued our [f] report?

17 Then faith is by hearing, and hearing is by the word of God.

18 But I demaund, Haue [h] they not heard? * No doubt [i] their sound went out through all the earth, and their words vnto the ends of the [k] world.

19 But I demand, did not Israel know God? First Moses saith, * I will prouoke you to enuie by a nation that is not my nation, and by a foolish nation I will anger you.

20 * And Esaias is bold, and saith, I was found of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, * All the day long haue I stretched forth mine hand vnto a ‖ disobedient and gainesaying people.

CHAP. XI.

4 God hath his Church, although it bee not seene to mans eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 God hath blinded the Iewes for a time, and reuealed himselfe to the Gentiles, 18 Whom he warneth to humble themselues. 29 The gifts of God without repentance. 33 The depth of Gods iudgements.

I Demaund then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seed of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people which hee [a] knew before. Know yee not what the Scripture saith of Elias, how he maketh request vnto God [b] against Israel, saying,

3 * Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life?

4 But what saith the answere of God to him? * I haue reserued vnto my selfe [c] seuen thousand men, which haue not bowed the knee to Baal.

5 Euen so then at this present time is there a remnant through the ‖ election of grace.

6 And if it be of grace, it is no more of workes: or else grace were no more grace: but if it be of works, it is no more grace: or else were worke no more worke.

7 What then? Israel hath not obteined that he sought: but the election hath obteined it, and the rest haue bene hardened,

8 According as it is written, * God hath giuen them the spirit of ‖ slumber: eyes that they should not see, & eares that they should not heare vnto this day.

9 And Dauid saith, * Let their [d] table be made a snare, and a net, and a stumbling blocke, euen for a recompence vnto them.

10 Let their eyes bee darkened that they see not, & [e] bow downe their backe alwayes.

11 I demaund then, Haue they stumbled, that they [f] should fall? God forbid: but through their fall saluation commeth vnto the Gentiles, to [g] prouoke them to follow them.

12 Wherefore if the fall of them bee the riches of the world: and the diminishing of them the [h] riches of the Gentiles, how much more shall their abundance be?

13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

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.at is, a cer-
.ne affection,
but not a true
knowledge.
Gal. 1.24.

b The end of the Law is to iustifie them which obserue it: therefore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c.
Leuit. 18.5.
ezek. 20.11.
gal. 3.12.

c Because wee cannot performe the Law, it maketh vs to doubt, who shall goe to heauen, and to say, Who shall goe downe to the deepe to deliuer vs thence? but faith teacheth vs that Christ is ascended vp to take vs with him, & hath descended into the depth of death to destroy death, and deliuer vs.
Deut. 30.12.
Deut. 30.14.

That is, the promise and the Gospel which agreeth with the Law.

That is, the way to be saued, is to beleeue with heart, that we are saued only by Christ, and to confesse the same before the world.
Esa. 28.16.
Rom. 2.32.
Ioel 2.21.
Esa. 52.7.
Nahum 1.15.

Or, the comming.

Esa. 53.1. *iohn* 12.38.

f Meaning the Gospel and the good tydings of saluation, which they preached.

g That is, by Gods commandement, of whom they are sent that preached the Gospel. It may be also taken for the very preaching it selfe.

h Both the Iewes and Gentiles. *Psal.* 19.4.

i The Ebrew word signifieth the line or proportion of the heauens, whose most excellent frame, besides the rest of Gods creatures, preacheth vnto the whole world, and setteth forth the worthinesse of the Creator.

k Then seeing all the world knew God by his creatures, the Iewes could not be ignorant, and so sinned of malice.
Deut. 32.21.
Esa. 65.1.
Esa. 65.2.

‖ *Or, vnbeleeuing.*

a And elected before all beginning.

b He talked with God, not that he should punish Israel, but yet lamented their falshood, and so his words made against them.
1. *King.* 19.10.
1. *King.* 19.18.

c Meaning an infinite number.

‖ *Or, free election.*
Esa. 6.9. *mat.* 13.14. *iohn* 12.40. *acts* 28.26.

‖ *Or, pricking.*
Psal. 69.22.

d Christ by the mouth of the Prophet wisheth that which came vpon the Iewes, that is, that as birds are taken whereas they thinke to finde food, so the Law which the Iewes of a blind zeale preferred to the Gospel, thinking to haue saluation by it, should turne to their destruction.

e Take from them thy grace and strength.

f Without hope to be restored.

g The Iewes to follow the Gentiles.

h In that the Gentiles haue the knowledge of the Gospel.

14 To trie if by any meanes I might [i] prouoke them of my flesh to follow them, and might saue some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiuing be but [k] life from the dead?

16 For if [l] the first fruits be holy, so is the whole lumpe: and if the [m] roote bee holy, so are the branches.

17 And though some of the branches bee broken off, and thou being a wilde Oliue tree, wast graft in || for them, and made partaker of the roote, and fatnesse of the [n] Oliue tree,

18 Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: through vnbelieue they are broken off, and thou standest by faith: bee not high minded, but [o] feare.

21 For if God spared not the naturall branches, take heed, lest he also spare not thee.

22 [p] Behold therefore the bountifulnesse, and seueritie of God: toward them which haue fallen, seueritie: but toward thee, bountifulnesse, if thou continue in his bountifulnesse: or else thou shalt also be cut off.

23 And they also, if they abide not still in vnbelief, shal be grafted in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Oliue tree, which was wilde by nature, and wast grafted contrary to nature in a right Oliue tree, how much more shall they that are by nature, be grafted in their owne Oliue tree?

25 For I would not, brethren, that yee should be ignorant of this secret, (least yee should be arrogant in your selues) that partly [q] obstinacie is come to Israel, vntill the fulnesse of the Gentiles be come in.

26 And so [r] all Israel shall be saued, as it is written, * The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob.

27 And this is my couenant to them, * When I shall take away their sinnes.

28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloued for the fathers sakes.

29 For the [s] gifts and calling of God are without repentance.

30 For euen as yee in time past haue not beleeued God, yet haue now obtained mercy through their vnbelief,

31 Euen so now haue they not beleeued || by the mercy shewed vnto you, that they also may obteine mercie.

32 For God hath shut vp [t] all in vnbelief, that he might haue mercie on all.

33 O the depenesse of the riches, both of the wisedome and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out!

34 * For [u] who hath knowen the minde of the Lord? or who was his counseller?

35 Or who hath [x] giuen vnto him first, and he shall be recompensed?

36 For of [y] him, and through him, and for him are all things: to him be glorie for euer, Amen.

CHAP. XII.

The conuersation, loue and works of such as beleeue in Christ. 19 *Not to seeke reuengeance.*

I Beseech you therefore brethren, by the mercies of God, that yee giue vp your bodies a [a] liuing sacrifice, holy, acceptable vnto God, which is your [b] reasonable seruing of God.

2 And fashion not your selues like vnto this world, but be ye changed by the renewing of your mind, that ye may * proue what is the [c] good wil of God, and acceptable, and perfect.

3 For I say through the grace that is giuen vnto mee, to euery one that is among you, that no man presume to vnderstand, aboue that which is meete to vnderstand, but that he [d] vnderstand according to [e] sobriety, as God hath dealt to euery man the * measure of faith.

4 For as wee haue many members in one body, and all members haue not one office,

5 So wee beeing many are one bodie in Christ, and euery one, one anothers members.

6 * Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether we haue [f] prophesie, let vs prophesie according to the proportion of [g] faith:

7 Or an office, let vs wait on the office: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: hee that [h] distributeth, let him doe it * with simplicitie: hee that ruleth, with diligence: hee that [i] sheweth mercy, with * cheerefulnesse.

9 Let loue be without dissimulation. * Abhorre that which is euill, & cleaue vnto that which is good,

10 * Bee affectioned to loue one another with brotherly loue. In giuing honour, goe one before another.

11 Not slothfull to doe seruice: feruent in spirit: seruing || the Lord,

12 Reioycing in hope, patient in tribulation, * continuing in prayer,

13 * Distributing vnto the necessities of the Saints: * giuing your selues to hospitalitie.

14 * Bless them which persecute you: bless, I say, and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

i That they might be iealous ouer Christ against the Gentiles, and so to be more feruent in loue toward Christ then the Gentiles.

k The Iewes now remaine, as it were in death, for lacke of the Gospel: but when both they and the Gentiles shal embrace Christ, the world shall be restored to a new life.

l Abraham was not onely sanctified, but his seed also which neglected not the promise.

m Meaning Abraham.

|| Or, in them.

n That is, the Church of the Israelites.

o Be carefull: worship God and trust in his promise.

p He speaketh of the Iewes and Gentiles in generall.

q Meaning stubburnesse and induration against Gods word.

r He sheweth that the time shal come that the whole nation of the Iewes, though not euery one particularly, shalbe ioyned to the Church of Christ.

*Isa.*59.20. *Isa.*27.9 *iere.*31. 33.34. *heb.*8.8. and 10.16, 17.

s To whom God giueth his Spirit of adoption and whom he calleth effectually, hee cannot perish: for Gods eternal counsell neuer changeth.

|| Or, that by your mercy.

t That is, both Iewes and Gentiles. *Isa.*40.13 *wisd.*9.13. 1.*cor.*2.16.

u He reproueth the rashnesse of men which murmure against the iudgements of God.

x That is, prouoked him by his good works?

y All things are created & preserued of God to set forth his glory.

a In stead of dead beasts, liuely sacrifice: in stead of ỹ blood of beasts, which was but a shadow, and pleased not God of it selfe, the acceptable sacrifice of the spirituall man, framed by faith to godlines and charitie.

b That is, true, lawfull and spirituall, 1.Pet.2.5. *Ephes.*5.17. 1.*thes.*4.1, 3.

c Whatsoeuer is not agreeable to Gods wil, is euil, displeasant, and vnperfect.

d Two things are required if wee will iudge soberly of Gods gifts in vs: the one, that we doe not arrogate to our selues that which wee haue not: next, that wee boast not of the gifts, but reuerently vse them to Gods honour.

e That is, soberly, not neglecting Gods gifts, but vsing them to his glory. 1.*Cor.*12.11. *ephes.*4.7. 1 *Pet.*4.10.

f By prophesying here, he meaneth preaching and teaching, and by office and ministerie, all such offices, as pertaine to the Church, as Elders, Deacons, &c.

g By faith, he meaneth the knowledge of God in Christ, with the gifts of the holy Ghost.

h Of these Officers some are Deacons, some gouernours, some keepe the poore. *Matth.*6.2.

i He meaneth them which were appointed to looke vnto the poore, as for the most part were the widowes, Act.6.1. 1.tim.5.9. 2.*Cor.*9.7. *Amos* 5.15. *Ephes.*4.2. 1.*pet.*2.17. *hebr* 13.1. || Or, in times. *Luke* 18.1. 1 *Cor.* 16.1. *Hebr.*13.2. 1.*pet.*4.9. *Matth* 5.44.

16 Be of like affection one towards another: bee not hie minded: but make your selues equall to them of the lower sort: * bee not wise in [k] your selues.

17 * Recompense to no man euill for euill: [l] procure things honest in the sight of all men.

18 * If it be possible, as much as in you is, haue peace with all men.

19 Dearely beloued, * auenge not your selues, but giue place vnto wrath: for it is written, * Vengeance is mine; I will repay, saith the Lord.

20 * Therefore if thine enemie hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt heape [m] coales of fire on his head.

21 Bee not ouercome of euill, but ouercome euill with goodnesse.

Prouerb. 3.7. *Isa.* 5.21.

k That is, in your owne conceit.

Prou. 20.22. *matth.* 5.39. *1.pet.* 3.9. *1.cor.* 6.7.

l Liue so honestly & godly, that no man can finde fault with you.

Heb. 12.14. *Eccles.* 28.1. *matth.* 5.39. *Deut.* 32.35. *hebr.* 10.30.

Prou. 25.21,22.

m For thou shalt either winne him with thy benefit, or else his conscience shall beare him witnesse that Gods burning wrath hangeth ouer him.

CHAP. XIII.

1 *The obedience to the rulers.* 4 *Why they haue the sword.* 8 *Charitie ought to measure all our doings.* 11 *An exhortation to innocencie and puritie of life.*

LEt [a] euery soule be subiect vnto the higher powers: for there is no power but of God: and the powers that bee, are ordained of God.

Wisd. 6.3. *tit* 3.1. *1.pet.* 2.13,14.

a Not only the punishment of the iudges, but also the vengeance of God.

2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselues [a] iudgement.

3 For princes are not to bee feared for good workes, but for euill. Wilt thou then be without feare of the power? doe well: so shalt thou haue praise of the same.

4 For he is the minister of God for thy wealth: but if thou doe euill, feare: for hee beareth not the sword for nought: for hee is the minister of God ‡ to take vengeance on him that doeth euill.

‡ Greeke, a reuenger with wrath.

5 Wherefore ye must be subiect, not because of wrath only, but also for [b] conscience sake.

b For no priuate man can contemne that gouernment which God hath appointed, without the breach of his conscience: and here he speaketh of ciuill magistrates: so that Antichrist & his cannot wrest this place to establish their tyranny ouer the conscience.

6 For, for this cause yee pay also tribute: for they are Gods ministers, applying themselues for the same [c] thing.

c That is, to defend the good, and to punish the euill.

7 * Giue to all men therefore their duty: tribute, to whom ye owe tribute: custome, to whom custome: feare, to whome feare: honour, to whom ye owe honour.

Matth. 22.21.

8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the [d] Law.

d He meaneth only the second table.

9 For this, * Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not couet: and if there bee any other commandement, it is briefly comprehended in this saying, euen in this, * Thou shalt loue thy neighbour as thy selfe.

Exod. 20.14. *deut.* 5.18. *Leuit.* 19.18. *matth.* 22.39. *gal.* 5.14 *iam.* 2.8. *1.Tim.* 1.5.

10 Loue doeth not euill to his neighbour: therefore is loue the * fulfilling of the Law.

11 And that considering the season, that it is now time that wee should arise from sleepe: for now is our saluation [e] neerer then when we beleeued it.

e Before we beleeued, it had bin in vaine to tell vs these things: but now seeing our saluation is nere, let vs take heede that we neglect not this occasio.

12 The night is past, and the day is at hand: let vs therefore cast away the workes of darkenesse, and let vs put on the [f] armour of light.

f That is, honest maners & godly.

13 So that we walke honestly, as in the day: not in * ‖ gluttonie and drunkennesse, neither in chambering and wantonnes, not in strife and enuying:

Luke 21.34. ‖ *Or*, riot.

14 * But put yee on the Lord IESVS Christ, and take no thought for the flesh, to fulfill the lusts of it.

Gal. 5.16. *1.pet.* 2.11.

CHAP. XIIII.

1 *The weake ought not to be despised.* 10 *No man should offend anothers conscience.* 15 *But one to support another in charitie and faith.*

HIm that is weake in the [a] faith, receiue vnto you, but not [b] for controuersies of disputations.

a That is, the doctrine of the Gospel.

b Least he should depart either more ignorant then he came, or else with a greater scruple of conscience.

2 One beleeueth that he may eate of all things: and another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.

Iam 4.12.

4 * Who art thou that condemnest another mans seruant? hee standeth or falleth to his owne [c] master: yea: he shall be established: for God is able to make him stand.

c It is the Lords matter, and not thine.

5 This man esteemeth one day aboue another day, ‖ another man counteth euery day alike: let euery man be [d] fully perswaded in his minde.

d We must be assured in our conscience by Gods word in all things that we doe: that if we be strong, we may know what is our libertie, and if we be weake, we may learne to profit dayly.

6 He that [e] obserueth the day, obserueth it to the [f] Lord: and hee that obserueth not the day, obserueth it not to the Lord. Hee that eateth, eateth to the Lord: for hee giueth God thankes: and he that [g] eateth not, [h] eateth not to the Lord, and giueth God thankes.

e That counteth one day more holy then another.

f Who iudgeth whether he doe well or no.

g Because hee thinketh the meats vncleane by the Law.

h Here we must note three things: first, that he speaketh of things which of themselues are indifferent, albeit in the Law they were not: next, that he reproueth not the condemning of the act, but of the persons: thirdly, that hee meaneth not the stubborn & malicious, whom he calleth dogs and concision, but the weake and infirme, to whom God as yet had not reuealed the perfect libertie.

7 For none of vs liueth [i] to himselfe, neither doth any die to himselfe.

8 For whether we liue, wee liue vnto the Lord: or whether wee die, wee die vnto the Lord: whether we liue therefore, or die, wee are the Lords.

i Both our life & death ought to profit our brother. *2.Cor.* 5.10. *Isa.* 45.23. *phil.* 2.10.

9 For Christ therefore died, and rose againe, and reuiued, that hee might be Lord both of the dead and the quicke.

10 But why doest thou iudge thy brother? or why doest thou despise thy brother? * for wee shall all appeare before the iudgement seat of Christ.

11 For it is written, * [k] I liue, saith the Lord, and euery knee shall bow to mee, and all tongues shall [l] confesse vnto God.

k This oath particulary appertaineth to God, who is the true life of himselfe, and giueth it to all others.

l And acknowledge me for their God.

12 So then euery one of vs shall giue accounts of himselfe to God.

13 Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother.

14 [m] I know, and am perswaded through the Lorde Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to bee vncleane, to him it is vncleane.

15 But if thy brother be grieued for the meate, now walkest thou not charitably: * destroy not him with thy meate, for whom Christ died.

16 Cause not your [n] commodity to be euil spoken of.

17 For the [o] kingdom of God is not meat nor drinke, but righteousnes, and peace, and ioy in the holy Ghost.

18 For whosoeuer [p] in these things serueth Christ, is acceptable vnto God, and is approued of men.

19 Let vs then folow those things which concerne peace, and wherewith one may edifie another.

20 Destroy not the worke of God for meates sake: * all things indeed are pure: but it is euill for the man which eateth with offence.

21 *It is good neither to eat flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weake.

22 Hast thou [q] fayth? haue it with thy selfe before God: blessed is he that [r] condemneth not himselfe in that thing which he alloweth.

23 For he that doubteth, is condemned if he eate, because hee eateth not of faith: and whatsoeuer is not of [t] faith is sinne.

m He preuenteth the obiection which the Christians might vse. 1 Cor. 8. 11.

n Which is the benefit of Christian liberty, by abusing wherof peraduenture the weakelings to blaspheme the Gospel, which might seeme to them contrary to Gods will, and the doctrine of the law.

o God will not reigne ouer his by such obseruations.

p In peace and righteousnes, Titus 1. 15.

1 Cor. 8. 13.

q Faith is here taken for a full perswasion of the Christian liberty in things indifferent, as the Apostle interpreteth it in the 14 vers.

r Which hath none euill remorse of conscience in his doing.

t Meaning, of a right conscience.

CHAP. XV.

1 Paul exhorteth them to support and loue one another by the example of Christ, 9 And by the onely mercy of God, which is the cause of saluation both of the one and the other. 14 Hee sheweth his zeale toward them and the Church, 30 And requireth the same of them.

WE which are strong, ought to beare the infirmities of the weake, and not to please our selues.

2 Therefore let euery man please his neighbour in that that is good to [a] edification.

3 For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuke thee, fell [b] on me.

4 For whatsoeuer things are written afore time, are written for our learning, that we through patience, and comfort of the Scriptures, might haue hope.

5 Now the God of [c] patience and consolation giue you that ye be * like minded one towards another, according to Christ Iesus,

6 That ye with one minde, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore, receiue yee one another, as Christ also receiued vs to the [d] glory of God.

8 Now I say, that Iesus Christ was a [e] minister of the circumcision, for the [f] truth of God, to confirme the promises made vnto the fathers.

9 And let the Gentiles praise God for his mercy, as it is written, * For this cause I will confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe hee saieth, * Reioyce, ye Gentiles, with his people.

11 And againe, * Praise the Lord, all yee Gentles, and laude yee him all people together.

12 And againe, Esaias saith, * There shal be a roote of Iesse, and hee that shall rise to reigne ouer the [h] Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all ioy and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that ye also are ful of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Neuertheless brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen mee of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the offring vp of the Gentiles might be acceptable [i] being sanctified by the holy Ghost.

17 I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not [k] speake of any thing which Christ hath not wrought by me, to make the Gentiles obedient in worde and deede,

19 With the power of signes and wonders, by the power of the Spirit of God: so that from Ierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, least I should haue built on another mans foundation.

21 But as it is written, * To whom hee was not spoken of, they shall see him, and they that heard not, shall vnderstand him.

22 Therefore also I haue bene * oft let to come vnto you.

23 But now seeing I haue no more place in these quarters, and also haue * beene desirous many yeeres agone to come vnto you,

24 When I shall take my iourney into Spaine, I will come to you: for I trust to

1 Cor. 1. 10. phil. 3. 16. and 4. 3.

d To make vs partakers of Gods glory.

e First to gather the Iewes, and then the Gentiles, that both might be made one flocke.

f That God might be knowen true. Psal. 18. 49. 2. Sam. 22. 50. Deut. 32. 43. Psal. 117. 1. Isa 11. 11.

g which is Christ, who did spring as a yong bud out of the dry and dead roote.

h Then seeing he tooke both the Iewes and Gentiles to his Fathers glory they ought by his example to loue together.

i The minister offereth vp the people to God by the Gospel.

k God gaue him such ample occasions to set forth his excellent works that he had done by him, that the Apostle need not to seeke any other thing to boast vpon.

Isa. 52. 15.

Chap. 1. 13. 1. Thes. 2. 17, 18.

Chap. 1. 10.

a To edifie signifieth to doe all maner duties to our neighbour, either to bring him to Christ, or if he be wonne, that hee may grow from faith to faith: for the faithfull are called the Temple of God wherin he is resident by his holy spirit, and these faithfull are the stones of the new Ierusalem: that is, the vniuersall Church, Isa 54 Reue. 21. of the which building Christ is the cheife corner stone, Ephes. 2. 20 Psal. 69. 9. b I did so beare them as if they had bene done to me, and not to my Father. c Which is the author of patience.

to see you in my iourney, and to be brought on my way thitherward by you, after that I haue beene somewhat filled with your company.

25 But now goe I to Ierusalem, to [l] minister vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Ierusalem.

27 For it hath pleased them, and their debters are they: * for if the Gentiles bee made partakers of their spirituall things, their duety is also to minister vnto them in carnall things.

28 When I haue therefore performed this, and haue [m] sealed them this [n] fruite, I will passe by you into Spaine.

29 * And I know when I come, that I shall come to you with [o] abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christs sake, and for the loue of the spirit, that ye * would striue with me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Ierusalem, may be [p] accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the * God of peace bee with you all, Amen.

CHAP. XVI.

1 *After many recommendations,* 17 *he admonisheth them to beware of false brethren, and to bee circumspect.* 20 *He prayeth for them, and giueth thanks to God.*

I Commend vnto you Phebe our sister, which is a seruant of the Church of Cenchrea,

2 That ye receiue her in the Lord, as it becommeth Saints, and that ye assist her in whatsoeuer businesse she needeth of your ayd: for shee hath giuen holpitalitie vnto many, and to me also.

3 Greet * Priscilla and Aquila my fellow helpers in Christ Iesus.

4 (Which haue for my life layd downe their owne necke. Vnto whom not I onely giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greete the Church that is in their house. Salute my beloued Epenetus, which is the [a] first fruites of ‖ Achaia in Christ.

6 Greet Mary, which bestowed much labour on vs.

7 Salute Andronicus, and Iunia, my cosins and fellow prisoners, which are notable among the Apostles, and [b] were in Christ before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Urbanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles approoued in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Greet them which are of the friendes of Narcissus, which are in the Lord.

12 Salute Tryphena & Tryphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Olympas, and all the Saints which are with them.

16 Salute one another with an * holy [c] kisse. The Churches of Christ salute you.

17 Now I beseech you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which yee haue learned, and * auoid them.

18 For they that are such, serue not the Lord Iesus Christ, but their owne [d] bellies, and with [e] faire speech and flattering deceiue the hearts of the simple.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would haue you wise vnto that which is good, and simple concerning euill.

20 The God of peace shall tread Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you.

21 * Timotheus my companion, and Lucius, and Iason, and Sosipater my kinsmen salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 * Gaius mine hoste, and of the whole Church saluteth you. Erastus the ‖ Chamberlaine of the [f] city saluteth you, and Quartus a brother.

24 The grace of our Lord Iesus Christ, be with you all, Amen.

25 * To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, * by the reuelation s of the mystery, which was kept secret since the world began:

26 (But nowe is opened and published among all Nations by the Scriptures of the Prophets, at the Commaundement of the euerlasting God for the obedience of fayth)

27 To God. I say, onely wise, be praise through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus, and sent by Phebe, seruant of the Church which is at Cenchrea.

¶ The

l Which was to cary the almes. 1.Cor.9.11.

m I shall faithfully leaue it with them, and as it were sealed most surely.

n Almes is the fruit of faith and charity. Chap.1.11.

o His comming shalbe profitable vnto them: for God will giue him abundant knowledge of diuine mysteries, to communicate vnto them. 2.Cor.1.11.

p He feared lest slanderous tongues would haue made his message either odious, or lesse acceptable. Isai.9.6.

Acts 18.2.

a The first which was consecrated to the Lord by embracing the Gospel. ‖Or, Asia.

b They were grafted in Christ by faith afore I was called, and were well esteemed of the Apostles, and of the Churches.

1.Cor.16.20. 2.cor.13.12. 1.pet.5.14.

c Which was a signe of amity among the Iewes, which he willeth to be holy, that is, that it come from a mind full of godly charity. 2.Iohn 10.

d These be marks to know the false apostles by.

e The word signifieth him that promiseth much, and performeth nothing, who seemeth also to speake for thy profit, but doth nothing lesse. Acts 16.1.phil. 2.19. 1.Cor.1.14. ‖Or, receiuer.

f Corinthus. Ephes.3.20. Ephe.3.9.col.1.26 2.tim.1.9.tit.1.2. 1.pet.1.20.

g Both as touching the doctrine of the Gospel, and also the calling of the Gentiles.

¶ The first Epistle of Paul to the Corinthians.

THE ARGVMENT.

After that S. Paul had preached at Corinthus a yeere and a halfe, hee was compelled by the wickednesse of the Iewes to saile into Syria. In whose absence false Apostles entred into the Church, who being puffed vp with vaine glory, and affectate eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies and ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrection from the dead, one of the chiefest points of Christian Religion. Against these euils the Apostle proceedeth, preparing the Corinthians hearts and eares with gentle salutations: but soone after he reproueth their contentions & debates, their arrogancie and pride, and exhorteth them to concord and humilitie, setting before their eyes the spirituall vertue, and heauenly wisedome of the Gospel, which cannot be perswaded by worldly wit and eloquent reasons, but is reuealed by Gods Spirit, and so sealed in mens hearts. Therefore this saluation may not be attributed to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein Saint Paul behaued himselfe skilfully, building according to the foundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent heed that they bee not polluted with vaine doctrine, seeing they are the Temple of God. And as for those which douted of his Apostleship, he sheweth thē that he depen[deth] not on mans iudgement, albeit he had declared by manifest signes, that he neuer sought his owne glory, neither yet how he might liue, but onely the glory of Christ: which thing at his comming he would declare more amply, to the shame of those vaine-glorious braggers, who sought themselues onely, and therefore suffered most horrible vices vnreproued and vnpunished, as incest, contentions, pleadings before Infidels, fornication, and such like, to the great slander of the Gospel. This done, he answereth to certaine points of the Corinthians letter, as touching single life, duetie of marriage, of discord and dissention among the maried, of virginitie, and second mariage. And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, hee warneth them to haue respect to their weake brethren, whose faith by that dissembling was hindered, and their consciences wounded, which thing rather then he would doe, he would neuer vse that libertie, which God had giuen him. But forasmuch as pride, and selfe will was the cause of those great euils, hee admonisheth them by the example of the Iewes not to glory in these outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to follow Christ vprightly, without all pollution & offence of others. Then hee correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lords Supper, the abuse of the Spirituall gifts, which God hath giuen to maintaine loue, and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all, he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and weldoing, sending his commendations, and wishing them peace.

CHAP. I.

1 Hee prayseth the great graces of God shewed toward them, 10 Exhorting them to concord and humilitie. 19 Hee beateth downe all pride, and wisedome which is not grounded on God, 26 Shewing whom God hath chosen to confound the wisedome of the world.

PAVL called to bee an Apostle of IESVS CHRIST, through the will of God, and our brother Sosthenes,

2 Vnto the Church of God, which is at Corinthus, to them that are *a sanctified in Christ Iesus, *b Saints by calling, *with all that c call on the Name of our Lord Iesus Christ in euery place, both their Lord and ours:

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I thanke my God alwayes on your behalfe for the d grace of God, which is giuen you in Iesus Christ,

5 *That in all things yee are made rich e in him, in f all kinde of speach, and in all knowledge:

6 As the testimony of Iesus Christ hath bene confirmed in you:

7 So that yee are not destitute of any gift: *waiting for the appearing of our Lord Iesus Christ.

8 *Who shall also confirme you vnto the ende, that yee may be g blameleſſe in the day of our Lord Iesus Christ.

9 *God is faithfull, by whom ye are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 Now I beseech you, brethren, by the Name of our Lord Iesus Christ, *that yee all h speake one thing, and that there bee no dissentions among you: but bee yee knit

a 1.Cor.15.9. 1.Thess.4.7. 1 Whom God hath separated from the rest of the world, purified, and giuen to his Sonne, that he might be in them, and they in him. *Rom.*1.7. *ephes.*1.1. *colos.*1.22. 2.*tim.*1.9. b Made holy by the free mercy and calling of God. *Iude* 2.3. c Which is to acknowledge him to be very God, to worship him, and seeke vnto him for helpe.

d For all the benefits which ye haue receiued by the Gospel. *Coloss* 1.10. *and* 2.7. e As members of the same body which communicate with their head. f He commendeth those gifts in them whose abuse after he doth reproue, as eloquence, philosophie, and their knowledge of Gods word. *Phil* 3.20 *titus* 2.13. 1.*Thes.*3.13. & 5.23. g For there is no condemnation to them that are grafted in Christ Iesus. *Psal.*138.8. 1 *thessal.*5.24. *Rom.*15.5. *phil* 3.16. h Disagreeing in words ingendreth dissention of mind, whereof proceedeth repugnancy of iudgement, which is the mother of schisme and heresie.

knit together in one minde, and in one iudgement.

11 For it hath beene declared vnto mee, my brethren, of you, by them that are of the house of i Cloe, that there are contentions among you.

12 Now this I say, that euery one of you sayth, I am Pauls, and I am *Apollos, and I am Cephas, and I am Christs.

13 Is Christ diuided? was Paul crucified for you? either were yee baptized k into the name of Paul?

14 I thanke God, that I baptized none of you, but *Crispus, and l Gaius,

15 Lest any should say, that I had baptized into mine owne name.

16 I baptized also the houshold of Stephanas: furthermore know I not whether I baptized any other.

17 For Christ sente me not to m baptize, but to preach the Gospel, not with *n wisedome of wordes, o lest the crosse of Christ should be made of none effect.

18 For the preaching of the crosse is to them that perish, foolishnesse: but vnto vs which are saued, it is the *power of God.

19 For it is written, *I will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the p Scribe? where is the q disputer of this world? hath not God made the wisedome of this world foolishnesse?

21 For seeing the world by wisedome knew not God in the wisedome of God, it pleased God by the foolishnesse of preaching to saue them that beleeue:

22 Seeing also that the Iewes require a *signe, and the Grecians seeke after wisedome.

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians, wee preach Christ, the power of God, and the wisedome of God.

25 For the r foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men r after the flesh, not many mightie, not many noble are called.

27 But God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weake things of the world, to confound the mightie things.

28 And vile things of the world, & things which are despised, hath God chosen, and things t which are not, to bring to nought things u that are,

29 That no *flesh should reioyce in his presence.

30 But yee are of him in Christ Iesus, who of God is made vnto vs *wisedom, and righteousnesse, and sanctification, and redemption,

31 That according as it is written, *He that reioyceth, y let him reioyce in the Lord.

i Which was a vertuous woman and zealous of Gods glory, and fought the quietnesse of the Church.
Acts 18.24.
k Reade the annotations, Acts 3.16.
Acts 18.8.
l This Gaius was Pauls host, in whose house also the Church was at Corinthus, Rō.16.13. there was yet another so called, which was of Derbe, and followed Paul, Acts 20.
m That is, chiefly and peculiarly.
Chap. 2 13.
galat. 5.4
2 *pet* 1.16.
n As rhetorike or arte oratory.
o When men should attribute that vnto eloquence, which onely belonged to the power of God.
Rom. 1.16.
Isa. 29.14.
p That is, the interpreter of the Law.
q He that is so subtill in discussing questions? and herein Paul reprocheth euen the best learned, as though not one of them could perceiue by his owne wisdome this mystery of Christ reuealed in the Gospel.
Matth. 12.38.
r He speaketh in the person of the wicked, who contrary to their conscience rather attribute these things to God, then acknowledge their owne folly and weakenesse.
s According as the world iudgeth and esteemeth wise men.
t Which are in mans iudgement almost nothing, but taken for abiects and castawayes.
u Esteemed and in reputation.
x Thus he calleth man in contempt, and to beate downe his arrogancy.

Ier. 23.5,6.
Ier. 9.24.
2 *cor.* 10.17.
y That is, attribute all things to God with thankesgiuing.

CHAP. II.

1 *He putteth for example his maner of preaching, which was according to the tenour of the Gospel,* 8 *Which Gospel was contemptible and hid to the carnall,* 10 *And againe honourable and manifest to the spirituall.*

AND I, brethren, when I came to you, came not with *excellencie of wordes, or of wisedome, shewing vnto you the ‖ a testimony of God.

2 For I esteemed not to ‖ knowe any thing among you, saue Iesus Christ, and him crucified.

3 *And I was among you in b weakenesse and in feare, and in much trembling.

4 And my word, and my preaching in the *inticing speach of mans wisedome, but in plaine euidence of ‖ the Spirit and of power,

5 That your faith should not bee in the wisedome of men, but in the power of God.

6 And we speake wisedome among them that are c perfite: not the wisedome of this world, neither of the d princes of this world, which come to nought.

7 But wee speake the wisedome of God in a mystery, euen the hid wisedome, which God has determined before the world, vnto our glory.

8 Which e none of the Princes of this world hath knowen: for had they knowen it, they would not haue crucified the f Lord of glory.

9 But as it is written, *The things which eye hath not seene, neither eare hath heard, neither g came into mans heart, are, which GOD hath prepared for them that loue him.

10 But God hath reuealed them vnto vs by his Spirit: for the Spirit h searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, saue the spirit i of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

12 Now wee haue k receiued not the Spirite of the worlde, but the Spirite, which is of GOD, that wee might know the l things that are giuen to vs of God.

Chap. 1.17
‖ *Or, mysterie.*
a That is, the Gospel, whereby God doth manifest himselfe to the world, or whereof God is the authour and witnesse.
‖ *Or, I thought nothing worthy to be knowen.*
Acts 18.1.
b Herein appeareth his great modestie, who was not glorious but abiect and humble, not full of vaine boastings and arrogancie, but with feare and trembling set foorth the mighty power of God.
Chap. 1 17.
2 *pet* 1.16.
‖ *Or, heauenly or diuine.*
c They whose vnderstandings are illuminate by faith, acknowledge this wisedome, which the world calleth folly.
d The word is here taken for them, whom either for wisdom, riches, or power men most esteem.
e That is, very few.
f He calleth Iesus the mighty God, full of true glory and maiesty, whom Dauid also calleth the King of glory, Psal. 24.7. and Steuen nameth him the God of glory, Acts 7 2. and hereby appeareth the diuinity of Christ, and coniunction of two natures in one person *Isa* 64.4.
g Man is not able to thinke Gods prouidence toward his.
h For he is one God with the Father and the Sonne.
i Mans minde which vnderstandeth and iudgeth.
k Wee are not mooued with that Spirit, which teacheth things wherewith the world is delighted, and which men vnderstand by nature.
l All the benefits of God in Iesus Christ.

13 Which things also we speake, not in the [m] woords which mans wisedome teacheth, but which the holy Ghost teacheth, comparing [m] spirituall things with spirituall things.

14 But the [n] naturall man perceiueth not the things of the Spirit of God: for they are foolishnesse vnto him: neither can hee know them, because they are spiritually discerned.

15 But he that is [*] spirituall discerneth all things: yet he himselfe is [o] iudged of no man.

16 [*] For who hath knowen the minde of the Lord, that he might instruct him? but we haue the [p] minde of Christ.

m As that which we teach is spirituall, so our kind of teaching must be spirituall, that the woords may agree with the matter.

n Whose knowledge and iudgement is not cleared by Gods Spirit. *Rom.* 17. 19.

o For the trueth of God is not subiect to the iudgement of man. *Isa* 40. 13 *wisd.* 9. 13.

p That is, Christs Spirit, John 16. 13. *rom.* 8. 9.

CHAP. III.

3 Paul rebuketh the sects and authors thereof, 7 No man ought to attribute his saluation to the ministers, but to God. 10 That they bewar erroneous doctrines. 11 Christ is the foundation of his Church, 16 The dignity and office both of the ministers, and also of all the faithfull.

AND I could not speake vnto you, brethren, as vnto spirituall men, but as vnto carnall, euen as vnto [a] babes in Christ.

2 I gaue you milke to drinke, and not meate: for yee were not yet able to beare it, neither yet now are ye able.

3 For yee are yet carnall: for whereas there is among you enuying, and strife, and diuisions, are yee not carnall, and walke as men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 Who is Paul then, and who is Apollos, but the ministers by whom ye beleeued, and as the Lord gaue to euery man?

6 I haue planted, Apollos watered, but God gaue the increase.

7 So then, neither is he that planteth any thing, neither hee that watereth, but God that giueth the increase.

8 And he that planteth, and he that watereth are [b] one, and euery man shall receiue his wages according to his labour.

9 For wee together are Gods [c] labourers: ye are Gods husbandrie, and Gods building.

10 According to the grace of God giuen to mee, as a [c] skilfull master builder, I haue layd the foundation, and another buildeth thereon: but let euery man [d] take heede how he buildeth vpon it.

11 For other foundation can no man lay, then that which is layd, which is Iesus Christ.

12 And if any man build on this foundation, gold, siluer, precious stones, timber, hay, or stubble,

13 Euery mans worke shall be made manifest: for the [e] day will declare it, because it shall bee reuealed by the [f] fire: and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke, that he hath built vpon, abide, he shall receiue wages.

15 If any mans worke burne, hee shall [g] lose, but hee [h] shall be [i] safe himselfe: neuertheless yet as it were by the fire.

16 [*] Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceiue himselfe. If any man among you seeme to bee wise in this world, let him bee a foole that hee may bee wise.

19 For the wisedome of this world is foolishnesse with God: for it is written, [*] Hee catcheth the wise in their owne craftinesse.

20 [*] And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man [k] reioyce in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death: whether they bee things present, or things to come, euen all are yours,

23 And ye Christs, and Christ Gods.

a Being ingrafted in Christ by faith, we begin to grow by his Spirit, & as we profit in faith, wee grow vp to a ripe age. And here let him take heede that teacheth lest for milke he giue poison: for milke and strong meate in effect are one, but onely differ in maner and forme.

b He chargeth them with two faults: the one which they attributed too much to the ministers, and the other, that they preferred one minister to the other. *Psal* 62. 12. *Iere.* 6. 5.

c So made by his grace.

d He reproueth the ministers of Corinth, as teachers of curious doctrines and questions.

e Or, the time which is when the light of the trueth shal expel the darknesse of ignorance, then the curious ostentation of mans wisedome shall be brought to nought.

f By the triall of Gods Spirit.

g Both his labor and reward.

h He reproueth them not as false apostles, but as curious teachers of humane sciences, as they which lothing at the simplicity of Gods word, preach philosophical speculations.

i As touching his life, if he hold fast the foundation. *Chap* 6. 19. 2 *Cor.* 6. 6. *Iob* 5. 13.

k When they themselues are entangled in the same snares, which they layd for others. *Psal.* 94. 11.

l But in God who worketh by his ministers to his owne glory, and the comfort of his Church.

CHAP. IIII.

1 After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 Hee appealeth to Gods iudgement. 7 Beating downe their glory which hindered them to praise that, which they disprayssed in him, 19 Hee sheweth what he requireth on their part, and what they ought to looke for of him at his returne.

LEt a man so thinke of vs, as of the [a] ministers of Christ, and disposers of the secrets of God.

2 And as for the rest, it is required of the disposers, that euery man bee found faithfull.

3 [*] As touching me, I passe very little to be iudged of you, or of [‡] mans iudgement: no, I iudge not [b] mine owne selfe.

4 For I [c] know nothing by [*] my selfe, yet am I not thereby iustified: but he that iudgeth me, is the Lord.

5 Therefore [*] iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest, and then shall euery man haue prayse of God.

6 Now these things, brethren, I haue figuratiuely applyed vnto mine owne selfe and Apollos for your sakes, that yee might learne [c] by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 For who [d] separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadst not receiued it?

a As it is a thing intollerable to contemne the true ministers of God, so it is greatly reprehensible to attribute more vnto them then is meete.

b Whether I haue great gifts or little, few or many.

c For as I doe not know whereby I should take any occasion of glory: so I am certaine that before God another maner of iustice is required.

d Concerning mine office.

e By our example.

f To wit, from other men and preferreth them.

Matth. 7. 1. *rom.* 2. 1.

8 Now ye are full: now ye are made rich: ye reigne as kings without vs, & would to God ye did reigne, that wee also might reigne with you.

9 For I thinke that God hath set forth vs the e last Apostles, as men appointed to death: for we are made a gazing stock vnto the world, and to the Angels, and to men.

10 We are h fooles for Christs sake, and yee are wise in Christ: we are weake, and yee strong: yee are honourable, and we are despised.

11 Vnto this houre we both hunger, and thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 * And labour, working with our own hands: we are reuiled, and yet we bleese: we are persecuted, and suffer it.

13 * We are euil spoken of, and we ‖ pray: we are made as the filth of the world, the off scouring of all things vnto this time.

14 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue ten thousand i instructers in Christ, yet haue yee not many fathers: for in Christ Jesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, which shall put you in k remembrance of my wayes in Christ, as I teach euery where in euery Church.

18 Some are puffed vp as though I would not come to you.

19 But I will come to you shortly, * if the Lord will, and will know, not the speech of them which are puffed vp, but the power.

20 For the l kingdome of God is not in word, but in m power.

21 What will ye? shall I come vnto you with a rod, or in loue, and in the spirit of meekenesse?

CHAP. V.

c Hee reproueth sharply their negligence in punishing him that had committed incest, 3 Willing them to excommunicate him, 7 To embrace purity, 9 And flee wickednesse.

IT is heard commonly, that there is fornication among you, and such fornication as is not once named among the n Gentiles, * that one should haue his fathers wife.

2 And ye are puffed vp, and haue not rather sorrowed, that he which hath done this deed, might be put from among you.

3 * For I verely as absent in body, but present in spirit, haue determined already, as though I were present, that he that hath thus o done this thing,

4 When yee are gathered together, and my p spirit, q in the Name of our Lord Jesus Christ, that such one, I say, by the power of our Lord Jesus Christ,

5 * Be deliuered vnto r Satan, for the s destruction of the flesh, that the spirit may be saued in the day of the Lord Jesus.

6 Your reioycing is not t good: * know ye not that a little leauen leaueneth the whole lumpe?

7 Purge out therefore the olde leauen that ye may be a new lumpe, u as ye are vnleauened: for Christ our Passeouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leauen, neither in the leauen of malicionsnesse and wickednesse: but with the vnleauened bread of sincerities and trueth.

9 I wrote vnto you an Epistle, * that ye should not company together with fornicators,

10 And x not altogether with the fornicatours of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I haue written vnto you, that ye company not together: if any that is called a brother, bee a fornicatour, or couetous, or y an idolater, or a raylir, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe to iudge them also, which are z without? doe yee not iudge them that are a within?

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

e Which is to be as an heathen man, and Publicane.

f For being wounded with shame and sorrow, his flesh or old man shall die: and the spirit or new man shall remaine aliue, and enioy the victory in that day when the Lord shall iudge the quicke and dead. 2 Cor. 4.18. 1. Pet 4.6.

g Seeing you suffer such monstrous vices among you.

h As euery man particularly is pure, so the whole Church in generall may be pure. *Matth* 18.19. 2 *thes* 3.14.

i But he meant of those that were conuersant in the Church, whom they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to win them to Christ.

k Who to please both parts would be present at idole seruice, and yet professe the Gospel.

l Vnto whom the Ecclesiasticall discipline doeth not stretch.

m Which are subiect to Gods word, and to the discipline of the Church.

CHAP. VI.

1 Hee rebuketh them for going to law together before the heathen. 7 Christians ought rather to suffer. 12 Hee reproueth the abusing of Christian libertie. 15 And sheweth that wee ought to serue God purely both in body and soule.

DAre any of you hauing businesse against another, be iudged vnder ‖ the a vniust, and not vnder the Saints?

2 * Doe yee not know, that the Saints shall iudge the world? If the world then shal be iudged by you, are yee vnworthy to iudge the smallest matters?

3 Know yee not that wee shall iudge the b Angels? how much more things that pertaine to this life?

4 If then yee haue iudgements of things pertaining to this life, c set vp them which are d least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 Now therefore there is vtterly a ‖ fault among

‖ *Or, iudges and magistrates which are infidels.*

a He calleth them vniust, whosoeuer are not sanctified in Christ. *Hosea* 3.8.

b Who are now apostates and deuils. Mat. 25.41.

c That is, make them iudges.

d If ye so burne with desire to pleade, keepe a court among your selues, and make the least esteemed your iudge: for it is most easie to iudge betweene brethren.

‖ *Or, impotencie of minde.*

x Who would thinke that you would suffer that mischiefe vnpunished, which the most barbarous nations abhorre to speake of? *Leuit.* 18.8. *col.* 2.5.

b Hauing now receiued the Gospel.

c My will and consent.

d With inuocation of Gods Name, as becommeth them which procure the Lords busines and not their owne.

among you, because yee goe to law one with another: * why rather suffer ye not wrong? why rather suffeine ye not harme?

Math.5.39. Luke 6.29. rom.12.19. 1.Thes.4.6.

8 * Nay ye your selues [e] doe wrong, and doe harme, and that to your brethren.

e He doeth not reproue the godly, which with a good conscience vseth the magistrate to defend his right, but condemneth hatred, grudges, and desires of reuengeance. *Ephes.5.3,5. 1.tim.1.9,10. Ephe.2.12.titus. 3.3.1.pet.4.3. Chap.10.23. eccles.37.27.*

9 Know ye not that the vnrighteous shall not inherite the kingdome of God? Be not deceiued: * neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shal inherite the kingdome of God.

11 And such were * some of you: but yee are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ * All [f] things are lawful vnto me: but all things are not profitable. I may doe all things, but I will not bee brought vnder [g] the power of any thing.

f Here he speaketh of things indifferent of their nature, and first as touching carnall liberty.

13 Meates are ordained for the belly, and the belly for the meates: but God shall destroy both it and them. Now the body is not for [h] fornication, but for the [i] Lord, and the Lord for the body.

g For we are subiect to those things which we cannot want.

h They abused meates, both in that they offended others thereby, and also prouoked their own lusts to vncleanesse.

14 And God hath also raised vp the Lord, * and shal raise vs vp by his power.

i God will be Lord both of the soule and body. *Rom.6.5.*

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, & make them the members of an [k] harlot? God forbid.

k Whereby he signifieth, that both we shall see the glory of the resurrection of the iust, and also that dignitie and priuiledge whereby wee be made the members of Christ. *Gen 2.24, matth.19.5. mar.10.8. ephes.5.31.*

16 Doe ye not know, that he which coupleth himselfe with an harlot, is one body? for two, saith he, shall be one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 Flee fornication: euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his [l] owne body.

l That is, he more polluteth his owne body, them he that committeth any other sinne. *Chap.3.16.2.cor.9.16. Chap.7.23.1.pet.1.15,19.*

19 Know yee not, that * your body is the temple of the holy Ghost, which is in you, whom ye haue of God? and ye are not your owne.

20 * For ye are bought for a price, therefore glorifie God in your body, and in your spirit, for they are Gods.

CHAP. VII.

1 The Apostle answereth to certaine questions, which the Corinthians desired to know, 2 As of single life, 3 Of the duety of marriage, 11 Of discords & dissention in marriage, 13 Of marriage betweene the faithfull and vnfaithfull, 18 Of vncircumcising the circumcised, 21 Of seruitude, 25 Of virginitie, 39 And second marriage.

NOw concerning the things whereof yee wrote vnto me. It were [a] good for a man not to touch a woman.

a Or, expedient, because mariage through manns corruption, and not by Gods institution, bringeth cares and troubles.

2 Neuertheless, to auoyde fornication, let [b] euery man haue his wife, and let euery woman haue her owne husband.

b Speaking to all men in generall.

3 * Let the husband giue vnto the wife [c] due beneuolence, and likewise also the wife vnto the husband.

1.Pet.3.7.

c Which conteineth all duties pertaining to marriage.

4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne bodie, but the wife.

5 Defraud not one another, except it be with consent for a time, that yee may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, [d] not by commandement.

d He sheweth that he commandeth not precisely al men to marry, but that God hath granted this remedy vnto them which cannot liue chaste.

7 For I would that all men were euen as I my selfe am: but euery man hath his proper gift of God, one after this manner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, It is good for them if they abide euen as I doe.

9 But if they cannot abstaine, let them marrie: for it is better to marrie then to [e] burne.

e With the fire of cõcupiscence, that is, when mans will so giueth place to the lust that tempteth, that he cannot call vpon God with a quiet conscience. *Matth.5.32. and 19.9 marke 10.11. Luke.16.18.*

10 And vnto the married I commaund, not I but the Lord, Let not the wife * depart from her husband.

11 But and if she [f] depart, let her remaine vnmarried, or be reconciled vnto her husband, and let not the husband put [g] away his wife.

f For hatred, dissention, anger, &c.

g Saue for whoredome, as Matth.5.32.

12 But to the remnant I speake, and not [h] the Lord, If any brother haue a wife, that beleeueth not, if she be content to dwell with him, let him not forsake her.

h In asmuch as there was nothing expressely spoken hereof in the Law, or Prophets: or else he spake this moued by the Spirit of God, as he testifieth in the 25.verse.

13 And the woman which hath an husband that beleeueth not, if he be content to dwell with her, let her not forsake him.

14 For the vnbeleeuing husbande is [i] sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband, else were your children vncleane: but now are they [k] holy.

i Meaning, that the faith of the beleeuer hath more power to sanctifie mariage, then the wickednesse of the other to pollute it.

15 But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in [l] such things: but God hath called vs in peace.

k They that are borne of either of the parents faithfull are also counted members of Christs Church because of the promise, *Acts.2.39.*

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

l When such things come to passe, that the faithfull and vnfaithfull bee married together, and the one forsake the other without cause.

17 But as God hath distributed to euery man, as the Lord hath [m] called euery one, so let him walke: and so ordaine I in all Churches.

m The lawfull vocation in outward things must not lightly bee neglected.

18 Is any man called being circumcised? let him not [n] gather his vncircumcision: is any called vncircumcised? let him not be circumcised.

n Which is when the surgeon by arte draweth out the skinne to couer the part circumcised, Celsus lib 7.cap.25. Epiphan lib de ponderibus & mensuris, 1.Mac 1.16.

19 [o] Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

o It is all one whether thou be Iewe or Gentile. *Ephes.4.11. tim.6.1.*

20 * Let euery man abide in the same vo-

cation wherein he was called.

21 Art thou called being a seruant? [p] care not for it: but if yet thou mayest be free, vse it rather.

22 For he that is called in the [p] Lord being a seruant, is the Lords free man: likewise also hee that is called being free, is Christs seruant.

23 *Ye are bought ‖ with a price: be not the seruants of men.

24 Brethren, let euery man, wherein hee was called, therein abide [r] with God.

25 Now concerning ‖ virgins, I haue no [s] commandement of the Lord: but I giue mine aduise, as one that hath obtained mercie of the Lord to be ‖ faithfull.

26 I suppose then [t] this to be good for the present [u] necessitie: I meane, that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marry, she sinneth not: neuertheless, such shall haue [x] [y] trouble in the flesh: but I [z] spare you.

29 And this I say, brethren, because the time is short, ‖ hereafter that both they which haue wiues, bee as though they had none:

30 And they that [a] weepe, as though they wept not: and they that [b] reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this world, as though they vsed it not: for the [c] fashion of this world goeth away.

32 And I would haue you without care. The vnmarried careth for the things of the Lord, how he may please the Lord.

33 But hee that is married, careth for the things of the [d] world, how he may please his wife ‖.

34 There is difference also betweene a virgin and a wife: the vnmarried woman careth for the things of the Lord, that shee may be holy, [e] both in body and in spirit: but shee that is married, careth for the things of the world, how shee may please her husband.

35 And this I speake for your own commoditie, not to [f] tangle you in a snare, but that ye follow that which is honest, and that yee may cleaue fast vnto the Lord without separation.

36 But if any man thinketh that it is vncomely for his virgine, if shee passe the flowre of her age, and [g] needs so require, let him do what he will, he sinneth not: let them be married.

37 Neuertheless, he [h] that standeth firme in his heart, that he hath no neede, but hath [i] power ouer his owne will, and hath so decreed in his heart, that he will keepe his virgine, he doeth well.

38 So then hee that giueth her to marriage, doeth well, but he that giueth her not to marriage, doeth [k] better.

39 The wife is bound by the [l] Law, as long as her husband *liueth, but if her husband be dead, she is at liberty to marry with whom she will, onely in the Lord.

40 But shee is more blessed, if shee so abide, in my iudgement: * and I thinke that I haue also the spirit of God.

p Although God hath called thee to serue in this life, yet thinke not thy condition vnworthy for a Christian: but reioyce that thou art deliuered by Christ, from the miserable slauery of sin and death.

q Being seruant by condition is made partaker of Christ. *Chap.* 6. 20. 1. *pet.* 1. 19.

‖ *Or, dearely.*

r Sincerely, as in the presence of God.

‖ *Or, the state of virginitie.*

s He bindeth no man to that which God hath left free: but sheweth what is most agreeable to Gods will, according to the circumstance of the time, place, and persons.

‖ *Or, beleeued.*

t To be single.

u In these afflictions and persecutions.

x As wordly cares of their children and family.

y He doeth not preferre singlenesse as a thing more holy then marriage, but by reason of incommodities which the one hath more then the other.

z In wishing that you could liue without wiues.

‖ *Or, it remaineth that.*

a Which be in aduersitie.

b Which be in prosperitie. c In this world there is nothing but meere vanitie. d Which onely appertaine to this present life. ‖ *And he is diuided*, meaning into diuers cares. e She may attaine vnto it sooner then the other, because she is without cares. f Seeing Saint Paul could binde no mans conscience to single life, what presumption is it, that any other should doe it? g That is, that she should marry to auoyde fornication. h Meaning, he that is fully perswaded that he hath no neede.

i For the fathers will dependeth on his childrens in this point in so much as he is bound to haue respect to their infirmitie, neither can he iustly require of them singlenesse, if they haue not that gift of God so to liue.

k And more commodious for his children in preseruing them from cares. l Of matrimonie. *Rom.* 7. 2. 1. *Thes.* 4. 8.

CHAP. VIII.

1 He rebuketh them that vse their libertie to the slander of other, in going to the idolatrous sacrifices, 9 And sheweth how men ought to behaue them toward such as be weake.

AND as touching things sacrificed vnto idols, we know that we all haue [a] knowledge: knowledge puffeth vp, but loue edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man loue God, the same is ‖ knowen of him.

4 Concerning therefore meat sacrificed vnto idoles, we know that an idole is [b] nothing in the world, and that there is none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth, (as there be many gods, and many [c] lords)

6 Yet vnto vs there is but one God which is the Father, of whom are all things, and we in him: and * one Lord Jesus Christ, by whom are all things, and we by him.

7 But euery man hath not knowledge: for some hauing [d] conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meate maketh not vs acceptable to God: for neither if we eate, haue we the [e] more, neither if we eate not, haue wee the lesse.

9 But take heed lest by any meanes this ‖ power of yours be an occasion of falling to them that are weake.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him him which is weake, be ‖ [f] boldened to eate those things which are sacrificed to idoles?

11 And through thy knowledge shall the * [g] weake brother perish, for whom Christ died.

12 Now when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.

13 * Wherefore if meate offend my brother, I wil eat no flesh while the world standeth, that I may not offend my brother.

a Of the liberty that God hath giuen vs touching outward things.

‖ *Or, taught.*

b This he speaketh in their person, which bragged so much of their libertie, saying that an image among all things that are made, is of no force.

c Which being idoles, yet are esteemed of men as Lords and Seigniours. *Iohn.* 13. 13. *chap.* 12. 3.

d In that they thought the meate offered vp to the image, not to be pure, and therefore could not eate it with a good conscience.

e This abundance and want is referred to spirituall things, Rom. 14. 17.

‖ *Or, libertie in things indifferent.*

‡ *Greeke, builded vp.*

f By thine example without any ground of doctrine. *Rom.* 14. 15.

g Which eateth against his conscience, or in doubt. *Rom.* 14. 21.

CHAP.

CHAP. IX.

1 *He exhorteth them by his example to vse their libertie to the edification of others.* 24 *To runne on foorth in the course that they haue begun.*

AM I not an Apostle? am I not free? haue I not seene Iesus Christ our Lord? are ye not my worke in the Lord?

2 If I be not an Apostle vnto other, yet doubtlesse I am vnto you: for yee are the [a] seale of mine Apostleship in the Lord.

3 My defence to them [b] that examine me, is this,

4 Haue wee not power to eate, [c] and to drinke?

5 Or haue we not power [d] to leade about a wife being a [e] sister, as well as the rest of the Apostles, and as the ‖ brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power [f] not to worke?

7 Who goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things according to man? saith not the Law the same also?

9 For it is written in the Law of Moses, *Thou shalt not muzzel the mouth of the ore that treadeth out the corne: doeth God take [g] care for oxen?

10 Either saith hee it not altogether for our sakes? For our sakes no doubt it is written, that hee which eareth, should eare in hope: and that hee that thresheth in hope, should be partaker of his hope.

11 *If we haue sowen vnto you spirituall things, is it a great thing if wee reape your carnall things?

12 If others with you bee partakers of this [h] power, are not we rather? neuertheless, we haue not vsed this power: but ‖ suffer all things, that we should not hinder the Gospel of Christ.

13 Doe yee not know, that they which minister about the *holy things, eate of the things of the Temple? and they which wait at the altar, are partakers with the [i] altar?

14 So also hath the Lord ordained, that they which preach the Gospel, should liue of the Gospel.

15 But I haue vsed none of these things: neither wrote I these things, that it should be so done vnto me: for it were better for me to die, then that any man should make my [k] reioycing vaine.

16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is layd vpon mee, and woe is vnto mee, if I preach not the Gospel.

17 For if I doe it willingly, I haue a reward: but if I doe it against my will, [l] notwithstanding the dispensation is committed vnto me.

18 What is my reward then? verily that when I preach the Gospel, I make the Gospel of Christ [m] free, that I abuse not mine authority in the Gospel.

19 For though I bee free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the moe.

20 *And vnto the Iewes I become as a Iewe, that I may winne the Iewes: to them that are vnder the Law, as though I were vnder the [a] Law, that I may win them that are vnder the Law.

21 To them that are without Lawe, as though I were without Law (when I am not without Law as pertaining to God, but am in the Law through Christ) that I may win them that are without Law.

22 To the weake I become as weake, that I may winne the weake: I am made [o] all things to all men, that I might by all meanes saue some.

23 And this I doe for the Gospels sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race, runne all, yet one receiueth the prize? so run that ye may obtaine.

25 And euery man that proueth masteries, [p] abstaineth from all things: and they doe it to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore so runne, not as vncertainely: so fight I, not as one that beateth the ayre.

27 But I beate downe my [q] body, and bring it into subiection, lest by any meanes after that I haue preached to other, I my selfe should be [r] reprooued.

CHAP. X.

Hee feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14 *Exhorting them to flee all idolatrie,* 23 *and offence of their neighbour.*

MOreouer, brethren, I would not that ye should be ignorant, that all our fathers were vnder the *cloude, and all passed thorow the *sea,

2 And were all baptized vnto [a] Moses, in the cloud, and in the sea,

3 *And did all eate the same [b] [c] spirituall meate,

4 *And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that followed them: and the Rocke [d] was Christ)

5 But with many of them God was not pleased: for they were *ouerthrowen in the wildernesse.

6 Now these are ensamples to vs, to the intent that wee should not lust after euill things *as they also lusted.

7 Neither be ye idolaters, as were some of them, as it is written, *The people sate downe [e] to eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some of them committed fornication, and fell in one *[f] day three and twenty thousand.

a I need no further declaration, but the workes I haue wrought among you.
b And call into doubt mine office.
c On the Church charges.
d The Apostles led their wiues about with them
a A faithful and Christian wife.
‖ Or, cousins.
f Whether they might not as lawfully liue without labouring for their liuing with their owne hands as other Apostles.
Deu. 25.4.
1. *Tim.* 5.18.
g Had God respect properly to the oxen themselues when he made this law, and not rather vnto men?
Rom. 15.27.
h To liue on other mens charges?
[*Or, take in worth*
Deut. 18.1.
i For that part that was burnt, was deuoured of the altar, and the other was due vnto the Priests by the Law.
k For now you haue no iust cause against me, seeing that I preached the Gospel freely vnto you.
l Seeing he is charged to preach he must willingly & earnestly follow it: for if he doe it by constraint, he doth not his duty.
m That I be not chargeable to them to whom I preach, seeing that they thinke that I preach for gaines.

Acts 16.3.
Gala. 2.3.
n As touching the ceremonies.
o In things indifferent, as eating of meates, obseruation of feasts and dayes, and such like, he fashioned himselfe to men in such sort as hee might best gaine them to Christ.
p That is, keepeth a strait diet, and refraineth from such things as might distemper his body.
q Or, old man, which rebelleth against the spirit.
r Lest he should bee reprooued of men when they should see him do contrary, or contemne that thing which he taught others to doe.

Exod. 13.21.
num 9.18.
Exod. 14.16, 22.
a Moses being their guide or minister, or as some reade, they were baptized vnto Moses law, others by Moses.
Exod. 16.15.
b That is, Manna, which was the outward signe or Sacrament of the spirituall grace.
c They ate the same meat that we doe, because the substance of theirs and our Sacraments is all one.

Exod. 17.6. *numb.* 20.10, 11. d That is, signified Christ as all Sacraments doe. *Num* 26 65. *Numb.* 11.4. *and* 26 64 *psalm.* 106.14 *Exod.* 32.6. e Because hereby occasion was taken to forget God and commit idolatry, therefore these indifferent things are counted idolatry. *Numb.* 25.9. f Moses readeth foure and twentie thousand, which declareth an infinite number.

9 Neither let vs tempt s Christ, as some of them also tempted him, and were * destroyed of serpents.

10 Neither murmure ye as some of them * also murmured, and were destroyed of the h destroyer.

11 Now all these things came vnto them for ensamples, and were written to admonish i vs, vpon whom the k ends of the world are come.

12 Wherefore let him that thinketh hee standeth, take heed lest he fall.

13 There hath no tentation taken you, but such as appertaineth to man, and God is faithfull, which will not suffer you to be tempted aboue that you be able, but l will euen giue the issue with the tentation, that yee may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 I speake as vnto them which haue vnderstanding iudge ye what I say.

16 The cuppe of || blessing which wee m blesse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the n communion of the bodie of Christ?

17 For we that are many, are one o bread and one body, because we are all partakers of one bread.

18 Behold Israel which is after the p flesh: are not they which eate of the sacrifices, partakers of the altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I would not that ye should q haue fellowship with the deuils.

21 Ye cannot drinke the cup of the Lord, and the cup of the deuils. Ye cannot be partakers of the Lord table, and of the table of deuils.

22 Doe wee prouoke the Lord to anger? are we stronger then he?

23 * All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

25 Whatsoeuer is sold in the r shambles, eat yee, and s aske no question for conscience sake.

26 * For the earth is the Lords, and all that therein is.

27 If any of them which beleeue not call you to a feast, and if ye will goe, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience, (for the earth is the Lords, and all that therein is)

29 And the conscience I say, not thine, but of that other: for why should my t libertie bee condemned of another mans conscience?

30 For u if I through Gods benefit be partaker, why am I euil spoken of, for that wherefore I giue thankes?

31 * Whether therefore yee eat or drinke, or whatsoeuer you doe, doe all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please x all men y in all things, not seeking mine owne profit, but the profit of many, that they might bee saued.

CHAP. XI.

He rebuketh the abuses which were crept into their Church, 4 As touching prayer, prophecying, 18 And ministring the Lordes Supper, 23 Bringing them againe to the first institution thereof.

BE * ye the followers of me, euen as I am of Christ.

2 Now brethren, I commend you, that ye remember || all my things, and keepe the ordinances, as I deliuered them to you.

3 But I will that yee know, that Christ is the * head of euery man: a the man is the womans head: and God is Christs head.

4 Euery man a praying, or || prophecying hauing any thing on his head, b dishonoureth his head.

5 But euery woman that prayeth or c prophesieth bare headed, dishonoureth her head: for it is euen one very thing, as though she were shauen.

6 Therefore if the woman bee not couered, let her also be shorne: and if it be shame for a woman to be || shorne or shauen, let her be couered.

7 For a man ought not to couer his head: forasmuch as hee is the * d image and glory of God: but the woman is the e glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 * For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue f power on her head, because of the g Angels.

11 Neuertheles, neither is the man without the woman, neither the woman without the man in the h i Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues, Is it comely that a woman pray vnto God vncouered?

14 Doth not nature it selfe teach you, that if a man haue long k haire, it is a shame vnto him?

15 But if a woman haue long haire, it is

s For in those dayes they were accustomed to sell certaine of the flesh of beastes sacrificed, in the shambles, and turned the money to the Priests profite. t We must take heed that thorow our abuse, our libertie be not condemned. u If by the benefit of God I may eate any kind of meat, why should I by my default cause this benefit to be euil spoken of? *Col.3.17.* x That is, the infirme. y Which are indifferent.

2. *Thess.3.9.* ||*Or, in all things remember me, Ephes 5.23.* a This is referred to cõmon prayer and preaching: for although one speake, yet the action is common, so that the whole Church may be said to pray or preach. ||*Or, preaching.* b This tradition was obserued according to the time and place, that all things might be done in comelines and to edification. c Reade Chap. 14.34. ||*Or, powled.* *Gen.1.26.& 5.1. and 9.6.col.3.10.* d The image of Gods glory, in whom his maiestie and power shine cõcerning his authoritie. e Or, receiueth her glory in commendation of man, and therefore is subiect. *Gen.2.18,22.* f Some thing to couer her head in signe of subiectiõ

g To whom they also shew their dissolution, & not only to Christ. h Who is authour and maintainer of their mutuall coniunction. i For as God made the woman of man, so now is man multiplied by the woman. k As women vse to weare.

a praise

a praise vnto her: for her hayre is [l] giuen her for a couering.

16 But if any man lust to be contentious, we haue no such custome, neither the Churches of God.

17 ¶ Now in this that I declare, I praise you not, that ye come together, not with profit, but with hurt.

18 For first of all when ye come together in the Church, I heare that there are dissentions among you: and I beleeue it to be true [m] in some part.

19 For there must be [n] heresies euen among you, that they which are approued among you, might be knowen.

20 When ye come together therefore into one place, this is not to eate the Lordes Supper.

21 For euery man when they should eate, taketh his own supper afore, and one is hungry, and another is drunken.

22 Haue yee not houses to eate and to drinke in? despise ye the Church of God, and shame them that haue not? what shal I say to you? shall I praise you in this? I praise you not.

23 For I haue receiued of the [o] Lord that which I also haue deliuered vnto you, to wit, that the Lord Iesus in the night that he was betraied, toke bread:

24 * And when he had giuen thanks, hee brake it, and sayd, Take, eat: this is my body which is [p] broken for you: this doe yee in remembrance of me.

25 After the same manner also he tooke the cup when he had supped, saying, This cup is the new Testament in my blood: this doe as oft as ye drinke it, in remembrance of me.

26 For as often as ye shall eat this bread, and drinke this cup, ye shew the Lords death till he come.

27 Wherefore, whosoeuer shall eate this bread, & drinke the cup of the Lord [q] vnworthily, shalbe guilty of the body and blood of the Lord.

28 * Let a man therefore examine himselfe, and so let him eat of this bread, and drinke of this cup.

29 For hee that eateth and drinketh vnworthily, eateth and drinketh his own damnation, because he discerneth not [r] the Lords body.

30 For this cause many are weake, and sicke among you, and many [s] sleepe.

31 For if we would iudge our selues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we should not be condemned with the world.

33 Wherefore my brethren, when ye come together to eat, tary one for another.

34 And if any man be hungry, let him eat at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

l For God hath giuen to woman longer haire then vnto man, to the end she should trusse it vp about her head, whereby she declareth that she must couer her head.

m Not that all were so, but the most part.

n Gods Church is not only subiect to dissention as touching orders and maners, but also to heresies as touching doctrine.

o Who ought onely to beare authority in the Church.
Matth 26.26.
marke 14.22.
luke 22.19.

p Signifying the maner of his death, when his body should, as it were, be torne and broken with most grieuous torments (albeit not as the thighs of the theeues were) the which thing the breaking of the bread as a figure doth most liuely represent.

q By peruerting the true and pure vse of the same.
2.*Cor*.13.5.

r But as though these holy mysteries of the Lords body and blood were common meats, so without reuerence he commeth vnto them.

s Or, die. Let them looke to themselues, which either adde or take away from the Lords institution.

CHAP. XII.

The diuersity of the gifts of the holy Ghost ought to be vsed to the edifying of Christs Church, 12 as the members of mans body serue to the vse one of another.

NOw concerning spirituall gifts, brethren, I would not haue you [a] ignorant.

2 Ye know that ye were Gentiles, and were caryed away vnto the [b] dumbe idoles, as ye were [c] led.

3 Wherefore I declare vnto you, that no man * speaking by the [d] Spirit of God, calleth * Iesus execrable: also no man can say that Iesus is the Lord, but by the holy Ghost.

4 Now there are diuersities of gifts, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but God is the same, which worketh all in all.

7 But the manifestation of the Spirit is giuen to euery man, to [e] profit withall.

8 For to one is giuen by the Spirit the word of wisdom, and to another the word of [f] knowledge by the same Spirit:

9 And to another is giuen [g] fayth, by the same Spirit: and to another the gifts of healing by the same Spirit:

10 And to another [h] the operations of great workes: and to another, [i] prophesie: and to another, [k] the discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 * And all these things worketh euen the selfe same Spirit, distributing to euery man seuerally as he will.

12 For as the body is one, and hath many members, and all the members of the body, which is one, though they bee many, yet are but one body: euen so is Christ.

13 For by one Spirit are wee all baptized into one [l] body, whether wee be Iewes or Grecians, whether wee be bond or free, and haue beene all made to drinke into one Spirit.

14 For the body also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now God hath disposed the members euery one of them in the body at his owne pleasure.

19 For if they were all one member, where were the body?

20 But now are there many members, yet but [m] one body.

21 And the eye cannot say vnto the hand, I haue no need of thee: nor the head againe to the feet, I haue no need of you.

22 Yea, much rather those members of the body, which seeme to bee [n] more feeble,

a The Corinthians hauing notable gifts, seemed to haue forgotten, of whom, and for what ende they had receiued them.

b Which could not heare your prayers.

c By Satans suggestion.
Marke 9 39.

d As no man that hath the spirit of God, can blaspheme Christ, and worship idoles: so none can acknowledge Christ for Lord and God without the same spirit.
Iohn 13.13.
chap.8.6.
phil.2.11.

e To wit, the Church, which is the whole body.

f That is, the vnderstanding of the Scriptures.

g To do onely miracles by.

h To worke by miracles against Satan and hypocrites, as was done against Ananias, Elymas, &c.

i Meaning, the declaration of Gods mysteries.

k To try both the doctrine and the persons.
Rom.12.3.
ephes.4.7.

l That we might be one body with Christ, and the whole Church one Christ: of the which coniunction, Baptisme and the Lords Supper are effectuall signes: for by Baptisme we are regenerate into one spirit, and by the Lords Supper we are incorporate into Christs body to be gouerned by the same spirit.

m And therefore whatsoeuer the diuersity is, yet the profit ought to be common, and serue to the edification of the Church.

n Whose vse seemeth to be more vile.

are necessary.

23 And vpon those members of the body, which we thinke most vnhonest, put wee more [o] honestly on: and our vncomely parts haue more comelinesse on.

24 For our comely parts need it not: but God hath tempered the body together, and hath giuen the more honor to that part which lacked,

25 Lest there should be any diuision in the body: but that the members should [p] haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now yee are the body of Christ, and members [q] || for your part.

28 *And God hath ordeined some in the church: as first Apostles, secondly Prophets, thirdly Teachers, then them that doe miracles: after that, the gifts of healing, [r] helpers, [s] gouernors, diuersitie of tongues.

29 Are all Apostles? are all Prophets? are all Teachers?

30 Are al doers of myracles? haue all the gifts of healing? do al speake with tongues? doe all interpret?

31 But || desire you the best gifts, and I will yet shew you a more excellent way.

o We are more carefull to couer them.

p Euery one in his office for the preseruation of the body.

q For all Churches dispersed throughout the world are diuers members of one body.

||Or, euery one for his part.

Ephes. 4. 11.

r As Deacons.

s As Elders.

||Or, doe you then desire the best gifts.

CHAP. XIII.

Because loue is the fountaine and rule of edifying the Church, hee setteth forth the nature, office and praise thereof.

THough I speak with the tongues of men and [a] Angels, and haue not loue, I am as sounding brasse, or a tinkling cymball.

2 And though I had the gift of prophesie, and knew all secrets, and all knowledge, yea, if I had [b] all faith, so that I could remoue [*] mountaines, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffereth long: it is bountifull: loue enuieth not: loue doth not boast it selfe: it is not puffed vp:

5 It disdaineth not: it seeketh not her owne things: it is not prouoked to anger: thinketh not euill:

6 It reioyceth not in iniquity, but reioyceth in the trueth:

7 It suffreth all things: it beleeueth [c] all things: it hopeth all things: it endureth all [d] things.

8 Loue doth neuer fall away, though that prophecyings bee abolished, or the tongues cease, or knowledge vanish away.

9 For [e] we know in [f] part, and we ||prophesie in part.

10 But when that which is perfect, is come, then that which is in part, shalbe abolished.

11 When I was a childe, I spake as a child, I vnderstood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glasse darkly, but then shall we see face to face. Now I know in part: but then shal I know euen as I am || knowen.

13 And now abideth faith, hope and loue, euen these three: but the [h] chiefest of these is loue.

a If the Angels had tongues, and had the vse thereof, and did not bestow them to profit my neighbour, it were nothing but vaine babling.

b Faith is here taken for the gift of doing miracles, which the wicked may haue, as Mat. 7. 22. and also for that faith (called historical) which beleeueth the mighty power of Christ, but cannot apprehend Gods mercie through him: & this deuils haue, Iam. 2. 19. and therefore is separated from charity, but the faith that iustifieth in effect cannot, as 1. Iohn 3. 9. *Mat.* 17. 20. *Iuke* 17. 6.

c Not that it suffreth it selfe to be abused, but iudgeth others by all loue and humanity.

d Which may be without offence of Gods word.

e Knowledge it selfe shall be perfected in the world to come & not abolished: but the maner of knowing and teaching shall cease when we shall be before Gods presence, where we shal neither need schooles nor teachers.

f That is, imperfectly. ||Or, teach.

CHAP. XIIII.

1 Hee exhorteth to loue, commendeth the gift of tongues, and other spirituall gifts, 5 But chiefly prophecying. 34 He commandeth women to keepe silence in the Church, 40 And sheweth what good order ought to be obserued in the Church.

FOllow after loue, and couet spirituall gifts, and rather that ye may [a] prophesie.

2 For he that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man [b] heareth him: howbeit in the [c] spirit he speaketh secret things.

3 But he that prophesieth, speaketh vnto men to edifying and to exhortation, and to comfort.

4 He that speaketh strange language, edifieth [d] himselfe: but he that prophesieth, edifieth the Church.

5 I would that ye al spake strange languages, but rather that ye prophesied: for greater is he that prophesieth, then he that speaketh diuers tongues, except he expound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking diuers tongues, what shall I profit you, except I speake to you, either by [e] reuelation, or by knowledge, or by prophesying, or by doctrine?

7 Moreouer, things without life, which giue a sound, whether it bee a || pipe, or an harpe, except they make a distinction in the sounds, how shall it be knowen what is piped or harped?

8 And also if the trumpet giue an vncertaine sound, who shall prepare himselfe to battell?

9 So likewise you by the tongue, except yee vtter words that haue signification, how shall it be vnderstood what is spoken? for ye shall speake in the [f] ayre.

10 There are so many kindes of voyces (|| as it commeth to passe) in the world, and none of them is [g] dumbe.

11 Except I know then the power of the voyce, I shall be vnto him that speaketh, [h] a Barbarian, and he that speaketh, shall be a Barbarian vnto me.

12 Euen so, forasmuch as yee couet spirituall gifts, seeke that ye may excell vnto the edifying of the Church.

13 Wherefore let him [i] that speaketh a strange tongue, pray that he may interpret.

14 For if I pray in a strange tongue, my spirit [j] prayeth: but mine vnderstanding is without [k] fruit.

a That is, to expound the word of God to the edification of the Church.

b Vnderstandeth him.

c By the spirituall gift which he hath receiued.

d For he profiteth none saue himselfe.

e The prophesie expoundeth that which God hath reuealed: and the doctrine teacheth that which he hath giuen vs to vnderstand.

||Or, flute.

f Your words shal be lost: for ye shal neither glorifie God thereby, nor profit man.

||Or, as the thing requireth.

g That is, they may be able to be vnderstood.

h He condemneth the Corinthians of barbarousnesse in that thing whereby they thought to haue attained to the greatest praise of eloquence.

i And doth his part.

k Not in respect of him that prayeth, but in respect of the Church which is nothing edified thereby.

g The mysteries of God.

||Or, taught of God.

h Because it serueth both here and in the life to come: but faith and hope appertaine onely to this life.

15 What

15 What is it then? I will pray with the spirit, but I will pray with the vnderstanding also: I will [l]sing with the spirit, but I will sing with the vnderstanding also.

16 Els, when thou blessest with the spirit, how shall he that occupieth the rowme of the vnlearned, say, [m]Amen, at thy giuing of thankes, seeing he knoweth not what thou sayest?

17 For thou verily giuest thankes well, but the other is not edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake [n]fiue wordes with mine vnderstanding, that I might also instruct others, then tenne thousand wordes in a strange tongue.

20 Brethren, be not [*]children in vnderstanding, but as concerning malicetousnesse be children, but in vnderstanding be of a ripe age.

21 In the Law it is written, [*o] By men of other tongues, & by other languages will I speake vnto this people: yet so shall they not heare me, saith the Lord.

22 Wherefore strange tongues are for a [p]signe, not to them that beleeue, but to them that beleeue not: but prophecying serueth not for them that beleeue not, but for them which beleeue.

23 If therefore when the whole Church is come together in one, and all speak strange tongues, there come in they that are vnlearned, or they which beleeue not, will they not say, that ye are out of your wits?

24 But if all prophesie, and there come in one that beleeueth not, or one vnlearned, [q]hee is rebuked of [r]all men, and iudged of all.

25 And so are the secrets of his heart made manifest, and so he will fall downe on his face, and worship God, and say playnely, that God is in you indeed.

26 What is to bee done then, brethren? when ye come together, according as euery one of you hath a Psalme, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things bee done vnto edifying.

27 If any man speake a strange tongue, let it be by two, or at the [t]most by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to himselfe and to God.

29 Let the Prophets speake, two or three, and let the other iudge.

30 And if any thing be reuealed to another that sitteth by, let the first holde his peace.

31 For yee may all prophesie one by one, that all may learne, and all may haue comfort.

32 And the [t]spirits of the Prophets are [u]subiect to the Prophets.

33 For God is not the author of confusion, but of peace, as we see in all the Churches of the Saints.

34 [*]Let your women keepe [x]silence in the Churches: for it is not permitted vnto them to speake: but they ought to be subiect, as also the [*]Law saith.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 [y]Came the word of God out from you? either came it vnto you onely?

37 If any man thinke himselfe to bee a Prophet, or [z]spirituall, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 [a]And if any man be ignorant, let him be ignorant.

39 Wherefore brethren, couet to prophesie, and forbid not to speake languages.

40 Let all things bee done honestly and by order.

l Or, giue thanks by singing.

m One onely made the praiers, and the rest of the people followed in heart his words, and when he had prayed, they all sayd, Amen, signifying that they beleeued assuredly that God would grant their requests.

n That is, most few.

Matth. 18.3.
Isa. 28.11.
deut. 28.49.
ierem. 5.15.
ezek. 3.6.

o He threatneth them most sharply, that God will punish the contempt of his word, and their counterfeit ignorance, for as much as to speak with vnknowen tongues is a signe of Gods curse toward the wicked.

p Of Gods curse when they are not vnderstood.

q By hearing his secret faults ript vp, and his sinnes reprooued by Gods word, he is compelled by his owne conscience to praise God.

r Which expound the word of God.

s Paul beareth as yet with their weakenesse, because also these were the gifts of God: but yet he sheweth that they should not passe: this measure, that first one, after another, and at the vtmost the third should reade in a strange language, which was to declare Gods miracle in the gift of tongues: but chiefly he commandeth that nothing bee done without interpretation.

t Or, learning, which Gods Spirit moueth them to vtter.

u To the intent that others may iudge of him that hath spoken, if he hath passed the cōpasse of Gods word: wherefore Saint Iohn commandeth to try the spirits, whether they be of God. 1. *Tim.* 2.11.

x Because this disorder was in the Church, that women vsurped that which was peculiar to men, the Apostle here sheweth what is meet to be done, and what is not: and albeit he mentioned this abuse before, yet he referred it to this place to be reprooued, because there hee brought it in for another purpose. *Gen.* 3.16.

y Are ye the first or the last Christians, that ye neither submit your selues to the Churches, of whom yee haue receiued the Gospel, nor haue respect to the other, to whom the Gospel doeth likewise appertaine?

z To haue vnderstanding of spiritual things.

a If any man haue iudgement, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credit them that are learned.

CHAP. XV.

He prooueth the resurrection of the dead, 3 And first that Christ is risen: 22 Then that we shall rise, 52 And the maner how.

MOreouer, [*]brethren, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, and wherein ye continue,

2 And whereby ye are saued, if ye keepe in memorie after what maner I preached it vnto you, [a]except yee haue beleeued in vaine.

3 For first of all, I deliuered vnto you that which [b]I receiued, how that Christ died for our sinnes, according to the [*]Scriptures,

4 And that hee was buried, and that hee arose the third day, according to the [*]Scriptures,

4 [*]And that hee was seene of Cephas, then of the [c]twelue.

6 After that hee was seene of moe then fiue hundreth brethren at once: whereof many remaine vnto this present, and some also are asleepe.

7 After that hee was seene of Iames: then of all the Apostles.

8 [*]And last of all, he was seene also of me, as of one borne out of due time.

9 For I am [*]the least of the Apostles, which am not meete to bee called an Apostle, because I persecuted the Church of God.

10 [*]But by the [d]grace of God, I am that

Galat. 1.11.

a If you beleeue to be saued by the Gospel, ye must beleeue also the resurrection of the dead, which is one of the principall points thereof, or els your beliefe is but vaine.

b Hee sheweth y nothing ought to be taught, which we haue not learned by Gods word.

Isa. 53. 5.
1. *pet.* 2.24.
Ionas 2.1, 10.
Iohn 20.19.

c Although Iudas wanted, yet they were so called still.

Acts 9.4.
rom. 6.3.
Ephes. 3.8.
Ephes. 3.7.

d For he was but the instrument and minister, and giueth the whole glory to God.

I am: and his grace which is in mee, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and so haue ye beleeued.

12 ¶ Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

13 For if there bee no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching [e] vaine, and your [f] faith is also vaine.

15 And we are found also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.

16 For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is [g] vaine: ye are yet in your [h] sinnes.

18 And so they which are asleep in Christ, are perished.

19 If in this life || onely we haue hope in Christ, we are of all men the most miserable.

20 But now is Christ risen from the dead, and was made the first [*i] fruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, euen so in [k] Christ shall [l] all be made aliue,

23 But euery man in his [*] owne order: the first fruits is Christ, afterward they that are of Christ, at his comming, shal rise againe.

24 Then shall be the end, when hee hath [m] deliuered vp the kingdome to God, euen the Father, when he hath put down all rule, and all authoritie and power.

25 For he must raigne, [*] til he hath put al his enemies vnder his feet.

26 The last enemie that shall be destroyed, is death.

27 [*] For hee hath put downe all things vnder his feete. (And when he saith that all things are subdued to him, it is manifest that hee is excepted, which did put downe all things vnder him.)

28 And when all things shal be subdued vnto him, then shal the Sonne also himselfe bee subiect vnto him, that did subdue all things vnder him, that God may bee [n] all in all.

29 Else, what shall they doe which are baptized [o] [p] for dead? if the dead rise not at all, why are they then baptized for dead?

30 Why are wee also in ieopardie euery houre?

31 [q] By our reioycing which I haue in Christ Iesus our Lord, I die daily.

32 If I haue fought with beastes at Ephesus after [r] the manner of men, what aduantageth it me, if the dead be not raised vp? [*] let vs eate and drinke: for to morrow wee shall die.

33 Bee not deceiued: [*] euill speakings corrupt good maners:

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God: I speake this to your shame.

35 But some man will say, How are the dead raised vp, and with what bodie come they forth?

36 O fole, that which thou sowest, is not quickned, except it die.

37 And that which thou sowest, thou sowest not that bodie that shall bee, but bare corne, as it falleth, of wheate, or of some other.

38 But God giueth it a bodie at his pleasure, euen to euery seede his owne body.

39 All flesh is not the same flesh, but there is one [s] flesh of men, and another flesh of beastes, and another of fishes, and another of birds.

40 There are also heauenly bodies, and earthly bodies: but the glory of the heauenly is one, and the glory of the earthly is another.

41 There is another glory of the [t] sunne, and another glory of the moone, and another glory of the starres: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead. The body is sowen in corruption, and is raised in incorruption.

43 It is sowen in [u] dishonour, and is raised in glory: it is sowen in weakenesse, and is raised in power.

44 It is sowen a naturall body, and is raised a [x] spirituall body: there is a naturall body, and there is a spirituall body.

45 As it is also written, The first man [*] Adam was made a liuing soule: and the last Adam was made a [y] quickening Spirit.

46 Howbeit, that was not first made which is spirituall: but that which is naturall, and afterward that which is spirituall.

47 The first man is of the earth earthly: the second man is the Lord [z] from heauen.

48 As is the earthly, such are they that are earthly: and as is the heauenly, such are they also that are heauenly.

49 And as we haue borne the [a] image of the earthly: so shall wee beare the image of the heauenly.

50 This say I, brethren, that [b] flesh and blood cannot inherit the kingdome of God, neither doeth corruption inherit incorruption.

51 Beholde, I shew you a secret thing, Wee shall not all sleepe, but wee shall all bee [c] changed,

e Christs death is not effectuall, except he rise from death.

f For if Christ be swallowed vp of death, there remaineth no hope of life any more.

g As mortification and remission of sinnes depend on Christs death: so our quickening and restoring to life stand in his resurrection.

h You are not forgiuen nor sanctified.

|| *Or, onely for this life sake.*

Col. 1.18. *Reu.* 1.5.

i As by the offering of the first fruit the whole fruit is sanctified, so by Christ which is the first that is raised, all haue assurance of the resurrection.

k Who rose first from the dead to take possession in our flesh for vs his members.

l To wit, the faithfull.

1. Thess. 4.15.

m Christ as he is man and head of the Church, is said to be subiect to God: but in respect of the world is King of heauen & earth. This kingdome standeth in gouerning the faithfull, and ouercomming the aduersaries, euen death the chiefest: which done, Christ being perfected with all his members, shall as hee is man and head of the Church, with his fellow heires deliuer his kingdome, and be subiect to God, with whom and the holy Ghost in Godhead he is equall. *Psal.* 110.1. *act.* 2.34,35. *heb.* 1.13. *and* 10.13. *Psal.* 8.6. *heb.* 2.8.

n We shalbe perfectly fulfilled with his glory & felicity.

o That is, as dead, and because they were but newly come to Christ, would be baptized before they dyed.

p Except these things bee true of Christs kingdome, and his subiection, what shall become of them whom the Church dayly baptizeth, for to destroy death in them, which is the end of Baptisme, and so they to rise againe?

q I take to witnesse all my sorowes wherein I may iustly reioice in the Lord, that I haue sustained them among your. That is, hauing regard to this present life, and not to Gods glory, and to life euerlasting. *Isa.* 22.13. *wisd.* 2.6.

r *Meander in Thaide.*

s There is one substance as touching the flesh both of man and beast, but the difference is as touching the quality.

t Euen as the Sunne and the Moone, being of one substance, differ in dignity, so in the resurrection our bodies shall haue more excellent qualities then they haue now.

u For what is more vile to looke vnto, then the dead carkeis?

x Not changing the substance, but made partaker of the diuine nature. *Gen.* 2.7.

y Christ bringeth vs from heauen the Spirit of life.

z This is attributed to Christ as concerning his diuinitie, not in respect of his humanity, whose flesh hath this glory by y power of God, who dwelleth in it.

a Both in substance and forme we are earthly.

b This naturall body as it is now, till it be made new by the Spirit of Christ.

c When the Lord commeth to iudgement, some of the Saints shalbe aliue, whom he wil change euen as if they were dead, so that this change is in stead of death to them.

52 In a moment, in the twinkling of an eye at the last * trumpet: for the trumpet shal blow, and the dead shall be raised vp incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption: and this mortal must put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall bee brought to passe the saying that is written, * Death is swallowed vp into victory.

55 † * O death, where is thy sting? O graue, where is thy victory?

56 The sting of death is sinne: and the [d] strength of sinne is the Law.

57 * But thankes bee vnto God, which hath giuen vs victory through our Lord Iesus Christ.

58 Therefore, my beloued brethren, be ye stedfast, vnmoueable, abundant alwayes in the worke of the Lord, forasmuch as yee know that your labour is not in [e] vaine in the Lord.

Matth. 24 31. 1. Thes. 4. 16. Isa. 25. 8. Reuel. 7. 17.

† O death, where is thy victory? O graue, where is thy sting? Hos. 13. 14.

Heb. 2. 14.

d Sinne first brought in death and giueth it power ouer vs, and the strength of sinne is the law, because it doth reueale the indgemenent of God against vs: or els the chiefe cause of our destruction is in our selues.

1. Iohn 5. 5.

e The hope of resurrection causeth the faithfull to surmount all difficulties.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Ierusalem. 13 Wee must persuere in faith, in the loue of Christ and our neighbour. 15 After his commendations hee wisheth to them all prosperitie.

COncerning * the gathering for the Saints, as I haue ordayned in the Churches * of Galatia, so doe ye also.

2 [a] Euery first day of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoeuer ye shall allow [b] by letters, them will I send to bring your liberality vnto Ierusalem.

4 And if it be meete that I goe also, they shall goe with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that ye may bring me on my way whithersoeuer I goe.

7 For I will not see you now in my passage: but I trust to abide a while with you, if the Lord permit.

8 And I will tary at Ephesus vntill Pentecost.

9 For a great doore and [c] effectuall is opened vnto mee: but there are many aduersaries.

10 ¶ Now if Timotheus come, see that hee be [d] without feare with you, for hee worketh the worke of the Lord, euen as I doe.

11 Let no man therefore [e] despise him: but conuey him forth [f] in peace, that he may come vnto mee: for I looke for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit hee will come when hee shall haue conuenient time.

13 ¶ Watch ye: stand fast in the faith: quite you like men, and be strong.

14 Let all your things be done in [h] loue.

15 Now, brethren, I beseech you (yee know the house of Stephanas, that it is the [i] first fruites of Achaia, and that they haue giuen themselues to minister vnto the Saints.)

16 That ye be [k] obedient euen vnto such, and to all that helpe with vs and labour.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue [l] supplyed the want of you.

18 For they haue comforted my ‖ spirit and yours: acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete yee one another with an * holy [m] kisse.

21 The salutation of me Paul with mine owne hand.

22 If any man loue not the Lord Iesus Christ, let him be had in execration, ‖ yea excommunicate to death.

23 The grace of our Lord Iesus Christ be with you.

24 My loue be with you all in Christ Iesus. Amen.

The first Epistle to the Corinthians, written from [n] Philippi, and sent by Stephanas and Fortunatus, and Achaicus, and Timotheus.

Act. 11. 29. & 12 25. Rom. 12. 13. Acts 18. 23.

a Vpon the first day of the weeke, which the Scripture calleth the Lords day, others Sunday, they accustomed not onely in the Church, but at home also according to euery mans zeal, to lay vp some piece of money toward the relieue of the poore brethren.

b Which ye shall send by them that cary the money.

c Because God blessed his labour.

b Willing that they should defend him against the aduersaries of Christ, because it is the Churches duety to be carefull for the preseruation of their ministers.

e As though he were too yong to be a minister.

f That is, safe and sound.

g Lest Satan steale vpon you at vnawares.

h For they had euery man respect to himselfe contrary to loue.

i That is, the first which embraced the Gospel.

k And reuerence them.

l The griefe that I tooke for your absence, was greatly assuaged by their presence.

‖ *Or, minde.*

Rom. 16. 16. 2. cor. 13. 12. 1. pet. 5. 14.

m In token of mutuall loue, which thing was obserued in the primitiue Church when the Lords Supper was ministred.

‖ *Or, Maranatha.*

n Or, as is most probable, from Ephesus.

The second Epistle of Paul to the Corinthians.

THE ARGVMENT.

AS nothing can be written either so perfectly, or with so great affection and zeale, which is not vnprofitable to many, and resisted by some: so the first Epistle witten by S. Paul to the Corinthians, besides the purity and perfection of the doctrine, sheweth a loue toward them farre passing all naturall affections: which did not onely not profite all, but hardened the hearts of many to remaine in their stubburnesse, and contemne the Apostles authority. By reason whereof S. Paul, being let with iust occasion to come vnto them, wrote this Epistle from Macedonia minding to accomplish the worke which he had begun among them. First therefore he wisheth them well in the Lord, declaring that

that albeit certaine wicked persons abused his afflictions to condemne thereby his authoritie, yet they were necessarie schoolings, and sent to him by God for their bettering. And whereas they blame his long absence, it came of no inconstancie, but to beare with their inabilitie and imperfection, lest contrary to his fatherly affection, he should haue bin compelled to vse rigour and seuerity. And as touching his sharpe writing in the former Epistle, it came through their fault, as is now euident both in that that he pardoned the trespasser, seeing he doth repent: and also in that hee was vnquiet in his mind, till he was certified by Titus of their estate. But forasmuch as the false apostles went about to vndermine his authoritie, he confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnesse of the Gospel in his preaching: the effect whereof is newnesse of life, forsaking of our selues, cleauing to God, fleeing from idolatry, embracing the true doctrine, and that sorrow which ingendreth true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisedome to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought onely to fill their bellies, whereas he contrariwise sought them, and not their goods, as those ambitious persons slandered him: wherefore at his comming he menaceth such as rebel against his authoritie, that hee will declare by liuely example that he is the faithfull ambassadour of Iesus Christ.

CHAP. I.

4 He declareth the great profit that commeth to the faithfull by their afflictions. 15. 17 And because they should not impute to lightnesse, that he deferred his comming contrary to his promise, he prooueth his constancie, both by the sincerite of his preaching, and also by the immutable trueth of the Gospel. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holy Ghost.

PAVL an Apostle of Iesus Christ, by ᵃ the will of God, & our brother Timotheus, to the Church of God which is at Corinthus, with al the Saints which are in all ᵇ Achaia:

a Meaning the countrey wherof Corinthus was the chiefe citie. *Ephes.1.3. 1.pet.1.3.*

2 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

b Or, praise and glory be giuen.

3 * ᵇ Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction by the comfort wherewith wee our selues are comforted of God.

c Which I suffer for Christ, or which Christ suffereth in me, Rom.7.5.and 8.5.col.1.24.

5 For as the ᶜ sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

d For seeing him endure so much, they had occasion to be confirmed in the Gospel.

6 And whether we bee afflicted, it is for your consolation, and ᵈ saluation, which ᵉ is wrought in the enduring of the same sufferings, which we also suffer: or whether wee be comforted, it is for your consolation and saluation.

e As God only worketh all things in vs, so doth he also our saluation by his free mercy, and by such meanes as he hath here left in this life for vs to be exercised in.

7 And our hope is stedfast concerning you, in as much as we know that as yee are partakers of the sufferings, so shall ye be also of the consolation.

f Hereby hee sheweth his own infirmitie, that it might appeare how wonderfully Gods grace wrought in him.

8 For brethren, wee would not haue you ignorant of our affliction, which came vnto vs in Asia, how wee were pressed ᶠ out of measure passing strength, so that wee altogether doubted, euen of life

g I was vtterly resolued in my selfe to die.

9 Yea, wee receiued the sentence of death in our selues, because wee should not trust in our selues, but in God which raiseth the dead.

h So many dangers of death.

10 Who deliuered vs from so ʰ great a death, and doeth deliuer vs: in whom we trust, that yet hereafter he will deliuer vs,

11 * So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for many, thankes may bee giuen by many persons for vs. *Rom.15.30.*

i He rendreth a reason why they ought to pray vnto God for his recouery.

12 ⁱ For our reioycing is this, the testimony of our conscience, that in simplicity & godly pureness, and not in fleshly wisedome, ᵏ but by the grace of God wee haue had our conuersation in the world, and most of all to youwards.

k Vsing that wisedome which God gaue mee from heauen.

13 For we ˡ write none other things vnto you, then that ye read, or els that ye acknowledge, and I trust ye shall acknowledge vnto the end.

l Ye know partly my constancy both by my dwelling with you, and also by my writing vnto you: and I trust ye shall know me to be the same vnto the very end.

14 Euen as yee haue acknowledged vs partly, that wee are your ᵐ reioycing, euen as yee are ⁿ ours, in the ᵒ day of our Lord Iesus.

m In that wee haue taught you the Gospel so sincerely.

15 And in this confidence was I minded first to come vnto you, that yee might haue a double grace,

n Because wee haue wonne you to Christ.

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be ledde forth toward Iudea of you.

o Which shall abolish all worldly glory.

17 When I therefore was thus minded, did I vse lightnesse? or minde I those things which I minde, ᵖ according to the flesh, that with mee should bee ᵠ Yea, yea, and Nay nay?

p Which is rashly to promise, and not to performe.

18 Yea, ʳ God is faithfull, that our word toward you, was not Yea, and Nay.

q Now to affirme one thing, and then to denie it, which is a signe of inconstancy.

19 For the Sonne of God Iesus Christ who was preached among you by vs, that is, by mee, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was ˢ Yea.

r He taketh God to witnesse, that he preacheth the trueth.

20 For all the promises of God in him are ᵗ Yea, and are in him Amen, vnto the glory of God through vs.

s He preached nothing vnto them but onely Iesus Christ, who is the most constant and infallible trueth of the Father.

21 And it is God which establisheth vs with you in Christ, and hath anoynted vs.

22 Who hath also ᵘ sealed vs, and hath giuen the ˣ earnest of the Spirit in our hearts.

t They are made and performed, and wee are partakers onely by him, who is our Amen, in that hee hath fulfilled them for vs. *Ephes.1.13. and 4.30. Ephes.1.14. chap.5.5.*

23 Now I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24 Not that wee [u] haue dominion ouer your faith: but wee are helpers of your ioy: for by [x] faith ye stand.

u In that I say I came not because I would spare you, I meane not that I haue authority to alter true religion, or to bind your consciences, but that I am Gods minister to confirme and comfort you. x And faith is not in subiection to man.

CHAP. II.

He sheweth his loue toward them, 7 requiring likewise that they would be fauorable to the incestuous adulterer, seeing he did repent. 14 He also reioyced in God for the efficacy of his doctrine, 17 confuteth therby such quarell pickers, as vnder pretence of speaking against his person, sought nothing but the ouerthrow of his doctrine.

BVT I determined thus in my selfe, that I would not come againe to you in heauinesse.

2 For if I make you sory, who is he then that should make mee glad, but the same which is made [a] sory by me?

3 And I wrote [b] this same thing vnto you least when I came, I should take heauines of them of whom I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye should be made sory, but that yee might perceiue the loue, which I haue specially vnto you.

5 And if any hath caused sorow, the same hath not [c] made me sory, but partly (least I should [d] more charge him) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that now contrariwise ye ought rather to forgiue him, and comfort him, lest the same [e] should bee swallowed vp with ouermuch heauinesse.

8 Wherefore, I pray you, that you would [f] confirme your loue towards him.

9 For this cause also did I write, that I might know the proofe of you, whether yee would be obedient in all things.

10 To whom ye forgiue any thing, I forgiue also: for verily if I forgaue any thing, to whom I forgaue it, for your sakes forgaue I it in the [g] sight of Christ,

11 Lest Sathan should [h] circumuent vs: for we are not ignorant of his enterprises.

12 ¶ Furthermore, when I came to Troas to preach Christs Gospel, and a dore was opened vnto me of the Lord,

13 I had no rest ‖ in my spirit, because I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 [i] Now thanks be vnto God, which alwayes maketh vs [k] to triumph in Christ, and maketh manifest the sauor of his knowledge by vs in euery place.

15 For we are vnto God the sweete sauor of Christ in them that are saued, and in them which perish.

16 To the one we are the [l] sauor of death vnto death, and to the other the sauour of * life vnto life, and who is sufficient for these things?

17 * For we are not as many, [m] which make merchandise of the word of God: but as of sincerity, but as of God in the sight of God speake we ‖ in Christ.

a Which was giuen to Satan, but now doth repet. b Which made you and him sory in my former Epist e. c After this adulterer did repent and amend, Paul did so vterly cast off al sorow that he denieth that in maner he was any whit sory. d And so should increase his sorrow which I would diminish. e The adulterer which entertayned his mother in lawe. f That at my intercession you would declare by the publike consent of ỹ Church, that you imbrace him againe as a brother, seeing he was excommunicate by the common consent. g That is, truely and from mine heart, euen as in the presence of Christ. h By our rigorous punishing. ‖ *Or, in my mind.* i From this place vnto the 6. chap. 18. he intreateth only of the ministers, saue he sometime intermedleth that which appertaineth to the whole Church, as Chap. 3. 17. & 18. verses, and not only to the ministers. k In working mightily by vs, he maketh vs partakers of his victory and triumph.

l The preaching of ỹ crosse bringeth death to them which only cõsider Christs death as a common death, & be therat offended, or els thinke it folly: and bringeth againe life to them, who in his death behold their life. *Rom. 1. 16. Rom. 16. 18. chap. 4. 2.* m That is, which preach for gaine, and corrupt it to serue mens affections. ‖ *Or, through Christ, or of Christ.*

CHAP. III.

1 He taketh for example the faith of the Corinthians for a probation of the truth which he preached. 6 And to exalt his Apostleship against the brags of the false apostles, 7. 13 he maketh comparison betwixt the Law and the Gospel.

DO [a] we begin to praise our selues againe? or need we as some other, Epistles of recommendation vnto you, or letters of recommendation from you?

2 Ye are our epistle written in our hearts, which is vnderstood and read of all men,

3 In that ye are manifest to be the Epistle of Christ [b] ministred by vs, and written, not with ynke, but with the Spirit of the liuing God, not in [c] tables of stone, but in fleshly tables of the heart.

4 And such trust haue we through Christ to God:

5 Not that we are sufficient of our selues to thinke any thing as of our selues: but our sufficiency is of God,

6 Who also hath made vs able ministers of the new Testament, not of the [e] letter, but of the [e] Spirit: for the letter killeth, but the [f] Spirit giueth life.

7 If then the ministration [g] of death written with letters, and ingrauen in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the [h] glory of his countenance (which glory is done away)

8 How shall not the ministration of the Spirit be more glorious?

9 For if the ministery of [i] condemnation was glorious, much more doeth the ministration of [k] righteousnes exceed in glory.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11 For if that which should be abolished, was glorious, much more shal that which remaineth, be glorious.

12 Seeing then that we haue such trust, we vse [l] great boldnesse of speech.

13 * And wee are not as Moses, which [m] put a vayle vpon his face, that the children of Israel shoulde not looke vnto the ende

a Meaning himselfe, Timotheus, and Siluanus. b Who were Gods pen. c The hardnes of mans heart, before he be regenerate, is as a stony table, Eze. 11. 19. and 36. 26 but being regenerate by the Spirit of God, it is as soft as flesh, that the grace of the Gospel may be written in it, as in new tables, Iere. 31. 31, 32, 33. d Whose ministers Moses was. e Which Christ gaue. f Meaning, the spirituall doctrine, which is in our hearts. g Thus he nameth the Law in comparison of the Gospel. h After that God had spoken with him, and giuen him the Law. i For the Law declareth al men to be vnder condemnation. k Meaning of the Gospel, which declareth that Christ is made our righteousnes. l In preaching the Gospel. *Exo. 34. 33* m Moses shewed the Law as it was couered with shadowes, so that the Iewes eyes were not lightened, but blinded, and so could not come to Christ, who was the end thereof: againe, the Gospel setteth forth the glory of God clearely, not couering our eyes, but driuing the darknesse away from them.

of that which should be abolished.

14 Therefore their minds are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the old Testament, which vaile in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is layd ouer their hearts.

16 Neuertheless, when their heart shalbe turned to the Lord, the vaile shall be taken away.

17 Now the [n] Lord is the * Spirit, and where the Spirit of the Lord is, there is liberty.

18 But we all behold as in a [o] mirror the glory of the Lord with open face, & are changed into the same image, from glory to glory, as by the Spirit of the Lord.

n Christ is our mediator, & author of the new Testament, whose doctrine is spirituall, and giueth life to the Law. *Iohn* 4.24.

o In Christ, who is God manifested in the flesh, we see God the Father, as in a most cleare glasse.

CHAP. IIII.

1 He declareth his diligence and roundnesse in his office. 8 And that which his enemies tooke for his disaduantage, to wit, the crosse and afflictions which hee endured, he turneth to his great aduantage, 11. 17 shewing what profit commeth thereby.

THerefore, seeing that we haue this ministery, as we haue receiued mercy, [a] wee faint not:

2 But haue cast from vs the [b] clokes of shame, and * walke not in craftinesse, neither handle we the word of God deceitfully: but in declaration of the trueth we approoue our selues to euery mans conscience in the sight of God.

3 If our Gospel bee then hid, it is hid to them that are lost.

4 In whom the [c] god of this world hath blinded the minds, that is, of the infidels, that the light of the glorious Gospel of Christ, which is the [d] image of God, should not shine vnto them.

5 For wee preach not [e] our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

6 For God that * commanded the light to shine out of darknes, is he which hath shined in [f] our hearts, to giue the [g] light of the knowledge of the glory of God in the face of Iesus Christ.

7 But we haue this [h] treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on euery side, yet are we not in distresse: in pouerty, but not ouercome of pouerty.

9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where wee beare about in our body the [i] dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For wee which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall flesh.

12 So then [k] death worketh in vs, and life in you.

13 And because we haue the same [l] spirit of faith according as it is written, * I beleeued, and therefore haue I spoken, we also beleeue, and therefore speake,

14 Knowing that hee which hath raised vp the Lord Iesus, shall [m] raise vs vp also by Iesus, and shall set vs with you.

15 For all things are for your sakes, that most plenteous grace by the thanksgiuing of [n] many, may redound to the prayse of God.

16 Therefore we faint not, but though our outward man || perish, yet the inward man is [o] renewed daily.

17 For our [p] light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternall waight of glory:

18 While wee looke not on the things whith are seene, but on the things which are not seene: for the things which are seene, are temporal: but the things which are not seen, are eternall.

k By our death you haue life: so that the fruit of our afflictions commeth to you.

l The same faith by the inspiration of the holy Ghost. *Psal.* 116.10.

m In deliuering vs from these dangers, which is as it were a restoring from death to life.

n That I being deliuered and restored to you again, may not only my selfe giue God thanks for this infinite benefit of deliuerance, but also you all, which are both partakers of mine affliction & comfort, may abundantly set forth his glory.

o Or, *be corrupted.* o Groweth stronger. p Which is so called in respect of the euerlasting life.

CHAP. V.

1 Paul proceedeth to declare the vtility that commeth by the crosse. 4 How we ought to prepare our selues vnto it, 5 by whom, 9 and for what end. 14 19 He setteth forth the grace of Christ, 20 and the office of ministers, and all the faithfull.

FOr we know, that if [a] our earthly house of this Tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with handes, but eternall in the heauens.

2 For therfore we sigh, desiring to be clothed with our house, which is from heauen.

3 || Because that if we be clothed, we shal not be found * naked.

4 For in deed we that are in this Tabernacle, sigh and are burdened, || because we would not be vnclothed, but would bee clothed vpon, that mortality might bee swallowed vp of life.

5 And hee that hath created vs for this thing, is God, who hath also giuen vnto vs the * earnest of the spirit.

6 Therefore we are alway [b] bold, though we know that whiles we are at [c] home in the body, we are absent from the Lord.

7 (For we [c] walke by fayth, and not by sight)

8 Neuertheless, we are bold, and loue rather to remoue out of the body, and to dwell with the Lord.

9 Wherefore also wee couet, that both dwelling [d] at home, and removing [e] from home, we may be acceptable to him.

10 * For wee must all appeare before the iudgement seate of Christ, that euery man may receiue the things which are done in his body, according to that hee hath done, whether it be [f] good or euill.

11 Knowing therefore the [g] terrour of the

a After this body shalbe dissolued, it shall be made incorruptible and immortall.

|| *Or, if so be we shalbe found clothed and not naked. Reuel.* 16.15.

|| *Or, wherein. Chap.* 1.22.

b Not onely quiet in mind: but also ready to sustaine all dangers: being assured of the good successe thereof.

|| *Or, strangers in the body.*

c For here onely we beleeue in God, and see him not.

d In this body.

e Out of this body to heauen. *Rom.* 14.10.

f That is, either glory or shame.

g His fearefull iudgement.

a For any troubles or afflictions.

b Meaning, such shifts, and pretences as become not them that haue such a great office in hand. *Chap.* 2.17.

c To wit, Satan, Iohn 12.31. and 14.30 eph. 6.12

d In whom God doth shew himselfe to be seene: and here Christ is called so in respect of his office.

e As they which preach for gaine, or els which rather seeke to be seene & knowen then to edifie. *Gene.* 1.3.

f Which are your seruants.

g That we hauing receiued light, should communicate the same with others, and therefore Christ calleth them § light of the world, Matth. 5.14.

h Albeit the ministers of the Gospel be contemptible as touching their person, yet the treasure which they cary is nothing worse or inferiour.

i All the faithfull, and chiefly the Ministers must drinke of this cup, because the world hateth Christ: and also, that the members should bee conformable to Christ their head, yea by the mighty power of Christ, who ouercame death, they are made conquerours.

the Lord, we [h] perswade men, and we [i] are made manifest vnto God, and I trust also that we are made manifest in your consciences.

12 For wee praise not our selues againe vnto you, but giue you occasion to reioyce of vs, that yee may haue to answere against them, which reioyce in the [k] face, and not in the heart.

13 For whether we be [l] out of our wit, we are it [m] to God: or whether we be in our right minde, we are it vnto you.

14 For the loue of Christ constraineth vs: because wee thus iudge, that if one bee dead for all, then were [n] all dead.

15 And he died for all, that they [o] which liue, should not henceforth liue vnto themselues, but vnto him which died for them, and rose againe.

16 Wherefore, henceforth know wee no man [p] after the flesh, yea, though wee had knowen Christ after the flesh, yet now henceforth [q] know we him no more.

17 Therefore if any man be in Christ, let him be a [r] new creature. * Olde things are passed away: behold, all things are become new.

18 And all [s] things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministery of reconciliation.

19 For God was [t] in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, and hath committed to vs the word of reconciliation.

20 Now then are wee ambassadours for Christ: as though God did beseech you through vs, wee pray you in Christs stead, that ye be reconciled to God.

21 For hee hath made him to be [t] sinne for vs, which knewe no sinne, that wee should be [u] made the righteousnesse of God in him.

h He prooueth the dignity of his ministery by the fruit and effect thereof, which is to bring men to Christ.

i By embracing the same faith which we teach to others.

k As they which more esteemed the outward shew of wisedom and eloqnence, then true godlinesse.

l As the aduersaries said, which could not abide to heare them prayed.

m Our follie serueth to Gods glory.

n Therefore whosoeuer giueth place to ambition or vaine glory, is yet dead, and liueth not in Christ.

o As the onely faithfull doe in Christ.

p According to the estimation of the world: but as he is guided by the Spirit of God.

q We doe not esteeme nor commend Christ himselfe now, as he was an excellent man: but as he was the Sonne of God partaker of his glory, and in whom God dwelled corporally: and doe you thinke that I will flatter my selfe or any man in setting foorth his gifts? Yea, when I prayse my ministery, I commend the power of God: when I commend our worthy facts, I praise the mighty power of God set forth by vs wormes and wretches.

r Let him be regenerate, and renounce himselfe, or els all the rest is nothing. *Isa.*53.19 *reuel.*21.5

s Therefore without Christ wee cannot enioy the life euerlasting, nor come to God.

t That is, a sacrifice for sinne.

u By imputation, when we shall be clad with Christs iustice.

CHAP. VI.

1 *An exhortation to Christian life,* 11 *And to beare him like affection as hee doeth them,* 14 *Also to keepe themselues from all pollution of idolatry both in body and soule, and to haue none acquaintance with idolaters.*

WE then therefore as workers together beseech you, that ye receiue not the grace of God in vaine.

2 For hee saith, * I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: beholde now the [a] accepted time, beholde now the day of saluation.

3 Wee giue no occasion of offence in any thing, that our ministery should [b] be reprehended.

4 But in all things wee approue our selues as * the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labours,

6 By [c] watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnesse, by the [d] holy Ghost, by [e] loue vnfained,

7 [f] By the word of trueth, by the power of God, by the armour of righteousnesse on the right hand and on the left,

8 By honour and dishonour, by euill report and good report, as deceiuers, and yet true:

9 As vnknowen, and yet knowen, as dying, and behold, we liue: as chastened, and yet not killed:

10 As sorowing, and yet alway reioycing: as poore, and yet make many rich: as hauing nothing, and yet possessing all things.

11 O Corinthians, our [g] mouth is open vnto you: our heart is made large.

12 Ye are not kept strait in vs, but ye are kept strait in your owne [h] bowels.

13 Now for the same recompense, I speak as to my children, [i] bee you also enlarged.

14 [k] Be not vnequally yoked with the infidels: for * what fellowship hath righteousnesse with vnrighteousnesse? and what communion hath light with darknesse?

15 And what concord hath Christ with ‖ Belial? or what part hath the beleeuer with the infidel?

16 And what agreement hath the Temple of God with idols? * for ye are the Temple of the [l] liuing God: as God hath said, * I wil dwel among them, and walke there: and I wil be their God, and they shall be my people.

17 * Wherefore, come out from among them, and separate your selues, sayeth the Lord: and touch none vncleane thing, and I will receiue you.

18 * And I wil be a Father vnto you, and yee shall bee my sonnes and daughters, saith the Lord Almighty.

b By the infidels, if they saw no fruit come thereof. 1.*Cor.*4.1.

c He declareth with what weapons he resisted his afflictions.

d Who is the efficient cause.

e Which is the finall cause.

f By the Gospel and the power of God and his owne integrity, he ouerthrew Satan and the world, as with weapons, on euery side most ready.

g Signifying his most vehement affection.

h Their iudgement was so corrupted, that they were not likewise affectioned towards him, as he was towards them.

i Shew like affection towards me.

k He seemeth to allude to that which is written, Deut.22.10. where the Lord commaundeth that an oxe and an asse be not yoked together, because the match is vnequall: so if the faithfull marrie with the infidels, or else haue to doe with them in any thing vnlawfull, it is here reproued. *Eccles.*13.18. ‖ *Or, the deuill.* 1.*Cor.*3.16. *and* 6.19. l So called, because he hath not onely life in himselfe, but giueth it also to all liuing creatures. *Leuit.*26.11,12. *Isa.*52.11. *Iere.*31.1.

CHAP. VII.

1 *Hee exhorteth them by the promises of God to keepe themselues pure,* 3. 7 *assuring them of his loue,* 8. 13 *and doeth not excuse his seueritie toward them, but reioyceth thereat, considering what profit came thereby.* 10 *Of two sorts of sorrow.*

SEeing then we haue these promises, dearely beloued, let vs [a] cleanse our selues from all filthinesse of [b] the flesh & spirit, and grow vp vnto full holinesse in the feare of God.

a Consider this well yee that serue idoles with your bodies, and yet thinke your conscience pure toward God: God will one day smite you for your hating.

b Of body and soule.

*Isa.*49.8.

a To wit, Gods free mercy, wherein he hath powred foorth his infinite loue.

2 [c] Receiue

c That we may teach you.
d By greedy couetousnes.

e He had neither rest in body nor spirit: and it seemeth that he alludeth to that which is written, Deu. 32. 25. For the crosse to mans eye is common both to the godly and to the wicked, although to contrary ends.
f This ioy ouercame all my sorrowes.
g 1. Pet. 2. 19.
g Whose heart Gods Spirit doth touch, he is sory for his sinnes committed against so merciful a Father, and these are the fruits of his repentance, as witnesse Dauids and Peters teares: others which are sory for their sinnes onely for feare of punishment and Gods vengeance, fall into desperation, as Cain, Saul, Achitophel, and Iudas.
h In asking God forgiuenesse.
i For in iudging and chastising your selues, you prenented Gods anger.
|| Or, heart.
k The Greeke word signifieth his bowels, whereby is meant most great loue and tender affections.
l Both in thinking and reporting well of you.

2 c Receiue vs: wee haue done wrong to no man: we haue consumed no man: we haue d defrauded no man.

3 I speake it not to your condemnation: for I haue said before, that yee are in our hearts to die and liue together.

4 I vse great boldnesse of speach toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest, but wee were troubled on euery side, fightings e without, and terrors within.

6 But God that comforteth the abiect, comforted vs at the comming of Titus:

7 And not by his comming onely, but also by the consolation wherewith hee was comforted of you, when hee told vs your great desire, your mourning, your feruent minde to mward, so that I reioyced f much more.

8 For though I made you sorrie with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sorrie, though it were but for a season.

9 I now reioyce, not that ye were sorrie, but that yee sorrowed to repentance: for yee sorrowed godly, so that in nothing yee were hurt by vs.

10 * For godly sorow causeth repentance vnto saluation, not to be repented of: but the worldly sorrow causeth death.

11 For behold, this thing that yee haue bene g godly sorrie, what great care it hath wrought in you: yea, what h clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what a zeale: yea, what i punishment: in all things ye haue shewed your selues that yee are pure in this matter.

12 Wherefore, though I wrote vnto you, I did it not for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of God might appeare vnto you.

13 Therefore wee were comforted, because yee were comforted: but rather wee reioyced much more for the ioy of Titus, because his || spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not beene ashamed: but as I haue spoken vnto you all things in trueth, euen so our boasting vnto Titus was true.

15 And his k inward affection is more abundant toward you, when hee remembreth the obedience of you all, and how with feare and trembling ye receiued him.

16 I reioyce therefore that I may l put my confidence in you in all things.

CHAP. VIII.

1 By the example of the Macedonians, 9 and Christ, hee exhorteth them to continue in relieuing the poore Saints, commending their good beginning. 23 After, hee commendeth Titus and his fellowes vnto them.

WE doe you also to wit, brethren, of the a grace of God bestowed vpon the Churches of Macedonia,

2 Because in great triall of affliction their ioy abounded, and their most extreme pouertie b aboumded vnto their rich liberalitie.

3 For to their power (I beare record) yea, and beyond their power, they were willing,

4 And prayed vs with great instance that wee would receiue the c grace and fellowship * of the ministring which is toward the Saints.

5 And this they did, not as we looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the will of God,

6 That we should exhort Titus, that as hee had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as yee abound in euery thing, in faith, and word, and knowledge, and in all diligence, and in your loue toward vs, euen so see that yee abound in this grace also.

8 This I say not by commandement, but because of the diligence of others: therefore proue I the naturalnesse of your loue.

9 For ye know the grace of our Lord Iesus Christ, that he being rich, for your sakes became poore, that yee through his pouertie might be made rich.

10 And I shew my minde herein: for this is expedient for you which haue begun not to doe onely, but also d to will, a yeere agoe.

11 Now therefore perfourme to doe it also, that as there was a readinesse to will, euen so yee may perfourme it of that which yee haue.

12 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is it that other men should bee eased and you grieued.

14 But vpon like condition at this time your e abundance supplieth their lacke, that also their abundance may bee for your lacke, that there may be f equalitie:

15 As it is written, * Hee that gathered much, had nothing ouer, and he that gathered little, had not the lesse.

16 And thankes bee vnto God, which hath put in the heart of Titus the same care for you,

17 Because he accepted the g exhortation, yea, he was so carefull, that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose praise is h in the Gospel throughout all the Churches,

19 (And not so onely, but is also chosen of the Churches to bee a fellow in our iourney concerning this grace that is ministred by vs vnto the glory of the same Lord, and declaration of your prompt minde.)

20 Auoyding this, that no man should blame vs in this abundance that is ministred by vs,

21 * Prouiding for i honest things, not onely before the Lord, but also before men.

22 And

a This benefit of God appeared in two things, first, that the Macedonians being in so great afflictions were so prompt to helpe others: and next, that being in great poverty, were very liberal towards others.
b So that a most abundant riuer of riches flowed out of their pouertie.
c So he calleth their liberality, either because they were the bestowers of Gods graces, or because they receiued them of God freely, and so they desired Paul to see to the distribution thereof.
Chap. 9. 12.
d Euery man may doe good that hath ability thereunto: but to will, and haue a mind to doe good, commeth of perfect charitie.
e That as you helpe others in their need, so others shall relieue your want.
f That both you and others, as occasion shall serue, may relieue the godly according to their necessities.
Exod. 16. 18.
g And willingly offered himselfe to gather your almes.
h In preaching the Gospel. Some vnderstand this to be spoken of Luke, others of Barnabas.
Rom. 12. 17.
i His well doing is approued before God and man.

22 And we haue sent with them our brother whom we haue oft times proued to bee diligent in many things: but now much more diligent, for the great confidence which I haue in you.

23 Whether any doe enquire of Titus, he is my fellow and helper to youward: or of our brethren, they are messengers of the Churches, and the [k] glory of Christ.

24 Wherefore shewe toward them, and before the Churches the proofe of your loue, and of the reioycing that we haue of you.

[k] That is, by whom Christs glory is greatly aduanced.

CHAP. IX.

3 The cause of Titus and his companions comming to them. 6 Hee exhorteth to giue almes cheerefully, 7 Shewing what fruit will come thereof.

FOR as touching the ministring to the Saints, it is superfluous for me to write vnto you.

2 For I know your readinesse of minde, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yeere agoe, and your zeale hath prouoked many.

3 Now I haue sent the brethren, lest our reioycing ouer you should bee in vaine in this behalfe, that yee (as I haue said) be ready:

4 Lest if they of Macedonia come with mee, and finde you vnprepared, wee (I need not to say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessary to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be ready, and come as of beneuolence, and not as of sparing.

6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally.

7 As euery man wisheth in his heart, so let him giue, not *grudgingly, or of necessitie: * For God loueth a cheerefull giuer.

8 And God is able to make all grace to abound toward you, that ye alwayes hauing [a] all sufficiencie in all things, may abound in euery [b] good worke,

9 As it is written, *[c] He hath sparsed abroad, and hath giuen to the poore: his beneuolence remaineth for euer.

10 Also he that findeth seed to the sower, will minister likewise bread for foode, and multiplie your seed, and increase the fruits of your beneuolence,

11 That on all parts ye may be made rich vnto all liberalitie, which causeth through vs thanksgiuing vnto God:

12 For the ministration of this seruice not onely supplieth the necessities of the Saints, but also is abundant by the thanksgiuing of many vnto God:

13 (Which by the experiment of this ministration, praise God for your voluntarie submission to the Gospel of Christ, and for your liberall distribution to them, and to all men)

14 And by [d] their prayer for you, || desiring after you greatly for the aboundant grace of God in you.

Prou. 11. 25. 2. Cor. 12. 8. Eccles. 35. 10.

a Lest they should giue but little, distrusting to impouerish themselues thereby, he sheweth that God will so blesse their liberall hearts, that both they shall haue enough for themselues, and also to helpe others withall.

b That ye may doe good and helpe others at all times.

Psal. 112. 9.

c Dauid speaketh of that man which feareth God, and loueth his neighbour.

d Besides that, by their liberalitie God shalbe praised, they also shalbe commended to God by their prayers, whom they haue holpen, yea, and all men shall reuerence them, as being endued with an excellent gift of God.

|| Or, greatly affectioned toward you.

15 Thankes therefore bee vnto God for his vnspeakeable gift.

CHAP. X.

He toucheth the false apostles and defendeth his authority, exhorting them to obedience, 11 And sheweth what his power is, 13 And how he vseth it.

NOw I Paul my selfe beseech you by the meekenesse, and gentlenesse of Christ, which when I am present among you, am [a] base, but am bold toward you being absent.

2 And this I require you, that I neede not to bee bolde when I am present, with that same confidence, wherewith I thinke to bee bold against some, which esteeme vs as though wee walked [b] according to the flesh.

3 Neuertheless, though we walke in the flesh, yet we doe not warre after the flesh,

4 (For the weapons of our warfare are not carnall, but mighty through God to cast downe holds)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ,

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 Looke yee on things after the appearance? If any man trust in himselfe that he is Christs, let him consider this againe of himselfe, that as he is Christs, euen so are wee Christs.

8 For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 This I say, that I may not seeme as it were to feare you with letters.

10 For the letters, (sayth he, are sore and strong, but his bodily presence is weake, and his speach is of no value.

11 Let such one thinke this, that such as wee are in word by letters when we are absent, such will we be also indeede, when wee are present.

12 For we dare not make our selues of the number, or to compare our selues to them, which praise themselues: but they vnderstand not that they [d] measure themselues with themselues, and compare themselues with themselues.

13 But wee will not reioyce of things, which are not within our measure, * but according to the [e] measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For wee stretch not our selues beyond our measure, as though wee had not attained vnto you: for euen to you also haue wee come in preaching the Gospel of Christ.

15 Not boasting of things which are without our measure: that is, of other mens labours: and we hope, when your faith shall increase, to be magnified by you, according to our line abundantly,

a These words his backbiters vsed, thinking thereby to diminish his authoritie, as verse 10.

b As though we boasted of our selues by a carnall affection.

c Meaning a certain man among them, which thus spake of Paul.

d He that measureth any thing must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure themselues by their worthy actes: and if they will cõpare with others, let them shewe what countries, what cities, and people they won to the Lord, for who will praise that souldier, which only at the table can finely talke of the warres, and when he cõmeth to the brunt, is neither valiant nor expert?

Ephes. 4. 7.

e That is, the gifts and vocation, which God had giuen him to winne others by.

16 And

16 And to preach the Gospel in those regions which are beyond you: not to reioyce in [f] another mans line, that is, in the things that are prepared already.

17 *But let him that reioyceth, reioyce in the Lord.

18 For hee that praiseth himselfe, is not allowed, but he whom the Lord praiseth.

f God gaue the whole world to the Apostles to preach in, to that Paul here meaneth by the line, his portion of the countreys where he preached. *Ierem.9.24. 1.cor.1.31.*

CHAP. XI.

2 He declareth his affection toward them. 5 The excellencie of his ministerie, 9 And his diligence in the same. 13 The fetches of the false apostles. 16 The perverse iudgement of the Corinthians, 22 And his owne praises.

WOuld to God yee could suffer a little my [a] foolishnesse, and indeed [b] yee suffer me.

2 For I am iealous ouer you, with godly iealousie: for I [c] haue prepared you for one husband, to present you as a pure virgine to Christ:

3 But I feare lest as the *serpent beguiled Eue through his subtiltie, so your minds should bee corrupt from the simplicitie that is in Christ.

4 For if he that commeth, preacheth another [d] Iesus then him whom we haue preached: or if yee receiue another [e] spirit then that which yee haue receiued, either another Gospel then that ye haue receiued, yee might well haue suffered him.

5 Verely I [f] suppose that I was not inferiour to the very chiefe Apostles.

6 And though I be [g] rude in speaking, yet I am not so in knowledge, but among you we haue beene made manifest to the vtmost, in all things.

7 Haue I committed an offence, because I abased my selfe, that yee might bee exalted, and because I preached to you the Gospel of God freely?

8 I [h] robbed other Churches, and tooke wages of them to doe you seruice.

9 And when I was present with you and had neede, I was [i] not slothfull to the hinderance of any man: for that which was lacking vnto mee, the brethren which came from Macedonia, supplied, and in all things I kept and will keepe my selfe, that I should not *bee grieuous to you.

10 [k] The trueth of Christ is in mee, that this reioycing shall not bee shut vp against me in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that will I doe: that I may cut away occasion from them which desire [l] occasion, that they might be found like vnto vs in that wherein they reioyce.

a He calleth the praising of himselfe dotage, to the which thing the arrogancy of the false apostles compelled him, who sought nothing else but to ouerthrow the Church by diminishing the authority of his ministery.

b To speake in mine owne commendation.

c The minister marrieth Christ and his Church as husband and wife by the preaching of the Gospel. *Genes.3.4.*

d That is, more perfect doctrine concerning Christ Iesus.

e More excellent gifts of the spirit by other mens preaching.

f They did not preach Christ more purely then I did: for in this behalfe I was nothing inferiour to the chiefest Apostles.

g That is, vse no worldly eloquence.

h Other Churches relieued me.

i He did not onely labour with his hands for his liuing, but in his extreme pouertie preached diligently without burdening any man, or els waxing slothfull to do his duety to euery man. *Chap.12.13. actes 20.34.*

k Let not the trueth of Christ be thought to bee in me, if I suffer my ioy to be shut vp, which I haue conceiued of Grecia.

l To slander my ministery, if I should receiue wages.

13 For such false [m] apostles are deceitfull workers, and transforme themselues into the Apostles of Christ.

14 And no marueile: for Satan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme themselues, as though they were the ministers of righteousnesse, whose end shall bee according to their workes.

16 I say againe, let no man thinke that I am foolish: or else take mee euen as a foole, that I also may boast my selfe a little.

17 That I speake, I speake it not after the [n] Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many reioyce [o] after the flesh, I will reioyce also.

19 For yee suffer fooles gladly, because that ye are wise.

20 For yee suffer euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 [p] I speake as concerning the reproch: as though that wee had been [q] weake: but wherein any man is bolde (I speake foolishly) I am bold also.

22 They are Ebrewes, *so am I: they are Israelites, so am I: they are the seede of Abraham, so am I.

23 They are the ministers of Christ, (I [r] speake as a foole) I am more: in labours more abundant: in stripes aboue measure: in prison more plenteously: in [t] death oft.

24 Of the Iewes [t] fiue times receiued I fourtie stripes *saue one.

25 *I was thrise [u] beaten with roddes: I was *once stoned: I suffered thrise *shipwracke: night and day haue I been in the deepe sea.

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the city, in perils in wildernesse, in perils in the sea, in perils among false brethren,

27 In wearinesse and painefulnesse, in watching often, in hunger and thirst, in fastings often, in cold and nakednesse.

28 Beside the things which are outward, I am cumbred dayly, and haue the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 If I must needs reioyce, I will reioyce of mine [x] infirmities.

31 The God and Father our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In *Damascus the gouernour of the people vnder king Aretas, layde watch in the citie of the Damascens, and would haue caught me.

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

m By false apostles here is not meant such as teach false doctrine (which doubtlesse they would haue growen vnto) but such as were vaineglorious, and did not their duety sincerely.

n In his heart he had respect vnto the Lord: but this fashion of boasting seemed according to man, whereunto they compelled him.

o In outward things.

p I note this dishonour, which they doe vnto you.

q That is, abiect, vile, miserable, a craftsman, an ideot, and subiect to a thousand calamities, which things the false apostles obiected against him, as most certaine testimonies of his vnworthinesse. *Phil.3.5.*

r Put case yee terme it so, yet it is true.

t In the present danger of death.

t At fiue seuerall times, euery time thirty and nine. *Deut.25.3.*

Acts 16.22,23.

u Of the Romane Magistrates. *Acts 14.19.*

Acts 27.14.

x As imprisonments, beating, hunger, thirst, cold, nakednesse, and such like: which things the aduersaries condemne as infirme in me. *Acts 9.24.*

CHAP. XII.

1 He reioyceth in his preferment, 5.7 But chiefly in his humblenesse, 11 And layeth the cause of his

his boasting vpon the Corinthians. 14 *Hee sheweth what good will he beareth them,* 20 *And protesteth to come vnto them.*

IT is not expedient for me no doubt, to reioyce: for I will come to visions and reuelations of the Lord.

2 *I know a man [a] in Christ about fourteene yeeres agone, (whether hee were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the [b] third heauen.

3 And I know such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was taken vp into Paradise, and heard [c] words which cannot be spoken, which are not ‖ possible for man to vtter.

5 Of such a man will I reioyce, of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a foole: for I will say the trueth, but I refraine lest any man should thinke of mee aboue that he seeth in me, or that he heareth of me.

7 And lest I should bee exalted out of measure, through the abundance of reuelations, there was giuen vnto mee [d] a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lord [e] thrise that it might depart from me.

9 And he said vnto me, My grace is sufficient for thee: for my power is made [f] perfect through weakenes. Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in mee.

10 Therefore [g] I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake, then am I strong.

11 I was a foole to boast my selfe, ye haue compelled me: for I ought to haue been commended of you, for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes and wonders, and great workes.

13 For what is it wherein ye were inferiours vnto other Churches, *except that I haue not been ‖ slothful to your hinderance? forgiue me this wrong.

14 Beholde, the [h] third time I am ready to come vnto you, and yet will I not bee slothfull to your hinderance: for I seeke not yours, but [i] you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your ‖ soules: though the more I loue you, the lesse I am loued.

16 But bee it that I charged you not: [k] yet forasmuch as I was craftie, I take you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same spirit? walked we not in the same steps?

19 Againe, thinke ye that wee excuse our selues vnto you? wee speake before God in Christ. But we doe all things, dearely beloued, for your edifying.

20 For I feare, lest when I come I shall not finde you such as I would: and that I shall be found vnto you [m] such as you would not, and lest there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings and discord.

21 I feare lest when I come againe, my God [n] abase me among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the vncleannesse, and fornication, & wantonnesse, which they haue committed.

CHAP. XIII.

1 *Hee threatneth the obstinate,* 5 *And declareth what his power is by their owne testimony.* 10 *Also he sheweth what is the effect of this Epistle,* 11 *After hauing exhorted them to their duty, he wisheth all prosperity.*

THis is the [a] third time that I come vnto you. *In the mouth of two or three witnesses shall euery word stand.

2 [b] I tolde you before, and tell you before: as though I had been present the second time, so write I now being absent, to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare.

3 Seeing that yee seeke experience of Christ, that speaketh in mee, which toward you is not weake, but is mighty in you.

4 For though hee was crucified concerning his [c] infirmity, yet liueth hee through the power of God. And wee no doubt are weake in him: [d] but wee shall liue with him, through the power of God toward you.

5 *Prooue your selues, whether yee are in the faith: examine your selues: knowe ye not your owne selues, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray vnto God, that yee doe none euill, not that we should seeme approoued, but that ye should doe that which is honest: though we be as [e] reprobates.

8 For wee cannot doe any thing against the trueth, but for the trueth.

9 For we are glad when wee are weake, and that yee are [f] strong: this also we wish for, euen your perfection.

[a] That is, a Christian: or I speake it in Christ.
[b] That is to say, into the highest heauen.
[c] Mans infirmitie was not able to declare them, neither were they shewed vnto him for that ende.
‖ Or, lawfull.
[d] The Greeke word signifieth a sharpe piece of wood as a pale, or stake, and also a little shilde or sharpe thing which pricketh one as he goeth through bushie and thick places, and entring into the flesh, cannot be taken out without cutting of the flesh: and this was the rebelling of the flesh against the spirit, and warned him that Satan was at hand.
[e] That is to say, oftentimes.
[f] Is knowen and euidently seene.
[g] He doeth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christs sake.
Chap. 11. 9.
[h] *Or, chargeable.*
[i] For first, hee was minded to depart from Ephesus into Macedonia, and so to Corinthus, 1. Cor. 16. 5. Then when the Lord letted his purpose, hee appointed to go streight from Ephesus to Corinthus, Chap. 1. 15. Which intent being changed, he went to Macedonia, from whence now hee appointeth the third time to come vnto them.
[k] Thus said his aduersaries, that though he tooke it not by himselfe, yet he did it by the meanes of others.
[l] To goe to you.
[m] Meaning, sharpe & seuere.
[n] There was nothing whereat he so much reioyced, as when his preaching profited: and therefore he calleth the Thessalonians his glory and ioy: as also nothing did so much cast downe his heart, as when his labour did no good.
[a] His first comming was his dwelling among them: his second was his first Epistle, and now hee is ready to come the third time: which three commings hee calleth his three witnesses. *Deut. 19. 15. matth 18. 16. iohn 8 17. heb 10. 28.*
[b] In my first epistle, Chap. 4 20.
[c] In that he humbled himselfe, and tooke vpon him the forme of a seruant.
[d] Christ as touching the flesh in mans iudgement was vile and abiect: therefore we that are his members cannot be otherwise esteemed: but being crucified hee shewed himselfe very God: so thinke, that we whom ye contemne as dead men and castawayes, haue through God such power to execute against you, that ye may feele sensibly that we liue in Christ. *1. Cor. 11. 28.*
[e] In mans iudgement, who for the most part reiecteth the best, and approueth the worst.
[f] Hauing abundance of the grace of God.

10 Therefore write I these things being absent, lest when I am present, I should vse sharpenesse, according to the power which the Lord hath given me, to [g] edification, and not to destruction.

11 Finally brethren, fare ye well: be perfect: be of good comfort: bee of one minde, liue in peace, and the God of loue and peace shall be with you.

12 Greete one another with an [h] holy kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

g Commit not by your negligence, that that which is ordeined to saluation turne to your destruction.

Rom. 16.16. 1.cor.16.20. 1.pet.5.14.

h Which was according to those countreys in those dayes both of the Iewes, and of other nations.

The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

The Epistle of the Apostle Paul to the Galatians.

THE ARGVMENT.

THe Galatians after they had been instructed by Saint Paul in the trueth of the Gospel, gaue place to false apostles, who entring in in his absence, corrupted the pure doctrine of Christ, and taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that hee prooueth that the granting thereof is the ouerthrow of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as though they had been sent of the chiefe Apostles, and that Paul had no authority, but spake of himselfe, he proueth both that he is an Apostle ordained by God, and also that he is not inferiour to the rest of the Apostles. Which thing established, he proceedeth to his purpose, proning that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commodity: but now they are not onely vnprofitable figures, but also pernicious, because Christ the trueth and the end thereof is come. Wherefore men ought now to imbrace that liberty, which Christ hath purchased by his blood, and not to haue their consciences snared in the grennes of mans traditions: finally hee sheweth wherein this libertie standeth: and what exercises appertaine thereunto.

CHAP. I.

6 Paul rebuketh their inconstancie which suffered themselues to bee seduced by the false Apostles, who preached that the obseruation of the ceremonies of the law were necessary to saluation, 8 and detesteth them that preach any otherwise then Christ purely. 13 He sheweth his owne conuersation, magnifieth his office and Apostleship, and declareth himselfe to be equall with the chiefe Apostles.

PAul * an Apostle (not [a] of men, neither by [b] man, but by Iesus Christ, and God the Father, which hath raised him from the dead)

2 And all the brethren which are with mee, vnto the Churches of Galatia:

3 Grace bee with you, and peace from God the Father, and from our Lord Iesus Christ,

4 Which gaue himselfe for our sinnes, that hee might deliuer vs * from this [c] present euill world, according to the will of God euen our Father,

5 To whom bee glory for euer and euer, Amen.

6 I maruell that yee are so soone remoued away vnto another ‖ Gospel from him that had called you in the [d] grace of Christ,

7 Which is not another Gospel, saue that there be some which trouble you, and intend to [e] pernert the Gospel of Christ.

8 But though that we or an [f] Angel from heauen preach vnto you otherwise than that which we haue preached vnto you, let him be ‖ accursed.

9 As wee sayd before, so I say now againe, If any man preach vnto you otherwise then that yee haue receiued, let him be accursed.

10 For [g] now preach I mans doctrine, or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 * Now I certifie you brethren, that the Gospel which was preached of me, was not after [h] man.

12 For neither receiued I it of man, neither was I taught it, but by the [i] reuelation of Iesus Christ.

13 For ye haue heard of my conuersation in time past, in the Iewish religion, how that * I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion aboue many of ‖ my companions of mine owne nation, and was much more zealous of the [k] traditions of my fathers.

15 But when it [l] pleased God (which had separated me from my mothers wombe, and called me by his grace)

16 To reueale his sonne ‖ in me, that I should preach him * among the Gentiles, immediatly I communicated not with [m] flesh and blood:

17 Neither

Titus 1.3.

a For God is the author of all ministery.

b This prerogatiue was peculiar to the Apostles. Luke 1.74.

c Which is the corrupt life of man without Christ.

‖ Or, doctrine.

d That is, to be partakers of the saluation offered freely by Christ.

e For what is more contrary to our free iustification by faith, then the iustification by the Law, or our works? therefore to ioyne these two together, is to ioyne light with darkenesse, death with life, and doeth vtterly ouerthrow the Gospel.

f If it were possible that an Angel should so do, whereby Paul declareth the certaintie of his preaching.

Or, abominable.

g Since that of a Pharise I was made an Apostle. 1 Cor.15.1.

h That is, doctrine inuented by man, neither by mans authority do I preach it.

i By an extraordinary reuelation. Acts 9.1.

‖ Or, age.

k That is, of the Law of God, which was giuen to the ancient fathers.

l Hee maketh three degrees in Gods eternall predestination: first, his eternall counsell, then his appointing from the mothers wombe, and thirdly his calling.

m That is, with any man, as though I had need of his counsell to approue my doctrine.

Or, to me. Eph.3.8.

17 Neither came I againe to Ierusalem, to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeeres I came againe to Ierusalem to visit Peter, and abode with him fiftéene dayes.

19 And none other of the Apostles saw I, saue James the Lords brother.

20 Now the things which I write vnto you, behold, I witnesse before God, that I lie not.

21 After that, I went into the coasts of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, He which persecuted vs in time past, now preacheth the [n] faith which before he destroyed.

23 And they glorified God for me.

n That is, the Gospel which is the doctrine of faith.

CHAP. II.

1 Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 and that hee is nothing inferiour to other Apostles: 11 Yea, and that hee hath reproued Peter the Apostle of the Iewes. 16 After he commeth to the principall scope which is to proue that iustification onely commeth of the grace of God by faith in Iesus Christ, and not by the workes of the Law.

THen fourtéene yeeres after I went vp againe to Ierusalem with Barnabas, and tooke with me Titus also.

2 And I went vp by reuelation, and [a] communicated with them of the Gospel which I preach among the Gentiles, [*] but particularly with them that were the chiefe, least by any meanes I should runne, or had runne [‡] in vaine.

3 But neither yet Titus which was with me, though he were a Grecian, was [b] compelled to be circumcised,

4 For all the false brethren that crept in: who came in priuily to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage.

5 To whom we [c] gaue not place by subiection for an houre, that the truth of the Gospel might continue with you.

6 And of them which séemed to be great, I was not taught (what they [d] were in time passed, it maketh no matter to me: [*] God accepteth no mans person) neuertheles, they that are the chiefe, [e] did communicate nothing with me.

7 But contrariwise when they saw that the Gospel ouer the vncircumcision was committed vnto mee, as the Gospel ouer the circumcision was vnto Peter:

8 (For hee that was mighty by Peter in the Apostleship ouer the Circumcision, was also mighty by mee toward the Gentiles:)

9 And when Iames and Cephas, and Iohn knew of the grace that was giuen vnto me, which are counted to be pillars, they gaue to mee and to Barnabas the [f] right hands of fellowship, that we should preach vnto the Gentiles, and they vnto the Circumcision,

10 [*] Warning only that we should remember the poore: which thing also I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withstood him [g] to his face: for he was to be blamed.

12 For before that certaine came from Iames, he ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.

13 And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I saw that they went not the ‡ right way to the trueth of the Gospel, I said vnto Peter before all men, If thou being a Iew, liuest as the Gentiles, and not like the Iewes, why [h] constrainest thou the Gentiles to doe like the Iewes?

15 We which are Iewes by nature, and not [i] sinners of the Gentiles,

16 Know that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ, euen we I say, haue beleeued in Iesus Christ, that wee might be iustified by the faith of Christ, and not by the workes of the Law, because that by the workes of the Law, no ‖ flesh shall be iustified.

17 [*] If then while wee seeke to be made righteous by Christ, we our selues are found [k] sinners, is Christ therefore the minister of sinne? God [l] forbid.

18 For if I build againe the things that I haue destroyed, [m] I make my selfe a transgressor.

19 For I through the Law am dead to the Law, and that I might liue vnto God, I am [n] crucified with Christ.

20 Thus I liue, yet [o] not I now, but Christ liueth in me: and in that that I now liue in the [p] flesh, I liue by the faith in the Sonne of God, who hath loued mee, and giuen himselfe for me.

21 I do not abrogate the [q] grace of God: for if righteousnesse bee by the Law, then Christ died ‖ without a cause.

a Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, (which rumours hindered the course of the Gospel) he endeuoured to remedy it, and to proue that they consented with him.

Acts 15. 2.

‡ *Greeke without profite.*

b Which declareth that the other Apostles agreed with him.

c Lest we should haue betrayed the Christian libertie.

d Albeit they had bin conuersant with Christ afore time.

Deut. 10. 17. 2 chron. 19. 7. iob. 34. 19. psal. 62. 9. prou. 28. 21. acts 10. 34. rom. 2. 11. gal. 6. 9. col. 3. 25. 1. pet. 1. 17.

e But approoued my doctrine perfite in all points.

f In token that we all agreed in doctrine.

Acts 11. 30. 2 cor. 9. 3.

g Meaning, before all men.

‡ *Greeke with a right foote.*

h In bringing their consciences into doubt by thine example and authoritie? and here the Apostle commeth to his chiefe point.

i For so the Iewes called the Gentiles in reproch.

‖ *Or, man. Rom. 3. 9, 20. phil. 3. 9.*

k Except our fruits be agreeable to our faith, we declare that we haue not Christ.

l For hee caused them not to sinne, but discouered it, neither tooke he away the righteousnes of the Law, but shewed their hypocrisie, which were not able to performe that whereof they boasted.

m For my doctrine is to destroy sinne by faith in Christ, and not to establish sinne.

n And feele his strength in me, which killeth sinne.

o Not as I was once, but regenerate and changed into a new creature, in qualitie and not in substance.

p In this mortall body.

q As did the false apostles which preached not the faith of Christ.

‖ *Or, for nothing.*

CHAP. III.

1 He rebuketh them sharply, 2 and proueth by diuers reasons that iustification is by faith, 6 & apeareth by the example of Abraham, 10. 19, 24. and by the office, and the end both of the Law, 11. 25. and of faith.

OFoolish Galatians, who hath bewitched you, that yee should not obey the trueth, to whom Iesus Christ before [a] was described in your sight, and among you crucified?

2 This onely would I learne of you, Receiued yee the [b] Spirit by the workes

a To whom Christ was so liuely preached, as if his liuely image were set before your eyes, or els had

b Meaning the gifts of the Spirit.

of the Law, or by the hearing of c faith preached?

3 Are ye so foolish, that after ye haue begun in the spirit, yee would now d be made perfect by the e flesh?

4 Haue yee suffered so many things in vaine? if so be it be euen in vaine.

5 He therefore that ministreth to you the Spirit, and worketh miracles among you, doeth he it through the workes of the Law, or by the hearing of faith preached?

6 Yea rather as Abraham beleeued God, and it was * imputed vnto him for righteousnesse.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying, * In thee shall all the Gentiles bee blessed.

9 So then they which be of faith, are blessed with faithfull Abraham.

10 For as many as are of the f workes of the Law, are vnder the curse: for it is written, * Cursed is euery man that continueth not in all things, which are written in the booke of the Law, to doe them.

11 And that no man is iustified by the Law in the sight of God, it is euident: * for the iust shall liue by faith.

12 And the g Law is not of faith: but * the man that shall doe those things, shall liue in them.

13 Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs (for it is written, * Cursed is euery one that hangeth on tree)

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that wee might receiue the h promise of the Spirit through faith.

15 Brethren, I i speake as men doe, * Though it but a mans couenant, when it is confirmed, yet no man doeth abrogate it, or k adde thereto any thing.

16 Now to Abraham and his seede were the promises made. Hee sayeth not, And to the seedes, as speaking of many: but, And to thy seede, as of one, which l is Christ.

17 And this I say, that the Law which was foure hundreth and thirtie yeares after, cannot disanull the couenant that was confirmed afore of God in respect of Christ, that it should make the promise of none effect.

18 For if the inheritance be of the Law, it is no more by the promise, but God gaue it vnto Abraham by promise.

19 Wherefore then serueth the Law? It was added because of the m transgressions, till the seede came vnto the which the promise was made: and it was ordained by n Angels in the hand of a Mediatour.

20 Now a Mediatour is not a Mediatour of o one: but God is p one.

21 Is the Law then against the promise of God? God forbid: for if there had beene a Law giuen which could haue giuen life, surely righteousnesse should haue bene by the Law.

22 But the Scripture hath * concluded q all vnder sin, that the promise by the faith of Iesus Christ should be giuen to them that beleeue.

23 But before r faith came, we were kept vnder the Law, and shut vp vnto the faith which should afterward be reuealed.

24 Wherefore the * Law was our schoolemaister to bring vs to Christ, that wee might be made righteous by faith.

25 But after that faith is come, wee are no longer vnder t a schoole master.

26 For yee are all the sonnes of God by faith, in Christ Iesus.

27 * For all yee that are u baptized into Christ, haue put on Christ.

28 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for yee are all x one in Christ Iesus.

29 And if yee be Christs, then are yee Abrahams seed, and heires by promise.

c That is, the doctrine of saluation through faith in Iesus Christ, as Chap. 1.22.
d The false apostles taught that Christ profited nothing except they were circumcised, & that the Law was the perfection, and Christs doctrine onely the rudiments thereunto.
e And ceremonies of the Law?
*Gene.*15.6.
*rom.*4.3.
iames 2.23.
*Gen.*17.3.*eccles.* 44.20,21.
acts 3.25.
f Which thinke to be iustified by them.
*Deut.*27.26.
*Habak.*2.4.
*rom.*1.17.
*hebr.*10.38.
g The Law pronounceth not them iust, which beleeue, but which worke, and so condemneth all them which in all points doe not fulfill it.
*Leuit.*18.5.
*Deut.*21.23.
h Which is the Gospel.
i I will vse a common example, that you may be ashamed to attribute lesse vnto God, then to such couenants, which one man maketh to another.
*Hebr.*9.17.
k No more is the promise or couenant of God abrogated by the Law, nor yet is the Law added to the promise to take away thing away that was superfluous, or to supply any thing that wanted. l Which declareth that the Iewes and Gentiles are both partakers of the promise, because they are ioyned in Christ, which is this blessed seed. m That sinne might appeare and be made more abundant, and so all be to shut vp vnder sinne.
n Who as ministers gaue it to Moses by the authoritie of Christ.
o But serueth both for the Iewes and Gentiles to ioyne them to God.
p Constant and alwayes like himselfe.
*Rom.*3.9.
q Both men and all their workes.
r The full reuelation of things which were hid vnder the shadowes of the Law.
*Rom.*10.4.
f Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith.
Rom 6.3.
t So that baptisme succeedeth circumcision, and so through Christ both Iew and Gentile is saued. u As all one man.

CHAP. IIII.

2 He sheweth wherefore the ceremonies were ordained. 3 Which being shadowes, must end when Christ the truth commeth. 9 Hee moueth them by certaine exhortations, 22 And confirmeth his argument with a strong example, or allegorie.

Then I say that the a heire as long as hee is a child, differeth nothing from a seruant, though he be Lord of all,

2 But is vnder b tutors and gouernors, vntill the time appointed of the father.

3 Euen so, wee when wee were children, were in bondage vnder the c rudiments of the world.

4 But when the fulnesse of time was come, God sent foorth his Sonne made of a woman, and made d vnder the Law,

5 That hee might redeeme them which were vnder the Law, that we * might receiue the adoption of the sonnes.

6 And because yee are sonnes, God hath sent foorth the e Spirit of his Sonne into your hearts, which cryeth, f Abba father.

7 Wherefore, thou art no more g a seruant, but a sonne: now if thou bee a sonne, thou art also the heire of God through Christ.

a The Church of Israel was vnder the Law as the pupill subiect to his tutor, euen vnto the time of Christ, when shee waxed strong, and then her minesship ended.
b That is, the Law, which before he called a schoolemaister, Chap. 3.25.
c That is, vnder the Law, which was but an abc. in respect of the Gospel.
d That is, who was subiect vnto the Law.
*Rom.*8.14,15. e For our adoption vnto Christ is sealed by him.
f He instructeth both Iewes and Gentiles to call God their father in euery language, so that none are excepted.
g Which mayest not vse thy libertie.

8 But euen then when yee [h] knewe not God, ye did seruice vnto them, which by nature are no gods.

9 But now seeing ye know God, yea, rather are knowen of God, how turne [k] yee againe vnto impotent and beggerly rudiments whereunto as from the beginning ye will be in bondage againe?

10 Ye obserue [l] dayes, and moneths, and times, and yeeres.

11 I am in feare of you, lest I haue bestowed on you labour in vaine.

12 Be ye as [m] I: for I am euen as you: brethren, I beseech you: yee haue not hurt [n] me at all.

13 And ye know, how through [o] infirmitie of the flesh, I preached the Gospel vnto you at the first.

14 [p] And the triall of mee which was in my flesh, yee despised not, neither abhorred: but ye receiued mee as an [q] Angel of God, yea, as Christ Iesus.

15 What was then your felicitie? for I beare you record, that if it had been possible, ye would haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemie, because I tell you the trueth?

17 They are iealous ouer you [r] amisse: yea, they would exclude [s] you, that ye should altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, and not only when I am present with you,

19 My little children, of whom I trauaile in birth againe, vntill Christ be [t] formed in you.

20 And I would I were with you now, that I might change my voice: for I am in doubt of you.

21 Tell mee, yee that will bee vnder the Law, doe ye not heare the Law?

22 For it is written, that Abraham had two sonnes, * one by a seruant, and * one by a free woman.

23 But he which was of the seruant, was borne after the flesh: and he which was of the free woman, was borne by promise.

24 By the which things another thing is meant: for these mothers [u] are the two Testaments, the one which is [x] Agar of mount Sina, which gendreth vnto bondage,

25 (For Agar [or Sina] is a mountaine in [y] Arabia, and it answereth to Ierusalem which now is) and shee is in bondage with her children.

26 But Ierusalem, which is ‖ aboue, is free: which is the mother of vs all.

27 For it is written, * Reioyce thou [z] barren that beareſt no children: breake foorth, and crie thou that trauailest not: for the desolate hath many moe children then hee which hath an husband.

28 * Therefore, brethren, we are after the maner of Isaac children of the promise.

29 But as then hee that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now.

30 But what saith the Scripture? * Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman.

31 Then brethren, we are not children of the seruant, but of the [a] free woman. †

h When ye receiued the Gospel, ye were idolaters: therefore it is shame for you to refuse libertie, and become seruants, yea, and seeing the Iewes desire to be out of their nonage.

i Not in deede but in opinion.

k The Galatians of Painims began to be Christians, but by false apostles were turned backward to begin anew the Iewish ceremonies, and so in stead of going forward toward Christ, they ran backward from him.

l Yee obserue dayes, as Sabbaths, newe moones, &c. ye obserue moneths as the first and seuenth moneth: ye obserue times, as Easter, Whitsuntide, the feast of Tabernacles: ye obserue yeres, as the Iubile, or yere of forgiuenesse, which beggerly ceremonies are most pernitious to them which haue receiued the sweet libertie of the Gospel, & thrust them backe into superstitious slauerie.

m So friendfull to me as I am affectioned toward you.

n For I pardon you if you repent.

o Being in great dangers and afflictions, or without pompe and ostentation. p That is, the troubles and vexations which God sent to trie me while I was among you. q For my ministeries sake. r For they are but ambitious. s They would turne you from mee, that you might follow them. t And imprinted so in your hearts, that you loue none other. *Genes.* 16. 15. *Genes.* 21. 2.

u That is, signifie. x Agar and Sina represent the Lawe: Sara and Ierusalem the Gospel, Ishmael the Iewish Synagogue, and Isaac the Church of Christ. y That is, out of the land of promise. ‖ *Or, high and heauenly.* *Isa.* 54. 1. z Meaning, Sara.

Rom. 9. 8. *Gen.* 21. 10.

a For we are in the Church of Christ which is our mother, and not of the Synagogue which is a seruant vnder the Law.

† By the libertie wherewith Christ hath made vs free.

CHAP. V.

2 He laboureth to draw them away from circumcision, 17 And sheweth them the battell betwixt the spirit and the flesh, and the fruits of them both.

STand fast therefore in the libertie wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage.

2 * Behold, I Paul say vnto you, that if yee bee [a] circumcised, Christ shall profit you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bound to keepe the whole Law.

4 Ye are * abolished from Christ, whosoeuer are iustified by the Law, yee are fallen from grace.

5 For we through the Spirit [q] wait for the hope of righteousnesse through faith.

6 For in Iesus Christ neither circumcision auaileth any thing, neither vncircumcision, but faith which worketh by loue.

7 Ye did runne well: who did let you, that ye did not obey the [c] trueth?

8 It is not the perswasion of him that [d] calleth you.

9 * A little [e] leauen doeth leauen the whole lumpe.

10 I haue trust in you through the Lord, that ye will be none otherwise [f] minded: but he that troubleth you, shal beare his condemnation, whosoeuer he be.

11 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the [s] slander of the Crosse abolished.

12 Would to God they were euen cut off, which doe disquiet you.

13 For brethren, ye haue beene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.

14 For [h] all the Law is fulfilled in one word, which is this, * Thou shalt loue thy neighbour as thy selfe.

15 If ye bite and deuoure one another, take heede lest yee bee consumed one of another.

16 Then I say, * Walke in the [i] Spirit, and ye shall not fulfill the lusts of the flesh.

17 For the flesh [k] lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would.

Acts 15. 1.

a If you ioyne circumcision to the Gospel, as a thing necessarie to saluation. *1. Cor.* 1. 17.

b We liue in hope through that Spirit, which causeth faith, and which is giuen to the faithfull, that we should by faith and not by the Law obtaine the crowne of glory, which Christ giueth freely.

c Then whatsoeuer is not the word of God, which here beeing calleth trueth, is very lies.

d Which is God. *1. Cor.* 5. 6.

e A little corruption doth destroy the whole doctrine.

f That ye will embrace the word of God purely.

g That is, the doctrine of the Gospel which the world abhorred, as a slanderous thing, and therewith were offended.

h Meaning, the second table. *Leuit* 19. 18. *matth* 22. 39. *mark* 12. 31. *iames* 2. 8. *Roman.* 3. 14. *1 pet* 2. 11.

i In the man regenerate.

k That is, the naturall man striueth against the Spirit of regeneration.

rit, and the Spirit against the flesh: and these are contrary one to the other, so that ye cannot doe the same things that ye would.

18 And if ye be led by the [l] Spirit, ye are not vnder the Law.

19 Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleannesse, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murthers, drunkennesse, gluttonie, and such like, whereof I tell you before, as also I haue told you before, that they which doe such things, shall not inherit the kingdome of God.

22 But the fruit of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenesse, temperancie: against such there is [m] no law.

24 For they that are Christs, [n] haue crucified the flesh with the affections and the lustes.

25 If we liue in the Spirit, let vs also walke in the [o] Spirit.

26 Let vs not bee desirous of vaine glory prouoking one another, enuying one another

PSAL. VI.

1 Hee exhorteth them to vse gentlenesse toward the weake, 2 And to shew their brotherly loue and modestie: 6 Also to prouide for their ministers, 9 To persuere, 14 To reioyce in the Crosse of Christ, 15 To newnesse of life, 16 And last of all, wisheth to them with the rest of the faithfull all prosperitie.

BRethren, if a man be [a] fallen by occasion into any fault, yee which are spirituall, restore such one with the spirit of meekenesse, considering thy selfe, lest thou also be tempted.

2 Beare ye one anothers burden, and so [b] fulfill the Law of Christ.

3 For if any man seeme to himselfe, that hee is somewhat, when hee is [c] nothing, hee deceiueth himselfe in his imagination.

4 But let euery man prooue his owne worke, and then shall hee haue [d] reioycing in himselfe onely, and not in another.

5 * For euery man shall beare his owne burden. 1.Cor.3.8.

6 Let him that is taught in the worde, make him that hath taught him partaker of all his [e] goods.

7 Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall hee also reape.

8 For hee that [f] soweth to his flesh, shall of the flesh reape corruption: but hee that soweth to the spirit, shall of the spirit reape life euerlasting.

9 * Let vs not therefore be weary of well doing: for in due season wee shall [g] reape, if we faint not.

10 While we haue therefore time, let vs doe good vnto all men, but specially vnto them which are of the houshold of faith.

11 ¶ See how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a faire shew [h] in the flesh, they constraine you to bee circumcised, onely because they would not suffer persecution for [i] the crosse of Christ.

13 For they themselues which are circumcised, keepe not the Law, but desire to haue you circumcised, that they might reioyce [k] in your flesh.

14 But God forbid that I should reioyce, but in the Crosse of our Lord Iesus Christ, whereby the [l] world is crucified vnto mee, and I vnto the world.

15 For in Christ Iesus neither Circumcision auaileth any thing, nor vncircumcision, but a New [m] creature.

16 And as many as walke according to this Rule, peace shalbe vpon them, and mercie, and [n] vpon the Israel of God.

17 From henceforth let no man [o] put me to businesse: for I beare in my body the [p] markes of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus Christ be with your spirit, Amen.

¶ Vnto the Galatians written from Rome.

1 If you be guided by the Spirit of adoption, that which ye doe, is agreeable to God although it be not perfect.

m For they are vnder the Spirit or grace.

n Christ hath not onely remitted their sinnes, but sanctified them into newnesse of life.

o That being dead to sinne, and liuing to God, we may declare the same in holinesse and innocencie of life.

...er by reason of his flesh, ...tan.

Christ exhorteth in sundry places to mutual loue, and therefore brotherly loue is here called the Law of Christ, and his commandement Ioh.13.34.& 15.12.

c He sheweth that man hath nothing of himselfe whereof he should reioyce.

d For his reioycing is a testimony of a good conscience, 2 Cor.1.12. wherein hee may reioyce before men, but not before God.

e For it were a shame not to prouide for their corporall necessities, which feed our soules with the heauenly dainties. 1.Cor.9.7.

f He prooueth that the ministers must bee nourished: for if men onely prouide for worldly things without respect of the life euerlasting, then they procure to themselues death and mocke God, who hath giuen them his Ministers to teach them heauenly things. 2.Thess.3.13.

g The fruit which God hath promised.

h By the outward ceremonies.

i That is, for preaching Christ crucified.

k That they haue made you Iewes.

l By the world he meaneth all outward pompe, ceremonies, and things which ...

...please mens fantasies. m Which is regenerate by faith. n That is, vpon the Iewes, as Rom.10.19. o Let no man trouble my preaching from henceforth: for my markes are witnesses how valiantly I haue fought. p Which are odious to the world, but glorious before God.

The Epistle of Paul to the Ephesians.

THE ARGVMENT.

WHile Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which hee had taught them, by reason whereof hee wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, hee assureth them of saluation, because they were thereunto predestinate by the free Election of God, before they were borne, and sealed vp to his eternall life by the holy Ghost, giuen vnto them by the Gospel, the knowledge of the which mysterie hee prayeth God to confirme toward them. And to the intent they should not glory in themselues, hee sheweth them their extreme misery wherein they were plunged before they knew Christ, as people without God, Gentiles to whom

whom the promises were not made, and yet by the free mercy of God in Christ Iesus, they were saued, and he appointed to be their Apostle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the perfect vnderstanding of his Sonne, and exhorteth them likewise to be mindfull of so great benefits, neither be mooued with the false Apostles, which seeke to ouerthrow the faith and tread vnder foot the Gospel, which was not preached to them, as by chance or fortune, but according to the eternall counsell of God: who by this meanes onely preserueth his Church. Therefore the Apostle commendeth his ministerie, forasmuch as God thereby reigneth among men, and causeth it to bring foorth most plentifull fruits, as innocencie, holinesse, with all such offices appertaining to godlinesse. Last of all, he declareth not onely in generall, what ought to be the life of the Christians, but also sheweth particularly, what things concerne euery mans vocation

CHAP. I.

After his salutation, 4 He sheweth that the chiefe cause of their saluation standeth in the free election of God through Christ. 16 He declareth his good will toward them, giuing thankes and praying God for their faith. 21 The maiestie of Christ.

PAVL an Apostle of Iesus Christ, by the will of God, to the *Saints which are at Ephesus, and to the faithfull in Christ Iesus:

1.Cor.1.2. 2.Cor.1.3. 1.Pet.1.3.

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 *Blessed bee God euen the Father of our Lord Iesus Christ, which hath blessed vs with all [a] spirituall blessing in heauenly ‖ things in Christ,

1 As with the knowledge of God in Christ, with faith, hope charitie, and other gifts. ‖Or, places. 2 Tim.1.9.

4 *As hee hath [b] chosen vs in him, before the foundation of the world, that we [c] should bee holy, and without blame before him in loue:

b This election to life euerlasting, can neuer bee changed: but in temporall offices which God hath appointed for a certaine space, when the terme is expired, he changeth his election, as we see in Saul & Iudas. Col.1.22.

5 Who hath predestinate vs, to bee [d] adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will,

c When Christs iustice is imputed ours.

6 To the [e] praise of the glory of his grace, wherewith hee hath made vs accepted in his beloued,

d Whereas we were not the naturall children, he receiued vs by grace, and made vs his children.

7 By whom we haue redemption through his blood, euen the forgiuenesse of sinnes according to his rich grace:

e The principall end of our election, is to praise and glorifie the grace of God.

8 Wherby he hath bin abundant toward vs in all wisedome and vnderstanding,

9 And hath opened vnto vs the mystery of his will according to his good pleasure, which he hath purposed [f] in him,

f That is, in Christ.

10 That in the dispensation of the fulnes of the times, hee might gather together in one [g] all things, both which are in heauen, and which are in earth, euen in Christ:

g By this he meaneth y whole bodie of y Church, which he diuideth into them which are in heauen and them which are in earth: also the faithfull which remaine in earth, and of the Iewes and the Gentiles.

11 In whom also we are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsell of his owne will,

12 That [h] wee which first trusted in Christ, should be vnto the praise of his glory:

h To wit, the Iewes.

13 In whom also ye haue trusted after that yee heard the word of trueth, euen the Gospel of your saluation, wherein also after that yee beleeued, yee were sealed with the holy Spirit of promise,

14 Which is the earnest of our inheritance, [i] vntill the redemption of the possessi-

i Though we be redeemed from the bondage of sinne by the death of Christ, Rom.6.22. yet we hope for this second redemption, which shalbe when we shall possesse our inheritance in the heauens, wherof we haue the holy Ghost for a gage, as Chap.4.30.

on, purchased vnto the praise of his glory.

15 Therefore also, after that I heard of the faith, which yee haue in the Lord Iesus, and loue toward all the Saints,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 That the GOD of our Lord Iesus Christ, the Father of glory, might giue vnto you the Spirit of wisedome, and reuelation through the knowledge of [k] him,

k of Christ. Col.2.12. chap.3.7.

18 That the eyes of your vnderstanding may bee lightened, that yee may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

19 And what is the exceeding greatnesse of his power toward vs, which beleeue, *according vnto the working of his mighty power,

20 Which hee wrought in Christ, when he raised him from the dead, and [l] set him at his right hand in the heauenly places,

l Made him gouernour of all things both in heauen and in earth: so that Christes body is now only there, or else it should not be a true body, and his ascension should be but a fantasticall thing, and onely imagined. Psal.8.6. heb.2.8.

21 Far aboue all principality and power, and might, and domination, and euery name that is named, not in this world onely, but also in that that is to come,

22 *And hath made all things subiect vnder his feet, and hath appointed him ouer all things to be the head to the Church,

m This is the great loue of Christ toward his Church, that hee counteth not himselfe perfect without vs which are his members: and therefore the Church is also called Christ, as 1.Cor.12.12,13.

23 Which is his body, euen the [m] fulnesse of him that filleth all in all things.

CHAP. II.

5 To magnifie the grace of Christ, which is the only cause of saluation, 11 He sheweth them what maner of people they were before their conuersion, 18 And what they are now in Christ.

AND *you hath he quickened, that were dead in trespasses and sinnes, Col.2.13.

2 Wherein in time past yee walked according to the course of this world, and after the *[a] prince that ruleth in the ayre, euen the spirit, that now worketh in the children of disobedience, Chap.6.12.

a Meaning Satan.

3 Among whom we also had our conuersation in time past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the minde, and were by [b] nature the children of wrath, as well as others.

b Not by creation, but by Adams transgression, and so by birth.

4 But GOD which is rich in mercy, through his great loue wherewith hee loued vs,

5 Euen when wee were dead by sinnes, hath quickened vs [c] together ‖ in Christ, by whose grace ye are saued.

c Both Iew and Gentile. ‖Or, with Christ.

6 And hath [d] raised vs vp together, and made vs sit together in the heauenly places in Christ Iesus,

7 That hee might shew in the ages to come, the exceeding riches of his grace, through his kindnesse towards vs in Christ Iesus.

8 For by grace are yee saued through faith, and that not of your selues: it is the gift of God,

9 Not of workes, lest any man should boast himselfe.

10 For we are his [e] workmanship created in Christ Iesus vnto good workes, which God hath ordeined that we would walke in them.

11 Wherefore [f] remember, that yee being in time past Gentiles in the flesh, and called * vncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That ye were, I say, at that time without Christ, and were aliants from the common wealth of Israel, and were * strangers from the [g] couenants of promise, and had no [h] hope, and were ‖ without God in the world.

13 But now in Christ Iesus, yee which once were farre off, are made neere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the [i] stop of the partition wall,

15 In abrogating through his [k] flesh the hatred, that is, the law of commaundements which standeth in ordinances, for to make of twaine one new man in himselfe, so making peace,

16 And that he might reconcile both vnto God in one [l] body by his ‖ crosse, and slay hatred thereby,

17 And came and preached peace to you which were afarre off, and to them that were neere.

18 * For through him wee both haue an entrance vnto the Father by one Spirit.

19 Now therefore, yee are no more strangers and forreiners: but citizens with the Saints, and of the houshold of God,

20 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,

22 In whom ye also are built together to be the habitation of God by the Spirit.

[d] We that are members, are raised vp from death, and reigne with our head Christ in heauen by faith.

[e] Here he meaneth as concerning grace, nd not by nature.

[f] He sheweth here that the further the Gentiles were off, from the grace of God, the greater debters they are now to the same. *1. Sam. 17. 26. ezek. 44. 7. Rom. 9. 4*

[g] It was but one couenant, but because it was diuers times confirmed and established, therefore here he calleth them couenants

[h] Where no promise is, there is no hope.

‖ *Or, Atheists.*

[i] That is, the cause of the diuision that was betweene the Iewes and the Gentiles.

[k] For in Christ all things were accomplished, which were prefigured in the Law.

[l] For of the Iewes and the Gentiles he made one flocke.

‖ *Or, death. Rom. 5. 2.*

CHAP. III.

1 *He sheweth the cause of his imprisonment,* 13 *Desireth them not to faint because of his troubles,* 14 *And prayeth God to make them stedfast in his Spirit.*

FOr this cause, I Paul am the [a] prisoner of Iesus Christ for you Gentiles,

2 If yee haue heard of the [b] dispensation of the grace of God, which is giuen mee to you ward,

3 That is, that God by reuelation hath shewed this mysterie vnto mee (as I wrote [c] aboue in few words,

4 Whereby when yee reade, yee may know mine vnderstanding in the mysterie of Christ.)

5 Which in other ages was [d] not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should bee inheritours also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto mee * through the working of his power.

8 * Euen vnto me the least of all Saints is this grace giuen, that I should preach among the * Gentiles the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the fellowship of the * mysterie is, which from the beginning of the world hath beene hid in God, who hath created all things by Iesus Christ,

10 To the intent that now vnto [e] principalities ‖ powers in heauenly places might bee knowen [f] by the Church the manifolde wisedome of God,

11 According to the eternall purpose, which hee wrought in Christ Iesus our Lord.

12 By whom wee haue boldnesse and entrance with confidence by faith in him.

13 Wherefore I desire that yee faint not at any tribulations for your sakes, which is your glory.

14 For this cause I bow my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole [g] family in [h] heauen and in earth)

16 That he might graunt you according to the riches of his glory, that yee may bee strengthened by his spirit by the inner man,

17 That Christ may dwel in your [i] hearts by faith, that yee being rooted and grounded in loue,

18 May bee able to comprehend with all Saints, what is the [k] breadth, and length, and depth, and height:

19 And to know the loue of Christ, which passeth knowledge, that yee may bee filled with all [l] fulnesse of God.

20 * Vnto him therefore that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in [m] vs,

21 Bee prayse in the Church by Christ Iesus, throughout all generations for euer, Amen.

[a] He reioyceth in that he suffered imprisonment for the maintenance of Christes glory.

[b] Which was his vocation, to preach vnto the Gentiles.

[c] That is, in the first chapt. of this Epistle, verse 9.

[d] Although the Fathers and the Prophets had reuelations certain, yet it was not in comparison of that abundance which was shewedwhen the Gentiles were called, neither yet was the time nor the maner knowen. *Chap. 1. 19. 1. Cor. 15. 9, 10. Gal. 1. 16. Rom. 16. 25. colos. 1. 26. 2, tim. 1. 10. tit. 1. 3. 1. pet. 1. 20.*

[e] The Angels.

[f] The Church being gathered of so many kinds of people, is an example or a glasse for the Angels to behold y wisdome of God in, who hath turned their particular discords, into an vniuersal concord, & of the Synagogue of bondage, hath made the Church of freedome.

[g] He that is not of the body of Christ, is in death

[h] The faithfull which died before Christ came, were adopted by him, and make one family with the Saints which yet remaine alive

[i] For we confesse that which we beleeue.

[k] All perfection on euery side is in him.

[l] That all the

[m] In that wee grates of God may abound in you. *Rom. 16. 25.* feele Christ in vs.

CHAP. IIII.

1 *He exhorteth them vnto meeknesse, long suffering, vnto loue and peace,* 3 *Euery one to serue and edifie one another with the gift that God hath giuen him.* 14 *To beware of strange doctrine.* 22 *To lay aside the old conuersation of greedy lusts, and to walke in a new life.*

I * therefore, being prisoner in the [a] Lorde, pray you that yee walke worthy of the vocation whereunto yee are called, *Phil. 1. 27. col. 1. 10. 1. thes 2. 12.*

[a] For the Lords cause.

2 With

2 With all humblenesse of minde, and meekenesse, with long suffering, supporting one another through loue,

3 Endeuouring to keepe the vnity of the Spirit in the bond of peace.

4 There is one [b] body, and one [c] Spirit, euen as ye are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptisme,

6 * One God and Father of all, which is [d] aboue all, and [e] through all, and in you all.

7 * But vnto euery one of vs is giuen grace, according to the measure of the [f] gift of Christ.

8 Wherefore he saith, * When he ascended vp on high, hee [g] led captiuity captiue, and gaue gifts vnto men.

9 (Now in that he ascended, what is it but that he had also descended first into the lowest parts of the earth?

10 Hee that descended, is euen the same that ascended farre aboue all heauens, that he might fill [h] all things.)

11 * He therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastors, and Teachers,

12 For the [i] gathering together of the Saints, for the worke of the ministery, [k] and for the edification of the body of Christ,

13 Till we all meet together (in the vnitie of faith and knowledge of the Sonne of God) vnto a [l] perfect man, and vnto the measure of the age of the fulnesse of Christ,

14 That we henceforth be no more children, wauering and caried about with euery winde of doctrine, by the deceit of men, and with craftinesse, whereby they lay in wait to deceiue.

15 But let vs follow the trueth in loue, and in all things grow vp into him, which is the [m] head, that is, Christ,

16 By whom all the body being coupled and knit together by euery ioynt, for the furniture thereof (according to the effectuall power, which is in the measure of euery part) receiueth increase of the body, vnto the edifying of it selfe in loue.

17 This I say therefore, and testifie in the Lord, that yee henceforth walke not as * other Gentiles walke, in vanitie of their [n] mind,

18 Hauing their cogitation darkened, and being strangers from the life of [o] God through the ignorance that is in them, because of the [p] hardnesse of their heart:

19 Which being ‖ past * feeling, haue giuen themselues vnto wantonnesse, to worke all vncleannesse, euen with greedinesse.

20 But ye haue not so learned Christ,

21 If so be ye haue heard him, and haue been taught by him, as the [q] trueth is in Jesus,

22 That is, * that yee cast off, concerning the conuersation in time past, the [r] old man which is corrupt through [p] deceiuable lusts,

23 And bee renewed in the spirit of your mind,

24 * And put on the new man, which [s] after God is created in righteousnesse, and true holinesse.

25 * Wherefore cast off lying, and speake euery man trueth vnto his neighbour: for we are members one of another.

26 * Be [t] angry, but sinne not: let not the sunne goe downe vpon your wrath,

27 * Neither giue place to the deuill.

28 Let him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.

29 * Let no corrupt communication proceed out of your mouthes: but that which is good to the vse of edifying, that it may minister [u] grace vnto the hearers.

30 And [x] grieue not the holy Spirit of God, by whom ye are * sealed vnto the day of redemption.

31 Let all bitternes, and anger, & wrath, crying, and euill speaking be put away from you, with all maliciousnesse.

32 * Be ye courteous one to another, and tender hearted, forgiuing one another, euen as God for Christs sake forgaue you.

b Which by dissentions you separate asunder.
c So that ye can not dissent one from another, seeing the spirit which ioyneth you in one body, cannot dissent from himselfe. *Mala.2.10.*
d In power.
e By his prouidence. *Rom.12.3. 1.cor.12.11. 2.cor.10.13.*
f Which he giueth vs. *Psal.68.18.*
g The Messias came down from heauen into the earth to triumph ouer Satan, death and sinne, and led them as prisoners and slaues, which before were conquerers and kept all in subiection: which victory he gat, and also gaue it as a most precious gift to his Church.
h With his gifts and benefits. *1.Cor.12.27.*
i To restore that which was out of order.
k That the body of Christ might be perfect.
l That we may be of a ripe Christian age, and come to the full measure of that knowledge which we shall haue of Christ.
m Christ being head of his Church, nourisheth his members, and ioyneth them together by ioynts, so that euery part hath his iust proportion of foode, that at length the body may grow vp to perfection. *Rom.1.21.*
n Man not regenerate hath his mind, vnderstanding and heart corrupt.
o By the which God liueth in his.
p The hardnesse of heart, is the fountaine of ignorance.
‖ *Or, without remorse of conscience.* *1 Tim.4.2.*
q As they are taught which truely know Christ. *Colos.3.8.*
r That is, all naturall corruption that is in vs. *Rom.6.4.col.3.10. heb.12.1. 1.pet.2.1 & 4.2.*
f Which is created according to the image of God. *Zech.8.16. Psal.4.4.*
t If so be that ye be angry, so moderate your affection, that is, burst not out into any euill worke, but be soone appeased, *Iames 4.7. Chap.5.3. col.4.6.*
u And cause them to profit in godlinesse.
x So behaue your selues, that the holy Ghost may willingly dwell in you, and giue him no occasion to depart for sorow by your abusing of Gods graces. *2.Cor.1.22. Colos.3.12,13.*

CHAP. V.

2 He exhorteth them vnto loue, 3 Warneth them to beware of vncleannesse, couetousnes, foolish talking, and false doctrine, 17 To be circumspect, 18 to auoid drunkennesse, 19 To reioyce, and to be thankefull toward God, 21 To submit themselues one to another. 22 He intreateth of corporall mariage, and of the spirituall betwixt Christ and his Church.

BE ye therefore followers of God, as deare children. *Ioh.13.34.&15.12. 1.ioh.3.23.*

2 * And walk in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, to bee an offering and a sacrifice of a sweete [a] smelling sauour to God.

3 * But fornication, and all vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth saints,

4 Neither filthinesse, neither foolish talking, neither [b] iesting, which are things not comely, but rather giuing of thanks.

5 For this ye know, that no whoremonger, neither vncleane person, nor couetous person, which is [c] an idolater, hath any inheritance in the kingdome of Christ, and of God.

6 * Let no [d] man deceiue you with vaine wordes: for, for such things commeth the wrath of God vpon the children of disobedience.

7 Be not therefore companions with them.

8 For yee were once darkenesse, but are now light in the Lord: walke as [e] children of light,

a Alluding to the perfumes and incensing in the Law. *Mark.7.21. chap.4.29. col.3.5. 2.thes.2.17.*
b Which is either vaine, or else by example and euill speaking, may hurt your neighbour: for otherwise there be diuers examples in the Scriptures of pleasant talke, which is also godly, as 1.King.18.27.
c Because hee thinketh that his life standeth in his riches.
d Either in exersing sinne, or in mocking at the menaces and iudgements of God. *Matth.24.4.mar.13.5. luke 21.8. 2.thes.2.3.*
e Seeing God hath adopted you for his, that ye should be holy.

f And make them known by your honest and godly life.
g The word of God discouereth the vices which were hid before.
h God thus speaketh by his seruants to draw ỹ infidels from their blindnesse. *Colos.* 4.5.
i Selling all worldly pleasures to buy time.
k In these perillous dayes and craft of the aduersaries, take heed how to buy againe the occasions of godlinesse, which the world hath taken from you. *Rom.* 12.2. *1.thes.* 4.3
‖ *Or, songs of praise and thankesgiuing.*
l And not onely with tongue.
m Except our friendship be ioyned and knit in God, it is not to be esteemed. *Col.* 3.18. *titus* 2.5. *1.pet.* 3.1. *1.Cor.* 11.3.
n The Church: So the husband ought to nourish, gouern, and defend his wife from perils. *Col.* 3.19.
o Baptisme is a token that God hath consecrated the Church to himselfe, & made it holy by his word: that is, his promise of free iustification and sanctification in Christ.
p Because it is couered and clad with Christs iustice and holinesse.
q This our coniunction with Christ must bee considered as Christ is the husband, and we the wife, which are not onely ioyned to him by nature, but also by the communion of substance, through the holy Ghost and by faith: the seale and testimony thereof is the Supper of the Lord. *Gen.* 2.24. *mat.* 19.5. *marke* 10.7. *1.cor.* 6.16.

9 (For the fruite of the Spirit is in all goodnesse, and righteousnes, and trueth,)
10 Approuing that which is pleasing to the Lord.
11 And haue no fellowship with the vnfruitfull workes of darkenesse, but euen f rebuke them rather.
12 For it is a shame euen to speake of the things which are done of them in secret.
13 But all things when they are reproued of the g light, are manifest: for it is light that maketh all things manifest.
14 Wherefore he saith, h Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.
15 Take heede therefore that yee walke circumspectly, not as fooles, but as * wise,
16 i Redeeming the time: for the k dayes are euill.
17 * Wherefore, be ye not vnwise, but vnderstand what the will of the Lord is.
18 And be not drunke with wine wherein is excesse: but be fulfilled with the Spirit,
19 Speaking vnto your selues in psalmes, and ‖ hymnes, and spirituall songs, singing, and making melodie to the Lord in your l hearts,
20 Giuing thanks alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,
21 Submitting your selues one to another in the m feare of God.
22 ¶ * Wiues, submit your selues vnto your husbands, as vnto the Lord.
23 * For the husband is the wiues head, euen as Christ is the head of the Church, and the same is the Sauiour of his n body.
24 Therefore, as the Church is in subiection to Christ, euen so let the wiues bee to their husbands in euery thing.
25 ¶ * Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,
26 That he might sanctifie it, & cleanse it, by the o washing of water through the word,
27 That he might make it vnto himselfe a glorious Church, not hauing p spotte or wrinkle, or any such thing: but that it should be holy, and without blame.
28 So ought men to loue their wiues, as their owne bodies: hee that loueth his wife, loueth himselfe.
29 For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Church.
30 For we are members of his body, q of his flesh, and of his bones.
31 * For this cause shall a man leaue father and mother, and shal cleaue to his wife, and they twaine shall be one flesh.
32 This is a great secret, but I speake cõcerning Christ and concerning the Church.
33 Therefore euery one of you, do ye so: let euery one loue his wife, euen as himselfe, and let the wife see that she feare her husband.

CHAP. VI.

1 How children should behaue themselues toward their fathers and mothers, 4 Likewise parents toward their children, 5 Seruants toward their masters, 9 Masters toward their seruants. 13 An exhortation to the spirituall battell, and what weapons the Christians should fight withall.

CHildren, * obey your parents in the Lord: for this is right.
2 * Honour thy father & mother, (which is the first commaundement with * promise.)
3 That it may bee well with thee, and that thou mayest liue long on earth.
4 And ye, fathers, prouoke not your children to b wrath: but bring them vp in c instruction and information of the Lord.
5 * Seruants, bee obedient vnto them that are your masters, d according to the flesh, with feare and trembling in singlenesse of your heart as vnto Christ,
6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,
7 With good will seruing the Lord, and not men.
8 And know yee that whatsoeuer good thing any man doeth, that same shall hee receiue of the Lord, whether he be bond or free.
9 And yee masters, doe the same things vnto them, putting away threatning: and know that euen ‖ your master also is in heauen, neither is there * e respect of persons with him.
10 ¶ Finally, my brethren, bee strong in the Lord, and in the power of his might.
11 Put on the ‖ whole armour of God, that yee may be able to stand against the assaults of the deuill.
12 For we wrestle not against f flesh and blood, but against * principalities, against powers, and against the worldly gouernors, the princes of the darknesse of this world, against spirituall wickednesses, which are in the high places.
13 For this cause take vnto you the whole armour of God, that yee may bee able to resist in the euill day, and hauing finished all things, stand fast.
14 Stand therefore, and your loynes gird about with veritie, and hauing on the breastplate of g righteousnesse,
15 And your feete shod with the h preparation of the Gospel of peace.
16 Aboue all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked,
17 * And take the helmet of i saluation, and the sword of the Spirit, which is the word of God,
18 And pray alwayes with all manner prayer and supplication in the Spirit: and * watch thereunto with all perseuerance and supplication for all Saints,
19 * And for mee, that vtterance may be giuen vnto mee, that I may open my mouth boldly to publish the secret of the Gospel,
20 Whereof I am the ambassadour in

Col. 3.20. *Exod.* 20.12. *deut.* 5.16. *eccles.* 3.9. *matth.* 15.4. *marke* 7.10.
a This is the first commandement of the second Table, and hath the promise with condition.
b By austerity.
c That they be not brought vp in wantonnesse, but in the feare of the Lord. *Col.* 3.22. *titus* 2.9. *1.pet.* 2.18.
d Which haue dominion ouer your bodies, but not ouer the soules.
‖ *Or, both yours and their master. Deut.* 10.17. *2.chro.* 19.7. *iob* 34.19. *wisd.* 6.7. *ecclus.* 35.12, 13. *acts* 10.34. *rom.* 2.11. *gal* 2.6. *col.* 3.25. *1.pet.* 1.17.
e Whether he be seruant or master.
‖ *Or, complete harnesse.*
f The faithfull haue not onely to striue against men and themselues, but against Satan the spirituall enemie, who is most dangerous: for he is ouer our heads, so that we cannot reach him, but he must be resisted by Gods grace. *Chap.* 2.2.
g Innocency and godly life.
h That ye may be ready to suffer all things for the Gospel. *Isa.* 59.17. *1.thess.* 5.8.
i The saluation purchased by Iesus Christ. *Colos.* 4.2. *Colos.* 4.3. 2. *thes.* 3.1.

bonds,

bonds, that therein I may ſpeake boldly, as I ought to ſpeake.

21 ¶ But that yee may alſo know mine affaires, and what I doe, Tychicus my deare brother and faithfull miniſter in the Lord ſhall ſhew you of all things,

22 Whom I haue ſent vnto you for the ſame purpoſe, that yee might knowe mine affaires, and that hee may comfort your hearts.

23 Peace bee with the brethren, and loue with faith from God the Father, and from the Lord Jeſus Chriſt.

24 Grace be with all them which loue our Lord Jeſus Chriſt, to their [k] immortalitie, Amen.

Written from Rome vnto the Epheſians, and ſent by Tychicus.

k Or, to be without corruption, that is, to haue life euerlaſting, which is the end of this grace.

The Epiſtle of Paul to the Philippians.

THE ARGVMENT.

PAul being warned by the holy Ghoſt to goe into Macedonia, planted firſt a Church at Philippi a city of the ſame countrey: but becauſe his charge was to preach the Goſpel vniuerſally to all the Gentiles, hee trauailed from place to place: till at length he was takeen priſoner at Rome, whereof the Philippians being aduertiſed, ſent their miniſter Epaphroditus with reliefe vnto him: who declaring him the ſtate of the Church, cauſed him to write this Epiſtle, wherein hee commendeth them that they ſtood manfully againſt the falſe apoſtles, putting them in mind of his good will toward them, and exhorteth them that his impriſonment make them not to ſhrinke: for the Goſpel thereby was confirmed and not diminiſhed: eſpecially he deſireth them to flee ambition, and to embrace modeſtie, promiſing to ſend Timotheus vnto them, who ſhould inſtruct them in matters more amply: yea, and that he himſelfe would alſo come vnto them, adding likewiſe the cauſe of their miniſters ſo long abode. And becauſe there were no greater enemies to the croſſe then the falſe apoſtles, he confuteth their falſe doctrine, by proouing onely Chriſt to be the end of all true religion, with whom we haue all things, and without whom we haue nothing, ſo that his death is our life, and his reſurrection our iuſtification. After this follow certaine admonitions both particular and generall, with teſtification of his affection toward them, and thankfull accepting of their beneuolence.

CHAP. I.

1 Saint Paul diſcouereth his heart toward them, 3 By his thankeſgiuing, 4 Prayers, 8 and wiſhes for their faith and ſaluation. 7. 12. 20 He ſheweth the fruit of his croſſe, 15. 27 And exhorteth them to vnitie, 28 And patience.

PAul and Timotheus the ſeruants of Jeſus Chriſt, to all the Saints in Chriſt Jeſus, which are at Philippi, with the [a] Biſhops, and Deacons,

2 Grace be with you, and peace from God our Father, and from the Lord Jeſus Chriſt.

3 I thanke my God, hauing you in perfect memory,

4 (Alwayes in all my prayers for al you, praying with gladneſſe)

5 Becauſe of the [b] fellowſhip which yee haue in the Goſpel, from the [c] firſt day vntill now.

6 And I am perſwaded of this ſame thing, that he that hath begunne this good worke in you, will performe it vntil the [d] day of Jeſus Chriſt.

7 As it becommeth mee ſo to iudge of you all, becauſe I haue you in remembrance, [e] that both in my bands, and in my defence and confirmation of the Goſpel, you all were partakers of my [f] grace.

8 For God is my record, how I long after you all from the very heart roote in Jeſus Chriſt.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That yee may diſcerne things that [||] differ one from another, that ye may be pure and [g] without offence, vntill the day of Chriſt,

11 Filled with the fruites of [h] righteouſneſſe, which are by Jeſus Chriſt vnto the glory and praiſe of God.

12 ¶ I would yee vnderſtood, brethren, that the things which haue come vnto mee, are turned rather to the furthering of the Goſpel,

13 So that my bands in [i] Chriſt are famous throughout all the [k] iudgement hall, and in all other places.

14 In ſo much that many of the brethren in the Lord are boldened through my bandes, and dare more frankly ſpeake the [l] word.

15 Some preach Chriſt, euen through enuie and ſtrife, and ſome alſo of good will.

16 The one part preacheth Chriſt of contention and not [m] purely, ſuppoſing to adde more affliction to my bands:

17 But the others of loue, knowing that I [||] am ſet for the defence of the Goſpel.

18 What then? yet Chriſt is preached all maner wayes, whether it bee [n] vnder a pretence, or ſincerely: and I therein ioy: yea, and will ioy.

19 For I know that this ſhall turne to my ſaluation, through your prayer, and by the helpe of the Spirit of Jeſus Chriſt,

20 As I heartily looke for, and hope, that in nothing I ſhalbe aſhamed, but that with all confidence, as alwayes, ſo now Chriſt ſhalbe magnified in my body, whether it bee by life or by death.

21 For Chriſt is to me both in life, and in death aduantage.

22 And

a By Biſhops here he meaneth them that had charge of the word, and gouerning, as paſtors, doctors, elders: by deacons, ſuch as had charge of diſtribution, & of the poore and ſicke. 1. *Theſ.* 1. 2.

b With other Churches.

c That ye receiued the Goſpel.

d When you ſhal receiue the crowne of glory. elſe was a ſure token of their loue

e they did helpe, him by all means poſſible when he was abſent & in priſon, euen as if they had bin priſoners with him.

f Of this peculiar benefit to ſuffer for Chriſts ſake.

|| Or, *are excellent.*

g That you ſo increaſe in godlineſs, that not only ye can put difference betweene good & euill: but alſo that ye profit more & more without ſlipping backe or ſtanding in a ſtay.

h Righteouſneſſe is the tree, good workes the fruit.

i Which I ſuffer in for Chriſts ſake.

k That is, in the court or palace of the Emperour Nero.

l Or profeſſe the Goſpel, conſidering my conſcience.

m But with a corrupt mind.

|| *Or, lie in bands.*

n Their pretence was to preach Chriſt, and therefore their doctrine was true: but they were full of ambition and enuie, thinking to deface Paul & preferre themſelues.

22 And whether to ° liue in the flesh, were profitable for me, and what to choose, I know not.

23 For I am greatly in doubt on both sides, desiring to be loosed, and to bee with Christ, which is best of all.

24 Neuertheless to abide in the ‖ flesh, is more needfull for you.

25 And this I am sure of, that I shall abide, and with you all continue, for your furtherance, and ioy of your faith,

26 That ye may more abundantly reioyce in Christ Iesus for mee, by my comming to you againe.

27 * Onely let your conuersation bee, as it becommeth the Gospel of Christ, that whether I come and see you, or else bee absent, I may heare of your matters, that yee ‖ continue in one spirit, and in one minde, fighting together through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them a p token of perdition, and to you of saluation, and q that of God.

29 For vnto you it is giuen for ‖ Christ, that not onely yee should beleeue in him, but also suffer for his sake,

30 Hauing the same fight which yee saw in me, and now heare to be in me.

° To liue in the flesh, is to liue in this brittle body till we be called to liue euerlastingly: but to liue according to the flesh, or to be in the flesh, signifie, to be destitute of the spirit, and to be plunged in the filthy concupiscences of the flesh.
‖ *Or, body.* *Ephes.* 4.1. *Coloss.* 1.10. 1. *Thes.* 2.12.
‖ *Or, stand.*
p The more that tyrants rage against the Gospel, the more manifestly they declare that they runne to their owne destruction, and againe, constant perseuerance for Christs sake, is an euident signe of saluation. q God sheweth by this meanes of bearing the crosse, who are his, and who are not. ‖ *Or, Christs cause.*

CHAP. II.

3 Hee exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promising that hee and Timotheus will speedily come vnto them, 27 and excuseth the long tarying of Epaphroditus.

1 If there be therefore any a consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercy,

2 Fulfill my ioy, that yee be like minded, hauing the same loue, being of one accord, and of b one iudgement,

3 That nothing be done through contention or vaine glory, but that in meeknesse of mind * euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

5 Let the same mind be in you that was euen in Christ Iesus,

6 Who c being in the forme of GOD, thought it no d robbery to be equall with God:

7 * But he made himselfe of no reputation, and tooke on him the e forme of a seruant, and was made like vnto men, & was found in f shape as a man.

8 * He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hath also highly exalted him, and giuen him a name aboue euery Name,

10 * That at the Name of Iesus should euery knee g bow, both of things in heauen, and things in earth, and things vnderthe earth,

11 * And that euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

12 Wherefore my beloued, as yee haue alwayes obeyed, not as in my presence only, but now much more in mine absence, to h make an end of your owne saluation with i feare and trembling.

13 For it is God which worketh in you, both the will and the deed, euen of his k good pleasure.

14 Doe all things without * murmuring and reasonings,

15 That ye may be blamelesse, and pure, and the sonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom ye shine, as * lights in the world,

16 l Holding forth the m word of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be n offered vp vpon the sacrifice, and seruice ° of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Iesus to send * Timotheus shortly vnto you, that I also may be of good comfort, when I know your state.

20 For I haue no man like minded, who will faithfully care for your matters.

21 * For all p seeke their owne, and not that which is Iesus Christs.

22 But ye know the proofe of him, that as a sonne with the father, hee hath serued with me in the Gospel.

23 Him therefore I hope to send assoone as I know how it will goe with me,

24 And trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessary to send my brother Epaphroditus vnto you, my companion in labour, and fellow souldier, euen your messenger, and he that ministred vnto me such things as I wanted.

26 For he longed after all you, and was full of heauinesse, because ye had heard that he had been sicke.

27 And no doubt he was sicke, very neere vnto death: but God had mercie on him, and not on him only, but on me also, lest I should haue sorrow vpon sorrow.

28 I sent him therefore the more diligently, that when ye should see him againe, yee might reioyce, and I might be the lesse sorrowfull.

29 Receiue him therefore in the Lorde with all gladnesse, and make much of such:

30 Because that for the q worke of Christ he r was neere vnto death, and regarded not his life, to fulfil that seruice which was lacking on your part toward me.

a If ye so loue me, that you desire my comfort:
b From the consent of wils and mindes he proceedeth to the agreement in doctrine, that there might be full and perfect concord. *Rom.* 12.10.
c If Christ being very God equall with the Father, layd aside his glory, and being Lord, became a seruant, and willingly submitted himselfe to most shameful death, shall we which are nothing but vile slaues, thorow arrogancie tread downe our brethren, and preferre our selues? d For he that was God, should haue done none iniurie to the Godhead. *Matth.* 20.28. e The poore and weake nature of man. f He was seene and heard of men, so that his person and behauiour declared that he was a miserable man. *Hebr.* 2.9.

Rom. 14.11. *Isa.* 45.23.
g Worship and be subiect to him. *Ioh* 13.13. 1 *cor.* 8.6. *and* 12.3.

h Run forward in that race of righteousnesse wherin God hath freely placed you through Iesus Christ, and conducteth you his children by his Spirit to walke in good works, and so to make your vocation sure.
i Which may make you carefull and diligent.
k Which is his free grace. 1. *Pet.* 4.9. *Matth.* 5.16.
l As they which in the night set forth a candle to giue light to others.
m The Gospel.
n The word signifieth to powre out as the drinke offering was powred on the sacrifice.
o To confirme you in your faith *Acts* 16.1. 1. *Cor.* 10.24.
p They rather sought profit by their preaching then Gods glory

q He calleth it here the worke of Christ, to visit Christ, who was bound in the person of Paul, and was in neede of necessaries.
r He approueth them which hazard their life to relieue the prisoners of Christ.

CHAP. III.

1 Hee warneth them to beware of false teachers, 3 Against whom hee setteth Christ, 4 Likewise himselfe, 9 and his doctrine, 12 And reproueth many vaine righteousnesse.

a Which ye haue often heard of me.
b Which barke against the true doctrine to fill their bellies.
c The false apostles gloried in their circumcision, whereunto S. Paul here alludeth, calling them concision, which is cutting off, and tearing asunder of the Church.
d In outward things.
2. *Cor.* 11. 22. *Acts* 23. 6.
‖ *Or, profession.*
e As one grafted in by faith.
f That is, to life euerlasting.
g Or haue now taken full possession thereof, not that hee doubted to attaine vnto it, but because he would declare the excellencie thereof.
h We can runne no further then God giueth vs strength, & sheweth vs the way.
i That is, to obtaine the crowne of glory in the heauens.
k Or haue more profited then others.
l This perfection standeth in forsaking sinne, and to be renewed through faith by him which was only perfect.
m That is, that this is the true wisdome, and straight rule of liuing.
Rom. 4. 5. 1 *Cor.* 2. 10. *Rom.* 16. 17, 18.
n That is, of the Gospel, which is the preaching of the crosse.

MOreouer, my brethren, reioyce in the Lord. To write ª the same things to you, and for you it is a sure thing.

2 Beware of ᵇ dogges: beware of euill workers: beware of the ᶜ concision.

3 For wee are the Circumcision, which worship God in the Spirit, and reioyce in Christ Iesus, and haue no confidence ᵈ in the flesh.

4 Though I might also haue confidence in the flesh. If any other man thinketh that he hath whereof hee might trust in the flesh, much more I:

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Beniamin, * an Ebrew of the Ebrewes, * by the ‖ Law a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousnesse which is in the Law, I was vnreproueable.

7 But the things that were vantage vnto mee, the same I counted losse for Christes sake.

8 Yea, doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to bee doung, that I might winne Christ,

9 And might bee ᵉ found in him, that is, not hauing mine owne righteousnesse, which is of the Law, but that which is through the faith of Christ, euen the righteousnesse which is of God through faith,

10 That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and bee made conformable vnto his death,

11 If by any meanes I might attaine vnto the ᶠ resurrection of the dead:

12 ᵍ Not as though I had already attained or ʰ were already perfect: but I follow, if that I may comprehend that for whose sake also I am ⁱ comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained or it: but one thing I doe: I forget that which is behinde, and indeuour my selfe to that which is before,

14 And follow hard toward the marke, for the price of the high calling of God in Christ Iesus.

15 Let vs therefore as many as ᵏ be ˡ perfect, be thus minded: and if yee be otherwise minded, God shall reuele euen the ᵐ same vnto you.

16 Neuertheles, in that whereunto wee are come, let vs proceed by one Rule, * that we may minde one thing.

17 Brethren, be followers of mee, and looke on them, which walke so, as ye haue vs for an example.

18 * For many walke, of whom I haue told you often, & now tell you weeping, that they are the enemies of the ⁿ Crosse of Christ,

19 Whose ‖ end is damnation, whose God is their belly, & whose ° glory is to their shame, which minde earthly things.

20 But our ᵖ conuersation is in heauen, from whence also wee looke for the * Sauiour, euen the Lord Iesus Christ,

21 Who shall change our vile body, that it may bee fashioned like vnto his glorious body, according to the working, whereby hee is able euen to subdue all things vnto himselfe.

‖ *Or, reward.*
o The vaine glory which they seeke after in this world, shal turne to their confusion and shame.
p In minde and affection.
1 *Cor.* 1. 7. *tit.* 2. 11, 13.

CHAP. IIII.

8 Hee exhorteth them to be of honest conuersation, 15 and thanketh them, because of the prouision they made for him being in prison, 21 And so concludeth with salutations.

THerefore, my brethren beloued and longed for, my ioy, and my crowne, so continue in the Lord, ye beloued.

2 I pray Euodias, and beseech Syntyche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yokefellow, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the * ª Booke of life.

4 Reioyce in the Lord alway, againe I say, reioyce.

5 Let your patient mind be knowen vnto all men. The Lord is ᵇ at hand.

6 * Be nothing carefull, but in all things let your requests bee shewed vnto God in prayer, and supplication, with giuing of thankes,

7 And the peace of God which passeth all vnderstanding, shall ᶜ preserue your hearts and minds in Christ Iesus.

8 Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, or if there be any praise, thinke on these things,

9 Which ye haue both learned and receiued, and heard, and seene in me: those things doe, and the God of peace shall bee with you.

Psal. 69. 28. *Luke* 10. 20. *verse* 3. 5. *and* 20. 12. *and* 21. 27.
a This booke Ezekiel calleth the writing of the house of Israel, and the secret of the Lord, chap. 13. 9.
b To succour you. *Matth.* 6. 25.
c From Satan, who seeketh to take from vs this peace of conscience.

10 Now I reioyce also in the Lord greatly, that now at the last yee are ᵈ reuiued againe to care for mee, wherein notwithstanding ye were carefull, but ye lacked opportunitie.

11 I speake not because of ᵉ want: for I haue learned in whatsoeuer state I am, therewith to be content.

12 And I can bee abased, and I can abound: euery where in all things I am instructed both to be full, and to bee hungry, and to abound, and to haue want.

13 I am able to doe all things through the helpe of ᶠ Christ, which strengtheneth mee.

14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.

15 And ye Philippians know also that in the ᵍ beginning of the Gospel, when I departed from Macedonia, no Church communicated with me concerning the ʰ matter of giuing and receiuing, but ye only.

d That is, begin anew to help me.
e That I was not able to endure my pouertie.
f Not of his owne vertue or free will.
g When I first preached the Gospel vnto you.
h Hee had giuen of his part in communicating with them spirituall things, but he receiued nothing of them, which ought at least to haue relieued him in his necessitie.

16 For

16 For euen when I was in Thessalonica, yee sent once, and afterward againe for my necessitie,

17 Not that I desire a gift: but I desire the fruite which may ||further your reckoning.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your necessities through his riches with glory in Jesus Christ.

20 Vnto God euen our Father be praise for euermore, Amen.

21 Salute all the Saints in Christ Jesus. The brethren, which are with me, greet you.

22 All the Saints salute you, and most of all they which are of [i] Cesars household.

23 The grace of our Lord Jesus Christ be with you all, Amen.

Written to the Philippians from Rome, and sent by Epaphroditus.

|| Or, abound toward your count.

i Of such as did belong to the Emperour Nero.

The Epistle of Paul to the Colossians.

THE ARGVMENT.

IN this Epistle Saint Paul putteth difference betweene the liuely, effectuall and true Christ, and the fained, counterfeit, and imagined Christ, whom the false apostles taught. And first, hee confirmeth the doctrine which Epaphras had preached, wishing them increase of faith, to esteeme the excellencie of Gods benefite toward them, teaching them also that saluation, and whatsoeuer good thing can be desired, standeth onely in Christ, whom onely wee imbrace by the Gospel. But forasmuch as the false brethren would haue mixed the Law with the Gospel, hee toucheth those flatterers vehemently, and exhorteth the Colossians to stay only on Christ, without whom all things are but meere vanitie. And as for circumcision, abstinence from meates, externall holinesse, worshipping of Angels as meanes whereby to come to Christ, he vtterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stand in mortification of the flesh, newnesse of life, with other like offices appertaining both generally and particularly to all the faithfull.

CHAP. I.

3 He giueth thankes vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their faith. 13 He sheweth vnto them the true Christ, and discouereth the counterfeit Christ of the false apostles. 25 He approueth his authority and charge, 28 and of his faithfull executing of the same.

PAul an Apostle of IESVS Christ, by the will of God, and Timotheus our brother,

2 To them which are at [a] Colosse, Saints and faithfull brethren in Christ: Grace bee with you, and peace from God our Father, and from the Lord Jesus Christ.

3 Wee giue thankes to God euen the Father of our Lord Jesus Christ, alwaies praying for you:

4 Since we heard of your faith [b] in Christ Jesus, and of your loue towards all Saints,

5 For the hopes sake which is laid vp for you in heauen, whereof ye haue heard before by the word of trueth, which is the Gospel,

6 Which is come vnto you, euen as it is vnto all the world, and is fruitfull, as it is also among you, from the day that yee heard and truely knew the grace of God.

7 As yee also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

8 Who hath also declared vnto vs your loue, which ye haue [c] by the spirit.

9 For this cause wee also, since the day we heard of it, cease not to pray for you, and to desire that yee might bee fulfilled with knowledge of [d] his will, in all wisedome, and spirituall vnderstanding,

10 * That ye might walke worthy of the Lord, and please him in all things, being * fruitfull in all good workes, and increasing in the knowledge of God,

11 Strengthened with all might through his glorious power, vnto all patience, and long suffering with ioyfulnesse,

12 Giuing thanks vnto the Father, which hath made vs meet to be partakers of the inheritance of the Saints in light,

13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome * of his deare Sonne,

14 In whome wee haue redemption through his blood, that is, the forgiuenesse of sinnes.

15 Who is the * * image of the inuisible God, the [t] first borne of euery creature.

16 * For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him.

17 And he is before all things, and in him all things consist.

18 And hee is the head of the body of the Church: he is the beginning, * and [g] the first borne of the dead, that in al things he might haue the preeminence.

19 * For it pleased the Father, that in him should all [h] fulnesse dwell,

20 And by him to reconcile [i] all things vnto himselfe, and to set at peace through the blood of his crosse, both the things in earth, and the things in heauen.

21 And you which were in times past strangers, and enemies, because your mindes were set in euill workes, hath he now also reconciled,

22 In

a Which was a city of Phrygia.

b For without Christ there is no faith to be saued by, but onely a vaine opinion.

c Which commeth of the holy Ghost.

d That is, Gods.

Ephes. 4.1.
Phil. 1.27.
1. Thess. 2.12.

1. Cor. 1.5.

Matth. 3.17. and 17.5. 2. pet. 1.17. Hebr. 1.3.

e For God is made visible in the flesh of Christ, and the diuinitie dwelleth in him corporally.

f Borne before any thing was created.

John 1.3.
1. Cor. 15.20.
reuel. 1.5.

g He that rose first againe from the dead, to take possession of life euerlasting: which rising may be called a new birth.

John 1.14.
chap. 2.9.

h That the Church, which is his body, might receiue of his abundance.

i That is, the whole Church.

Luke 1.75. 1. *cor.* 1.2. *ephe.* 1.4. *pet.* 2.11, 12. *Iohn* 15 6.

k Or, your commoditie.

l As Chriſt hath once ſuffered in himſelfe to redeem his Church & to ſanctifie it: ſo doth he dayly ſuffer in his members, as partaker of their infirmities, and therfore a reuenger of their iniuries.

m Which is the promiſes of Chriſt, and of the calling of the Gentiles. *Rom.* 16.25. *ephe.* 3.9. 2. *tim.* 1.10. *titus* 1,2. 1 *pet.* 1. 20.

n Whom he hath elected and conſecrated to him by Chriſt. 2. *Tim.* 1, 2.

22 In the body of his fleſh through death to make you * holy and vnblameable, and without faulte in his ſight,

23 * If ye continue grounded and ſtabliſhed in the faith, and be not mooued away from the hope of the Goſpel, whereof ye haue heard, and which hath been preached to euery creature which is vnder heauen, whereof I Paul am a miniſter.

24 Now reioyce I in my ſufferings for k you, and fulfil l the reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church,

25 Whereof I am a miniſter, according to the diſpenſation of God, which is giuen me vnto you ward, to fulfill the m word of God,

26 * Which is the myſtery hid ſince the world began, and from all ages, but now is made manifeſt to his n Saints,

27 To whom God would make knowen what is the riches of his glorious myſtery among the Gentiles, which riches is Chriſt in you, * the hope of glory.

28 Whom we preach, admoniſhing euery man, and teaching euery man in all wiſedome, that wee may preſent euery man perfect in Chriſt Ieſus:

29 Whereunto I alſo labour and ſtriue, according to his working, which worketh in me mightily.

CHAP. II.

1 Hauing proteſted his good will toward them, 4 he admoniſheth them not to turne backe from Chriſt, 8 to the ſeruice of Angels or any other inuention, or elſe ceremonies of the Law, 17 Which haue finiſhed their office, and are ended in Chriſt.

FOr I would yee knew what great ‖ fighting I haue for your ſakes, and for them of Laodicea, and for as many as haue not ſeen my a perſon in the fleſh,

2 That their hearts might be comforted and they knit together in loue, and in all riches of the full aſſurance of vnderſtanding, to know the myſtery of God euen the Father, and of Chriſt:

3 In whom are hid all the treaſures of wiſedome and knowledge.

4 And this I ſay, leſt any man ſhould beguile you with inticing words:

5 * For though I be abſent in the b fleſh, yet am I with you in the c ſpirit reioycing, and beholding your order, and your ſtedfaſt faith in Chriſt.

6 As yee haue therefore receiued Chriſt Ieſus our Lord, ſo walke in him,

7 Rooted and built in him, and ſtabliſhed in the faith, as ye haue * been taught, abounding therein with thankeſgiuing.

8 Beware leaſt there bee any man that ſpoyle you through d philoſophie, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Chriſt.

9 * For in him dwelleth all the fulnes of the e Godhead ‖ bodily.

10 And ye are complete in him, which is the head of all principalitie and power:

11 In whom alſo ye are circumciſed with * circumciſion made without hands, by putting off the ſinfull body of the fleſh, through the circumciſion f of Chriſt,

12 In that yee are * buried with him through baptiſme, in whom ye are alſo raiſed vp together through * the faith g of the operation of God, which raiſed him from the dead.

13 * And yee which were dead in ſinnes, and in the vncircumciſion of the fleſh, hath he quickened together with him, forgiuing ‖ you all your treſpaſſes,

14 And putting out the * ‖ h handwriting of ordinances that was againſt vs, which was contrary to vs, he euen tooke it out of the way, and faſtened it vpon the croſſe,

15 And hath i ſpoiled the principalities, and powers, and hath made a ſhew of them openly, and hath triumphed ouer them in the ſame croſſe.

16 Let no man therefore condemne you in meat and drinke, or in reſpect of an k holy day, or of the new moone, or of the Sabbath dayes.

17 Which are but a ſhadow of things to come: but the body is in Chriſt.

18 * Let no man l at his pleaſure ‖ beare rule ouer you, by humbleneſſe of minde and worſhipping of Angels, aduancing himſelfe in thoſe things which hee neuer ſaw, raſhly puft vp with his fleſhly minde,

19 And holdeth not the head, whereof all the body furniſhed & knit together by ioynts and bands increaſeth with the increaſing of God.

20 Wherefore if ye bee dead with Chriſt from the ordinances of the world, why, as though ye liued in the world, are ye burdened with traditions?

21 As, Touch not, Taſte not, Handle not:

22 Which all m periſh with the vſing, and are after the commandements and doctrines of men:

23 Which things haue in deede a ſhew of wiſedome, in n voluntary religion and humbleneſſe of minde, and in not ſparing the body: ‖ neither haue they it in any eſtimation to ſatiſfie the o fleſh.

‖ *Or, paine & care.*

a Me preſent in body.

1 *Cor.* 1.5.

b In body.

c In minde.

1. *Cor.* 5.3.

d Teaching you vaine ſpeculations, as worſhipping of Angels, of blind ceremonies & beggerly traditions: for now they haue none vſe ſeeing Chriſt is come. *Chap.* 1.19. *Iohn* 1.14.

c In ſaying that the Godhead is really in Chriſt, he ſheweth y he is very God: alſo ſaying *in him*, he declareth two diſtinct natures, and by this word *dwelleth*, he proueth that it is there for euer.

‖ *Or, eſſentially.* *Rom.* 2.29.

f Made by the Spirit of Chriſt. *Rom.* 6.4. *Epheſ.* 1.19.

g In beleeuing that God by his power raiſed vp Chriſt, wherein we haue a ſure token in our baptiſme. *Epheſ.* 2.1.

‖ *Or, vs all* our. *Epheſ.* 2.15.

‖ *Or, obligation.*

h The ceremonies and rites were as it were a publike profeſſion, and handwriting of the miſerable eſtate of mankinde: for circumciſion did declare our naturall pollution: the purifyings and waſhings ſignified the filth of ſinne: the ſacrifices teſtified that we were guilty of death, which were all taken away by Chriſts death.

i As Satan and his angels from whom hee hath taken all power.

k Or, diſtinction, as to make difference betweene dayes. *Matth.* 24.4.

l Meaning, that the hypocrites led them at their pleaſure into all ſuperſtition and errour. ‖ *Or, defraud you of your price.* m And appertaine nothing to the kingdome of God. n Such as men haue choſen according to their own fantaſie. ‖ *Or, but they are of no value, ſaue for the filling of the fleſh.* o They pinch and defraud their body, to ſhew themſelues greater hypocrites.

CHAP. III.

1 Hee ſheweth where wee ſhould ſeeke Chriſt. 5 Hee exhorteth to mortification, 10 To put off the olde man, and to put on Chriſt. 12 To the which he addeth exhortations both generall and particular, to charity and humility.

IF ye then be a riſen with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth at the right hand of God.

2 Set your affections on things which are aboue, and not on things which b are on the earth.

3 For yee are c dead, and your life is hid with Chriſt in God.

4 When Chriſt which is our life, ſhall appeare, then ſhall ye alſo appeare with him in glory.

a After that yee haue been dead to beggerly ceremonies.

b Which either ſerue but for a time, or elſe are inuented by men.

c With Chriſt.

5 *d* Mor-

Ephes.5.3.
d Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that ye may liue in the spirit, and not in the flesh.
Rom.6.4.ephe.4.25.hebr.12.1. 2.pet.2.1.and 4.1,2. Gen.1.26.and 5.1.and 9.6. Ephes.4.32. and 6.11.
e He sheweth what fruits are in them that are dead to the world, and are risen againe with Christ.
‖ *Or, the bowels of mercies.*
f Let it guide all your doings.
‖ *Or, gracious, or thankefull.*
g The doctrine of the Gospel.
h Psalmes properly containe complainings to God, narrations and expostulations: hymnes only thanksgiuing, longs conteine praises & thanksgiuing, but not so largely and amply as hymnes doe.
Ephes.4.29.
‖ *Or, thankesgiuing 1.Cor.10.31. Ephes.5.22.*
a *Pet.3.7. ephes 5.25. Ephes.6.1.*
i Which are in the Lord.
k By too much rigour.
Ephes 6.5 tit.2.9 1.pet.2.18.
l The cruell master.
Deut.10.17. wisd. 6.7.ecclus.35.12 rom.2.11.gal.2.6 ephes 6.9.
m Whether he be master or seruant.

5 *d Mortifie therefore your members which are on the earth, fornication, vncleannes, the inordinate affection, euill concupiscence, and couetousnesse, which is idolatry.

6 For the which things sakes the wrath of God commeth on the children of disobedience,

7 Wherein yee also walked once, when ye liued in them.

8 *But now put yee away euen all these things, wrath, anger, maliciousnesse, cursed speaking, filthy speaking out of your mouth.

9 Lie not one to another, seeing that yee haue put off the old man with his workes,

10 And haue put on the new, which is renewed in knowledge *after the image of him that created him,

11 Where is neither Grecian, nor Iew, circumcision nor vncircumcision, Barbarian, Scythian, bond, free: But Christ is all and in all things.

12 *Now therefore, as the elect of God *holy and beloued, put on ‖ tender mercie, kindnesse, humblenesse of mind, meekenesse, long suffering:

13 Forbearing one another, and forgiuing one another, if any man haue a quarrel to another: euen as Christ forgaue you, euen so doe ye.

14 And aboue all these things, put on loue, which is the bond of perfectnesse.

15 And let the peace of God f rule in your hearts, to the which yee are called in one body, and be ye ‖ amiable.

16 Let the g word of Christ dwell in you plenteously in all wisedome, teaching and admonishing your owne selues, in h Psalmes, and hymnes, & spirituall songs, singing with a * ‖ grace in your hearts to the Lord.

17 *And whatsoeuer ye shall do in word or deed, doe all in the Name of the Lord Iesus, giuing thankes to God, euen the Father by him.

18 ¶ *Wiues, submit your selues vnto your husbands, as it is comely in the Lord.

19 *Husbands loue your wiues, and bee not bitter vnto them.

20 ¶ *Children, obey your parents in i all things: for that is well pleasing vnto the Lord.

21 Fathers, k prouoke not your children to anger, lest they be discouraged.

22 ¶ *Seruants, be obedient vnto them that are your masters according to the flesh in all things, not with eye seruice as men pleasers, but in singlenesse of heart, fearing God.

23 And whatsoeuer ye doe, do it heartily, as to the Lord, and not vnto men,

24 Knowing that of the Lord ye shall receiue the reward of the inheritance: for yee serue the Lord Christ.

25 But l he that doth wrong, shal receiue for the wrong that he hath done, and there is no *m respect of persons.

CHAP. IIII.

a He exhorteth them to be feruent in prayer, & To walke wisely toward them that are not yet come to the true knowledge of Christ. He saluteth them, and wisheth them all prosperity.

YE masters, doe vnto your seruants, that which is iust and equall, knowing that ye also haue a master in heauen.

2 *Continue in prayer, and watch in the same with thankesgiuing,

3 *Praying also for vs, that God may open vnto vs the a doore of vtterance, to speake the mystery of Christ: wherefore I am also in bonds,

4 That I may vtter it, as it becommeth me to speake.

5 ¶ *Walke b wisely toward them that are without, and c redeeme the time.

6 Let your speech bee gracious alwayes, and powdred with d salt, that ye may know how to answere euery man.

7 ¶ Tychicus our beloued brother, and faithfull minister, and fellow seruant in the Lord, shall declare vnto you my whole state,

8 Whom I haue sent vnto you for the same purpose, that he might know your state, and might comfort your hearts,

9 *With Onesimus a faithful and a beloued brother, who is one of you. They shall shew you of all things here.

10 Aristarchus my prison fellow saluteth you, and Marcus, Barnabas sisters sonne (touching whom yee receiued commandements: If he come vnto you, receiue him.)

11 And Iesus which is called Iustus, which are of the circumcision. These e only are my f worke fellowes vnto the kingdome of God, which haue been vnto my consolation.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striueth for you in prayers, that ye may stand perfect, and full in all the will of God.

13 For I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 *Luke the beloued physician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this Epistle is read of you, cause that it bee read in the Church of the Laodiceans also, and that ye likewise reade the Epistle g written from Laodicea.

17 And say to Archippus, Take heede to the ministery, that thou hast receiued in the Lord, that thou fulfill it.

18 The salutation by the hand of mee Paul. Remember my bands. Grace be with you, Amen.

Written from Rome to the Colossians, and sent by Tychicus and Onesimus.

Luke 18.1. 1.thes.5.17. Ephes.6.18. 2.thes.3.1.
a That I may freely preach the Gospel.
Ephes.5.15.
b To the commodity of your neighbours.
c Bestowe the time well, which the malice of men euery where plucketh from you, and causeth you to abuse it.
d Pertaining to edification, and mixt with no vanity.
Philem.10.

e If they onely did helpe him to preach the Gospel at Rome, where was Peter? or those fiue and twenty yeres that they saine he abode at Rome.
f In preaching the Gospel.
2.Tim.4.10,11.

g Either to Paul or els which they would write as an answere to this Epistle sent to the Colossians.

The first Epistle of Paul to the Thessalonians.

THE ARGVMENT.

After that the Thessalonians had bene well instructed in the faith, persecution (which perpetually followeth the preaching of the Gospel) arose, against the which although they did constantly stand, yet S. Paul (as most carefull for them) sent Timothy to strengthen them, who soon after admonishing him of their estate, gaue occasion to the Apostle to confirm them by diuers arguments to be constant in faith, and to suffer whatsoeuer God calleth them vnto for the testimony of the Gospel, exhorting them to declare by their godly liuing the purity of their Religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by mouing vaine and curious questions to ouerthrow their faith taught falsly, as touching the poynt of the resurrection from the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seeke curiously to know the times, willing them rather to watch, least the sudden comming of Christ come vpon them at vnwares: and so after certaine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

1 He thanketh God for them, that they are so stedfast in faith and good works, 6 and receiue the Gospel with such earnestnes, 7 That they are an example to all others.

PAul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in [a] God the Father, and in the Lord Iesus Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

a For there is no Church which is not ioyned together in God. 2. *Thes.* 1. 3. *Philip.* 1. 3, 4.

2 *We giue God thanks alwayes for you all, making *mention of you in our prayers

3 Without ceasing, remembring your [b] effectuall faith, and [c] diligent loue, and the patience of your hope in our Lord Iesus Christ in the sight of God euen our Father,

b Which declareth it selfe by most liuely fruits

c Whereby you declared your selues most ready and painefull to helpe the poore.

4 Knowing, beloued brethren, that ye are elect of God.

5 For our [d] Gospel was not vnto you in word only, but also in power, and in the holy Ghost, and in much assurance, as ye know after what manner wee were among you for your sakes.

d The effectuall preaching of the Gospel is an euident token of our election.

6 And ye became followers of vs, and of the Lord, and receiued the word in much affliction, with [e] ioy of the holy Ghost,

e To beleeue and to be fully perswaded to haue the gifts of the holy Ghost, and ioyfully to suffer for Christs sake, are most certaine signes of our election.

7 So that yee were as ‖ ensamples to all that beleeue in Macedonia, and Achaia.

‖ *Or, paternes.*

8 For from you sounded out the word of the Lord, not in Macedonia, and in Achaia onely: but your faith also which is toward God spread abroad in all quarters, that wee need not to speake any thing.

9 For [f] they themselues shew of you what manner of entring in we had vnto you, and how yee turned to God from idoles, to serue the [g] liuing and true God,

f To wit, all the faithfull.

g For idoles are dead things, and onely fained fantasies.

10 And to looke for his Sonne from heauen, whom he raised from the dead, euen Iesus which deliuereth vs from the [h] wrath to come.

h Which he shal execute vpon the wicked.

CHAP. II.

1 To the intent they should not faint vnder the crosse, 2 hee commendeth his diligence in preaching, 13 And theirs in obeying. 18 Hee excuseth his absence, that hee could not come and open his heart to them.

FOR ye your selues know brethren, that our entrance in vnto you was not in [a] vaine,

a Not in outward shew and in pompe, but in trauell and in the feare of God. *Acts* 16. 12, 23.

2 But euen after that we had suffred before and were shamefully intreated at *Philippi (as ye know) we were bold [b] in our God, to speake vnto you the Gospell of God with much striuing.

b By his helpe and grace.

3 For our exhortation was not by deceit, nor by vncleannesse, nor by guile.

4 But as we were allowed of God, that the Gospel should be committed vnto vs, we so speake, not as they that [c] please men, but God which trieth our hearts.

c Which declareth a naughty conscience.

5 Neither yet did we euer vse flattering words, as yee know, nor coloured couetousnes, God is record.

6 Neither sought we praise of men, neither of you, nor of others.

7 When we might haue bin ‖ chargeable, as the Apostles of Christ: but we were gentle among you, euen as a [d] nource cherisheth her children.

‖ *Or, in authority.*

d He humbled himselfe to support all things without all respect of lucre: euen as the tender mother which nourceth her children, and thinketh no office too vile for her childrens sake. *Acts* 20. 34. 1. *cor.* 4. 12. 2. *thes.* 3. 8.

8 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospel of God only, but also our own soules, because ye were deare vnto vs.

9 For yee remember, brethren, *our labour and trauaile: for we laboured day and night, because we would not bee chargeable vnto any of you, and preached vnto you the Gospel of God.

10 Ye are witnesses, and God also, how holily and iustly, and vnblameably we behaued our selues among [e] you that beleeue.

e For it is not possible to auoid the reproches of the wicked, which euer hate good doings. *Ephe.* 4. 1. *phil.* 1. 27. *col.* 1. 10.

11 As ye know how that we exhorted you, and comforted, and besought euery one of you (as a father his children)

12 That ye *would walk worthy of God, who hath called you vnto his kingdome and glory.

13 For this cause also thanke wee God without ceasing, that when ye receiued of vs the word of the preaching of God, ye receiued it not as the word of men, but as it is indeed the word of God, which also worketh in you that beleeue.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in [f] Christ Iesus, because ye haue also suffered the same things of your owne

f In his Name and vnder his protection.

countrymen, euen as they haue of the Iewes,
15 Who both killed the Lord Iesus, and their owne Prophets, and haue persecuted vs, and God they please not, and are contrary
g to all men,
16 And forbid vs to preach vnto the Gentiles, that they might bee saued, to h fulfill their sinnes alwaies: for the wrath of God is i come on them, to the vtmost.
17 Forasmuch brethren, as we were kept from you for a season, concerning sight, but not in the heart, we *enforced the more to see your face with great desire.
18 Therefore we would haue come vnto you (I Paul, at least once or twise) but Satan hindred vs.
19 For what is our hope or ioy, or crown of reioycing? are k not euen you it in the presence of our Lord Iesus Christ at his comming?
20 Yes, yee are our glory and ioy:

g And would hinder all men from their saluation.
h And heape vp the measure, Mat. 23.32.
i He meaneth not this of all the Iewes in general: but of certaine of them particularly, which ceased not after they had put Christ to death, to persecute his word and his ministers. *Rom.* 1.11.
k Therefore I could not forget you, except I would forget my selfe.

CHAP. III.

2 He sheweth how greatly hee was affectioned toward them, both in that hee sent Timotheus to them,
10 And also prayed for them.

WHerefore since we could no longer forbeare, we thought it good to remaine
a at Athens a alone,
2 *And haue sent Timotheus our brother, and Minister of God, and our labour felow in the Gospel of Christ, to stablish you, and to comfort you touching your faith,
3 That no man should be moued with these afflictions: for yee your selues know, that we are appoynted thereunto.
4 For verely when wee were with you, we told you before that we should suffer tribulations, euen as it came to passe, and ye know it.
b 5 Euen for this cause, when b I could no longer forbeare, I sent him, that I might know of your faith, least the c tempter had tempted you in any sort, and that our labour had bene in vaine.
6 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith & loue, and that yee haue good remembrance of vs alwaies, desiring to see vs, as we also doe you,
7 Therefore brethren, we had consolation in you, in all our affliction, and necessity through your faith.
d 8 For now are we d aliue if ye e stand fast in the Lord.
9 For what thanks can we recompense to God againe for you, for all the ioy wherewith wee reioyce for your sakes before our God,
10 Night and day *praying exceedingly that wee might see your face, and might f accomplish that which is lacking in your faith?
11 Now God himselfe, euen our Father, and our Lord Iesus Christ guide our iourney vnto you,
12 And the Lord increase you, and make you abound in loue one toward another, and toward all men, euen as wee doe toward you:

a Rather seeking your commodity then mine owne, in sending of Timotheus to you. *Acts* 16.1.
b His great affection toward the small flocke.
c Meaning Satan.
d If ye remaine constant in faith & true doctrine, I shall thinke that all mine afflictions be so many pleasures, & shall be restored from death to life.
e If you persuere in faith. *Rom.* 1.10. and 15.23.
f We must daily grow from faith to faith.

13 *To make your hearts stable, and vnblameable in holinesse before God euen our Father, at the comming of our Lord Iesus Christ with all his Saints. *Chap.* 5.23. 1.*cor.* 1.8.

CHAP. IIII.

1 He exhorteth them to holinesse, 6 Innocency, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Describing the end of the resurrection.

AND furthermore we beseech you brethren, and exhort you in the Lord Iesus, that a ye increase more and more, as yee haue receiued of vs how ye ought to walke, and to please God.
2 For ye know what b commandements we gaue you by the Lord Iesus.
3 *For this is the will of God, euen your sanctification, c and that yee should abstaine from fornication,
4 That euery one of you should know, how to possesse his d vessell in holinesse and honour,
5 And not in the lust of concupiscence, euen as the Gentiles which know not God:
6 *That no man oppresse or defraud his brother in any matter: for the Lord is auenger of all such things, as we also haue told you before time, and testified.
7 *For God hath not called vs vnto vncleannesse, but vnto holinesse.
8 He therefore that despiseth e these things, despiseth not man, but God who hath euen giuen * you his holy Spirit.
9 But as touching brotherly loue, ye need not that I write vnto you: *for ye are taught of God to loue one another:
10 Yea, and that thing verily ye do vnto all the brethren, which are throughout all Macedonia: but we beseech you brethren, that ye increase more and more,
11 *And that ye study to be quiet, and to meddle with your own business, and to worke with your f owne hands, as we commanded you,
12 That yee may behaue your selues honestly toward them that g are without, and that nothing be h lacking vnto you.
13 ¶ I would not brethren, haue you ignorant concerning them which are asleepe, that ye i sorow not, euen as other which haue no hope.
14 For if wee beleeue that Iesus is dead, and is risen, euen so them which sleep in k Iesus, will God l bring with him.
15 For this say we vnto you by the m word of the Lord, * that we which liue, and are remaining in the comming of the Lord, shall not preuent them which sleepe.
16 For the Lord himselfe shall descend from heauen with a shoute, and with the voyce of the Archangell, * and with the trumpet of God: and the dead in Christ shall rise first.
17 Then shall n wee which liue and remaine, be o caught vp with them also in the

a And as it were, ouercome your selues.
b The greeke word signifieth such commandements as one receiueth fro some man to giue them in his name to others. *Rom.* 12.2. *ephes.* 5.17.
c That is, if you should dedicate your selues wholly vnto God.
d That is, his body which is prophaned by such filthinesse. 1 *Cor.* 6.8. 1.*Cor.* 12.3.
e By these precepts of godly life it appeareth what were the commandements which Paul gaue vnto them. 1.*Cor.* 7.40. *Iohn* 13.34. *and* 15.12. 1.*iohn* 2.8. *and* 4.21. 2.*Thes.* 3.7.
f And not be idle.
g As strangers and infidels.
h But that ye may be able by your diligence to supply your want and necessity.
i He doeth not condemne all kind of sorow, but that which proceedeth of infidelity.
k Or haue continued constantly in the faith of Christ.
l By raising their bodies out of the graue. m Which is in the Name of the Lord, and as he should speak himselfe. 1.*Cor.* 15.23. *Mat.* 24.31. 1.*cor.* 15.52
n Meaning them which shalbe found aliue. o In this sudden taking vp there shalbe a kinde of mutation of the qualities of our bodies, which shalbe as a kind of death.

clouds,

clouds, to meete the Lord in the ayre: and so shall we euer be with the Lord.

18 Wherefore, comfort your selues, one another with these words.

CHAP. V.

1 *He enformeth them of the day of iudgement and comming of the Lord,* 6 *Exhorting them to watch,* 12 *And to regard such as preach Gods word among them.*

BVt of the [a] times and seasons, brethren, ye haue no neede that I write vnto you.

2 For ye your selues know perfectly, that the * day of the Lord shall come, euen as a theefe in the night.

3 For when they shall say, Peace, and safety, then shall come vpon them sudden destruction, as the [b] trauaile vpon a woman with childe, and they shall not escape.

4 But ye, brethren, are not in darkenesse, that that day should come on you, as it were a theefe.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darknesse.

6 Therefore let vs not [c] sleepe as doe other, but let vs [d] watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the [e] day, be sober, * putting on the brestplate of faith and loue, and the hope of saluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ,

10 Which died for vs, that whether wee wake or [f] sleepe, wee should liue together with him.

11 Wherefore exhort one another, and edifie one another, euen as ye doe.

12 Now wee beseech you, brethren, that yee know them, which labour among you, and are ouer you in the Lord, and admonish you,

13 That yee haue them in singular loue for [h] their workes sake. Be at peace among your selues.

14 Wee desire you, brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weake: bee patient toward all men.

15 * See that none recompence euill for euill vnto any man: but euer follow that which is good, both toward your selues, and toward all men.

16 [i] Reioyce euermore.

17 * Pray continually.

18 In all things giue thankes: for this is the will of God in Christ Iesus toward you.

19 Quench not the [k] Spirit.

20 Despise not [l] prophecying.

21 Try all things, and keepe that which is good.

22 Abstaine from all appearance of euill.

23 Now the very God * of peace sanctifie you throughout: and I pray God that your [m] whole spirit and soule and body, may bee kept blamelesse vnto the comming of our Lord Iesus Christ.

24 * Faithfull is hee which calleth you, which will also doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle bee read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be with you, Amen.

The first Epistle vnto the Thessalonians, written from Athens.

a So much the more we ought to beware of all dreames and fantasies of men, which wearie themselues and others in searching out curiously the time that the Lord shall appeare, alleadging for themselues a vaine prophecy, and most falsly ascribed to Elias, that 2000. yeere before the Law, 2000. vnder the Law, and 2000. after the Law, the world shall endure. *Matth.* 24.44. 2 *pet.* 3.10. *reue.* 3.3. *and* 16.15.

b That is, suddenly and vnlooked for.

c Here sleepe is taken for contempt of saluation, when men continue in sinnes, and will not awake to godlinesse.

d And not be ouercome with the cares of the world.

e That is, lightned by the Gospel. *Isa.* 59.17. *ephes* 6.17.

f Here it is taken onely to die, and is meant of the faithfull.

g As the flocke is bound to loue the shepheard, so it is his duety to teach them and exhort them in true religion.

h Where this cause ceaseth, that they worke not, the honour also ceaseth, and they must be expelled as wolues out of the flocke. *Pro.* 17.13. *&* 20. 22. *mat.* 5.39. *rom* 12.17. 1. *pet.* 3.9.

i Haue a quiet minde and conscience in Christ, which shal make you reioyce in the mids of sorrowes, Rom. 5.3. 2. cor. 6.10. *Luke* 18. 1. *eccles.* 18.22. *col.* 4.2.

k God that hath giuen his Spirit to his elect, will neuer suffer it to be quenched, but hath reuealed by what meanes it may be maintained, that is, by such exhortations as these, and by continual increase in godlynesse.

l The preaching of the word of God. *Chap.* 3.12, 13. 1. *cor.* 18.

m Then is a man fully sanctified and perfect, when his mind thinketh nothing, his soule, that is, his vnderstanding and will, couet nothing, neither his body doth execute any thing contrary to the will of God. 1. *Cor.* 1.9

The second Epistle of Paul to the Thessalonians.

THE ARGVMENT.

LEast the Thessalonians should thinke that Paul neglected them, because he went to other places rather then came to them, he writeth vnto them, and exhorteth them to patience and other fruits of faith, neither to be mooued with that vaine opinion of such as taught that the comming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the world, and that Antichrist should reigne in the Temple of God: finally, commending himselfe to their prayers, and encouraging them to constancie, hee willeth them to correct such sharpely, as liue idlely of other mens labours, whom, if they doe not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 *He thanketh God for their faith, loue and patience.* 11 *He prayeth for the increase of the same,* 12 *And sheweth what fruits shall come thereof.*

PAul and Siluanus, and Timotheus vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ:

2 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

3 * Wee ought to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the loue of euery one of you toward another aboundeth. 1. *Thess.* 1.2.

4 So that wee our selues reioyce of you in the Churches of God, because of your [a] patience, and faith in all your persecutions and tribulations that ye suffer,

5 Which is a [b] token of the righteous [*] iudgement of God, that yee may bee counted worthy of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest with vs, [*] when the Lord Iesus shall shewe himselfe from heauen with his [c] mighty Angels,

8 In flaming fire, rendring vengeance vnto them that doe not knowe God, and which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shall be punished with [d] euerlasting perdition, from the presence of the Lord, and from the glory of his power,

10 When he shall come to be glorified in his Saints, and to bee made marueilous in all them that beleeue (because our testimonie toward you was beleeued) in that day.

11 Wherefore, we also pray alwayes for you, that our God may make you worthy of his calling, and fulfill all the [e] good pleasure of his goodnes, and the [f] worke of faith with power,

12 That the name of our Lord Iesus Christ may [g] be glorified in you, and yee in him, according to the grace of our God, and of the Lord Iesus Christ.

a As false reuelations, or dreames.
b Which are spoken, or written.
Ephes. 5.6.
c A wonderfull departing of the most part from the faith
d This wicked Antichrist comprehendeth the whole succession of the persecuters of the Church, and all that abominable kingdome of Satan, whereof some were beares, some lions, other leopards, as Daniel describeth them, and is called the man of sinne, because he setteth himselfe against God. e Who as he destroyeth others, so shall he be destroyed himselfe.

5 Remember yee not, that when I was yet with you, I told you these things?

6 And now ye know what [h] withholdeth that he might be reuealed in his time.

7 For the mystery of iniquitie doeth already [g] worke: onely hee which [h] now withholdeth, shall let, till hee bee taken out of the way.

8 And then shall the wicked man bee reuealed, [*] whome the Lord shall consume with the [i] Spirit of his mouth, and shall abolish with the brightnesse of his coming,

9 Euen him whose [k] comming is by the working of Satan with all power & signes, and lying wonders,

10 And in all deceiueablenesse of vnrighteousnesse, among them that [l] perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therefore God shall send them strong delusion, that they should beleeue lies,

12 That all they might be damned, which beleeued not the trueth, but had [m] pleasure in vnrighteousnes.

13 But we ought to giue thankes alway to God for you, brethren, [n] beloued of the Lord, because that God hath [o] from the beginning, chosen you to saluation, through sanctification of the Spirit, and the faith of [p] trueth,

14 Whereunto hee called you by [q] our Gospel, to obtaine the glory of our Lord Iesus Christ.

15 Therefore brethren, stand fast, and keepe the [r] instructions which yee haue beene taught, either [s] by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God, euen the Father which hath loued vs, and hath giuen vs euerlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in euery word and good worke.

f Because the false Apostles had perswaded after a sort the Thessalonians, that the day of the Lord was neere, and so the redemption of the Church, Paul teacheth them to looke for this horrible dissipation before: and therefore rather to prepare themselues to patience then to rest and quietnesse: for as yet there was a let, that is, the Gospel should be preached throughout all, Matth. 24.14.
g To wit, priuily, and is therefore called a mystery, because it is secret.
h Which shall stay for a time. *Isa.* 11.4.
i That is, with his word.
k Meaning, the whole time that he shal remaine.
l Satans power is limited that he cannot hurt the elect to their destruction.
m Delighted in false doctrine. n The fountaine of our election is the loue of God, the sanctification of the Spirit, and beleeuing the trueth are testimonies of the same election. o Before the foundation of the world.
p And Gospel. q By our preaching. r That is, the doctrine, 1. Thess. 2, 2. chap. 3 6. s That is, by my preaching of the Gospel.

CHAP. II.

3 He shewth them that the day of the Lord shall not come, till the departing from the faith come first, 9 And the kindome of Antichrist, 15 And therefore he exhorteth them not to be deceiued, but to stand stedfast in the things that he hath taught them.

NOw wee beseech you brethren, by the comming of our Lord Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly mooued from your minde, nor troubled, neither by [a] spirit, nor by [b] word, nor by letter, as it were from vs, as though the day of Christ were at hand.

3 [*] Let no man deceiue you by any meanes: for that day shall not come, except there come a [c] departing first, and that that [d] man of sinne be disclosed, euen the sonne of [e] perdition,

4 Which is an aduersarie, and exalteth himselfe against al that is called God, or that is worshipped: so that he sitteth as God in the Temple of God, shewing himselfe, that he is God.

Ephes. 6.18,19. *Coloss.* 4.3.

a Although they boast themselues thereof.
b From the sleights of Satan.
c By the word of God.

CHAP. III.

1 Hee desireth them to pray for him, that the Gospel may prosper, 6 And giueth them warning to reproue the idle, 16 And so wisheth them all wealth.

FVrthermore, brethren, [*] pray for vs, that the word of the Lord may haue free passage, and be glorified, euen as it is with you,

2 And that we may bee deliuered from vnreasonable and euill men: for all men haue not [a] faith.

3 But the Lord is faithfull, which will stablish you, and keepe you from [b] euill.

4 And we are perswaded of you through the Lord, that ye both doe, and will doe the things which we [c] command you,

5 And the Lord guide your hearts to the loue of God, and the waiting for of Christ.

6 Wee commaund you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw your selues from euery brother that walketh inordinatly, and not after the d * instruction which he receiued of vs.

7 For ye your selues know *how ye ought to follow vs: *for we behaued not our selues inordinatly among you.

8 Neither tooke we bread of any man for nought: but we wrought with * labour and trauaile night and day, because wee would not be chargeable to any of you.

9 Not but that wee had authoritie, *but that we might make our selues an ensample vnto you to follow vs.

10 For euen when wee were with you, this wee warned you of, that if there were any which would not e worke, that he should not eate.

11 For wee heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore them that are such, we commaund and exhort by our Lord Jesus Christ, that they worke with quietnes, and eat their owne bread.

13 *And ye brethren, be not weary in wel doing. *Galat.6.9.

14 If any man obey not our sayings, note him by a letter, * and haue no company with him, that he may be ashamed. *Matth.18.17. 1.cor.5.9.

15 Yet count him not as an f enemy, but admonish him as a brother.

16 Now the Lord of peace giue you peace alwayes by all meanes. The Lord bee with you all.

17 The salutation of mee Paul, with mine owne hand, which is the g token in euery Epistle: so I write,

18 The grace of our Lord Jesus Christ be with you all, Amen.

¶ The second Epistle to the Thessalonians, written from Athens.

p Which is to trauaile, if he wil eat, as vers 10. *Chap.2.15. 1.Cor.4.12. 1.Thess.4.11. Acts 20.34. 1.cor.4.12. 1.Thess.2.9. 1.Cor.11.1.*

e Then by the word of God none ought to liue idlely, but ought to giue himselfe to some vocation, to get his liuing by, and to doe good to others.

f The end of excommunication, is not to driue from the Church such as haue fallen, but to winne them to the Church by amendment.

g Whether they be mine Epistles or other mens.

¶ The first Epistle of Paul to Timotheus.

THE ARGVMENT.

IN writing this epistle, Paul seemed not onely to haue respect to teach Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him because of his youth. And therfore he doeth arme him against those ambitious questionists, which vnder pretence of zeale to the Law, disquieted the godly with foolish & vnprofitable questions, whereby they declared that professing the Law, they knew not what was the chiefe end of the Law. And as for himselfe, he so confesseth his vnworthinesse, that he sheweth to what worthines the grace of God hath preferred him: and therfore he willeth prayers to be made for all degrees and sorts of men, because that God by offring his Gospel and Christ his Sonne to them all, is indifferent to euery sort of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuch as God hath left ministers, as ordinary meanes in his Church to bring men to saluation, he describeth what maner of men they ought to be, to whom the mysterie of the Son of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of Religion, men shall teach things contrary to the word of God. This done, hee teacheth what widowes should bee receiued or refused to minister to the sicke: also what Elders ought to be chosen into office, exhorting him neither to be hastie in admitting, nor in iudging any: also what is the duetie of seruants, the nature of false teachers, of vaine speculations, of couetousnes, of rich men, and aboue all things he chargeth him to beware false doctrine.

CHAP. I.

3 He exhorteth Timotheus to wait vpon his office, namely to see that nothing be taught but Gods word, &c. 5 Declaring that faith with a good conscience, charitie and edification are the end thereof, 20 And admonisheth of Hymeneus and Alexander.

PAVL an Apostle of Jesus Christ by the ‖ commaundement of God our Sauiour, and of our Lord Jesus Christ * our hope, ‖ Or, ordinance. *Coloss.1.27.

2 *Vnto Timotheus my a naturall sonne in the faith: Grace, mercy, and peace from God our Father, and from Christ Jesus our Lord. *Acts 16.1. a So called, because he followed the simplicitie of the Gospel.

3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, so doe, that thou mayest command some that they teach none other doctrine,

4 Neither that they giue heed to *fables, and genealogies, *which are endlesse, which breed questions rather then godly edifying which is by faith, *Chap.4.7. titus 1.14. Chap.6.4.

5 For * the b end of thes commandement is loue out of a pure heart, and of a good conscience, and of faith vnfained. *Rom.13.10. b Because these questionists preferred their curious fables to all other knowlelge, & beautified them with the law, as if they had bin the very Law of God. S. Paul sheweth that the end of Gods Law is loue, which cannot be without a good conscience,

6 From the which things some haue erred, and haue turned vnto vaine iangling.

7 They would be Doctors of the Law, and yet vnderstand not what they speake, neither whereof they affirme.

8 *And we know that the Law is good, if a man vse it lawfully.

9 Knowing this, that the Law is not giuen vnto a c righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to d sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

neither a good conscience without faith, nor faith without ‖ word of God: so their doctrine which is an occasion of contention is worth nothing. ‖ Or, of the Law. *Rom.7.12.* c Whose hearts Gods spirit doeth direct to doe that willingly which the law requireth: so that their godly affection is to them as a law without further constraint. d Such as onely delight in sinning.

10 To whoremongers, to buggerers, to
e menstealers, to liars, to the periured, and if
there be any other thing that is contrary to
wholesome doctrine,

11 Which is according to the glorious
Gospel of the * blessed God, which is com-
mitted vnto me.

12 Therfore f I thanke him which hath
made mee strong: that is, Christ Jesus our
Lord: for he counted mee faithfull, and put
me in his seruice:

13 When before I was a blasphemer, and
a persecuter, and an oppressour: but I was
receiued to mercie: for I did it g ignorantly
through vnbeliefe.

14 But the grace of our Lord was exceed-
ding abundant with h faith and i loue, which
is in Christ Jesus.

15 This is a true saying, & by al meanes
worthy to bee receiued, that * Christ Jesus
came into the world to saue sinners, of whom
I am chiefe.

16 Notwithstanding for this cause was
I receiued to mercie, that Jesus Christ
should first shew on mee all long suffering
vnto the ensample of them, which shall in
time to come beleeue in him vnto eternall
life.

17 k Now vnto the King euerlasting, im-
mortall, inuisible, vnto God only wise, be ho-
nour, and glory for euer, and euer, Amen.

18 This commandement commit I vn-
to thee, sonne Timotheus, according to the
l prophesies, which went before vpon thee,
that thou by them shouldest * fight a good
fight,

19 Hauing m faith and a good conscience,
which some haue put away, & as concerning
faith, haue made shipwracke,

20 Of whom is Hymeneus and Alexan-
der, * whom I haue n deliuered vnto Sa-
tan, that they might learne not to blas-
pheme.

e Which steale away children or seruants. *Chap.6.15.*
f He declareth to Timothy the excellent force of Gods spirit in them whom hee hath chosen to beare his word, although before they were Gods vtter enemies, to incourage him in this battell that he should fight against all infidels and hypocrites.
g Not knowing that I fought against God.
h Which chased away infidelitie.
i Which ouercame cruelties.
‖ *Or, faithfull and assured.* *Matth.9.13, marke 2.17.*
k He brasteth forth into these godly affections cõsidering Gods great mercy toward him.
l It appeareth that y vocation of Timothie was approued by notable prophesies, which then were reuealed in the primitiue Church, as Paul and Barnabas by the oracle were appointed to goe to the Gentiles. *Chap.4.12.* m That is, sound doctrine. *1.Cor.5.5.* n Excommunicate, and cast out of the Church.

CHAP. II.

1 *He exhorteth to pray for all men,* 4 *Wherefore,* 8 *And how.* 9 *As touching the apparell and modestie of women.*

I Exhort therefore, that first of all supplications, prayers, intercessions, and giuing of thankes be made for a all men,

2 For b kings, and for all that are in authoritie, that wee may leade a quiet and a peaceable life in all godlines and honesty.

3 For this is good and acceptable in the sight of God our Sauiour.

4 * Who will that c all men shallbe saued, and come vnto the knowledge of the trueth.

5 For there is one God, and one d Mediatour betweene God and man, which is the e man Christ Jesus.

6 Who gaue himselfe a f ransome for all men, to be a g testimony in due time,

7 * Whereunto I am ordained a preacher and an Apostle (I speake the truth in Christ and lie not) euen a teacher of the Gentiles in faith and verity.

8 I will therefore that the men pray, euery where lifting vp h pure hands without wrath or doubting.

9 * Likewise also the women, that they aray themselues in comely apparell, with shamefastnesse and modestie, not with i broyded haire, or gold, or pearles, or costly apparell,

10 But (as becommeth women that professe the feare of God) with good workes.

11 Let the woman learne in silence with all subiection.

12 I permit not a woman k to teach, neither to vsurpe authority ouer the man, but to be in silence.

13 For * Adam was first formed, then Eue.

14 * And Adam was not l deceiued: but the woman was deceiued, and was in the m transgression.

15 Notwithstanding, through bearing of children, she shalbe saued, if they ‖ continue in faith and loue, and holinesse with modestie.

a That is, of euery degree, & of al sorts of people.
b Although they persecute the Church of God, so it be of ignorance: els if they do it maliciously as Iulianus Apostata, they may not be prayed for Gal.5.12. 1.thes.2.16 2.tim.4.14 1.iohn 5.16. *1 Pet.3 9.* c As Iew and gentile, poore and rich
d Who will reconcile of all nations people and sorts to one God.
e Who being God, was made man. f He sheweth that there can be no mediator, except he be also the redeemer.
g Which should beleeue.
h Which the Prophets testified that Christ should offer himselfe for the redemption of man at the time that God had determined. *2.Tim.1.11.*
i As testimonies of a pure heart and conscience. *1.Pet.3.3.*
k The word signifieth to plat, to crispe, to broyd, to fold, to bush, to curle, or to lay it curiously: whereby all pompe and wantonnesse is condemned, which women vse in trimming their heads.
l Reade 1.Cor.14.34. *Gene.1.27. Gene.3.6.* was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punished them with subiection, and paine in their trauell, yet if they bee faithfull and godly in their vocation, they shalbe saued.
m The woman
n That is, guilty of the transgression. ‖ *Or, women.*

CHAP. III.

1 *He declareth whas is the office of Ministers,* 11 *and as touching their families.* 15 *The dignitie of the Church,* 16 *And the principall point of the heauenly doctrine.*

THis is a true saying, * If any man a desire the Office of a b Bishop, hee desireth a c worthy worke.

2 A Bishop therefore must be vnreprouable, the husband of d one wife, watching, sober, modest, harborous, apt to teach,

3 Not giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all ‖ honestly.

5 For if any cannot rule his owne house, how shall hee e care for the Church of God?

6 He may not be a yong f scholler, lest hee being puffed vp, fall into the g condemnation of the deuil.

7 He must also be well reported of, euen of them which are h without, lest he fall into i rebuke, and the snare of the deuill.

8 Likewise must Deacons be honest, not

Titus 1.6.
a With a feruent zeale to profit the Church of God, whersoeuer he shall call him.
b Whether he be pastour or Elder.
c Both for the difficultie of the charge, and also the excellency thereof and the necessitie of the same.
d For in those countreys at that time some men had moe then one, which was a signe of incontinencie. ‖ *Or, reuerence.*
e If it be requisite that a man should take care in gouerning his owne house, how much more are they bound to be carefull, which shall gouerne the Church of God?
f In the doctrine of faith.
g Least being proud of his degree, he be likewise condemned as the deuill was, for lifting vp himselfe by pride.
h That is, no man may haue any thing iustly to lay to his charge
i As being defamed, should become impudent, and doe much harme.

double tongued, not giuen vnto much wine, neither to filthie lucre,

9 *[k] Hauing the myſterie of the faith in pure conſcience.

10 And let them firſt be prooued: then let them miniſter, if they be found blameleſſe.

11 Likewiſe their [l] wiues muſt be honeſt, not euill ſpeakers, but ſober, and faithfull in all things.

12 Let the Deacons bee the huſbands of one wife, and ſuch as can rule their children well, and their owne houſholds.

13 For they that haue miniſtred well, get themſelues a [m] good degree, and great [n] libertie in the faith, which is in Chriſt Ieſus.

14 Theſe things write I vnto thee, truſting to come very ſhortly vnto thee.

15 But if I tary long, that thou mayeſt yet know how thou ought'eſt to behaue thy ſelfe in the houſe of God, which is the Church of the liuing God, the [o] pillar and ground of trueth.

16 And without controuerſie, great is the myſterie of godlineſſe, which is, God is manifeſted in the fleſh, [p] iuſtified in the ſpirit, [q] ſeene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp in [r] glory.

k Hauing the true doctrine of the Goſpel, and the feare of God.
l Of the Biſhops and Deacons.
m The good report of all men.
n To ſerue God with greater aſſurance, becauſe they haue alway a good conſcience.
o This is ſpoken in reſpect of men foraſmuch as in this world the trueth onely remaineth in the Church, by reaſon of Gods word: for otherwiſe Chriſt is the foundation and the corner ſtone, which both beareth and maintaineth his Church.
p Approued iuſt, in that he was not onely a man, but God alſo.
q So that the Angels marueiled at his excellencie.
r To the right hand of God the Father.

CHAP. IIII.

1 He teacheth him what doctrine he ought to flee, 6.8.11. and what to follow, 15 and wherein hee ought to exerciſe himſelfe continually.

NOw the Spirit ſpeaketh euidently, that in the *latter times ſome ſhall depart from the faith, and ſhall giue hæde vnto [a] ſpirits of errour, and doctrines of deuils.

2 Which ſpeake lies through hypocriſie, and haue their [b] conſciences burned with an hot yron,

3 Forbiddīng to marry, and commanding to abſtaine from meates which God hath created to bee receiued with giuing thankes of them which beleeue and know the trueth.

4 For euery creature of God is good, and nothing ought to be refuſed, if it be receiued with thankeſgiuing.

5 For it is [c] ſanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Ieſus Chriſt, which haſt bene nourished vp in the words of faith, and of good doctrine, which thou haſt continually followed.

7 *But caſt away prophane, & old wiues fables, and exerciſe thy ſelfe vnto godlineſſe.

8 For [d] bodily exerciſe profiteth little: but [e] godlines is profitable vnto all things, which hath the promiſe of the life preſent, and of that that is to come.

9 This is a true ſaying, & by all meanes worthy to be receiued.

10 For therefore wee labour and are rebuked, becauſe wee truſt in the liuing God, which is the [f] Sauiour of all men, ſpecially of thoſe that beleeue.

11 Theſe things command and teach.

12 Let no man deſpiſe thy youth, but bee vnto them that beleeue, an enſample, in word, in converſation, in loue, in ſpirit, in faith, and in pureneſſe.

13 Till I come, giue attendance to reading, to exhortation, and to doctrine.

14 Deſpiſe not the gift that is in thee, which was giuen thee [h] by prophecie with the laying on of the hands of the company of the [i] Elderſhip.

15 Theſe things exerciſe, & giue thy ſelfe vnto them, that [g] it may be ſeene how thou profiteſt among all men.

16 Take heede vnto thy ſelfe, and vnto learning: continue therein: for in doing this thou [k] ſhalt both ſaue thy ſelfe, and them that heare thee.

2. Tim. 3. 1. 2. Pet. 3. 3. Iude 18.
a Falſe teachers, which boaſt themſelues that they haue the reuelation of the holy Ghoſt.
b Their dull conſciences firſt waxed hard, then after, canker and corruption bred therein, laſt of all it was burnt off with an hot iron: ſo that he meaneth ſuch as haue no conſcience, Ephe. 4. 19.
c Vnto vs which receiue it as at Gods hand.
Chap. 1. 4. and 6. 20. 2. Tim. 2. 16, 23. tit. 3. 9.
d Meaning, to be giuen to ceremonies, and to ſuch things as delight the fantaſie of man.
e That is, he that hath faith and a good conſcience, is promiſed to haue all things neceſſary for this life, and to enioy life euerlaſting.
f The goodneſſe of God declareth it ſelfe toward al men, but chiefly toward the faithfull by preſeruing them: and here he meaneth not of life euerlaſting.
g In godly zeale or gifts of the Spirit.
h And reuelation of the holy Ghoſt.
i Vnder this name he conteineth the whole miniſtery of the Church which was at Epheſus. [Or, that all may ſee how thou profiteſt.
k Thou ſhalt faithfully do thy duety, which is an aſſurance of thy ſaluation.

CHAP. V.

1 He teacheth him how he ſhal behaue himſelfe in rebuking all degrees. 3 An order concerning widowes. 17 The eſtabliſhing of miniſters. 23 The gouernance of his body, 24 and the iudgement of ſinnes.

REbuke not an elder, but exhort him as a father, and the younger men as brethren,

2 The elder women as mothers, the yonger as ſiſters with all pureneſſe.

3 [a] Honor widowes, which are widowes indeed.

4 But if any widow haue children or nephewes, let [b] them learne firſt to ſhew godlines toward their owne houſe, and to recompenſe their kinred: for that is an honeſt thing, and acceptable before God.

5 And ſhe that is a widow [c] indæde, and left alone, truſteth in God, and continueth in ſupplications and prayers night and day.

6 But ſhee that liueth in pleaſure, is [d] dead while ſhe liueth.

7 Theſe things therefore command, that they may be blameleſſe.

8 If there bee any that prouideth not for his owne, and namely for them of his houſehold, he denieth the faith, and is worſe then an infidel.

9 Let not a widow bee taken into the number vnder threeſcore yere old, that hath bene the wife of *one husband,

10 And well reported of for good works, if ſhe haue nourished her children, if ſhe haue lodged the ſtrangers, if ſhee haue waſhed the Saints feet, if ſhe haue miniſtred vnto them which were in aduerſitie, if ſhe were continually giuen vnto euery good worke.

11 But refuſe the yonger widowes: for when they haue begun to wax [f] wanton againſt Chriſt, they will marry,

12 Hauing [g] damnation, becauſe they haue broken the [h] firſt faith.

13 And likewiſe alſo being idle, they learn

a Take care for them.
b Paul willeth that the widowes put the Church to no charge, which haue either children or kinſfolkes, [which] are able to relieue them, but that the childrē nourriſh their mother or kinſfolkes according as nature bindeth them.
c Which hath no maner of worldly means to help her ſelfe with.
d Becauſe ſhe is vtterly vnprofitable.
e He meaneth ſuch widowes whichbeing iuſtly diuorced from their firſt husbands, married againe to the ſlander of the Church: for elſe he doeth not reproue the widowes that haue bene oftner married then once.
f Forgetting their vocation.
g Not only haue ſlandered the Church in leauing their charge, but haue forſaken their religion, & therfore ſhalbe puniſhed with euerlaſting death.
h They haue not only done diſhonour to Chriſt, in leauing their vocation, but alſo haue broken their faith.

to goe about from house to house: yea, they are not onely idle, but also prattlers and busie bodies, speaking things which are not comely.

14 I will therfore that the yonger women marry, and beare children, and gouerne the house, and giue none occasion to the aduersary to speake euill.

15 For certaine are already turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church bee charged, that there may be sufficient for them that are widowes indeed.

17 ¶ The Elders that rule well are worthy of * double honour, especially they which labour in the word and doctrine.

18 For the Scripture saith, * Thou shalt not mouzell the mouth of the oxe that treadeth out the corne: and, * The labourer is worthy of his wages.

19 Against an Elder [k] receiue none accusation, but vnder two or three witnesses.

20 Them that sinne, [l] rebuke openly, that the rest also may feare.

21 ¶ * I ‖ charge thee before God and the Lord Iesus Christ, & the elect Angels, that thou obserue these things without ‖ preferring one to another, & doe nothing partially.

22 Lay hands suddenly on no man, [m] neither be partaker of other mens sinnes: keepe thy selfe * pure.

23 Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities.

24 Some mens sinnes are open [o] before hand, and goe before vnto iudgement: but some mens [p] follow after.

25 Likewise also the good works are manifest before hand, and they that are otherwise, cannot bee hid.

CHAP. VI.

1 The duetie of seruants toward their masters. 3 Against such as are not satisfied with the word of God 6 Of true godlines, and contentation of mind. 9 Against couetousnes. 11 A charge giuen to Timothie.

LEt as many * seruants as are vnder the yoke, count their masters worthy of all honour, that the Name of God, and his doctrine be not euill spoken of.

2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, & beloued, and partakers of the [a] benefit. These things teach and exhort.

3 If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, & to the doctrine, which is according to godlinesse,

4 Hee is puft vp, and knoweth nothing, but doteth about * questions and strife of words, whereof commeth enuie, strife, railings, euill surmisings,

5 Vaine disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy selfe.

6 [b] But godlinesse is great gaine, if a man be content with that he hath.

7 * For wee brought nothing into the world, and it is certaine, that wee can carry nothing out.

8 Therefore when wee haue food and rayment, let vs therewith be content.

9 For they that will be [c] rich, fall into tentation and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and [d] pearced themselues thorow with many sorowes.

11 But thou, O [e] man of God, flee these things, and follow after righteousnesse, godlinesse, faith, loue, patience, and meekenesse.

12 Fight the good fight of faith: lay hold of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 * I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate * witnessed a good confession,

14 That thou keepe this commandement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shall shew, that is * blessed and prince onely, [f] the * King of kings, and Lord of lords,

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, * whom neuer man saw, neither can see, vnto whom be honour and power euerlasting. Amen.

17 Charge them that are rich [g] in this world, that they be not high minded, and that they * trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enioy.)

18 That they doe good, and bee rich in good workes, and ready to distribute, and communicate,

19 * Laying vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life.

20 O Timotheus, keepe [h] that which is committed vnto thee, and * anoyde prophane and vaine bablings, and [i] oppositions of science, falsly so called,

21 Which while some professe, they haue erred concerning the faith. Grace bee with thee. Amen.

The first Epistle to Timotheus, written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

i Which are without all mans helpe and succour.
Deut. 5.16.
Deut 25.4.
1. *cor.* 9.9.
Mat. 10.10.
Luke 10.7.
k ‖ Except that he which doth accuse him, haue at least two witnesses, which promise with the accuser to proove that which they lay to his charge.
l Chiefly the ministers, and so all others.
Chap. 6.13.
‖ *Or, protest.*
‖ *Or, without hastie iudgement.*
m In admitting them without sufficient triall.
n From iust offence.
o As Simon the Sorcerer.
p Their sinnes follow, which for a time haue deceiued the godly, and after are detected, as Saul, Iudas, and other hypocrites.

Ephes. 6.5.
colos. 3.22.
1. *pet.* 2.18.

a That is, of the grace of God as their seruants are, and hauing the same adoption.
Chap. 1.4.

b They that measure religion by riches, are here taught, that onely religion is the true riches.
Iob 1, 21. *pro.* 27. 24. *eccles* 5.14.
c That set their felicitie in riches

d For they are neuer quiet neither in soule nor body.
e Whom Gods spirit doth rule.

Chap. 5.21.

Matth. 27.11.
iohn 18.37.

Chap. 1.11.
f By this mighty power of God faithfull are admonished boldly to stand in their vocation, although world, Satan, & hel rage against them.
Reuel. 17.14. *and* 19.16.
Iohn 1.18.
1. *iohn* 4.12.
g In things pertaining to this life.
Marke 4.19.
luke 12.15.
Matth. 6.20.
luke 12.33.
h The gifts of God for the vtilitie of the Church.
Chap. 1.4. *and* 4.7.
i As when question engendreth question.

The second Epistle of Paul to Timotheus

THE ARGVMENT.

THe Apostle being now ready to confirme the doctrine with his blood, which he had professed and taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Gospel, and in

in the constant and sincere confession of the same: willing him not to shrinke for feare of afflictions, but patiently to attend the issue as doe husbandmen, which at length receiue the fruits of their labours, and to cast off all feare and care as souldiers doe, which onely seeke to please their captaine: shewing him briefly the summe of the Gospel which he preached, commaunding him to preach the same to others, diligently taking heede of contentions, curious disputations, and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subuerted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should be offended at their fall, being men of authority and estimation, hee sheweth that all that professe Christ are not his, and that the Church is subiect to this calamitie, that the euill must dwel among the good til Gods triall come: yet he reserueth them whom he hath elected, euen to the end. And that Timotheus should not be discouraged by the wicked, he declareth what abominable men, and dangerous times shall follow, willing him to arme himselfe with the hope of the good issue that God wil giue vnto his, and to exercise himselfe diligently in the Scriptures both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessary affaires, and so with his and other salutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnesse and patience in persecution, and to continue in the doctrine that hee had taught him, 12 Whereof his bondes and afflictions were a gage. 16 A commendation of Onesiphorus.

PAul an Apostle of Jesus Christ, by the wil of God, [a] according to the promise of life which is in Christ Jesus,

2 To Timotheus my beloued sonne: Grace, mercie and peace from God the father, and from Jesus Christ our Lord.

3 I thanke God, *whom I serue from mine [b] elders, with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore I put thee in remembrance that thou [c] stirre vp the gift of God which is in thee, by the putting on of [d] mine hands.

7 For God hath not giuen to vs the Spirit of [e] feare, but of power, and of loue, and of a sound mind.

8 Be not therefore ashamed of the testimonie of our Lord, neither of mee his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

9 Who hath saued vs, and called vs with an *holy calling, not according to our *workes, but according to his owne purpose and grace, which was giuen to vs through Christ Jesus before the *world was,

10 But is nowe made manifest by the [f] appearing of our Sauiour Jesus Christ, who hath abolished death, and hath brought life and immortality vnto light through the Gospel,

11 *Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things, but I am not ashamed: for I know whom I haue beleeued, and I am perswaded that hee is able to keepe that which I haue committed to him against that day.

13 Keepe the true paterne of the wholesome words, which thou hast heard of mee in faith and loue which is in Christ Jesus.

14 That [h] worthy thing which was committed to thee, keep through the holy Ghost, which dwelleth in vs.

15 This thou knowest, that al they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant vnto him that he may finde mercie with the Lord at that day, and in how many things he hath ministred vnto me at Ephesus, thou knowest very well.

CHAP. II.

2 Hee exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the wholesome doctrine of our Lord Jesus Christ, 11 shewing him the fidelitie of Gods counsell touching the salvation of his, 19 and the marke thereof.

THou therefore, my sonne, be strong in the grace that is in Christ Jesus.

2 And what things thou hast heard of me, ‖ by many witnesses, the same deliuer to faithfull men, which shall be able to [a] teach other also.

3 Thou therefore suffer affliction as a good souldier of Jesus Christ.

4 No man that warreth, entangleth himselfe with the [b] affaires of this life, because he would please him that hath chosen him to be a souldier.

5 And if any man also striue for a masterie, he is not crowned, except he striue as hee ought to doe.

6 The husbandman [c] must labour before he receiue the fruits.

7 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 Remember that Jesus Christ made of the seede of David, was raised againe from the dead according to my Gospel:

9 Wherein I suffer trouble as an euill doer, euen vnto bonds: but the word of God is not [d] bound.

10 Therefore

a Being sent of God to preach that life which he had promised in Christ Jesus. *Acts* 22.3.

b Following the steps of mine ancestors, as Abraham, Isaac, Iacob and others of whom I am come, and of whom I receiued the true religion by succession.

c The gift of God is a certaine liuely flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore we must nourish it, and stirre it vp.

d With the rest of the Elders of Ephesus, 1 Tim. 4.14.

e As though God would destroy vs. 1 *Cor.* 1.2. *ephes.* 1.3,4. *Titus* 3.5. *Rom.* 16.25. *ephe.* 3.9. *col.* 1.26. *tit.* 1.2. 1. *pet.* 1 20.

f Hee speaketh here of his first comming, which though it seemed poore and contemptible, yet was honourable and glorious: therefore our mindes ought to bee lifted vp from the consideration of worldly things, to contemplate the maiesty thereof. 1. *Tim* 2.7.

g Which is my selfe.

h The grace of the holy Ghost.

‖ *Or, in the presence of many witnesses.*

a So that the trueth of God may remaine perfect.

b As with his household, and other ordinary affaires.

c So that the paine must goe before the recompence.

d Notwithstanding mine imprisonment the word of God hath his race, and increaseth.

10 Therefore I suffer all things, for the *[c] elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glory.

11 It is a true saying, For if we be *dead with him, we shall also liue with him.

12 If we suffer, we shall also reigne with him: if we denie him, he will also denie vs.

13 If *we beleeue not, yet abideth hee faithfull: he cannot denie himselfe.

14 Of these things put them in remembrance, and protest before the Lord, that they strine not about wordes, which is to no profit, but to the peruerting of the hearers.

15 Studie to shew thy selfe approoued vnto God, a workeman that needeth not to bee ashamed, [f] diuiding the word of trueth aright.

16 *Stay prophane and vaine bablings, for they shall increase vnto more vngodlinesse.

17 And their word shall fret as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the trueth, haue erred, saying, that the resurrection is past already, and doe destroy the faith of certaine.

19 But the foundation of God remaineth sure, and hath this seale, [g] The Lord knoweth who are his, and, Let euery one that calleth on the name of Christ, depart from iniquitie.

20 Notwithstanding in a [h] great house are not only vessels of gold and of siluer, but also of wood and of earth, and some for honour, and some vnto dishonour.

21 If any man therefore purge himselfe from [i] these, he shall be a vessell vnto honour, sanctified and meet for the Lord, and prepared vnto euery good worke.

22 Flee also from the lusts of youth, and follow after righteousnesse, faith, loue, and peace, with them that *call on the Lord with pure heart.

23 *And put away foolish, and [k] vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lord must not strine, but must be gentle toward all men, apt to teach, [l] suffering the euill men patiently,

26 Instructing them with meekenesse that are contrary [m] minded, prooving if God at any time will giue them repentance, that they may know the trueth,

26 And ‖ that they may come to amendment out of the snare of the deuill, which are taken of him at his will.

2. *Cor.* 1. 4. *col.* 1. 24.

e To confirme their faith, more esteeming the edification of the Church then himselfe. *Rom.* 6. 5. *Mat.* 10. 33. *marke* 8. 38. *Rom.* 3. 3. & 9. 6.

f Giuing to euery one his iust portion: wherein he alludeth to the Priests of the old Law, which in their sacrifice gaue to God his part, tooke their owne part, and gaue to him that brought the sacrifice his duety. 1. *Tim.* 4. 7. *and* 6. 20. *tit.* 3. 9.

g He groundeth vpon Gods election and mans faith.

h Because the wicked should not couer themselues vnder the name of the Church, he sheweth by this similitude, that both good and bad may be therein.

i That is, both separate himselfe from the wicked, and also purge his naturall corruption by Gods Spirit. 1. *Cor.* 1. 2. 1. *Tim.* 1. 4. *and* 4. 7. *titus* 3. 9.

k Which doe not edifie.

l Which faile of ignorance.

m He meaneth not this of Apostates or heretikes, whom he willeth to flee: but of them only which as yet are not come to the knowledge of the trueth, & fall through ignorance. ‖ *Or, that being deliuered out of the snare of the deuill, of whom they are taken, they may come to amendement, & performe his will.*

CHAP. III.

1 Hee prophesieth of the perillous times, 2 Setteth out hypocrites in their colours, 12 Sheweth the state of the Christians, 14 And how to auoid danger, 16 And what profit commeth of the Scriptures.

1. *Tim.* 4. 1. 2. *pet.* 3. 3. *iude* 18.

THis know also, that in the *last dayes shall come perillous times.

2 For [a] men shall be louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankefull, vnholy,

3 Without naturall affection, truce breakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitors, headie, hie minded, louers of pleasures more then louers of God,

5 Hauing a shew of godlinesse, but haue denied the power thereof: turne away therefore from such.

6 For of this sort are they which [b] creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lusts,

7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.

8 *And as Iannes and Iambres withstood Moses, so doe these also resist the Trueth, men of [c] corrupt minds, reprobate concerning the faith.

9 But they shall preuaile no longer: for their madnesse shal be euident vnto all men, as theirs also was.

10 ¶ But thou hast fully knowen my doctrine, maner of liuing, [d] purpose, faith, long suffering, loue, patience,

11 Persecutions, and afflictions, which came vnto mee at *Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lord deliuered mee.

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euil men and [e] deceiuers shall waxe worse and worse, deceiuing and being deceiued.

14 But continue thou in the things which thou hast learned, and art perswaded therof, knowing of whom thou hast learned them:

15 And that thou hast knowen the holy Scriptures of a childe, which are able to make thee wise vnto saluation through the faith which is in Christ Iesus.

16 *For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to improoue, to correct, and to instruct in righteousnes,

17 That the [f] man of God may be [g] absolute, being made perfect vnto all good workes.

a He speaketh of them which make profession to be Christians.

b As Monkes, Friers, and such hypocrites.

Exod. 7. 11, 12.

c Which can iudge nothing aright.

d Not onely what I taught and did, but also what my mind and will was. *Acts* 13. 14, 50. *and* 14. 1, 6, 19.

e The word signifieth them that by any craftie packing or conueyance beguile men with false colours, flatteries, & illusions, and such God setteth vp to exercise his by them: and here S. Paul admonisheth vs of them. 2. *Pet.* 1. 10.

f Which is content to be gouerned by Gods word.

g The onely Scripture sufficeth to leade vs to perfection.

CHAP. IIII.

1 Hee exhorteth Timotheus to bee firuent in the word, and to suffer aduersitie, 6 Maketh mention of his owne death, 9 and biddeth Timothie come vnto him.

I ‖ Charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quicke and dead at his appearing, and in his kingdome,

‖ *Or, adiure.*

2 Preach the word: bee instant [a] in season and out of season: improoue, rebuke, exhort with all long suffering and doctrine.

3 For the time will come, when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lusts get them an heape of teachers,

4 And shall turne their eares from the Trueth, and shalbe giuen vnto [b] fables.

a Leaue none occasion to preach and to profit.

b To false and vnprofitable doctrine.

5 But

5 But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: make [c] thy ministery fully knowen.

6 For I am now ready to bee [d] offered, and the time of my || departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For henceforth is layd vp for mee the crowne of righteousnes, which the Lord the righteous Iudge shall giue me at that day: and not to mee onely, but vnto all them also that loue his appearing.

9 Make speed to come vnto me at once.

10 For Demas hath forsaken mee, [e] hath embraced this present world, and is departed vnto Thessalonica, Crescens is gone to Galatia, Titus vnto Dalmatia.

11 *[e] Onely Luke is with mee. Take Marke and bring him with thee: for hee is profitable vnto me to ministe.

12 And Tychicus haue I sent to Ephesus.

13 The [f] cloke that I left at Troas with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchments, [g]

14 Alexander the coppersmith hath done mee much euill: the Lord [s] reward him according to his workes.

15 Of whom be thou ware also: for hee withstood our preaching sore.

16 At my first answering [h] no man assisted me, but all forsooke me: I pray God, that it may not be layd to their charge.

17 Notwithstanding the Lord assisted mee, and strengthened mee, that by mee the preaching might be fully knowen, and that all the Gentiles should heare, and I was deliuered out of the mouth of the [i] lion.

18 And the Lord will deliuer mee from euery [k] euill worke, and will preserue me vnto his heauenly kingdome: to whom bee praise for euer and euer. Amen.

19 Salute Priscа, and Aquila, and the *houshold of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speed to come before winter. Eubulus greeteth thee, and Pudens, and Linus and Claudia, and all the brethren.

22 The Lord Iesus Christ be with thy spirit. Grace be with you. Amen.

The second Epistle written from Rome vnto Timotheus the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

c So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather approoue thee in al things.
d Reade Phil. 2.17.
[Or, dissoluing.
Col. 4.10, 14.
e Hereby it is manifest that Peter as yet was not at Rome, and if euer he were there, it is vncertaine.
f Some reade coffer, others booke.
g For Paul saw in him manifest signes of reprobation.
h In S. Peter had bene there, he would not haue forsaken him.
i Out of the great danger of Nero.
k That I commit nothing vnworthy mine office.
Chap. 1.16.

The Epistle of Paul to Titus.

THE ARGVMENT.

WHen Titus was left in Creta to finish that doctrine which Paul had there begun, Satan stirred vp certaine, which went about not onely to ouerthrow the gouernment of the Church, but also to corrupt the doctrine: for some by ambition would haue thrust in themselues to be pastours: others vnder pretext of Moses Law, brought in many trifles. Against these two sorts of men Paul armeth Titus: first teaching him what maner of ministers hee ought to chuse, chiefly requiring that they be men of sound doctrine, to the intent they might resist the aduersaries, and among other things he noteth the Iewes which put a certaine holinesse in meates and such outward ceremonies, teaching them which are the true exercises of a Christian life, and what things appertaine to euery mans vocation. Against the which if any man rebell or else doth not obey, he willeth him to bee auoyded.

CHAP. I.

5 He aduertiseth Titus touching the gouernement of the Church. 7 The ordinance and office of ministers 12 The nature of the Cretians, and of them which sow abroad Iewish fables and inuentions of men.

PAul a || seruant of God, and an Apostle of Iesus Christ, according to the [a] faith of Gods elect, and the knowledge of the trueth, which is according to godlinesse,

2 Vnder the hope of eternall life, which God that cannot lie, hath [b] promised before the *world began,

3 But hath made his word manifest in due time through the preaching, which is *committed vnto me, according to the commandement of God our [c] Sauiour:

4 To Titus my naturall [d] sonne according to the common faith, grace, mercy and peace from God the Father, and from the Lord Iesus Christ our Sauiour.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remayne, and shouldest ordaine Elders in euery citie, as I appointed thee.

6 *If any [e] be vnreprooueable, the husband of one wife, hauing faithfull children, which are not slandered of ryot, neither are disobedient.

7 For a Bishop must bee vnreprooueable as [f] Gods steward, not || froward, not angry, not giuen to wine, no striker, not giuen to filthy lucre,

8 But harberous, one that loueth || goodnesse, wise, [g] righteous, [h] holy, temperate,

9 Holding fast the faithfull word according to doctrine, that he also may be able to exhort with wholesome doctrine, & improue them that say aginst it.

10 For there are many disobedient and vaine talkers and deceiuers of mindes, chiefly

[Or, minister.
a That is, to preach the faith, to increase their knowledge, to teach them to liue godly, that at length they may obtaine eternall life.
b Hath willingly & of his meere liberality promised without foreseeing our faith or workes as a cause to moue him to this free mercy. *Rom.* 16.25. *the.* 3.9. *col.* 1.26. 2. *tim.* 1.9, 10. 1. *pet.* 1.20. *Gal.* 1.1.
c Who both giueth life, and preserueth life.
d In respect of faith, which was common to them both, so that hereby they are brethren: but in respect of the ministery, Paul begate him as his sonne in faith.
1. *Tim.* 3.2.
e That is, without all infamy, whereby his authoritie might be diminished.
f Who hath the dispensation of his gifts.
|| Or, selfewilly.
[Or, good men.
g Toward men.
h Toward God.

chiefly they of the [i] Circumcision.

11 Whose mouthes must be stopped, which subuert whole houses, teaching things which they ought, for filthy lucres sake.

12 One of themselues, euen one of their owne [k] Prophets said, The Cretians are alwayes liars, euil beasts, slow bellies.

13 This witnesse is true: wherefore rebuke them sharpely, that they may be sound in the faith,

14 And not taking heede to *Iewish fables and commaundements of men, that turne from the Trueth.

15 Unto the pure * are all things pure, but vnto them that are defiled, and vnbeleeuing is nothing pure, but euen their mindes and consciences are defiled.

16 They professe that they know God, but by [l] works they denie him, and are abominable and disobedient, and vnto euery good worke reprobate.

i Which were not onely the Iewes, but also the Hebionites and Cerinthians heretikes, which taught that the Law must be ioyned with Christ.

k He calleth Epimenides the Philosopher or Poet, whose verse he here reciteth, a Prophet, because the Cretitians so esteemed him: and as Laertius writeth, they sacrificed vnto him as to a God, foralmuch as hee had a marueilous gift to vnderstand things to come: which thing Satan by the permission of God hath opened to the Infidels from time to time, but it turneth to their greater condemnation. 2.Tim 1.4. Rom.14.20.

l Foralmuch as they stay at things of nothing, and passe not for them that are of importance, and so giue themselues to all wickednesse.

CHAP. II.

1 Hee commendeth vnto him the wholesome doctrine, and telleth him how he shall teach all degrees to behaue themselues, 11 *Through the benefit of the grace of Christ.*

BUt speake thou the things which become [a] wholesome doctrine,

2 That the elder men bee sober, honest, discreet, sound in the faith, in loue, and in patience:

3 The elder women likewise, that they be in such behauiour as becommeth holines, not false accusers, not giuen to much wine, but teachers of honest things,

4 That they may instruct the yong women to be sober minded, that they loue their husbands, that they loue their children,

5 That they be discreet, chaste, [b] keeping at home, good, and *subiect vnto their husbands, that the word of God be not euil spoken of.

6 Exhort yong men likewise, that they be sober minded.

7 Aboue all things, shew thy selfe an ensample of good workes with vncorrupt doctrine, with grauitie, integrity,

8 And with the wholesome word, which cannot be reproued, that he which withstandeth, may bee ashamed, hauing nothing concerning you to speake euill of.

9 *Let seruants bee subiect to their masters, and please them in all things, not answering againe,

10 Neither pickers, but that they shew all good faithfulnesse, that they may adorne the doctrine of God our Sauiour in all things.

11 *For the grace of God that bringeth [c] saluation vnto all men hath appeared,

12 And teacheth vs that we should denie vngodlinesse and worldly lusts, and that we should liue soberly, and righteously, and godly in this present world,

13 Looking for the blessed hope, and appearing of the glory of the mightie God, and of our Sauiour Iesus Christ,

14 Who gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to be a [d] peculiar people vnto himselfe, zealous of good workes.

15 These things speake and exhort, and rebuke with all [e] authoritie. See that no man despise thee.

a Wherewith our soules are fed and maintained in health.

b Not running to and fro without necessary occasions, which is a signe of lightnesse.

Ephes.5.22,23,24.

Ephes.6.5. Colos.3.22. 1.pet.2.18.

1.Cor.1.2. Colos.1.22.

c Of what condition or state soeuer they be.

l Which were not onely the Iewes, but also the Hebionites and Cerinthians heretikes, which taught that the Law must be ioyned with Christ.

k He calleth Epimenides the Philosopher or Poet, whose verse he here reciteth, a Prophet, because the Cretitians so esteemed him: and as Laertius writeth, they sacrificed vnto him as to a God, foralmuch as hee had a marueilous gift to vnderstand things to come: which thing Satan by the permission of God hath opened to the Infidels from time to time, but it turneth to their greater condemnation. 2.Tim 1.4. Rom.14.20.

l Foralmuch as they stay at things of nothing, and passe not for them that are of importance, and so giue themselues to all wickednesse.

CHAP. III.

1 Of obedience to such as be in authoritie. 9 *Hee warneth Titus to beware of foolish and vnprofitable questions,* 12 *Concluding with certaine priuate matters,* 15 *And salutations.*

PUt them in remembrance that they * [a] be subiect to the principalities and powers, and that they be obedient and ready to euery good worke,

2 That they speake euill of no man, that they be no fighters, but soft, shewing all meeknesse vnto all men.

3 *[b] For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lusts and diuers pleasures, liuing in maliciousnesse and enuy, hateful, and hating one another.

4 But when the bountifulnes and loue of God our Sauiour toward man appeared,

5 *Not [c] by the works of righteousnesse, which wee had done, but according to his mercy he saued vs, by the [d] washing of the new birth, and the renewing of the holy Ghost,

6 Which hee shedde on vs abundantly through Iesus Christ our Sauiour,

7 That we, being iustified by his grace, should be made heires according to the hope of eternall life.

8 This is a true saying, and these things I wil thou shouldest affirme, that they which haue beleeued in God, might be carefull to shew forth good workes. These things are good and profitable vnto men.

9 *But stay foolish questions & genealogies, & contentions, & brawlings about the Law: for they are vnprofitable and vaine.

10 [e] Reiect him that is an heretike, after once or twise admonition.

11 Knowing that he that is such, is [f] peruerted, and [g] sinneth being damned of his owne selfe.

12 When I shal send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas [h] the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let ours also learne to shew forth good workes for necessary vses, that they bee not vnfruitfull.

15 All that are with me, salute thee. Greet them that loue vs in the faith. Grace be with you all. Amen.

Rom.13.1. 1.pet.2.13,14.

a Although the rulers be infidels, yet are we bound to obey them in ciuill pollicies, and wheras they command vs nothing against the word of God.

1.Cor.6.11.

b For let vs consider what wee & our selues were, when God shewed vs fauour.

2.Tim.1.9.

c God doth not iustifie vs for respect of any thing which he seeth in vs, but doth preuent vs with his grace, and freely accepteth vs.

d Baptisme is a sure signe of our regeneration, which is wrought by the holy Ghost.

1.Tim.1.4. and 4.7. 2.tim. 2.16,23.

e This commandement is giuen to the minister, & so particularly to all men to whom the sword is not committed: but els the Magistrate, whose chiefe office is to maintaine Gods glory in his Church, ought to cut off all such rotten and infectious members from the body.

f So that there is no hope of amendement.

g Willingly, and wittingly.

h It is probable that he was an interpreter of the Law of Moses, as Apollos, &c.

To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

¶ The

The Epistle of Paul to Philemon.

THE ARGVMENT.

ALbeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witnesse and declaration of the same. For farre passing the baseneſſe of his matter, hee flyeth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus seruant to Philemon both robbed his master, and fled away, whom Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardon, with most weightie arguments proouing the duetie of one Christian to another, and so with salutations endeth.

4 Hee reioyceth to heare of the faith and loue of Philemon, 9 whom he desireth to forgiue his seruant Onesimus, and louingly to receiue him againe.

PAVL a prisoner of Iesus Christ, & our brother Timotheus, vnto Philemon our deare friend & fellow helper,

2 And to our deare sister Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

1.*Thes.*1.2. 2.*Thes.*1.3.

4 I giue thankes vnto my God, making mention alwayes of thee in my prayers,

5 (When I heard of thy loue and faith, which thou hast toward the Lord Iesus, and towards all Saints)

a Thy beneuolence toward the Saints, which proceedeth of a liuely and effectuall faith.

6 That the a fellowship of thy faith may be made fruitfull, and that whatsoeuer good thing is in you b through Christ Iesus, may be knowen.

b That experience may declare that you are the members of Iesus Christ.

7 For we haue great ioy and consolation in thy loue, because by thee, brother, the Saints c hearts are comforted.

c Meaning, their inward parts and affections were through his charitie comforted. *Colos.*4.9.

8 Wherefore though I bee very bolde in Christ to command thee that which is conuenient,

9 Yet for loues sake I rather beseech thee, though I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne * Onesimus, whom I haue begotten in my bonds,

11 Which in time past was to thee vnprofitable, but now profitable both to thee and to me,

12 Whom I haue sent againe: thou therefore receiue him, that is mine owne bowels,

13 Whom I would haue retained with mee, that in thy stead hee might haue ministred vnto me in the bonds of the Gospel

14 But without thy minde would I doe nothing, that thy benefit should not be as it were of necessitie, but willingly.

15 It may be that he therefore d departed for a season, that thou shouldest receiue him for euer.

d He fled away from thee.

16 e Not now as a seruant, but aboue a seruant, euen as a brother beloued, specially to me: how much more then vnto thee, both in the flesh, and in the Lord?

e For he is thy seruant by condition, and also now the Lords: so that both for thine owne sake & for the Lords, thou oughtest to loue him.

17 If therefore thou count our things f common, receiue him as my selfe.

f That all thine is mine, and all mine is thine.

18 If hee haue hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written this with mine owne hand: I will recompense it, albeit I doe not say to thee, that thou owest vnto me euen thine owne selfe.

20 Yea, brother, let me obtaine this pleasure of thee in the Lord: comfort my g bowels in the Lord.

g Grant me this benefit, which shall be most acceptable vnto me of all others.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

22 Moreouer also prepare mee lodging: for I trust through your prayers I shall bee giuen vnto you.

23 There salute thee Epaphras my fellow prisoner h in Christ Iesus,

h That is, for Christs cause.

24 Marcus, Aristarchus, Demas, and Luke my fellow helpers.

25 The grace of our Lord Iesus Christ be with your spirit. Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

The Epistle to the Hebrewes.

THE ARGVMENT.

FOrasmuch as diuers, both of the Greeke writers and Latines witnesse, that the writer of this Epistle for iust causes would not haue his name knowen, it were curiositie of our part to labour much therein. For seeing the Spirit of God is the author therof, it diminisheth nothing the authority although we know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his comming al ceremonies must haue an end: forasmuch as his doctrine was the conclusion of all the Prophesies, and therefore not onely Moses was inferiour to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe, for he is that eternall Priest, whereof all the Leuiticall Priests were but shadowes, & therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as hee prooueth from the 7. Chap. vers. 11. vnto the 12. Chap. vers. 18. Also he was that Prophet of whom all the Prophets in time past witnessed, as is declared from the 12. Chap. vers. 18. to the twentie and fiue verse of the same Chapter: yea, and is the King to whom all things are subiect, as appeareth from that verse 25. to the beginning of the last Chapter. Wherefore according to the examples of the old fathers,

wee

we must constantly beleeue in him, that being sanctified by his iustice, taught by his wisedome, and gouerned by his power, we may stedfastly and courageously perseuere euen to the ende, in hope of that ioy that is set before our eyes, occupying our selues in Christian exercises, that we may both bee thankefull to God, and duetifull to our neighbour.

CHAP. I.

1 *Hee sheweth the excellencie of Christ 4 aboue the Angels, 7 and of their office.*

a God, who is euer constant and mercifull to his Church, declared his will in time past, not all at once, or after one sort, but from time to time and in sundry sorts: but now last of all he hath fully declared all trueth to vs by his Sonne.

b So that now we may not credite any new reuelations after him.

c He intreateth here of Christ both as touching his person, which is very God and very man, by whom all things are made, & also as touching his office, whereby he is King, Prophet and Priest. *Wisd.7.26. coloss.1.15.*

d The liuely image and paterne, so that he that seeth him, seeth the Father, Iohn 14.9. for els the person of the Father is not seene, but apprehended by faith.

e So that our sinnes can bee purged by none other meanes.

f Much more then, then all other things created. *Psal.2.7 chap.5.5. alts 13.33.*

g Because hee was at the time appointed, declared to the world. *2.Sam 7.14. 1.chron.22.10. Psal.97.7. Psal 104.4.*

h Hee compareth the Angels to the windes, which are here beneath as Gods messengers. *Psal.45.6,7.*

i The administration of thy kingdome is iust.

k This is meant in that that the Worde is made flesh, and that the holy Ghost was powred on him without measure, that wee may all receiue of him euery one according to his measure. *Psal.102.25. Psal.110.1 matth.22.24. 1.cor.15.25. chap.10.12.*

AT sundry times and in diuers maners [a] God spake in the old time to our Fathers by the Prophets:

2 In these [b] last dayes hee hath spoken vnto vs by his Sonne, whom hee hath made heire of all things, [c] by whom also he made the worlds,

3 * Who being the brightnesse of the glorie, and the [d] ingraued forme of his person, and bearing vp all things by his mightie word, hath by himselfe [e] purged our sinnes, and sitteth at the right hand of the maiestie, in the highest places,

4 And is made so much more excellent then the [f] Angels, inasmuch as hee hath obtained a more excellent name then they.

5 For vnto which of the Angels sayd hee at any time, * Thou art my Sonne, [g] this day begate I thee? and againe, I * will bee his Father, and he shall be my Sonne?

6 And againe when hee bringeth in his first begotten Sonne into the world, hee sayth, * And let all the Angels of God worship him.

7 And of the Angels he sayth, Hee maketh the [h] Spirits his messengers, and his ministers a flame of fire.

8 But vnto the Sonne he sayth, * O God, thy throne is for euer and euer: the [i] sceepter of thy kingdome is a sceepter of righteousnesse.

9 Thou hast loued righteousnesse, and hated iniquitie. Wherefore God, euen thy God, hath [k] anoynted thee with the oyle of gladnesse aboue thy fellowes.

10 And, * Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou dost remaine: and they all shall waxe old as doeth a garment.

12 And as a vesture shalt thou fold them vp, and they shall be changed: but thou art the same, and thy yeares shall not fatle.

13 Vnto which also of the Angels said he at any time, * Sit at my right hand, till I make thine enemies thy foote stole?

14 Are they not al ministring spirits, sent forth to minister, for their sakes which shall be heires of saluation?

CHAP. II.

1 *Hee exhorteth vs to be obedient vnto the new Law which Christ hath giuen vs, 9 And not to bee offended at the infirmitie, and low degree of Christ,*

10 *Because it was necessarie that for our sakes hee should take such an humble state vpon him, that hee might be like vnto his brethren.*

VVHerefore we ought diligently to giue heede to the things which wee haue heard, lest at any [a] time we should let them slippe.

2 For if the [b] worde spoken by Angels was stedfast, and euery tranigression, and disobedience receiued a iust recompence of reward,

3 How shall we escape, if wee neglect so [c] great saluation, which at the first began to bee preached by the Lord, and afterward was confirmed vnto vs by [d] them that heard him,

4 * God bearing witnesse thereto, both with signes and wonders, and with diuers miracles and gifts of the holy Ghost, according to his owne will?

5 For he hath not put in subiection vnto the Angels the [e] world to come, whereof we speake.

6 But * one in a certaine place witnessed, saying, [f] What is man, that thou shouldest be mindfull of him, or the sonne of man that thou wouldest consider him!

7 Thou madest him a little inferiour to the Angels: thou crownedst him with [g] glorie and honour, and hast set him aboue the workes of thine hands.

8 * Thou hast put all things in subiection vnder his feete. And in that hee hath put all things in subiection vnder him, hee left nothing that should not be subiect vnto him. [h] But we yet see not all things subdued vnto [i] him.

9 But we see Iesus [k] crowned with glorie and honour, which was made a little inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

10 For it became him, for whom are all things, and by whom are all things, seeing that he brought many children vnto glorie, that he should consecrate the [l] Prince of their saluation through [m] afflictions.

11 For hee that sanctifieth, and they which are sanctified, are all [n] of one: wherefore hee is not ashamed to call them brethren,

12 Saying, * I will declare thy Name vnto my [o] brethren: in the middes of the Church will I sing praises vnto thee.

a We must diligently keepe in memorie the doctrine, which we haue learned, lest like vessels full of chaps wee leake, and run out on euery part.

b Which was the law giuen to Moses by the hand of the Angels, Gal.3.19. Acts 7.53.

c As the Gospel is, which onely offereth saluation.

d That is, the Apostles. *Marke 16.20.*

e Which Esai calleth the new heauens and the new earth, Chap.65.17. Whereof Christ is the Father, Isa. 9.6. that is, the head of vs his members. *Psal.8.4.*

f He speaketh here chiefly of the faithfull, which are made through Christ, citizens of the world to come, where they shall enioy with their prince all these things which now they haue onely but in part.

g In making him fellow heire with Christ *Matth.28.18. 1.cor.15.27. phil.2.9,10,11.*

h To them which obiect that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captaine, who leadeth his to the same glory with him.

i To man, as he is of Christ.

k By his vertue which most manifestly appeareth in the Church.

l Iesus Christ by humbling himselfe, and taking vpon him the forme of a seruant, which was our flesh, and mortality, giueth vs assurance of our saluation

m Therefore we by afflictions are made like vnto the Sonne of God.

n The head and the members are of one nature: so Christ which sanctifieth vs, and we that are sanctified, are all one by the vnion of our flesh. *Psal.22.22.*

o This proueth Christs humanity.

Psal.18.2.
p Meaning, that Christ, touching his humanity put his trust in God.
Isa 8.18.
q Isay speaketh this of himselfe and his disciples, but properly it is applied to Christ the head of all ministers.
Hos.13.14. 1 cor.15.55.
r And Gods anger.
s Not the nature of Angels, but of man.
t Not onely as touching nature, but also qualities, only sinne except.
u Forasmuch as he is exercised in our miseries we may be assured, that at all times in our tentations he will succour vs.

13 And againe, *I will put my p trust in him. And againe, *q Beholde, here am I, and the children, which God hath given mee.

14 Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy * through death, him that had the power of death, that is, the deuill,

15 And that he might deliuer all them, which for feare of r death, were all their life time subiect to bondage.

16 For hee in no sort tooke the s Angels, but he tooke the seed of Abraham.

17 Wherefore t in all things it became him to bee made like vnto his brethren, that he might be mercifull, and a faithfull high Priest in things concerning God, that hee might make reconciliation for the sinnes of the people.

18 For in that he u suffred, and was tempted, hee is able to succour them that are tempted.

CHAP. III.

1 He requireth them to be obedient vnto the word of Christ, 3 who is more worthy then Moses. 12 The punishment of such as will harden their hearts, and not beleeue, that they might haue eternall rest.

a Take heed to his words, and receiue him.
b Of that doctrine which we beleeue, & ought to confesse.
c To be the ambassadour and high Priest.
Numb.12.7.
d Moses was but part of the house, that is, of the Church, whereof the Pastours are the liuely stones, but Christ builded it, & laid the stones: therefore he deserueth more praise.
e That is, Christ: for Christ is the foundation, and head of his Church: he is our brother and Lord: he is the Sonne of God, and very God, working all things by his owne power.
f For in obeying the Sonne, we are made the house of God. *Psal.95.7,8. chap.4.7.*
g As when ye prouoked Gods anger in Massa and Meriba, Exo.17.7.
h Meaning by this oath, that they should not enter.

Wherefore, holy brethren, partakers of the heauenly vocation, a consider the Apostle and high Priest of our b profession, Christ Iesus:

2 Who was faithfull to him that hath appointed c him, euen as *Moses was in all his house.

3 For this man is counted worthy of more glory then Moses, inasmuch as hee which hath builded the house, d hath more honour then the house.

4 For euery house is builded of some man, and he that hath built all things, is e God.

5 Now Moses verily was faithful in all his house, as a seruant, for a witnesse of the things which should be spoken after.

6 But Christ is as the Sonne, ouer his owne house, whose f house we are, if we hold fast the confidence, and the reioycing of the hope vnto the end.

7 Wherefore as the holy Ghost saith, *To day if ye shall heare his voyce,

8 Harden not your hearts, as in the g prouocation, according to the day of the tentation in the wildernes,

9 Where your fathers tempted me, prooued mee, and saw my works fourtie yeares long.

10 Wherefore I was grieued with that generation, and sayd, They erre euer in their heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, h If they shall enter into my i rest.

12 Take heede, brethren, lest at any time there bee in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, while it is called, k To day, least any of you bee hardened through the deceitfulnesse of sinne.

14 For we are made partakers of Christ, if we keepe sure vnto the l ende the ‖ beginning, wherewith we are vpholden,

15 So long as it is sayd, To day if yee heare his voice, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked m him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was he displeased forty yeares? was he not displeased with them that sinned, *whose ‖ carkeises fell in the wildernesse?

18 And to whome sware hee, that they should not enter into his rest, but vnto them that obeyed not?

19 So we see that they could not enter in, because of vnbelief.

i As disobeying God, they in olde time were debarred frō the quietnes of the land of Canaan: so they which doe not obey Christ, shall not enter into the heauenly rest.
k Which is all that time wherin God doth cal vs: while he therfore speaketh, let vs heare.
l Which is by faith to imbrace and hold fast the true doctrine of Iesus Christ.
‖ *Or, foundation of our assurance.*
m To wit, the Lord.
Numb.14.37.
‖ *Or, bodies and members.*

CHAP. IIII.

2 The word without faith is vnprofitable. 3 The Sabbath or rest of the Christians. 6 Punishment of vnbeleeuers. 12 The nature of the word of God.

LET vs feare therefore, lest at any time by forsaking the promise of entring into his rest, any of you should seeme to be depriued.

2 For vnto vs was the Gospell preached as also vnto them: but the word that they heard, profited not them, because it was not a mired with faith in those that heard it.

3 For we which haue beleeued, doe enter into rest, as he sayd to the other, *As I haue sworne in my wrath, If b they shal enter into my rest: although c the works were finished from the foundation of the world.

4 For he spake in a certaine place of the seuenth day on this wise, *And God did rest the seuenth day from all his works.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth, that some must enter therinto, and they to whom it was first preached, entred not therein for vnbeliefes sake:

7 Againe he appointed in d Dauid a certain day by To day, after so long a time, saying, as it is sayd, *This day if yee heare his voyce, harden not your hearts.

8 For if e Iesus had giuen them rest, then would hee not after this day haue spoken of another.

9 There remaineth therefore a rest to the people of God.

10 For hee that is entred into his rest, f hath also ceased from his owne works,

a He compareth the preaching of the Gospel, as it were, to wine, whereof if we will taste, that is, heare and vnderstand with profit, we must temper or mixe it with faith.
Psal.95.11.
b Although that God by his rest, after the creation of his works signified the spirituall rest of y faithfull, yet he sware to giue rest in Canaan, which was but a figure of the heauenly rest, and endured but for a time.
c The perfection of Gods works, and so his rest, signifie our heauenly rest. *Gene 2.2. deut.5.14.*
d That is, in the Psalmes. *Chap.3.7.*
e Meaning, Iosh ua.
f Hath cast off his appetites, mortified his flesh, renounceth himselfe, and followeth God.

as

as God did from his.

11 Let vs study therefore to enter into that rest, lest any man fall after the same ensample of disobedience.

12 For the word of God is liuely, & mighty in operation, and sharper then any two edged sword, and entreth through, euen vnto the diuiding asunder of the [b] soule and the [i] spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and [k] open vnto his eyes, ‖ with whom we haue [l] to doe.

14 Seeing then that we haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs holde fast our profession.

15 For we haue not an hie Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercy, and find grace to helpe in time of need.

g For it mortally woundeth the rebellious, and in the elect it killeth the old man that they should liue vnto God.

h Where the affections are.

i Which conteineth will and reason.

k As that thing which is cleft asunder euen thorow the mids of the backe, & so is made open, that it may be seene throughout.

‖ *Or, concerning whom we speake:*

l Therfore when wee heare his word, we must tremble, knowing thereby that God soundeth our hearts.

CHAP. V.

5 He compareth Iesus Christ with the Leuiticall Priestes, shewing wherein they either agree, or dissent.
11 Afterward he reproueth the negligence of the Iewes.

a He sheweth that man can haue none accesse to God without an hie Priest, because that of him selfe hee is profane and sinfull.

b Which were of things without life.

c As of beasts which are killed.

d That is, of sinners.

1. *Chron.* 13. 10. *Psal* 2. 7. *chap.* 1. 5 *Psal.* 110. 4. *chap* 7. 17.

e Who was both Priest and King.

f When he liued in this world.

g He meaneth that most earnest prayer which Christ prayed in the garde, where he sweat drops of blood.

h Being in perplexity, & fearing the horrors of death.

i He digresseth till he come to the beginning of the 7. chapter.

FOR euery high Priest is taken from among men, and is [a] ordeined for men, in things pertaining to God, that hee may offer both [b] giftes, and [c] sacrifices for sinnes,

2 Which is able sufficiently to haue compassion on them [d] that are ignorant, and that are out of the way, because that he also is compassed with infirmity.

3 And for the same sake he is bound to offer for sinnes, as well for his owne part, as for the peoples.

4 * And no man taketh this honor vnto himselfe, but he that is called of God, as was Aaron.

5 So likewise Christ tooke not to himselfe this honour to be made the high Priest, but hee that sayd vnto him, * Thou art my Sonne, this day begat I thee, gaue it him.

6 As hee also in another place speaketh, * Thou art a Priest for euer after [e] the order of Melchi-sedec.

7 Which in the [f] dayes of his flesh did offer vp prayers & supplications, with [g] strong crying and teares vnto him, that was able to saue him from death, and was also heard [h] in that which he feared.

8 And though hee were the Sonne, yet learned he obedience, by the things which he suffered.

9 And being consecrate, was made the authour of eternall saluation vnto all them that obey him:

10 And is called of God an high Priest after the order of Melchi-sedec.

11 [i] Of whom wee haue many things to say, which are hard to be vttered, because ye are dull of hearing.

12 For when as concerning the time yee ought to be teachers, yet haue you need againe that we teach you the first ‖ principles of the word of God: and are become such as haue need of [k] milke, and not of strong meat.

13 For euery one that vseth milke, is inexpert in the [l] word of righteousnes: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, to discerne both good and euill.

‖ *Or, rudiments.*

k Reade 1. Cor. 3. 2.

l That is, the Gospel, which is the true knowledge that teacheth vs where we haue our iustice.

CHAP. VI.

1 He proceedeth in reproouing them, and exhorteth them not to faint, 12 *But to be stedfast and patient,*
18 *For asmuch as God is sure in his promise.*

THerefore leauing the doctrine of the [a] beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation [b] of repentance from dead works, and of faith toward God,

2 Of the doctrine of [c] baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

3 And this will we do [d] if God permit.

4 * For it is impossible that they, which were once lightned, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good word of God, & of the powers of the world to come,

6 If they fall away, should bee renewed againe by repentance: seeing they [e] crucifie againe to themselues the Sonne of God, and make a mocke of him.

7 For the earth which drinketh in the raine that commeth oft vpon it, and bringeth foorth herbs meet for them by whome it is dressed, receiueth blessing of God.

8 But that which beareth thornes and briers, is reproued, and is neere vnto cursing, whose end is to be burned.

9 But beloued, we haue perswaded our selues better things of you, and such as accompany saluation, though we thus speake.

10 For God is not vnrighteous, that he should forget your worke, and labour of loue which yee shewed toward his Name, in that ye haue ministred vnto the Saints, and yet ministre.

11 And wee desire that euery one of you shew the same diligence, to the [f] full assurance of hope vnto the end,

12 That ye be not slothful, but followers of [g] them, which through faith and patience inherite the promises.

13 For when God made the promise to Abraham, because he had no greater to sweare by, he sware by himselfe,

14 Saying, * Surely I will abundantly blesse thee, and multiply thee marueilously.

15 And so after that hee had taryed patiently, he inioyed the promise.

16 For men verely sweare by him that is greater then themselues, and an oath for

a That is, the first rudiments of our Christian religion.

b He mentioneth fiue points of the catechisme which was then in vse: the confession of amendment of life: the summe of the faith: a briefe explication of baptisme, and laying on of hands: the article of the resurrection and the last iudgement.

c Then the vse of Baptisme was declared, when on the solemne dayes appointed to baptize, the Church came together.

d It is Gods singular gift to increase in knowledge, and to go forward in the vnderstanding of Gods word. *Mat.* 12 31, 32. 2. *pet.* 2. 20. *chap.* 10. 26.

e They which are Apostates & sinne against the holy Ghost, hate Christ, crucifie and mocke him, but to their own destruction, and therefore fall into desperation, and cannot repent.

f Whereby it may appeare, that you are fully perswaded of life euerlasting.

g As the holy Fathers, Prophets, and Martyrs, that were before vs. *Gen.* 12. 2. *and* 17. 4. *and* 22. 17.

con-

confirmation is among them an end of all strife.

17 So God willing more [h] abundantly to shew vnto the heires of promise the stablenes of his counsell, bound himselfe by an oth,

18 That by [i] two immutable things wherein it is impossible that God should lie, wee might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs,

19 Which wee haue, as an ancre of the soule, both sure and stedfast, and it [k] entreth into that which is within the [l] vaile,

20 Whither the forerunner is for vs entred in, euen Iesus that is made an high Priest for euer after the order of Melchisedec.

1 Which is in heauen, whither Christ is gone place.

CHAP. VII.

1 Hee compareth the Priesthood of Christ to Melchisedec, 11 Also Christs Priesthood with the Lewites.

FOr this Melchisedec * was King of Salem, the Priest of the most high God, who met Abraham, as hee returned from the slaughter of the Kings, and blessed him:

2 To whome also Abraham gaue the tithe of all things, who first is by interpretation King of righteousnesse: after that, hee is also King of Salim, that is, King of peace,

3 Without [a] father, without mother, without kinred, and hath neither beginning of his dayes, nether end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 Now consider how great this man was vnto whom euen the [b] Patriarch Abraham gaue the tithe of the spoiles.

5 For verely they which are the children of Leui, which receiue the office of the priesthood, haue a * [c] commandement to take according to the law, tithes of the people (that is, of their brethren) though they [d] came out of the loines of Abraham.

6 But hee whose kinred is not counted among them, [e] receiued tithes of Abraham, and blessed him that had the promises.

7 And without al contradiction, the lesse is blessed of the greater.

8 And here men that die receiue tithes: but there hee receiueth them, of whom it is witnessed, that he [f] liueth.

9 And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.

10 For hee was yet in the loynes of his father Abraham, when Melchisedec met him.

11 If therefore perfection had beene by the Priesthood of the Leuites (for vnder it the Law was established to the people) what needed it further more, that another Priest should rise after the order of Melchisedec, and not to bee called after the order of Aaron?

12 For if the Priesthood bee changed, then of necessitie must there be a change of the [g] Law.

13 For he of whom these things are spoken, pertaineth vnto another tribe, whereof no man serued at the Altar.

14 For it is euident, that our Lord sprung out of Iuda, concerning the which Tribe Moses spake nothing, touching the Priesthood.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen vp another Priest,

16 Which is not made Priest after the Law [h] of the carnall Commandement, but after the power of the endlesse life.

17 For hee testifieth thou, * Thou art a Priest for euer, after the order of Melchisedec.

18 For the Commandement that went afore, is disanulled, because [i] of the weaknes thereof, and vnprofitablenesse.

19 For the Law made nothing perfit, but ‖ the bringing in of a better hope made perfit, whereby we draw neere vnto God.

20 And forasmuch as it is not without an oath (for these are made Priests without an oath:

21 But this, hee is made with an oath by him that said vnto him, * The Lord hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchisedec.)

22 By so much is Iesus made a surety of a better ‖ Testament.

23 And among them many were made Priests, because they were not suffered to endure by the reason of death.

24 But this man, because hee endureth euer, hath an [k] euerlasting Priesthood.

25 Wherefore, he is able also [l] perfectly to saue them that come vnto God by him, seeing hee euer liueth, to make intercession for them.

26 For such an hie Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needed not dayly as those high Priests to offer vp Sacrifice, * first for his owne sinnes, & then for the peoples: for that did he [m] once, when he offered vp himselfe.

28 For the Lawe maketh men high Priests, which haue infirmitie: but the word of the oath that was [n] since the Lawe, maketh the Sonne, who is consecrated for euermore.

Gen.14.18.

a So called because that Moses maketh no mention of his parents or kinsfolkes, but as he had bin suddenly sent of God into the world to be a figure of Christ our euerlasting Priest, & shortly taken out of the world againe, so Christ as touching his humanity had no father, and concerning his diuinity no mother.

b That is, the chiefe of fathers.

Numb.18.21. deut.18.1,2. iosh.14.4.

c The Leuites had commandement to receiue that which Abraham gaue freely to Melchisedec.

d Were begotten of Abraham.

e The Leuites receiued tithes of their brethren, but Melchisedec of Abraham the Patriarch: therefore his Priesthood is more excellent then the Leuiticall.

f Because there is no mention of his death.

h Because of mans wickednesse, which will not beleeue God, except hee sweare.

i Gods word and oath are two things in him vnchangeable.

k He returneth to the comparison betweene Christs Priesthood and the Leuitical, which he had begun in the fift Chapter.

l Into heauen.

g The Law and the Priesthood are both of one condition: so that both Aarons and Moses Office pertaine to Christ, which is Priest and Law maker.

h Which stood in outward and corporall ceremonies.

Psal.110.4.

chap.5.6.

i For the Lawe hath no vertue nor profit, till a man be come to Christ.

‖ *Or, it was an introduction of a better hope.*

Psal.110.4.

‖ *Or, couenant.*

k Therefore all others are blasphemous, that either make themselues his successors, or pretend any other sacrifice.

l The fruit of his Priesthood is to saue, and that fully, and perfectly, not by supplying that that wanteth, but by taking away the Law, which is vnperfect by reason of our infirmities.

Leuit.16.6.

m And cannot without blasphemie be said to be offred againe, or elle by any creature: for none could offer him, but himselfe.

n Not that it was first made after the Law was giuen: but because the declaration of that eternall oath was then reuealed vnto the world.

CHAP. VIII.

6 He proueth the abolishing as well of the Leuiticall Priesthood, as of the old Couenant by the spirituall and euerlasting Priesthood of Christ, 8 And by the New Couenant.

NOw of the things which wee haue spoken, this is the summe, that wee haue such an high Priest, that sitteth at the right hand of the Throne of the Maiestie in heauen,

2 And is a minister of the [a] Sanctuary,

a That is, heauen.

and of the true [b] Tabernacle, which the Lord pight, and not [c] man.

3 For [d] euery high Priest is ordained to offer both gifts and sacrifices: wherefore it was of necessitie, that this man should haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts,

5 Who serue vnto the paterne & shadow of heauenly things, as Moses was warned by God, when he was about to finish the Tabernacle. * See, said he, that thou make all things according to the [e] paterne shewed to thee in the mount.

6 But now our high Priest hath obtained a more excellent office, inas much as he is the Mediator of a better ‖ Testament, which is established vpon better promises.

7 For if that first Testament had bin faultlesse, no place should haue bin sought for the second.

8 For in rebuking them, hee saith, * Behold, the dayes will [f] come, sayth the Lord, when I shall make with the house of Israel, and with the house of Iuda, a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they [h] continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, saith the Lord, I will put my lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people:

11 And they shall not [i] teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shall knowe me, from the least of them to the greatest of them.

12 For I will be mercifull to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 In that he sayth, A new Testament, hee hath abrogate the olde: now that which is disanulled and waxed old, is ready to vanish away.

b Which is the body of Christ.
c For else it should be corruptible.
d He proueth that Christs body is the true tabernacle, and that hee must needes be made man, to the intent that hee might haue a thing to offer, which was his body.
Exod. 25.40.
actes 7.44.
e Seeing the offerings of the Leuites were but shadowes of heauenly things, as appeareth by the oracle to Moses, it followeth then that Christs heauenly Sanctuary, his Tabernacle and Office, are farre more excellent.
‖ *Or, couenant.*
Iere. 31.31.
rom. 11.27.
chap. 10 16.
f That is, when Christ shall remit our sinnes by the preaching of the Gospel.
g Signifying, that there should be no more diuision, but all shall be made one Church.
h Man by transgressing the bands of the Couenant could not enioy the commoditie thereof.
i Men shal not in the time of the Gospel be so ignorant as they were before, but shall know God much more perfectly through Christ.

CHAP. IX.

1 *How that the ceremonies and sacrifices of the Law are abolished,* 11 *by the eternity and perfection of Christs sacrifice.*

THen the first ‖ Testament had also ‖ ordinances of religion, and a [a] worldly sanctuary.

2 For the first * Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which Tabernacle is called the holy places.

3 And after the [b] second vaile was the Tabernacle, which is called the holiest of all,

4 Which had the golden censer, and the Arke of the Testament ouerlayd rounde about with golde, wherein the golden pot which had Manna was, and * Aarons rod that had budded and the * tables of the Testament.

5 * And ouer the Arke were the glorious Cherubims, shadowing the ‖ Mercy seat: of which things we will not now speake particularly.

6 Now when these things were thus ordained, the Priestes went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the * High Priest alone, once euery yeere, not without blood which he offered for himselfe, and for the ‖ ignorances of the people.

8 Whereby the holy Ghost this signified, that the [c] way into the holiest of all was not yet opened, while as yet the first Tabernacle was standing.

9 Which was a figure for the time present wherein were offered gifts and sacrifices that could not make ‖ holy, concerning the conscience, [d] him that did the seruice,

10 Which only stood in meats & drinkes, and diuers washings, and [e] carnal rites, vntill the time of [f] reformation.

11 But Christ being come an high Priest of good things to come, by a greater and a more perfect [g] Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goates and calues: but by his owne blood entred he in once vnto the [h] holy place, [i] and obtained eternall redemption for vs.

13 * For if the [k] blood of buls & of goats, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the [l] flesh,

14 How much more shall the * blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your conscience from [m] dead works, to serue the liuing God?

15 And for this cause is he the Mediator of the new Testament, that through * death which was for the redemption of the transgressions that were in the [n] former Testament, they which were called might receiue the promise of eternall inheritance.

16 For where a Testament is, there must bee the death of him that made the Testament.

17 * For the [o] Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 Wherefore, neither was the first ordained without [p] blood.

‖ *Or, Tabernacle.*
‖ *Or, ceremonies.*
a Not heauenly and spirituall.
Exod. 26 1.
and 36 1.
b That is, on the inward side of the vaile, which was hid from the people.

Num. 17.10.
1 *King.* 8.9.
2 *chron.* 5.10.
Exod. 25.22.
‖ *Or, couer of the Arke.*
Exod. 30.10.
leuit. 16.2.
‖ *Or, errours.*
c For so long as the hie Priest offered once a yere for his owne sinnes, & for the people, and also whiles this earthly tabernacle stood, the way to the heauenly Tabernacle, which is made open by Christs blood, could not be entred into.
‖ *Or, perfect.*
d Neither yet him for whom they were offered.
e Which ceremonies although they were ordained of God, yet considered in themselues, or els compared with Christ, are but carnall, grosse, and earthly, and touch not the soule.
f Till the new Testament was appointed.
g Which was his body and humane nature.
h Which is heauen.
i For Christ was the sacrifice, the Tabernacle, and the Priest.
Leuit. 16.14.
num 19.4.
k The Leuiticall Priest offered beasts blood, but Christ the true and eternall Priest offered his owne blood, which was most holy and pure: the Leuiticall Priest offered yeerely, and therfore did only represent the true holines: but Christ by one only sacrifice hath made holy for euer all them that beleeue.
l Outwardly in the sight of man. 1.*Pet.* 1.19. 1.*John* 1.7. *reuelat.* 1.5.
m Which of themselues procure death, and are the fruits thereof. *Luke* 1.74. *Tom.* 5.16. 1.*pet.* 3.18.
n Made betweene God and Christ, who by his death should make vs heires. *Gal.* 3.15.
o He proueth that Christ must die, because the couenant or Testament is of none effect without the death of the Testator.
p Without the death of beasts that were sacrificed, which signified that Christ would sacrifice his bodie with his blood.

19 For

19 For when Moses had spoken euery
precept to the people according to the Law,
he toke the blood of calues and of goates,
with water and purple wooll and hyssope,
and sprinckled both the booke, and all the
people,

20 Saying, This is the blood of the
Testament, which God hath appointed vn-
to you.

21 Moreouer, he sprinckled likewise the
Tabernacle with blood also, and all the mi-
nistring vessels.

22 And almost all things are by the Law
purged with blood, and without shedding of
blood is no remission.

23 It was then necessary, that the simili-
tudes of heauenly things should be purified
with such things: but the heauenly things
themselues are purified with better [g] sacri-
fices then are these.

24 For Christ is not entred into the holy
places that are made with hands, which
are [h] similitudes of the true Sanctuary: but is
entred into very heauen, to appeare now in
the sight of God for vs,

25 Not that he should offer himselfe [i] often,
as the high Priest entred into the holy
place euery yeere with other blood,

26 (For then must he haue often suffered
since the foundation of the world) but now
in the [k] end of the world hath he appeared
once to put away sin, by the sacrifice of him-
selfe.

27 And as it is appointed vnto men that
they shall once die, and after that commeth
the iudgement,

28 So [l] Christ was once offered to take
away the sinnes of [m] many, and vnto them
that looke for him, shall he appeare the se-
cond time [n] without sinne vnto saluation.

CHAP. X.

1 *The old Law had no power to cleanse away sinne,*
10 *but Christ did it with offering of his body once for*
all. 22 *An exhortation to receiue the goodnesse of*
God thankefully, with patience and stedfastnesse.

FOr the Law hauing the [a] shadow of good
things to [b] come, and not the very [||] image
of the things, can neuer with those sacrifices
which they offer yeere by yeere continually,
[||] sanctifie the commers thereunto.

2 For would they not then haue ceased
to haue been offered, because that the offe-
rers once purged, should haue had no more
conscience of sinnes?

3 But in those sacrifices there is a remem-
brance againe of sinnes euery yeere.

4 For it is impossible that the blood of
buls and goats should [*] take away sinnes.

5 Wherefore when he [c] commeth into
the world, he saith, [*] Sacrifice and offering
thou wouldest not: but a [d] body hast thou
ordained me.

6 In burnt offerings, and sinne offerings
thou hast had no pleasure.

7 Then I said, Loe, I come, (In the be-
ginning of the [e] booke it is written of me)
that I should doe thy will, O God.

8 Aboue when he said, Sacrifice and of-
fering, and burnt offerings, and sinne offe-
rings thou wouldest not haue, neither hadst
pleasure therein (which are offered by the
Law.)

9 Then said he, Loe, I come to doe thy
will, O God, he taketh away [f] the first, that
he may establish the second.

10 By the which will we are sanctified,
euen by the offering of the body of Iesus
Christ once made.

11 And euery Priest appeareth daily min-
istring, and oft times offereth one manner of
offering, which can neuer take away sinnes:

12 But this man after he had offered one
sacrifice for sinnes, [*] sitteth for euer at the
right hand of God,

13 And from henceforth tarieth [*] till his
enemies be made his foote stoole.

14 For with one offering hath [h] he conse-
crated for euer them that are sanctified.

15 For the holy Ghost also beareth vs re-
cord: for after that he had said before,

16 [*] This is the Testament that I will
make vnto them, After those dayes, saith the
Lord, I wil put my lawes in their heart, and
in their minds I will write them,

17 And their sinnes and iniquities will I
remember no more.

18 Now where [i] remission of these things
is, there is no more [k] offering for sinne.

19 Seeing therefore, brethren, that by the
blood of Iesus we [l] may be bold to enter into
the holy place,

20 By the new, and [m] liuing way, which
hee hath prepared for vs, through the vaile,
that is, his flesh:

21 And seeing we haue an high Priest, which
is ouer the house of God,

22 Let vs draw neere with a true heart
in assurance of faith, [n] sprinkled in our hearts
from an euill conscience, and washed in our
bodies with pure water.

23 Let vs keepe the profession of our hope
without wauering (for hee is faithfull that
promised.)

24 And let vs consider one another, to
prouoke vnto loue, and to good workes,

25 Not forsaking the fellowship that wee
haue among our selues, as the maner of some
is: but let vs exhort one another, and that so
much the more, because ye see that the [o] day
draweth neere.

26 [*] For if we sinne [p] willingly after that
wee haue receiued the knowledge of the
truth, there remaineth no more sacrifice for
sinnes,

27 But a fearefull looking for of iudge-
ment, and violent fire, which shall deuoure
the aduersaries.

28 He that despiseth Moses Law, dieth
without mercy [*] vnder two or three wit-
nesses.

29 Of how much sorer punishment sup-
pose ye shall hee be worthy, which treadeth
vnder foote the Sonne of God, and coun-

Ezek. 14.8.
q Albeit there is but one sacrifice, which is Christ himselfe once offered, yet because this true and eternall sacrifice is compared with all those which were figuratiue, and is more sufficient then all they, therefore he calleth it in the plurall number, Sacrifices.
Or, paterns.
r Therefore to make any other offring or sacrifice for sinne after that Christs body was once offered, is blasphemie.
s Which is the latter dayes when Christ came.
Rom. 5.8. 1. pet. 3.18.
t Of the elect.
u That is, without a sacrifice for sinne: or sinne abolished.

Leuit. 16.14, 21.
a Which was as it were the first draught and portrait of the liuely patterne to come.
b Which are eternall.
||Or, substance.
||Or, make perfit.
Leuit. 16.21.
c When Christ was made man.
Psal. 40.6, 7.
d In the Hebrew it is, thou hast pearced mine eare thorow, that is, hast made me prompt and ready to heare: and in the Greeke, thou hast made mee a body, that is, to obey thee, which both tend to one purpose.
e Or roll and booke: for in old time they vsed to fold bookes like rolles.

f That is, sacrifices.
g Which is the will of God to stand content with Christs sacrifice.
Chap. 1.13. Psal. 110.1. 1. cor. 15.25. chap. 1.13.
h That is, sanctified to God and made perfect.
Iere. 31.33. chap. 8.8, 10. rom. 11.27.
i Where there remaine no sins to be forgiuen, there is no more sacrifice: seeing therefore that only Christs death hath washed away all sins, and doeth euer applie it when sinners doe repent: there can bee none other sacrifice but that, and it can be no more reiterated.
k For the offering of thankesgiuing, which is the onely sacrifice now of the Christians, is not for sinne: but a thankesgiuing and an offering vp of our selues and ours for the same.
l We by Christ haue that libertie which the ancient fathers could not haue by the Law.
m The blood of Christ is alwaies fresh and liuely before the Father to sprinkle and quicken vs.
n That is, hauing our hearts made pure.
o Of Christs second comming. *Chap 6.4.*
p That is, forsake Iesus Christ, as Iudas, Saul, Arrius, Iulian the Apostata did. *Deut. 19.*
15 matth. 18.16. iohn 8.17. 2. cor. 13.1.

teth the blood of the Testament as an vnholy thing, wherewith he was sanctified, and q doeth despite the Spirit of grace?

30 For wee know him that hath sayd, *Vengeance belongeth vnto mee: I will recompense, saith the Lord. And againe, The Lord shall r iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Now call to remembrance the dayes that are passed, in the which, after yee had receiued light, yee endured a great fight in afflictions,

33 Partly while ye were made a gazing stocke both by reproches and afflictions, and partly while yee became f companions of them that were || so tossed to and fro.

34 For both ye sorrowed with me for my bonds, and suffered with ioy the spoiling of your goods, knowing in your selues how that ye haue in heauen a better and an enduring substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For ye haue need of patience, that after yee haue done the will of God, yee might receiue the promise.

37 For yet a very little while, and he that shall come, will come, and will not tary.

38 *Now the iust shall liue by faith: but if any withdraw him selfe, my soule shal haue no pleasure in him.

39 But we are not they which withdraw our selues vnto perdition, but follow faith vnto the conseruation of the soule.

q Whereby it is euident that the Apostle here only meaneth that sinne, which is against the holy Ghost, as also Chap 6.4.

Deut. 32.35. *rom.* 12.19.

r Defend the godly, and punish the wicked.

f For the which thing also Saint Paul praiseth the Philippians and Thessalonians.

||*Or, of that state.*

Habak. 2.4. *rom.* 1.17. *galat.* 3.11.

CHAP. XI.

1 *What faith is, and a commendation of the same.* 6 *Without faith wee cannot please God.* 16 *The stedfast beliefe of the fathers in the old time.*

NOw faith is the ground of things which are hoped for, and the euidence of things which are not seene.

2 For by it our Elders were well a reported of.

3 *Through faith wee vnderstand that the world was ordeined by the word of God, so that the things which wee see, are not made of things which did b appeare.

4 By faith Abel *offered vnto God a greater sacrifice then Cain, c by *the which he obtained witnes that he was d righteous, God testifying of his gifts: by the which faith also, he being dead, yet e speaketh.

5 By faith was *f Enoch taken away, that he should not see death: neither was he found: for God had taken him away: for before he was taken away, hee was reported of that he had pleased God.

6 But without faith it is impossible to please him: for hee that commeth to God, must beleeue that God is, and that he is a rewarder of them that seeke him.

a Haue bene approued, and so obtained saluation.

Gene. 1.3. *iohn* 1.10.

b For God made all things of nothing.

Gen. 4.4.

c Meaning faith.

Matth. 23.35.

d Because God receiued him to mercy, therefore he imputeth him righteous.

e That is, liueth.

Gene. 5.24. *ecclus.* 44.16. *and* 49.14.

f For Enochs and Elias taking vp was such a thing, as is spoken of, 1. Cor. 15.51. and 1. thess. 4.17.

7 By faith *Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the sauing of his houshold, through the which Arke hee condemned the world, and was made heire of the righteousnesse which is by faith.

Gene. 6.13. *ecclus.* 44.17.

8 By faith *Abraham, when he was called, obeyed God, to go out into a place, which he should afterward receiue for inheritance, and he went out, not knowing whither hee went.

Gen. 12.4.

9 By faith hee abode in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Jacob heires with him of the same promise.

10 For hee looked for a citie hauing a h foundation, whose builder & maker is God.

h For all things in the world are subiect to corruption.

11 Through faith *Sara also receiued strength to conceiue seed, and was deliuered of a childe, when she was past age, because shee iudged him faithfull which had promised.

Gen. 17.19. *and* 21.2.

12 And therefore sprang there of one, euen of one which was i dead, so many as *the starres of the skie in multitude, and as the sand of the sea shore which is innumerable.

i Euen as dead, *Eccelus.* 44.21.

13 All these dyed in faith, and k receiued not the promises, but saw them l afarre off, and beleeued them, and receiued them thankfully, and confessed that they were m strangers and pilgrims on the earth.

k Which was the enioying of the land of Canaan.

l With the eyes of faith,

m And therefore put not their confidence in things of this world.

14 For they that say such things, declare plainely that they seeke a countrey.

15 And if they had bene mindful of n that countrey, from whence they came out, they had leasure to haue returned.

n That is, of Mesopotamia.

16 But now they desire a better, that is, an heauenly: wherefore God is not ashamed of them to be called their God: for hee hath prepared for them a citie.

17 By faith *Abraham offered vp Isaac, when he o was tryed, and hee that had receiued the promises, offered his onely begotten sonne.

Gene. 22.10. *ecclus.* 44.20.

o For it might seeme to the flesh, that the promise was contrary to this commandement to sacrifice his sonne.

18 (To whom it was sayd, *In Isaac shall thy seede be called.)

Gen. 21.12. *rom.* 9.7.

19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also after a sort.

20 By faith, *Isaac blessed Jacob and Esau, concerning things to come.

Gen. 27.28.

21 By faith, *Jacob when hee was a dying, blessed both the sonnes of Joseph, and *|| leaning on the end of his staffe, worshipped God.

Gen. 48.15, 16. *Gen.* 47.31.

||*Or, worshipped toward the end of his staffe.*

22 By faith *Joseph when he died, made mention of the departing of the children of Israel, & gaue commandement of his bones.

Gen. 50.24, 25. *Exod.* 2.2.

23 *By faith Moses when he was borne, was hid three monethes of his parents, because they saw hee was a proper childe, neither feared they the Kings *commaundement.

Act. 7.29. *Exod.* 1.16.

24 By faith *Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

Exod. 2.11.

25 And chose rather to suffer aduersitie with the people of God, then to enioy the

g First God must find vs before we can seeke him, then wee must seeke him with a pure heart in Christ, who is reuealed in his word: and thereby we learne to beleeue Gods free mercy toward vs in his Sonne, through whom we obtaine the reward of his promise, and not of our deserts.

p The entisings of the world, which draw vs from God, and which we cannot vse without prouoking of Gods anger.

p pleasures of sinnes for a season,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompense of the reward.

27 By faith he forsooke Egypt, and feared not the fiercenesse of the king: for he endured as he that saw him which is inuisible.

28 Through faith he ordeined * Passeouer, and the effusion of blood, lest he that destroyed the first borne, should touch them.

Exod. 12.21,22.

29 By faith they * passed thorow the red Sea, as by drie land, which when the Egyptians had assayed to doe, they were drowned.

Exod. 14.22,23.

30 By faith the * walles of Iericho fell downe, after they were compassed about seuen dayes.

Iosh. 6.20.

31 By faith the harlot * Rahab perished not with them which obeyed not, when * she had receiued the spies peaceably.

Iosh. 6.23.

32 And what shall I more say? for the time would be too short for me to tell of * Gedeon, of * Barac, and of * Sampson, and of * Iephte, also of * Dauid, and Samuel, and of the Prophets:

Iosh. 2.1.
Iudges 6.11.
Iudges 4.6.
Iudges 13.24.
Iudges 11.1.
and 12.17.
1. Sam. 1.20.
and 13.14.

33 Which through faith subdued kingdomes, wrought righteousnesse, obtained the q promises, stopped the mouthes of Lyons,

q Or, fruit therof.

34 Quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.

35 The r women receiued their dead raised to life, other also were racked, and would not be deliuered, that they might receiue a better resurrection.

r As Elias raised vp the widow of Sareptas sonne, and Eliseus the Sunamites sonne.

36 And others haue been tryed by mockings and scourgings, yea, moreouer by bonds and prisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandred vp and down in sheepskinnes, and in goats skins, being destitute, afflicted, and tormented:

38 Whom the world was not worthy of: they wandred in wildernesses, and mountaines, and dennes, and caues of the earth.

39 And these all through faith obtained good report, and receiued not the promise,

40 God prouiding a better thing for vs, that they s without vs should not bee made perfect.

s They had not such cleare light of Christ as we: for they looked for that which we haue: therfore it were shame for vs, if at least we haue not as great constancy as they.

t For we are all one body together.

CHAP. XII.

1 *An exhortation to bee patient and stedfast in trouble and aduersity, vpon hope of euerlasting reward.* 25 *A commendation of the New Testament aboue the Old.*

Rom. 6.4. ephe. 4 23,24. col. 3 8. 1. pet. 2.1.

WHerfore * let vs also, seeing that we are compassed with so great a || cloud of witnesses, cast away euery thing that a presseth downe, and the sin that hangeth so fast on: let vs run with patience the race that is set before vs,

|| Or, multitude.

a As riches, cares and such like, & so to become Christs disciples by denying our selues, and taking our crosse to follow him.

2 b Looking vnto Iesus the authour and finisher of our faith, who for the ioy that was set before him, endured the crosse, & despised the shame, and is set at the right hand of the throne of God.

|| Or, so easily compasseth vs about.

b As being our marke.

3 Consider therefore him that endured such speaking against of sinners, least yee should be wearied, and faint in your minds.

4 Yee haue not yet resisted vnto blood, striuing against c sinne.

c Which by reason of our concupiscence assaileth vs on all sides. Prou. 3.11. reuel. 3.19.

5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children, * My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whom the Lord loueth, he chasteneth: and he scourgeth euery sonne that he receiueth.

7 If yee endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it whome the Father chasteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are yee bastards, and not d sonnes.

d He concludeth that they which refuse the crosse, deny to be of the number of Gods children, but are bastards.

9 Moreouer, we haue had the fathers of our e bodies which corrected vs, and we gaue them reuerence: should we not much rather be in subiection vnto the Father of f spirits, that we might liue?

e Which haue naturally begotten vs.

f As he doeth create our spirits without any worldly meane, so he doeth instruct and maintain them by the wonderful vertue of his spirit.

10 For they verily for a few dayes chastened vs after their own pleasure: but he chasteneth vs for our profit, that wee might bee partakers of his holinesse.

11 Now no chastising for the present seemeth to be ioyous, but grieuous: but afterward it bringeth the quiet fruit of righteousnesse, vnto them which are thereby exercised.

12 Wherefore lift vp your hands which hang downe, and your weake knees,

13 And make straight steps vnto your feet, lest g that which is halting, be turned out of the way, but let it rather be healed.

g Their halting partly declared their slowenesse, and partly their inconstancy in doctrine: therefore they were in danger to be punished. Rom. 12.18.

14 * Follow peace with all men, and holines, without the which no man shall see the Lord.

15 Take heed that no man fal away from the grace of God: let no h root of bitternesse spring vp and trouble you, lest thereby many be defiled.

h As heresies or apostasie. Gen. 25.33. Gene. 27.38.

16 Let there be no fornicator, or prophane person as * Esau, which for a portion of meat sold his birthright.

i He was full of despite and disdaine, but was not touched with true repentance to be displeased for his sins, and to seeke amendment. Exod. 19.16. and 20.21.

17 * For ye know how that afterward also when he would haue inherited the blessing he was reiected: for he found no place to i repentance, though he sought the blessing with teares.

18 For ye are not come vnto the * mount that k might bee touched, nor vnto burning fire, nor to blackenesse and darknesse, and tempest,

k Which might be touched and seene, forasmuch as it was materiall, but God had commanded that none should touch it. Exod. 19.13.

19 Neither vnto the sound of a trumpet, & the voyce of words, which they that heard it, excused themselues, that the word should not be spoken to them any more.

20 (For they were not able to abide that which was commaunded, * Yea, though a beast touch the mountaine, it shalbe stoned, or thrust thorow with a dart:

21 And so terrible was the sight which

appeared, that Moses said, I feare & quake.)

22 But ye are come vnto the mount l Sion, and to the City of the liuing God, the m celestiall Ierusalem, and to the company of innumerable n Angels,

23 And to the Congregation of the first borne, which are written in heauen, and to God the Iudge of all, and to the spirits of iust and perfit men,

24 And to Iesus the Mediatour of the New Testament, and to the blood of sprinkling, that speaketh better things then that of *Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him that spake on o earth: much more shall wee not escape, if wee turne away from him that speaketh from heauen.

26 Whose voyce then shooke the earth, and now hath declared, saying, *Yet once more will I shake, not the earth only, but also the heauen.

27 And this word, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seeing wee receiue a kingdome, which cannot be shaken, let vs haue grace, whereby we may so serue God, that we may please him with reuerence and feare.

29 For *euen our God is a p consuming fire.

CHAP. XIII.

1 He exhorteth vs to loue, 2 to hospitality, 3 to thinke vpon such as be in aduersity, 4 To maintaine wedlock, 5 To auoid couetousnes, 7 To make much of them that preach Gods word, 9 To beware of strange learning, 13 To bee content to suffer rebuke with Christ, 15 To be thankefull vnto God, 17 And obedient to our gouernors.

LEt *brotherly loue continue.

2 Be not forgetful to lodge strangers: for thereby some haue receiued Angels into their houses vnwares.

3 Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the body.

4 aMariage is honorable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

5 Let your conuersation bee without couetousnes, and be content with those things that ye haue: for b he hath sayd, *I will not faile thee, neither forsake thee:

6 So that we may boldly say, *The Lord is mine helper, neither will I feare what man can doe vnto me.

7 Remember them which haue the ouersight of you, which haue declared vnto you the word of God: whose faith follow, considering what hath bene the end of their conuersation.

8 Iesus Christ c yesterday, and to day, the same also is for euer.

9 Be not caryed about with diuers and strange d doctrines: for it is a good thing that the heart be established with grace, and not with e meats, which haue not profited them that haue bene occupied therein.

10 We haue an altar, whereof they haue no authority to f eate, which serue in the tabernacle.

11 *For the bodies of those beasts whose blood is brought into the holy Place by the hie Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 Let vs goe forth therefore out of the campe, bearing his reproch.

14 *For here haue we no continuing city: but we seeke one to come.

15 Let vs therfore by him offer ỳ sacrifice of praise alwayes to God, that is, the *fruit of the lips, which confesse his Name.

16 h To do good, and to distribute forget not: for with such sacrifices God is pleased.

17 Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

18 Pray for vs: for wee are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickly.

20 The God of peace that brought again from the dead our Lord Iesus, the great i Shepheard of the sheepe, through the blood of the euerlasting Couenant,

21 Make you perfect in all good workes, to do his will, working in you that which is pleasant in his sight, through Iesus Christ, to whom be praise for euer and euer. Amen.

22 I beseech you also brethren, suffer the words of exhortation: for I haue written vnto you in few words.

23 Know, that our brother Timotheus is deliuered, with whom (if he come shortly) I will see you.

24 Salute all them that haue the ouersight of you, and all the Saints. They of Italy salute you.

25 Grace be with you all. Amen.

Written to the Hebrewes from Italy, and sent by Timotheus.

l Whence the word of God must come.
m Which shall be extended thorow all the world.
n By the Gospel wee are ioyned with the Angels and Patriarkes. *Gen.*4.10.
o Which spake but rudely in comparison of Christ, who preached not the law, but the Gospel. *Heb.*2.7.
*Dent.*4.24.
p To destroy them that resist him.
*Rom.*12.10. *1.pet.*4.8.
*Gene.*18.3. *and* 19.3.
a As incontinency is a disease common to men of all sorts & degrees, so mariage the remedy is offered by the free mercy of God to all maner of men without respect.
b The Lord. *Iosh.*1.9. *Psal.*118.6.
c He was, is, and shalbe the foundation of the Church for ener.
d Whatsoeuer doctrine is not according to the simple truth of Gods word, is strange.
e By reprouing them which superstitiously put difference betwixt meats, he condemneth all the seruice which stood in ceremonies, comparing it with the spirituall worshipping and regeneration.
f They that stick to the ceremonies of the Law, cannot eat, that is, cannot be partakers of our altar, which is thanksgiuing & liberality, which two sacrifices or offrings are now only left to the Christians. *Leui.*4.11.& 6.30.& 16.27.
g So that the Priests had no piece thereof. *Micha.*2.10. *Hose.*14.2.
h Thanksgiuing and doing good are our only sacrifices which please God.
i Reade Acts 20.28.& Ioh.10.11.

¶ The * generall Epistle of Iames.

* That is, written to no one man, city, or countrey, but to all § Iewes generally, being now dispersed.

THE ARGVMENT.

IAmes the Apostle and sonne of Alpheus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therefore hee exhorteth them to patience and prayer, to imbrace the true word of God, and not to bee partiall, neither to boast of an idle faith,

faith, but to declare a true faith by liuely fruits, to auoyd ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vtter their faults when they haue offended, to pray one for another, and to bring him which is out of the way to the knowledge of Christ.

CHAP. I.

1 He exhorteth to reioyce in trouble. 6 To bee feruent in prayer with stedfast beliefe, 17 To looke for all good things from aboue, 21 To forsake all vice, and thankefully to receiue the word of God, 22 Not onely hearing it, and speaking of it, but to doe thereafter indeed. 27 What true religion is.

IAmes a seruant of God, and of the Lord Iesus Christ, to the twelue tribes which are scattered abroad, salutation.

2 My brethren, count it exceeding ioy, when ye fal into diuers ‖ tentations,

3 * Knowing that the [a] trying of your faith bringeth forth patience.

4 And let patience haue her [b] perfect worke, that ye may be perfect and entire, lacking nothing.

5 If any of you lacke [c] wisedome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it shal be giuen him.

6 * But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde and caried away.

7 Neither let that man thinke that hee shall receiue any thing of the Lord.

8 [d] ‖ A wauering minded man is vnstable in all his wayes.

9 Let the brother of low degree reioyce in that he is [e] exalted:

10 Againe, hee that is rich, in that hee is made [f] lowe: for as the floure of the grasse shall he * vanish away.

11 For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, and the beautie of the fashion of it perisheth: euen so shal the rich man fade away in all his ‖ wayes.

12 * Blessed is the man that endureth tentation: for when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 Let no man say when he is ‖ tempted, I am tempted of God: for God cannot bee tempted with euill, neither tempteth hee any man.

14 But euery man is tempted, when he is drawen away by his owne concupiscence, and is entised.

15 Then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 Erre not, my deare brethren.

17 Euery good [h] giuing, and euery perfect gift is from aboue, & commeth downe from the Father of lights, with whom is no variablenesse, neither [i] shadowing by turning.

18 Of his owne will begate hee vs with the word of trueth, that we should bee as the first fruits of his creatures.

19 Wherefore my deare brethren, * let euery man be [k] swift to heare, slow to speake, and [l] slow to wrath.

20 For the wrath of man doeth not accomplish [m] the righteousnesse of God.

21 Wherefore lay apart all filthines, and superfluitie of maliciousnes, and receiue with meeknesse the word that is [n] grafted in you, which is able to saue your soules.

22 * And be ye doers of the word, and not hearers only, deceiuing your owne selues.

23 For if any heare the word, and doe it not, he is like vnto a man that beholdeth his naturall face in a * glasse.

24 For when hee hath considered himselfe, he goeth his way, and forgetteth immediatly what maner of one he was.

25 But who so looketh in the perfect Law of libertie, and continueth therin, hee not being a forgetfull hearer, but a doer of the worke, shalbe blessed [p] in his deed.

26 If any man among you seemeth religious, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is vaine.

27 Pure religion & vndefiled before God, euen the Father, is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

CHAP. II.

1 He forbiddeth to haue any respect of persons, 5 But to regard the poore as well as the rich. 8 To be louing and mercifull, 14 And not to boast of faith, where no deedes are: 17 For it is but a dead faith, where good workes follow not.

MY brethren, haue not the faith of our glorious Lord Iesus Christ [a] ‖ in respect of persons.

2 For if there come into your company a man with a gold ring and in gowdly apparell, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou there, or sit here vnder my footstoole,

4 Are ye not partiall in your selues, and are become iudges of euill [b] thoughts?

5 Hearken my beloued brethren, hath not [c] God chosen the poore of this world, that they should be rich in faith, and heires of the kingdome which hee promised to them that loue him?

6 But ye haue despised the poore. Doe not the rich oppresse you by tyranny, and doe not they draw you before the iudgement seates?

7 Do not they blaspheme the [d] worthy name after which ye be named?

8 But if ye fulfil the [e] royall law according to the Scripture, which saith, * Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 * But if ye regard the persons, ye commit sinne, and are rebuked of the Law, as transgressours.

10 For * whosoeuer shall keepe the whole

‖ Or, afflictions. *Rom.* 5. 3.

a Afflictions try our faith, and ingender patience.

b Our patience ought to continue to the end, til by working it hath polished vs, and made vs perfect in Christ.

c To endure patiently whatsoeuer God layeth vpon him. *Mat.* 7. 7. *mar.* 11. 24. *luk.* 11. 9 *ioh.* 14. 13. & 16. 23.

d Doubting in doctrine, or of Gods will.

‖ Or, double.

e That he is called to the company of Christ and his Angels.

f Or, contemptible to the world. *Eccius.* 14. 18. *isa.* 40. 6. 1. *pet.* 1. 24.

‖ Or, in all his thoughts & deeds. *Iob.* 5. 17.

‖ Or, moued to euil.

g He meaneth now of ỹ inward tentations, as of our disordered appetites which cause vs to sinne.

h Seeing al good things come of God, we ought not to make him ỹ author of euill.

i He alludeth vnto the Sunne, which in his course and turning sometime is cleare and bright, sometime darke and cloudie: but Gods liberalitie is euer like it selfe, bright and continually shining.

k That is, prompt to learne. *Prou.* 17. 27.

l For we cannot heare God, except wee be peaceable and modest.

m But hindreth Gods worke in vs.

n By hearing the word preached. *Mat.* 7. 21. *rom.* 2. 13.

o So Gods word is a glasse wherein we must behold our selues, and become like vnto him.

p In so behauing himselfe.

a As esteeming faith & religion by the outward appearãce of men.

‖ Or, acceptation.

b That is, are ye not euill affectioned?

c Seeing God esteemeth them, we may not contemne them.

d The name of God and Christ, whereof you make profession & in ỹ they dishonor God, it is not meet that you his children should honour them.

e Which is here taken prouerbially for that hie or broad way wherin there is no turnings, and euery man can go it: so euery man is our neighbor, aswel the poore as the rich. *Leui.* 19. 18. *mat.* 22. 39. *mar.* 12. 31. *rom.* 13. 9. *gal.* 5. 14. *Leu.* 19. 15. *deut.* 1. 17. & 16. 19. *Mat.* 5. 19

Law, and yet faileth in one point, he is guilty of all.

11 For he that said, *Thou shalt not commit adultery, said also, Thou shalt not kill. Now though thou doest none adultery, yet if thou killest, thou art a transgressor of the Law.

12 So speake ye, and so doe, as they that shalbe iudged by the f Law of liberty.

13 For there shalbe iudgement mercilesse to him that sheweth no mercie, and mercie g reioyceth against iudgement.

14 What auaileth it, my brethren, though a man saith he hath h faith, when he hath no workes? can the faith saue him?

15 For if a brother or a sister bee * naked and destitute of daily food,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding yee giue them not those things which are needfull to the body, what helpeth it?

17 Euen so the faith, if it haue no workes is dead in it selfe.

18 But some man might say, Thou hast i the faith, and I haue workes: shew mee thy faith out of thy ‖ k workes, and I will shew thee my faith by my workes.

19 Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

20 But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father iustified through workes, when hee offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith l wrought with his workes? and through the workes was the faith made m perfit.

23 And the Scripture was fulfilled, which saith, * Abraham beleeued God, and it was imputed vnto him for righteousnesse: and he was called the friend of God.

24 Ye see then how that of workes a man is n iustified, and not o of faith onely.

25 Likewise also was not * p Rahab the harlot iustified through workes, when she had receiued the messengers, and sent them out another way?

26 For as the body without the spirit is dead, euen so the faith without workes is dead.

Exod. 20.14. *deut.* 5.18.
f By the mercy of God which deliuereth vs from the curse of the Law.
g And feareth it not.
h S. Paul to the Romanes and Galathians, disputeth against them which attributed iustification to works: and here S. Iames reasoneth against them which vtterly condemne works: therefore Paul sheweth the causes of our iustification, and Iames the effects: there it is declared how we are iustified: here how we are knowen to be iustified: there works are excluded as not the cause of our iustification: here they are approued as effects proceeding therof: there they are denied to goe before them that shalbe iustified: and here they are said to follow them that are iustified.
Luke 3.11.
1 Iohn 3.17.
i In thine owne opinion.
‖ *Or, without workes.*
k Here deedes are considered as ioyned with true faith. l So that faith was not idle. m The more his faith was declared by his obedience and good works, the more was it knowne to men to be perfect, as the goodnesse of a tree is knowen by her good fruit, otherwise no man can haue perfection in this world: for euery man must pray for remission of his sinnes, & increase of faith. *Gen.* 15, 6. *rom.* 4 3. *gal.* 3.6. n Is so knowen and declared to man. o Of that barren and dead faith whereof yee boast. *Iosh.* 2.1. p Meaning hereby all them that were not Iewes, and were receiued to grace. q Wherefore we are iustified onely by that liuely faith, which doth apprehend the mercy of God toward vs in Iesus Christ.

CHAP. III.

1 *He forbiddeth all ambition to seeke honour about our brethren.* 3 *He describeth the propertie of the tongue.* 15 16 *and what difference there is betwixt the wisedome of God, and the wisedome of the world.*

MY brethren, bee not a many masters, knowing that we shall receiue the greater condemnation.

2 For in many things wee ‖ b sinne all. * If any man sinne not in c word, he is a perfect man, and able to bridle all the body.

3 Beholde, wee put bits into the horses mouthes, that they should obey vs, and wee turne about all their body.

4 Behold also the ships, which though they bee so great, and are driuen of fierce windes, yet are they turned about with a very small rudder, whithersoeuer the gouernour listeth.

5 Euen so the tongue is a little member, and boasteth of great things: beholde, how great a ‖ thing a little fire kindleth.

6 And the tongue is fire, yea, a d world of wickednesse: so is the tongue set among our members, that it defileth the whole body, and e setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beastes, and of birds, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an vnruly euill, full of deadly poyson.

9 Therewith blesse wee God euen the Father, and therewith curse we men, which are made after the similitude of God.

10 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine send forth at one place sweete water and bitter?

12 Can the figge tree, my brethren, bring forth oliues, either a vine figges? so can no fountaine make both salt water and sweet.

13 Who is a wise man and endued with knowledge among you? let him shewe by good conuersation his workes in meekenesse of wisedome.

14 But if yee haue bitter enuying, and strife in your hearts, reioyce not, neither bee liars against the truth.

15 This wisedome descendeth not from aboue, but is earthly, sensuall, and deuilish.

16 For where enuying and strife is, there is sedition, and all maner of euill workes.

17 But the wisedome that is from aboue, is first i pure, then peaceable, gentle, easie to bee intreated, full of mercie and good fruits, without k iudging, and without hypocrisie.

18 And the l frutt of righteousnesse is sowen in peace, of them that make peace.

a Vsurpe not through ambition, authority ouer your brethren.
‖ *Or, stumble.*
b He that well considereth himselfe, shall not be rigorous toward his brethren.
Eccles 14.1 *and* 19.16. *and* 25.8.
c He that is able to moderate his tongue, hath attained vnto an excellent vertue.
‖ *Or, matter.*
d An heape and full measure of all iniquitie.
e The intemperancie of the tongue is as a flame of hel fire.
f Without mixtion and dissimulation.
g And examining things with extreme rigour as hypocrites, who only iustifie themselues, and condemne all others.
h So that their life is according to their profession.

CHAP. IIII.

1 *Hauing shewed the cause of all wrong and wickednesse, and also of all graces and goodnesse,* 4 *he exhorteth them to loue God,* 7 *And submit themselues to him,* 11 *Not speaking euill of their neighbours,* 13 *But patiently to depend on Gods prouidence.*

FRom whence are warres and contentions among you? are they not hence, euen of your lusts, that m fight in your members?

2 Ye lust, and haue not: ye enuie, & haue indignation, and cannot obtaine: yee fight and

a For the law of the members continually fighteth against the law of the minde.

and warre, and get nothing, because yee aske not.

3 Ye aske and receiue not, because ye aske amisse, that yee might consume it on your lustes.

4 Ye adulterers and [b] adulteresses, know ye not that the amitie of the world is the enmitie of God? * Whosoeuer therefore will bee a friend of the world, maketh himselfe the enemy of God.

5 Doe ye thinke that the Scripture saith in vaine, The [c] spirit that dwelleth in vs, lusteth after enuie?

6 But the Scripture offereth more grace, and therefore saith, * God resisteth the proud, and giueth grace to the humble.

7 * Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw neere to God, and he will draw neere to you. Cleanse your hands ye sinners, and purge your hearts, yee wauering minded.

9 Suffer afflictions, and [d] sorrow ye, and weepe: let your laughter bee turned into mourning, and your ioy into heauinesse.

10 * Cast downe your selues before the Lord, and he will lift you vp.

11 * Speake not euill one of another, brethren. He that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the Lawe, and [e] condemneth the Law: and if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

12 There is one [f] Lawgiuer, which is able to saue, and to destroy. * Who art thou that iudgest another man?

13 Go to now yee that say, [g] To day or to morow we will goe into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet yee cannot tell what shal be to morow. For what is your life? It is euen a vapour that appeareth for a litle time, and afterward vanisheth away.)

15 For that ye ought to say, * If the Lord will, and, If we liue, wee will doe this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 Therefore, [h] to him that knoweth how to doe well, and doeth it not, to him it is sinne.

b He calleth adulterers here after the maner of the Scriptures, them which preferre the pleasures of the world to the loue of God. *1. Iohn* 2.15.

c The imagination of mans heart is wicked, Gen. 6.5. & 8.21. *Prou.* 3.34. *1. Pet.* 5.5. *Ephes.* 4.27.

d The Greeke word signifieth that heauinesse, which is ioyned with a certaine shamefastnesse, as appeareth in the countenance. *1. pet.* 5.6.

e In vsurping the authority of iudging, which is due to the law.

f He sheweth that this seuere iudging of others is to deprive God of his authority. *Rom.* 14.4.

g We ought to submit our selues to the prouidence of God. *Acts* 18.21. *1. cor.* 4.19.

h He answereth to them, which said they knew what was good, but they would not doe it.

CHAP. V.

2 He threatneth the wicked rich men, 7 exhorteth vnto patience. 12 to beware of swearing, 16 one to knowledge his faults to another, 20 and one to labour to bring another to the trueth.

a He menaceth them with the vengeance of God, which shall not only make them to weepe, but to houle & despaire.

b And kindle the wrath of God against you.

GOe to now, yee rich men: weepe, and [a] houle for your miseries that shall come vpon you.

2 Your riches are corrupt, and your garments are motheaten.

3 Your gold and siluer is cankred, and the rust of them shall be a [b] witnesse against you, and shall eate your flesh as it were fire.

* Yee haue heaped vp treasure for the [c] last dayes.

4 Behold, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraud) cryeth, and the crye of them which haue reaped, are entred into the eares of the Lord of hosts.

5 Ye haue liued in pleasure on the earth, and in wantonnesse. Ye haue nourished your hearts, as in a day of [d] slaughter.

6 Yee haue condemned and haue killed the iust, and he hath not resisted you.

7 Bee patient therefore, brethren, vnto the comming of the Lord. Behold, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, vntill he receiue the [e] former, and the latter raine.

8 Be ye also patient therefore, and settle your hearts: for the comming of the Lord draweth neere.

9 [f] Grudge not one against another, brethren, least ye be condemned: behold, the iudge standeth before the doore.

10 Take, my brethren, the Prophets for an ensample of suffering aduersity, and of long patience, which haue spoken in the Name of the Lord.

11 Behold, we count them blessed which endure. Yee haue heard of the patience of Iob, and haue knowen what end the Lord made. For the Lord is very pitifull and mercifull.

12 But before all things, my brethren, * sweare not, neither by heauen, nor by earth, nor by any other othe: but let your [g] yea, be yea, and your nay, nay, lest ye fall into ‖ condemnation.

13 Is any among you afflicted? Let him pray. Is any merrie? Let him sing.

14 Is any sicke among you? Let him call for the [h] Elders of the Church, and let them pray for him, and anoynt him with * [i] oyle in the [k] Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if he haue committed sinne, it shall be forgiuen him.

16 Acknowledge [l] your faults one to another, and pray one for another, that yee may bee healed: for the prayer of a righteous man auayleth much, if it bee feruent.

17 * Helias was a man subiect to like passions as we are, and hee prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you haue erred from the trueth, and some man hath conuerted him,

20 Let him know that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

Rom. 2.5.

c To suffice till the end of the world.

d Which were the dayes of the sacrifices or feasts, when they vsed to banket and feede more abundantly then other dayes.

e Which is when the corne is sowen, & a little before it is mowen.

f Be not grieued nor aske vengeance. *Matth.* 5.34.

g That which must be affirmed, affirme it simply, & without other: likewise that which must be denied: by this hee taketh not from the magistrate his authority, who may require an othe for the maintenance of iustice, iudgement, & trueth. ‖ Or, hypocrisie.

h The gift of healing was then in the Church. *Marke* 6.13.

i Which in those dayes was a signe of the gift of healing but now the gift being taken away, the signe is to no vse.

k In calling on the Name of the Lord.

l Open [y] which grieueth you, that a remedy may be found: and this is commanded both for him that complaineth, and for him that heareth, that the one should shew his griefe to the other. *1. King.* 17.1. *Eccius* 48.3. *Iuke* 4.25.

THE

The first Epistle generall of Peter.

THE ARGVMENT.

HE exhorteth the faithfull to denie themselues, and to contemne the world, that being deliuered from all carnall affections and impediments, they may more speedily attaine to the heauenly kingdome of Christ, whereunto we are called by the grace of God reuealed to vs in his Sonne, and haue alreadie receiued it by faith, possessed it by hope, and are therein confirmed by holinesse of life. And to the intent that this faith should not faint, seeing Christ contemned and reiected almost of the whole world, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he should be the stumbling stone to the reprobate, and the sure foundation of saluation to the faithfull: therefore he exhorteth them couragiously to goe forward, considering what they were, and to what dignitie God hath called them. After, he entreateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue themselues. And because it is appointed for all that are godly to suffer persecutions, he sheweth them what good issue their afflictions shall haue, and contrariwise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue themselues, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to bee modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

2 He sheweth that through the abundant mercie of God we are elect and regenerate to a liuely hope, 7 and how faith must be tryed, 10 that the saluation in Christ is no newes, but a thing prophesied of old. 13 He exhorteth them to a godly conuersation, forasmuch as they are now borne anew by the word of God.

PETER an Apostle of Iesus Christ, to [a] the strangers that dwell here and there throwout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the [b] foreknowledge of God the Father vnto sanctification of the spirit, ‖ through [c] obedience and sprinkling of the blood of Iesus Christ: Grace & peace be multiplied vnto you.

3 *Blessed bee God euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a [d] liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that fadeth not away, reserued in [e] heauen for you,

5 Which are kept by the power of God, through faith vnto saluation, which is prepared to be shewed in the [f] last time:

6 Wherein yee reioyce, though now for a season (if needbe [g] require) yee are in heauinesse, through manifold tentations,

7 That the tryall of your faith, being much more precious then golde that perisheth (though it be tried with fire) might be found vnto your praise, and honour, and glory, at the [h] appearing of Iesus Christ:

8 Whom ye haue not seene: and yet loue him, in whom now, though yee see him not, yet doe you beleeue, and reioyce with ioy vnspeakeable and glorious,

9 Receiuing the ‖ end of your faith, euen the saluation of your soules.

10 Of the which saluation the Prophets haue enquired and searched, which prophecied of the grace that should come vnto you,

11 Searching when or what time the spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glory that should follow.

12 Vnto whom it was reuealed, that [i] not vnto themselues, but vnto vs they should minister the things which are now shewed vnto you by them which * haue preached vnto you the Gospel by the holy Ghost sent downe from heauen, the which things the Angels desire to behold.

13 Wherefore, [k] gird vp the * loynes of your minde: be sober, and trust perfectly on the grace that is brought vnto you, by the [l] reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former [m] lusts of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in * all maner of conuersation,

16 Because it is written, * Be ye holy, for I am holy.

17 And if ye call him Father, which without * respect of person iudgeth according to euery mans [n] worke, passe the time of your dwelling here in feare,

18 Knowing that yee were not redeemed with corruptible things, as siluer and golde, from your vaine conuersation, receiued by the traditions of the [o] Fathers,

19 * But with the precious blood of Christ, as of a Lambe vndefiled, and without spot.

20 Which was * ordained before the foundation of the world, but was declared in the [p] last times for your sakes,

21 Which by his meanes doe beleeue in God that raysed him from the dead, and gaue him glory, that your faith and hope might

a Which were Iewes, to whom he was apointed to be an Apostle.
b The free election of God is the efficient cause of our saluation, the materiall cause is Christs obedience, our effectuall calling is the formal cause, and the finall cause is our sanctificatiō.
‖ *Or, vnto obedience.*
c The spirit, of Christ. *2. Cor. 1. 3. ephes. 1. 3.*
d For it is but dead and vaine hope which is without Christ.
e Therfore they ought to looke for no earthly Kingdome of the Messias.
f At the day of iudgement.
g And need doth require, when it pleaseth God to lay his crosse vpon his, for to draw them from earthly things, and make them partakers of his heauenly graces.
h At his second comming.
i Their ministery was more profitable to vs then to them: for we see the things accōplished which they prophesied. *Acts 2. 4.*
k Prepare your selues to ‖ Lord. *Luke 12. 35.*
l Vntill his second comming.
m When you were in ignorance and knew not Christ. *Luke 1. 75. Leuit. 11. 44. & 19. 2. and 20. 7. Deut. 10. 17. rom. 2. 11. gal. 2. 6.*
n According to the sinceritie of the heart.
o Reade Ezek. 20. 18. *1. Cor. 6. 20. & 7. 23. hebr. 9. 14. 1. ioh. 1. 7. reuel. 1. 5.*
p When Christ appeared vnto the world, and when the Gospel was preached. *Rom. 16. 25 ephe. 3. 9. colos. 1. 26. 2. tim. 1. 9 tit. 1. 2. 3.*

might be in God.

22 Seeing your ſoules are purified in obeying the trueth through the ſpirit to * loue brotherly without fayning, loue one another with a pure heart feruently,

23 Being borne anew not of mortal ſeed, but of ‖ immortall, by the word of God who liueth and endureth for euer.

24 For all * fleſh is graſſe, and all the glory of man is as the flower of graſſe. The graſſe withereth, and the flowre falleth away.

25 But the word of the Lorde endureth for euer: and this is the word which is preached among you.

Rom.12.10. ephes. 4.2 chap.2.17.

q Therefore we muſt renounce our former nature.

Iſa.40.6. eccluſ. 14,18. iam.1.10.

CHAP. II.

1 He exhorteth them to lay aſide all vice, 4 ſhewing that Chriſt is the foundation whereupon they build. 9 The excellent eſtate of Chriſtians. 11 He prayeth them to abſtaine from fleſhly luſts. 13 To obey the rulers. 18 How ſeruants ſhould behaue themſelues toward their maſters. 20 He exhorteth to ſuffer after the enſample of Chriſt.

WHerefore * laying aſide all maliciouſnes, and all guile and diſſimulation, and enuy, and all euill ſpeaking,

Rom.6.4. ephes.4. 23,25. col.3.8. hebr.12.1.

2 As new borne babes, deſire a the ‖ ſincere milke of the word, that yee may grow thereby,

a In this their infancy and new comming to Chriſt he willeth them to take heed leſt for the pure milke, which is the firſt beginnings of learning the ſincere word, they be not deceiued by them which chop and change it, and giue poyſon in ſtead thereof.

‖ *Or, the milke of vnderſtanding which is without deceit.*

3 If ſo be that ye haue taſted how bountifull the Lord is.

4 To whome ye come as vnto a liuing ſtone diſallowed of men, but choſen of God, and precious.

5 And ye as liuely ſtones bee made a ſpirituall houſe, an holy * Prieſthood to offer vp ſpirituall ſacrifices acceptable to God by Ieſus Chriſt.

Reuel.1.6. Iſa.28.16. rom.9.33.

6 Wherefore it is contained in the Scripture, * Behold, I put in b Sion a chiefe corner ſtone, elect and precious: and he that beleeueth therein, ſhall not be aſhamed.

b Meaning, that God hath appointed Chriſt to be chiefe and head of his Church.

Pſa.118.22. mat. 21.42. acts 4.11.

7 Unto you therefore which beleeue, it is precious: but vnto them which be diſobedient, * the ſtone which the c builders diſallowed, the ſame is made the head of the corner,

c The Prieſts, Doctours, and Ancients of the people.

Iſa 8.14. rom. 9.33.

8 And a * ſtone to ſtumble at, and a rock of offence, euen to them which ſtumble at the word being diſobedient vnto the which thing they were euen ordeined.

9 But ye are a choſen generation, a d royall * Prieſthood, an holy nation, a ‖ peculiar people, that ye ſhould ſhew forth the vertues of him that hath called you out of darkneſſe into his marueilous light.

d That is, partakers of Chriſts Prieſthood and kingdome.

Exod.19 6. reuel.5.10. ‖ *Or, gotten by purchaſe. Hoſe.2. 23. rom.9.25. Gal.5.16. rom.13.14. Chap.3.16. Mat.5.16.*

10 * Which in time paſt were not a people, yet are now the people of God, which in time paſt were not vnder mercy, but now haue obtained mercy.

1 Pet.2.10. hoſe.1.6.

11 Dearely beloued, I beſeech you as ſtrangers and pilgrims, * abſtain from fleſhly luſts, which fight againſt the ſoule,

Gal.5.17. iames 4.1.

12 * And haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, may by your * good workes which they ſhall ſee, glorifie God in the day of e the viſitation.

Tit.2.7. 1 Pet.3.16. e Your good converſation ſhalbe as a preparatiue againſt that day that God ſhall ſhew mercy vnto them and turne them. Rom.13.1.

13 * Submit your ſelues vnto all ‖ manner ordinance of man for the Lordes ſake, whether it be vnto the King, as vnto the ſuperiour,

Rom.13.1. ‖ *Or publike gouernment.*

14 Or vnto Gouernours, as vnto them that are ſent of him for the puniſhment of euill doers, and for the praiſe of them that doe well.

15 For ſo is the will of God, that by well doing ye may put to ſilence the ignorance of the foolish men,

16 As free, and not as hauing the liberty for a cloke of maliciouſneſſe, but as the ſeruants of God.

17 Honour all men: * loue brotherly fellowſhip: feare God: honour the King.

Chap. 1.22. rom 12.10.

18 * Seruants, be ſubiect to your maſters with all feare, not only to the good and courteous, but alſo to the f froward.

f With them which acknowledge one ſelfe Father in heauen. *Eph.6.5 col.3.22*

19 * For this is thanke-worthy, if a man for b conſcience toward God endure griefe, ſuffring wrongfully.

g In all obedience: this muſt bee before our eyes, that we obey in the Lord: for if any commandment things againſt God, then let vs anſwere, It is better to obey God then men. *2.Cor.7.10.*

20 For what praiſe is it, if when yee bee buffeted for your faults, ye take it patiently? but and if when ye doe well, ye ſuffer wrong, and take it patiently, this is acceptable to God.

h Knowing that God layeth this charge vpon him. *Pſa.53.9. 1 ioh 3.5. Iſai 53.5. matth.8.17.*

21 For hereunto are ye called: for Chriſt alſo ſuffered for vs, leauing vs an enſample that ye ſhould follow his ſteps.

22 * Who did no ſinne, neither was there guile found in his mouth.

23 Who when he was reuiled, reuiled not againe, when he ſuffered, he threatned not, but committed it to him that iudgeth righteouſly.

24 * Who his owne ſelfe bare our ſinnes in his body on the tree, that we being deliuered from ſinne, ſhould liue in righteouſneſſe: by whoſe ſtripes ye were healed.

25 For ye were as ſheepe going aſtray: but are now returned vnto the ſhepheard and biſhop of your ſoules.

CHAP. III.

1 How wiues ought to order themſelues toward their husbands, 3 & in their apparell. 7 The duety of men toward their wiues. 8 He exhorteth all men to vnity and loue, 14 And patiently to ſuffer trouble by the example and benefit of Chriſt.

LIkewiſe * let the wiues be ſubiect to their husbands, that euen they which obey not the word, may without the word bee wonne by the converſation of the wiues,

Col.3.18. ephe. 5.22.

2 Whyle they beholde your pure converſation, which is with feare.

3 * Whoſe apparelling let it not bee outward, as with broyded hayre, and gold put about, or in putting on of apparell:

1. Tim.2.9.

4 But let the hid man of the heart be incorrupt, with a meeke and quiet ſpirit, which is before God a thing much ſet by.

5 For euen after this maner in time paſt did the holy women, which truſted in God, tire themſelues, and were ſubiect to their husbands:

6 As Sarra obeyed Abraham, and * called him ‖ Sir: whoſe daughters yee are, whiles

Gen.18.12. ‖ *Or, maiſter.*

whiles ye doe well, not being [r] afraid of any terrour.

7 *Likewise yee husbands dwell with them, as men of [b] knowledge, [c] giuing honor vnto the woman, as vnto the weaker vessell, euen as they which are [d] heyres together of the grace of life, that your [e] prayers be not interrupted.

8 Finally, be ye all of one mind: one sufferwithanother: loue as brethren: be pitifull: be courteous.

9 *Not rendring euill for euill, neither rebuke for rebuke: but contrariwise blesse, knowing that ye are therunto called, that ye should be heires of [f] blessing.

10 *For if any man long after life, and to see good dayes, let him refraine his tongue from euill, and his lippes that they speake no guile.

11 *Let him eschew euill and do good: let him seeke peace and follow after it.

12 For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lord is [g] vpon them that doe euill.

13 And who is it that will harme you, if ye follow that which is good?

14 *Notwithstanding, blessed are ye, if ye suffer for righteousnes sake. Yea, [h] feare not their feare, neither be troubled.

15 *But [i] sanctifie the Lord God in your hearts, and be ready alwayes to giue an answer to euery man that asketh you a reason of the hope that is in you,

16 *And that with meekenes & reuerence, hauing a good conscience, that when they speake euil of you, as of euil doers, they may be ashamed, which blame your good conuersation in Christ.

17 For it is better (if the will of God bee so) that ye suffer for well doing, then for euill doing.

18 *For Christ also hath once suffred for sinnes, the iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the [k] spirit.

19 By the which [l] he also went, and preached vnto the spirits that are in prison,

20 Which were in time passed disobedient, when once the long suffering of God abode in the dayes of *Noe, while the Arke was preparing, wherein fewe, that is, eight ‖ soules were saued in the water.

21 To the which also, the figure that now saueth vs, euen Baptisme agreeth (not the putting away of the filth of the flesh, but in ‖ that a good conscience maketh request to God) by the resurrection of Jesus Christ.

22 Which is *at the right hand of God, gone into heauen, to whom the Angels, and powers, and might are subiect.

a But willingly doe your duety: for your condition is not the worse for your obedience.
1 Cor. 7. 3.
b By neither keeping them too strait, nor in giuing them too much liberty.
c Taking care and prouiding for her.
d Man ought to loue his wife, because they leade their life together, also for that she is the weaker vessell, but chiefly because that God hath made them as it were fellow heires together of life euerlasting.
e For they cannot pray when they are at dissention.
Prou. 17. 13. and 20. 22. matth. 5. 39. rom. 12. 17. 1. thes. 5. 15.
f God hath made vs when wee were his enemies, heires of his kingdome, and shall not we forgiue our brethren a small fault?
*Psal. 34. 13. Isa. 1. 16.
g To take vengeance on him.
Matth. 5. 10.
h That is, when they thinke to make you afraide by their threatnings.
Isa. 8. 13.
i Giue him praise, and depend on him.

CHAP. IIII.

1 Het exhorteth men to cease from sinne, 2 To spend no more time in vice, 7 To bee sober and apt to pray, 8 To loue eche other, 12 To be patient in trouble, 15 To beware that no man suffer as an euill doer, 16 But as a Christian man, and so not to be ashamed.

FOrasmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same [a] minde, which is, that he which hath suffered in the flesh, hath ceased from sinne,

2 That he henceforward should liue (as much time as remaineth in the ‖ flesh) not after the lusts of men, but after the will of God.

3 *For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnes, lustes, drunkennesse, in gluttony, drinkings, and in abominable idolatries,

4 Wherein it seemeth to them strange, that ye runne not with them vnto the same excesse of ryot: therefore speake they euill of you.

5 Which shall giue accounts to him, that is ready to iudge quicke and dead.

6 For vnto this purpose was the Gospel preached also vnto the [b] dead, that they might be condemned according to men, in the flesh, but might liue according to God, in the spirit.

7 Now the end of all things is at hand. Bee yee therefore sober, and watching in prayer.

8 But aboue all things haue feruent loue among you: *for [c] loue couereth the multitude of sinnes.

9 *Be ye harberous one to another without grudging.

10 *Let euery man, as hee hath receiued the gift, minister the same one to another, as good disposers of the manifold grace of God.

11 If any man speake, let him talke as the words of God. If any man minister, let him doe it as of the ability which God ministreth, that God in all things may bee glorified through Jesus Christ, to whom is prayse and dominion for euer and euer. Amen.

12 Dearely beloued, thinke it not strange concerning the fiery triall, which is among you, to proone you, as though some strange thing were come vnto you:

13 But reioyce, in as much as ye are partakers of Christs sufferings, that when his glory shall appeare, ye may bee glad and reioyce.

14 *If ye be railed vpon for the Name of Christ, blessed are ye: for the spirit of glory, and of God, resteth vpon you: which on their [d] part, is euill spoken of: but on your part is glorified.

15 But let none of you suffer as a murtherer, or as a thiefe, or an euil doer, or as a busie body in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed, but let him glorifie God in this behalfe.

17 For

a Our sanctification standeth in two poynts, in dying to sinne, and liuing to God.
‖ Or, body.
Ephes. 4. 22.
b Although the wicked thinke this Gospel new & vexe you that imbrace it, yet hath it bin preached to them of time past which now are dead, to the intent that they might haue bene condemned, or dead to sinne in the flesh, and also might haue liued to God in the spirit, which two are the effect of the Gospel.
Prou. 10. 12.
c As hate moueth vs to reproch our brother when he offendeth vs: so loue hideth and pardoneth the faults which he committeth against vs, though they be neuer so many.
Rom. 12. 13. hebr. 13. 2. Rom. 12. 6. phil. 2. 14. Matth. 5. 10.
d That is, by the infidels.

Chap. 2. 12. Rom. 5. 6 hebr. 9. 15, 28. k By the power of God. l Christ being from the beginning Head and Gouernour of his Church, came in the dayes of Noe, not in body which then he had not, but in spirit, & preached by the mouth of Noe, for the space of 120. yeeres to the disobedient, which would not repent, and therefore are now in prison reserued to the last iudgement. Gene. 6. 14. matt 24. 38. luke 17. 26. ‖ Or, persons. ‖ Or, the taking to witnesse of a good conscience. Heb. 1. 3.

17 For the time is come, that ‖ iudgement must begin at * the house of God. If it first begin at vs, what shall the end bee of them which obey not the Gospel of God?

18 * And if the righteous scarcely * be saued, where shall the vngodly and the sinner appeare?

19 Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull Creator.

CHAP. V.

1 The dutie of Pastours is to feede the flocke of Christ, and what reward they shall haue if they be diligent. 5 He exhorteth yong persons to submit themselues to the Elders, 8 To be sober, and to watch that they may resist the enemie.

THe * Elders which are among you, I beseech which am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall bee reuealed,

2 Feed the flocke of ‖ God, which ‖ dependeth vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready minde:

3 Not as though yee were lordes ouer Gods heritage, but that ye may be examples to the flocke.

4 And when the chiefe shepheard shall appeare, yee shall receiue an incorruptible crowne of glory.

5 Likewise ye yonger, submit your selues vnto the Elders, and submit your selues euery man one to another: * decke your selues inwardly in lowlinesse of minde: for God * resisteth the proude, and giueth grace to the humble.

6 Humble * your selues therefore vnder the mightie hand of God, that he may exalt you in due time.

7 Cast * all your care on him: for he careth for you.

8 Be sober and watch: for * your aduersary the deuill as a roaring lion walketh about, seeking whom he may deuoure:

9 Whome resist stedfast in the faith, knowing [b] that the same afflictions are accomplished in your brethren which are in the world.

10 And the God of all grace, which hath called vs vnto his eternall glory by Christ Jesus, after that yee haue suffered a little, make you perfect, confirme, strengthen, and stablish you.

11 To him bee glory and dominion for euer and euer. Amen.

12 By Siluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying how that this is the true grace of God, wherein yee stand.

13 The Church that is at [c] Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete ye one another with the * kisse of loue. Peace bee with you all which are in Christ Jesus. Amen.

Ioh. glorification. Iere. 25. 29. Luke 23. 31.

Prou. 11. 31, 32.

a As concerning this life, where he is punished.

Rom. 12. 10. Iames 4. 6.

Iames 4. 10.

Psal. 55. 22. wisd. 12. 13. mat. 6. 25. Luke 12. 22.

Luke 22. 31.

b Nothing commeth vnto vs which we see not to appertaine to the rest of Christs members: and therefore we ought not to refuse that condition which is common to all the Saints.

c Which was a famous city in Assyria, where Peter then was the Apostle of the circumcision.

Rom. 16. 16. 1. cor. 16. 20. 2. cor. 13. 12.

z By Elders hee vnderstandeth all them which preach, teach, or minister in the Church.

[Or, Christ.

[Or, which is committed vnto you, or, as much as in you lieth.

The second Epistle generall of Peter.

THE ARGVMENT.

THe effect of the Apostle here, is to exhort them which haue once professed the true faith of Christ, to stand to the same euen to the last breath: also that God by his effectuall grace towards men moueth them to holinesse of life, in punishing the hypocrites which abuse his Name, and in encreasing his gifts in the godly: wherefore by godly life, he being now almost at deaths doore, exhorteth them to approue their vocation, not setting their affections on worldly things. (as he had oft written vnto them) but lifting their eyes toward heauen, as they be taught by the Gospel, whereof he is a cleare witnesse, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to bee the Sonne of God, as likewise the Prophets testified. And lest they should promise to themselues quietnesse by professing the Gospel, hee warneth them both of troubles which they should sustaine by the false teachers, and also by the mockers and contemners of religion, whose maners and trade he liuely setteth foorth as in a table, aduertising the faithfull not onely to waite diligently for Christ, but also to behold presently the day of his comming, and to preserue themselues vnspotted against the same.

CHAP. I.

4 Forasmuch as the power of God hath giuen them all things appertaining vnto life, he exhorteth them to flee the corruption of worldly lusts, 10 To make their calling sure with good workes, and fruits of faith. 14 He maketh mention of his owne death, 17 Declaring the Lord Iesus to be the true Sonne of God, as hee himselfe had seene vpon the mount.

SImon Peter a seruant, and an Apostle of Jesus Christ, to you which haue obtained like precious faith with vs by the [a] righteousnes of our God and Sauiour Jesus Christ:

2 Grace and peace be multiplied to you, by the knowledge of God and of Jesus our Lord,

a In that he declared himselfe iust and faithfull in accomplishing his promise by Christ.

3 According as his [b] godly power hath giuen vnto vs all things that pertaine vnto [c] life and godlinesse, [d] through the knowledge of him that hath called vs ‖ vnto glory and vertue.

4 Whereby most great, and precious promises are giuen vnto vs, that by them yee should be partakers of the * godly nature, in that yee flee the corruption, which is in the world through lust.

5 Therefore giue euen all diligence thereunto: ioyne moreouer [f] vertue with your faith: and with vertue, knowledge:

b He speaketh of Christ as he is God and Sauiour.

c That is, saluation.

d The summe of our saluation and religion is to bee led by Christ to the Father, who calleth vs in the Sonne.

[Or, through his glory.

e We are made partakers of the diuine nature, in that wee flee the corruption of the world, or as Paul writeth, are dead to sin and are not in the flesh.

f Godly maners.

6 And

6 And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

7 And with godlinesse, brotherly kindnesse: and with brotherly kindnesse, loue.

8 For if these things be among you, and abound, they will make you that yee neither shall be idle nor vnfruitful in the knowledge of our Lord Iesus Christ.

9 For hee that hath not these things, is blinde, and [g] cannot see farre off, and hath forgotten that he was purged from his olde sinnes.

10 Wherefore, brethren, giue rather diligence to make your calling and election [h] sure: for if ye doe these things, yee shall neuer [i] fall.

11 For by this meanes an entring shalbe ministred vnto you abundantly into the euerlasting kingdome of our Lord and Sauiour Iesus Christ.

12 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be established in the present trueth.

13 For I thinke it meete as long as I am in this [k] tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing that I know that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath * shewed me.

15 I will endeuour therefore alwayes, that yee also may bee able to haue remembrance of these things after my departing.

16 For wee followed not * † deceiuable fables, when wee opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes wee saw his Maiestie.

17 For hee receiued of God the Father honour and glory, when there came such a voice to him from the excellent glory, *This is my beloued Sonne, in whom I am well pleased.

18 And this voyce wee heard when it came from heauen, being with him in the [l] holy mount.

19 Wee haue also a most sure [m] word of the Prophets, to the which ye doe well that ye take heede, as vnto a light that shineth in a darke place, vntill the [n] day dawne, and the [o] day starre arise in your hearts.

20 *So that ye first know this, that no prophesie in the Scripture is of [p] any priuate motion.

21 For the prophesie came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

CHAP. II.

Hee prophesieth of false teachers, and sheweth their punishment.

BUT *there were false prophets also among the people, euen as there shall be false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lord that hath bought them, and bring vpon themselues swift damnation.

2 And many shall follow their ‖ damnable wayes, by whom the way of trueth shall be euill spoken of.

3 And through couetousnesse shall they with fained words make [a] merchandise of you, whose iudgement long agone is not farre off, and their damnation slepeth not.

4 For if God spared not the * Angels that had sinned, but cast them downe into hell, and deliuered them into chaines of darknes, to be kept vnto damnation:

5 Neither hath spared the old world, but saued * Noe the eight person a preacher of righteousnesse, and brought in the flood vpon the world of the vngodly,

6 And * turned the cities of Sodom and Gomorrhe into ashes, condemned them and ouerthrew them, and made them an ensample vnto them that after should liue vngodly,

7 * And deliuered iust Loth vexed with the vncleanly conuersation of the wicked,

8 (For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their vnlawfull deeds)

9 The Lord knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement to bee punished:

10 And chiefly them that walke after the flesh, in the lust of vncleannesse, and despise the gouernement, which are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie.

11 Whereas the Angels which are greater both in power and might, * giue not [b] railing iudgement against them before the Lord.

12 But these, as [c] brute beasts, led with sensualitie, and made to be taken, and destroyed, speake euill of those things which they know not, and shal perish through their owne corruption,

13 And shall receiue the wages of vnrighteousnesse, as they which count it pleasure to liue deliciously for a season. Spots they are and blots, [d] delighting themselues in their deceiuings, in feasting with you,

14 Hauing eyes full of adultery, and that cannot cease to sinne, beguiling vnstable soules: they haue hearts exercised with couetousnes, cursed children,

15 Which forsaking the right way, haue gone astray, following the way of *Balaam, the sonne of Bosor, which loued the wages of vnrighteousnes,

16 But hee was rebuked for his iniquitie: for the dumbe asse speaking with mans voyce, forbade the foolishnesse of the Prophet.

17 *These are wels without water, and [e] cloudes carried about with a tempest, to whome the blacke darkenesse is reserued for euer.

18 For in speaking swelling wordes of vanitie, they beguile with wantonnesse through the lustes of the flesh them that were

g The Greeke word signifieth him that naturally cannot see, except he holdeth neere his eyes. So Peter calleth such as cannot see heauenly things which are farre off, purblinde, or sandblind.

h Albeit it be sure in it selfe, forasmuch as God cannot change: yet wee must confirme it in our selues by the fruits of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth and iustifieth vs.

i For God will euer vphold you.

k In this body, 2. Cor. 5. 3, 4.

Iohn 21. 18.
2. Cor. 1. 17.
and 2. 1.

‖ *Or, Sophisticall and craftie.*

Matth. 17. 5.

l For by Christs presence it was for the time holy.

m That is, the doctrine of the Prophets.

n A perfecter knowledge then vnder the Law.

o Meaning Christ the sonne of iustice, by his Gospel.

2. Tim. 3. 16.

p Commeth not of men.

‖ *Or, interpretation.*

Acts 20. 29.
1. Tim. 4. 1. iude 4. and 18.

‖ *Or, insolent and wanton.*

a This is euidently seene in the Pope and his Priests, which by lies and flatteries sell mens soules, so that it is certaine that he is not the successor of Simon Peter, but of Simon Magus.

Iob. 4. 18. iude 6.
Gene. 7. 1.
Gen. 19. 24, 25.
Gene. 19. 16.
1. King. 22. 22.
iob. 1. 12.

b Albeit the Angels condemne the vices and iniquitie of wicked magistrates, yet they blame not the authoritie and power which is giuen them of God.

c As beasles without reason or wit follow whither nature leadeth them: so these wicked men destitute of the spirit of God, onely seeke to fulfil their sensuality, and as they are vessels made to destruction and appointed to this iudgement, so they fall into the snares of Satan to their destruction.

d For in your holy feasts they sit as members of the Church, whereas indeede they be but spots and so deceiue you, reade Iude 12.

Num. 22. 23.
iude 11.
Iude 12.

e They haue some appearance outward, but within they are drie and barren, or at most they cause but a tempest.

were cleane escaped from them which are wrapped in errour,

19 Promising vnto them liberty, and are themselues the *seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

20 * For if they, after they haue escaped from the filthinesse of the world, through the [f] knowledge of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein and ouercome, the latter end is worse with them then the beginning.

21 For it had been better for them, not to haue knowen the way of righteousnesse, then after they haue knowen it to turne from the holy ‖ Commandement giuen vnto them.

22 But it is come vnto them according to the true prouerbe, * The dog is returned to his owne vomite, and, The sow that was washed, to the wallowing in the mire.

John 8.34. rom.6.20.

Matth.12.45. hebr.6.4,5,6. and 10.26,27.

[f] Which commeth by hearing the Gospel preached.

‖ *Or, doctrine. prou.26.11.*

CHAP. III.

3 He sheweth the impietie of them which mocke at Gods promises. 7 After what sort the ende of the world shall be. 8 That they prepare themselues thereunto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures, 18 concluding with eternall thankes to Christ Iesus.

THis second Epistle I now write vnto you beloued, wherewith I [a] stirre vp and warne your pure minds,

2 To call to remembrance the wordes which were tolde before of the holy Prophets, and also the commandement of vs the Apostles of the Lord and Sauiour.

3 * This first vnderstand, that there shal come in the last dayes, mockers, which will walke after their lusts,

4 And say, Where is the promise of his comming? for since the fathers died, all things continue alike from the beginning of the creation.

5 For this they [b] willingly knowe not, that the heauens were of old, and the earth that was of the water, and by the water, by the word of God.

6 Wherefore the [c] world that then was, perished, ouerflowed with the water.

7 But the heauens and earth, which are now, are kept by the same word in store, and reserued vnto fire against the day of iudgement, & of the destruction of vngodly men.

8 Dearely beloued, bee not ignorant of this one thing, that one day is with the Lord, * as a thousand yeeres, and a thousand yeeres as one day.

9 The Lord is not slacke concerning his promise (as some men count slacknesse) but is patient toward vs, and * [d] would haue no man to perish, but would all men to come to repentance.

10 * But the day of the Lord wil come as a theefe in the night, in the which the heauens shall passe away with a noise, & the element shall melt with heate, & the earth with the workes that are therin, shal be burnt vp.

11 Seeing therefore that all these things must be dissolued, what maner persons ought ye to be in holy conuersation and godlinesse,

12 Looking for, & hasting vnto the coming of the day of God, by the which the heauens being on fire shall be dissolued, and the elements shall melt with heate?

13 * But we looke for * new heauens, and a new earth, according to his promise, wherein dwelleth righteousnesse.

14 Wherefore, beloued, seeing that yee looke for such things, be diligent that yee may bee found of him in [e] peace, without spot, and blamelesse.

15 * And suppose that the long suffering of our Lord is saluation, euen as our beloued brother Paul according to the wisdom giuen to him, wrote to [f] you,

16 As one that in all his Epistles speaketh of these things: among the which some things are [g] hard to bee vnderstood, which they that are vnlearned and vnstable ‖ peruert, as they doe also other Scriptures vnto their owne destruction.

17 Ye therefore, beloued, seeing yee know these things before, beware lest ye be also plucked away with the error of the wicked, and fall from your owne stedfastnesse.

18 But grow in grace, and in the knowledge of our Lord & Sauiour Iesus Christ: to him be glory both now and for euermore. Amen.

Psal.90.4. Ezek.33.11. 1.tim.2.4.

[a] For we fall quickely asleepe and forget that which we are taught. *1.Tim.4.1.2 tim. 3.1.iude 18.*

[b] He meaneth them which had once professed Christian religion, but became afterward contemners & mockers, as Epicureans & Atheists.

[c] As touching the beauty thereof, and things which were therein, except them which were in the Arke.

[d] He speaketh not here of the secret and eternall counsell of God, whereby hee electeth whom it pleaseth him, but of the preaching of the Gospel, whereby all are called & bidden to the banquet. *Matth.24.44. 1.thes.5.2 reuel. 3.3. and 16.15. Isa.65.17. & 66. 22. reuel 21.1.*

[e] In quiet conscience. *& Rom.2.4.*

[f] Albeit his Epistles were written to peculiar Churches, yet they containe a generall doctrine appertaining to all men.

[g] As no man condemneth the brightnes of the sunne, because his eye is not able to sustain the clearenesse thereof: so the hardnesse which we cannot sometime compasse, or perfectly vnderstand in the Scriptures, ought not to take away from vs the vse of the Scriptures.

‖ *Or, wrest.*

The first Epistle generall of Iohn.

THE ARGVMENT.

AFter that Saint Iohn had sufficiently declared how that our whole saluation doth consist only in Christ, lest that any man should thereby take a boldnesse to sinne, hee sheweth that no man can beleeue in Christ, vnlesse he doth endeuour himselfe to keepe his commaundements, which thing being done, he exhorteth them to beware of false prophets, whom he calleth Antichrists, and to trie the spirits. Last of all he doth earnestly exhort them vnto brotherly loue, and to beware of deceiuers.

CHAP. I.

2 True witnesse of the euerlasting word of God. 7 The blood of Christ is the purgation of sinne. 10 No man without sinne.

THat which was [a] from the beginning, which wee haue [b] heard, which we haue seene with our eyes, which wee haue looked vpon, and our handes haue handled of the word [c] of life,

2 (For the life appeared, and we haue seene it, and beare witnesse, and shewe vnto you the eternall life, which was [d] with the Father and appeared vnto vs.)

3 That, I say, which we haue seene and heard declare wee vnto you, that yee may also [e] haue fellowship with vs, and that

[a] That is, Christ, God eternall.

[b] That is, Christ being man.

[c] Which giueth life and had it in himselfe, Iohn 1.4.

[d] Before all beginning.

[e] The effect of the Gospel is, that we all being ioyned together in Christ by faith, should be the sonnes of God.

our

1 John 8. 12.
1 The fruits of our faith must declare whether we be ioyned in God or no: for God being the very purity and light, will not haue fellowship with them which lie in sinne and darkeneſſe.
g In an euill conſcience, and without the feare of God.
h That is, Chriſt with vs, and we with our ſelues. *Heb.* 9. 14. 1 *pet.* 1. 19. *reue.* 1. 5. 1. *King.* 8. 49. 2. *chron.* 6. 36. *prou.* 20. 9. *eccleſ.* 7. 22.
i If wee be not aſhamed earneſtly and openly to acknowledge our ſelues before God to be ſinners

our fellowſhip alſo may be with the Father, and with his Sonne Ieſus Chriſt.
4 And theſe things write wee vnto you, that your ioy may be full.
5 This then is the meſſage, which wee haue heard of him, & declare vnto you, that God * is f light, and in him is no darkeneſſe.
6 If we ſay that we haue fellowſhip with him, and walke in g darkeneſſe, wee lie, and doe not truely:
7 But if we walke in the light, as hee is in the light, wee haue fellowſhip h one with another, and the * blood of Ieſus Chriſt his Sonne cleanſeth vs from all ſinne.
8 * If we ſay that we haue no ſinne, wee deceiue our ſelues, and trueth is not in vs.
9 If we i acknowledge our ſinnes, he is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.
10 If we ſay we haue not ſinned, we make him a liar, and his ‖ word is not in vs.

‖ *Or, doctrine.*

CHAP. II.

1 Chriſt is our Aduocate. 10 Of true loue, and how it is tried. 18 To beware of Antichriſt.

a Chriſt is our onely Aduocate and atonement: for the office of interceſſion and redemption are ioyned together.
b That is, of them which haue embraced the Goſpel of faith in all ages, degrees, and places, for there is no ſaluation without Chriſt.
c That is, by faith, and ſo obey him: for knowledge cannot be without obedience.
p Whereby he loueth God: ſo that to loue God is to obey his word.
‖ *Or, doctrine.*
e When the law was giuen.
f Loue thy neighbour as thy ſelfe, is the old commandement taught in the Law: but when Chriſt ſaith, So loue one another, as I haue loued you, hee giueth a new commandement onely as touching the forme, but not as touching the nature or ſubſtance of the precept. *Chap.* 3. 14.

MY babes, theſe things write I vnto you, that ye ſinne not: and if any man ſinne, we haue an a Aduocate with the Father, Ieſus Chriſt the Iuſt,
2 And hee is the reconciliation for our ſinnes: and not for ours onely, but alſo for the ſinnes of b the whole world.
3 And hereby we are ſure that we c know him, if we keepe his Commandements.
4 He that ſaith, I know him, and keepeth not his Commandements, is a liar, and the trueth is not in him.
5 But he that keepeth his word, in him is d the loue of God perfect indeede: hereby we know that we are in him.
6 Hee that ſaith hee remaineth in him, ought euen ſo to walke, as he hath walked.
7 Brethren, I write no new ‖ commandement vnto you; but an olde commaundement which yee haue had from the e beginning: the f olde commaundement is the word, which yee haue heard from the beginning.
8 Againe, a new commaundement I write vnto you, that which is true in him, and alſo in you: for the darkenes is paſt, and the true light now ſhineth.
9 He that ſaith that he is in the light, and hateth his brother, is in darkneſſe vntill this time.
10 * Hee that loueth his brother, abideth in the light, and there is none occaſion of euill in him.
11 But hee that hateth his brother, is in darkeneſſe, and walketh in darkeneſſe, and knoweth not whither he goeth, becauſe that darkeneſſe hath blinded his eyes.
12 g Little children, I write vnto you, becauſe your ſinnes are forgiuen you for h his Names ſake.
13 I write vnto you, fathers, becauſe yee haue knowen him that is from the beginning. I write vnto you, young men, becauſe ye haue ouercome the ‖ wicked.
14 I write vnto you, babes, becauſe yee haue knowen the Father. I haue written vnto you, fathers, becauſe yee haue knowen him, that is from the beginning. I haue written vnto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye haue ouercome the ‖ wicked.
15 Loue not the i world, neither the things that are in the worlde. If any man loue the * world, the loue of the Father is not in him.
16 For all that is in the world (as the luſt of the k fleſh, the l luſt of the eyes, and the m pride of life) is not of the Father, but is of the world.
17 And the world paſſeth away, and the luſt thereof, but hee that fulfilleth the will of God, abideth euer.
18 Babes, it is the laſt time, and as yee haue heard that Antichriſt ſhall come, euen now are there many Antichriſts, whereby we know that it is the laſt time.
19 n They went out from vs, but they were not of vs: for if they had been of vs, they would haue continued with vs. But this commeth to paſſe, that it might appeare that they are not all of vs.
20 But ye haue an o ointment from him, that is p holy, & ye haue knowen all things.
21 I q haue not written vnto you, becauſe ye know not the trueth: but becauſe ye know it, and that no lie is of the trueth.
22 Who is a liar, but hee that denieth that Ieſus is r Chriſt? the ſame is the Antichriſt that denieth the Father and and Sonne.
23 Whoſoeuer denieth the Sonne, the ſame [hath not the Father †.
24 Let therefore abide in you that ſame which yee haue heard from the beginning. If that which yee haue heard from the beginning ſhall remaine in you, yee alſo ſhall continue in the Sonne, and in the Father.
25 And this is the promiſe that hee hath promiſed vs, euen eternall life.
26 Theſe things haue I written vnto you, concerning them that deceiue you.
27 But the anointing which ye receiued of him, dwelleth in you: and ye need not that any man teach you: but as the ſame t anointing teacheth you of all things, & it is true, and is not lying, and as it taught you, yee ſhall abide ‖ in him.
28 And now, u little children, abide in him, that when he ſhall appeare, we may bee bolde, and not be aſhamed before him at his comming.
29 If yee knowe that hee is righteous, know ye that he which doeth righteouſly, is borne of him.

g He nameth all the faithfull children, as hee being their ſpirituall father, attributing to old men knowledge of great things, to yong men ſtrength, to children obedience and reuerence to their gouernours.
h For Chriſts ſake.
‖ *Or, the deuill.*
‖ *Or, the deuill.*
i As it is aduerſary to God. *Iames* 4. 4.
k To liue in pleaſure.
l Wantonneſſe.
m Ambition and pride.
n Which ſeemed to haue been of our number, becauſe for a time they occupied a place in the Church.
o The grace of the holy Ghoſt.
p Which is Chriſt.
q In this Epiſtle which I now write vnto you.
r He that taketh away, or diminiſheth either of the natures in Chriſt, or hee that confoundeth or ſeparateth them, elſe he that putteth not difference betweene the perſon of the Sonne, and alſo he that beleeueth not to haue remiſſion of ſinnes by his onely ſacrifice, denieth Chriſt to be the true Meſſias.
[Then the infidels worſhip not the true God.
† But he that confeſſeth the Sonne hath alſo the Father.
t Chriſt communicateth himſelfe vnto you, and teacheth you by the holy Ghoſt and his miniſters. ‖ *Or, in Chriſt.*
u By this name he meaneth the whole Church of Chriſt in generall.

CHAP.

CHAP. III.

1 The singular loue of God toward vs, 7 And how we againe ought to loue one another.

BEhold what loue the Father hath shewed on vs, that we should bee [a] called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.

2 Dearly beloued, now are we the sonnes of God, but yet it doth not appeare what we shall be: and we know that when [b] he shall appeare, we shal be [c] like him: for we shal see him as he is.

b That is, Christ

c As the members and head are, which make one perfit body.

3 And euery man that hath this hope in him, purgeth himselfe, euen as he is pure.

4 Whosoeuer [d] committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

d That is, in whom sinne doth reigne, so that he seeketh not to be sanctified.

5 And ye know that he appeared that he might * take away our sinnes, and in him is no sinne.

Isa.53.4,9. 1.pet.2,22. Iohn 8.44.

6 Whosoeuer abideth in him, sinneth not: whosoeuer sinneth hath not seen him, neither hath knowen him.

e As appeared by Adam.

7 Little children, let no man deceiue you: he that doth righteousnesse, is righteous, as he is righteous.

f Which is the holy Ghost.

8 He that * committeth sinne, is of the deuill: for the deuill sinneth from the [e] beginning: for this purpose appeared the Son of God, that he might loose the workes of the deuill.

g He cannot be vnder the power of sinne, because the spirit of God correcteth his euill and corrupt affections.

9 Whosoeuer is borne of God, sinneth not: for [f] his seede remaineth in him, neither can hee [g] sinne, because hee is borne of God.

h He descendeth from the first table of the commandements, to the second.

10 In this are [h] children of God knowen, and the children of the deuill: whosoeuer doth not righteousnes, is not of God, neither he that [i] loueth not his brother.

Iohn 13.34. and 15.12. Gen.4.8.

11 For this is the message that yee heard from the beginning, that * wee should loue one another.

i This loue is the speciall fruit of our faith, and a certaine signe of our regeneration.

12 Not as * Cain which was of the wicked, & slew his brother: and wherefore slew he him? because his owne workes were euill, and his brothers good.

Chap.2.10. Ieuit.19.17,18. Iohn 15.13. ephes.5.2. Luke 3.11.

13 Maruell not, my brethren, though the world hate you.

14 We know that we are translated from death vnto life, because wee [k] loue the brethren: * he that loueth not his brother abideth in death.

k Which is not the cause wherefore wee are the sonnes of God, but a most certaine signe.

15 Whosoeuer hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him.

16 * Hereby haue we perceiued loue, that he layd downe his life for vs: therefore wee ought also to lay downe our liues for the brethren.

17 * And whosoeuer hath this worldes good, & seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 My little children, let vs not loue in word, neither in tongue onely, but in [l] deede and in truth.

l If our conscience being guilty of any thing, be able to condemne vs, much more the iudgement of God, which knoweth our hearts better then we our selues, is able to condemne vs.

19 For thereby we know that wee are of the truth, and shall before him assure our hearts.

20 For if our [l] heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnes toward God.

22 * And whatsoeuer we aske, we receiue of him, because we keep his commandements, and doe those things which are pleasing in his sight.

Iohn 15.7 & 16. 23 matth.21.22. chap.5.14 Iohn 6.29 and 17.3.

23 * This is then his Commandement, That we beleeue in the Name of his Sonne Iesus Christ, and loue one another, as hee gaue commandement.

24 * For he that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the spirit which he hath giuen vs.

Iohn 13.34. and 15.10.

CHAP. IIII.

1 Difference of spirits. 2 How the spirit of God may be knowen from the spirit of error. 7 Of the loue of God, and of our neighbours.

DEarely beloued, beleeue not euery spirit, but try the [a] spirits whether they are of God: for many false prophets are gone out into the world.

a Them which boast that they haue the spirit to preach or prophesie.

2 Hereby shall ye know the spirit of God, Euery spirit that confesseth [b] Iesus Christ is come in the flesh, is of God.

b Who being very God, came from his Father, and tooke vpon him our flesh. He that confesseth or preacheth this truely, hath the Spirit of God, else not.

3 And euery spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome yee haue heard, how that hee should come, and [c] now already he is in the world.

c He began to build the mysterie of iniquitie.

4 Little children, ye are of God, and haue ouercome them: for greater is he that is in you, then [d] he that is in the world.

d Satan the prince of the world. *Iohn 8.47.*

5 They are of the world, therefore speake they of the world, and the world heareth them.

6 We are of God, * he that knoweth God, [e] heareth vs: he that is not of God, heareth vs not. Hereby know we the spirit of trueth, and the spirit of errour.

e With pure affection and obedience.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

9 * In this [f] appeared the loue of God toward vs, because God sent his only begotten Sonne into the world, that wee might liue through him.

Iohn 3.16.

f Trueth it is, that God hath declared his loue in many other things, but herein hath passed all other.

10 Herein is loue, not that we loued God, but that hee loued vs, and sent his Sonne to be a [g] reconciliation for our sinnes.

g By his onely death.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 * No man hath seene God at any time, If we loue one another, God dwelleth in vs, and his loue is perfect in vs.

Iohn 1.18. 1.tim.6.16.

13 Hereby know we that wee dwell in him, and he in vs: because he hath giuen vs of his spirit.

14 And we haue seene and do testifie, that the Father sent the Sonne to bee the Sauiour of the world.

15 Whosoeuer [h] confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

h So that his confession proceedeth of faith.

16 And we haue knowen, and beleeued the

ourselowship also may be with the Father, and with his Sonne Iesus Christ.

4 And these things write wee vnto you, that your ioy may be full.

5 This then is the message, which wee haue heard of him, & declare vnto you, that God * is [f] light, and in him is no darkenesse.

6 If we say that we haue fellowship with him, and walke in [g] darkenesse, wee lie, and doe not truely:

7 But if we walke in the light, as hee is in the light, wee haue fellowship [h] one with another, and the * blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 * If we say that we haue no sinne, wee deceiue our selues, and truth is not in vs.

9 If we [i] acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.

10 If we say we haue not sinned, we make him a liar, and his ‖ word is not in vs.

1. Iohn 3. 12.
f The fruits of our faith must declare whether we be ioyned in God or no: for God being the very purity and light, will not haue fellowship with them which lie in sinne and darkenesse.
g In an euill conscience, and without the feare of God.
h That is, Christ with vs, and we with our selues.
Heb. 9. 14. 1 pet. 1. 19. reue. 1. 5.
1. *King. 8. 49. 2. chron. 6. 36. prou. 20. 9. eccles. 7. 22.*
i If wee be not ashamed earnestly and openly to acknowledge our selues before God to be sinners.
‖ *Or, doctrine.*

CHAP. II.

1 Christ is our Aduocate. 10 Of true loue, and how it is tried. 18 To beware of Antichrist.

MY babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an [a] Aduocate with the Father, Iesus Christ the Iust.

2 And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of [b] the whole world.

3 And hereby we are sure that we [c] know him, if we keepe his Commandements.

4 He that saith, I know him, and keepeth not his Commandements, is a liar, and the truth is not in him.

5 But he that keepeth his word, in him is [d] the loue of God perfect in deede: hereby we know that we are in him.

6 He that saith hee remaineth in him, ought euen so to walke, as he hath walked.

7 Brethren, I write no new ‖ commandement vnto you; but an olde commaundement which yee haue had from the [e] beginning: the [f] olde commaundement is the word, which yee haue heard from the beginning.

8 Againe, a new commaundement I write vnto you, that which is true in him, and also in you: for the darkenes is past, and the true light now shineth.

9 He that saith that he is in the light, and hateth his brother, is in darknesse vntill this time.

10 * Hee that loueth his brother, abideth in the light, and there is none occasion of euill in him.

11 But hee that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither he goeth, because that darknesse hath blinded his eyes.

12 [g] Little children, I write vnto you, because your sinnes are forgiuen you for [h] his Names sake.

13 I write vnto you, fathers, because yee haue knowen him that is from the beginning. I write vnto you, young men, because ye haue ouercome the ‖ wicked.

14 I write vnto you, babes, because yee haue knowen the Father. I haue written vnto you, fathers, because yee haue knowen him, that is from the beginning. I haue written vnto you, young men, because ye are strong, and the word of God abideth in you, and ye haue ouercome the ‖ wicked.

15 Loue not the [i] world, neither the things that are in the worlde. If any man loue the * world, the loue of the Father is not in him.

16 For all that is in the world (as the lust of the [k] flesh, the [l] lust of the eyes, and the [m] pride of life) is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof, but hee that fulfilleth the will of God, abideth euer.

18 Babes, it is the last time, and as ye haue heard that Antichrist shall come, euen now are there many Antichrists, whereby we know that it is the last time.

19 [n] They went out from vs, but they were not of vs: for if they had been of vs, they would haue continued with vs. But this commeth to passe, that it might appeare that they are not all of vs.

20 But ye haue an * ointment from him, that is [o] holy, & ye haue knowen all things.

21 I [p] haue not written vnto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 Who is a liar, but hee that denieth that Iesus is [r] Christ? the same is the Antichrist that denieth the Father and and Sonne.

23 Whosoeuer denieth the Sonne, the same [s] hath not the Father †.

24 Let therefore abide in you that same which yee haue heard from the beginning. If that which yee haue heard from the beginning shall remaine in you, yee also shall continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised vs, euen eternall life.

26 These things haue I written vnto you, concerning them that deceiue you.

27 But the anointing which ye receiued of him, dwelleth in you: and ye need not that any man teach you: but as the same [t] anointing teacheth you of all things, & it is true, and is not lying, and as it taught you, yee shall abide ‖ in him.

28 And now, [u] little children, abide in him, that when he shall appeare, we may bee bolde, and not be ashamed before him at his comming.

29 If yee knowe that hee is righteous, know ye that he which doeth righteously, is borne of him.

g He nameth all the faithfull children, as hee being their spirituall father, attributing to old men knowledge of great things, to yong men strength, to children obedience and reuerence to their gouernours.
h For Christs sake.
‖ *Or, the deuill.*
‖ *Or, the deuil.*
i As it is aduersary to God. *Iames 4. 4.*
k To liue in pleasure.
l Wantonnesse.
m Ambition and pride.
n Which seemed to haue been of our number, because for a time they occupied a place in the Church.
o The grace of the holy Ghost.
p Which is Christ.
q In this Epistle which I now write vnto you.
r He that taketh away, or diminisheth either of the natures in Christ, or hee that confoundeth or separateth them, elle he that putteth not difference betweene the person of the Sonne, and also he that beleeueth not to haue remission of sinnes by his onely sacrifice, denieth Christ to be the true Messias.
s Then the infidels worship not the true God.
† But he that confesseth the Sonne hath also the Father.
t Christ communicateth himselfe vnto you, and teacheth you by the holy Ghost and his ministers. ‖ *Or, in Christ.*
u By this name he meaneth the whole Church of Christ in generall.

a Christ is our onely Aduocate and atonement: for the office of intercession and redemption are ioyned together.
b That is, of them which haue embraced the Gospel of faith in all ages, degrees, and places, for there is no saluation without Christ.
c That is, by faith, and so obey him: for knowledge cannot be without obedience.
d Whereby he loueth God: so that to loue God is to obey his word.
‖ *Or, doctrine.*
e When the law was giuen.
f Loue thy neighbour as thy selfe, is the old commandement taught in the Law: but when Christ saith, So loue one another, as I haue loued you, hee giueth a new commandment only as touching the forme, but not as touching the nature or substance of the precept. *Chap. 3. 14.*

CHAP.

CHAP. III.

1 The singular loue of God toward vs, 7 And how we againe ought to loue one another.

BEhold what loue the Father hath shewed on vs, that we should bee [a] called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

2 Dearly beloued, now are we the sonnes of God, but yet it doth not appeare what we shall be: and we know that when [b] he shall appeare, we shal be [c] like him: for we shal see him as he is.

3 And euery man that hath this hope in him, purgeth himselfe, euen as he is pure.

4 Whosoeuer [d] committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

5 And ye know that he appeared that he might * take away our sinnes, and in him is no sinne.

6 Whosoeuer abideth in him, sinneth not: whosoeuer sinneth hath not seen him, neither hath knowen him.

7 Little children, let no man deceiue you: he that doth righteousnesse, is righteous, as he is righteous.

8 He that * committeth sinne, is of the deuill: for the deuill sinneth from the [e] beginning: for this purpose appeared the Son of God, that he might loose the workes of the deuill.

9 Whosoeuer is borne of God, sinneth not: for [f] his seede remaineth in him, neither can hee [g] sinne, because hee is borne of God.

10 In this are [h] children of God knowen, and the children of the deuill: whosoeuer doth not righteousnes, is not of God, neither he that [h] loueth not his brother.

11 For this is the message that yee heard from the beginning, that * wee should loue one another.

12 Not as * Cain which was of the wicked, & slew his brother: and wherefore slew he him? because his owne workes were euill, and his brothers good.

13 Marueil not, my brethren, though the world hate you.

14 We know that we are translated from death vnto life, because wee [i] loue the brethren: * He that loueth not his brother abideth in death.

15 Whosoeuer hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him.

16 * Hereby haue we perceiued loue, that he layd downe his life for vs: therefore wee ought also to lay downe our liues for the brethren.

17 * And whosoeuer hath this worldes good, & seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 My little children, let vs not loue in word, neither in tongue onely, but in [k] deede and in trueth.

19 For thereby we know that wee are of the trueth, and shall before him assure our hearts.

20 For if our [l] heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnes toward God.

22 * And whatsoeuer we aske, we receiue of him, because we keep his commandements, and doe those things which are pleasing in his sight.

23 * This is then his Commandement, That we beleeue in the Name of his Sonne Iesus Christ, and loue one another, as hee gaue commandement.

24 * For he that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the spirit which he hath giuen vs.

a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.

b That is, Christ

c As the members and head are, which make one perfit body.

d That is, in whom sinne doth reigne, so that he seeketh not to be sanctified.

Isa.53.4,9. 1.pet.2.22. Iohn 8.44.

e As appeared by Adam.

f Which is the holy Ghost.

g He cannot be vnder the power of sinne, because the spirit of God correcteth his euill and corrupt affections.

h He descendeth from the first table of the commandements, to the second. *Iohn 13.34. and 15.12. Gen.4.8.*

i This loue is the speciall fruit of our faith, and a certaine signe of our regeneration. *Chap.2.10. Iohn 15.13,18. 1.pet.5.2. Luke 3.11.*

k Which is not the cause wherefore wee are the sonnes of God, but a most certaine signe.

l If our conscience being guilty of any thing, be able to condemne vs, much more the iudgement of God, which knoweth our hearts better then we our selues, is able to condemne vs.

CHAP. IIII.

1 Difference of spirits. 2 How the spirit of God may be knowen from the spirit of error. 7 Of the loue of God, and of our neighbours.

DEarely beloued, beleeue not euery spirit, but try the [a] spirits whether they are of God: for many false prophets are gone out into the world.

2 Hereby shall ye know the spirit of God, Euery spirit that confesseth þ Iesus [b] Christ is come in the flesh, is of God.

3 And euery spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome yee haue heard, how that hee should come, and [c] now already he is in the world.

4 Little children, ye are of God, and haue ouercome them: for greater is he that is in you, then [d] he that is in the world.

5 They are of the world, therefore speake they of the world, and the world heareth them.

6 We are of God, * he that knoweth God, [e] heareth vs: he that is not of God, heareth vs not. Hereby know we the spirit of trueth, and the spirit of errour.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: For God is loue.

9 * In this [f] appeared the loue of God toward vs, because God sent his only begotten Sonne into the world, that wee might liue through him.

10 Herein is loue, not that we loued God, but that hee loued vs, and sent his Sonne to be a [g] reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 * No man hath seene God at any time, If we loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Hereby know we that wee dwell in him, and he in vs: because he hath giuen vs of his spirit.

14 And we haue seene and do testifie, that the Father sent the Sonne to bee the Sauiour of the world.

15 Whosoeuer [h] confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen, and beleeued the

a Them which boast that they haue the spirit to preach or prophesie.

b Who being very God, came from his Father, and tooke vpon him our flesh. He that confesseth or preacheth this truely, hath the Spirit of God, else not.

c He began to build the mysterie of iniquitie.

d Satan the prince of the world. *Iohn 8.47.*

e With pure affection and obedience.

Iohn 3.16.

f Trueth it is, that God hath declared his loue in many other things, but herein hath passed all other.

g By his onely death. *Iohn 1.18. 1.tim.6.16.*

h So that his confession proceedeth of faith.

Or, toward vs.

i By inspiring it into vs.

the loue that God hath ‖ [i] in vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is the loue perfect in [illegible] we should haue boldnes in [illegible] ment, for as hee is, [illegible] we in this world.

k Such as should trouble the conscience.

18 There is no [k] feare in loue, but perfect loue casteth out feare: for feare hath paine: and he that feareth, is not perfect in loue.

19 We loue him, because he loued vs first.

20 If any man say, I loue God, and hate his brother, he is a liar: for [l] how can he that loueth not his brother whom hee hath seene, loue God whom he hath not seene?

l For God presenteth himselfe to vs in them, which beare his image. *Iohn* 13.34. *and* 15.12.

21 * And this commandement haue we of him, that hee which loueth God, should loue his brother also.

CHAP. V.

1. 10. 13 Of the fruits of faith. 14. 20 The office authority, and diuinity of Christ. 21 Against images.

a Is regenerate by the vertue of his Spirit.

b The loue of God must goe before, or els we cannot loue aright. *Matth.* 11.30.

c They are easie to the sonnes of God which are led with his spirit: for they delight therein. 2 *Cor.* 15.57.

d That is, regeneration.

e The water and blood that came out of his side, declare that we haue our sinnes washed by him, & hee hath made full satisfaction for the same

WHosoeuer beleeueth that Iesus is the Christ, is [a] borne of God, and euery one that loueth him which begat, loueth him also which is begotten of him.

2 In this we know that we loue the children of God, when we loue [b] God, and keepe his commandements.

3 For this is the loue of God, that we keepe his commandements: and his * commandements are not [c] grieuous.

4 For all that is borne of God ouercommeth the world: and this is the victory that ouercommeth the world, euen our faith.

5 * Who is it that ouercommeth the world, but he which beleeueth that Iesus is the Sonne of God?

6 This is that Iesus Christ that came by [d] water [e] and blood, not by water onely, but by water and blood: and it is the [f] Spirit, that beareth witnesse: for the Spirit is [g] truth.

7 For there are three, which beare record in heauen, the Father, the Word, and the holy Ghost: and these three are one.

8 And there are three which beare record in the earth, the Spirit, and the water, and the blood: and these three agree in one.

9 If we receiue the witnesse of men, the witnesse of God is greater: for this is the [illegible] witnesse of God, which hee testified of his Sonne.

10 * Hee that beleeueth in the Sonne of God, hath the witnesse † in himselfe: he that beleeueth not God, hath made him a liar, because he beleeued not the record, that God witnessed of his Sonne.

Iohn 3.36.

† Of God.

11 And this is the record, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

Matth. 7.7 *and* 21.22. *chap.* 3.23

h Although euery sinne be to death, yet God thorow his mercy pardoneth his in his Son Christ. *Mat.* 12 31. *mar.* 3.29 *luke* 12.10.

12 He that hath the Sonne, hath life: and hee that hath not the Sonne of God, hath not life.

13 These things haue I written vnto you that beleeue in the Name of the Sonne of God, that ye may know that ye haue eternal life, and that ye may beleeue in the Name of the Sonne of God.

14 And this is the assurance that we haue [illegible] him, * that if we aske any thing according to his will, he heareth vs.

15 And if we know that hee heareth vs, whatsoeuer wee aske, wee know that wee haue the petitions that wee haue desired of him.

16 If any man see his brother sin a sinne, that is not vnto death, let him aske, & he shal giue him life for them that sinne not [h] vnto death. * There is a sinne [i] vnto death: I say not that thou shouldest pray for it.

i As there is whom God doth so forsake, that they fall into vter despaire.

17 All vnrighteousnes is sinne, but there is a sinne not vnto death.

18 We know that whosoeuer is borne of God, [k] sinneth not: but hee that is begotten of God, [l] keepeth himselfe, and the [m] wicked [n] toucheth him not.

k Giueth not himselfe so ouer to sinne, that hee forgetteth God.

l Taketh heed that he sinne not.

m That is, Satan.

n With a mortall wound.

19 We know that we are of God, and the whole world [o] lieth in wickednes.

o That is, al men generally, as of themselues, lieas it were buried in euill. *Luke* 24.45.

20 But wee knowe that the Sonne of God is * come, and hath giuen vs a minde to know him, which is true: and we are in him that is true, that is, in his Sonne Iesus Christ: this same is very [p] God and eternall life.

p Christ very God.

21 Babes, keepe your selues from [q] idols, Amen.

q Meaning from euery forme and fashion of things which is set vp for any deuotion to worship God.

f Our mind inspired by the holy Ghost. g Which testifieth to our hearts that we be the children of God.

The second Epistle of Iohn.

Hee writeth vnto a certaine Lady, 4 reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of such deceiuers as denie that Iesus Christ is come in the flesh, 8 Prayeth them to continue in the doctrine of Christ, 10 and to haue nothing to doe with them that bring not the true doctrine of Christ Iesus our Sauiour.

‖ *Or, worthy and noble.*

a According to godlinesse, and not with any worldly affection.

THe Elder to the elect Lady, and her children, whome I loue in [a] the trueth: and not I only, but also all that haue knowen the trueth,

2 For [illegible] truths sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercie and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with [b] trueth and loue.

b We cannot receiue the grace of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth.

4 I reioyced greatly, that I found of thy children, walking [c] in trueth, as we haue receiued a commandement of the Father.

c According to Gods word. *Iohn* 15.12.

5 And now beseech I thee Lady, (not as writing a new commaundement vnto thee, but that same which we had from the beginning) that we * loue one another.

6 And this is the loue, that wee should walke after his ‖ commaundements. This commaundement is, that as ye haue heard from the beginning, ye should walke in it.

‖ *Or, doctrine.*

7 For many deceiuers are entred into the world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiuer and an Antichrist.

d By suffering our selues to be seduced.

8 Looke to your selues, that we d lose not the things which we haue done, but that we may receiue a full reward.

e He that passeth the limits of pure doctrine.

9 Whosoeuer e transgresseth, & abideth not in the doctrine of Christ, hath not God. He that continueth in ỹ doctrine of Christ, he hath both the Father and the Sonne.

Rom.16.17. 10 If there come any vnto you, and bring not this doctrine, * receiue him not to house, neither bid him f God speed.

f Haue nothing to do with him: neither shew him any signe of familiaritie or acquaintance.

11 For hee that biddeth him God speed, is partaker of his euill deedes. Although I had many things to write vnto you, yet I would not write with paper and inke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The sonnes of thine ‖ elect sister greet thee. Amen.

‖ Or, worthy.

The third Epistle of Iohn.

3 He is glad of Gaius that he walketh in the trueth, 8 Exhorteth them to be louing vnto the poore Christians in their persecution, 9 sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

THe Elder vnto the beloued Gaius whome I loue in the trueth.

a That is, in godly conuersation, as they which haue both the knowledge and feare of God.

2 Beloued, I wish chiefly that thou prosperedst & faredst well, as thy soule prospereth.

3 For I reioyced greatly when the brethren came and testified of the trueth that is in thee, how thou walkest in the trueth.

4 I haue no greater ioy then this, that is, to heare that my sonnes walke in a veritie.

b By keeping hospitalitie.

5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, & to b strangers,

c Thou furnishest them with necessaries toward their iourney, knowing that the Lord saith, He that receiueth you, receiueth me.

6 Which bare witnesse of thy loue before the Churches, whome if thou bringest on their iourney, as it c becommeth according to God, thou shalt doe well,

7 Because that for his names sake they went forth and tooke nothing of the Gentiles.

8 Wee ought therefore to receiue such, that we might be helpers to the trueth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them receiueth vs not.

10 Wherefore if I come, I will declare his deedes which he doeth, prating against vs with malicious wordes, and not therewith content, neither hee himselfe receiueth the brethren, but forbidden them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: hee that doth well, is of God: but he that doeth euill hath not ‖ seene God.

‖ Or, known.

12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and wee our selues beare record, and ye know that our record is true.

13 I haue many things to write: but I will not with inke and pen write vnto thee.

14 For I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace bee with thee. The friends salute thee. Greete the friends by name.

The generall Epistle of Iude.

THE ARGVMENT.

Saint Iude admonisheth all Churches generally to take heede of deceiuers, which goe about to draw away the hearts of the simple people from the trueth of God, and willeth them to haue no societie with such, whom he setteth forth in their liuely colours, shewing by diuers examples of the Scriptures, what horrible vengeance is prepared for them: finally, he comforteth the faithfull, and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

IVDE a seruant of Iesus Christ, & brother of Iames, to them which are called and sanctified a of God the Father, and b reserued to Iesus Christ:

a The faithfull are sanctified of God the Father in the Sonne by the holy Ghost.

b That he should keepe you, Iohn 17.6.

2 Mercy vnto you, and peace, and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you, that yee should earnestly c contend for the maintenance of the faith, which was d once giuen vnto the Saints.

c Against the assaults of Satan and Heretikes.

d That he should keepe it for euer.

4 For there are certaine men crept in, which were before of olde e ordeined to this condemnation: vngodly men they are which turne the grace of our God into wantonnes, and *denie God the only Lord, and our Lord Iesus Christ.

e He confirmeth their heart against the contemners of religion and apostates, shewing that such men trouble not the Church at all aduentures, but are appointed thereunto by the determinate counsell of God.

2. Pet. 2.1.

5 I will therefore put you in remembrance, forasmuch as ye once know this, how that the Lord after that hee had deliuered the people out of Egypt, *destroyed them afterward, which f beleeued not.

Numb 14.37.

f Their incredulitie was the fountaine of all their euill.

6 The *Angels also which kept not their first ‖ estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse vnto the g iudgement of the great day.

2. Pet. 2.4.

‖ Or, originall.

g Then shall be their extreme punishment.

7 As *Sodome and Gomorrhe, and the cities about them, which in like manner as they did, committed fornication, and followed h strange flesh, are set forth for an ensample, and suffer the vengeance of eternall fire.

Gen. 19.24, 25.

h Most horrible pollutions.

Which shew themselues dull and impudent.

k It is most like that this exaple was written in some of those bookes of the Scripture which are now lost, Numb. 21.14. Iosh. 10.13. 2.chron.9.29. l In Zacharie 3. 2. Christ vnder the name of the Angel rebuked Satan, as knowing that he went about to hinder the Church: but here we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God.

m By their carnall iudgement. *Gene.*4.8. *Numb* 32.23. n For as Core, Dathan, and Abiram rose vp and spake against Moses, so do these against them that are in authoritie. *Num.*16.1,2. o These were generall feastes which the faithfull kept, partly to protest their brotherly loue, and partly to relieue the needy, Tertul. in Apologet. cap. 39. p Either of God or of his Church. 2.*Pet.*2.17. *Reuel.*1.7. q This saying of Enoch might for the worthinesse thereof haue beene as a common saying, among men of all times, or else haue beene written in some of those bookes which now remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn 20.31.

8 Likewise notwithstanding these [i] dreamers also defile the flesh, and despise gouernment, and speake euil of them that are in authoritie,

9 Yet [k] Michael the Archangel, when he stroue against the deuill, and disputed about the body of Moyses, durst not blame him with cursed speaking, but sayd, [l] The Lord rebuke thee.

10 But these speake euill of those things which they know not: & whatsoeuer things they know [m] naturally, as beasts which are without reason, in those things they corrupt themselues.

11 Woe be vnto them: for they haue followed the way of [n] Cain, and are cast away by the deceit of [n] Balaams wages, & perish in the [n] gainesaying [n] of Core.

12 These are spots [o] in your feasts of charitie when they feast with you, without [p] all feare feeding themselues: [q] clouds they are without water, caryed about of windes, corrupt trees, and without fruit, twise dead, and plucked vp by the rootes.

13 They are the raging waues of the sea, foming out their owne shame: they are wandring starres, to whom is reserued the blacknesse of darknesse for euer.

14 And Enoch also the seuenth from Adam, prophesied of such, saying, [q] Beholde, the Lord commeth with thousands of his Saints,

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes † : [r] whose mouthes speake proude things, hauing mens persons in admiration, because of a vantage.

† In vngodlinesse and iniquitie. *Psal.*17.10.

17 But ye beloued, remember the words which were spoken before of the Apostles of our Lord Iesus Christ,

18 How that they tolde you that there should be mockers [s] in the last time, which should walke after their owne vngodly lustes.

1.*Tim.*4.1. 2.*tim.*3.1. 2.*pet.*3.3.

19 These are makers of sectes, sleshly, hauing [t] not the Spirit.

r Of regeneration.

20 But ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ vnto eternall life.

22 And haue compassion of some [t] in putting difference:

23 And other saue with [t] feare, pulling them out of the fire, and hate euen the [u] garment spotted by the flesh.

24 Now vnto him that is able to keepe you that ye fall not, and to present you faultlesse before the presence of his glorie with ioy,

25 That is, to God onely wise, our Sauiour, be glory, and maiestie, and dominion, and power, both now and for euer. Amen.

s Some may be worne with gentlenesse, other by sharpenesse.

t By sharpe reproofes to draw them out of danger.

u He willeth not only to cut off the euill, but also to take away all occasions, which are as preparatiues, and accessaries to the same.

The Reuelation of [‖] Iohn the Diuine.

‖ *Or, declared to Iohn.*

THE ARGVMENT.

IT is manifest that the holy Ghost would, as it were, gather into this most excellent Booke, a summe of those prophesies, which were written before, but should be fulfilled after the comming of Christ, adding also such things as should be expedient, as well to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therfore is liuely set foorth the diuinitie of Christ, and the testimonies of our redemption, what things the Spirit of God alloweth in the Ministers, & what things he reproueth: the prouidence of God for his elect, and of their glory and consolation in the day of vengeance: how that the hypocrites which sting like scorpions the members of Christ, shall be destroyed. But the Lambe Christ shall defend them which beare witnesse to the trueth, who in despight of the beast and Satan will reigne ouer all. The liuely description of Antichrist is set forth, whose time and power notwithstanding is limitted: and albeit that he is permitted to rage against the elect, yet his power stretcheth no further then to the hurt of their bodies: and at length he shalbe destroyed by the wrath of God: when as the elect shall giue praise to God for the victorie: neuertheless for a season God will permit this Antichrist, and Trumpet vnder color of faire speech, and pleasant doctrine, to deceiue the world: wherfore he aduertiseth the godly (which are but a small portion) to auoide this harlots flatteries and brags, whose ruine without mercy they shall see, and with the heauenly companies sing continuall praises: for the Lambe is married: the word of God hath gotten the victorie: Satan that a long time was vntied, is now cast with his ministers into the pit of fire to be tormented for euer, whereas contrariwise the faithfull (which are the holy citie of Ierusalem, and wife of the Lambe) shal enioy perpetuall glory. Reade diligently, iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP.

CHAP. I.

1 The cause of this reuelation. 3 Of them that reade it. 4 John writeth to the seuen Churches. 5 The Maiestie and Office of the Sonne of God. 20 The vision of the Candlesticks and Starres.

THe [a] Reuelation of IESVS CHRIST which [b] God gaue vnto him to shew vnto his seruants things which must shortly be [c] done: which he sent, and shewed by his Angel vnto his seruant John,

2 Who bare record of the word of God, and of the testimony of Iesus Christ, and of all things that he saw.

3 Blessed is hee that readeth, and they that heare the words of this [d] prophesie, and keepe those things which are written therein: for the time is at [e] hand.

4 John to the [f] seuen Churches which are in Asia, Grace bee with you, and peace from him, Which [g] is, and Which was, and Which is to come, and from the seuen [h] Spirits which are before his Throne,

5 And from Iesus Christ, which is a [i] faithfull witnesse, and [k] the first begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his [l] blood,

6 And made vs [m] Kings and Priests vnto God, euen his Father, to him be glory and dominion for euermore, Amen.

7 Behold, he commeth with [n] clouds, and euery eye shall see him: yea, euen they which [o] pearced him thorow: and all kindreds of the earth shall waile [p] before him. Euen so, Amen.

8 I [q] am [r] Alpha and Omega, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, euen the Almighty.

9 I John euen your brother, and companion in tribulation, and in the kingdom and patience of Iesus Christ, was in the yle called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was rauished in Spirit on [s] the Lordes day, and heard behinde me a great voice, as it had beene of a trumpet,

11 Saying, I am [t] Alpha and Omega, the first and the last: and that which thou seest, write in a booke, and send it vnto the [u] seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to see the [x] voice that spake with mee: and when I was turned, I saw [y] seuen golden candlesticks,

13 And in the middes of the seuen Candlesticks one like vnto the [z] Sonne of man, clothed with a garment [a] downe to the feet, and girded [b] about the paps with a golden girdle.

14 His head, and haires were [c] white as white wooll, and as snow, and his eyes were as a [d] flame of fire.

15 And his feete like vnto [e] fine [f] brasse, burning as in a fornace: and his [g] voice as the sound of many waters.

16 And hee had in his right hand seuen [h] starres: and out of his mouth went a [i] sharpe two edged sword: and his face shone as the sunne shineth in his strength.

17 And when I sawe him, I fell at his feete as [k] dead: then hee laid his right hand vpon me, saying vnto me, Feare not: I am the [l] first and the last,

18 And am aliue, but I was dead: and behold, I am aliue for euermore, Amen: and I haue the [m] keyes of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall come [n] hereafter.

20 The mystery of the seuen starres which thou sawest [o] in my right hand, and the seuen golden candlesticks, is this, The seuen starres are the [p] Angels of the seuen Churches: and the seuen candlesticks which thou sawest, are the seuen Churches.

a Of things which were hid before.
b Christ receiued this reuelation out of his Fathers bosome as his owne doctrine, but it was hid in respect of vs, to that Christ is Lord and God reuealed it to Iohn his seruant by the ministery of his Angel, to the edification of his Church.
c To the good and bad.
d Which expoundeth the old Prophets, and sheweth what shall come to passe in the New Testament.
e And began euen then.
f Meaning, the Church vniuersall.
Exod. 3. 14.
g That is from the holy Ghost: or these seuen Spirits were ministers before God the Father & Christ, whom after he calleth the hornes and eyes of the Lambe, chap. 5. 6. In a like phrase Paul taketh God, and Christ, and the Angels to witnes, 1. Tim. 5. 21. Psal. 89. 37. 1. Cor. 15. 24. Colos. 1. 18. Heb. 9. 14. 1. Pet. 1. 19. 2. Pet. 2. 1. Iud. 4. 19. 1. Pet. 2. 5. Matth. 24. 30. Isa. 3. 14. inde 14.
h They that contemned Christ and most cruelly persecuted him, and put him to death, shall then acknowledge him.
i Or, for him. Chap. 21. 6. and 22. 13.
k Alpha and Omega are the first & last letters of the a b c of the Greekes.
l Which some call Sunday. S. Paul the first day of the weeke, 1. Cor. 16. 2. Acts 20. 7. and it was established after that the Iewes Sabboth was abolished.
m I am he before whom nothing was, yea, by whom whatsoeuer is made, was made, and he that shal remaine when all things shall perish, euen I am the eternal God.
n Of the which some were fallen, other deceiued: some were proud, others negligent: so that hee sheweth remedie for all.
o Meaning, the Churches.
p Which was Christ, the head of the Church.
q As the chiefe priest.
r For in him was no concupiscence, which is signified by girding the loines.
s To signifie his wisedome, eternitie, and diuinitie.
t To see the secrets of the heart.
‖ Or, Alcumine.
u His iudgements and wayes are most perfect.
x Both because all nations praise him, and also his word is heard and preached nes. 1. Tim. 5. 21. Psal. 89. 37.
y Which are the pastours of the Churches.
z This sword signified his word and the vertue thereof, as is declared, Heb. 4. 11, 12. Dan. 10. 8, 9.
a To comfort mee. Isa. 41. 4. and 44. 6.
b Equall God with my Father, and is power ouer them.
c Thus eternall.
d In the latter dayes.
e Thus In my protection.
f That is, the Ministers, Mal. 2. 7.

CHAP. II.

He exhorteth foure Churches 5 to repentance. 10 To perseuerance, patience, and amendment, 5. 14. 20. 23. As well by threatning, 7. 10. 17. 26. As promises of reward.

VNto the [a] Angel of the Church of Ephesus write, These things saith he that [b] holdeth the seuen starres in his right hand, and [c] walketh in the mids of the seuen golden candlesticks.

2 I know thy workes, and thy labour, and thy patience, & how thou canst not forbeare them which are euill, and hast examined them, which say they are Apostles, and are not, and hast found them lyars.

3 And thou hast suffered, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Neuerthelesse, I haue some what against thee, because thou hast left thy first [d] loue.

5 Remember therefore from whence thou art fallen, and repent, & do the first workes: or else I will come against thee shortly, and will remoue thy [e] candlestick out of his place, except thou amend.

a To the Pastor or Minister which are called by this name, because they are Gods messengers and haue their office common with Iesus Christ, who also is called an Angel.
b Reade Chap. 1. 13.
c In his protection.
d According to his promise, Mat. 28. 20. he will be with them to the ends of the world.
e Thy first loue that thou hadst toward God and thy neighbour at the first preaching of the Gospel.
f The office of the Pastor is compared to a candlestick or lampe, forasmuch as he ought to shine before men.

6 But this thou hast, that thou hatest the workes of the [s] Nicolaitanes, which I also hate.

7 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercommeth, will I giue to eat of the tree of [h] life, which is in the middes of the Paradise of God.

8 ¶ And vnto the [i] Angel of the Church of the Smyrnians write, These things saith hee that is first, and last, which was dead, and is [k] aliue.

9 I know thy workes and [l] tribulation, and pouerty (but thou art [m] rich) and I know the blasphemie of them, which say they are Iewes, and are [n] not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the [o] deuill shall cast some of you into prison, that ye may be [p] tryed, and ye shall haue tribulation [q] tenne dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the Spirit saith vnto the Churches. He that ouercommeth, shall not bee hurt of the [r] second death.

12 And to the Angel of the Church which is at Pergamus, write, This saith hee which hath the sharpe [s] sword with two edges.

13 I know thy workes and where thou dwellest, euen where Satans [t] throne is, and thou keepest my Name, and hast not denyed my faith, [u] euen in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a few things against thee, because thou hast there them that maintaine the [x] doctrine of [*] Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.

15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy selfe, or els I will come vnto thee shortly, and will fight against them with the sword of my mouth.

17 Let him that hath an eare, heare what the Spirit saieth vnto the Churches. To him that ouercommeth, will I giue to eate of the Manna that is [y] hid, and will giue him a [z] white stone, and in the stone a [a] new name written, which no man knoweth saiuing he that receiueth it.

18 ¶ And vnto the Angel of the Church which is at Thyatira write, These things saieth the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like [‖] fine brasse.

19 I know thy workes and thy loue, and [b] seruice, and faith, and thy patience, and thy workes, and that they are moe at the last then at the first.

20 Notwithstanding, I haue a fewe things against thee, that thou sufferest the woman [*] [c] Iezabel, which calleth her selfe a Prophetesse, to teach and to deceiue my seruants, to make them [d] commit fornication, and to eate meates sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Behold, I wil cast her into a bed, and them that commit fornication with her into great affliction, except they repent them of their workes.

23 And I will kill her [e] children with death: and all the Churches shall know that I am he which [*] searcht the reines and hearts: and I will giue vnto euery one of you according vnto your workes.

24 And vnto you, I say, the rest of them of Thyatira, As many as haue not this learning, neither haue knowen the [f] deepenesse of Satan (as [g] they speake) I wil put vpon you none other burden.

25 But that which ye haue already, hold fast till I come.

26 For he that ouercommeth and keepeth my workes vnto the end, to him will I giue power ouer nations.

27 [*] And he shall rule them with a rod of yron: and as the vessels of a potter shall they be broken.

28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

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g These were heretikes which held that wiues should be common, & as some thinke, were named of one called Nicolas, of whom is written, Acts 6.5. which was chosen among the Deacons.

h Meaning the life euerlasting: thus by corporal benefits he raised them vp to consider spirituall blessings.

i This is thought to be Polycarpus, who was minister of Smyrna 86. yeeres, as he himselfe confessed before Herodes, when as he was led to be burned for Christs cause.

k The eternall diuinitie of Iesus Christ is here most plainly declared, with his manhood, and victorie ouer death, to assure his that they shal not be ouercome by death.

l This was the persecution vnder the Emperour Domitian.

m In spirituall treasures.

n They are not Abrahams children according to the faith.

o Here he nameth the author of all our calamitie, encouraging vs manfully to fight against him, in promising vs the victory.

p The end of affliction is, that we may be tryed and not destroyed.

q Signifying many times, as Gen. 31.41. numb. 14.22. although there shall be comfort and release.

r The first death is the naturall death of the body, the second is the eternall death from the which all are free that beleeue in Iesus Christ, Iohn 5.24.

s The word of God is the sword with two edges, Hebr. 4.12.

t All townes and countreys whence Gods word and good liuing is banished, are the throne of Satan, and also those places where the word is not preached sincerely, nor manners aright reformed.

u In the very heat of persecution and slaughter of the Martyres, they continued in the pure faith, and therefore are commended after a sort.

x All such are like counsellers to Balaam, which for lucre perswade to idolatry or whoredome. *Num.* 23.14. *and* 25.1.

y And not common to all.

z Such a stone was wont to be giuen vnto them that had gotten any victorie or prise, in signe of honour, and therefore it signifieth heere a token of Gods fauor and grace: also it was a signe that one was cleared in iudgement.

a The new name also signifieth renowne & honor.

‖ *Or, alcumine.*

b To helpe the Saints.

1. *King.* 16.31.

c As that harlot Iezabel maintained strange religion, and exercised crueltie against the seruants of God, so are there among them that do the like.

d They that consent to idolatry & false doctrine, commit spirituall whordome, whereof followeth corporall whoredome, Hose. 4.13.

e Them that follow her wayes. 1. *Sam.* 16.7. *Psal.* 7.9. *ier.* 11.20. & 17.10.

f The false teachers termed their doctrine by this name, as though it conteined the most deepe knowledge of heauenly things, and was indeed drawen out of the deepe dungeon of hell: by such termes now the Anabaptists, Libertines, Papists, Arrians, &c. vse to beautifie their monstrous errors and blasphemies.

g The children of Iezabel. *Psal.* 29.

CHAP. III.

Hee exhorteth the Churches or ministers to the true profession of faith, and to watching. 12 *With promises to them that persuere.*

AND write vnto the Angel of the Church which is at Sardi, These things saith hee that hath the seuen Spirits of God, and the seuen starres, I know thy workes: for thou hast a name that thou [a] liuest, but thou art dead.

a The minister liueth when he bringeth foorth good fruits, else he is dead.

2 Be awake and strengthen the things which remaine, that are ready to die: for I haue not found thy workes perfite before God.

3 Remember therefore, how thou hast receiued and heard, and holde fast, and repent. [*] If therefore thou wilt not watch,

Chap. 16.15. 1. *thes* 5.2. 2. *pet.* 3.10.

I will come on thee as a thiefe, and thou shalt not know what houre I will come vpon thee.

4 Notwithstanding thou hast a few ||names yet in Sardi, which haue not [b] defiled their garments, and they shall walke with me in white: for they are worthy.

5 He that ouercommeth, shall be clothed in white aray, and I will not put out his name out of the *Booke of life, but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

7 ¶ And write vnto the Angel of the Church which is of Philadelphia, These things sayeth hee that is Holy and True, which hath the *[c] key of Dauid, which openeth and no man shutteth, and shutteth and no man openeth.

8 I know thy workes: behold, I haue set before thee an open [d] doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name.

9 Behold, I will make them of the Synagogue of Satan, which call themselues Iewes, and are not, but doe lie: behold, I say, I will make them that they shall come and [e] worship before thy feet, and shal know that I haue loued thee.

10 Because thou hast kept the word of my patience, therefore I will deliuer thee from the houre of tentation which will come vpon all the world, to trie them that dwell vpon the earth.

11 Behold, I come shortly: hold that which thou hast, that no man take thy [f] crowne.

12 Him that ouercommeth, will I make a pillar in the Temple of my God, and hee shall goe no more out: and I will write vpon him the Name of my God, and the Name of the citie of my God, which is the new Ierusalem, which commeth downe out of heauen from my God, and I will write vpon him my new Name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things sayeth [g] Amen, the faithfull and true witnesse, the [h] beginning of the creatures of God.

15 I know thy workes, that thou art neither cold nor hot: I would thou werest cold or hote.

16 Therefore, because thou art lukewarme, and neither colde nor hote, it will come to passe, that I shall spue thee out of my mouth.

17 For thou sayest, I am [i] rich and increased with goods, and haue [k] neede of nothing, and knowest not how thou art wretched, and miserable, and poore, and blinde, and naked.

18 I counsell thee to buy of me gold tried by the fire, that thou mayest bee made rich, and white raiment, that thou mayest bee clothed, and that thy filthy nakednesse doe not appeare: and [l] annoint thine eyes with eye salue, that thou mayest see.

19 As many as I loue, I *rebuke & chasten: be [m] zealous therefore and amend.

20 Behold, I stand at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will sup with him, and he with me.

21 To him that ouercommeth, will I graunt to sit with mee in my [n] throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

*Or, persons.

b Either by consenting to idolaters, or else polluting their conscience with any euill.

*Chap. 20. 12. and 21. 27. Phil. 4. 3. Isa. 22. 22. & 12. 14.

c Which signifieth that Christ hath all the power ouer the house of Dauid which is the Church, so that he may either receiue or put out whom he will.

d Which is to aduance the kingdome of God.

e I will cause them in thy sight to humble themselues, and to giue due honour to God, and to his Sonne Christ.

f Let no man plucke them away, which thou hast wonne to God, for they are thy crowne, as S. Paul writeth, saying, Brethren, yee are my ioy and my crowne, Phil. 4. 1. 1. thess. 2. 19.

g That is, Truth it selfe.

h Of whom all creatures haue their beginning.

i Perswading thy selfe of that which thou hast not.

k Thus the hypocrites boast of their own power, and doe not vnderstand their infirmities to seeke to Christ for remedy.

l Suffer the eyes of thine vnderstanding to be opened.

*Prou. 3. 12. hebr. 12. 5.

m Nothing more displeaseth God then indifferencie and coldnesse in religion, and therefore hee will spue such out as are not zealous and feruent.

n In my seate royall, and to be partaker of mine heauenly ioyes.

CHAP. IIII.

1 The vision of the Maiestie of God. 2 Hee seeth the throne and one sitting vpon it, 8 and 24 seates about it with 24 Elders sitting vpon them, and foure beasts praising God day and night.

AFter this I looked, and behold, a [a] doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with mee, saying, Come vp hither, and I will shew thee things which must bee done hereafter.

2 And immediatly I was rauished in the spirit, and behold, a throne was set in heauen, and one sate vpon the throne.

3 And [b] hee that sate, was to looke vpon like vnto a Iasper stone, and a Sardine, and there was a rainbow round about the throne in sight like to an Emeraud.

4 And round about the throne were foure and twentie seats, and vpon the seats I saw [c] foure and twenty Elders sitting, clothed in white raiment, and had on their heads crownes of gold.

5 And out of the throne [d] proceeded [e] lightnings, and thundrings, & voyces, and there were seuen lamps of fire burning before the throne, which are the seuen spirits of God.

6 And before the throne there was a [f] sea of glasse like vnto [g] chrystall: & in the ||mids of the throne, and round about the throne were foure [h] beastes full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast was like a flying Eagle.

8 And the foure beastes had each one of them sixe wings about him: and they were full of eyes within, and they ceased not day nor night, saying, *Holy, holy, holy, Lord God Almighty, [i] which was, and which is, and which is to come.

9 And when those beasts gaue glory, and honour, and thankes to him that sate on the throne, which liueth for euer and euer,

10 The foure and twenty Elders fell downe before him that sate on the throne, and worshipped him, that liueth for euermore, [k] and cast their crownes before the throne, saying,

a Before that he make mention of the great afflictions of the Church, he setteth foorth the Maiestie of God, by whose will, wisedome and prouidence all things are created and gouerned, to teach vs patience.

b He describeth the diuine and incomprehensible vertue of God the Father, as chap. 5. 6. and the Sonne, who is ioyned with him.

c By these are meant all the holy company of the heauens.

d From the throne of the Father and the Sonne proceedeth the holy Ghost, who hauing all but one throne, declare the vnity of the Godhead.

e The holy Ghost is as a lightning vnto vs that beleeue, and as a fearefull thunder to the disobedient.

f The world is compared to a Sea, because of the changes and vnstablenesse

g It is as cleare as chrystal before the eyes of God, because there is nothing in it so little that is hid from him.

*Or, vnder the throne.

h They are called Cherubims, Ezek. 10. 20.

i Wee are hereby taught to giue glory to God in all his works. *Isa. 6. 3.*

k They will chalenge no authority, honour, nor power before God.

Chap. 5. 13.

11 Thou art * worthy, O Lord, to receiue glory, and honour, and power: for thou hast created all things, and for thy wils sake they are, and haue bene created.

CHAP. V.

1 He seeth the Lambe opening the booke, 8. 14 And therefore the foure beasts, the 24. Elders, and the Angels praise the Lambe, and doe him worship, 9 For their redemption and other benefits.

AND I saw in the right hand of him that sate vpon the throne, [a] a Booke written within, and on the backside, sealed with [b] seuen seales,

2 And I sawe a strong Angel, which preached with a loud voyce, Who is worthy to open the Booke, and to loose the Seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the Booke, neither to looke thereon.

5 And one of the Elders said vnto me, Weepe not: beholde, the * Lion which is of the tribe of Iuda, the roote of Dauid, hath obtained to open the Booke, and to loose the seuen seales thereof.

6 Then I beheld, and loe in the middes of the throne, and of the foure beasts, and in the middes of the Elders, stood a [c] Lambe, as though he had bene killed, which had [d] seuen hornes, and [e] seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came, and tooke the Booke out of the right hand of him that sate vpon the throne.

8 And when hee had taken the Booke, the foure beasts, and the foure and twentie Elders [f] fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the [g] prayers of Saints.

9 And they sung a newe song, saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast [h] redeemed vs to God by thy blood, out of euery kinred, and tongue, and people, and nation,

10 And hast made vs vnto our GOD * Kings and Priests, and we shall [i] reigne on the earth.

11 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beastes and the Elders, and there were * thousand thousands,

12 Saying with a loud voyce, Worthy is the * Lambe that was killed, to receiue power, and riches, and wisedome, and strength, and honour, and glory, and praise.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Praise, and honour, and glory, and power bee vnto him that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts said, Amen, and the foure and twenty Elders fell downe, and worshipped him that liueth for euermore.

CHAP. VI.

The Lambe openeth the fiue seales, and many things follow the opening thereof, so that this conteineth a generall prophecie to the end of the world.

AND I beheld when the Lambe had opened one [a] of the seales, and I heard one of the foure beasts say, as it were the [b] noyse of thunder, Come and see.

2 Therefore I beheld, and loe, there was a [c] white horse, and he that [d] sate on him had a bowe, and a crowne was giuen vnto him, and he went forth conquering, that he might ouercome.

3 And when hee had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was [e] red, and power was giuen to him that [f] sate thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when hee had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a [g] blacke horse, and he that sate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beasts say, A [h] measure of wheate for a [i] penie, and three measures of barley for a penie, and oyle, and wine hurt thou not.

7 And when hee had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and beholde, a [k] pale horse, and his name that sate on him, was Death, and || Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.

9 And when hee had opened the [l] fift seale, I sawe vnder the altar [m] the soules of them that were killed for the word of God, and for the testimonie which they maintained.

10 And they cried with a lowd voice, saying, How long, Lord, holy and true, doest not thou iudge and auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was said vnto them, that they should rest for a little season, vntill their fellow seruants, and their brethren that should be killed euen as they were, were fulfilled.

12 And I beheld when hee had opened the first seale, and loe, there was a great [n] earthquake, and the [o] sunne was as blacke as [p] sackcloth of haire, and the [q] moone was like blood.

a The opening of the seale is the declaration of Gods will, and the executing of his iudgements.

b Signifying that there were maruellous things to come.

c The white horse signifieth innocencie, victory, and felicitie, which should come by the preaching of the Gospel.

d He that rideth on the white horse, is Christ.

e Signifying the cruel warres that ensued when the Gospel was refused.

f Who was Satan.

g This signifieth an extreme famine and want of all things.

h The Greeke word signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meate for one day.

i Which mounted to about fourepence halfepeny.

k Whereby is meant sickneſſe, plagues, pestilence, and death of man & beast.

|| *Or, the grane.*

l The continuall persecution of the Church noted by the fift seale.

m The soules of the Saints are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauens.

n Which signifieth the change of the true doctrine, which is the greatest cause of motions, and troubles that come to the world.

o That is, the brightnesse of the Gospel.

p The traditions of men.

q The Church miserably defaced with idolatry, and afflicted by tyrants.

a A similitude taken of earthly princes, which iudge by bookes and writings: and here it doth signifie all the counsels, and iudgements of God, which are onely knowen to Christ the sonne of Dauid, verse 5.

b That is, many. *Gene. 49. 9.*

c This vision confirmeth the power of our Lord Iesus which is the Lambe of God, that taketh away the sinnes of the world.

d That is, manifold power.

e Signifying the fulnesse of the Spirit, which Christ poureth vpon all.

f The Angels honour Christ: he is therefore God.

g This declareth how the prayers of the faithfull are agreeable vnto God, reade Acts 10. 4 and chap. 8. 3.

h Our Saiour Iesus hath redeemed his Church by his bloodshedding, and gathered it of all nations. *1. Pet. 2. 9.*

i Not corporally. *Dan. 7. 10.* *Chap. 4. 11.*

r Doctors and preachers that depart from the trueth.
s The kingdome of God is hid, and withdrawen from men, and appeareth not.
t Realmes, kingdomes and persons, that did seeme to be as stable in ỹ faith as mountaines.
*Isa.2.19. hose.10.
‡ Luke 23.30.
u Such men afterward, of what estate soeuer they be, shall bee desperate, and not able to sustaine the weight of Gods wrath, but shall continually feare his iudgements.

13 And the r starres of heauen fell vnto the earth, as a fig tree casteth her greene figs when it is shaken of a mightie winde.
14 And s heauen departed away, as a scrole when it is rolled, and euery mountaine and yle were moued out of their places.
15 And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, and euery bondman, and euery freeman hid themselues in dens, and among the rockes of the mountaines,
16 And said to the t mountaines & rockes, *u Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.
17 For the great day of his wrath is come, and who can stand?

CHAP. VII.

4. 9 He seeth the seruants of God sealed in their foreheads out of all nations and people, 15 which though they suffer trouble, yet the Lamb feedeth them, and leadeth them to the fountaines of liuing water. 17 and God shall wipe away all teares from their eies.

a The Spirit is compared to wind, and the doctrine also: and though there be one spirit and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where the Gospel is spread, and for the foure writers thereof and the preachers of the same thorow the whole world.
b Meaning, the men of the earth.
c That is, the ylands.
d Signifying all men in generall, who can nomore liue without this spirituall doctrine, then trees can blossome and beare, except the wind blow vpon them. ‖ Or, Christ. e God preuenteth the dangers and euils, which otherwise would ouerwhelme the elect.
f Those that are sealed by the spirit of God, and marked with the blood of the Lambe, and lightened in faith by the word of God, so that they make open profession of the same, are exempted from euill. g Though that this blindnesse bee brought into the world by the malice of Satan, yet the mercies of God reserue to himselfe an infinite number which shalbe saued, both of the Iewes and Gentiles, through Christ. h He omitteth Dan, and putteth Leui in, whereby hemaketh the twelue tribes.

AND after that, I saw foure Angels stand on the foure corners of the earth, holding the a foure winds of the b earth, that the winds should not blow on the earth, neither on the c sea, neither on any d tree.
2 And I saw another ‖ Angel come vp from the East, which had the seale of the liuing God, and he cried with a loude voyce to the foure Angels to whom power was giuen to hurt the earth, and the sea,
3 Saying, e Hurt ye not the earth, neither the sea, neither the trees, till wee haue f sealed the seruants of our God in their foreheads.
4 And I heard the number of them, which were sealed, and there were sealed ‡ an hundred and foure and forty thousand of all the tribes of the children of Israel.
5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.
6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephtali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.
7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of h Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.
8 Of the tribe of i Joseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand.
9 After these things I beheld, and loe, a great multitude, which no man could number, of all nations, and kinreds, and people, and tongues, stood before the throne, and before the Lambe, clothed with long k white robes, and l palmes in their hands.
10 And they cryed with a loude voyce, saying, m Saluation commeth of our God, that sitteth vpon the throne, and of the Lambe.
11 And all the Angels stood round about the throne, and about the Elders, and the foure beasts, and they fell before the throne on their faces, and worshipped God,
12 Saying, Amen. Praise and glory, and wisedome, and thankes, and honour, and power, and might be vnto our God for euermore, Amen.
13 And one of the Elders spake, saying vnto me, What are these which are arayed in long white robes? and whence came they?
14 And I sayde vnto him, Lord, thou knowest. And he said to me, These are they which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the n blood of the Lambe.
15 Therefore are they in the presence of the throne of o God, and serue him day and p night in his Temple, and he that sitteth on the throne, will dwell among them.
16 *They shall q hunger no more, neither thirst any more, neither shal the sunne r light on them, neither any heate.
17 For the ‡ Lambe, which is in the t mids of the throne, shall gouerne them, and shall leade them vnto the u liuely fountaines of waters, and *God shall wipe away all teares from their eyes.

i That is, the tribe of Ephraim which was Iosephs sonne.
k In signe of puritie.
l In token of victory and felicitie.
m All that are saued, attribute their saluation vnto God onely & to his Christ, and to none other thing.
n There is no purity nor cleannesse, but by the blood of Christ only, which purgeth our sinnes, and so maketh vs white.
o That is, of the Maiesty of God the Father, the Sonne, and the holy Ghost.
p Meaning, continually: for else in heauen there is no night. Isa.49.10.
q For all infirmity and miserie shall be then taken away.
r They shall haue no more griefe and paine, but still ioy and consolation.
s Iesus Christ the mediatour and redeemer. t Which is very God. u Hee shall giue them life, and conserue them in eternall felicitie. Isa. 25. & chap. 21. 4.

CHAP. VIII.

1 The seuenth seale is opened: there is silence in heauen. 6 The foure Angels blow their trumpets, and great plagues follow vpon the earth.

AND when hee had opened the a seuenth seale, there was b silence in heauen about halfe an houre.
2 And I saw the seuen Angels, which stood c before God, and to them were giuen seuen trumpets.
3 Then another Angel came & stood before the Altar hauing a golden censer, and

a Vnder the seuenth seale he touched in generall the corruption of the doctrine: but vnder the seuenth he sheweth the great danger thereof, and what troubles, sects, and heresies haue beene and shall be brought into the Church thereby. b That the hearers might be more attentiue. c Hee sheweth the only remedy in our affliction, to wit, to appeare before the face of God by the meanes of Iesus Christ who is the Angel, the Sacrifice, and the Priest, which presenteth our prayers which remaine yet in earth before the altar and diuine Maiestie of God.

much odours was giuen vnto him, that hee should offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with [d] fire of the Altar, and cast it into the [e] earth, and [f] there were voyces, and thundrings, and lightnings, & earthquake.

6 Then the seuen Angels, which had the seuen trumpets, prepared themselues to blow the trumpets.

7 So the first Angel [g] blew the trumpet, and there was haile and fire mingled with blood, and they were cast into the earth, and the third part of [h] trees was burnt, and all greene [i] grasse was burnt.

8 And the second Angel blew the trumpet, and as it were a [k] great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the thirde part of the creatures, which were in the sea, and had life, died, and the third part of [l] ships were destroyed.

10 Then the third Angel blew the trumpet, and there fell [m] a great starre from heauen burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called Wormewood: therefore the third part of the waters became wormewood, and many men died of the [n] waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the [o] Sunne was smitten, and the third part of the [p] Moone, and the third part of the [q] starres, so that the third part of them was [r] darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 And I beheld, and heard one Angel flying through the middes of heauen, saying with a loude voyce, [s] Woe, woe, woe to the inhabitants of the earth, because of the sounds to come of the trumpets of the three Angels, which were yet to blow the trumpets.

CHAP. IX.

1 The fift and sixt Angel blow their trumpets: the starre falleth from heauen. 3 The locusts come out of the smoke. 12 The first woe is past. 14 The foure Angels that were bound, are loosed, 18 and the third part of men is killed.

AND the fift Angel blew the trumpet, and I saw [a] a starre which was fallen from heauen vnto the earth, and to him was giuen the [b] key of the bottomelesse pit.

2 And he opened the bottomlesse pit, and there arose the smoke of the pitte, as the [c] smoke of a great furnace, and the Sunne and the ayre were darkened by the smoke of the pit.

3 And there came out of the smoke [d] Locusts vpon the earth, and vnto them was giuen [e] power, as the [f] scorpions of the earth haue power.

4 And it was commaunded them, that they should not hurt the [g] grasse of the earth, neither any greene thing, neither any tree: but onely those [h] men which haue not the seale of God in their foreheads.

5 And to them was commaunded that they should not [i] kill them, but that they should bee vexed [k] fiue moneths, and that their paine should be as the paine that commeth of the [l] scorpion, when hee hath stung a man.

6 [*] Therefore in those dayes shall men [m] seeke death, and shall not finde it, and shall desire to die, and death shall flee from them.

7 [*] And the forme of the locusts was like vnto [n] horses prepared vnto battell, and on their heads were as it were [o] crownes like vnto gold, and their faces [p] were like the faces of men.

8 And they had haire as the [q] haire of women, and their [r] teeth were as the teeth of lyons.

9 And they had [t] habergions, like to habergions of yron: and the sound of their [t] wings was like the sound of charets when many horses runne vnto battell.

10 And they had tailes like vnto scorpions, and there were [u] stings in their tailes, and their power was to hurt men fiue moneths.

11 And they haue a king ouer them, which

He meaneth by fire, the grace of God, whereby we are purged & made cleane, Isa. 6.6.

e He powreth the graces of the holy Ghost into the hearts of the faithfull.

f When this grace is declared, marueilous rebellions arise against it by reason of the wicked, which can neither abide to heare their sinnes touched nor mercy offered.

g That is, proclaimeth warre against the Church, and troubles by false doctrine, and so admonisheth them to watch.

h That is, the most part of men were seduced.

i Euen the very elect were sore tryed and prooued.

k Diuers sects of heretikes were spread abroad in the world.

l Meaning, the shipmasters, and so them that had any gouernment.

m That is, the Bishops and ministers which forsake the word of God, and so fall out of heauen, and become Angels of darkenesse.

b This authority is chiefly committed to the Pope, in signe whereof he beareth the keyes in his armes.

c Abundance of heresies and errours, which couer with darkenesse Christ and his Gospel.

d Locusts are false teachers, heretikes, and worldly subtile Prelates, with Monkes, Friers, Cardinals, Patriarkes, Archbishops, Bishops, Doctors, Bachelers, and Masters, which forsake Christ, to maintaine false doctrine.

e False and deceiueable doctrine which is pleasant to the flesh.

f That is, secretely to persecute, and to sting with their taile as Scorpions doe: such is the fashion of the hypocrites.

g For the false prophets cannot destroy the elect, but such as are ordeined to perdition.

h That is, the infidels, whom Satan blindeth with the efficacie of errour, 2. Thes. 2. 11.

i Though the elect bee hurt, yet they cannot perish.

k The elect for a certaine space, and at times, are in troubles: for the grashoppers indure but from April to September, which is fiue moneths.

l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perish. *Isa.* 2. 19. *hose.* 10. 8. *luke* 23. 30. *chap.* 6. 16.

m Such is the terrour of the vnbeleeuing conscience, which hath no assurance of mercy, but feeleth the iudgement of God against it, when men embrace errour, and refuse the true simplicitie of Gods word. *Wisd.* 16. 9.

n Which signifieth that the Popes Cleargie shalbe proud, ambitious, bold, stout, rash, rebellious, stubburne, cruell, lecherous, and authours of warre and destruction of the simple children of God.

o They pretend a certaine title of honour, which indeede belongeth nothing vnto them, as the Priests by their crownes and strange apparell declare.

p That is, they pretende great gentlenesse and loue: they are wise, politique, subtile, eloquent, and in worldly craftinesse passe all in all their doings.

q That is, effeminate, delicate, idle, trimming their selues to please their harlots.

r Signifying their oppression of the poore, & cruelty against Gods children.

s Which signifie their hardnesse of heart, and obstination in their errours, with their assurance vnder the protection of worldly princes.

t For as though they had wings, so are they lifted vp aboue the common sort of men, and esteemed most holy, and doe all things with rage and fiercenes.

u To infect and kill with their venemous doctrine.

is the [z] Angel of the bottomelesse pit, whose name in Hebrew, is [y] Abaddon, & in Greeke he is named Appollyon.

12 One woe is past, and behold, yet two woes come after this.

13 ¶ Then the sixt Angel blew ỳ trumpet, and I heard a [z] voyce from the foure hornes of the golden altar which is before God,

14 Saying to the sixt Angel which had the trumpet, Loose the foure [a] Angels, which are bound in the great riuer Euphrates.

15 And the foure Angels were loosed, which were prepared at an [b] houre, at a day, at a moneth, and at a yeere, to slay the third part of men.

19 And the number of horsemen of warre were twenty thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sate on them, hauing fiery habergions, and of Iacinth, and of brimstone, and the heads of the horses were as the heads of lions: & out of their mouthes went forth fire and smoke, and brimstone.

18 Of these three was the third part of men killed, that is, of the fire, & of the smoke, and of the brimstone which came out of their mouthes.

19 For their power is in their [c] mouthes, and in their tailes: for their tailes were like vnto serpents, & had heads wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, [d] repented not of the workes of their hands that they should not worship deuils, and [e] idols of gold and of siluer, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor goe.

21 Also they repented not of their murder, and of their sorcery, neither of their fornication, nor of their theft.

CHAP. X.

1 The Angel hath the booke open. 6 Hee sweareth there shall be no more time, 9 He giueth the booke vnto Iohn, which eateth it vp.

AND I saw another mighty [a] Angel come down frō heauen clothed with a cloud, and a [b] raine bow vpon his head, and his face was as the [c] sunne, and his [d] feete as pillars of fire.

2 And he had in his hand a little [e] booke open, and he put his right foote vpon the sea, and his left on the earth,

3 And cryed with a [f] loud voice, as when a lion roareth: and when he had cried, seuen [g] thunders vttered their voices.

4 And when the seuen thunders had vttered their voices, I was about to write: but I heard a voyce from heauen, saying vnto mee, [h] Seale vp those things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I saw stand vpon the sea, & vpon the earth, lift vp his hand to heauen,

6 And sware [i] by him that liueth for euermore, which created heauen, and the things that therein are, & the earth, and the things that therein are, and the sea, and the things which therein are, that time should bee no more.

7 But in the dayes of the voice of the seuenth Angel, when he shal begin to blow the trumpet, euen the [k] mystery of God shall bee finished, as he hath declared to his seruants the Prophets.

8 And the voice which I heard from heauen, spake vnto [l] me againe, and said, Go and take the little booke which is open in the hand of the [m] Angel, which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angel, and said to him, Giue me the little [n] booke. And hee said vnto me, * Take it, and [o] eate it vp, and it shall make thy belly bitter, but it shal be in thy mouth as sweete as hony.

10 Then I tooke the little Booke out of the Angels hand, and ate it vp, and it was in my mouth as [p] sweete as hony: but when I had eaten it, my belly was bitter.

11 And he said vnto me, Thou must prophesie [q] againe among the people and nations, and tongues, and to many kings.

CHAP. XI.

1 The Temple is measured. 3 Two witnesses raised by the Lord, are murthered by the Beast, 11 but after receiued to glory. 15 Christ is exalted, 16 and God praysed by the foure and twenty Elders.

THen was giuen mee a reede, like vnto a rod, and the Angel stood by, saying, Rise and [a] mete the temple of God, and the altar, and them that worship therein.

2 But [b] the court which is without the Temple cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy [c] City shall they tread vnder foote [d] two and forty moneths.

3 But I will giue power vnto my [e] two Witnesses, and they shall prophesie a

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z Which is Antichrist the Pope, king of hypocrites, and Satans ambassadour.

y That is, destroyer, for Antichrist the sonne of perdition destroyeth mens soules with false doctrine, and the whole world with fire and swords,

z Which was the voice of Christ, sitting on the right hand of the Father.

a Meaning the enemies of the East countrey, which should afflict the Church of God, as did the Arabians, Saracens, Turkes and Tartarians.

b This signifieth the great readinesse of the enemies.

c Which signifieth their false doctrine and hypocrisie.

d And therefore were iustly destroyed. *Psal.* 115.4. *and* 135.15.

a Which was Iesus Christ that came to comfort his Church against the furious assaults of Satan & Antichrist, so that in all their troubles the faithfull are sure to finde consolation in him

b Iesus Christ beareth the testimony of Gods loue towards vs,

c It ouercame all the darkenes of the Angel of the bottomles pit.

d Straight, strong, & pure from all corruptions.

e Meaning, the Gospel of Christ, which Antichrist cannot hide, seeing Christ bringeth it open in his hand.

f Which declareth, that in despight of Antichrist, the Gospel should be preached thorow all the world: so that the enemies shall be astonied.

g The whole graces of Gods Spirit bent themselues against Antichrist. *Dan.* 12.4.

h Belecue that that is written: for there is no neede to write more for the vnderstanding of Gods children.

i That is, by God, with whom Christ by his diuinitie is equall.

k The faithfull shall vnderstand and see this mystery of the last iudgement, the damnation of Antichrist and infidels, and the glory of the just at the resurrection.

l As S. Iohn vnderstood this by reuelation, so is the same reuealed to the true preachers to discouer the Pope and Antichrist.

m Meaning, Christ.

n That is, the holy Scriptures, which declareth that the ministers must receiue them at the hand of God before he can preach them to others.

Ezek. 3.1. o Which signifieth that the Ministers ought to receiue the word into their hearts, & to haue graue & deepe indgement, and diligently to study it, & with zeale to vtter it. p Signifying, that albeit that the minister haue consolation by the word of God, yet shall he haue sore and grieuous enemies, which shall be troublesome vnto him. q Not onely meaning in his life time, but that this booke after his death should be as a preaching vnto all nations.

a Which declareth that Christ Iesus will build his Church, and not haue it destroyed: for he measureth out his Spirituall Temple.

b The Iewish temple was diuided into three parts: the body of the temple which is called the Court, whereinto euery man entred: the holy places where the Leuites were: and the holiest of all, whereinto the high Priest once a yere entred: in respect therefore of these two later, the first is said to be cast out, because as a thing prophane it is neglected when the Temple is measured, & yet the aduersaries of Christ boast that they are in the temple, and that none are of the Temple but they.

c That is, the Church of God. d Meaning a certaine time: for God hath limited the times of Antichrists tyranny. e By two witnesses he meaneth all the preachers that should build vp Gods Church, alluding to Zerubbabel and Iehoshua, which were chiefly appointed for this thing, and also to this saying, In the mouth of two witnesses standeth euery word.

f Signifying a certaine time: for when God giueth strength to his ministers, their persecutions seeme as it were but for a day or two.
g In poore and simple apparel.
h Whereby are signified the excellent graces of them which beare witnesse to the Gospel.
i Who hath dominion ouer the whole earth.
k By Gods word, whereby his ministers discomfite the enemies.
l They denounce Gods iudgement against the wicked, that they cannot enter into heauen.
m Which is to declare and procure Gods vengeance.
n That is, the Pope, which hath his power out of hell, and commeth thence.
o Hee sheweth how the Pope gaineth the victory, not by Gods word, but by cruell warre.
p Meaning, the whole iurisdiction of the Pope which is compared to Sodome for their abominable sinne, and to Egypt, because the true liberty to serue God, is taken away from the faithfull, and Christ was condemned by Pilate, who represented the Romane power which should be enemie to the godly.

[f]thousand two hundred and threescore daies, clothed in [g]sackcloth.

4 These are two [h]Olive trees, and two candlesticks standing before the God of the [i]earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, [k]thus must he be killed.

6 These haue power to shut [l]heauen, that it raine not in the daies of their prophesying, and haue power ouer waters to turne them into [m]blood, and to smite the earth with all maner of plagues, as often as they will.

7 And when they haue finished their testimony, the [n]beast that commeth out of the bottomlesse pit, shall make warre against them, and shall [o]ouercome them, and kill them.

8 And their corples shall lie in the streets of the great [p]citie, which spiritually is called Sodome and Egypt, where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles shall see their corples three dayes and a halfe, and shall not suffer their carkeises to be put in graues.

10 And they that dwell vpon the earth, shall reioyce ouer them, and be glad, and shal send giftes one to another: for these two Prophets [q]vexed them that dwelt on the earth.

11 But after three dayes and an halfe, the spirit of life comming from God, shall enter into them, and they shal [r]stand vp vpon their feete: and great feare shall come vpon them which saw them.

12 And they shal heare a great voice from heauen, saying vnto them, [s]Come vp hither. And they shal ascend vp to heauen in a cloud, and their enemies shall see them.

13 And the same houre shall there bee a great earthquake, and the tenth part of the citie [t]shall fall, and in the earthquake shalbe slaine in number seuen thousand: and the remnant shall be afraid, [u]and giue glory to the God of heauen.

14 The second woe is past, and behold, the third woe will come anon.

15 And the seuenth Angel blew the trumpet, and there were great voices in heauen, saying, The [x]kingdomes of this world are our Lords, and his Christs, [y]he shal reigne for euermore.

16 Then the foure and twenty Elders, which sate before God on their seats, fell vpon their faces and worshipped [z]God,

17 Saying, [z]We giue thee thanks, Lord God Almighty, which art, and which wast, and which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saints, and to them that feare thy Name, to small and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his Couenant: [a]there were lightnings, and voyces, and thunderings, and earthquake, and much haile.

a Which signifie the destruction of the enemies.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the sunne. 7 Michael fighteth with the dragon, which persecuteth the woman. 11 The victory is gotten, to the comfort of the faithfull.

AND there appeared a great wonder in heauen: A [a]woman clothed with the sunne, and the [b]moone was vnder her feete, and vpon her head a [c]crowne of twelue starres.

a In this third vision is declared how the Church which is compassed about with Iesus Christ the Sunne of righteousnesse, is persecuted of Antichrist.

2 And she was with childe, and [d]cryed trauailing in birth, and was pained ready to be deliuered.

b The Church treadeth vnder foot whatsoeuer is mutable and inconstant with all corrupt affections and such like.

3 And there appeared another wonder in heauen: for behold, a great [e]red dragon hauing [f]seuen heads, and ten hornes, and seuen crownes vpon his heads:

c Which signifieth God and his word.

4 And his taile drew the [g]third part of the starres of heauen, and cast them to the earth, and the Dragon stode before the woman, which was ready to bee deliuered, to deuoure her childe when shee had brought it forth.

d The Church euer with a most feruent desire longed that Christ should be borne, and that the faithfull might be regenerate by his power.

5 So she brought forth a [h]man childe, which should rule all nations with a * rod of yron: and her sonne was taken vp vnto God and to his throne.

e The deuill and all his power which burneth with fury, and is red with the blood of the faithfull.

6 And the woman fled into [i]wildernes, where she hath a place prepared of God, that they should fede her there a thousand two hundred and threescore dayes.

7 And there was a battell in heauen, [k]Michael and his Angels fought against the Dragon, and the dragon fought and his angels.

8 But they preuailed not, neither was their place found any more in [l]heauen.

9 And the great dragon that old serpent, called the deuill and Satan, was cast out, which deceiueth all the worlde: hee was cuen

f For hee is prince of this world, and almost hath the vniuersall gouernment.
g By his flatteries and promises he gaineth many of the excellent ministers and honorable persons, and bringeth them to destruction.
h Which is Iesus Christ the first borne among many brethren, who was borne of the virgin Mary, as of a speciall member of the Church. *Psalm.2.9.*
i The Church was remoued from among the Iewes, to the Gentiles, which were as a barren wildernesse, and so it is persecuted to and fro.
k Iesus Christ and his members, as Apostles, Martyrs, and the rest of the faithfull.
l For the Dragon was depriued of all his dignity, and had no more place in the Church.

q The infidels are tormented by hearing the trueth preached.
r Which shall bee at the last resurrection.
s For it seemed that Antichrist had chased them out of the earth.
t Of the power of Antichrist.
u When they shall vnderstand by Gods word the glory of his, and the punishment of his enemies, they shall fall from the Pope, and glorifie God.
x Albeit Satan by the Pope, Turke, and other instruments troubleth the world neuer so much, yet Christ shall reigne.
y Iesus Christ.
z This declareth the office of the godly, which is to giue God thankes for the deliuerance of his, and to praise his iustice for punishing of his enemies.

cuen cast into the earth, and his Angels were cast out with him.

10 Then I heard a loude voyce, saying, Now is salvation in heauen, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they ouercame him by the blood of the Lambe, and by the word of their testimony, and they [m] loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and yee that dwell in them. Wo to the [n] inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that hee hath but a short time.

13 And when the dragon saw that hee was [o] cast vnto the earth, hee persecuted the woman which had brought foorth the man childe.

14 But to the woman were giuen two wings of a great Eagle, that she might flie into the wildernesse, into [p] her place, where shee is nourished for a time, and times, and halfe a time from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood, that hee might cause her to bee carried away of the flood.

16 But the [q] earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the [r] remnant of her seede, which kepe the commandements of God, and haue the testimonie of Jesus Christ.

18 And I stood on the sea sand.

m They put their liues in danger so oft as neede required.
n Meaning them that are giuen to the world and fleshly lusts.
o And was ouercome of Christ, then he fought against his members.
p Which the Lord had appointed for her.
q God giueth meanes to his Church to escape the furie of Satan, making his creatures to serue to the support thereof.
r Satan was not able to destroy the head nor the body, and therefore sheweth his rage against the members.

CHAP. XIII.

1. 3 *The beast deceiueth the reprobate,* v. 4. 12 *and is confirmed by another beast.* 17 *The priuiledge of the beasts marke.*

AND [a] I saw a beast rise out of the Sea, hauing [b] seuen heads, and [c] ten hornes, and vpon his hornes were ten crownes, and vpon his heads the name of blasphemy.

2 And the beast which I saw, was like a [d] leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the [e] dragon gaue him his power, & his throne, and great authority.

3 And I saw one of his [f] heads as it were wounded to death, but his [g] deadly wound was healed, and all the world wondred and followed the beast.

4 And they worshipped the Dragon which gaue power vnto the beast, and they [h] worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

5 And there was giuen vnto him a mouth that spake great things and blasphemies, and power was giuen vnto him to doe [i] two and fortie moneths.

6 And hee opened his mouth vnto blasphemie against GOD, to blaspheme his Name and his tabernacle, and them that dwell in heauen.

7 And it was giuen to him to make warre with the Saints, and to [k] ouercome them, and power was giuen him ouer euery [l] kinred, and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, whose [m] names are not [*] written in the booke of life of the Lambe, which was slaine [n] from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, hee shall goe [o] into captiuity: if any kill with a sword, he must be killed by a sword: here is the patience, and the faith of the Saints.

11 And I beheld another beast comming vp out of the [p] earth which had two [q] hornes like the Lambe, but he [r] spake like the dragon.

12 And hee did all that the first [s] beast could doe before him, and hee caused the earth, and them which dwel therein, to worship the first [t] beast, whose deadly wound was healed.

13 And [u] hee did great wonders, so that he made fire to come downe from heauen on the earth in the sight of men,

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to doe in the [x] sight of the beast, saying to them that dwell on the earth, that they should make the [y] image of the beast, which had the wound of a sword, and did liue,

15 And it was permitted to him to giue a [z] spirit vnto the image of the beast, so that the image of the beast should [a] speake, and should cause that as many as would not [b] worship the image of the beast, should bee killed.

16 And he made all, both small and great, rich and poore, free and bond, to receiue

a Here is the description of the Romane empire, which standeth in cruelty and tyranny.
b Meaning Rome, because it was first gouerned by seuen Kings or Emperours after Nero, and also is compassed about with seuen mountaines.
c Which signifie many prouinces.
d By these beasts are signified the Macedonians, Persians and Caldeans, whome the Romanes ouercome.
e That is, the deuill.
f This may be vnderstood of Nero, who mooued the first persecution against the Church, and after slew himselfe, so that the family of the Cæsars ended in him.
g For the Empire was established againe by Vespasian.
h By receiuing the statutes, ordinances, decrees, ceremonies, and religion of the Romane Empire.
i Antichrists time and power is limitted.
k In their bodies, not in soule.
l He meaneth that vniuersall departing whereof S. Paul speaketh to the Thessalonians.
m Antichrist hath no power ouer the elect.
* *Chap* 3.5.
n A God ordained from before all beginning, and all the sacrifices were as figures and sacraments of Christs death.
o They which led soules captiues, goe themselues into captiuity.
p As the kingdome of Christ is from heauen, and bringeth men thither: so the Popes kingdome is of the earth, and leadeth to perdition, and is begun and established by ambition, couetousnes, beastlines, craft, treason and tyranny.
q Which signifie the Priesthood and the kingdome, and therefore he giueth in his armes two keyes, and hath two swords caried before him. So Boniface the eight which first ordained the Iubile, shewed himselfe one day in apparell as a Pope, and the next day in harnesse as the Emperour: and the two horns in the Bishops mitre expresse these two. r He spake deuilish doctrine, accused Gods word of imperfection, set vp mans traditions and spake things contrary to God and his Worde.
s For the Pope in ambition, cruelty, idolatry and blasphemy did follow and imitate the ancient Romanes.
t Brought them to idolatry, and astonished them with the name of that holy Empire (as he termeth it.)
u The man of sinne, according to the operation of Satan shall be with all power, signes and miracles of lies. 2. Thessal. 2. 9. 10.
x Before the whole Empire, which representeth the first beast, and is the image thereof.
y For the first Romane Empire was as the patterne, and this second Empire is but an image & shadow thereof.
z For except the Pope confirme the authority of the king of Romanes, he is not esteemed worthy to be made Emperour.
a The same things which the Pope or false prophets instruct him.
b Receiue the ordinances and decrees of the seat of Rome, and kisse the villaines foote, if he were put thereunto.

a [c] marke

Whereby he renounceth Christ: for as faith, the word, and the Sacraments are the Christians markes: so this Antichrist will accept none but such as well approue his doctrine: so that it is not enough to cõfesse Christ, and to beleeue the Scriptures, but a man must subscribe to the Popes doctrine: moreouer, their chrismatories, greasings, vowes, othes, and shauings are signes of this marke, insomuch as no nation was accepted that had not many of these marked beastes. d He that is not sealed with Antichrists marke, cannot be suffered to liue among men. e Such as may be vnderstood by mans reason: for about 666 yeeres after this reuelation, the Pope or Antichrist began to be manifested in ỹ world: for these characters χξϛ signifie 666. and this number is gathered of the small number, λατεινος which in the whole make 666. and signifie Lateinus, or Latin, which noteth the Pope or Antichrist, who vseth in all things the Latin tongue, and in respect thereof hee contemneth the Hebrew and Greeke, wherein the word of God was first and best written: and because Italy in old time was called Latinum, the Italians are called Latini, so that hereby he noteth of what countrey chiefly he should come.

a ᶜ marke in their right hand or in their foreheads.

17 And ᵈ that no man might buy or sell, saue hee that had the marke, or the name of the beast, or the number of his name.

18 Here is wisedome. Let him that hath wit, count the number of the beast: for it is the number ᵉ of a man, and his number is sixe hundreth threescore and sixe.

CHAP. XIIII.

1 *The notable company of the Lambe.* 6 *One Angel announceth the Gospel,* 8 *Another the fall of Babylon,* 9 *And the third warneth to flee from the beast.* 13 *Of their blessednesse which die in the Lord.* 18 *Of the Lords harueſt.*

Iesus Christ reigneth in his Church to defend and comfort it, though the beast rage neuer so much: and seeing Christ is present euer with his Church, there can be no vicar: for where there is a vicar, there is no Church.

Meaning, a great and ample Church.

Which was the marke of their election, to wit, their faith.

Signifying that the number of the Church should be great, and that they should speake boldly, and aloud, & so glorifie the Lord.

THen I looked, and lo, a ᵃ Lambe stood on mount Sion, and with him an ᵇ hundreth foortie and foure thousand, hauing his Fathers ᶜ Name written in their foreheads.

2 And I heard a voice from heauen, as the sound of many ᵈ waters, and as the sound of a great thunder: and I heard the voice of harpers harping with their harpes.

3 And they sung as it were a new song before the throne and before the foure beasts, and the Elders, and no ᵉ man could learne that song, but the hundreth foortie and foure thousand, which were bought from the earth.

4 These are they which are not ᶠ defiled with women, for they are virgins: these follow the Lambe ᵍ whithersoeuer hee goeth: these are bought from men, being the ʰ first fruits vnto God, and to the Lambe.

5 And in their mouthes was found no guile: for they are without ⁱ spot before the throne of God.

6 ¶ Then I saw another ᵏ Angel flie in the middes of heauen, hauing an euerlasting Gospel, to preach vnto them that dwell on the earth, and to euery nation, and kinred, and tongue, and people,

7 *Saying with a lowde voice, ˡ Feare God, and giue glory to him: for the houre of his iudgement is come: and worship him that made * heauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angel, saying, *It is fallen, it is fallen, ᵐ Babylon the great city: for shee made all nations to drinke of the wine of the ⁿ wrath of her fornication.

9 ¶ And the third Angel followed them, saying with a lowde voice, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the ° pure wine, which is powred into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe:

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoeuer receiueth the print of his name.

12 Here is the patience of ᵖ Saints: here are they that keepe the commandements of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto mee, Write, ᑫ Blessed are the dead, which hereafter die ‖ in the ʳ Lord. Euen so sayth the spirit: for they rest from their labours, and their works follow them.

14 ¶ And I looked, and behold, a white ˢ cloude, and vpon the cloud one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a lowde voyce to him that sate on the clowde, *ᵗ Thrust in thy sickle, and reape: for the time is come to reape: for the harueſt of the earth is ripe.

16 And he that sate on the cloud, ᵘ thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angel came out of the Temple which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the ˣ altar, which had power ouer fire, and cried with a lowde crie to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for their grapes are ripe.

19 And the Angel thrust in his sharpe sickle

Psal.145.6.

1 The Gospel teacheth vs to feare God and honour him, which is the beginning of heauenly wisdome. *Actes 14.15. Isai.21.9. ierem.51.8. chap.18.2.*

m Signifying Rome, foras much as the vices which were in Babylon are found in Rome in greater abundance, as persecution of ỹ Church of God, oppression and slauery, with destruction of the people of God, confusion, superstition, idolatry, impiety: and as Babylon the first Monarchy was destroyed, so shall this wicked kingdome of Antichrist haue a miserable ruine, though it bee great, and seemeth to extend throughout all Europa.

n By the which fornication God is prouoked to wrath: so that he suffreth many to walke in the way of the Romish doctrine to their destruction.

o That is, of his terrible iudgement.

p The faithfull are exhorted to patience.

q For they are deliuered from the horrible troubles which are in the Church, and rest with God. ‖ *Or, for the Lords cause.* r Which are ingrafted in Christ by faith, which rest and stay onely on him, and reioyce to be with him: for immediatly after their death they are receiued into ioy. s Signifying that Christ shall come to iudgement in a cloud, euen as he was seene to goe vp. *Ioel 3.13. mat.13.39.* t The ouerthrow of the people is compared to an harueſt, Isa.19.5. also to a vintage, Isa.6.3. u This is spoken familiarly for our capacity, alluding vnto an husbandman, who suffereth himselfe to be aduertised by his seruants when his harueſt is ripe, and not that Christ hath neede to be tolde when hee should come to iudgement for the comfort of his Church, and destruction of his enemies. x This was Christ, who is also the altar, the Priest, and sacrifice.

kle

kle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into the great winepresse of the wrath of God.

y That is, a certaine place appointed, and not in the heauen.

20 And the y wine presse was troden without the citie, and blood came out of the wine presse, vnto the z horse bridles by the space of a thousand & sixe hundred furlongs.

z By this similitude hee declareth the horrible confusion of the tyrants and infidels, which delight in nothing but warres, slaughters, persecutions and effusion of blood.

CHAP. XV.

1 Seuen Angels haue the seuen last plagues. 3 The song of them that ouercome the beast. 7 The seuen vials full of Gods wrath.

a This is the fourth vision, which conteineth the doctrine of Gods iudgements for the destruction of the wicked and comfort of the godly.

AND I saw another a signe in heauen great and marueilous, b seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

b Meaning an infinite number of Gods ministers, which had infinite maners and sorts of punishments.

2 And I saw as it were a c glassie sea mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God.

c Signifying this brittle & inconstant world mixt with fire, that is, troubles and afflictions, but the Saints of God ouercome them all, and sing diuine songs vnto God, by whose power they get the victorie.

3 And they sung the song of Moses the *seruant of God, and the song of the Lambe, saying, Great and marueilous are thy works Lord God Almightie: iust and true are thy *‖ waies, king of Saints.

*Exod. 15. 1.

4 *Who shall not feare thee, O Lord, and glorifie thy Name? for thou onely art holy, and all nations shall come & worship before thee: for thy iudgements are made manifest.

*Psal. 145. 17.

‖ Or, actes and deedes.

5 And after that I looked, and behold, the Temple of the tabernacle of testimonie was open in heauen.

Ier. 10. 7.

6 And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure d and bright linnen, and hauing their e breasts girded with golden girdles.

d Which is to declare that Gods iudgements are cleare, iust, & without spot.

7 And one of the f foure beasts gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

e As ready to execute the vengeance of God

f By the foure beasts are meant all the creatures of God, which willingly serue him for the punishment of the infidels.

8 And the temple was full of the smoke of the glorie of God, and of his power, and no man was able to g enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

g God giueth vs full entry into his Church by destroying his enemies: for his Saints cannot clearely know all Gods iudgements before the full end of all things.

CHAP. XVI.

2 The Angels powre out their vials full of wrath, 6 And what plagues follow thereof. 15 Admonition to take heede and watch.

a This was like the fixt plague of Egypt, which was sores and boyles, or pocks: and this reigneth commonly among Canons, Monkes, Friers, Nunnes, Priests, and such filthy vermin which beare the marke of the beast.

AND I heard a great voyce out of the Temple, saying to the seuen Angels, Go your waies, and powre out the seuen vials of the wrath of God vpon the earth.

2 And the first went, and powred out his vial vpon the earth: and there fell a noysome and a grieuous a sore vpon the men, which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angel powred out his vial vpon the Sea, and it became as the b blood of a c dead man: and euery liuing thing died in the Sea.

b This is like to the first plague of Egypt, which signifieth all kindes of pestilences and contagious diseases.

c That is, corrupt and infect.

4 And the third Angel powred out his vial vpon the riuers and fountaines of waters, and they became c blood.

d The first plague of Egypt was like vnto this.

5 And I heard the Angel of the e waters say, Lord, thou art iust, Which art, and Which wast, and holy, because thou hast iudged these things.

e He bringeth forth these two Angels: the one which is gouernour of the waters, and the other from vnder the altar, as witnesses and commenders of Gods iust iudgements.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthie.

f For as much as thou destroyest the rebels, and preseruest thine.

7 And I heard another out of the Sanctuarie say, Euen so, Lord, God Almightie, f true and righteous are thy iudgements.

8 And the fourth Angel powred out his vial on the Sunne, and it was giuen vnto him to torment men with g heate of fire.

g Signifying famine, drought, and hot diseases which proceede thereof.

9 And men boyled in great heate, and h blasphemed the Name of God, which hath power ouer these plagues, and they repented not to giue him glorie.

h The wicked were hard hearted, and stubburne when God punished them.

10 And the fifth Angel powred out his vial vpon the throne of the i beast, and his kingdome waxed darke, and they h gnew their tongues for sorow,

i This answereth to the ninth plague of Egypt, which signifieth that the Popes doctrine is an horrible plague of God, which keepeth men still in darke ignorance and errours.

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

k They shall shew their furie, rage and blasphemy against God, when the light of his Gospel shall shine.

12 And the sixt Angel powred out his vial vpon the great riuer l Euphrates, and the water thereof dryed vp, that the way of the Kings of the East should bee prepared.

l By Euphrates which was the strength of Babylon, is meant the riches, strength, pleasures and commodities of Rome the second Babylon, which the faithfull which are the true Kings and Priests in Christ, haue taken away by discloshing their wicked deceit.

13 And I saw three m vncleane spirits like frogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

m That is, a strong number of this great deuill the Popes ambassadours, which are euer crying and croking like frogges, and come out of Antichrists mouth, because they should speake nothing but lies, and vse all maner of craftie deceit to maintaine their rich Euphrates against the true Christians.

14 For they are the spirits of n deuils, working miracles, to goe vnto the o Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

n Albeit they call themselues spirituall and holy fathers.

o For in all Kings courts the Pope hath had his ambassadours to hinder the kingdome of Christ. *Chap. 3. 3. matth. 24 44. luke 12. 35.*

15 (*Behold, I come as a theefe. Blessed is he that watcheth, and keepeth his p garments, lest he walke naked, and men see his filthinesse)

p Of righteousnesse, and holinesse, wherewith we are clad through Iesus Christ.

16 And they gathered them together into a

place called in Hebrew q Armagedon.

17 ¶ And the seuenth Angel powred out his viall into the aire: & there came a loude voyce out of the Temple of heauen from the throne, saying, r It is done.

18 And there were voices, and thunderings, and lightenings, & there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.

19 And the great s citie was diuided into three parts, and the t cities of the nations fell, and great Babylon came in remembrance before God, *to giue vnto her the cuppe of the wine of the fierceneſſe of his wrath.

20 And euery yle fledde away, and the mountaines were not found.

21 And there fell a great haile, like talents, out of heauen vpon the men, and men blaſphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

q As if he would say, the craftines of destruction, when as kings and Princes shall warre against God, but by the craft of Satan, are brought to that place where they shall be destroyed.

r This is the last judgement when Christ shal come to destroy the wicked and deliuer his Church.

s Meaning, the whole number of them that shal call themselues Christians, whereof some are so in deed, some are Papists, & vnder pretence of Christ serue Antichrist, and some are Neuters, which are neither on the one side nor on the other.

t Signifying all strange religions, as of the Iewes, Turkes, and others, which shal fall with that great whore of Rome, and be tormented in eternall paines. *Ier.* 25. 15.

CHAP. XVII.

3 The description of the great whore. 8 Her sins and punishment. 14 The victorie of the Lambe.

THen there came a one of the seuen Angels, which had seuen vials, and talked with me, saying vnto me, Come, I will shew thee the damnatiõ of the great b whore that sitteth vpon many c waters.

2 With whom haue committed fornication the kings of the earth, and the inhabitants of the earth are dronken with the wine of her fornication.

3 So he caried me away into the wildernesse in the Spirit, and I sawe a woman sit vpon a scarlet coloured d beast, full of names of e blaſphemy, which had seuen heads and ten hornes.

4 And the f woman was arayed in purple and scarlet, and gilded with golde, and precious stones, and pearles, and had a cup of gold in her hand, full of g abominations, and filthines of her fornication.

5 And in her forehead was a name written, h A mystery, great Babylon, the mother of whoredomes, and abominations of the earth.

6 And I saw the woman dronken with the blood of Saints, & with the blood of the Martyrs of Iesus: and when I saw her, I wondred with great maruile.

7 Then the Angel said vnto me, Wherefore maruellest thou? I will shew thee the mystery of the woman, and of the beast that beareth her, which hath seuen heads, and ten hornes.

a Which was Christ Iesus, who will take vengeance on this Romish harlot.

b Antichrist is compared to an harlot, because he seduceth the world with vaine words, doctrines of lies, and outward appearance.

c Meaning diuers nations and countreys.

d The beast signifieth the ancient Rome: the woman that sitteth thereon, the new Rome, which is the Papistry, whose cruelty and bloodshedding is declared by

e Full of idolatry, superstition, and contempt of the true God.

f This woman is the Antichrist, that is, the Pope with the whole body of his filthy creatures, as is expounded ver. 18. whose beautie onely standeth in outward pompe and impudencie, and craft like a strumpet.

g Of false doctrines and blaſphemies.

h Which none can know to auoid, but the elect.

8 The i beast that thou hast seene, was, and is not, and shall ascend out of the bottomleſſe pit, and shal goe into perdition, and they that dwell on the earth, shall wonder, (whose names are not written in the Booke of life from the foundation of the world) when they behold the beast that was, and is not, and yet

9 Here is the mind that hath wisedome. The seuen heads are k seuen mountaines, whereon the woman sitteth: they are also l euen kings.

10 Fiue are fallen, and one is, and another is not yet come: and when he commeth, he must continue a short space:

11 And the beast that was, and is not, is euen the m eighth, and is one of the seuen, and shall goe into destruction.

12 And the ten hornes which thou sawest, are ten kings, which yet haue not receiued a kingdome, but shall receiue power, as kings at one houre with the beast.

13 n These haue one mind, and shall giue their power and authority vnto the beast.

14 These shall fight with the Lambe, and the Lambe shall o ouercome them: * for he is Lord of lords, and King of kings: and they that are on his side, called, and chosen, and faithfull.

15 And hee sayd vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the p tenne hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesh, and burne her with fire.

17 For God hath q put in their hearts to fulfill his will, and to doe with one consent for to giue their kingdome vnto the beast, vntill the words of God be fulfilled.

18 And the woman which thou sawest, is the great citie, which reigneth ouer the kings of the earth.

i This is the Romane Empire, which being fallen to decay, the whore of Rome vsurped authority, and proceeded from the deuill, and thither shall returne.

k Which are about Rome.

l For after that the Empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian and Titus died in lesse then fourteene yeeres and reigned as Kings: Domitian then reigned, and after him Coccceius Nerua which was the seuenth.

m He meaneth Traiane the Emperour, who was a Spaniard, and adopted by Nerua, but because he persecuted the faithfull, he goeth also to perdition.

n He signifieth the horrible persecutions which haue been vnder the Empire of Rome, and in all other Realmes subiect to the same.

o And breake them to shiuers as a potters pot. 1. *Tim.* 6. 15. *chap.* 19. 16.

p Diuers nations, as the Gothes, Vandales, Hunnes and other nations, which were once subiect to Rome, shall rise against it, and destroy it.

q That in stead of doing homage to Christ Iesus, they should be cast into a reprobate sense to serue Antichrist, and to dedicate themselues and theirs wholly vnto him.

CHAP. XVIII.

3. 9 The louers of the world are sorie for the fall of the whore of Babylon. 4 An admonition to the people of God, to flie out of her dominion, 20 But they that be of God, haue cause to reioyce for her destruction

AND after these things, I saw another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glory.

2 And he cryed out mightily with a loude voyce, saying, * a It is fallen, it is fallen. Babylon the great citie, and is become the habitation of b deuils, and the hold of all foule spirits, and a cage of euery vncleane and hatefull bird.

Isa. 21. 9 *ier.* 51. 08. *chap* 14 8.

a This description of the ouerthrow of the great whore, is like to that whereby the Prophets vse to declare the destruction of Babylon.

b He describeth Rome to be the sinke of all abomination and deuilishnesse, and a kinde of hell.

3 For c all nations haue drunken of the wine of the wrath of her fornication, and the kings of the earth haue committed fornication with her, & the merchants of the earth are waxed rich of the abundance of her pleasures

4 And I heard another voyce from heauen say, d Goe out of her my people, that yee be not partakers in her sinnes, and that yee receiue not of her plagues.

5 For her sinnes are e come vp vnto heauen, & God hath remembred her iniquities.

6 f Reward her, euen as she hath rewarded you, and giue her double according to her workes: and in the cup that shee hath filled to you, fill her the double.

7 In as much as shee glorified her selfe, and liued in pleasure, so much giue you to her torment & sorow: for she saith in her heart, *I sit being g a queene, and am no h widow, and shall see no mourning.

8 Therefore shall her plagues come at one day, death and sorrow, and famine, and she shalbe burnt with fire: for strong is the Lord God which will condemne her.

9 And the kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see the smoke of her burning,

10 And shall stand afarre off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

11 And the i marchants of the earth shall weepe and waile ouer her: for no man buyeth her ware any more.

12 The ware of gold and siluer, and of precious stone, and of pearles, and of fine linnen, and of purple and of silke, and of skarlet, and of all manner of Thyne k wood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, & of yron, and of marble.

13 And of cynamom, and odours, and ointments, and frankincense, and wine, and oyle, and fine floure, and wheate, and beasts, and sheepe, and horses and l charets, and seruants, and m soules of men.

14 (And the n apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, & thou shalt find them no more.)

15 The marchants of these things which were waxed rich, shall stand afarre off from her, for feare of her torment, weeping and waiting,

16 And saying, Alas, alas, the great citie, that was clothed in fine linnen, and purple, and scarlet, and gilded with gold, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie shippes, and shipmen, and whosoeuer trauaile on the sea, shall stand a farre off,

18 And cry, when they see the smoake of her burning, saying, What city was like vnto this great citie?

19 And they shal cast o dust on their heads and cry weeping & waiting, and say, Alas, alas, the great citie, wherein were made rich all that had shippes on the sea by her costlinesse: for in one houre she is made desolate.

20 O heauen, reioyce of her, and yee holy Apostles and Prophets: for God hath p giuen your iudgement on her.

21 Then a mighty Angell tooke vp a stone, like a great milstone, and q cast it into the sea, saying, With such violence shall the great citie Babylon be cast, & shalbe q found no more.

22 And the voyce of harpers, and musicians, and of pipers, and trumpetters shall be heard no more in thee, and no craftesmen, of whatsoeuer craft hee be, shall be found any more in thee, and the sound of a milstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee: & the voyce of the bridegrome and of the bride shall bee heard no more in thee: for thy r marchants were the great men of the earth: and with thine inchantments were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.

CHAP. XIX.

1 *Praises are giuen vnto God for iudging the whore, and for auenging the blood of his seruants.* 10 *The Angel will not be worshipped.* 17 *The foules and birds are called to the slaughter.*

AND after these things I heard a great voyce of a great multitude in heauen, saying, a Hallelu-iah, saluation, and glory, and honour, and power bee to the Lord our God,

2 For b true and righteous are his iudgements: for hee hath condemned the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand.

3 And againe they said, Hallelu-iah: and her c smoke rose vp for euermore.

4 And the foure and twenty Elders, and the foure d beasts fel downe, and worshipped God that sate on the throne, saying, e Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Prayse our God, all yee his seruants, and ye that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voice of many waters, and as the voyce of strong thundrings, saying, Hallelu-iah, for our Lord God Almightie hath reigned.

7 Let vs bee glad and reioyce, and giue glory to him: for the f mariage of the Lambe is come, and his wife hath made herselfe readie.

8 And to her was granted that she should be arayed with pure fine linnen, and shining: for the fine linnen is the righteousnesse of Saints.

9 Then g hee sayde vnto mee, Write, *Blessed are they which are h called vnto the

c The greatest part of ỹ world hath bene abused and seduced by this spiritual whoredome.

d When God threatneth the wicked, he euer comforteth and counselleth his what they ought to doe, that is, that they do not communicate with the sinnes of the wicked.

e The Greeke word is, that her sinnes so follow one an other, and so rise one after another, that they growe to such an heape, that at length they touch the very heauens.

f Blessed is he that can repay to the whore the like, as it is written. Psal. 137.8, 9 Esa. 47.8.

g The glorious boasting of the strumpet.

h But full of people and mightie.

i Both they that temporally haue had profit by the strumpet, & also the spiritual merchants shall for sorow and want of their gain, cry out and despaire.

k Which is very glorious and precious,

l Such as ỹ wantons vse at Rome.

m This is the vilest ware, that these merchants sell, & best cheap, which soules notwithstanding the Son of God redeemed with his precious blood, 1. Pet. 1. 19.

n That is, the things which thou louedst best.

o And so shew signes of great sorow.

*Or, while, &c.

p And hath auenged your cause in punishing her. *Ier.* 51. 63.

q It shall not be like to other cities which may be builded againe, but it shall be destroyed without mercy.

r The Romish prelates & marchants of soules are as Kings and princes: so that their couetousnesse and pride must be punished, secondly their crafts and deceits: & thirdly their cruelty.

a That is, praise ye God, because the Antichrist and all wickednesse is taken out of the world.

b So that all the Saints are confirmed, & ought nothing to doubt of the saluation of the faithfull.

c The wicked shall be burned in continual fire, that neuer shalbe extinguished.

d By the foure beasts are meant all creatures,

e Signifying, that his iudgements are true and iust, & that we ought to praise him euermore for the destruction of the Pope.

f God made Christ the bridegroome of his Church at the beginning, and at the last day it shall be fully accomplished when we shall be ioyned with our head, the Angell. *Matth.* 22. 2. *chap.* 14. 13.

g That is, the Angell. *Matth.* 22. 2. *chap.* 14. 13.

h Whom God of free mercy calleth to be partakers of his heauenly graces, and deliuereth from the filthie pollutions of Antichrist.

Lambes

...1.9.
t Who am charged t testifie of Iesus, or which am partaker of the same Gospel and faith.
u He sheweth y none ought to be worshipped but onely God, and that he is of their number whom God vseth to reueale his secrets by to y Prophets, that they may declare them to others, also that we must beleeue no other spirit of prophesie but y which doeth testifie of Iesus, and leade vs to him.
l Whereby is signified that Iesus Christ our Iudge shall be victorious, and shall triumph ouer his enemies.
m He meaneth Christ.
n So that the wicked shall tremble before his face.
o To shew that he was ruler of all the world.
p That is, none can haue so full reuelation how Christ is very God eternal, infinite & almightie as he himselfe.
Isa.63.1,2.
q Whereby is signified his victorie and the destruction of his enemies.
r Signifying that Iesus Christ, which is the word, is made flesh, and is our Lord our God,

Lambes supper, and he saith vnto me, These words of God are true.

10 And I fell before his feet * to worship him: but he sayd vnto me, See thou doe it not: I am thy fellow seruant, and one of thy brethren, which haue the i testimonie of Iesus, Worship God: for the k testimony of Iesus, is the spirit of prophesie.

11 And I saw heauen open, and beholde, a white l horse, and hee that sate vpon him, was called m Faithfull and true, and hee n iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were o many crownes: and he had a name written, that no man knew but himselfe.

13 And * he was clothed with a garment dipt in q blood, and his name is called THE r WORD OF GOD.

14 And the s warriours which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharp t sword, that with it he should smite the heathen: for hee * shall rule them with a rod of yron: for he it is that treadeth the wine presse of the fiercenesse and wrath of Almightie God.

16 And hee hath vpon his garment, and vpon his u thigh a name written, * THE KING OF KINGS AND LORD OF LORDS.

17 And I sawe an Angel stand in the x sunne, who cryed with a loude voyce, saying to all the foules that did flie by the mids of heauen, Come and gather your selues together vnto the supper of the great God,

18 That yee may eate the flesh of Kings and the flesh of hie captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondmen, and of small and great.

19 And I saw the beast, and the Kings of the earth, and the y warriours gathered together to make battell against him, that sate on the horse, and against his souldiers.

20 But the beast was z taken, and with him that false prophet that wrought miracles before him, whereby hee deceiued them that receiued the beasts marke, and them that worshipped his image. These both were aliue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sworde of him that sitteth vpon the horse, which commeth out of his mouth, and all the foules were filled full with their flesh.

and the iudge of the quicke and the dead. s This declareth that his Angels shall come with him to iudge the world. t Which driueth the wicked into eternall fire. *Psal.2.9. chap.2 27.* u Which declareth his humanitie, wherein he is Lord of all & shall iudge the world. *1.Tim.6.15. chap.17.14.* x This signifieth that the day of iudgment shalbe cleare, and euident, so that none shalbe hid: for the trumpet shall blow aloude, and all shall vnderstand it. y For the Pope and the worldly Princes shall fight against Christ, euen vntill this last day. z The ouerthrow of the beast and his, which shalbe shortly accomplished at the second comming of Christ.

CHAP. XX.

2 Satan being bound for a certaine time, 7 And after let loose, vexeth the Church grieuously. 10.14. And after the world is iudged, hee and his are cast into the lake of fire.

AND I saw an a Angel come downe from heauen, hauing the b key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent, which is the deuill and Satan, and he bound him a c thousand yeeres,

3 And cast him into the bottomelesse pit, and hee shut him vp, and sealed the doore vpon him, that he should deceiue the people no more, till the d thousand yeeres were fulfilled: for after that hee must bee loosed for a little e season.

4 And I saw e seates: and they sate vpon them, and iudgement was giuen vnto them, and I saw the soules of them that were beheaded for the witnesse of Iesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued, and reigned with Christ a f thousand yeere.

5 But the rest of the s dead men shall not liue againe vntill the thousand yeeres be finished: this is the h first resurrection.

6 Blessed and holy is hee that hath part in the first resurrection: for on such the i second death hath no power: but they k shall be the Priests of God and of Christ, and shall reigne with him a l thousand yeere.

7 And when the thousand yeeres are m expired, Satan shall be loosed out of his prison,

8 And shall goe out to deceiue the people which are in the foure quarters of the earth: euen n Gog and Magog, to gather them together to battell, whose number is as the sand of the sea.

9 And they went vp into the plaine of the earth, which compassed the tents of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shall be tormented euen day and night for euermore.

11 And I saw a great white throne, and o one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before God: and the p bookes

a This Angel representeth the order of the Apostles, whose vocation and office was from heauen: or may signifie Christ which should tread downe the serpents head.
b Hereby he meaneth the Gospel whereby hell is shut vp to the faithfull, and Satan is chained that he cannot hurt them, yea, and the ministers hereby open it to the infidels, but through their impietie and stubbornesse.
c That is, from Christs natiuitie vnto the time of Pope Syluester the second: so long y pure doctrine should after a sort remain.
d After this terme Satan had greater power then he had before.
e The glory and authoritie of them that suffer for Christs sake.
f That is, whiles they haue remained in this life.
g He meaneth them which are spiritually dead: for in whom Satan liueth, he is dead to God.
h Which is to receiue Iesus Christ in true faith, and to rise from sinne in newnesse of life. i The death of the soule, which is eternall damnation. k Shalbe the true partakers of Christ and of his dignitie. l That is, for euer. m After that the chaine is broken and the true preaching of Gods word is corrupt. n By them are meant diuers & strange enemies of the Church of God, as the Turke the Saracens, and other, reade Ezek. 38.2. & 39.1,2. by whome the Church of God should be grieuously tormented. o Which was Christ prepared to iudgement with glory & Maiestie. p Euery mans conscience is as a booke wherein his deeds are written, which shall appeare when God openeth the booke.

were

were opened, & *another booke was opened, which is the booke of life, and the dead were iudged of those things which were written in the bookes according to their workes.

13 And the sea gaue vp her dead, which were in her, and q death and hell deliuered vp the dead which were in them: and they were iudged euery man according to their workes.

14 And r death and hell were cast into the lake of fire: this is the second death.

15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

Phil.4.3. chap.3.5. and 21.27.

q Vnderstanding all kindes of death, whereby men haue been slaine.

r Hell and death which are the last enemies shall be destroyed.

CHAP. XXI.

3. 24 The blessed estate of the godly, 8. 27 and the miserable condition of the wicked. 11 The description of the heauenly Ierusalem, and of the wife of the Lambe.

Isa 65.17. and 66.22.

AND I saw * a new heauen, and a new earth: s for * the first heauen, and the first earth were t passed away, and there was no more sea.

s All things shal be renewed and restored into a most excellent & perfect estate, and therefore the day of the resurrection is called that day of restauration of all things, Acts 3.21 2. Pet. 3 13.

t For all things shall be purged from their corruption, and the faithfull shall enter into heauen with their head Christ.

2 And I Iohn saw the u holy Citie new Ierusalem come x downe from God out of heauen, prepared as a bride trimmed for her husband.

u The holy company of the elect.

x Meaning, that God by his diuine Maiesty wil glorifie and renew his, and take them vnto him. *Isa.25.8. chap.7.17.*

3 And I heard a great voyce out of heauen, saying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be their God with them.

4 *And God shall wipe y away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there bee any more paine: for the first things are passed.

y All occasions of sorrow shal be taken away: so that they shall haue perpetuall ioy. *Isa.43.19. 2.cor.5.17. Chap.1.8. and 22.13.*

5 And he that sate vpon the throne, sayd, *Behold, I make all things new: and he said vnto mee, Write: for these words are faithfull and true.

6 And he said vnto me, It is done, * I am Alpha and Omega, the beginning and the end, I will giue to him that is athirst, of the z well of the water of life freely.

z I that am the eternall life will giue vnto mine to drinke of the liuely waters of this everlasting life.

7 He that ouercommeth, shall inherit all things, and I will be his God, and he shal be my sonne.

8 But the a fearefull, and vnbeleeuing, and the b abominable, and murtherers, and whoremongers, & sorcerers, and idolaters, and all liars shall haue their part in the lake which burneth with fire & brimstone, which is the second death.

a They which feare man more then God. b They which mocke and iest at religion.

9 And there came vnto me one of the seuen Angels which had the seuen vials full of the seuen last plagues, and talked with mee, saying, Come, I will shew thee the c bride, the Lambes wife.

c Meaning the Church, which is married to Christ by faith.

10 And he caried me away in the spirit to a great and an hie mountain, and he shewed me the great * Citie, holy Ierusalem, d descending out of heauen from God,

11 Hauing the glory of God: and her shining was like vnto a stone most precious, as a e Iasper stone, cleare as Crystall,

12 And had a great f wall and hie, and had twelue * gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 On g East part there were three gates, and on the North side three gates, on the South side three gates, and on the West side three gates.

14 And the wall of the City had twelue foundations, and in them the names of the Lambs twelue h Apostles.

15 And he that talked with me had a golded reed to measure the city withall, and the gates thereof, and the wall thereof.

16 And the city lay foure square, and the length is as large as the bredth of it. and hee measured the city with the reed, twelue thousand furlongs: and the length, & the bredth, and the height of it are equall.

17 And he measured the wall thereof, an hundred, forty and foure cubits, by the measure of man, that is, of the Angel.

18 And the building of the wal of it was of Iasper: and the city was pure golde like vnto cleare glasse.

19 And the foundations of the wall of the city were garnished with all manner of precious stones: the first foundation was Iasper: the second of Saphir: the third of a Chalcedonie: the fourth of an Emerand:

20 The fift of a Sardonix: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaz: the tenth of a Chrysoprasus: the eleuenth of a Iacinth: the twelfth an Amethyst.

21 And the twelue gates were twelue pearles, and euery gate is of one pearle, and the street of the citie is pure gold, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty and the i Lambe are the Temple of it.

23 *And the citie hath no need of the sun, neither of the moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 *And the people which are saued shal walke in the light of it: and the k Kings of the earth shall bring their glory and honour vnto it.

25 *And the gates of it shall not bee shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shalbe brought vnto it,

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambes * booke of life.

m Euer greene and flowrishing.

n Signifying, that the faithfull shall be surely kept in heauen.

o That is, place enough to enter: for els we know there is but one way, & one gate, euen Iesus Christ.

p For the Apostles were means whereby Iesus Christ the true foundation was reuealed to the world.

q This declareth that Christ is God inseparable with his father. *Isa.60.19. Isa.60 3,5.*

r Here we see as in infinite other places, that kings and princes (contrary to that wicked opinion of the Anabaptists) are partakers of the heauenly glory, if they rule in the feare of the Lord. *Isa.60.11. Phil.4 3. chap.3.5. and 20.12.*

CHAP. XXII.

1 This riuer of the water of life. 2 The fruitfulnesse and the light of the citie of God. 6 The Lord giueth euer his seruants warning of things to come. 9 The Angel will not be worshipped. 18 To the word of God may nothing bee added nor diminished therefrom.

And

AND he shewed me a pure [a] riuer of water of life cleare as crystall, proceeding out of the throne of GOD, and of the Lambe.

2 In the [b] middes of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue maner of fruits, and gaue fruite euery [c] moneth: and the leaues of the tree serued to heale the [d] nations with.

3 And there shalbe no more curse, but the throne of God and of the Lambe shalbe in it, and his seruants shall serue him.

4 And they shall see his face, & his name shalbe in their foreheads.

5 * And there shalbe no [e] night there, and they need no candle, neither light of the sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 And hee sayd vnto me, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shewe vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is he that keepeth the words of the prophesie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene, * I [f] fell downe to worship before the feete of the Angel, which shewed mee these things.

9 But he sayd vnto me, See thou doe it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worshippe God.

10 And he said vnto me, [g] Seale not the words of the prophesie of this booke: for the time is at hand.

11 He that is vniust, let him be vniust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come shortly, and my reward is with me, * to giue euery man according as his worke shall be.

13 I am * Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that doe his commandements, that their right may be in the [h] tree of life, and may enter in thorow the gates into the citie.

15 For without shalbe dogs and inchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth, or maketh [i] lies.

16 I Iesus haue sent mine Angel to testifie vnto you these things in the Churches: I am the roote and the [k] generation of Dauid, and the bright morning [l] starre.

17 And the Spirit and the Bride say, Come. And let him that heareth say, [m] Come: and let him that is [n] athirst, come: and * let whosoeuer [o] will, take of the water of life freely.

18 For I protest vnto euery man that heareth the wordes of the prophesie of this booke, * If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke.

19 And if any man shall diminish of the words of the book of this prophesie, God shal take away his part out of the booke of life, and out of the holy citie, & from those things which are written in this booke.

20 He which testifieth these things, saith, [p] Surely I come quickly. Amen. Euen so [q] come Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all, Amen.

a He alludeth to the visible paradise, to set foorth more sensibly the spirituall: and this agreeth with that which is written, Ezek. 47.1.

b Meaning, that Christ who is the life of his Church is common to all his, & not peculiar for any one sort of people.

c For there is all things plentifull and full of all contentation continually.

d Which sometime were vnpure as Gentiles, but now are purged and made whole by Christ. *Isa.*60.19,20.

e The light shall be vnchangeable, and shine for euer. *Chap.*19.10.

f Now this is the second time that he suffered himselfe to be caried away with the excellencie of the person: which is to admonish vs of our infirmity and readinesse to fall, except God strengthen vs miraculously with his spirit,

*Rom.*2.6. *Isa.*41.4 *and* 44.6 *chap.*1.8. *and* 21.6.

h They shal liue eternally with the Sonne of God.

i That maintaine false doctrine, & delight therein.

k That is, a true and naturall man, and yet God equall with my Father.

l For Christ is the light that giueth light to euery one that commeth into this world.

m Let them be afraid of Gods horrible iudgements, and as soone as they heare the Lambe call, let them come.

n He that feeleth himselfe oppressed with afflictions, and desireth the heauenly graces and comfort. *Isa.*55.1.

o That is, when God beginneth to reforme our will by his spirit, *Deut.*4.2. & 12.32. *prou.*30.6.

g This is not then as the other prophesies which were commanded to be hid till the time appointed, as in Daniel 12.4. because that these things should be quickely accomplished, and did now begin.

p Seeing the Lord is at hand, we ought to be constant and reioice, but we must beware we esteeme not the length or shortnesse of the Lords comming by our owne imagination, 2 Pet. 3.9.

q This declareth the earnest desire that the faithfull haue to be deliuered out of these miseries, and to be ioyned with their head Christ Iesus.

The ende.

Two right profitable and fruitfull Concordances, or large and ample Tables Alphabeticall.

The first containing the interpretation of the Hebrue, Caldean, Greeke, and Latine wordes and names scatteringly dispersed throughout the whole Bible, with their common places following euery of them.

And the second comprehending all such other principall wordes and matters, as concerne the sense and meaning of the Scriptures, or direct vnto any necessary and good instruction.

The further contents and vse of both the which Tables (for breuitie sake) is expressed more at large in the Preface to the Reader: And will serue as well for the translation called GENEVA, as for the other authorized to be read in Churches.

Collected by R. F. H.

Imprinted at London by *Robert Barker*, Printer to the Kings most excellent Maiestie. 1607.

Cum priuilegio Regiæ Maiestatis.

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Collected by R. F. H.

Imprinted at London by *Robert Barker*, Printer to the Kings moſt excellent Maieſtie. 1607.

Cum priuilegio Regiæ Maieſtatis.

Tho: Maddey & Mary Jones wher married
ffeb: 24th 169[illegible] & Tho: Maddey thire Son was
Born Decemb 3 1701 Christned y 24 being
St Thomas his Day

Mary Maddey was Born Jan: 21 1689
Eliz: Dixey her grandmother Dyed June 17 1701
& was Buried 20th Day Ditto
Mary Maddey Jun. B Born 7th April 1705
John Maddey was Borne 23 Aug. 1707

Collated by R. H.

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Imprinted at London by Robert Barker, Printer to the Kings most excellent Maiestie. 1607.

Cum Priuilegio Regiæ Maiestatis.

¶THE PREFACE TO THE *Christian Reader, touching the two* Alphabets ensuing.

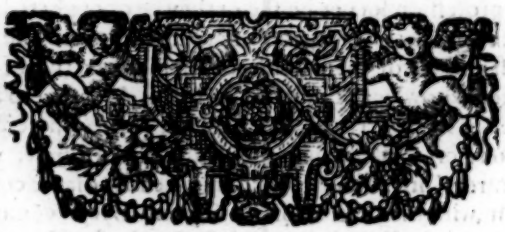
GOOD Christian Reader, because thou mayest enioy and reape the profite of these two Alphabets of directions vnto Common places hereafter following, which I haue in maner of a briefe Concordance, or large & ample Index, collected, digested, and caused to be imprinted for thy cõmoditie: I thought it not amisse to aduertise thee somewhat touching the principall contents, vse, and commoditie of them. Wherefore be it knowen vnto thee, that in the first of the said Alphabets, I haue together placed by themselues in a maner, all the strange names and wordes which are scatteringly to bee found here and there throughout the whole Bible, remayning written in the *Hebrewe*, *Chaldean*, *Syrian*, *Greeke*, or *Latine* languages: to the ende thou mayst by that meanes, learne to be conduced vnto so much of the interpretation, Historie, Common places, and knowledge of them, and euery of them, as I trust thou shalt thinke needefull. And for that in diuers translations these strange names & words are written diuersly, I haue, in respect thereof, only in this Alphabet, followed the *Geneua* translation, as most allowed in that behalfe, and yet haue placed in the Margent thereof how in writing, other Translations differ from the same: to the end not only such corruptions as are found for want of ỹ true Orthographie of them, may appeare vnto those that are skilful in those languages, to be amended, when time shall minister occasion (as some of them are already) but also the vnskilful Readers be not defrauded of such commodity, as might grow vnto them thereby, especially if they should haue occasion to looke for any word in the same Alphabet, after the same maner of writing, that they had seene or read it in other Copies, and not finde the same accordingly. Secondly, in the other of the said Alphabets, I haue likewise by themselues placed all, and as many proper and vsual English words, as are conteined in the same Bible, conducing to the finding out of the most fittest sentences, and best common places, tending to the prouing or verifying of any article and doctrine, concerning our Christian faith & religion, or belonging to any other godly or necessary instruction: so as if thou wouldest vnderstand what is to be learned in the Scriptures touching God or his power, his wisdome, or his loue, his mercie, or his trueth, his iustice, his promises, his plagues, or his punishments, &c. either else cõcerning Christ, or the holy Ghost, Angel, or Man, Nature, or Law, Sinne, or Grace, Faith, or Vnbeliefe, Predestination, or Reprobation, Iustification, Regeneration, Church or Sacraments, &c. or to be briefe, if thou wouldest vnderstand what is necessarily to bee learned in the same Scriptures, touching the estate, authoritie, office or duetie of Kings or Princes, Iudges or Magistrates, Bishops & Pastors, Elders or Ministers, Fathers and Mothers, Masters and Mistresses, Subiects, and Parishioners, Husbands & Wiues, Children and seruants, and how euery one, of what degree, estate, condition, or profession soeuer, he, she, or they be of, ought to behaue themselues towards God, and one towards another, and what is to be spoken and not spoken, and what is to be done and left vndone of them or any of them, by the rule of Gods word: thou art not voyd of competent knowledge or directions in this Alphabet to ayde thee. Thirdly, to further thee to finde out in these two Alphabets, any thing whereof I haue before made mention, thou art to resort Alphabetically vnto the first of them, with the name of any Man, Woman, Countrey, Citie, Place, Riuer, Idole, &c. in the same conteined: and also vnto the second of them, with the chiefe word of any sentence or cõmon place therein mentioned, which thou art most affected vnto, or desirest to be satisfied of: and by that meanes

in euery of them ſhalt thou by Gods grace, without faile be conduced, and to thy great eaſe directed, and as it were, ledde by the hand, euen to the Booke, Chapter and Verſe, where the ſame, (or ſo much thereof, as for a godly, Chriſtian, and neceſſary knowledge ſhall bee thought requiſite) is to bee found out moſt readily: alwayes remembring, that whatſoeuer conuenient knowledge wanteth in theſe Alphabets, as touching the text whereunto it directeth thee, is there ſupplied by the Annotations, or quotations in the Margent. Moreouer, good Chriſtian Reader, thou haſt alſo to obſerue how that the firſt Figure, or Figures, which followe next after any Booke whereunto thou ſhalt bee guided, ſignifieth or ſignifie the Chapter, and the other the verſe or verſes of the ſame Chapter, where any of the foreſaid things is to be ſought for. Againe, whereas thou ſhalt after a Chapter, and otherwhiles after ſome verſe or verſes of a Chapter, finde this marke or Starre * quoted, thou art to vnderſtand, how that the whole Chapter, or from the verſe of that Chapter where the ſame Starre is placed forward vnto the ende thereof, entreateth, or in ſome good reſpects chiefly belongeth, and may be applyed to the ſame Hiſtorie, matter, or common place thou ſeekeſt for, except there be any verſes following the ſame *, for then the common place is to be vnderſtoode, not to exceede thoſe verſes. Finally, whereas I haue ſometimes in theſe Alphabets partly ſet downe the ſenſe, & that which may properly be gathered of the text, which thou art directed vnto, & not the very words themſelues, and otherwhiles repeated one thing in diuers places, but yet to diuers ends: I truſt that wil not offend thee, ſith I haue ſo done for the vnlearneds ſake, becauſe the ſame could not, ne can be made too plaine for them, and therefore haue vſed not ſo great a curioſitie and abbreuiation in that behalfe, as perhaps ſome others would haue had me: & yet conſidering to what a great quantity theſe two Alphabets are growen vnto, (ouer that I thought they would) I haue bene forced to leaue out ſomewhat, that otherwiſe I would haue added vnto them, which hereafter by Gods grace I will ſupply: thus much touching the principal contents, commodity, & vſe of the aforeſaid Alphabets, which with ſuch other doubts as may trouble thee, I miſtruſt not, but by well peruſing of the ſame, and practiſe (with the diuerſitie of letter, which is vſed in them) will ſoone appeare very eaſie, plaine, and apparant vnto thee, albeit I particularly touch not euery of them. Now therfore to conclude, if my ſimple trauaile and paines taken herein ſhalbe wel accepted of thee, I meane, of the more skilful and learned Readers to be poliſhed and amended of them (if they ſhall ſo deeme neceſſary and conuenient) to the better edification of the Church of God, whereof they are or ought to be ioynt members, helpers, and furtherers, ſo farre forth as their Talents wil ſtretch vnto, and that in the ſpirit of meekeneſſe, ſobrietie, and charitie: and of the leſſe learned or vnlearned Reader (vnto whom I confeſſe my ſelfe the greateſt debtour) as an aid and helpe to their godly ſtudies, and honeſt trade of life, and withal Chriſtianly to be conſtrued of al men, as a meanes and furtherance, and not an hinderance vnto any, I ſhall for my part thinke my ſelfe well requited, and more then ſufficiently rewarded, in that I ſhall enioy my deſire, and that which I longed for. And ſo beſeeching Almightie God to giue vs his grace to be ſtudious of vnitie, and bringing forth ſuch fruites, as may declare our vndoubted election in Chriſt Ieſus, I take my leaue of thee, this xxij of December.

Anno Domini.

1578.

Thine in the Lord, Robert F. Herry.



The first Alphabet of directions to common places, conteining all the Hebrew, Caldean, Greeke, Latine, or other strange names, dispersed throughout the whole Bible, conducing to the profitable things thereof. The further contents and vse of the which, more at large is expressed in the Preface preceding.

A

AAron, or Aharon: *A teacher, or teaching, or conceiuing or a hill, or mountaine, or a man of the mountaine, or the mountaine of fortitude, or a strong hill.* The sonne of Amram Exo.6.20. He meeteth Moses at Horeb. Exo.4.27. He is eloquent. Exod.4.14. He is sent with Moses into Egypt. Exo. 4.15,16. and declareth Gods message vnto Pharaoh. Exod.4.30. and 5.1. Aaron and Hur waite at the foote of the mountaine, vntil Moses turned from speaking with God. Exod.24.13,14.

Aaron was with his sonnes anointed and consecrated Priest. Leuit.8.1. *Num.3.10. Deut.18.1. Heb. 5.4. after the ordinance. Exo.28.1. *and 29.1. *& 40. 12. He erecteth a calfe. Exod. 32.4. and is rebuked of Moses therefore. Exo. 32.21. The oblation of him and his children the day of their anointing. Leuit. 6.20. His oblation for himselfe and the people. Leu.9.2. He blesseth the people after his offering. Leuit 9.22. Hee and Miriam murmure against Moses, and bee reproued of God. Num 12.1,15.

The oblations and tenths offered vnto God by the children of Israel, appertaine vnto Aaron Numb.18. 8. God is Aarons heritage. Numb.18.20. By making of Aarons rod to budde, God appointeth Aaron to bee high Priest. Num. 17.8. Hee went yeerely but once into the most holy. Exo.30.10. He could not enter into the land of Canaan for his infidelities sake. Num.20. 24. Hee dieth by the appointment of God in the top of the mount Hor, called Mosera. Num.20.28. Deu.10. 6. and 32.50. After him succeedeth his sonne Eliazar. Num.20.28. The habitations of his children. 1.Chr. 6.54. Hee is praised. Ezra. 6.5 Eccius.45.6,7. His sonnes Nadab and Abihu were slaine for offering strange fire. Leu.10.1,2. looke more Luke 1.5. Act.7. 40. Heb.5.4. and 7.11. and 9.4.

Abadon ¶ Abaddon. in Greeke Apollyon. *destroying.* looke Reuel.9.11.

Abana Amana Abanah. *stony, or a building, or father I beseech now.* A riuer of Damascus. 2.Kin.5.12.

Abarim *goings ouer furors, or conceiuing.* in the Syrian tongue. *All kindes of corne.* A hill ouer Jordan, where the Israelites pitched the 41. mansion in the wilderneſſe. Numb 33.47. from whence God shewed Moses the land of Canaan. Numb. 27.12. and vpon the which hill Moses died. Deut.32.49, 50. & 34.1,5.

Abba *father.* Mar.14.36.

We crie vnto God Abba Father by the holy Ghost. Rom.8.15. Galat.4.6.

Abaron. *strength.* the sonne of Mattathias & sonne of John. 1.Mac.2.5. called also Eleazar. 1.Mac.6.43

Abdi. *a seruant, or in the Syrian tongue, thin cloud.* 1.King.4.6. Nehe.11.17.

Abdi. *my seruant.* The father of Kish. 2.Chr.29.12.

Abdiel. *a seruant of God, or a cloude of Gods store.* Jere.36.26. and 1.Chr.5.15.

Abdon. *a seruant, or a cloud of Justice.* 2.Ch.34.20 called Achbor. 2.King.22. 12. Also a citie. Jesh.21.3. Also a Iudge who had 40. sonnes, and 30. nephewes. Judg.12.13,14.

Abed-rego. *seruant of shining* A mans name called also Azariah. Dan.1.7. Abderago

Abel. *mourning.* A citie, where dwelt wise men, whose counsels many of the Israelites followed in their affaires. 2. Sa. 30.18. It was preserued by the counsell of a wise woman that was therein. 2.Samuel 20. 16. * It was afterward taken by Tiglath Pileser. 2. Kings 15. 29. Also a place whereupon the Arke of God was set. 1.Sam.6.18. Judg.11.33. For Abel the sonne of Adam, looke Habel. Abela

Abel-beth-maachah. *mourning to the house of Maachah.* A citie which king Asa ouercame by the helpe of Ben-hadad. 1. King. 15.20. called also Abelmaim. 2.Chro.16.4.

Abelmain. *mourning of waters.* A citie, called also Abel-beth maachah, as before.

Abel-meholah. *sorow of weakenesse.* A place whereof looke, Judg.7.22. and 1.King.4.12. Abelmehola

Abe'-shittim. *sorow of thornes.* A place not farre from Jordan, Scuth from the Moabites, so named of the plentie of thornes growing there. Numb.33.49. in that place was the 42. mansion of the Israelites. Abel-satim

Abel-mizraim. Gen.50.11.

Abez. *an egge, dirty, or of tinnen.* A citie in the tribe of Issachar. Iosh.19.20. Abes

Abgatha *father of the winepresse.* One of King Ahashuerosh vii. chamberlaines. Ester.1.10. Abagthan Abagatha

Abi. *my father.* Hezekiahs mother. 2.King.18.2.

Abiah. *the will of the Lord.* The sonne of Samuel. 1.Samu.8.2. Also Rehoboams sonne. 1.Chron. 3.10. who is called Abiam. 1.King. 14.3. and in Matthew. Abia. Matth. 1. 7. Also the name of Hezrons wife. 1 Chr.2.24. Abia

Abi albon. *the father of great vnderstanding, or the father of much building, or wrong.* A mans name. 2. Sam.23.31. called Abiel. 2.Chr.11.32.

Abiam. *the father of the sea.* the sonne of Rehoboam 1.King. 14.31. looke Abiah. He is made King of Judah. 1.Kings 15.1. warreth with Jeroboam. 2.Chro. 13. 2. glorieth in God his guide. 2 Chron. 13 12 and therefore obtaineth victorie. 2.Chron. 13.16. He dieth. After him succeedeth his sonne Asa, a godly prince. 1. King. 15.8. and 2.Chro. 14.1,2. Abiiam

Abiaiaph. *a gathering, or consuming father.* The sonne of Korah. Exo.6.24. looke Ebiasaph. Ebiasaph

Abiathar. *father of the remnant, or excellent father, or father of contemplation.* The sonne of Ahimelech. who escaped the hands of Saul. 1.Samuel 22.20,21 and fled to Dauid to Keilah 1.Samuel 23.6 He holdeth with Adonijah 1. Kings 1.7. was put from his Priesthood. 1.ki.2.27. according to the word. 1.Sam. 2.31,32. reade Mark.2.26. Also the name of another Priest. 1.King. 4.4.

Abih. Exod. 13.4.

Abida *father of knowledge* Gen.25.4.

Abidan *father of iudgement* Num.1.11.

Abiel *my father is God.* 1.Sam.9.1. and 14 51. Also a mans name. 1. Chron. 11. 32. called Abi-albon. 2. Sam.23.31.

Abiezer. *the fathers helpe.* Iosh.17.2. Also one of Dauids 30. worthies. 2.Sam. 23.27.

Abigal

Abigail *the fathers ioy*. Wife to the vngodly Nabal, a woman of singular wisdome. 1. Sam. 25.3. who became after Nabals death the wife of Dauid. 1. Sam. 25.39. Also the name of the daughter of Nahash, &c. whom Amasa deflowred. 2. Sam. 17.25.

Abi-gabaon

Abigibeon *the father of the cup*, or *father of a little hill*, or *the father of Gibeon*. 1. Chr. 8.29. and 9.35.

Abihaiel

Abihail *the father of strength, riches*, or *sorow*. Nu. 3.35. Also y name of Rehoboams wife. 2. Chr. 11.18.

Abihil

Abishil *the father of light*, or *praise*. 1. Chr. 2.29.

Abihu. *hee is father*, or *father himselfe*. One of the sonnes of Aaron. Exodus 6.23. who with Nadab his brother was consumed with fire, for that they offered strange fire contrary to Gods commandement. Leuit 10.1,2. and Numb. 3.4.

How Abihu, Nadab, Moses, and Aaron saw God in the mount. Exod. 24.9,10,11.

Abiud

Abihud *the father of praise*, or *confession*. 1. Chro. 8.3. Also the name of Zorobabels sonne. Matth. 1.13. there called Abiud, and in 1. Chr. 3.19. Hananiah

Abiah
Abi

Abiah *idem*, as Abiah. The mother of Hezekiah. 2. Chron. 29.1. called Abi. 2. King. 18.2. Also Jeroboams sonne, who died, and was bewailed of all Israel. 1. King. 14.1,18.

Abiam. looke Abiam.

Abilina

Abilene. *weeping*, or *crying*, or *lamentable*, or *the sonne of a mansion* or *murmuring*. A countrey whereof Lysanias was Tetrarch. Luke 3.1.

Abimael. *a father from God*, or *of God*. Gen. 10.28.

Abimelech. *the kings father*, or *my father the king*, or *father of counsell*, or *chiefe father*. A generall name of the kings of the Philistims, (as Cesar is the name of the Emperors of Rome) the king of Gear who tooke Sarah frō Abraham, purposing to make her his wife. Genes. 20.2. Hee maketh a couenant with Abraham. Gen 21.27. and also with Izhak. Gen. 26.26,31.

Also the sonne of Jerubbaal, or Gideon. Judg. 8.35. and 9.1. who slew 70. of his brethren, & reigned King ouer Israel. Judg. 9.5,6. & at the last perished shamefully. Judg. 9.53,54. and 2. Sam. 11.21.

Aminadab

Abinadab. *a father of a vow*, or *of a free minde*, or *Prince*. The brother of Dauid. 1. Sam. 16.8. Also the sonne of Saul. 1. Chr. 8.33. The Arke of God was in his house. 1. Sam. 7.1. and from thence was caried to the house of Obed Edom. 2. Sam. 6.3,10,11.

Abinoem
Abiron
Abirom

Abinoam *father of beautie*, or *gladnesse*. Jud. 4.6.

Abiram *a high father*, or *father of election*, or *deceit*. The first begotten son of Hiel the builder againe of Jericho. 1. King. 16.34. Also Eliabs sonne, who going about to vsurp y priesthood, was alive swallowed vp of the earth. Num. 16.1,31,32. Deu. 11.6. Psa. 106.17.

Abisag

Abishag. *the fathers ignorance*, or *error*, or *the multiplying father*. A faire young virgin, who lay with Dauid in his age to cherish & warme him. 1. Kin. 1.2.3. whom after the death of Dauid Adonijah asked to wife, and therefore was slaine by Benaiah. 1. Kin. 2.17,21,25.

Abisai

Abishai. *the fathers reward*, or *the father of a reward*. The sonne of Zerujah, who pursued Sheba. 2. Samu. 20.6. and therefore was reckoned among Dauids worthies. 2. Sam. 23.18. his linage is found. 1. Chr. 2.16.

Abshalom
Abshalon
Abessalom
Abessalon
Absalon
Absalom
Absalomus
Abessalomus
Absolomus
Absolomi

Abishalom, or Absalon. *a father of peace*, or *the fathers peace*, or *reward*, or *the fathers end*. The sonne of Salomon. 1. King. 15.1,2. and 2. Chr. 11.20. called Uthel. 2 Chr. 13.2.

Also the name of Dauids sonne by Maacah. 2. Samuel 3.3 who after that hee had made a banquet at his sheepe shearing vnto the Kings sonnes, slewe his brother Amnon, because he had rauished his sister Tamar. 2 Sam. 13.28,29,32 he fled. 2. Sam. 13.34,37 and was called againe by Joabs policie, and the woman of Tekoah. 2. Samu. 14.2,24. Hee had 3 sonnes and one daughter. 2. Sam. 14.27. his beauty. 2. Sam. 14.25. After his returne to Jerusalem, his father would not see him, to the ende he would not seeme to approue his doings. 2. Sam. 14.24. he burneth Joabs field of barley, and wyn. 2. Sam. 14.29,30. Hee is brought into Dauids presence, who for the feruent loue he bare him, kissed him. 2. Samu. 14.33. His ambition by colour of honouring of iustice. 2. Sam. 15.2, to 7. He laineth to make a vow and sacrifice, whereby he obtained licence of his father to depart to Hebron, and rebelleth 2. Samuel 15.7,8,9. The people ignorant of his drift, follow him. 2. Sam. 15.11. By Ahithophels counsel he lieth with his fathers concubines. 2. Sam. 16.21. according to the prophecie. 2. Samue. 12.12. Dauid charged Joab not to kill him, but to entreate him kindely for his sake. 2. Samu. 18.5. Being hanged in an Oke, hee is thrust thorow the bodie by Joab. 2. Samuel 18.14. Dauid mourneth for his death, and tooke it very heauily. 2. Sam. 18.33. Joab comforteth him. 2. Sam. 19.5,6,7,8 The people repent their follie in making him King ouer them. 2. Sam. 19.10, to 15.

Also the name of a man. 1. Mac. 11.70. there called Absolomus.

Abishua *the father of saluation*. the sonne of Phinehas 1. Chr. 6.4. Also the sonne of Bela. 1. Chr. 8.3,4. — Abisue

Abishur. *the father of a song*, or *wall*, or *of righteousnesse*. 1 Chr. 2.28. — Abisur

Abital. *the father of the dewe*. 2. Sam. 3.4.

Abitob. *the father of goodnesse*. 1. Chr 8.11. — Abitub

Abner. *the fathers candle*. A captaine of Sauls host the sonne of Ner Sauls vncle. 1. Sam. 14.50. Dauid reproueth him for his negligence. 1. Samu. 26.15,16. he maketh Ishbosheth the sonne of Saul king. 2. Sa, 2.8.9. & wageth battel with Dauid, & is put to flight. 2. Sam. 2.17,29,31. Hee thrusteth Asahel thorow the bodie with a speare. 2. Sam. 2.23. He lieth with Rizpah. 2. Samu. 3.7. Therefore Ish-bosheth is offended with him: for which cause hee betrayeth his master, and maketh a couenant with Dauid to deliuer Israel and Judah into his hand: afterward he is slaine cowardly by Joab 2. Sam. 3.12,17. for the which Dauid and his people mourne. 2. Sam. 3 31,32,33,34. — Abitub

Abram. *an high father*. The sonne of Terah. Gene. 11.27,31. taketh Sarai to wife. Gen. 11.29. he goeth out of his native countrey at Gods commaundement. Genes. 12.1,4. God promiseth him and his seede the land of Canaan. Genes. 12.7. & 13.15 & 15.8. & 17.4. He with his wife, his brothers sonne Lot, & his houshold trauaile toward the land of Canaan, and there he buildeth an altar. Genes. 12.5,7. he trauaileth into Egypt, where hee willeth Sarai to call him brother. Genes. 12.13. Pharaoh being punished for taking his wife, restoreth her againe. Gene. 12.17,19. He returneth out of Egypt very rich. Genes. 13.2. To auoide strife, he parteth company very louingly with Lot his nephew. Gen. 13.8,11. he deliuereth Lot out of captiuitie. Gen. 14.61. he giueth vnto Melchi-zedech tithe of his spoile. Genes. 14.18,20. Heb 7.4,8. He refuseth to be enriched by the king of Sodom, that the glory of his wealth might redound to God only. Ge. 14.22,23. Abram receiueth the promise of a sonne. Gene. 15.4. & 17.16. and 18.10. & requireth of God a signe to assure him that his seed should inherite the land of Canaan. Gene. 15.8,9. he with the consent of Sarai his wife, lieth with Hagar, and of her begote Ishmael. Ge. 16.1,4,15. he receiueth the promise and token of circumcision, and is called Abraham. Gen. 17.4,5.

Abraham. *a father of a great multitude*. As the name was changed. Genes. 17.5. Hee was circumcised with all his houshold. Genes. 17,23. God foretelleth him the

the destruction of Sodom. Gen. 18.17. He taught his familie to keepe Gods commandements. Gen. 18.18, 19. He prayeth for the Sodomites. Gen. 18.23. Being in Gerar, & fearing some inconvenience, calleth his wife sister. Gen. 20.2. He being a Prophet, is rebuked for the same by Abimelech. Gen. 20.7, 9.

The true seed of Abraham, are those which descend of Izhak: and such as be the sonnes of promise, hoping for the life everlasting. Gen. 21.12.

Abraham thrust his servant Hagar & her sonne out of his house. Ge. 21.14. He planteth a grove in Beersheba. Gen. 21.33. Gods proveth his faith, & trust vpon Gods promises, by willing him to offer vp Izhak his only sonne, vnto whom belonged the promise to be accomplished. Gen. 22.1, 2. he offereth vp a ramme in sacrifice, in the stead of his son Izhak. Gen. 22.23. He bewaileth Sarahs death, and buying of þ sonnes of Heth a plot of ground, buriеth her there. Gen. 23.2, 17, 19. he marieth another wife named Keturah. Ge. 25.1. he sendeth his servant to finde a wife for his son Izhak. Gen. 24.2, 4. After his death he was buried in þ double cave of Machpelah. Ge. 25.9. God remembreth his promise made vnto Abraham, & comforteth Israel in their afflictiõs. 2. kin. 13.23. God deliuered Lot for Abrahams sake. Gen. 19.29. For his sake God multiplied Izhak. Gen. 26.3, 4, 5. Ecclus. 44.22.

The father of Abraham, Tera, and Nahor his brother served strange Gods, from the which God deliuered thẽ, causing them to put their trust only in him. Iosh. 24.2, 3. God was with Abraham in all þ he did. Gen. 21.22. his hospitalitie is declared vnto vs, by sitting at the doore of his tent, inuiting those that passed by to take releefe at his hand. Gen. 18.1, 2, 3. to ver. 9. his obedience cõmended. Gen. 22.19 & 26.5. Act. 7.4. Heb. 11.8. his faith praised. Ro. 4.3. Heb. 11.17. God appeared vnto him. Gen. 12.7. and 17.1. and 18.1.

The children of Abraham, are those that beleeue in Iesus Christ, & do the works of Abraham. Ioh. 8.39. Rom. 4.16. and 9.7. Gal. 3.7, 22. he is called the heire of the world. Rom. 4.13. her reioyced to see Christ in the flesh. Ioh. 8.56. Zaccheus became his sonne, by beleeuing Iesus Christ. Luke 19.9. Christ was before him. Iohn 8.58. and descended of him. Matt. 1.1, 2. he is prayed very highly. Eccius. 44.19, 20, 21.

Abrahams bosome. Luke 16.22.

Abrech. Gen. 41.43.

Absalom and Abialomus, looke Abishalom.

¶ Accho. *thrust, or pressed together, or rubbed.* The name of a towne. Iud. 1.31.

Achad — Accad. *a sparke.* a citie wherein Nimrod reigned. Gen. 10.10. Ithens called Nisibis.

Acheldema — Acheldama. *the field of blood.* Act. 1.19. Matt. 27.8.

Achaia. *dolour, or sadnesse.* A countrey. Acts 18.12 Rom. 15.26.

Achaicus *sorowing, or sad.* a mãs name. 1. Cor. 16.17.

Akan — Achan. *troubling, or gnashing.* The son of Seir. Ge. 36.27. Also the sonne of Charmi. Iosh. 7.1. called Achar. 1. Chron. 2.7. who was stoned (for reserving that which ought to haue bin destroyed) in the valley of Achor, with al that appertained vnto him. Iol. 7.25, 26.

Achar. *idem.* as Achan.

Achate. A precious stone. Exod. 28.19.

Achaz. looke Ahaz.

Achobor — Achbor. *a mouse.* Father to Baal-hanan. Gen. 36.38. 1. Chron. 1.44. Also sonne to Michaiah. 2. king. 22.12. called Abdon. 2. Chron. 34.20.

Achiacharus. Tob. 1.21.

Achim. *rising againe, or confirming, or reuenging, or their brother.* Matt. 1.4.

Ahior — Achior. *the brothers light, or brother of fire.* A captaine of the Ammonites. Iudeth. 5.5. who for his good counsell giuen to Olofernes, was bound to a tree by his seruants, and vnbound againe by the Iewes, and friendly entertained of them. Iudeth 6.13, 14. who after ward for saking his Painims religion, beleeued in God, and was circumcised. Iudeth. 14.10.

Achish. *it is so, or sure it is.* The name of the king of Gath vnto whom Dauid fled, & before whom he fained himself mad, to escape out of danger. 1. Sa. 21.10, 13. — Achis

Achish. the sonne of Maoch, giueth Dauid the citie of Ziklag. 1. Sam. 27.2, 6.

Achor. *trouble.* a valley in the tribe of Iudah, north from Iericho, not farre from Gilgal. Iosh. 15.7. named of the trouble of the Israelites, and not of Achan the sacrileger, who was there stoned for taking a thing forbidden. Iosh. 7.26.

Achsath. *trim, neat, decked, or adorned, or wantonnes, lasciuiousnesse, or dishonestly.* The daughter of Caleb. 1. Chron. 2.49. Iudg. 1.12. giuen to Othniel to wife. Iosh. 15.16, 17. shee craueth springs of water of her father. Iosh. 15.18, 19. Iudges 1.15. — Axa Achsa

Achsaph. *a poisoner, sorcerer, or witch.* A citie in the tribe of Aser. Iosh. 11.1 Ierome calleth it Chasalus, being situated in the plaine countrey at the foote of the mount Thabez. — Achsaph

Achzib. or Aczib. *a lyer.* a citie in the tribe of Iudah. Iosh. 15.44. and Mich. 1.14. — Achzib Achzibah

¶ Adadah. *the witnes of an assemblie, or congregation.* The name of a citie. Iosh. 15.22. — Adada

Adadezer. leade Adarezer. *a witnes, help of beauty, or beautifull help, or the entry, habitacle, or engendring of beauty.* The name of the king of Zobah, who was discomfited by Dauid. 2. Sam. 8.3. & 1. Ch. 18.3, to 11. His seruants being vãquished, make peace with Dauid & do him homage. 2. Sam. 10.19. & 1. Chr. 19.19. — Hadadezer. Hadarezer

Adah. *an assemblie of people, or congregation.* The first wife of Lamech, Gen. 4.19. also the name of one of Esaus wiues. Gen. 36.2. — Ada

Adaiah. *the witnes of the Lord, or euerlastingnes of God* 1. Ch. 6.41. & 8.21. & 2. Ki. 22.1. 2. Ch. 23.1. Ez. 10.39. — Adaia Adaias

Adaliah. *pouerty, or drawing water, or any thing greedily, or a cloud, or destruction of labour.* The sonne of Haman, the sonne of Ammedatha. Esther 9.8, 10. — Adalia

Adam. *man, earthly, red, or bloody.* The name of the first man created by God, vnto whõ was giuen dominion ouer all things Ge. 1.27, 28. 1. Tim. 2.13, 14. He is put into Paradise to labour the earth, & was forbidden the tree of knowledge of good & euil. Ge. 2.16, 17. he giueth names vnto all beasts. Ge. 2.20. He eateth of þ tree of knowledge by his wiues perswasion. Ge. 3.6 being ashamed by reason of his sin, he seeketh to shun Gods presence. Ge. 3.10. he chargeth his wife with his fault. Ge. 3.12. and is punished. Gen. 3.17. & driuẽ out of Paradise. G. 3.23, 24. he lived 930. yeeres Ge. 5.5. his genealogie vnto Iaakob & Esau. 1. Chr. 1.1, to 35. Christs genealogie from Adam. Lu. 3.23.*

Adam is a name common to both man and woman. Gen. 1.27. and 5.1, 2.

Adam a figure of the second Adam Iesus Christ. Rom. 5.12, 14. 1. Cor. 15.21, 22.

The first man Adam was made a liuing soule, and the last Adam Christ, was made a quickening spirit. 1. Cor. 15.45.

By Adam we are all subiect both to sinne & death. Rom. 5.12.

We must resemble the celestial Adam by puretie of life, as we haue resembled the terrestriall Adam by wickednes of life. 1 Cor. 15.49, 50.

By Adam we are all subiect to death: but by Christ we shall enioy euerlasting life. 1. Cor. 15.22. 25. 47.

Into what calamitie mankinde is brought through Adams disobedience. Eccius. 40.1, to verse 12.

Adam. a citie. Iosh. 3. 16.

Admah Adama Edema — Adamah. *earthly, red, or bloody.* a city in Pentapolis. Gen. 10. 19. destroyed with Sodome. Gen. 19. 28. Deut 29. 23. Iosh. 19. 36. Hose. 11. 8.

Adamineceb — Adamineceb. *humane deception, or a cloud of malediction.* a citie. Iosh. 19. 33.

Addar Addara — Addar. *power or greatnesse.* a citie. Iosh. 15. 3. also a moneth Ezra. 6. 15. also a mans name. 1. Chr. 8. 3.

Addeel. *vapour, or cloud with God.* The sonne of Ishmael. Gen. 25. 13. and 1. Chr. 1. 29.

Addon Adon — Addan. *Lord, foundatiō, or ground,* or in the Syrian tongue, *an eare of the head.* looke Ne. 7. 61. & Ez. 2. 59.

Adiel. *witnesse of God, or euerlastingnesse of God* 1. Chr. 4. 36. and 9. 12. and 27. 25.

Addi. *witnesse.* father of Melchi. Luke 3. 28.

Addin Adina — Adin. *delicious, or voluptuous.* Ezra. 2. 15. and 8. 6.

Adina. *idem.* 1. Chron. 11. 42.

Adithaim. *assembly, or congregations, or witnesses.* a citie. Iosh 15. 36.

Adli — Adlai. *witnesse to me.* 1. Chron. 27. 27.

Admah. looke Adamah.

Admatha. looke Amatha Ester 1. 14.

Adoniiah Adonias Adonia — Adoniah. *a ruling Lord, or the Lord u the ruler, or the foundatiō of the Lord,* or out of the Syrian speech, *the eare of the Lord.* Dauids sonne by Haggith. 2. Sam. 3. 4. who usurped the kingdome of his father. 1. king. 1. 5, to 50. Hearing that Salomon was made king by his fathers commandement, he peeldeth, and is pardoned. 1. king. 1. 50, 53. for desiring Abishag to wife he is put to death. 1. king. 2. 17, 25.

Adna, and Adnah, looke Edna.

Adonibezec — Adoni-bezek. *the Lord of Bezek, or the Lorde of thunder, or the Lords thunder.* a king, of whose cruelty and iust punishment. looke Iudg. 1. 6, 7.

Adonikam Adonicam — Adonikam. *the Lord did rise againe, or the Lord is risen.* Ezra. 2. 13. and 8. 13. Nehe. 7. 18.

Adoniram. *the high Lord, or Lord of Elation, or the high minded Lord.* The receiuer of Salomons tributes 1. kings 4. 6 and 5. 14.

Adonisedec — Adoni-zedek. *the righteousnesse of the Lord, or the Lords iustice, or the Lord of iustice.* a king of Ierusalem. Iosh 10. 1.

Hadoram Adoran Aduram — Adoraim. *the strength of the sea.* a citie. 2. Chr. 11. 9.

Adoram. *their comlines, or praise, or a high confession or cry.* The receiuer of Rehoboams tributes, whom the people stoned to death. 1. king. 12. 18. and 2. Chr. 10. 18. also the sonne of Ioktan. Gen. 10. 27. also the sonne of Tou king of Hamath. 1. Chron. 18. 9, 10. also Dauids tribute gatherer 2. Sam. 20. 24.

Adrammelech — Adramelech. *the kings cloake, or the greatnes, power, or counsaile of the king.* The name of Sancherib his sonne, who with his brother Sharezer, slew their father in the Temple, worshipping Nisroch his God. 2. king. 19. 37. and Isa. 37. 38. also the name of one of the gods of Sepharuaim 2. kings 17. 31.

Adramitena Adrumetina — Adramittium. *a neat communalty.* a citie of Mysia, not farre from Mytelene, in a ship of which citie Paul tooke shipping to goe into Italy. Act. 27. 2.

Adriaticum — Adriatical sea, a sea against Reuēna, which by means of riuers entreth into the flood Padus, taking that name of the citty Adria next vnto it. Strab. in li. 5. This sea Paul passed by as he went to Rome. Act. 27. 27.

Hadriel — Adriel. *the flocke of God.* 2. Sam. 21 8.

Adullam. *witnes, or an ornament to them, or a witnes or an ornament of their miserie.* a citie. Ios. 12. 12. and 15. 35. The citizens called Adullamites. Gen. 38. 1.

Adommin — Adammim. *Earthly, red, or bloodie things.* Iosh. 15. 7. and 18. 17.

Eneas — ¶ Aeneas. *praised,* a man whom Peter by the vertue of Iesus Christ, healed of the palsie. Act 9. 33, 34.

¶ Agabus. *A locust, grashopper, or lopster.* Also the *pleasantnes, or ioyfulnes of the father.* a Prophet, who foretold the dearth to come. Actes 11. 28. And also foretold Paul of his deliuering into the hands of his enemies. Act. 21. 10, 11.

Agag. *a garret, or vpper roume.* The king of the Amalekites, whō Saul tooke prisoner: he was hewed in pieces after. 1. Sa. 15. 8, 33. according to ẏ prophecy of Balaā, Nu. 24. 7, 20. Haman was an Agagite Est. 3. 1

Agar. looke Hagar.

Age. *a valley, or deepenesse.* 2. Sam. 23. 11.

Agrippa — Agrippa. *Sicke, sorrowfull, grieued, or wearied, or one that is hardly deliuered in childbirth,* or it is said to be *he that in the birth putteth forth his feet first of all.* The surname of Herod, who beheaded James ẏ elder, cast Peter into prison, & died miserably. Act. 12. 1. Also the name of ẏ former Herods son, before whō Paul pleadeth. Act 25. 13. & 26. 1. whom also Paul had almost cōuerted with his preaching. Act. 26. 28. looke Herod.

Achab — ¶ Ahab. *the brothers father.* A wicked king of Israel 1. king. 16. 28. who maried Iezebel an idolatresse, by whose meanes he became an idolater and persecutor. 1. kin. 16. 31. & 18. 4. & 21. 25, 26. In his daies Iericho was builded againe. 1. king. 16. 34. Being past hope to resist Ben-hadad king of Syria, he was contented to become his subiect. 1. king. 20 4. God promised him that he should conquer Ben-hadad, euen then whē he was past hope: that he might vnderstand, that he only was the true God. 1. king. 20. 13. Ahab shewed Iezebel what Elijah had done to Baals prophets. 1. king. 18. 21, to 41. Wherefore she in a rage pursueth Elijah to slay him. 1. king. 19. 1, 2. A Prophet sheweth Ahab, that Ben-hadad will renew battell with him. 1. king. 20. 22. Not ascribing the victory to God, he saueth Ben-hadad cōtrary to his cōmandement: wherefore a Prophet denounceth his ruine & his peoples. 1. king. 20. 34, 42. Seeing Naboth would not forgo his vineyard, of meere anger he became sick. 1. king. 21. 4. Elijah reproueth him for Naboths death, declaring his vtter destructiō, & of al his offspring. 1. ki. 21. 19, to 23. By repētāce, he moueth God to spare him for a time, albeit he knew, ẏ he would not leaue his wickednesse. 1. kin. 21. 27, 29. He asketh counsaile at 400 false prophets, in whose mouthes God had sent a lying spirit to deceiue him. 1. king. 22. 6, 22. & 2. Chron. 18. 5, 21. He hateth Michaiah (the only prophet of God) for telling the truth. 1. kin. 22. 8. & 2. Chr. 18 7. Fighting against Ramoth Gilead, he was slaine, as Michaiah had propheried. 1. kin 22 28. albeit he had changed his apparel. 1. king. 22. 30, 34, 37. 2. Chr. 18. 33, 34. The dogs licke vp his blood. 1. king. 22. 38. according to the word of the Lord. 1. kin. 21. 19. His children are slaine with all his familie. 2. king. 10. 7, to 18. according to ẏ word of the Lord. 1. king. 21, 21. 2. king. 9. 8, 9. Those that imitate Omri & Ahab in wickednesse, shall not escape punishment. Mica. 6. 16 Also the name of a false prophet, who with Zedekiah for their prophecies were threatned of the Lord to be slaine. Iere. 29 21, 22, 23.

Ahrah Ahara — Aharah. *a smelling brother, or a sweet sauouring medow.* The sonne of Beniamin. 1. Chron. 8. 1. called also Gera. Gen. 46 21.

Ahareel — Aharhel. *another hoste, or the last hoste, or another sorow, or the last sorow, or the sheepe of the brother.* The sonne of Harum. 1. Chron. 4. 8.

Aasbai — Ahasbai. *trusting in me, or brother, compassing,* or out of the Syrian tongue, *a brother of age.* The sonne of Maachathi. 2. Sam. 23. 34.

Ahasuerosh — Ahasueros, *a prince, or head.* The father of Darius. Dan. 9. 1. Ezra. 4. 6.

Assuerus — Ahashuerosh maketh a feast to all his Princes, seruants and people of Shushā. Est 1. 1, to 9. and by the counsell of his lords is diuorced from Queene Vashti.

Ester

Eſter 1.19,21. Search being made among the beautifull virgins for a wife vnto Ahaſhuerosh, Eſter is found, whom hee marrieth. Eſter 2.2,9,17. Searching his records, hee findeth the fidelitie of Mordecai. Eſter 6.2. wherefore he cauſeth him to be honoured, to the confuſion of Haman. Eſter 6.6,10 13.

Ahana. *an eſſence, being, or generation.* A flood Ezra 8.15,31.

Ahaz. *taking, apprehending, poſſeſſing or ſeeing.* A king of Iudah an Idolater, the ſonne of Iotham. 2. King. 16.1. called Eliezer. Luk 3.29. He maketh his ſonne to go thorow the fire. 2 king. 16.3. & 2. Chr. 28.3. He ſeeketh aid againſt his enemies, at the Aſſyrians, and not at God. 2. King 16.7. and 2. Chr. 28.16. To pleaſe the king of Aſſhur, he leaueth the true ſeruice of God, and falleth to Idolatry. 2. Kin. 16.12,13 and 2. Chron. 28.23. God promiſeth him aide againſt the Syrians, and commaundeth him to aſke a ſigne for confirmation thereof. Iſa. 7.11. His death. 2. king. 16. 20. and 2. Chron. 28.27. alſo the name of the ſonne of Micah. 1 Chr. 8.35.

Ahaz

Achaz

Abazai. *idem.* The ſonne of Meſhilemoth the ſonne of Immer. Nehe. 11.13.

Ahani

Ahaſai

Ahazia

Ochozias

Ahaziah. *an apprehenſion or poſſeſſion of the Lord, or the ſight of the Lord.* A wicked king, who ſucceeded Ahab his father in the kingdome of Iſrael 1 kin. 22. 40. Being ſicke, aſketh counſell at Baal-zebub, and dieth. 2. King. 1. 2, to 18. Alſo Iehozams ſonne, who ſucceeded his father in ỹ kingdome of Iudah. 2. king. 8.25. He fighteth with Iozam king of Iſrael againſt Hazael king of Aram. 2. Kin. 8.28. Iehu killeth him. 2. kin 9 27,42. Of his brethren ſlaine by Iehu. 2. kin. 10.14. By the will of God, he viſited Iozam king of Iſrael, that he might be ſlaine by Iehu. 2. Chron. 22. 6,7,8,9. Ioaſh his ſonne was by Gods prouidence preſerued from Athaliahs crueltie. 2. King. 11.2. and 2. Chr. 22.11.

Ahi. *my brother, or my brethren.* 1. Chr. 7.34. Alſo a citie. Nehe. 11.31.

Aia

Aiia

Ahin

Ahia

Ahiah

Achias

Ahias

Ahian. *a brother of wine.* 1. Chr. 7.19.

Ahiah. *the Lords brother, or brother of the Lord.* One of Salomons Scribes. 1. kin. 4.3 Alſo a valiant man. 1. Chr. 11.36. Alſo the father of Baaſha. 2. Kin. 9.9. Alſo Ahitubs ſonne. 1. Samu. 14.3. Alſo a Prophet, who rent Ieroboams garment in xii. pieces. 1. Kings 11.30. and prophecied vnto Ieroboams wife, her childes death, and her huſbands poſterities ruine. 1. Kings 14.2, to 20. He wrote a prophecie. 2. Chr. 9.29. Alſo a mans name. 1. Chr. 2.25.

Ahiam. *brother of the mother, or brother of a nation.* 2. Sam. 23.33. 1. Chr. 11.35.

Ahiezer. *brother of helpe, or the brothers helpe.* A Prince of the tribe of Dan. Numb. 1.12. & 2.25. & 7. 66 & 10.25. Alſo a valiant man. 1. Chr. 12.3.

Ahihud. *brother of vanity, or wittie brother, or brother of darkeneſſe, or ioy.* 1. Chr. 8.7 Num. 34.27.

Ahikam. *a brother ariſing, or auenging.* 2. Kin. 22. 12. Iere. 26.24.

Ahicam

Achiam

Ahlab

Ahalab

Ahilab. *an hearty brother, or brethren of the heart, or milking, or fat.* A city. Iudg. 1.31.

Ahilud. *a brother borne, or brother begotten.* The father of Ioſaphat, Dauids recorder. 2. Sam. 8.16.

Achimaas

Ahimaaz. *brother of counſell, or brother counſelour.* Father to Ahinoam Sauls wife. 1. Sam. 14.50 Alſo the ſonne of Zadok. 2. Sam. 15.27. who with Ionathan reuealed the counſaile of Ahitophel vnto Dauid. 2. Sam. 17.21. Hee runneth faſter then Cuſhi, and ſheweth Dauid of the victorie. 2. Sa. 18.19,21,23,28.

Achiman

Ahiman. *a prepared brother, or brother of the right hand, or brother mine, what?* One of ỹ ſonnes of Anak. Num. 13,23. Ioſh. 15.14. Iudg. 1.20. Alſo a porter of the Temple. 1. Chr. 9.17.

Ahimelech *brother mine the king, or a kings brother, or of his counſaile.* A prieſt vnto whom Dauid came to Nob. 1. Sam. 22.9. called Ahiah. 1. Sam. 14.3. looke 1. chr. 24.3. who being accuſed vnto Saul, is ſent for, and becauſe he miniſtred vnto Dauids neceſſities, he with the other prieſts of Nob are put to death by Doeg. 1. Sam. 22.18. Alſo the ſonne of Abiathar. 2. Sam. 8.17. called Abimelech. 1. Chr. 18.16.

Achimelech

Ahimoth. *a brother of death, or a dead brother, or a brother of dayes.* 1. Chr. 6.25.

Achimoth

Ahinadab. *a willing brother, or a brother of a vow, or brother of the prince.* The ſonne of Iddo. 1. Kin. 4.14.

Abinadab

Ahinoam. *the brothers beautie.* The name of Sauls wife. 1. Sam. 14.50. and 25.43.

Achinoam

Ahio. *his brother, or his brethren.* 1. chr. 8.31. & 9 37. alſo the names of other. 1. Chr. 8.14. & 2. Sam. 6.3.

Ahior. *idem* as Achior.

Ahira. *brother of iniquity, or of fellowſhip, or of a companie, or brother of a cattelkeeper, or ſhepherd, or rough, or breaking brother.* A prince of Naphtali. Nu. 1.15.

Ahirath

Ahiram. *a brother of craft, or protection.* The ſonne of Beniamin. Num 26.38. of him came the Ahiramites.

Achiram

Ahiſamach. *brother of ſuſtentation.* Exod. 35.34.

Achiſamech

Ahiſamah. *idem.* Exod. 31.6.

Achiſamec

Ahiſhahar. *brother of the morning, or dew, or brother of blackneſſe, or blacke brother.* The ſonnes ſonne of Beniamin. 1. Chr. 7.10.

Ahiſahar

Ahilhar. *brother of the prince, brother of direction of a ſong, or a ſpying, or waſting brother.* A ruler of Salomons houſhold. 1 King. 4 6.

Ahiſar

Ahiſcar

Ahitophel. *brother of ruine, or a brother which lacketh, which is forſaken, or hath need, or a brother without ſalt, ſauour, wiſedome, or grace.* A counſailour of Dauid, who conſpired with Abſalom againſt him. 2. Sam. 15.12. His counſaile was counted as an Oracle of God. 2. Sam. 16 23. His counſaile giuen to Abſalom, was confounded by Huſhais contrary counſaile, by which meanes Abſalom periſhed. 2. Sam. 17. 1,7,14. Hee hangeth himſelfe, becauſe his counſell was not accepted. 2. Sam. 17.23.

Achitophel

Ahitub. *brother of goodneſſe.* 1. Sam. 14.3. & 22. 11. 2 Sam. 8.17.

Achirob

Ahlai. *beſeeching, or expecting, or beginning, or ſorowing, or brother to me.* 1. Chr. 2.31. and 11.41.

Ahlah

Ohalai

Ahoah. *a thiſtle, or thorne, or brotherhood, or fiſhhooke.* 1. Chr. 8.4.

Ahoe

Ahoha

Ahohi. *a quicke, or liuing brother, a thiſtle, or my thorne.* The father of Dodo. 2. Sam. 23.9. of whom came the Ahohites. 1. Chr. 27.4.

Aholah. *a manſion, or dwelling in her ſelf.* Eze. 23.4.

Oolla

Aholiab *the tabernacle, or tent of the father, or the brightnes of the father.* The name of a ſingular workman ordeined of God, & repleniſhed with his ſpirit for the workemanſhip of the tabernacle. Exod. 31.6,7, &c.

Ooliab

Aholibah. *my manſion in her.* Ezek. 23.4.

Ooliba

Aholibamah. *my tent, or famous manſion.* The wife of Eſau the daughter of Anah. Ge. 36.2 Alſo a duke. 1. Chr. 1.52.

Oolibama

Aholibama

Ahrah, looke Ahara.

Ahumai. *a medow of waters, or brother of waters.* 1 Chr. 4.2.

Ahuzam *their taking, or poſſeſſio, or viſion* 1 chr. 4 6.

Oozam

Ahuzzah. *poſſeſſion, apprehenſion, or collection, or viſion.* The friend of Abimelech the king of Gerar. Gene. 26.26.

Ochozath

¶ Ai. *a heape, or laying on heapes.* A citie whither ſpies were ſent by Ioſhua. Ioſ. 7.2. The people whereof killed 36. of the Iſraelites, becauſe of Achans ſacrilege. Ioſhua 7.5. God deliuereth it into Ioſhuas hands. Ioſh. 8.1. The king taken, and brought vnto

Hai

Ioſhua,

Aia
Aiiah
Ahia
Aiiaſon
Ahialon

Ai

Ai

Acan
Accub

Elmelech
Alamelech

Alamath
Almath
Alameth

Alimis

Almuggim

Elon

Elmodad

Ioſhua, is hanged on a tree. Ioſh. 8. 28. The city burned, and the people ſlaine. Ioſh. 8. 19, 20, 21, 22.

Aiab. *a vulture, rauen,* or *Alas, or where is it?* or *his yle.* The ſonne of Zibeon. Gen. 36. 24. & 1. Chro. 1. 40. Alſo the father of Rizpah. 2. Sam. 3. 7. and 21. 8.

Aialon. *an oke,* or *ſtrength.* A city built by Rehoboam. 2. Chro. 11. 10. Alſo a city mentioned. Ioſh. 19. 42. & 21. 24. Iudg. 12. 12. & 1. Chro. 6. 69. & 8. 13. 2. Chron. 28. 18. Alſo a valley. Ioſh. 10. 12. Iudg. 1. 35.

Aiia. *idem* as Ai. Nehe. 11. 31.

Ain. *an eye,* or *fountaine.* A city in the bounds of Iudea on the eaſt ſide thereof. Num. 34. 11. allotted to the tribe of Simeon. Ioſh. 19. 7. Mention is made thereof. Ioſh. 15. 32. It was giuen to the Leuites for a citie of refuge, Ioſh. 21. 16. by it Saul led his armie againſt the Philiſtims. 1. Sam. 29. 1. Ierome ſaith it was called Bethennim afterward.

Aiath. *an houre.* A city by ꝑ which Sennacherib came againſt Ieruſalem. Iſai. 10. 28. called Ai. Nehe. 7. 32.

¶ Akan. *idem* as Ahan. Gene. 36. 27.

Akkub *the print,* or *marke of a foote where any creature hath gone. Alſo ſupplantatio, crookednes,* or *lewdneſſe,* or *reward,* or *the heele of a foote.* 1. Chro. 3. 24. and 9. 17. Ezra 2. 42, 45. Nehe. 8. 7. and 11. 9.

¶ Alammelech. *the kingdome of God,* or *the conſaile of God.* A city in the tribe of Aſher. Ioſh. 19. 26.

Alamoth. an inſtrument, which ſome conſtrue to be a pſalterie. looke 1. Chro. 15. 20. Pſal. 46.

Alcimus. *ſtrong,* or *of ſtrength.* a wicked prieſt, who being a Iew, became an infidel. He was made the prieſt by Demetrius. 1. Mac 7. 5, 9 & became a cruel enemy to ꝑ Iewes, yet at length died miſerably. 1. Mac. 9. 55, 56

Alemeth, *a hiding,* or *youth,* or *worlds,* or *vpon the dead.* a citie. 1. Chro 6. 60 called Almon. Ioſh. 21. 18.

Alſo the ſonne of Becher. 1. chro. 7. 8. Alſo the ſonne of Iarah 1. Chro. 8. 36. and 9. 42.

Alemis. *ſtrength.* a citie. 1 Mac. 5. 26.

Alexander. *a helper of men,* or *moſt ſtrong,* or *vertuous.* king of Macedonia, or Greece, who after that he had ſlaine Darius, parted ꝑ kingdome into foure parts. 1. Mac. 1. 1, 2, to 12. looke Dan. 7. 6. & 8. 5, 6, 9. & 11. 3, 4. Alſo it was ꝑ name of Antiochus Epiphanes ſonne, who reigned in Ptolemais. 1. Mac. 10. 1. who confederated himſelf with Ionathan, & ſo made warre with Demetrius. 1. Mac. 10. 16, 46. He & Ptolemeus king of Egypt ioyne in friendſhip together. 1 Mac. 10. 51, 55. and afterward fell at diſſention. 1 Mac. 11. 3. He fleeth into Arabia, where his head was ſmitten off by Zabdiel, and ſent to Ptolemeus. 1. Mac. 11. 16, 17.

Alſo the name of Simeon of Cyrene his ſonne, who caried Chriſt his croſſe. Marke 15. 21. Alſo there is mention made of this name Acts 4, 6. and 19. 33.

Alſo the name of a Coppertſmith who forſooke ꝑ faith 1. Tim. 1. 20. & wrought Paul much euil 2. Tim. 4. 14.

Alexandria. in Hebrew it is written *No,* which by interpretation is, *raw, irritation,* or *prohibition.* A city. Ier. 46. 25. of whoſe people look Act. 6. 9. who in greek are called Alexandrians, which by interpretation is, *helpers of men,* or *moſt ſtrong* or *vertuous men.* look No.

Algummin. a certaine tree which groweth in the foreſt Lebanon, ſome take it to be brattel, looke in the margent of 2 Chron. 2. 8. called Almuggim. 1. King. 10 11. and 2. Chr. 9. 10, 11.

Alian. *high.* The ſonne of Shobal. 1. Chron. 1. 40. called Aluan. Gen. 36. 23.

Allon. *oke,* or *ſtrong.* A mans name. 1. Chro. 4. 37. Alſo a citie. Ioſh. 19 33.

Allon Bachuth. The place where Deborah Rebekahs nurſe died. Gen. 35. 8.

Almodad. *the meaſure of God,* or *the entry,* or *court of the beloued.* Gene. 10, 26.

Almon Diblathaim. *a hiding,* or *hidden in an heape of fig trees.* Num. 33. 46, 47. Helmon Deblathaim

Almon, *hidden.* A citie. Ioſh. 21. 18.

Alpha and Omega. Reuel. 1. 8. α and ω

Alphæus. *the thouſand,* or *learned.* father of Iames the Apoſtle. Mat. 10. 3. Mat. 3. 18. Lu. 6. 15. Act. 1. 13. Alphæus

Aluah. *his riſing vp,* or *his highnes.* a Duke of Edom. Gen. 36. 40. Alua

Aluan. *higher,* or *aloft,* or in the Syriak tongue, *peruerſe.* The ſonne of Shobal Gen. 36. 23.

Aluth. *a mingling together,* or *coſpерſion.* Nu. 33. 13. Aluz

¶ Amad. *people of witneſſe,* or *a people euerlaſting,* or a pray. A citie. Ioſh. 19. 26. Amaad

Amadathus, looke Hammedatha.

Amal. *labour,* or *iniquitie.* 1. Chron. 7. 35.

Amalek. *a licking people,* or *a ſmiting,* or *ſtriking people.* The ſonne of Eliphaz by Timna his concubine. Gene. 36. 12. of whom came the Amalekites, mentioned Gen. 14. 7. and 1. Sam. 30. 1. Amalec

Amalek fighteth againſt Iſrael. Exodus 17. 8. and ſo long as Moſes prayed feruently, the Iſraelites preuailed, and when his feruentneſſe ſlacked, the Amalekites preuailed. Exo. 17. 11. They diſcomfite Iſrael. Num. 14. 45. Iudges 6. 2, 3, 6. They are diſcomfited. Exod. 17. 13. & ouercome. Iudg. 7. 25. 1. Sam. 14. 48. almoſt deſtroyed and rooted out. 1. Sam. 15. 3, 7. as it was foretold. Exo. 17. 14. Num. 24. 20. and commanded. Deu. 25. 19. 1. Sam. 15. 3. were ouercome againe. 1. Sam. 30. 1, to 21. and laſt of all by the children of Simeon, vtterly deſtroyed. 1. Chro. 4. 41, 42, 43.

Amam. *mother,* or *feare of them.* A citie in the tribe of Iudah. Ioſh. 15. 26.

Aman. *troubling, murmuring,* or *grudging.* The ſon of Amadathus. Eſter. 12. 6. & 3. 1. who was exalted by Ahaſuerus, ſo as all men honoured him ſaue Mordecai Eſter 3. 2. therefore he ſought to deſtroy both him and all the Iewes. Eſt. 5. 6. * but yet by Gods prouidence they were preſerued, and Aman hanged. Eſter 7. 9, 10. His ten ſonnes alſo were hanged. Eſter 9. 14. He is mentioned Tob 14. 10. Eſter 10. 7. Haman

Amanah. *faith,* or *trueth,* or *a nurſe.* a hill in Cilicia. Canticles 4. 8. Amana

Amariah. *the Lord ſaid,* or *the excellency of the Lord.* or out of the Syrian and Hebrew tongue, *the lambe of the Lord.* Great grandfather to Zephaniah the Prophet. Zeph. 1. 1. Alſo certaine mens names. 2. Chro. 6. 7, 11, 52. 2. Chro. 31. 15. Amaria Amarias Amari

Amaſa. *ſparing the people.* The ſonne of Abigail ſiſter to Dauid. 1. Chro. 2. 17. Chiefe captaine of Abſaloms hoſte in Ioabs ſtead. 2. Sam. 17. 25. and afterward captaine of Dauids hoſte. 2. Sam. 19 13. ſlaine traiterouſly by Ioab. 2. Sam. 20, 9, 10. Alſo a mans name. 2. Chro. 28. 12.

Amaſai. *ſtrong,* or *boyſtie.* 1. Chro. 6. 25, 35. and 12. 18. and 15. 24.

Amaſhai. *the gift,* or *preſent of the people.* The father of Mahath. 2. Chro. 29. 12.

Amaſhſi, and Amaſhſai. *the treading of the people,* Nehe. 11. 12, 13. Amaſſai

Amaſhiah. *the ſtrength of the Lord.* The father of Ioſhah. 1. Chr. 4. 34. Alſo the ſonne of Hilkiah. 1 Chr. 6. 45. A wicked prieſt of Beth-el. Of whoſe practiſe and puniſhment, looke Amos 7. 17. Amaſia Amaſias Amaziah

Amaſiah. *the burden of the Lord.* 2. Chr 17. 16. Alſo the ſonne of Ioaſh. 2. Chr. 25. 1. who ſucceeded in the kingdome of Iudah. 2. Chr. 24. 27. 2. kin. 12. 21. he put to death thoſe that murthered his father. 2. Chr. 25. 3. 2. king. 14. 5. Hee is warned by a Prophet not to put his truſt in worldly defence. 2. Chr. 25. 7. He diſcomfiteth the Edomites. 2 King. 14. 7. 2. Chro. 23. 11, 12. Hee became an Idolater, and is reproued therefore. 2. Chro. Amaſias Amaziah Amaſia

2.Chron.25.14,15. Hee is deliuered into his enemies handes by the will of God.2. Chron.25.20,23. and afterward put to death.2. Chron 25.27.2.King.14.19. He is alſo called Leui.Luke 3.29.He leaueth behind him Azariah his ſonne. 2.King.14.21.2. Chro.26.1.

Admatha — Amatha,*a cloud*, or *vapour of death*.One of the ſeuen counſellers of Ahaſhuerus.Eſter.1.14.

Amaziah,looke Amaſiah.

Imbri — Ambri.*rebelling*,or *changing*.1. Mac.9.36.

Amen.*be it*,or *ſo be it*,or *let it be done* Deut.27.15. 1.Cor.14.16.Reuel.3.14. and 22.20,21.Matt.6,13. and 2.Cor.1.20.

Ami.*mother*,or *feare*,or *people*.Ezra 2.57.

Ammiud Ammihud — Amihud.*people of praiſe*,or *confeſſion*, or *praiſe*, or *confeſſion with me*. Father of Elithama a prince of the tribe of Ephraim.Num.1.10.Alſo the father of Shemuel.Num.34.20.Alſo the ſonne of Omri 1.Chr.9.4.

Amminadab — Aminadab *a free people*,or *a vnwing people*,or *prince of people*.The ſonne of Ram.1.Chr 2.10.Matt. 1.4. and father of Nahſhon.Nu 1.7.& 2.3.Ex.6.23.Rut. 4.20. Alſo the ſonne of Kohath.1. Chron.6.22. called Izhar.Exod.6.18,21.

Ammitai — Amithi. *true*, or *fearing*. The father of Ionah the Prophet.2.King.14.25.

Amizabad.*the dowrie of the people*.1.Chr.27.6.

Amna — Ammah.*his people*.A hill where Aſahel Ioabs brother was ſlaine by Abner 2.Sam.2.23,24.

Ammedatha,looke Hammedatha,and Eſter 8.5.

Ammi.*my people*. Hoſe.2.1.

Ammiel. *the people of God*, or *God with mee*. The ſonne of Gemalli.Numb.13.13.Alſo the firſt ſonne of Obed Edom.1.Chron. 26.5. Alſo the father of Bathſhua,Salomons mother.1. Chron.3.5.Alſo the father of Machir of Lo-debar.2. Sam.9.4,5.

Ammiur — Ammihud,looke Amihud.

Admiſhadai Ammiſſadai — Ammihur.*people of libertie*.2. Sam.13.37.

Amminadab,looke Aminadab.

Amaon — Ammiſhaddai.*the people of the almighty*.The father of Ahiezer a prince of the tribe of Dan. Numb.1.12.

Ammon — Amnon.*a people*,or *the ſonne of my people*.A people 1.Sam.14.47.1.Kin.11.7. Iſa.11.14.who deſcended of Ben-ammi the ſonne of Lot, and were called Ammonites,that is,*populous*, or *a multitude*.Gene.19.38. God commandeth Iſrael not to war with them.Deu. 2.18. and alſo not to ſuffer them to bee admitted into their fellowſhip, and why.Deut 23.3,4.Nehe.13.3. God deliuereth them into the hands of Ieptah.Judg. 11.32.They and the Moabites warre againſt Iehoſhaphat,and are miraculouſly conquered.2.Chr.20.1, to 30.Their idoles Milcom and Molech.1.Kin.11.5, 7.2.Kin.23.13. They recouer their land which was occupied by the Iſraelites.Judg.10.7,8.They warre againſt Jabeſh Gilead, and would not make peace with them, except all the citizens would thruſt out their right eyes.1. Sam.11.2. and were ouercome by Saul.1. Sam.11.11. They are diſcomfited by Dauid,for the villenous entreating of his meſſegers, ſent to comfort their king.2. Sam. 10.2,4,14. Dauid doth ſore afflict them.2.Sam.8.12.and 12.29,30,31. God threatneth by his Prophets to punish them. Pſalme 83.7. Ier.49.1. Ezek.21,28.and 25.1,2.Amos.1.13, 14,15.Zeph. 2.8,9. They pay tribute vnto Vzziah. 2.Chron.26.8.Zelek one of Dauids valliant men was an Ammonite.2.Sam. 23.37.1. Chron. 11.39. The mother of Zabad who ſlew Ioaſh the king, was an Ammoniteſſe.2.Chr.24.26.

Ammonites — Ammoni *our people*.a citie. Ioſh.18.24.

Hemont Amnon — Amnon. *faithfull*,or *true*,or *an artificer*,or *nouriſher*, or *ſchoolemaſter*.The name of Dauids firſt borne by Ahinoam.2.Sam. 3.2. and 1.Chro.3.1. This man defloured his ſiſter Tamar.2. Sam.13.1,14.For the which hee was afterward ſlaine by her brother Abſalom.2.Sam 13.32.

Amoc — Amok,*a valley*,or *depth*. The names of men.Neh. 12.7,10.

Ammon — Amon. *faithfull*,*true*, &c. as *Amnon*. The ſonne of Manaſſeh an idolater,who being King of Iudah, was ſlaine by his owne ſeruants.2 Kin.21.18,to 24. called Elmodam.Luk.3. 28. Hee left behind him the good king Joſiah.2.kin.21.26.& 22.1.Looke 1.Chro. 3.14.2.Chron.33.21,24 Jere. 1.2.and 25.3.Zeph.1. 1.Matth. 1.10.Alſo the gouernour of the city of Samaria, vnto whoſe cuſtodie Michaiah the Prophet was committed.1.Kin.22.26,27.2.Chron.18.25,26. Alſo a mans name.Nehe.7.59.

Amorites — Amorites.*bitter people*,or *cruel rebels*,or *great prattlers*,or *talkatiue*.A people. Ge,15.21.Deſcended of Emoni the ſon of Canaan.Ge.10.15,16.They are ſlain by Chedorlaomer.Ge.14.7. They deny the Iſraelites paſſage thorow their countrey,& therfore were cõquered,& the Iſraelites inhabited their cities.Nu.21.21 22,24,25,31,32.& 32.39.They kill Iſraelites. De. 1.44.God cõmandeth Iſraelites to deſtroy them vtterly,& why.Deu.20.17,18.They make warre with the Gibeonites,becauſe they had made peace with Joſhua: but God deliuereth them into Joſhuas hands.Joſ.10. 4. They became tributaries vnto the familie of Joſeph.Judg.1.35. God reſerueth them, &c.to proue the Iſraelites withall.Judg. 2.21,22. They, &c. became tributaries & bondmen vnto Salomon.1. Ki.9.20,21.

Amos — Amos.*a burden*, or *burdened*,or *burdening*.A Prophet.Amos 1.1.2. Eſd.1.39.He was a fig gatherer. Amos 7.14.alſo the ſonne of Naum Lu.3.25.

Amos — Amoz.*ſtrong*, or *mighty*. The father of Iſaiah the Prophet.2.King.19.2.and Iſa.1.1.

Hamram — Amphipolis.*a city compaſſed*, or *a vallied city*.A city of Macedonia,by the which Paul trauailed.Ac.17.1.

Amplias.*make more*.A friend of S.Pauls. Roman. 16.8.

Amram *a high people*.The father of Moſes,Aaron, and Miriam Exo.6.20.and 15.20.and 1.Ch.6.3.and 23.13.of him came the family of the Amramites.Nu. 3.27.1.Chro.26.23.

Hamran — Amran.*an aſſe*,or *clay*,or *wine*. The ſon of Dishon. 1.Chr.1.41.called Hemdan. Gen.36.26.

Amraphel.*ſpeaking*,*deſtruction*,or *ruine*,or *ſpeaking a ſecret*,or *iudgement*.King of Shinar. Gen.14.1.

Amasi — Amzi.*ſtrong*,or *mighty*.The ſonne of Bani.1.Chr. 6.46.

Ana Annas — ¶ Anab.*a grape*,or *out of the Syrian ſpeach*,*a knot*. A city in the mountaines.Joſh.11.21. and 15 50.

Anaharah — Anah. *anſwering*, or *ſinging*, or *afflicting*, or *poore*. The father of Aholibamah one of the wiues of Esau. Gen 36.2,14,20.and 1.Chr.1.38.

Anaia Enac Enacims — Anaharath,*drineſſe*,or *burning*,or *wrath*,or *neighing* or *hoarſeneſſe*, or after the Syrian ſpeach,*ſtrangling*, or *ſuffocation*.A city of ꝑ tribe of Iſſachar.Joſh.19.19

Aniah Nehe.10.22.

Anak.*a Giant*.Num. 13.23,29.of whom came the Anakims or Giants. Deuter.1.28. whom Joſhua deſtroyed.Joſh.11.21. Caleb expelled the three ſonnes of Anak from Hebron.Judg.1.20.

Anamelech — Anamim.*a fountaine*,or *the eye of waters*,or *an anſwere*,or *affliction*, or *a ſound of waters*. The ſonne of Mizraim.Gen.10.13.

Anamelechan *an anſwer*,or *the kings ſong*,or *the affliction*,or *pouerty of the king*,or *of hu counſailor*.The god of Sepharuaim.2. King.17.31.

Anan. *a cloude* or *a propheſie*, or *diuination*. The name of a man Nehe.10.26.and 1.Eſd.5.30.

Ananiah, — Anani.*a cloude*, or *a prophecying*, or *diuination*. A mans name.1.Chr 3.24.Ezra.10.20.

Ananiah,

Anania Ananias

Ananiah *the cloud of the Lord*, or *the diuination of the Lord*. A citie wherein the Beniamites dwelt after the captiuitie. Nehe. 11.32. Alſo one of Uzziahs captaines 2. Chro. 26.11.

Alſo the name of him that with the conſent of his wife Sapphira ſold his land to the vſe of the Church, and afterward reſerued part thereof to his owne vſe: who with his wife was puniſhed with ſudden death for lying to the holy Ghoſt. Actes 5.1,3,10 12.

Alſo the name of him that baptized S. Paul at Damaſcus. Acts 9.10, to 19.

Alſo the name of the high Prieſt, who cauſed Paul to be ſmitten vpon the mouth for ſpeaking his conſcience. Actes 23.1,2 and 24.1.

Alſo the name of the father of Elcia. Judeth 8.1.

Alſo the names of men mentioned Nehe. 3.23. and Dan. 3.28.

Anath. *an anſwere*, or *a ſong*, or *affliction*, or *powerty*. Iudg. 3.31.

Anathema, Maranatha 1. Cor. 16.22.

Anathoth. *anſweres*, or *ſongs*. A citie wherein Jeremie was borne. Jer. 1.1. & 29.27. looke Iol. 21.18. & Iſa. 10.30. The citizens whereof, becauſe they would not be reproued, God threatneth. Jere. 11 21,22,23. In this citie Abiathar the Prieſt was borne. 1. Kin. 2 26. Alſo the name of the ſonne of Becher. 1. Ch. 7. 8. Of him came the Anethothites. 1. Chro. 27,12. looke Antothite.

Andreas

Andrew. *very ſtrong*, or *manly*. The name of Peters brother, who became firſt Johns diſciple. John 1.35. & afterward the diſciple of Chriſt. John. 1. 37,40. He brought Peter firſt vnto Chriſt. Joh. 1.41,42. He and Peter bee called from fiſhing vnto the office of preaching. Matth. 4 18,19. Mar. 1. 16,17. Luke 5.10,11 He is made an Apoſtle with the other eleuen. Luk. 6. 13,14. Mar. 3.13,14,18. and Mat. 10.1,2. vnto whom Chriſt giueth power to preach, and to doe miracles, &c Mat. 10.1. * Mar. 6.7. Luke 9.1,2.

Andronicus. *a victorious man*. Hee ſlew Onias the high Prieſt contrary to his othe. 2. Macc. 4.31,34,35. for which fact he was put to death at the commandement of Antiochus. 2. Mac. 4.36,37,38. Alſo a worthy man to whom Paul wrote ſalutations. Rom. 16.7.

Anem. *an anſwer*, or *ſong of them*, or *their affliction*, or *powertie*. or after the Syrian, *a ſheepe of theirs*. A citie. 1. Chro. 6.73.

Aner, *an anſwer*, or *ſong of the candle or light*, or *afflicting the light*. the brother of Mamre & Eſhcol. Ge. 14 13. alſo a city in the tribe of Manaſſeh. 1. Ch. 6.70

Anim

Aniam. *a people*, or *the ſhip of people*, or *the ſorow*, or *ſtrength of people*. 1. Chr. 7.19.

Anim

Anim. *anſwering*, *ſinging*, or *afflicted*, or *poore*. A citie. Joſh 15 50.

Anna. *idem*, as Annah. The daughter of Phaniel. Luke 2.36,37,38.

Annas. *idem*, as Anah. An high Prieſt, who ſent Chriſt bound vnto Caiaphas his father in law. Luke 3.2. John 18 13. Acts 4 6.

Antichriſtus

Antichriſt. *for Chriſt* or *againſt Chriſt*. He is a liar, & denieth that Jeſus is Chriſt. 1. John 2.22. to bee come in the fleſh. 1. Joh. 4 3. & therefore he is a deceiuer and falſe prophet, and ſo are all ſuch as they be. 2. John 7. and 1. Joh 2.26. & 4 1. Of his beginning, looke Dan. 7.8 * Antiochus Epiphanes the kin. of Syria, bare a figure of him. Dan. 11.31. of the power, qualities, miracles, and kingdome of Antichriſt, and his miniſters, looke Pſal. 10.1. * Eze. 38.2. * 39.1. * Dan. 8.9. * and 9.27 Mat. 24.24. Mar. 13.27. Luk. 21.8. John 5.43. Act 20.29,30,31. & 1. Tim 4.1,2,3. & 2. Tim. 3.1,2,3, to 10. 2. Pet 2.1. * & 3.3,4. * Reu. 13.1,8. * & 14.8.

There were many Antichriſts in the time of Saint John, and S. Jude, (as Gods elect) mingled among the true Chriſtians. 1. John 2.18,19. Jude 4. Hee is called the man of ſinne. 2. Theſſ. 2,3. & ſhall ſit as God in the Temple of God. 2. Theſſ. 2.4,9. Hee is a fooliſh ſhepheard. Zech. 11.15,16. He ſhall be deſtroyed with the breath of Gods ſpirit, & preaching of the Goſpel. Iſa. 11.4. 1. Theſſ. 2. Reu. 17.8,14. * and 18.1. * and 19.19,20 and 20.9,10.

Antilibanus. *for*, or *againſt Libanus* a high hil on the North ſide of Judea againſt Libanus. Judeth 1.7.

Antiochia. *for a chariot*, or *wagon*, or *a thing inſtead of a chariot*, or *wagon*, or *againſt a chariot*, or *wagon*. Antioche

There be two famous cities of this name, one in Syria, called Hamath. Zec. 9.2. wherein the name of Chriſtians firſt began. Actes 11.22,26. in the which Barnabas & Paul were ordeined preachers. Act. 13. 2,3. The other in the prouince of Piſidia, where Paul and Barnabas preached. Acts 13.14. Gal. 2.11.

Antiochis. *idem*, as Antiochia. The concubine of Antiochus the noble. 2. Mac. 4.30.

Antiochus. *idem*, as Antiochia. a tyrant ſurnamed the noble, ſonne of Antiochus the great. Hee is called the wicked roote. 1. Mac. 1.11. he ſubdueth both Egypt & Judea. 1. Mac. 1.18,19. * he ſpoyleth the Temple and waſteth the city of Jeruſalem. 1. Mac. 1.23,33. * and 2. Macca. 5.15. * Hee erecteth an idole vpon the alter of the Lorde. 1. Macca. 1.57. reade more Dan. 8.9, to 15. Purpoſing to ranſacke the cities of Elimais and Perſepolis, he is repulſed by the citizens. 1. Macc. 6. 1,3,4. and 2. Mac. 9.1,2. he is ſtriken with an incurable diſeaſe. 2. Mac. 9.5, to 12.1. Mac. 6.8,9. He repenteth fainedly 1. Mac. 6.11, 13. 2. Mac 9 12. He prayeth vnto God who would not haue mercy vpon him. 2. Mac. 9 13. but ſuffered him to die miſerably, & in a ſtrange land. 1. Ma. 6.13,16. 2. Ma. 22.9,18,28. & 10.9 Antiochus Epiphanes

Alſo the forenamed Antiochus his ſonne ſurnamed Eupator, who was made king after him. 1. Macca. 6.17. This man entreth Judea with a great army. 1. Mac. 6 30,48. he brake his othe with Iſrael. 1. Macc. 6,62. of his doings, read. 2. Mac. 10.10. * & 11.1. * and 12.1. * and 13.1. * He was ſlaine by Demetrius appointment. 1. Mac. 7. 2,3,4. and 2. Mac. 14 2. Antiochus Eupator

Alſo the name of Alexanders ſonne ſurnamed Zedetes, whom Tryphon preferred to kingdom. 1. Mac 11.39,54 & afterward ſlew him traiterouſly. 1. Mac. 13.31. & crowned himſelfe king of Aſia. 1. Mac. 13.32. Antiochus Sedetes

Alſo the name of Demetrius Nicanor his ſonne ſurnamed Pius: who ioyned in friendſhip with Simon brother to Judas Maccabeus, and purſued Tryphon. 1 Mac. 15.1,2,11. Antiochus Pius

Antipas. *for all*, or *againſt all*. A faithfull Martyr. Reu. 2 13. It was alſo the ſurname of Herod. Looke Herod.

Antipater. *for the father*, or *againſt the father*. One of the Ambaſſadors which Jonathan ſent to Rome. 1. Macc. 12.16.

Antipatris *idem*, as Antipater. A citie in the land of promiſe, which Herod the great called after Antipater his fathers name, whither S. Paul was led captiue. Actes 23.31.

Antothiah. *anſweres*, or *ſongs of the Lord*, or *afflictions*, or *needes of the Lord*. The ſonne of Shaſhak. 1. Chr 8.24,25. Anathothia

Antothite. *an anſwere*, or *ſong*, or *affliction*, or *powerty one of Anathoth*. 1. Chr. 11.28. look more in Anathoth. Anathothite

Anub. *a grape*. or after the Syrian ſpeach, *a knot*. The ſonne of Coz. 1. Chron. 4.8. Anob

¶ Apadno. *the wrath of iudgement*, or *the tabernacles of his palace*. Dan. 11.45. Apadeno

Apamea. *expelling*, or *driuing*, or *chaſing away*. The concubine of king Darius. 1. Eſd. 4.29. Apeddo Apame Apamia

Apelles

Apelles. *idem* as Apamea. A man whom Paul commendeth Rom. 16.10.

Hapharaim — Apharaim. *digging, ſearching, or confounding the ſea.* A citie. Joſh. 19 19.

Apharſei, Apharſathachei, Aparſachei, Aphec, Aphik — Apharſaie. *diuiding, or tearing in pieces.* Ezra. 4 9.

Apharſathcaie. *diuiding, or tearing a ſunder peacocks.* Ezra. 4.9.

Apharſechaie. *idem* Ezra. 5. 6. and 6.6.

Aphek. *ſtrength, vigor, or* in the Syrian ſpeach, *going forth.* A city. Joſh. 12. 18. & 13.4 & 19.30, 31. & 1. Sam. 4.1. and 29.1. There Ben-hadad king of Syria, was vanquiſhed. 1. King. 20 26, 29, 30 called Aphik. Judg. 1.31.

Apheca. Aphia. Ophrah. — Aphekah, *idem* as Aphek. Joſh. 15 53.

Aphiah, *ſpeaking, or blowing.* 1. Sam. 9. 1.

Aphrah, *duſt.* A citie. Joſh. 18.23. Micah. 1, 10.

Aphrica. in Hebrew *Put*, which may be interpreted *groſſe, or fat.* Nahum. 3 9.

Aphrica in Hebrew *Pul*, which may be interpreted *rume, or fall, or a beane.* Iſa. 66. 19.

Apollos. Appollo. — Apollo. *leeſing, or a deſtroyer, or deſtroying.* A Iewe borne in Alexandria, who being both eloquēt & mightie in the Scriptures, diſdained not to be further inſtructed in the way of the Lord, by a poore craftſman, named Aquila & Priſcilla his wife. Act. 18.24. *reade 1. Cor. 1. 12. and 3. 4, 5, 6.

Apollonia. *perdition, or deſtruction.* A citie in Macedonia, by which Paul paſſed. Act. 17. 1.

Apollonius. *leeſing, or deſtroying.* The gouernour of Syria, whom Iudas Maccabeus ſlew. 1. Macc. 3. 10, 11. & 10. 69. & 2. Mac. 3. 5. Alſo the ſonne of Meneſtheus. 2. Mac. 4. 21. Alſo ỳ ſonne of Geneus, 2. Mac. 12. 2.

Apollyon *idem.* looke Abaddon.

Apoſtles. looke the ſecond Table.

Apphaim. — Appaim. *a countenance, or face, or furors: or the noſtrels, or bakers.* 1. Chr. 2. 30.

Apphia. *bringing forth, or increaſing.* A deare ſiſter, whom Paul ſaluteth. Philem. 2.

Appius. A market place where certaine brethrē met Paul, at his firſt comming to Rome. Acts 28. 15.

¶ Aquila. *an Eagle.* The name of Pauls hoſt. 1. Cor. 16. 19. Rom. 16. 3. Act. 18. 2, 3, 26.

¶ Ar. *a rearing vp, or watches.* A citie. Num. 21. 15, 28. Deut. 2. 9, 18. Iſa. 15. 1.

Ara. *curſing, or ſeeing.* A mans name. 1. Chr. 7. 38.

Araba. — Arab. *multiplying, or ſowing ſedition, or a window, or Locuſt.* A citie. Joſh. 15. 52.

Arabia. *euening, or euen. or ſweetneſſe, or a crowe, or deſert.* A countrey in Aſia the greater, betweene Iudea and Egypt, wherein dwell the Moabites, Ammonites, Iumeans, and many others. Ezek. 27. 21. and 2. Chron. 21. 16. and 22. 1. and 26. 7.

Alſo the name of a countrey called happie Arabia, whereof & of the inhabitants, called Sabeans, mention is made. 2 Chron. 9. 14. Iob. 1. 15. Pſalm. 72. 10 where Paul preached. Gal. 1. 17.

The deſtruction of the Arabians, (that is to ſay, the Moabites and Ammonites, who at this day are called Saracēs) is foretolde. Iſa. 21. 13. looke more in Sheba.

Area. — Arad. *a wild aſſe, or a dragon,* in the Syrian ſpeach. A city of Amorites appertaining to the tribe of Iudah wherein the children of Hobab Moſes father in lawe dwelt. Nu. 21. 1. Joſh. 12. 14. Iudg. 1. 16. Alſo a mans name. 1. Chron. 8. 15.

Arah. *a way, or a traueller.* Ezra. 2. 5.

Aram. *highnes, or ſublimity, or deceiuing, or their curſe* The ſonne of Shem. Gen. 10. 22. of whom come the Aramites or Syrians. 2. Sam. 8. 5. Gen. 22. 21. 1. Chr. 2. 23. looke Syria and Syrians.

Alſo the ſonne of Shamer. 1. Chr. 7. 34 Alſo the ſon of Eſrom. Mat. 1. 3. Lu. 3. 33. called Ram. Ruth. 4. 19.

Aram Naharaim. A place. Gen. 24. 10.

Aran. *an arke, or their malediction.* Deut. 36. 28. 1. Chron. 1. 42.

Ararat. *Malediction of trembling,* after the Hebrew and Syriā *malediction or light of a runner.* A mount in Armenia. Gen 8. 4.

Areuna. — Araunah, *an arke, or ſong, or reioycing, or our light, or a curſe now.* A mans name who ſold Dauid his threſhing flooze, to build an altar in, to offer ſacrifice vpon, to appeaſe Gods wrath, as he cōmanded. 2. Sa. 24. 18.*

Arbah — A ba. *figure.* The name of a city called otherwiſe Hebron. Joſ 14. 15. Gen. 23. 2. & 35. 27. looke Kiriah-arba

Archangel *principal, or excellent among the Angels* 2. Eſd. 4. 36. Iude 9. At the voice of the Archangel, and with the trumpet of God, the dead ſhall riſe againe. 1. Theſſ. 4. 16.

Archelaus. *a prince of the people.* The ſon of Herod. Mat. 2. 22.

Archiataroth. *the longitude of crownes or circles.* Joſ. 16. 2.

Archippus *a prince, or gouernour of horſes.* A mans name. Col. 4. 17. fellow ſouldier with Paul. Philem. 2.

Ared — Ard. *ruling, or deſcending.* The ſonne of Beniamin. Gen. 46. 21. of whom came the Ardites. Num. 26. 40.

Ardon. *ruling, or deſcending, or the iudgement of malediction.* Caleb his ſonne. 1. Chron 2. 18.

Ariel — Areli. *the Altar, or light of God, or the ſight of God.* The ſonne of Gad. Ge. 46. 16. of whom came the Arelites. Num. 26. 17.

Areta — Areopagita. Acts. 17. 34. looke Denis.

Aretha — Aretas. *vertuous.* 2. Mac. 5. 8. and 2. Cor. 11. 32.

Ariel. *the Altar or lion of God, or the light of God.* looke Iſa. 29. 1. in the margent. Alſo the name of a mā. Ezra 8. 16.

Arimathea. *a lion dead vnto God, or the light of the Lords death.* A city in the tribe of Ephraim. Mat. 27. 57. Mar. 15. 43. Lu. 23. 51. Ioh 19. 38. which is called Dumah. Joſ. 15. 52. and Arumah. Iudg. 9. 41. & Rumah. 2. King. 23. 36. which city Eulebius affirmeth is otherwiſe called Remphtis.

Arioch. *long, or ſatietie, or thy drunkenneſſe and thy lion.* Gen. 14. 1. and Dan. 2. 14.

Ariſtarchus. *a right good prince, or the beſt prince* A companion and priſoner of Pauls. Act. 19. 29. and 27. 2. and Coloſ. 4. 10.

Ariſtobulus. *a very good, or the beſt counſellour.* The maſter of Ptolome. 2. Mac. 1. 10. Alſo reade Rom. 16. 10. Acts. 12. 1. in the margent.

Armagedon. *the hill of the Goſpel, or Goſpelling, or the hill of apples, or fruit, meaning the elect.* The name of a place. Reuel. 16. 16.

Arnon. *reioycing, or leaping for ioy, or their arke, or the light of the Sunne, or the light, or curſe permanent, or eternall.* A flood or riuer. Num. 21. 14. Deut. 2. 24. Joſh. 12. 12. and 13 9. Judg. 11. 13. Alſo a citie. Joſh. 21. 13. Numb. 21. 13.

Arodi — Arod *idem* as Ard. The ſonne of Gad. Gen 46 16. of whom came the Arodites. Num. 26. 17.

Aroer. *the watch of watches, or raiſing vp of watches.* A city. Num. 32. 34. Deu. 2. 36. Joſ 12. 2. & 13. 9, 16, 25. Jud. 11. 26. 1. Sa. 30 28. 2. Sa. 24. 5. & 2. Kin. 10. 33. Iſa. 17. 2. The citizens called Aroerites. 1. Chr. 11. 44.

Arphaxad — Arpachſhad *healing.* The ſonne of Shem. Gene. 10. 22. Luke 3. 36. his ſiocke. Genes. 11. 12. * Alſo a king whom Nabuchodonoſor vanquiſhed. Judeth. 1. 1. *

Arphad — Arpad. *the light of redemption.* An Iſland in Phœnicia, neere Damaſcus. 2 King. 18. 34. & 19. 13. Iſa. 10. 9. Ier. 49. 23.

Arſaces. *lifting vp the ſhield, or the lifting vp of the ſhield.* 1. Mac. 14. 3. and 15. 22.

Arahſhaſhte.

Artaxerxes
Artahshasht

Artaxhashte. *light*, or *malediction*, or *feruent to spoile* the generall name of the Kings of Persia, as Cesar was to the Emperours of Rome, reade Ezra 4.7. and 7.1 Nehe. 2.1. and 5.14. and 13.6. looke Ahashuerosh.

Artemas

Artemas, *whole*, or *sound*, or *sightly*, or *without fault*. Tit. 3.12.

Arumah. *idem* as Rumas, looke Arimathea.

Asa

¶ Asa, *a Physicion*, or *healer of sicknesses*. the king of Iudah who succeeded his father Abiiam. 1. Kin. 15.8. and 2. Chr. 14.1. & 1. Chr. 3.10. He destroyeth the high places, and exhorteth the people to seeke the Lord. 2. Chron. 14 3,4. For feare of Baasha king of Israel, he entreth into couenãt with Ben hadad king of Syria. 1. King. 15.17, to 22. and 2. Chron. 16.1, to 7. and was reproued therefore, and for trusting rather in the help of men, then in the ayde of God. 2. Chr. 16.7. Hee obtaineth victorie against the Ethiopians. 2. Chron. 14. 9.* & 16.8. His briefe and faithfull prayer. 2. Chr. 14. 11. Hee deposed his mother from her regencie, & why. 2. Chr. 15.16. 1. Kin. 15.13. In his age he was sick of the goute. 1. Kin. 15.23. & 2. Chr. 16.12. He dieth and his sonne Iehosaphat succeedeth him. 1. King. 15.24. & 2. Chr 16.13. & 17.1. Also a mans name 1. Chr. 9.16

Asael

Asael. *God hath wrought*. Joabs brother who pursuing Abner, trusting to his lightnesse of foote, was by him slaine. 2. Sam. 2.19, to 24. Hee is buried in the sepulchre of his father. 2. Sam. 2.32. Also other mens names. Ezra 10.15. Tobit 1.1.

Asahiah

Asahiah *the Lord hath wrought*. Certain mes names. 1, Chr. 4.36. & 6.30. and 9.5. and 15.6, 2. Kin. 22.12.

Asaph *gathering*. A renoumed chaunter of Dauids, brother to Heman. looke 1. Chro 6.39. & 15.19. & 16.5. and 25.1. Also other mens names. 1. Chr. 9.15. 2. Kin. 18.18. 1. Chro. 26.1.

Asrael
Aseneth

Asareel *the beatitude of God*. 1. chr. 4.16 A great city.

Asenah. *a peril*, or *thing vnfortunate*. The daughter of Poti-pherah, and wife of Ioseph. Gen. 41.45.

Hasabia
Hasabias
Hashabiah

Asbabiah *numeration* or *estimation*, or *the cogitation*, or *workmanship of the Lord*, or *speede*, or *silence in the Lord*. The sonne of Amazia. 1. Chron. 6.45. a chiefe man of the Leuites. 1. Chro. 25.3.2. Chro. 35.9.

Asan

Asban *a fume*, or *smoke*. A city. Iosh. 15.42. and 19.7 and 1. Chron. 4.32. and 6.59.

Asarela
Asabel

Asharelah. *the blessednes of God*. 1. Chro. 25.2.

Asbbel *an old fire*. The sonne of Beniamin. Gen. 46 21.1. Chr. 8.1. called Iediael. 1. Chr. 7.6. of him came the Asbbelites Num. 26.38.

Ascenez
Ashkenaz

Aschenaz. *fire as it were distilling*, or *as it were sprinkling*. The sonne of Gomer. Genel. 10.3. also a countrey. Iere. 51.27.

Azotus
Asdod

Asdod *idem* as Asbedoth following. Iosh. 11.22. & 15.46. The inhabitants called Asbdodites. Iosh. 13.3. and Asbdodims Nehe. 4.7. and 13.23. looke Azotus.

Asedoth

Asbeloth. *a robbing of a countrey*, or *the fire of the beloued*, or *the fire of the fathers brother* A place. Iosh. 13.20 and 10.46. and 12.8. looke Azotus.

Aser

Asher *blessednesse*, or *felicitie*. The sonne of Iaakob by Zilpah. Gen. 30.10, 13. of whose posteritie and heritage looke Gen. 46.17, 18. and 1. Chro. 7.30. Iosh. 19. 24, to 32. His blessing. Deu. 33, 24, 25. Gen. 49.20. He did not cast out the inhabitants of Accho nor Zidon. Iudg. 1.31, 32.

Aseroth

Asheroth. *trees*, or *woods*. An idole whom the Israelites serued, and therefore were punished. Iudg. 3.7, 8.

Asiel
Asima

Asbiel. *the worke of God*. 1. Chro. 4.35.

Asbima. *the fire of the sea*, or *the offence*. An idole. 2. King. 17.30.

Askelon
Ascalon

Asbkelon. *the fire of infamie*, or *a weighing thing*, or *ballance*. A great citie which Iudah tooke Iudg. 1.18. and Samson slew therein thirty men. Iudg. 14.19. reade Iosh. 13.3. Ier. 25.20. Amos 1.8. Zeph. 2.4. Zech. 9.5. Iudeth 3.28. and 1. Mac. 10.86.

Asbnath

Asbnath *mutation*, or *fire now*. 1 citie. Iosh. 15.33.

Esna

Asbnath. *iteration*, or *secundation*. A city. Iosh. 15.43

Asriel

Asbriel. *idem* as Asareel. The sonne of Manasseh. 1. Chro. 7.14. of whom came the Asrielites. Num. 26.31. he is called Azriel. Iosh. 17.2. and 1. Chro. 5.24.

Astaroth
Asbteroth

Asbtaroth, *flockes*, or *riches*. A citie of Moab, Deut. 1.4. Ios. 9.10 & 12.4. & 13.12. The giants whom Chedorlaomer slew, inhabited this citie and the borders thereof. Gen. 14.5. which was giuen to the Leuites. 1. Chron. 6.71. The inhabitants called Asbterathites 1. Chro. 11.44. Also an idole of the Philistims whom the Israelites honoured. 1. Sam 7.3, 5. Iudg. 2.13. and so did Salomon. 1. King. 11.5. and 2. King. 23.13.

Astaroth & Carnaim

Asbtaroth karnaim Asbtaroth *flockes*, or *riches*, Karnaim, *hornes*, meaning thereby, *the people of the citie of Asbteroth*. Gen. 14.5.

Isthemo

Asbtemoth. *the fire of diuination*, or *consummation*, or *the fire of perfection*, or *simplicitie*. A city in the tribe of Iudah. Iosh. 15.50.

Asoth
Assur

Asbuath. *doing* or *making vestments*. 1. Chron. 7.33.

Asbur. or Assbur. *blessed*, or *traueiling*, or *beholding*, The sonne of Shem. Gen. 10.21. Hee came from the land of Shinar. Gen. 10.11.

Assyrians.

Also a countrey. Isa. 7.17, 18, 20. The people called Assyrians. Isai. 8.4, 7. The land is fertile. 2. King. 18. 32. Ahaz being faithlesse, seeketh ayde of the King of Asshur. 2. king. 16.7. The King of Asshur taketh Samaria. 2. King. 17.6. Hezekiah peeldeth vnto Sanherib king of Asshur. 2. Kin. 18.13, 14 * The Lord punisheth the Assyrians, as they did the Iewes, to the ende they might learne that they were able to doe nothing of themselues. Isa 10 12, 13. * The destruction of the Assyrians is foretold. Isa. 17.12. and 30.31. and Nahum. 1.2. *

Asia. *full of mire*, or *dirty*, or *ful of slime*, or *muddy*. A Countrey called the lesser Asia, conteining Phrygia, Pamphylia, Cilicia, Paeonia, Galatia &c. It is thought now to be vnder the subiection of the Turke. Act. 2.9. Into it Paul was forbidden to goe & preach, by the holy Ghost. Acts 16.6. Paul abode in Asia for a time & there preached the Gospel. Act. 19.9, 10, 22. Paul reciteth what he had suffred in Asia. 2. Cor. 1.8 9

Asael

Asiel, looke Asbiel.

Askelon looke Asbkelon.

Azmaueth
Asmoth

Asmaueth *a strang death*, or *buck goat*, or *the strength of death*. 1. Chro. 12.3. called Azmaueth. 2. Sam. 23. 31. looke 1. Chro. 8.36 & 9.42. and 11.33. Ezra. 2 24.

Asmodeus *a destroyer*, or *abounding in sinne*, or *measuring the fire*. An euill spirit. Tob 3.8.

Assurim

Asburim, *waste layers*, or *blessed*, or *slow goers*, or *beholders*, or *lookers on* Gen. 25.3.

Aser
Asir
Asson

Assir. *bound*, or *imprisoned*, or in the Syrian speach, *prohibited*. The sonne of Korah. Exod. 6.24. 1. chr. 6.22

Asson, *an appropinquation*, or *comming neere vnto*. A citie. Act. 20.13.

Assuerus. looke Ahasueros and Tobit 14 15.

Asriphim

Astyages. *a leader or gouernour of the citie*, or *the Duke*. The name of the King of Persia. Dan. 9.1.

Asiphim *the counsel of Elders*. 1. Chro. 26.15.

Asyncritus. *incomparable*. Rom. 16.14.

Attarias
Atroth

¶ Atarah, or Artarta *a crowne*. 1. Chro. 2.26.

Ataroth. *crownes*, or *a quill to make one drunk*, or *to fil one withal*, or after the Hebrew or Syrian speeches, *the counsel of making one drunk* or *ful*. Nu. 32.3, 34, 35

Ather
Athach

Ater *the left hand*, or *shut*. Ezra. 2.16, 42.

Athach *thy houre*, or *thy time*. A citie. 1. Sa. 30.30.

Athaliah

Athaiah *the houre*, or *time of the Lord*. Nehe. 11.4

Athalia

Athaliah. *the houre*, or *time for the Lord*. The daughter of Omri king of Israel, and mother to Ahaziah the king of Iudah. 2. Kin. 8.26. Destroying all the flocke royall

royall which thee could come by, thee ruled the land of Iudah, and laſt of all was ſlaine her ſelfe. 2. King. 11 1,2. 3.* 2. Chron. 22. 10.* and 32. 1.*

Athlai. Athlai. *my houre, or my time, or time vnto me.* A mans name. Ezra. 10. 28.

Ebei. Ethi. Attai *idem.* The ame of certaine men. 1. Chro. 2. 35. & 12. 11.

Attalia *encreaſing, or nouriſhing* A citie in Pamphilia, builded by Ptolemeus Philadelphus, by which Paul and Barnabas iourneyed. Act. 14. 25.

Attalus *increaſed, or nouriſhed.* 1. Mac. 15. 22.

Ethai. Atthai *houre, time, or ready.* 2. Chron. 11. 20.

Athens, *without increaſe, or of Minerua, or Minerualis.* A famous citie in Achaia, whither Paul was conducted. Act. 17. 15 Where he ſeeing the people addicted to idolatrie, &c. diſputed and preached. Act. 17. 16.* The citizens called Athenians. Act. 17. 21.

Athenobius. *the loue of Minerua.* The Ambaſſadour which Antiochus ſent vnto Simō: of his meſſage and anſwere, looke 1. Mac. 15. 28, to 37.

Atheiſts. *people without God.* So called becauſe they bee ſuch as thinke there is no God: of their diſpoſition and qualities, look Ephe. 2. 12. & 2. Pet. 3. 4 and in the word Epicures in the ſecond Table, & Wiſd. 2. 1, to 23.

Atroth Addar. Atroth *idem* as Ataroth & Addar is interpreted. *the cloke, or power, or greatnes.* Iosh. 16. 5

Aua, or Auah. *iniquitie.* A citie. 2. ki. 17. 24, called Auah. 2. kin. 18. 34. and 19. 13. Iſa. 37. 13.

Auen. *iniquitie.* in Hebrew *On*, which is interpreted *ſorrow, or fadneſſe, or ſtrength.* in Greeke *Heliopolis* which is interpreted, *the citie of the ſunne.* A citie of Egypt, otherwiſe called Thebæ. Reade Ezek. 30 17. alſo an idole. Hoſ. 10. 8.

Auguſtus properly ſignifieth *luckie.* Alſo it may ſignifie *conſecrated, ſanctified, noble, mighty, royal, reuerent, worſhipfull, or of great magnificence.* Which name is vſed not onely for the firſt (ſo called for his good ſucceſſe) but alſo for a ſurname vnto all the Roman Emperors. Act. 25. 21. In the 42. yere of Auguſtus reigne Chriſt our Sauiour was borne. Luke 2. 1, 6, 7.

Auim *wicked men, or peruerſe.* A citie. Iosh. 2. 23. whoſe citizens were called Auims. Deut. 2. 23. whoſe god was Nibhaz. 2. king. 17. 31.

Auith, *wicked, or peruerſe, or naughtie, or ouerthwart* A citie. Gen. 36. 35. Auites a people. Iosh. 13 3.

¶ Aza. *ſtrength, or a Goate.* Ezra. 2. 47.

Azaniah, *hearkening the Lord, or the weapons of the Lord.* Nehe. 10. 9.

Azareel. *the helpe of God.* 1. Chr. 12. 6. Ezra. 10. 41. Iosh. 17. 2. and 1. Chro. 5. 24.

Azariah. *helpe of the Lord.* The ſonne of Amaziah king of Iudah. 2. Kings 14. 21. who is called Uzziah. 2 Chron. 26. 1. he for vſurping the Prieſts office was ſtriken with lepry and ſo died 2. kin. 15. 5. and 2. Chr. 26 16, to 22. he is called Ozias. Matth. 1. 8. Alſo he is called Matthat. Luk. 3. 29.

Alſo a Prophet, by whoſe exhortation Aſa ſought to reforme religion. 2. Chr. 15. 1.* Alſo the high Prieſt, which with others withſtood king Uzziah. 2. Chr. 26. 17, 18. Alſo the name of Ethans ſonne. 1. Chr. 2. 8 alſo a companion of Daniels. Dan. 2. 17. alſo the name of others. 1. kin. 4. 2. 5. & 1. Chr. 6. 9, 10, 13. & 2 Chr. 28. 12 and 31. 13 Ezra. 7. 1, 3. Nehe. 3. 23. & 7. 7. and 12. 33.

Azariel. looke Azareel 1. Chron. 27. 22.

Azarikam. Azaricam. *helpe, riſing vp, or reuenging, or reyde ſtrength.* A mans name. Nehe. 11. 14

Azaz. *a ſtrong one.* 1. Chr. 5. 8.

Azaziah. *the ſtrength of the Lord.* 1. Chr. 15. 21, and 27. 20.

Azgad. *a ſtrong hoſte, or ſtrength of felicity.* Ezra. 2 12, and 8. 12. Nehe. 10, 15.

Aziza. *ſtrength, or of ſtrength.* Ezra. 10. 27.

Azmaueth. looke Aſmaueth.

Azmon. *bone of a bone, or our ſtrength.* A citie. Nu. 34. 4. Iosh. 15 4. Aſemona.

Azanoth-tabor. *the eares of election, or of puritie, or* after the Hebrew or Syrian ſpeech, *the eares of contrition, or breaking.* a citie. Iosh. 19. 34. Azanoth-thabor.

Azor. *a helper, or entire, or court.* or after the Syrian, *conuerted,* a place. 1. Macc. 11. 67. Alſo the ſonne of Eliacim Matt. 1. 13.

Azotus. in the Hebrew *Aſhdod.* A famous city in the land of Paleſtine, between Aſhkalon & Ioppe, wherin Giants dwelt, which citie Iosh. 11. 22. It was one of the fiue principall cities mentioned. 1. Sam. 6. 17. reade Jerem. 25. 20. Amos 1. 8. Zeph. 2. 4. Zec. 9. 6. Iſa. 20. 1. and 2. Chro. 26. 6. In this city alſo, Philip preached Chriſt. Acts 8. 40. looke Aſhdod. Aſdod.

Azriah *the helpe of the Lord.* 2. Chro. 29. 12.

Azariel. *the helpe of God.* 1. Chron. 12. 6. and 27. 22. looke Aſhriel Ezra. 10. 41. Nehe. 11. 13. Jerem. 36. 26 Azareel.

Azrikam. *idem* as Azarikam. 1. Chr. 3. 23. and 8. 38. Azarel.

Azubah *forſaken.* 1. king. 22. 42. 1. Chr. 2. 18.

Azur. *holpen, or helper.* Jere. 28. 1. Ezek. 11. 1.

Azzah. *ſtrong, or a bucke goate.* Gen. 10. 19. Iosh. 10 41. 1. king. 4. 24. Judg. 1. 18. and 16. 1, 2, 1. Chro. 7. 28. Jere. 25. 20. Gaza.

Azzan *their ſtrength.* Num. 34. 26. Ozan.

Azzur, *idem* as Azur. Nehe. 10, 17. Azur.

B

Baal. Bealim. *the idole, or idoles, or Lord, or Lords, or gouerning, or poſſeſſing.* The idole of the Sidonians, or a general name to all idoles. becauſe they were as the Lords & owners of all their worſhippers. Nu. 21. 41. Judg. 2. 11, 13. and 3. 7. and 6. 25. and 8. 33. 1. Chro. 4. 33. Jer. 2. 8. 1. king. 16. 32. and 18. 19.* 2. kin. 10. 18, to 29. and 11. 18. & 17. 26. and 23. 4, 20. 2. Chro. 23. 17. alſo the name of certaine men. 1. Chro. 5. 5. and 8. 30. and 9. 36. Beel. Baalim.

Baalah. *ruling him, or his idole, or ſubiected, or poſſeſſed* A citie and mount in the tribe of Iudah. Iosh. 15. 9, 11. Alſo a citie in ꝑ tribe of Dan. Iosh. 19 44. called Baalath. 1. Kings 9. 18. Baala. Baalath.

Baalath Beer. *ſubiected pit.* Iosh. 19. 8.

Baalberith. *the idole of the couenant, or gouerning, or poſſeſſing the couenant.* Judg. 8. 33. and 9. 4.

Baal-gad. *the idole of fortune, or felicitie.* a city vnder mount Hermon. Iosh. 11. 17. called Baalgad. Io 13 5.

Baal-hamon. Cant. 8. 11. Baal haman

Baal hanan. Gen. 36. 38. and 1. Chro. 2. 49. Balanan.

Baal-hazor, *a poſſeſſor of grace, or of a gift.* 2. Sam. 13. 23. Baal-haſor.

Baal-hermon, *a poſſeſſour of deſtruction, or of a thing curſed, or dedicated, or conſecrated, vnto God.* A hil. Judg. 3. 3.

Baali. *my idole, or maſter, or Lord ouer me, or gouerning, or poſſeſſing me.* Hoſ. 2. 16.

Baal iada. *an opē or manifeſt idole, or a maſter gouernour, or poſſeſſor of knowledge.* The ſonne of Dauid. 1. Chron. 14. 7. Beeliada. Eliada.

Baalim. looke Baal: The name of certaine idoles. 1. Sam. 7. 4. 2. Chro. 28. 2. Jere. 2. 23.

Baalis. *idem* as Bealim King of the Ammonites Jer 40. 14.

Baal-meon. *the Lord, or maſter of the houſe, or gouerning, or poſſeſſing the houſe, or the idole of ſin, or gouernment of ſin.* a citie Num. 32. 38. 2. Chr. 5. 8. Ezek. 25. 9 Beel meon. Beel phegor

Baal peor. *the idole, or Lord of Peor.* An idole. Nu. 25 3. whom who ſo followed was deſtroyed. Deu. 4. 3. Iosh. 22. 17. reade Hoſ. 9. 10. This idole was called of the Gentiles, Priapus. Baal-pharaſim. Baal pharaſin.

Baal-perazim. *the idole of diuiſions, or gouerning, or poſſeſſing*

poſſeſſing diuiſions, &c. A place why it was ſo called. 2.Sam.5 20.1.Chro.14.11.

Baal-ſaliſa. Baal ſhalitha, *the threefolde, or principall idole.* 2. Kings 4.42.

Baal-thamar. Baal-tamar. *the idole of the palme tree.* A village. Iudg.20.33.

Beel-zebub. Baal-zebub. *the idole, or poſſeſſor of flies, or the maſter of flies.* An idole vnto whom Ahaziah being ſicke had recourſe.2.kin.1.2,3. The Iewes ſaid that Ieſus Chriſt wrought his miracles through Beelzebub.Mat 9.34 Marke 3.22.Luke 11.15.Matth.10.25.

Beel-ſephon. Baal-zephon. *the ſouth, or hidden idole.* A citie.Exo. 14.2.Num.33.7.

Baana. Baanah *in affliction, or anſwering.* One of Iſh-boſhethes captaines 2. Sam.4.2. who with Rechab his other captaine, traiterouſly ſlew their maſter, & were therefore ſlaine at Dauids commandement. 2. Sam.4 5.* Alſo the father of Heleb one of Dauids worthies. 2.Sam.23.29 Alſo the ſonne of Ahilud, one of Salomons twelue chiefe officers.1.King.4.12.

Bara. Baara. *a flame, or purging.* 1. Chro.8.8.

Baaſa. Baaleiah. *in making, or preſſing together.*1.Chr.6.40.

Baaſa. Baaſha *idem* A King of Iſrael who ſlewe Nadab, and reigned in his ſtead.1.king.15.28. He deſtroyeth the houſe of Ieroboam, according to Gods cõmandement.1.king. 15.29. The Prophet Iehu denounceth Gods iudgements againſt him and his houſe.1.kings 16.2,3,4.He maketh war with Ala king of Iudah all his dayes.1. Kin.15.16.He dieth and Elah his ſonne ſucceedeth 1.Kings 16.6.

Babylon. Babel, and Babylon, *confuſion, or mingling, or tranſlation.* the name of a citie. Gene.10.10.ſo named of the confuſion of tongues. Gen. 11.4,9 This citie ſituated in Chaldea in the field of Shinar, North frõ the land of Iudea, was the principall citie of the kingdome of the Chaldeans, whereof Nimrod the tyrant firſt vſurped the gouernment. Ge.10.8,9,10. Vnto this citie the Iſraelites were caried captiues: and ſo remained for the ſpace of 70.yeeres, according as it was prophecied of, Leui.26.25.Deut.4.26, 27,28.& 28.25,36.& 2.kin.20.17,18.& 24.1,2.*and 25.1, to 22.& 2.Chro. 36.6,to 22.Matth. 1.17.Iſa.5.5,6,25.* and 7.8.Ier. 1.14.*and 16.13.& 20.4,5,6.& 25.11.Ezek.7.1.* & 22.1.*and 22.1.*Mic.4.10.Haba.1.6,to 12.Baruch. 6.1.* The cauſe of their captiuitie.2. Kings 17.6.* Ierem.32.29,to 37.Deliuerance out of this captiuitie, promiſed and prophecied of.Leuit.26.40.* Deuter. 4. 29,to 41.and 30.1,to 11.1.king.8.34,47,48,to 54.& 9.3.2.Chro.6.36,to 40 and 7.14,15.16. Iſa.14.2.& 40.1,2.and 43.5,6.& 48.20.Ier.12.14,15.and 16.15. and 24.5.and 25. 12.and 26.13.& 19. 10. and 30. 3.& 31.23,24.to 31.& 32.14,15,37.and 46.27,28 Eze.11 17,to 22.Dan.9.25. Baruch.4.2.and alſo fulfilled.2. Chron.36.23.Ezra.1.1.*and 2.1.*and 1.Eſdra.2.1, to 16.the God of the Babylonians was Succoth Benoth.2.kings 17.30.

All nations haue drunken of the wine of the wrath of the fornication of Babylon.Reu.18.3.It is become the habitation of deuils,& the holde of al foule ſpirits. Reue.18.2.Her marchants were the great men of the earth & all nations were deceiued with their inchantments.Reu.18.23.After deſtruction is prophecied againſt her & her fauourers.Pſal.137.8,9.Iſa. 13.1.* and 14.22.and 21.1,to 13.and 25.10.and 47.1.*Ier 25.12.*and 50.1,2.*and 51.1.* Habak.2.16.Reuel. 14.8.and 16.10,19. and 17.1,2.* & 18.2,10,21.The Prophets & Apoſtles reioyce at her deſtruction.Reue. 18.20.S.Peter wrote his Epiſtle from Babylon. 1. Pet.5.13.Babylon put for Damaſcus. Act.7.43.

Bacchides. *a drunkard, or one that holdeth of Bacchus.* A captaine of King Demetrius armie.1.Macca.7. 8. who both traiterouſly ſlewe the Iewes that truſted in him.1.Mac.7.10,to 21. and alſo Iudas Maccabeus. 1.Mac.9.18. And yet afterward was diſcomfited by Simon.1.Mac.9 67,68.

Bacchenor. *a drunken, or wine bibbing man.*2.Mac. 12.35. Bacenor.

Badaiah. *the Lord alone.*Ezra.10.35.

Bagoas. *the inward, or moſt ſecrete, or aduanced, or lifted vp, or bodily, or one that hath a bodie.* Holofernes chamberlaine, who was ſent to Iudith to perſwade her to lie with his maſter. Iudith.12.11,12,13. and 13.1,2. Vagoas.

Balaam. *the antiquitie, or ancient of th people, or without the people, or the deuourer, or deſtruction of them.* The name of a Prophet, the ſon of Beor, whom Balak king of Moab hired to curſe the people of God Numb.22.5,6.* God forbad him both the going with Balaks meſſengers, and the curſing of his people. Numb.22.12.* Balaam could not curſe Gods people againſt his wil Num.22.18.& therefore bleſſed them. Num.23.7,to 13.Iosh.24.9,10.Prophecying of the great proſperitie that ſhould come to the Iſraelites. Nu.24.5,to 10.He foretelleth the comming of Chriſt. Num.24 17.He is ſlain among the Midianites. Nu. 31.8.He loued the wages of vnrighteouſneſſe, and therefore was rebuked of the the dum aſſe.2.Pet.2.15 16.Iude 11.Hee taught Balak to lay a ſtumbling blocke before the children of Iſrael.Reue.2.14. Bilean.

Baladan. *without rule, or iudgement, or ancient in iudgement.*2.King.20.12.

Balak *couering, or deſtroying.*Num.22.2.5 & 24.10. Balac.

Bildad. *old loue, or without loue, or an old motion.* A friend of Iobs, who came to comfort him in his miſery. Iob 2.11.He laboureth to bring Iob to repent, and to confeſſe his ſinnes: & that by two arguments. Iob.8.2. * He reproueth Iob, for that he would not heare good counſell: reciteth the paines of the wicked. Iob 18.2.* Bildad.

Baptiſt. This name was attributed vnto Iohn the ſonne of Zacharie, for that hee firſt began to baptize. Luke 3.2, 16.Matth 11.11.looke Iohn.

Barabbas. *the ſon of confuſion, or reproch, or the ſonne of the father, or maſter.* A murtherer whom the Iewes deſired to bee looſed (at the perſwaſion of the chiefe Prieſts) that Chriſt might be crucified. Matth.27.20, 21,22,to 27. Marke 15.7, to 16. Luke 23.18, to 26. Iohn.18.39,40.

Barachel. *bleſſing, or ſpeaking well of God, or bowing the knee to God.* Iob 32.2.

Barachiah. *bleſſing, or ſpeaking well of the Lord, or bowing the knee vnto the Lord.* Zech.1.1. Barachias. Berechiah.

Barbarian. what. 1.Cozin.14.11.and of the Barbarians kindneſſe. Actes 28.2.

Bariesus. *the ſonne of Ieſus.* A falſe Prophet,& ſorcerer, who reſiſting Paul, was ſtriken blinde. Acts 13.6,to 12. Bariehu. Bar-iehu.

Bar-ionah. *the ſonne of a doue, or the ſonne of Ionas.* The addition of Peters name by Chriſt himſelfe. Matth.16.17. Bar-ionas. Bar-iona.

Barak. *lightning.* The ſon of Abinoam, whom Deborah, by Gods commaundement ſent againſt Sisera. Iudg.4.6.Barak and Debozah deliuer the people out of the ſubiection of Iabin. Iud.4.14,15.* Barak and Debozah praiſe God for the victory. Iud.5.1.* Barac.

Barnabas. *the ſonne of conſolation, or of the prophet.* He ſold his land, and laid the money thereof downe at the Apoſtles feet. Act.4.36,37. He bringeth Paul vnto the Apoſtles. Act.9.27. He is ſent vnto Antioch Act 11.22.& returneth againe to Ieruſalem. Act.12.25. he & Paul were ſeparated, for to preach the Goſpel. Act. 13.2. he and Paul rent their clothes. Act.14.14. and were ſo ſtirred, that the one departed from the other.

Acts 15.

Actes.15.39. He was leuaced by the diſſimulation of Peter. Gal.2.13.

Barcimeus. Hierome ſayth, ſhould be written Barſemeus, which in the Syrian tongue is interpreted *blind ſonne, or the ſonne of blindneſſe.* Of whom reade Mar.10.46.*

Baruch. *bleſſed, or bending the knee.* Jeremies ſcribe. Jerem.36.12. writeth a booke, which was read, and burned. Jere.36.4. to 27. he writeth another. Jere.36. 27,28.* and 45.1. Baruch.1.1,to 6.

Barzillai. *as hard as yron.* A noble and rich man, who relieued Dauid in diſtreſſe, and yet would take nothing in recompence. 2.Sam.19.32. Hee accompanieth the king vnto Iordan, refuſing nothing but that his ſonne Chimham might goe with him, and be well intreated. 2.Samu.19.31,33,to 40. Dauid chargeth Salomon, that hee ſhould ſhewe kindneſſe vnto the ſonnes of Barzillai, and why. 1.King.2.7. The ſonnes of Barzillai, becauſe they could not ſhew their genealogies, were put from the Prieſthood. Ezra 2.61,62. and Neh.7.63.64.

Barzellai

Baſhemath. *things aromaticall, or confuſion of death, or in deſolation.* Gen.26.34. and 1.King.4.15.

Baſemath

Baſon

Baſhan. *in the tooth, or in yuorie, or in ſleepe, in ſlumbring, confuſion, or ſlander.* A countrey where Og reigned. Deu.1.4. a land of giants. Deut.3.10,11,12,13.

Bazan

Bath. A kind of meaſure. Eze.45.10.

Bathſeba. *the ſeuenth daughter, or the daughter of an othe.* The daughter of Eliam, and wife of Uriah the Hittite. 2.Samu.11.3. with whom Dauid committed aduulterie. 2.Sam.11.4. he cauſeth Uriah to be ſlaine, and afterward marrieth her. 2. Samu. 11.15. 27. the child which Bathſheba bare vnto Dauid ſickened, and died. 2. Samu.12.15, to 23. and afterward ſhee bare Salomon. 2.Samu.12.24. Matth.1.6. Shee is called Bathſhua, the daughter of Ammiel. 1.Chr.3.5.

Bethſabe

Bath-ſheba

Bathſhua. *the daughter of ſaluation.* looke Bath-ſheba

Bathſuai

Baalia

Bealia

Bealiah. *the God of an idole, the Lord caſting himſelfe downe before it, or poſſeſſing it, or in an aſſembly, or in the Church.* 1.Chr.12.5.

Bealoth. *caſt vnder, or poſſeſſed.* Joſh. 15.24.

Baleth

Bebai. *voyde, or emptie.* Ezra 8.11.

Bechor. *the firſt begotten, or firſt fruits.* The name of Beniamins ſonne. Gen.46.21.& 1.Chron.7.6. Alſo the ſonne of Ephraim. Num.26.35.

Bechor

Bechorath. *idem.* as Becher. 1.Sam.9.1.

Bedan. *a doore barre, or alone.* 1.Sam.12.11. and 1. Chr.7.17.

Badan

Bedaiah. *the onely Lord, or doorebarre of the Lorde.* The ſonne of Bani. Ezra 10.35.

Badaias

Badaia

Beeliada. *an open idole, or maſter of knowledge.* 1. Chr.14.7.

Baal-iada

Beel-zebub, looke Baalzebub and Mat.10.25.

Beer. *a well, or declaring.* Num.21.16.

Beera. *idem.* 1.Chr.7.37.

Beerah. *idem.* 1.Chr.5.6.

Bera

Beer Elim. *the well of Elim.* Iſa.15.8.

Beera

Beeri. *a well explaning, or declaring.* The father of Judith. Gen.26.34.

Beroth

Beer-lahai-roi Gen.16.14.

Beeroth. *wels, explaning, or declaring.* A citty. Joſh. 9.17. Deut.10.6. and 2. Sam.4.2,3. Joſh.18.25.

Ber-ſabee

Beerſheba. *a wel, a wildernes, & a citie.* looke Gen. 21.14,31.& 26.33.& 28.10. Joſh.15.28.& 19.2. and 1. Sam 3.20.& 8.2.& 2.Sam. 24.2,7.& 1 kin.19.3.& 2. king.23.8.& 1.Chr.4.28 Neh.11.30. Amos 5.5.

Behemoth. This worde ſignifieth *the multitude of earthly beaſts*, but eſpecially one among the reſt. Job 40. 10.* & 2.Eſd 6.49. It is taken for y power of Satan.

Bel. *old, ancient, or nothing.* The name of an idole, whereof reade Iſa.46.1. Dan.14.3,to 23.

Bela. *deſtroying.* A citie alſo called Zoar. Gen.14.2, 8. Alſo Beniamins ſonne. Gen.46.21. Numb.26.38. Alſo a king in Edom. Gen 36.32.

Bala

Belah

Belial. *peruerſe, or wicked, or the deuil.* Judg.19.22. and 1.Sam.2.12.& 10.27 Nahum.1.15. What concord hath Chriſt with Belial? 2.Cor.6.15.

Belshatſar. *without treaſure, or a ſearcher of treaſure.* A king of Babylon Dan.5.1. Who for abuſing the veſſels of the Temple, & extolling dumbe Idoles, ſawe a hand writing vpon the wall Dan. 5.2,3,4,5. which betokeneth his death, and tranſlatten of his kingdome vnto Darius. Dan.5.6.*

Belte-ſhazzar

Belſhazzar

Balſaſar

Baltazar

Belteſhatzar

Beleſhatzar

Ben. *a ſon, or a building, or vnderſtanding.* 1.Chr.15.18

Benaiah. *the Lords building.* The name of men mentioned. 2.Chr.4.36.& 15.18. Alſo the ſonne of Ichoiada. 2.Sam. 20.23. Who at Salomons commandement ſlewe Joab, hauing holde on the hornes of the altar. 1.King.2.24,28,to 36. He was ouer the Cherethites, &c. 1.Chron. 18.17. and is numbred among Dauids three worthies. 2.Sam.23.20,21,22,23. He is called Benaiahu. 2.Sam.8.18.

Benaia

Banaias

Ben-ammi. Gen. 19.38.

Ammon

Bon-hadad. *the ſonne of noiſe, or crie.* The ſonne of Tabrimon. 1.Kin.15.18 Who ioyned with Aſa king of Judah & beſieged the cities of Iſrael. 1.kin.15.20. He beſieged Samaria. 1.kin.20.1. He being drunken and blaſpheming God, was put to flight by Ahab, and ſo Samaria was deliuered. 1.kin.20.16,to 31. he obtained pardon at Ahabs hands, wherefore God was diſpleaſed with Ahab, & foreſhewed his deſtruction. 1. kin.20.31.* Ben hadad beſiegeth Samaria. 2. kin.6. 24 his hoſte is miraculouſly put to flight. 2.Kin.7.6, 7. he is ſicke, and ſendeth Hazael to Eliſha with a preſent to know if hee ſhould recouer. 2.King.8.7,8. Hee dieth, & Hazael reigneth in his ſtead. 2.Kin. 8.14,15.

Ben-hadad

Ben hadad the ſonne of Hezael, king of Aram, ruleth Iſrael all Iehoahaz dayes, and why. 2.King.13.3.

Ben hail. *the ſonne of ſtrength, or of an armie, or the ſonne of riches, or griefe.* 2.Chr.17.7.

Benhail

Ben-hanam. *the ſonne of grace, or godlineſſe, or the ſonne of ſeparation.* 1.Chr.4.20.

Ben-hanan

Ben-hinnom. *the ſonne of Hinnom.* A valley. 2. Chr. 28.3.

Ben-hinnon

Bene-berak. *the ſonnes of lightning.* Joſh.19.45.

Banaebarac

Bene iaakan. *the ſonnes of ſorow, or labour, or builder vp of ſorow, or labour.* Num 33.31.

Bene-iaacan

Beniamin. *the ſonne of my right hand.* Iaakobs youngeſt ſonne, called Ben-oni, that is, *the ſonne of ſorow.* Gen. 35.18. Iaakob loueth him dearely. Gen 44.22, 29,30.* His meaſe was fiue times ſo much as any of his brethren. Gen.43.34. looke Genes.45.22. Hee is bleſſed of Iaakob. Ge.49.27. Moſes alſo bleſſeth his tribe. Deut.33.12. Of his children reade Gen.46.21. and 1.Chr.7.6 and 8.1. Of their lot. Joſh.18.11.*

Benoni looke before in Beniamin.

Benzoheth. *the ſonne of ſeparation, or the ſonne of that feare.* 1.Chr.4.20.

Beon. *in effection, or in anſwering.* Num.32.3.

Beor. *a feeder, or mad.* Num. 22.5

Bera. *a well ſhewing, or declaring.* Gen.14.2.

Fara

Berachah. *bleſſing, or bending of the knee.* 1.Chron. 12.3.

Baracha

Barachia Berachiah. *speaking well of the Lord.* Zech. 1.1.
Baraia Beraiah. *the chusing of the Lord.* 1. Chr. 8.21.
Berak. *lightening.* looke Barak.
Berea. *his well, or his daughter.* 1. Mac. 9 4.
Bared Bared. *hailes.* 1. Chr. 7.20.
Baria Beri. *my sonne, or pure, or chosen, or my corne.* 1. Chr. 7.36.
Beriah. *in felowship, or in enuie.* 1. Chr. 23.10. Num. 26.44,45.
Berim. *chosen men.* 2. Sam. 20.14.
Bernice. *a sure victory, or the weight of victory.* The wife of King Agrippa. Acts. 25,13.
Merodach Bero-iach. *the son of death.* The right name of Baladans sonne, who is called Berodach Baladan. 2. Kin. 20.12. and Merodach Baladan. Isa. 39.1.
Berothi Berothah. *of a well, or puritie, or a Cypres tree.* One of the townes that bounderh the land of Israel. Ezek. 47.16.
Beroth Berothai. *Welles, or a Cypres tree.* 2. Sam. 8.8. The citizens called Berothites. 1. Chr 11.39.
Besee Besai. *a despising, or egges, or full of myre, or dirtie.* Ezra. 12 49. Nehe. 7.52.
Besodia Besodaiah. *the counsel of the Lord.* Neh. 3.6.
Besor. *shewing glad newes, or incarnation.* 1. Sam. 30.10.
Betah. *trust, or confidence* 2. Sam. 8.8.
Bete Beten. *the belly.* Iosh. 19.25.
Bethabara. *a house passed ouer, or house of anger* (or in the Syrian) *of wheate.* John 1.28.
Beth-anath Beth-anah. *the house of affliction.* a citie. Iosh. 19.38. called Beth-anath Iud. 1.33.
Beth-anoth. *id m.* Iosh. 15.59.
Bethania. *the house of obedience, or of affliction, or a house of a song, or of the grace of the Lord.* The towne of Martha & Marie. Ioh. 11.1. whither Christ went and lodged. Mat. 21.17. Ioh. 11.1. & 12.1. Lu 19.29.
Beth-araba Beth-arabah. *the house of sweet smel.* Iosh. 15.6,61. and 18.22.
Beth-aram. *the house of height.* Iosh. 13.27.
Beth-arbel. Hos. 10.14.
Beth-auen *the house of vanitie and griefe.* Iosh. 18. 12. and 1. Sam. 13.5.
Beth-azmoth Beth-azmaueth. *the house of death, strength.* Nehe. 7.28.
Beth-baal-meon. *an idole of the dwelling place, or the Lord by sinne.* Iosh 13.17.
Beth-bera Beth-barah. *the house of his son, or the chosen house.* Iudg. 7.24.
Bethberai Beth-berei. *the house of my maker.* 1. Chr. 4.31.
Bethchar Beth-car. *the house of knowledge.* 1. Sam. 7.11.
Beth-dagon. *the house of wheate, or the house of a scaled fish.* Iosh 15.41. and 19.27.
Beth-eden. *the house of pleasure.* Amos 1.5.
Beth-el. *the house of God.* The place where Iaakob slept when he went to his vncle Laban, before time called Luz. Gen. 28.19. whither he afterward went to dwell by Gods commaundement. Gen. 35.1, to 9. It is taken and inhabited by the house of Ioseph: Iudg. 1.22, to 27. There the Iewes honoured God. 1. Sam. 10.3. The Israelites purposing to fight against the Beniamites, do aske counsel of God at Beth-el. Iudg. 20.18. reade Ios. 8.12. & 18.13. 1. kin 12.29, 32, 33.
Bethemec Beth-emek. *the house of deepenesse.* Iosh. 19.27.
Bethesda. *the house of effusion.* So called, because thither raine waters did assemble from diuers places. Ioh 5.2.
Beth-ezel. *my neighbours house.* Micah. 1.11.
Bether. *diuision, or in searching, or beholding.* Ca. 2.17.
Beth-gader. *a house for a mouse.* 1. Chr. 2.51.
Beth-gamul. *the house of a camel.* Ier. 48.23.
Beth-achram Beth-haccarem. *the house of the vineyard.* Neh. 3.14
Beth-hanan. *the house of grace, or mercie.* 1. kin. 4.9.
Beth-haran. *the house of an hill.* Num. 32.36.
Beth-hashittah. *the house of going out of the way, or the house of thornes.* Iud 7.22. Beth-secta
Beth-hogla, or Beth-hoglah. Iosh. 18.19. Beth-hagla
Beth-horam. *the house of anger, or house of libertie.* Ioh. 10.10. & 16.3,5.
Bethlehem. *the house of bread, or the house of warre.* A citie in the tribe of Zebulun. Ios. 19.15. Also a citie in the tribe of Iudah, called Ephrath, neere vnto which Rahel was buried. Genes. 35.19. and vnto the which Ioseph trauailed with Marie the Virgine: where he was deliuered of Iesus Christ. Luk. 2.4,6, 7. Whither also the wise men went, and honoured him Mat. 2.1, to 13.
Beth-lebaoth. *the house of lionesses.* Iosh. 19.6.
Beth-iesimoth. *the house of desolation, or the house of laying vp in store.* Num. 33.49. Iosh. 12.3. Bethsimoth
Beth-marcaboth. *the house of bitternesse wiped out* Iosh. 19.5. and 1. Chr. 4.31. Beth-marchaboth
Beth-meon. *the house of the dwelling place.* Ie. 48.23 Beth-maon
Beth-nimrah. *the house of rebellion.* Num. 32.36. Beth-nemra
Beth-palet. *the house of expulsion.* Iosh. 15.27. and Nehe. 11.26. Beth-pheles Beth-phalet
Beth-pazzez. *the house of diuiding asunder.* Iosh. 19.21. Beth-phesez
Beth-peor. *the house of the opening of the earth.* De. 3.29. and 34.6. Beth-phogor.
Beth-phage. *the house of the mouth of the valleyes.* Matth. 21.1.
Beth-rapha *the house of health.* 1. Chr. 4.12.
Beth-reboh. A citie. Iudg. 18.28.
Beth-saida. *the house of fruits.* A citie which Christ reproued for their infidelitie. Matt. 11.21. Bethsaidah Beth-saida
Beth-shan. *the house of sworn, or the house of altering.* 1. Sam. 31.10. Iosh. 17.11. Beth-san Beth-shean
Beth-sheba, looke Bathseba. Bethsabee
Beth-shemesh. *the house of bondage, or ministery.* Iosh. 15.10. & 19.22. Iere. 43.13. the citizens of Beth-shemesh, seeing the Arke returned, & offred sacrifices vnto the Lord. 1. Sam. 6.23. Of the Bethshemites, for looking into the Arke were slain 50070. men. 1. Sa. 6.19 Bethsames
Beth-sura. *the house of strength.* 2. Mac. 11.5.
Beth-tappuah. A citie. Iosh. 15.53.
Bethuel *the measure of God.* The father of Rebekah. Gen. 22.23. Also a citie. 1. Chr. 4.30. Beth-thaphua Bethuel
Bethul *a virgin.* Iosh. 19.4.
Bethulia. *the virgin of the Lord.* A citie. Iudeth 4.6. which Holofernes laid siege vnto. Iudeth 7.3. The citizens being almost starued for thirst, purpose to yeeld to Holofernes, if helpe came not within fiue dayes. Iudeth 7.22. Bethulie
Beth-zur. *the house of a rocke.* Iosh. 15.58.
Betonim. *bellies.* Iosh. 13.26.
Beulah. *inhabited.* Isa. 62.4.
Bezai. *egges.* Ezra 2.17. Besai
Bezaleel. *in the shadowes of God.* The sonne of Uri. 1. Chron. 2.20. He and Aholiab were so endued with Gods spirit, as they made all that appertained vnto the tabernacle, &c. Exo. 31.2, to 12. and 35.30. Also a mans name. Ezra 10.30. Bezeleel
Bezek *lightning.* A citie taken by Iudah, who slew 10000. men therein, tooke their King, and cut off his thumbes and great toes. Iudg. 1.4, to 9. Bezec
Bezer. *munition, or vine branches.* A citie, whereof looke Deut. 4.43. Iosh. 20 8.
¶ Bichri *the first borne, or first fruits.* 2. Sam. 20.1. Bechri
Bidkar. *coldnesse alone.* 2. King. 9.25. Badacer
Biguai. *in my body.* Ezra 2.3, 14. and 8. 14. Beguai
Bigthan. *giuing meate.* One of the king Ahaueroth seruants, who with Teresh, would traiterously slay Bigthana Bagathan
their.

their maſter, but Mozuecal preuented it, and they were hanged. Eſter 2.21,22. and 6.2.

Bikeath-auen. *the field of an idole.* Amos 1.5.

Bikdad. *old loue, or without loue.* looke Baldad.

Bileam. looke Balaam.

Bilgah. *ancient countenance.* 1.Chro.24.14.

Bilhah. *old, or fading.* Rabels handmaid. Gen.29. 29. Her ſhe gaue vnto Iaakob to wife, who conceiued and bare two ſonnes. Gen.30.3,4,5,7.

Bilhan. *old, or troubled.* Gen.36.27.

Bilſhan. *in the tongue.* Ezra 2.2.

Bimhal. 1.Chro.7.33. the ſonne of Japhlet.

Binea. *the ſonne of the Lord, or in mooning.* The ſon of Moza. 1.Chro.9.43. called Bineah. 1.Chr.8.37.

Binnui. *building.* Ezra 8.33.

Binui. *building in my houſe, or in fairenes.* Ez.10.30.

Birſha. *in euill.* Gen.14.2.

Bithiah. *the daughter of the Lord.* 1.Chro.4.18.

Bithron. *the houſe of libertie.* 2.Sam.2.29.

Biziothiah. *deſpite.* Ioſh.15.28.

Bizrha. *idem.*

¶ Boaz. *in ſtrength.* 1.Kings 7.21.

Boanerges. *the ſonnes of thunder.* Mar.3.17.

Bocheru. *firſt borne.* 1.Chr.8.38.

Bochim. *the place of weeping.* Iudg.2.1.

Bohan. *in them.* Ioſh.15.6.

Booz. *in ſtrength.* The father of Obed. Ruth.4.21. and 1.Chro.2.12. Matth.1.5. Luke 3.32.

Boſor. *taking away.* 2.Peter 2.15.

Bozez. *dirt.* 1.Sam.14.4.

Bozkath. *in powertie.* Ioſh.15.39.

Boznai. Ezra 8.8.

Bozra, or Bozrah. *in tribulation.* a chiefe citie of Edom. Gen.36.33.1.Chro.1.44. Ierc.49.13.

¶ Bukki. *voide.* Num.34.22 Ezr.7.4.& 1.Chr.6.5.

Bukkiah. *the diſſipation of the Lord.* 1.Chron.25.4.

Bul. *ancientneſſe.* 1.Kings 6.38.

Bunah. *building, or vnderſtanding.* 1.Chro.2.25.

Bunni. *building me.* Neh.9.4.

Buz. *deſpiſing.* Ge.22.21.& 1.Chr.5.14. Ier.25.23.

Buzi. *idem.* Ezek.1.3.

Buzites. *idem.* Iob.32.2.

C

¶ Cabbon. *as though vnderſtanding.* Ioſh.15.40.

Cabul. *a footeman.* Ioſh.19.27.

Cadeſh. *holineſſe.* Gen.20.1. looke Kadeſh.

Caiaphas. *a ſearcher.* The high Prieſt, who was ioyned with Annas in that office, contrary to Gods law. Luk 3.2. He prophecieth. John 11.49,50,51,52. Annas ſendeth Chriſt bound vnto him. John 18.13, 14. Matth.27.57. Marke 14.53. Luk.22.54. Chriſt being by him charged to tell what he was, confeſſed himſelfe to be that Chriſt, that was looked for. Matt. 26.63,64. Caiaphas forbiddeth the Apoſtles to preach. Acts 4.6, 17, 18.

Cain. *poſſeſſion.* Heb.11.4. looke Kain.

Cainan *poſſeſſor, or buyer.* The ſon of Arpharad. Lu. 3.36. Alſo the ſonne of Enos. Luk.3.37. looke Kenan.

Calah. *opportunitie.* Gen.10.11.

Caldees. *mingling, or as deuils.* A people. Ge.11.28, 31.2.king.25.5. The countrey whereof is called Caldea, looke Chaldees.

Calcol *nouriſhing, or conſuming all things.* 1.Ch.2.6.

Caleb. *as a Hart, or a Dogge.* The name of a man. Num.13.7. He & Ioſhua commended the land of promiſe vnto the Iſraelites. wherfore they had almoſt bin ſtoned. Num. 14.7,10. The land of Canaan is promiſed to him & his ſeed. Num.14.24. Deut.1.36. He encourageth the Iſraelites to goe vnto the land of Canaan. Nu.13.31. He ſheweth his ſtrength & age, and deſireth the heritage due vnto him. Ioſhua 14.6. His heritage, what it was. Ioſh.15.13. and 1.Chro.6.56. He expelleth from Hebron the three ſonnes of Anak. Iudges 1.20. He is commended Eccius 46.9,10.

Caleb was alſo the name of Ierahmeels brother, called Chelubai. 1.Chr.2.9,18,19. Alſo the name of a towne. 1.Chro.2.24.

Calneh. *all we.* Gen.10.10. Amos 6.2. Chalanne

Canneh. *a wall.* Ezek.27 23. Chenne

Calno. *altogether himſelfe.* Iſa.10.9. Caleno

Calcieric. Luke 23.33.

Cana. *zeale, or emulation.* A citie of Galilee. Ioh. 4.46. where Ieſus wrought his firſt miracle at a mariage. John 2.1, to 12. Simon was a Cananite, that is, *zealous.* Luke 6.15. Chanaan Kanaan Kenaan

Canaan. *a merchant.* the ſonne of Ham. Gen 10.6. of whom the countrey of Canaan tooke name. Gen.11. 31. and 12.5. & 13.12. The border of the Cananites. Ge 10.19. Canaan is curſed for his fathers fault. Ge. 9.22,25,26,27. The Cananites were wicked people. Ge.12.6. and 13.7. for they deſcended of a curſed father. Gen.10.15,16,17,18. The land of Canaan promiſed to Abram and his ſeede. Gen.12.7. and 13.15. and 15.7. and 17.8. Moſes ſendeth ſpies to view it according to Gods commandement. Numb.13.3, to 22. The Canaanites ſlew the Iſraelites. Num.14.45. The Canaanites, that dwelt at Zephath were deſtroied by the tribe of Iudah and Simeon. Iudg.1.17. Why God deſtroyed the not at once, but by little and little. Exod.23,29,30. God ſuffereth the Canaanites, Amorites, &c. to ſoiourne among the Iſraelites, to try whether they would obey him, and wholy depend on him or no. Judges 3.1, to 7. God commandeth the Iſraelites to ſlay them, leaſt they ſhould be a meane of their ruine. Numb 33.51. *Deut.20.16,17,18. The Angel of God reproueth the Iſraelites for ioyning with them, whom God willed to be deſtroyed. Judg.2.1, to 6. They dwelt among the Ephraimites. Ioſh.16.10. Pharaoh burneth the citie of Gezer, & ſlew the Canaanites that were therein. 1.king.9.16. They fainted at Iſraels cõming into their countrey, hearing what maruailes God had done for them. Ieſhua 5.1. The land of Canaan flowed with milke and hony. Exod.3. 8. and was the habitation of God. Exod.15.13. it was ſhewed Moſes. Deu.34.4. Salomon made the Cananites and all that were not deſtroyed by the Iſraelites, tributaries to him. 1.king.9.20, 21. 2.Chron.8.7,8. ſo did the Iſraelites alſo. Ioſua 17.12,13. The land of Canaan promiſed to Iſhak. Gen 26.3.

The woman Canaanite, who followed Chriſt, by faith obtained the recouery of her daughter. Matth. 15.22, to 29 Marke 7.25, to 31.

Candaces. *hauing forgiueneſſe.* The Queene of the Ethiopians. Acts 8.27.

Capernaum. *the field of repentance.* a citie. Matt.4. 13. and 8.5. John 6.24, 59. whole citizens Chriſt reproueth for their incredulitie. Matth.11.23,24. Luke 10.15. It is called Chriſts citie. Mat.9.1. Capharnaum

Caphtor. *an apple, or violet.* A countrey called Cappadocia. Acts 2.9. The inhabitants Caphtorims, or Cappadocians. Jer.47.4. Gen.10.14. They deſtroyed the Auims, and dwelt in Hazerim in their ſteade. Deut.2.23. Cappadocia

Carcas. *the couering of the lambe.* Eſter 1.10. Charchas

Carchemiſh. *a lambe, or taken away.* 2.Chro.35.20. Charcamis

Carmel. *knowledge of circumciſion.* a citie. Ioſh.15. 55. The citizens called Carmelites. 1 Chro.11.37. Charmel Charmi

Carmi. *my vine, or knowledge of waters.* Nu.26.6. Karnaim

Carnaim. *hornes.* 1.Mac.5.43. looke Karnaim. Charſena

Carſhena. *a lambe ſleeping.* Eſter 1.14. Chaſluim

Caſluhim. *hope of life, or as pardoned.* One of the ſons of Mizraim, of whom came the Philiſtims. Gen. Chaſlonim

10.14.1.Chron.1.12.

Casiphia Chaphia — Casiphia. *desire.* a place where the Lawe was read and taught vnto the people. Ezra 8.17.

Castor. *a beuer.* Looke Actes 28.11.

¶ Cedron. *mad, black,* or *sad.* a brooke. John 18.1. called Kedron. 1.King.15.13.

Ceilan. *dissoluing that.* 1.Esd.5.15.

Cenchreis Cendæbeus — Cenchrea. *millet,* or *pulse.* Act.18.18. Rom.16.1.

Cendebeus. *possession of griefe.* 1.Mac.15.38.

Centurion. *a captaine ouer an hundred.* Of whom reade Exod.18.21.* Deut.1.13, to 19. Acts 21.32. and 22.25,26. and 23.17,23. Christ healeth the Centurions seruant for his faiths-sake Matth.8.5, to 14. Luk. 7.2, to 11. The Centurion and those that were with him watching Iesus, &c. confessed him to be the sonne of God. Matth.27.54. Paul was committed vnto a Centurion Actes 24.24.

Cephas. *a stone.* the surname of Simon, giuen him by Christ. John 8.42. & 1.Cor.1.12. & 9.5. Galat.2.9.

Chephirah Cesar — Cephirah. *a little lioness.* Ezra 2.25. Iosh.9.13.

Cesar is deriued of Cesio, which signifieth *a gash,* or *a cut.* (Iulius being supposed to be cut out of his mothers womb, was so named) or of Cesius, for that he had grapeyes: but afterward it was retained as a famous surname vnto all ꝑ Emperors of Rome, as to Augustus Luk.2.1. to Tiberius Luk.3.1. Matth.22.17. to Claudius Act.11.28. & 25.12. & to Nero. Phil.4.22. &c.

Cesarea — Cesarea. *a bush of haire.* A citie surnamed Stratonis. Acts 9.30. & 10.1. and 12.19. and 21.8. Also another surnamed Philippi. Mat.16.13. Mar.8.27. because Philip the Tetrarch builded it. Also another Cesarea is the head citie of Cappadocia. Acts 18.22. In Hebrew it is written Dor. looke Dor.

Calcol — ¶ Chalcol. *nourishing.* 1.king 4.31. looke Calcol.

Chaldees, looke Caldees. a people. Their countrey is called Caldea, or Chaldea, and is interpreted *as deuils,* or *as roobers,* or *spoylers.* It lieth vpō the East side of Iudea, betweene Babylon and Arabia. Jer.50.10. and 51.4. In Hebrew it is called Casdim. Gen.11.28.

Chamois. Deut.14.5.

Charan Charam Chubar Chodorla-homor Cheeth — Charran. *a singing,* or *calling out.* a citie. Acts 7.2. called Haran. Gen.11.31. looke Haran.

Chebar *strength,* or *power.* Eze.1.1.

Chedor-laomer, *as generation of bondage.* Ge.14.1.

Cheeneth. Ezra 4.10,11,17.

Chelal. *as night.* Ezra 10.30.

Chelub. *a basket.* 1.Chro.27.26. and 4.11.

Callubai Chellian — Chelubai. *he altogether against me.* 1.Chro.2.9.

Chelluh. *all.* Ezra 10.35.

Chemarims. The name of Baals Priests, looke 2. kings 23.5. Hose.10.5.

Chamos — Chemosh. *as stroking,* or *as taking away.* Num.21. 29. and 1.king.11.7. and 2.kings 23.13.

Chanaana — Chenaanah. *a merchantesse,* or *broken in pieces.* 1. king.22.11.1.Chro.7.10.

Chanani — Chenani. *my pillar,* or *foundation,* or *a hasting* Ne.9.4

Chenaniah. *my pillar,* or *foundation of the Lord.* 1. Chro.15.22.

Caphara Charan Cherethins Ceretites Charith — Chephar. *a little lioness.* Iosh.18.24.

Chephira. *idem.* looke Cephirah.

Cheran. *anger.* Gen.36.26.

Cherethims. *soulders.* Looke Ezek. 25.16. called Cherethites. 2 Sam.8.18. and 15.18. and 20.23.

Chereth. *slaying.* 1.King.17.3.

Cherub. *as a master,* or *as a child,* or *as fighting.* Ezra 2.59. 2.Sam.22.11.

Cherubins Chellon Cased Cesil — Cherubims. *as masters,* or *as fighters,* or *as children.* Gen.3.24. Eze.1.5. and 10.1.*

Chesalon. *truse.* Iosh.15.10.

Chesed. *as a deuil.* Gen.22.22.

Chesil. *foolishnesse.* Iosh.15.30.

Chesulloth. *fearefulnesse.* Iosh.19.18. — Casaloth

Chezib. Gen.38.5.

Chidon. *a dart.* 1.Chro.13.9.

Chileab. *all,* or *the restraint of the father.* 2.Sa.3.3. — Cheleab

Chilion. *wasted, perfect,* or *all like a doue.* Ruth.1.2. — Chelion

Chilmad. *as teaching.* Eze.27.23. — Chelmad

Chimham. *as they,* or *like to them.* The name both of a man and the citie where he dwelt. 2.Sam.19.28. Jere.41.17. — Chamaam Chimeam

Chinnereth. *a harpe.* Num.34.11. — Cenereth

Chios. *open.* Acts 20.15. — Chio

Chisleu. *hope,* or *his feare.* A moneth. Nehe.1.1. — Casleu

Chisson. looke Cisson.

Chisloth-tabor. *feares,* or *trust of election, or puritie.* a citie. Iosh.19.12. — Chesleth-Thabor

Chittim. *wasters,* or *consumers,* or *a crowne,* or *gold.* A countrey. Isa.23.1. & Ez.27.6. Num.24.24. Dan. 11.3. It is called Cheittim. 1.Macca.1.1. of Kittim. Looke Gen.10.4. — Cethim Kittim

Coralhan. *a riuer smoke.* 1.Sam.30.30.

Chorazin. *thy secret,* or *here is a mysterie.* A citie, which Christ reproueth for their incredulitie. Matth. 11.21. Luke 10.13. — Corozain Chorazim

Chozeba. *men lyers,* or *men that be lyers.* 1.Ch.4.22.

Christ. *anointed.* The surname of Messias. Matt.1. 16. looke Christ in the second Table.

Chun. *making ready.* 1.Chr.18.8.

Chush. *blacke,* or *Æthiopia.* looke Cush.

Chushan risathaim. Looke Cushan rasathaim, and Judges 3.8. — Chusanra-sathaim

Chushi. *blacke,* or *an Æthiopian.* Jere.36.14. and Cushi e. *idem.* Jere.38.7. looke Aethiopia.

Chuza. *saying,* or *prophesying.* Luke 8.3. — Chusa

¶ Cilicia. *touching.* a countrey. Judeth 2.21, 25. Galat.1.21.

Cinnereth. *as a candle.* Iosh.19.35. — Cenereth

Cis *hard.* Acts 13.21. looke Kish.

Cisson *hope,* or *confidence,* or *trust,* or *couering of an house.* a prince of the tribe of Beniamin. Num.34.21. — Chaselon

Claudia. *a broken voice,* or *weeping voice.* Act.27.16. — Cission

Claudia *idem.* 2.Tim.4.21.

Claudius. *idem.* Claudius Cesar the Emperour. Act. 11.28.

Claudius Lysias. the vpper captaine of Jerusalem, sendeth Paul to Felix. Act.23.26.*

Clemens. *gentle,* or *meeke.* Phil.4.3. — Clement

Cleopas. *all glory.* Luke 24.13. — Cleophas

Cleopatra. *the glory of the countrey.* Daughter to Ptoleme, who was giuē to wife to Alexander. 1.Mac. 10.57,58. & after taken from him, & giuen to Demetrius. 1.Mac.11.12. Cleopatra Dositheus. Est.11.12.

Cloe. a vertuous woman. 1.Cor.1.11. — Cloes

Coelosyria. *crooked Syria,* or *low Syria.* a countrey 1.Esd.2.17. 1.Mac.10.69. 2.Mac.3.5 — Cœlosyria Celosyria

Col-hozeh. *euery prophet,* or *seeing all.* The father of Shallum. Nehe.3.15. and 11.5. Also the father of Baruch. Nehe.11.5. — Col-hozeh Caol-hoza

Colonia. Act.16.12. in the margent, was vsed to be the name of a citie newly conquered, whither were sent to dwell certaine number of people taken out of some great citie, who vsed alwayes the lawes and customes of the citie whence they came.

Colosse. *punishment,* and Colossians, *punished.* a citie and citizens. looke Coloss.1.2.

Conaniah. *the strength,* or *stability of the Lord.* The name of a Leuite. 2.Chr.31.12.13. — Coneniah Chonania

Coniah. *idem.* Jere.22.24. looke Ieconiah.

Coos. *toppe.* Acts 21.1.

Cor. a measure. Eze.45.14. Looke Homer: for Cor and Homer are one kind of measure.

Corban. *a gift,* or *oblation.* Marke 7.11.

Core.

Core. *bald.* Iaue viide 12. looke Korah

Corea. *bald, or cold.* 1. Esd. 5. 32.

Corinthus. *fulnesse, or an ornament.* & Corinthians, *filled.* a citie and citizens. Act. 18. 1, 8. and 1. Cor. 1. 2. and 2. Cor. 1. 1.

Corim. A measure. 1. Kings 4. 22. and 5. 11. it is eightéene gallons of our measure, or thereabout.

Cornelius. *of a horne.* A vertuous captaine of Cesarea. Acts 10. 1. * and 11. 1, 10 19.

Cos, Co, Coo, *idem.* as Cous. 1. Mac 15. 3.

Cosan — Cosam. *draining.* Luke 3. 28. looke Iosiah.

Cosbi — Coz *a thorne, or summer.* 1. Chr. 4 8.

Cozbi. *a lyar.* Num 25. 8.

¶ Crates. *an harrow, or burdle.* 2. Mac. 4. 29.

Crescens. *growing, or increasing.* 2. Tim. 4 10.

Creta. *giuen to the flesh.* A countrey nowe called Candie. 1. Macca. 10. 67. Tit 1. 5. The people called Cretes Acts 2. 11. and Cretians, who were alwayes lyars, euill beasts, and slow bellies. Tit. 1. 12.

Crispus. *curled, or crisped.* A chief ruler in the synagogue of the Iewes, who with all his houshold beleeued in Christ, & were baptized. Ac. 18. 8. & 1. Cor. 1. 14

¶ Cub. *blotting out.* by Cub is ment Arabia. Ez. 30. 5

Cusan, Cusi. *blacke, or blacknes, or heate. or an Ethiopian.* Hab. 3. 7. and 2. Sam. 18. 21. looke Chushi.

Chub — Chushan — Chusi — Chushanrasthaim — Cushan-risthaim, or Chushan-risthathain. *blacknes of iniquities.* The king of Aram-naharaim. Iudg. 3, 8, to 12.

Cush. *blackenesse, or heate.* A countrey called nowe Ethiopia looke Æthiopia, so named of Cush the sonne of Ham. Genel. 10. 6. It is inuironed with the riuer Gihon Gen. 2. 13.

Cuthah and Chut. *burning.* 2. Kin. 17. 24, 30. — Cutha

¶ Cyrus. *as a wretch, or as an herre, or the wombe* the king of Persia, who ouercóming the Babylonians, became monarch of the whole world. Dan. 5. 30, 31. as it was prophesied. Isa 4. 6, 11. He licenceth Zerubbabel with as many Israelites as would, to goe into Iudea, to reedifie the temple. 2. Chr. 36. 22, 23. Ezr. 1. 1, to 6. according as was prophesied. Isa. 14. 1, 2. * & 44. 28. & 45. 1, to 9. Hee restoreth all the vessels which Nebuchad-nezzar had caried away before. Ezra 1. 6. * & 6. 5. Dan. 1. 2. & 2. Kin. 24. 13. & 25. 14, 15. & 2. Chr. 36. 7.

Cyrene. *a well, or beame of an house, or coldnes, or running against one, or meeting.* A citie in Affrica. 1. Mac. 15. 23. Mat. 27. 32. Act 2 10. & 13. 1 called Kir. 2 Kin 16. 9. The people called Cyrenians. Act. 6. 9. & 11. 20.

Cyrinius — Cyrenius. *ruling.* the name of the gouernor of Syria. Luke 2. 2.

Cyrus. *faire, or fairenesse.* An ile. 1. Macca. 15. 23. Act. 11. 19, 20. & 27. 4. 3 4. 36. whose people are called Cyprians. 2. Mac. 4 29.

D

Debbasheth — Dabbasheth. *obiecting infamie, or a lying slander.* Iosh. 19. 11.

Dabereth — Daberath. *the word, or the thing, or a Bee, or subiection, or* after the Syrian speach, *a woman leader, or captaine.* Iosh. 19. 12. and 1. Chr. 6. 72.

Daberech. *idem.* Iosh. 21. 28.

Dagon. *wheate, or a fish.* An idole of the Philistims. Iudg. 16. 23. 1. Sam. 5. 2. 1. Mac. 10. 83.

Dalaiah. *the poore of the Lorde, or a drawing out, or emptying, or bough, or branch of the Lorde, or leane, or barren.* A mans name. 1. Chr. 3. 24.

Dilaias — Delaias — Delaiah — Delilah — Dalila — Dalida — Dalilah. *pouertie, or bucket, or consumer, or leane.* A woman whom Samson loued, who betrayed him to the Philistims. Iudg. 16. 4. to 21.

Dalmanutha. *a prepared bucket, or leaues, or a bough prepared, or numbred.* A countrey. Mar. 8. 10.

Dalmatia. *a frustratorie lampe, or lightning of vanitie.* A countrey whither Titus trauailed to preach the Gospel. 2. Tim. 4. 10.

Delphon — Dalphon. *the house-eaues, or regarding the poore,* Esther. 9. 7.

Damaris. *a little wife.* a woman who beleeued in Christ at the preaching of Paul. Acts 17. 34.

Damascus. *a cup of blood, or blood of a sacke, or the blood of burning, or proctor.* A famous citie of Phenicia, sometime the head city of Syria. Of this citie the whole countrey thereabout bare the name, and it lieth betweene the hilles of Libanus & Antilibanus, North from Iudea, reade Ezr. 47. 16, 17. & 48. 1. and 2. Sam. 8. 5 2. Kin. 8. 7, 9. & 1. Kin. 11. 24. & Gene. 15. 2. & 1. Chr. 18. 5. Can. 7. 4. Esa. 27. 18. It was wonne by Tiglath Pileser 2. Kin. 16 9. Against it is prophesied. Isa. 7. 8. & 8. 9. & 17 1. Iere. 49. 23. Amos 1 3, 4, 5. Paul preached in it. Actes 9. 19, 20. & escaped death, and how Acts 9. 25 and 2. Cor. 11. 32, 33. — Dumesec — Dameseck — Damnesek

Dammim. *bloodie, or dead men. or* in the Syrian tongue, *of enemie.* 1. Sam. 17. 1. — Dommim

Dan. *iudging, or iudgement.* A place. Genel. 14. 14. Also the sonne of Iaakob by Bilhah. Gene. 30. 6. Also a citie wherein a remnant of the tribe of Dan dwelled, which before was called Laish. Iudg. 18. 28, 29. Is. 10. 30. or Lesham Ios. 19 47, 48. This city bounded the land of Israel vpon the South. Deute. 34. 1. and 1. Sam. 3. 20. Ezek. 27. 9. where Ieroboam erected a golden calfe. 1. Kin. 12. 28, 29. Amos 8. 14.

Dan is blessed of his father. Genel. 49. 16, 17. His tribe is blessed by Moses. De. 33. 22. Their possessio. Ios. 19. 40. to 49. The Amorites driue the children of Dan into y mountaines. Iudg. 1. 34. Of his children & genealogie. looke Ge. 46. 23. Nu. 1. 12. & 26. 42. 1. Chr. 12. 35.

Dannah. *idem.* as Dan Ioth. 15. 49. — Danna

Daniel. *iudgement of God.* The sonne of Dauid by Abigail. 1. Chr. 3. 1.

Daniel, the name of a Prophet Dan. 1. 6. He would not defile himselfe with the kings meate. Dan. 1. 8. He declareth Nebuchad-nezzar his dreame. Dan. 2. 1. * He is aduanced by the king vnto great dignitie. Dan 2. 48. He declareth vnto Nebuchad-nezzar the dream of the tree. Dan. 4. 2. * Hee foresheweth Belshazzar that her should bee deprined of his kingdome. Dan 5. 17. * He was made the third ruler of the realme. Dan. 5. 29. Hee was preferred by Darius aboue the three principall rulers. and why. Dan. 6. 3. The gouernors of Darius accuse him to the King, for infringing the decree made by his and their consents. Dan. 6. 12, 13. He is cast into the lyons den. Dan. 6. 15. and 14. 29, to 31. His accusers are cast in, and deuoured. Dan. 6. 28. & 14. 42. The vision of the foure beasts signifying the foure Monarchies is declared vnto him. Dan. 7. 1, 17. * The Angel Gabriel giueth him intelligence of the 70 weekes. Dan. 9. 23, 24. Hee was fed by Abacuc. Dan. 14 33, to 42. Hee deliuereth Susanna from the two wicked Iudges. Dan. 13. 45. * Hee destroyeth Bel and his temple, and slew the Dragon. Dan. 13. 1, to 28.

Daphne. *a Bay tree.* 2. Mac. 4. 33.

Dara. *generation, the habitation of a shepheard, or of Vallon-ship, or of iniquitie:* or in the Syrian speach, *an arme.* 1. Chr. 2. 6.

Darda. *the dwelling place of knowledge, or the generation of knowledge.* It seemeth to be the same which before is called Dara, 1 King. 4. 31. — Dorda

Darius. *Requiring, or inquiring.* The King of the Medes wife with Cyrus his sonne in lawe, ouercame Belshazzar. Dan. 5. 31.

Darkon. *of generation, or the possession, or buying of a dwelling place,* or in the Syrian tongue, *a dragon.* Ezra 2. 56. — Dareon

Dathan. *custome, or lawe.* One who with Korah and

Abiram rebelled againſt Moſes & Aaron, and were ſwallowed vp quicke of the earth. Nu. 16.1,2,31,32.

Dauid, *beloued.* The ſonne of Iſhai. Ruth 4.13. and 1. Chr. 2.13,15. With 1.Sa.16. Luke 3.31,32. Sam. 17.28. God conſtituteth him King ouer Iſrael. 1. Sa.13.14. what maner of man he was. 1. Sa.16.12. He is anointed king by Samuel 1. Sa.16.13. & yet afterward fed his fathers sheepe. 1. Sa.17.15. Iſhai ſendeth him to Saul with a preſent. 1. Sa. 16.19,20. He was greatly beloued of Saul. 1. Sam. 16.21. Hee is ſent by his father with foode into the Iſraelites camp. 1. Sam. 17.17,18. Hauing experience of Gods aide againſt the Lion & Beare, by faith hee doubteth not, but he ſhould conquer the great giant Goliath. 1. Sam. 17.31. to 38. Of his faith, and Sauls want of faith. 1. Sam. 17. 32,33,39,42. His armour, what it was. 1. Sa. 17.45. He vrgeth all things that God ſhould be glorified as well among Heathen, as Iſraelites. 1. Sam. 17.47. He ſlayeth the Philiſtim. 1. Sam. 17.49, 50. Hee bringeth 200. foreſkins of the Philiſtims vnto Saul, and marrieth Michal. 1. Samuel 18.27. God was with Dauid, and therefore Saul feared him. 1. Sam. 18.28,29. Dauid and Ionathan make a couenant together. 1. Samu. 18.3. Saul commanded that Dauid ſhould bee ſlaine. 1. Samue. 19.1. As hee was playing on the harpe before Saul, Saul purpoſed to haue killed him. 1. Samu. 19.9,10. His name was mocked by a ſong, Sauls ſeruants. 1. Sam. 18.30. Hee ſlewe the Philiſtims with a great ſlaughter. 1. Sa.nu. 19.8. Fleeing from the preſence of Saul, hee went to Samuel. 1. Samu. 19.18. Hee is purſued by Saul, and his meſſengers, who prophecying, forgate wherefore they were come, and ſo he eſcaped. 1. Sam. 19.20.* 20.1. Hee deceiueth Saul. 1. Sam. 20.5,6. Being troubled in ſpirit, hee made his complaint to Ionathan. 1. Sa. 20.2. He renewed his couenant with Ionathan. 1. Samu. 20.23. Hee hideth himſelfe from Saul. 1. Samu. 20.24. Fleeing from Saul, hee came to Abimelech the Prieſt. 1. Samu. 21.1. He eateth of the ſhewbread. 1. Samuel 21.6. By Dauids example, who by hunger was conſtrained to eate of the ſhewbread, Chriſt excuſeth his diſciples, who by like neceſſitie were conſtrained to gather eares of corne vpon the Sabbath. Matt. 12.1, to 5. Mar. 2.23, to 27. Luk. 6.1, to 6.

Dauid being afraid of Achiſh, counterfeiteth mannes. 1 Sam. 21.12,13. All that were in debt, & diſcontented in minde, came to Dauid, & he was their captaine 1. Sa. 22.2. Doeg reuealed him vnto Saul. 1. Sam. 22.9. Dauid ſaueth Keilah by the counſel of the Lord, and afterward departeth into the wildernes of Ziph. 1. Sa. 23.1, to 16. He dwelleth in the holds of Engedi, whither Saul purſued him. 1. Sam. 24.1,2,3. He ſpareth Saul, & cut off the lappe of his garment. 1. Sam. 24.4,5,6. He declareth to Saul his innocency. 1. Sam 24.12. He ſweareth to Saul, that he will not deſtroy his ſeed. 1. Sam. 24.22,23. He ſendeth to Nabal for food, which was denied him. 1. Sa. 25.5, to 12. Dauid minding to be reuenged of Nabal, is pacified by the wiſedome of Nabals wife. 1. Sa. 25.23, to 36. He giueth God thanks for Nabals death, & marrieth his wife. 1. Samu. 25.39, to 43. Hee ſpareth Saul againe, and taketh away his ſpeare and a pot of water ſtanding at his head. 1. Sa. 26.7.* Fearing to periſh he fleeth to Achiſh king of Gath. 1. Sa. 27.1, to 5. Of whom he obtaineth the citie Ziklag to dwell in. 1. Sa. 27.5,6. Hee is made the keeper of Achiſh perſon. 1. Sam. 28.1,2. Dwelling among the Philiſtims, hee ſlewe many of them, and perſwaded Achiſh they were Iewes which hee deſtroyed. 1 Samu 27.8.* Going with Achiſh to fight againſt Saul, he is ſent backe againe, and why. 1. Samu. 29.2.* His two wiues taken priſoners. 1. Sa. 30.5. He comforteth himſelfe, & his counſell of the Lord, ouertaketh the Amalekites, and recouereth his two wiues. 1. Samu. 30.6, to 20. Hee mourneth for Saul and Ionathans death. 2. Sam. 1. 12. Hee cauſeth the meſſenger to be ſlaine, who vaunted to haue ſlaine Saul. 2 Sam. 1.15.

Dauid by the counſell of the Lord, returneth to his country after Sauls death. 2. Sam. 2.1,2,3. Hee is anointed King ouer Iudah. 2. Sam. 2.4. The children borne to him in Hebron. 2 Sam. 3.2, to 6. and 1. Chro. 3.1, to 5. Hee recouereth his wife Michal by Abners meanes. 2 Samuel 3.12, to 17. He lamenteth Abners death. 2. Samu. 3.33.* Hee curſeth Ioab for ſlaying Abner. 2. Samu. 3, 28, 29. Hee is anointed King ouer Iſrael. 2. Samu. 5 3. He taketh the fort of Zion, which is called the citie of Dauid. 2. Sam. 5.7. His children borne in Ieruſalem. 2. Sam. 5.14, to 17. and 1 Chron 3.5, to 10. Hee diſcomfiteth the Philiſtims. 2. Sam. 5 17.* He playeth before the Arke of the Lord vpon inſtruments. 2. Samuel 6. 5. and for daunceing there, Michal deſpiſeth him. 2 Sam. 6.16,*21. Hee bleſſeth his familie. 2. Sa. 6. 20. He refreſheth the people after the Arke was placed. 2 Samu. 6. 17, 18, 19. Hee praiſeth God for his promiſe, touching his poſteritie. 2 Sam. 7. 18.* 1. Chron 17.16.* Hee vanquiſheth the Philiſtims. 2. Sam. 8.1, 2. & 1. Chron. 18.1, 2 He maketh Syria tributarie. 2 Sam. 8.6. He dedicateth the veſſels gotten of the Gentiles. 2 Sam. 8.10, 11. Hee reſtoreth Sauls poſſeſſions vnto Mephibosheth. 2. Sam. 9. 7.* He ſendeth his ſeruants vnto Hanun to comfort him. 2. Sam. 10 2. and 1. Chro. 19.2. who euill entreateth them. 2 Sam. 10.3,4. and 1. Chro. 19.3,4.

Dauid committeth aduultery with Bath-sheba Vrias wife, & cauſeth him to be murthered. 2. Samu. 11. 2 to 26. Hee marrieth Bath-sheba. 2. Samuel 11. 27. Nathan by a parable reproueth the fact. 2. Sa 12.1, to 13. He acknowledgeth his ſinne, & is forgiuen, and ſuffereth patiently Gods correction. 2. Sam. 12. 13, to 24. Hearing of Amnons death, he tare his garments, and lay on the ground. 2. Sa. 13.30, 31. He mortifieth himſelfe by fleeing barefooted from Abſalom. 2. Sam 15, 30. Hee gaue Mephibosheths goods to Ziba his ſeruant. 2. Sam. 16.4. He reuengeth not the outrage done to him by Shimei. 2. Sa. 16.10, 11, 12. Vnderſtanding of Ahitophels counſel to Abſalom, hee praieth. 2 Sa. 17.21, 22. He & his people almoſt famiſhed, are by Gods prouidence relieued. 2. Samu. 17.27, 28, 29. He commandeth not to ſlay Abſalom, but kindly to entreate him. 2 Sam 18.5. But hearing of his death, he lamenteth. 2. Sa. 18.33. At Ioabs perſwaſion, he diſſembleth his ſorow and ioyfully receiueth his army. 2. Sa. 19 8. His concubines which Abſalom had defloured, he put in ward, but lay not with them. 2 Sa. 20.3.

Dauids foure battailes againſt the Philiſtims. 2. Sam. 21.15.* 1. Chro. 20.4.* hee cauſeth the bones of Saul and Ionathan to be buried. 2 Sam. 21.13, to 15. His long for his deliuerance from his enemies. 2. Sam. 22.* His worthies. 2. Sam. 23.8.* 1. Chron. 11 10.* His laſt words. 2. Sam. 23.1, to 8. The ſpirit of the Lord ſpake by him. 2. Sam. 23.2. He is moued by God to number his people, that he might puniſh them for their ſinnes. 2. Samu. 24.1. and 1. Chron. 21.1, 2. Three puniſhments are offred to him for this offence. 2. Sam. 24.13. and 1. Chr. 21.12. Seeing his people deſtroyed for his ſinne, he prayeth the Lord to ſpare them, and puniſh him and his fathers houſe. 2. Samu. 24.17. and 1. Chr. 21.17.

Who went with Dauid when he fled from Saul. 1. Chr. 12 1, to 14 He appointeth miniſters to ſerue before y Lord. 1. Chr. 16.4. He prepareth for the building

of

of the temple, and appointeth Salomon to build the same. 1. Chr. 22. 3. to 17. He ordeineth Salomon king. 1. Chron. 23. 1. He numbreth the Leuites, and assigneth their offices. 1. Chr. 23. 3. * To the sonnes of Aaron theirs. 1. Chron. 24. 3. * He ordeineth singers with their places, and porters with their courses. 1. Chron. 25. 1. * and 26. 1. * And princes to serue the king. 1. Chr. 27. 1. * Because he was forbidden to build the Temple, hee exhorteth Salomon to performe it. 1. Chr. 28. 2. to 11. He giueth Salomon the paterne how the temple & appertenances should be made. 1. Chr. 28. 11. * What Dauid and his princes offered toward the building. 1. Chron. 29. 1. to 9. Abishag a faire yong maide, cherished by Dauid in olde age. 1 Kings 1. 1. to 5. Drawing neere vnto death, he giueth Salomon his charge. 1. kings 2. 1. to 10. Dauids death, and time of his reigne 2. kings 2. 10. 11. and 1. Chr. 29. 26. *

The praise of Dauid. Eccius 47. 2. to 12. his kingdome abideth for euer. 1 kings 8. 13. Hee followed the Lord with al his heart. 2. kings 14. 8. saue only in the matter of Vriah. 1. kings 15. 5. God would not take all the kingdome frō Salomon, nor his seme for Dauids sake. 1. king. 11. 34. 35. Dauid foretolde the resurrection of Christ. Acres 2. 25. to 32. Christ greater then Dauid. Matt. 22. 43. to 46. Marke 12. 35. 36. 37. Luk. 20. 41. to 45. Dauid is called a Prophet. Matth. 27. 35. and Gods seruant. Luke 1. 69 Acres 4. 25. He bare the figure of Christ. Mat. 27. 35. 36. Mar. 12. 36. Joh. 2. 17. and 15. 25. Heb 2. 12.

Dabir ¶ Debir. *an oratour, or word.* a citie called Kiriath-sannath. Josh. 15 49 and Kiriath-sepher. Josh. 15. 15. taken by Joshua Joshua 10. 38, to 40. Also the king of Eglon. Josh. 10. 3.

Debora Deborah. *a word, or a bee.* The name of Rebekahs nurse. Gene. 24. 59 her death. Gen. 35. 8. Also a prophetesse, who iudged Israel. Judg. 4. 4. and sent Barak against Sisera. Judg. 4. 6. Her song. Judg. 5. 1. *

Decapolis *of tenne cities.* A countrey Matth. 4. 25. and Marke 5. 20. and 7. 31.

Dedan. *the beloued of him.* The sonne of Raamath. Gen. 10. 7.

Dedanim. *idem.* Isa. 21. 13.

Dehaue. *of generation.* Ezra 4. 9.

Dekar. *force.* 1. kings 4. 9.

Delaia Delaiah. *the poore of the Lord.* 1. Chron. 3. 24.

Delaian Deliah. *idem.* 1. Chron. 24. 18.

Dalila Delilah. looke Dalilah.

Dalphon Delphon. *regarding powertie.* Ester. 9. 7.

Delos Delus. *declaring.* A countrey 1 Mac. 15. 23.

Demas. *the common sort, or flattering the people.* Coloss. 4. 14. and 2. Tim. 4. 10. Philem. 24.

Demetrius. *belonging to Ceres.* Sonne of Seleucus. 1. Mac. 7. 1. Hee slayeth Antiochus, and enioyeth his kingdome. 1. Mac. 7. 4. Hee sendeth Bacchides and Alcimus to afflict the Iewes. 1 Mac. 7. 8, 9. He sendeth Nicanor to destroy the Iewes. 2. Mac. 14. 12, 13. He would make league with Jonathan: but he refuseth, and toyleth with Alexander, who slayeth Demetrius. 1. Mac. 10 3, to 53.

Demetrius, sonne of the said Demetrius, succeedeth Ptolemeus. 1. Mac. 10. 67. & conuenanteth with Jonathan to set Iudea free. 1. Mac. 11 19, to 38, but being deliuered by Jonathā, he brake couenant. 1. Mac. 11. 53. and was ouercome by Arsaces. 1. Mac. 14. 3.

Also Demetrius a siluersmith, a wicked man. Acts 19 24. *

Demetrius, a man of good report 3. John 12.

Demophon *slaying the people.* 2. Mac. 12. 2.

Dionysius Denis. *from heauen, or by diuine inspiration, or pricked, or moued forward.* A man surnamed Areopagita, who beleeued in Christ at the preaching of Paul, Acres 17. 34.

Derbe *excelsa dea,* a citie. Acts 14. 6. Derbe

Deu-el. *know God* Num. 1. 14. Duel

Deuteronomie. *a second law.* The fift booke of Moses, which the king is commanded to reade, and why. Deut. 17. 18. * It is declared vnto the people. Deut. 1. 5. Moses wrote it, & deliuered it vnto the Priests and Elders, and why. Deut. 31. 9, to 14. Hee caused it to be laid in the side of the Arke, & why Deut. 31. 26, 27. God commaundeth Joshua to reade and meditate in Deuteronomie day and night, and why. Josh. 1. 8. Joshua causeth it to be both written vpon stones, and to be read vnto the people. Josh 8. 30, 31, 32, 33, 34, 35. The booke of Deuteronomie is found in the Temple. 2. kings 22. 8. 2. Chr. 34 14, 15. Iosiah causeth it to be read before all the people. 2. kin. 23. 2. & 2 Chr. 34. 30.

Diana. a latine word of Dies, *the day,* for that it giueth light like the day, and therefore the Moone is so called. An idole: the goddesse whome the Ephesians extolled with this commendation, *great is Diana of the Ephesians.* Acres 19. 28. Diane

Diklah. *his diminishing.* Gen. 10. 27. Decla

Dibon. *abundance of knowledge, or an abounding sonne.* Num. 21. 30. and Isa. 15 2.

Dibon-gad. *the abundance of a happy sonne, or the abundance of vnderstanding, or of the building of happinesse.* Num. 33. 45.

Diblaim. *a cluster of figs, or peece of drie figs.* the father of Gomer. Hos. 1. 3 Deblaim Diblaim

Diblath. *id. m.* a city. Ezek. 6. 14. Deblath

Diblathaim. *id. m.* a citie. Jere 48. 22. Deblathaim

Dibri. *an Oratour, or my word.* Leuit. 24. 12. Daber

Didymus. *a twinne.* John 11. 16. Lidimus

Dilean. *poore, or answere of the poore.* Josh 15. 38. Delean

Dimon. *where it is red.* Isa. 15 9.

Dimonah. *a dunghill.* a citie Josh. 15, 22. Dimona

Dinah. *iudgement.* The daughter of Iaakob by Leah Gen. 30. 21. she is rauished. Gen. 34. 1, 2. Dira

Dinaie. *iudges.* 1. Esdras 4. 9. Dina

Dinhabah. *his iudgement in those things.* A city in Edom Gen. 36 32. Denaba

Dionysius, looke Denis.

Dioscorinthius. *a heauenly ornament.* The name of a moneth. 2. Mac. 11. 21.

Diotrephes. *nourished of Iupiter.* 3 John 9. Diotrephes

Dishon. *a threshing.* one of the children of Seir, and Dishon *fatnesse, or ashes.* another of his children. Gen. 36. 21. Disan Dishon Dison

Dizahab. *where much gold is.* Deut. 1. 1. Dizarab

¶ Dodai. *beloued.* 1. Chron. 27. 4. Dudia

Dodanah. *loue.* 2. Chron. 20. 37. Dodauah

Dodanim. *beloued.* Gene. 10. 4. Rodanim

Dodo. *his vncle.* 1. Chron. 11. 12.

Doeg. *carefull.* Sauls chiefe heardman. 1 Sa. 21. 7. who to currie fauour with his master, reuealeth where he had seene Dauid. 1. Sam. 22. 9 and afterward slew the Priests of the Lord, at the commandement of Saul, when none of his other seruants would. 1. Sam. 22. 17, 18, 19.

Dophkah *a knocking* Num. 33. 12. Daphe

Dor, *generation.* Josh. 11. 2. Judges 1. 27. looke Cappadocia. Daphka

Dorcas. *a Doe, or Roebucke &c.* a woman. Act. 9 36.

Dorda. *generation of knowledge.* 1 king. 4. 31.

Dositheus. *giuing to God.* 2 Mac. 12. 19.

Dothan. *the law, or custome.* Gene. 37. 17. Dotham

¶ Drachma. and Drachmes. a certaine coine. 2. Mac 10. 20. and Luke 15. 8. Drachme

Drusilla. *sprinkled ouer with dewe.* Act. 24. 25.

¶ Dumah. *silence, or likenesse.* Gen. 25 14. Dume

Dura. *generation, or habitation.* Dan. 3. 1.

E

Hebal — Ebal. *a heape of ancientneſſe.* Genes. 36.23. Alſo a mount. Deut. 27.4, 13.

Obed — Ebed. *a ſeruant.* Iudges 9.26.

Abde-melech / Abedmelech — Ebed-melech. *ſeruant to the King.* A blacke More, Eunuch vnto Zedechiah. Iere. 38.7. At his ſute Ieremie was taken out of the dungeon. Iere. 38.8, to 14. Ebed-melech was deliuered out of captiuitie, becauſe he put his truſt in the Lord. Iere. 39.17, 18.

Heber — Eben-ezer. *the ſtone of helpe.* 1. Sam. 4. 1.

Eber. *paſſing, paſſage, or anger.* The ſonne of Selah. Gen. 11.14. His children. Gen. 10.25.

Abiaſaph — Ebiaſaph. *a father bringing into one, or a gathering father.* Korahs ſonne. 1. Chro. 6.37. and 9.19. alſo the ſonne of Elkanah. 1. Chro. 6.23. ſee Abiaſaph.

Hebron / Abran — Ebron. *a going ouer, or paſſing from one place to another, or anger.* a city. Ioſh. 19.28.

Hebronah / Hebrona / Abrona — Ebronah. *going or paſſing ouer, or being angry.* A place where the Iſraelites reſted. Num. 33.34.

¶ Ecbatana. *the brother of death.* A ſtrong citie. Iudeth. 1 1. Tob. 3.7. and 2. Mac. 9.3.

Ecbatanis / Ecbatane / Ecbathana — ¶ Ed. *witneſſe.* Ioſhua 22.34.

Eden. *pleaſure, or delights.* Gen. 2.8. Iſa. 31.16. and 2. King. 19.12.

Eder. *a flocke.* A mans name. 1. Chr. 23.23. alſo a citie. Ioſh. 15.21. alſo a tower, as ſome thinke, neere Beth-lehem. Mich. 4.8. where the Angels tolde the ſhepheards of Chriſts birth. Luke 2.8.

Anna / Adnah / Adna — Edna. *euerlaſting reſt, or pleaſure.* Certaine names. 1. Chr. 12.10. Ezra 10.30. Tob 7.2.

Idumea / Idumean — Edom. *earthly, bloody, or red.* The ſurname of Eſau. Gen. 25.30. Of him the countrey of Edom was ſo named. Ge. 36.31. ſo an Edomite, that is, *earthly, or bloodie,* is a man of that countrey. 1 Kin. 11.14. The Edomites denied ỹ Iſraelites paſſage thorow their countrey. Nu. 20.14, to 22. The Iewes were commanded not to abhorre an Edomite, and why. Deut. 23.7. The ruine of Edom is foretold. Num. 24.19. Pſal. 137. 7. Iſa. 21.11. and 34.6. Iere 49.7. Lam. 4.21. and why. Amos 1.11, 12. Ezek. 25.8, 12. and 35.2. * Obad. 1.* Dauid by Ioab his captaine, deſtroyeth the males in Edom. 1. Kin. 11.15, 16. The Edomites became Dauids ſeruants. 2. Sam. 8.14. They rebelled. 2. Kin. 8. 20, 21, 22. They are ſmitten and ouercome by Iudah. 2. Kings 14.7, 10. and 2. Chro. 25.11. ſee Eſau.

Edrai — Edrei *the heape of ſtrẽgth, or might.* Deu. 1.4. & 3.10.

Egla — ¶ Eglah. *a calfe, or charet.* 2 Sam. 3.5. & 1. Chr. 3 3.

Gallim — Eglaim. *drops of the ſea.* Iſa. 15.8.

Eglon. *a calfe, or charet,* a citie whereof Debir was King. Ioſh. 10 3.4. alſo ỹ King of the Moabites. Iud. 3.12. whõ Ehud ſlue in his chamber. Iudg. 3.21, 22.

Aegypt — Egypt. *anguiſh, or tribulations.* In Hebrue Mizraim a country of Aphrica vpon the Weſt ſide of Iudea: the people called Egyptians. This country tooke his name of Mizraim the ſonne of Ham. Ge. 10 6. & 1. Chr. 1.8. Pſal 78.51. and 105. 23. It was not lawfull for the Hebrewes to eat with the Egyptians. Ge. 43 32. They account ſheepkeepers an abomination. Gen. 46.34. Abraham went downe into Egypt to auoid famine. Ge. 12.10. * Hee returned thence very rich. Gen. 13.1, 2. Seuen yeeres of plentie, & ſeuen yeeres of famine in Egypt. Ge. 41.53, 54. Iaakob & his houſhold enter into Egypt. Ge. 46.26. The Egyptians for want of money, ſell vnto Ioſeph all that they had. Ge. 47.16, to 27. Egypt ſore plagued. Ex. 7.1. * & 8.1. * & 9.1. * & 10.1. * & 11.1. * according to the word. Exo. 3.18 The captiuitie in Egypt is prophecied. Ge. 15.13, 14. it beginneth Ex. 1.11. * Act. 7.17. Deliuerance frõ thence is promiſed. Ge. 15.14. & 45.1. & 48.21. & 50 23. Exo. 3 10. & 6.1. & fulfilled, & they go forth with 600000. men. Ex. 12.36, 37, 38. * & 13.1. * and 14.1. * Nu. 33 1. Deut. 16.1. Hoſea 13.4. after they had ſoiourned there 430. yeeres. Exo. 12.40, 41. God commandeth to ſpoyle the Egyptians. Exo. 3.22. & 11.2. & 12.35. The firſt borne of euery thing in Egypt die. Exod. 12. 29, 30. Of the ruine of Egypt, and deliuerance of Iſrael, reade Wiſ. 19.1, to 11. Exo. 14.27. * The Iſraelites deſire to returne to Egypt. Exo. 14.10, 11, 12. & 16.1, 2, 3. & 17.1, 2, 3. Num. 11.1. & 14.1, 2, 3, 4. & 20.2, 3, 4, 5. againſt Egypt, is propheried. Iſa. 18.1. * 19.1. * & 20.1. * Ie. 43 7. & 44.24 & 46.2. * Eze. 29.1. * & 30.1. * & 31.1. * 32. 1, to 12. Of the realme of Egypt, & the alliance of the ſame ỹ of the warre againſt the land of Syria, looke Dan. 11.17. Deliuerãce out of Egypt (as the greateſt benefit) is often remembred. Exo. 20.1, 2, 3. Leu. 22. 33. & 26.13. Deu. 4.37. & 5.6. & 7.8. & 8.14. & 16.1, 3, 6. Iudg. 2.1. & 6.8, 9. & 1. Sa. 10.18. & 2. Kin. 17.7. Mic. 6.4. The Egyptians went forth againſt Iudah 2. Chr. 12.3, 4, 5. Egypt was won by the king of Babel. 2. Kin. 24.7. allaulted of Antiochus. 1. Mac 1.11, to 23. Into Egypt Chriſt fleeth before Herod. Mat. 2 13.14, 15. & returneth thence Matt. 2.19, 20, 21. The Egyptians after their afflictions forſake their idoles, and honour God vpõ the onely altar Ieſus Chriſt Iſa. 19. 19. * Hoſhea ſeeketh aide of the Egyptians, and rebelleth againſt the king of Aſſhur. 2. King. 17.4.

Aod / Ahud — Ehud *praiſing.* A iudge whom God had rayſed to deliuer the Iſraelites, from the ſeruitude of Eglon king of Moab. Iudg. 3.15. Ehud ſlaieth Eglon. Iud. 3.20, to 31.

Acar — ¶ Ekar. *barren, feeble, without ſtrength.* 1 Chr. 2.27

Accaron / Akaron / Accaronites / Akaropites — Ekron. *barrenneſſe.* a citie. Ier. 25.20. The citizens called Ekronites. Ioſh. 13.3. This citie Iudah tooke. Iudg. 1.18. They ſend the Arke of God out of their bounds, and why. 1. Sam. 5.10, 11, 12.

Elada — ¶ Eladah. *Gods eternitie.* 1. Chr. 7.20.

Ela — Elah. *an elme, or oke.* A valley. 1. Sam. 17.2 Alſo a duke of Edom. Gen. 36.41. alſo the name of a King. 1. King. 16.6, 8, to 15.

Aelam / Aelamites — Elam. *a yong man, or virgine.* Gen 10.22. of him came the Elamites. Of the countrey and people, reade Iſai. 11 11. and 22.6. Iere. 49.34. * Iai. 13.1. * Eze. 32 24. Dan. 8.2. Actes 2.9.

Elaſa — Elaſah. *the doings of God.* Ezra 10.22. Iere. 29 3.

Elath. *ſtrength.* a citie. Deut. 2.8. and 2. King. 14. 22. and 16.6.

Elhanan — Elchanan. *the mercie of God.* 2. Sam. 23.24.

Eldaa — El laah. *the knowledge of God* Gen. 25.4.

Elad — Eldad. *Gods beloued* Num. 11.26.

Elead — Eleadah. *Gods teſtimonie, or witneſſe of God.* 1. Ch. 7.21.

Eleali — Elealeh. *Gods aſcenſion.* a citie. Nu. 32.37. Iſa. 15.4.

Eleale / Elaſa — Eleaſah. *or* Eleaſaph. *the worke or doings of God.* 1. Chr. 2.39. and 8.37.

Eleazer — Eleazar. *the helpe, or aide of God.* Sonne of Aaron. Exo. 6.23. One of the diuiders of the land of Canaan. Ioſh. 14.1. as was commanded. Num. 34.17. He is anointed by Moſes. Leu. 8 13. after Aarons death he became hie Prieſt. Num 20.28. Deut. 10.6 He dieth. Ioſh. 24. 33. him ſucceedeth Phinehas. Exod. 6. 25. Num. 25.11.

Alſo the ſonne of Abinadab. 1. Sam. 7.1. Alſo the ſonne of Aaron. 1. Maccabees 6.43. Alſo a principall Scribe. 2. Maccab. 6. 18. Alſo Iosephs great grandfather. Matth. 1.15, 16.

Eleph. *learning.* a citie. Ioſh. 18.28.

Elhanah. *giuen of God.* 2. Sam. 21.19.

Elhanan *Gods grace, or mercie.* 2. Sam. 23 24.

Heli — Eli. *the offering, or lifting vp.* The father of the two wicked prieſts, Hophni and Phinehas. 1. Sa. 1.3. He deſireth of God to graunt the petition of Hannah. 1. Sam. 1.17. Samuel is deliuered vnto him, as a preſent

Eliada / Elia / Eliacim

Elaſib / Eliathah / Eliathas

Elioenai

Elioenai / Eliaba

Elioenai

Elia

Elias, Eli / Helias

lent to the Lord. 1.Samuel 1.22.* The sinne of Elis sonnes caused the people to abhorre the Lords offering. 1.Sa.2.17. He is threatned, because he beareth with their wickednesse. 1.Sam.2.27. Hee reproueth their wickednesse, but punisheth them not. 1.Sam.2. 23,24,25. Hearing of the punishment ordeined for him, he humbleth himselfe to Gods good pleasure. 1. Sam.3.18. His children are slaine. 1.Sam.4.11. and he being 98.yeeres olde, hearing they were dead, and the Arke of God taken, brake his necke, after he had iudged Israel 40 yeeres. 1.Sam.4.13, to 20.

Also the name of Josephs father in lawe for Eli otherwise called Joachim, was father to the virgin Mary, whom Joseph maried. Luke 3.23. Mat.1.16.

Eliab. *God my father, or my God the father.* Sonne of Pallu, the sonne of Reuben. Numb.26.8. also the sonne of Helon. Num.1.9. also Dauids eldest brother. 1.Sam.16.6. and 17.28.

Eliacim. *God ariseth, or the resurrection of God.* Certaine mens names. Mat.1.13. Luk.3.30.

Eliada. *the knowledge of God.* 1.Chr.3.8.

Eliadah. *idem.* Father of Rezon. 1.King.11.23.

Eliah. *God the Lord.* 1.Chr.8.27.

Eliakim. *the resurrection of God, or God ariseth.* Hilkiahs sonne. 2.King.18.18. Isa.22.20. also Iosiahs sonne, whom Pharaoh Necho made King in his fathers stead. 2.King. 23.34. and called him Iehoiakim. 2.Chron.36.4.

Eliam. *the people of God.* The sonne of Ahithophel. 2.Sam.23.34.

Elias, looke Eliiah.

Eliasaph. *the Lord increaseth.* A captaine of the Gadites. Num.1.14.

Eliathib. *the Lord returneth.* 1.Chro.3.24. & 24.12.

Eliatha. *my God cōmeth, or thou art my God.* 1.Ch.25.4

Elidad. *the beloued of God.* Num.34.21.

Eli Eli lama sabachthani. Matth.27.46.

Eliehoenai. *to the Lord mine eyes.* 1.Chr.26.3.

Eliel. *God my God.* 1.Chr.5.24. and 11.46.

Elienai. *vnto him mine eyes.* 1.Chr.8.20.

Elihaba. *my God the father.* 2.Sam.23.32.

Eliezer. *the helpe of God.* Gen.15.2. also the sonne of Moses. Exo.18.4. also the sonne of Iozim. Luk.3.29.

Elihoenai. *the God of mine eyes.* Ezra 8.4.

Elihoreph. *the God of youth.* 1.Kings.4.3.

Elihu. *my God himselfe, or he is my God.* One of Iobs friends the sonne of Barachel. Iob.32.2. Who prooueth that age maketh not a man wise, but the spirit of God. Iob.32.7. He commendeth the iustice of God. Iob.34.10. and 36.6. also the names of certaine men 1.Sam.1.1. and 1.Chr.12.20.

Eliiah. *God the Lord, or a strong Lord.* A Prophet, who foretolde the famine to come among the Israelites. 1 King.17.1. and Jam.5.17. He is fed by the rauens 1.King 17.6. sent vnto the widow of Zarephath, where he raiseth her sonne to life. 1.King.17.9.* Luke 4.26. sent by God vnto Ahab, whom hee boldly reproueth, and after both mocketh Baals priests, and slayeth them. 1.Kin.18.1, to 41. Of his zeale for the Lord. 1.Kin.19.10. By prayer he obtaineth raine. 1. Kin.18.42.* Jam 5.18. He is persecuted by Iezabel. 1 Kin.19.2. Fleeing from her being almost famished, he desireth to die, but is nourished by an angel. 1.kin. 19.4,5. In the strength of which meate he trauaileth 40.dayes and 40.nights. 1 King.19.8. Hauing seene the horrible tempest, and spoken with God, he tooke such courage, that hee was no more afraid of Iezebel. 1.King.19.11,to 15. He is commanded to anoint Hazael, Iehu and Elisha. 1.Kings 19.15.* Hee reproueth Ahab, and foretelleth his and Iezebels death. 1.Kings 21.19,to 25. Hee reproueth Ahaziah, and why. 1.King.1.16. At his prayer fire came from heauen, and destroyed two captaines with their men. 2.King.1.10,11,12. He was an hairie man, and girded with a girdle of leather. 2.King.1.8. He diuideth the water of Iordan 2.King.2.8. He is taken vp into heauen by a whirlewinde. 2.King.2.11. Christ interpreteth that Eliah, promised in Malachi, was John Baptist. Matth.11.10,14. and 17.12. Marke 9.13. Luke 1.17. Hee was seene at the transfiguration of Christ. Matth.17.3. Marke 9.4. Luke 9.28. Hee is praysed. Ecclus.48.1, to 13.

Elika. *the Pelicane of God.* 2.Sam.23.25. Elica

Elim. *Rammes.* Exod.15.27. Num.33.9.

Elimais. *sudden feares.* a city. 1.Mac.6.1. Tob.2.10 Elimas Elimade

Elimelech. *my God the King, or the counsell of God.* The husband of Naomi. Ruth.1.2. El-me-ech Elmelech

Elioenai. *to him mine eyes.* 1.Chr.3.23. Elioenai

Elionai. *vnto the Lord mine eyes.* 1.Chr.4.36.

Eliphal. *a miracle of God.* 1.Chr.11.35.

Eliphalet. *the God of deliuerance.* One of Dauids sons. 1.Chr.3.8. and 14.5. and 2.Sam.5.16. Also the sonne of Ahasbai. 2.Sam.23.34. Elipe'ec Eliphelet Elpalet

Eliphaz. *the endeuour of God.* One of Iobs friends. Iob.2.11. Who reproueth him of impatience. Iob.4.5. By reason of Iobs afflictions hee would proone him to be faithlesse. Iob.4.7. Another argument of Eliphaz taken of the righteousnesse of God. Iob.4.17. He persisteth to proone Iob wicked, in that the godly be spared, and the wicked punished. Iob.5.1,2.* and so reproueth him of arrogancie. Iob.15.2.* Eliphas

Also Esaus sonne by Adah. Gen.36.4.

Elipheleh. *the God of iudgement.* 1.Chro.15.18,21. Eliphalc

Eliſober. see Elisheba.

Elisha. *my God saueth, or the health of God.* The son of Shaphat, whom Eliiah anointed Prophet in his roume. 1.King.19.16. Elisha sacrificeth a couple of oxen, giueth thanks to God, and immediatly foloweth his vocatiō. 1.king.19.21. He was called to be a Prophet from ꝑ plough taile. 1.kin.19.19,20. He craueth of Eliiah to haue his spirit double vpon him. 2.Kings 2.9. The children of the Prophets, seeing him replenished with Gods spirit, fell to the ground before him. 2.Kin.2.15. He diuideth the water of Iordan with his cloke. 2.King.2.14. The children that mocke him, are deuoured of two Beares. 2.King.2.23,24. He casteth salt into the poysoned waters, and healeth them. 2. King 2.21. He prophecieth whilest the minstrel played. 2.King.3.15. He obteineth waters of Gods hands for the armie of Israel. 2.King.3.17. Being relieued by a rich womā, he obteineth a child for her in recompence thereof. 2.King.4.8, to 18. And by his prayer raiseth him againe from death. 2.King.4.18, to 38. Casting meale into a pot of pottage, he made the same fit nourishment for the children of the prophets, which before they thought had bin poysoned 2.kin.4.38,to 42

God by Elisha healeth Naaman of leprosie. 2.King. 5.1,to 15. Luke 4.27. Of whom he would take no reward, because hee would not sell the gift of God. 2. King.5.15,to 20. In ꝑ time of death with 20.loaues he fed an hundreth men. 2.King.4.42,43.44. He causeth yron to swimme. 2.King 6.6. He foretelleth the king of Israel, of the comming and intent of the Aramites. 2.King.6.8.9. The King of Aram, offended with his being preuented by Elisha, sent an army to take him, which armie by the prayer of Elisha, were so blinded, that they were led into Samaria. 2.King.6. 10, to 21. Elisha sitting in his house, sheweth what Iehoram purposed against him. 2 King.6.32.

For the loue of Elisha the King causeth to be restored vnto ꝑ Shunamite all her goods. 2.King.8.6. Gehazi rehearseth to the king the miracles which Elisha Elizeus Elisaua Eliseus

han

Eliada Elia Eliacim

Eliſib Eliahah Eliathas

Elienai

Elioenai Eliaba

Elioenai

Eliu

Elias, Eliah Helias

had wrought. 2. kin. 8. 4, 5. He foretelleth plenty of victailes vnto ỹ Samaritanes. 2 kin. 7. 1. He foretelleth the Shunammite of 7. yeeres famin to come. 2. kin. 8. 1.

Ben-hadad sendeth vnto Elisha for the recouering of his health. 2. king. 8. 7, 8. Elisha weeping foreshweeth Hazael the euils that hee should doe to Israel. 2. king. 8. 10, 11, 12, 13. Being sicke, he foretelleth king Joash, how many victories he should haue against the Aramites. 2. king. 13. 14, to 20. He dieth. 2. king. 13. 20. A dead body being cast into his sepulchre, and touching his bones, riseth to life. 2. King. 13. 21. He is praised. Eccius 48. 12.

Elisa, Elissa — Elishah. *it is God*, or *the lambe of God*. Sonne of Iauan. Gen. 10. 4. Also certaine Iles, called by that name. Ezek. 27. 7.

Elisama — Elishama. *the God of hearing*. Nu. 1. 10. 2. Sa. 5. 16.

Elisaphat — Elishaphat. *my God iudgeth*. 2. Chro. 23. 1.

Elizabeth, Elisabeth, Elisabet — Elisheba. *the oth of God*, or *the fulnes of God*. Amminadabs daughter, and Aarons wife. Exod. 6. 23. Also Zacharias wife, who being long barren, at length bare Iohn Baptist. Luke. 1. 5. 7, 13.

Eliseba, Elisua — Elishua. *God keeping safe*. Dauids sonne. 2. S. 5. 15.

Eliu — Eliud. *God of prayse*. Eleazars father. Mat. 1. 14.

Elizur. *the strength of God*. Num. 1. 5.

Elcanah, Elcana — Elkanah. *the zeale of God*. The son of Korah. Ex. 6. 24. Also the name of Samuels father. 1. Sa. 1. 1, 19.

Elcoshite, Elceseus — Elkeshite, *late*, or *in the euening*, or *the hardnes*, or *rigor of God*. an inhabitãt of Elkoth. a village of Galile in the tribe of Simeon. Because Nahum ỹ Prophet was borne there he is called an Elkeshite Nah. 1. 1.

Elasar — Ellasar. *a departing*, or *reuolting from God*, or *rebellious to God*. A countrey in Asia called Pontus. Gen. 14. 1. Acts 2. 9.

Almodad — Elmoded. *the measure of God*, or *God measureth*. The sonne of Iobtan. Gen. 10. 26. and 1. Chro. 1. 20.

Elnaem — Elnaam. *Gods fairenesse*. 1. Chr. 11. 46.

Elnathan. *God hath giuen*, or *Gods gift*. 2. King. 24. 8. Iere. 26. 22.

Eloi Eloi lama sabachthani Mar. 15. 34.

Elon *strong*. Gen. 26. 34. Of him came the Elonites. Num. 26. 29. Also a Iudge. Iudg. 12. 11, 12. Also one of Salomons twelue officers. 1. King. 4. 9.

Ailath — Eleth. *olines*. A citie. 2 Chro. 8. 17. and 26. 2.

Elpalet, looke Eliphalet.

Elpaal — Elphael. *Gods worke*. 1 Chro. 8. 11, 12.

Elthekeh, Elthec, Eltheon, Eltholad — Eltekeh. *the case of God*. A city in the tribe of Dan. Iosh. 19. 14. and 21. 23.

Eltekon. *Gods correction*. A citie. Iosh. 15. 59.

Elulai, Elensai — Eltolad. *the generation of God*. a citie pertaining to the tribe of Iudah. Iosh. 15. 30. and 19 4.

Eluzai. *God my strength*, or *the strength of God*. One of Dauids worthies. 1. Chro. 12. 5.

Elym s *a corrupter*, or *a sorcerer*. a Magician, who resisted Pauls preaching, and therfore became blind. Acts 13. 8, to 12.

Elsabad, Elizaphan — Elzabad. *Gods dowrie*. 1. Chr. 12. 12. and 26. 7.

Elzaphan. *God of the Northeast winde*. Exod. 6. 22. Leuit. 10. 4.

Simalcue, Emalchuel — ¶ Emalcuel *God the king*, or *the kingdome of God*, or *messenger of God*. He brought vp Antiochus the sonne of Alexander. 1. Mac. 11. 39.

Emek. *the valley* Iosh. 13. 19.

Emims. *feares*, or *fearefull*, or *the Ile of waters*. The name of a people. Gen. 14. 5.

Emmanuel, looke Immanuel.

Emaus — Emmaus. *fearing counsell*, or *abiect people*. A village. 1. Mac. 3 40, 57. Luke 24 13.

Amorhi — Emor. *an asse*. Acts 7 16 looke Hamor.

Emori. *a rebell*. Sonne of Canaan Gen. 10. 16.

¶ Enaim *a fountaine or place where were two waies*, or *an open place*. In this place sate Tamar whom Iudah lay withall Gen 38. 21.

Enaim — Enam. *a fountaine*, or *well*, or *the eyes of them*. a citie. Iosh. 15 34.

Enan. *a cloude*. a citie. Ezek. 47. 17.

En-dor — Endor. *a well*, or *the eye of generation*, or *habitation*. a city. Ioh. 17. 11. Psal. 83. 10. 1. King. 28. 7.

Eneas, looke Æneas.

En-agallim — En eglaim. *a well*, or *the eye of calues*. Ezt. 47. 10.

Engannim — En-gannim. *the well of gardens*, or *the eye of protection*. Iosh. 15. 34. and 19. 21.

En gaddi, En-gadi — En-gedi, *the well*, or *eye of a kid*, or *of felicitie*. a citie neere to the red sea toward the West. 1. Sam. 24. 2 Ezek. 47. 10. Cant. 1. 13. Iosh. 15. 62. called also Hazezon-tamar. Gene. 14. 7. or Hazzon Tamar. 2. Chron. 20. 2.

Anhadak — En-haddah. *a merry or quicke sight*, or *the well of gladnesse*, or after the Syrian, or Hebrew, *the one well or eye*, or *the new well or eye*. a citie. Iosh. 19. 21.

En-hakkore. *the fountaine of him that prayed*, or *the well of the caller on*. Judg. 15. 19.

En-harad — Enharod. *the well of great feare*. Judg. 7. 1. A place, called also Haradah. Num 33. 24, 25.

En-hazor. *a well*, or *eye of an entrie*, or *the hay or grasse of the well*, a city in the tribe of Naphtali. Iosh. 19 37.

En-mishpat. *the well of iudgement*. Gen. 14. 7.

Enoch, looke Henoch.

Ænon — Enon. *a cloud*, or *his well*, or *eye*, a village. Ioh. 3. 23.

Enos — Enoth. *man*, or *desperation*. The sonne of Sheth. Gen. 4. 26. and Luke 3. 38.

Enosh. lined 905. yeeres. Gen 5. 11.

Henos — En rimmon. *the well of height*, or *the well like a pomegranate*. a citie. Neh. 11. 29.

En-rogel. *the well or fountaine of searching out*. Iosh. 15. 7. and 18. 16 and 1. King. 1. 9.

En-shemesh. *the wel* or *fountain of the sun*. Iol. 15 7

Entaphuah — En-tappuah. *the well or fountaine of an apple*, or *inflation*. a citie. Iosh. 17. 7.

Epaphra — ¶ Epaphras *forming*. a man by whom the Colossians receiued the Gospel. Col. 1 7. His care & zeale for the Colossians and other commended Col 4. 12, 13.

Epaphroditus. *faire*, or *pleasant*. Of him & his commendation Phil. 2. 25.

Epenetus. *laudable*, or *worthy prayse*. One that first embraced the Gospel in Asia. Rom. 16. 5.

Epah, Ephi — Ephah. *weary*. a measure. Exo. 16. 36. Ezek. 45. 10, 11 also certaine mens names. Gen. 25 4 and 1. Chr. 2. 46, 47. also a countrey. Isa. 60. 6.

Epher. *dust*, or *leade*. 1. Chro. 5. 24.

Ephesus. *desireable*. a chiefe citie of Asia the lesse: the citizens called Ephesians. Here Paul planted the Gospel. Acts 18, 19, 20, 21. and 19. 26. and 1. Cor. 16. 8, 9. Reuel. 1. 11. and 2. 1. Their great goddesse was Diana. Acts 19. 35.

Aphlal, Ophlal — Ephlal. *iudging*, or *praying*. 1. Chro. 2. 37.

Ephphatha. *be opened*. Mar. 7. 34.

Ephod. *an ornament*. a garment of linnen, looke Exod. 25. 7. Judg. 8. 27. and 17 5. 1. Sam. 2. 18. and 21. 9. and 22. 18. 2. Sam. 6 14. Hose. 3. 4. 1. Chron. 15. 27. also a mans name. Num 34. 23.

Ephraim. *fruitfull*, or *increasing*. The second sonne of Ioseph. Gen. 41. 52. of him came the Ephraimites. Num. 26. 28. Their lot or inheritance Iosh 16. 1, to 5. Iaakob appointeth Ephraim & Manasseh to be counted for his children. Ge. 48. 5. & why. 1. chr. 5. 1 Ephraim the ponger preferred before Manasseh ỹ elder. Ge. 48 14. Iaakob prophesieth of ỹ kingdom of Ephraim. Ge. 49. 22, to 27. and so doeth Moses. Deu. 33. 13. to 18. Ephraims genealogie. 1. chr. 7. 20, to 30. Ephraim & Manasseh craue greater inheritance of Iosh̃ua, and why. Iosh. 17. 14. Ephraim riseth vp against Iphtah. & are

Discomfited.

discomfited. Judg. 12.1, to 7. Ephraim expelleth not the Canaanites, but dwelt among them. Iudges 1.29 Ephraim riseth vp against Gideon, because hee called them not with him, when he went against the Midianites, who he appeaseth, affirming that they had done more then hee in slaying Oreb & Zeeb. Iudg. 8.1, 2, 3. By Ephraim is vnderstood the ten tribes. Isa. 7.2, to 10. and 9.8, 9 *Hose. 5.3. * Of Ephraim reade Ierem. 4.13 and 31.5, 18, 19.

Ephrath. *abundance of fertilitie.* The wife of Caleb 1. Chr. 2.19, 50. Also the father of Hur. 1. Chr. 4.4. Of him the citie of Bethlehem was so called. Gene. 35. 19. Mica. 5.2. 1. Chr. 2.24. Psa. 132.6. Where Elkanah dwelt. 1. Sa. 1.1. & Dauids father. 1. Sa 17.12.

Ephrath
Ephrathah
Ephratha
Euphrata
Ephrata

Ephron. *dust.* A citie destroyed by Iudas. 1. Mac 5. 46, to 52. looke Iosh. 15.9.2. Chro. 13.19. 2. Macc. 12. 27. Also the sonne of Zoar, who solde Abram the fielde and the caue of Machpelah. Gene. 23.6, to 19.

Ephthar. *a skinning*, but Nephi, or Nephther is *purification*, or *cleansing*. A place. 2. Mac. 1. 36.

Nephthar
Nephi

Epicures. *aiders*, or *helpers*. A sect Acts 17.18. looke more in the second Table.

Er. *a watchman.* The first borne sonne of Iudah. Gene. 38 3. He marieth Tamar. Gene. 38.6. For his wickednesse the Lord slew him. Gen. 38.7.

Her

Eran. *a fellower.* Of him came the Eranites. Num. 26 36.

Heran

Erastus. *amiable.* The chamberlaine of the citie of Corinth Rom. 16.23 who with Timotheus was sent into Macedonia by Paul. Act. 19 22.

Erech. *length*, or *health.* A citie. Gen. 10.10.

Arach

Eri. *my citie.* The sonne of Gad Gen. 46.16. of him came the Erites. Num. 26.16.

Heri
Herites

¶ Esaias, looke Isaiah.

Asarhaddon

Esarhaddon. *binding cheerefulnesse.* Sonne of Sanherib. Isa 37.37, 38.2. king. 19. 36, 37.

Esau. *doing*, or *working.* The sonne of Izhak. Ge. 25 25. Izhak loueth him, & why. Ge. 25.28. The answere which God made vnto Rebekah, touching Esau & Iaakob. Gen. 25 22, 23. Esau is a cunning hunter. Ge. 25. 27. He selleth his birthright for a messe of pottage. Ge 25. 29. * he marieth two wiues, which were a griefe of minde to Izhak & Rebekah. Ge. 26. 34, 35. He is sent for venison. Gen. 27. 3, 4, 5. Iaakob getteth Esau blessing, Gene. 27.6, to 30. Esau made seruant to Iaakob. Gen. 27. 37. Izhak blesseth Esau Gene. 27. 39, to 41. Esau threatneth Iaakob. Gen. 27. 41. Esau against his fathers will taketh him wiues of the posteritie of Ishmael. Ge. 28 8, 9. He meeteth Iaakob with foure hundreth men. Gen. 33. 1. His anger towards him is appeased. Gen. 33. 4 He receiueth his presents. Gen. 33. 11. offereth to keepe him company. Gen. 33. 12. Esau returneth to mount Seir. Gen. 33. 16. His wiues, riches & genealogie, Gen. 36. 1. * and 1. Chr. 1. 35, to 43.

Moses forbade the Israelites to warre with the children of Esau, and why. Deut. 2. 4, to 8.

None of vs ought to be prophane, or a prophane person as Esau Heb 12. 16.

I haue loued Iaakob and haue hated Esau. Roma. 9 13 Mal. 1. 2, 3.

Eshrelon
Eshh
Ebaal
Esban
Echol
Ehchol
Escol
Ebean
Esek
Aicalon
Askalon

Esdrelon. *the helper of strength.* Iudeth 7. 3.

Esdras, looke Ezra.

Eshbaal. *the fire of the ruler.* 1. Chr. 8. 33.

Eshban. *fire of the sonne.* Gen 36. 26.

Eshcol. *grapes*, or *a cluster.* The name of a riuer, or valley in the land of Canaan, frō whence the branch w one cluster of grapes was brought vnto Kadesh Nu. 13. 24, to 28 Deu. 1. 24. Also a mans name. Ge. 14. 13

Eshean. *held vp.* A citie Iosh. 15 52.

Eshek. *violence* or *force* 1 Chr. 8. 39.

Eshkelon. *the fire of slander.* A citie, looke Ashkelon

the inhabitants called Eshkelonites. Iosh. 13. 3.

Ascalonites

Eshtaol. *a strong woman.* A citie. Iosh. 15. 33.

Eshtaolites. *strong women.* A people. 1. Chro. 2. 53.

Eshtemoa. *a womans wombe.* A city. Iosh. 21. 14.

Esli. *hard by me.* The father of Naum. Lu. 3. 25.

Esther. *secret*, or *hidden.* Mordecais vncles daughter. Ester 2. 7. She is brought to king Ahashueroh, & is made Queene in stead of Vashti. Est. 2. 17. She sendeth to Mordecai to vnderstād why he mourned. Est. 4 5, to 9. Ester intending to speake to the king for her people, prayeth, & fasteth and causeth others to do likewise. Est. 4. 16. She desireth that the king & Haman would come to the banquet she had prepared. Est. 5. 4, to 9. In midst of the banquet she entreateth the king for her selfe & her people. Est. 7. 3. Her prayer for the deliuerance of her selfe and her people. Ester 14. 3. *

Esthaol
Esthaulites
Esthemoa
Hesli
Esther
Hester

¶ Etam, *their bird.* A citie. 1. Chro. 4 32.

Ethan. *strength.* A wise man. 1 King. 4 31. Also the name of other. 1. Chr. 6. 42, 44.

Ethanim. *strong*, or *valiant.* The name of the seuenth moneth after the Hebrewes. 1. King. 8. 2.

Eth-baal. *vnto an image.* King of the Zidonians, 1. Kings 16 31.

Ethar. *fasting.* A citie. Iosh 15. 42.

Ethiopia. In Greeke signifieth *burning*, or *heate*: in Hebrew it is called Chus, or Cush, that is *blacke*, or *blackenesse* a country rising from the flood Indus next Egypt, betweene the flood Nilus and the Ocean sea: it lieth in the South vnder the Sun which is alwaye neere vnto it: the people called Ethiopians.

Ethiopia

Zerah the Ethiopian warred against Asa, and was discomfited. 2. Chr. 14. 9, 10. * Moses wife was an Ethiopian. Numb 12. 1. Philip baptizeth an Ethiopian. Acts 8. 27. Ethiopians taken for the blacke people. Ezech. 12. 3. Of whose destruction, reade Zeph. 2. 12. looke more Gene. 2. 13. Ester. 1. 1. Isa. 11. 11. & 18 1. and 20. 3. & 37. 9. Ezek. 29. 10 & 30 4, 5, 9. Amos 9. 7. Nahum. 3. 9. Zeph. 3. 10. Psal. 68. 31.

Ethnan *a gift.* 1. Chr. 4. 7.

Atham

Ethni. *strong*, or *giuing*, or *of an asse.* The sonne of Zerah 1. Chro. 6. 41.

Athanai

Eubulus. *prudent, wise*, or *of good counsell.* One who saluted Timothie 2. Tim. 4. 21.

Eui. *vniust.* Iosh. 13. 21.

Euil merodach. *fooles passing ouer bitternesse*, or *the grinding bitternes of a foole*, or *a foole bitterly beaten*, or *ground to powder.* King of Babel, sonne to Nebuchad-nezzar. 2. King. 25. 27 Jere. 52. 31.

Eunice. *good victory.* A faithfull woman the mother of Timothie. 2. Tim. 1. 5.

Eunuch. *gelded.* looke in the second Table.

Eupator. *good father.* The surname of Antiochus the sonne of the vngodly Antiochus Epiphanes. 1. Mac. 6. 17. 2. Mac. 2. 20. & 10. 10, 13 His comming into Iudea. 2. Mac. 13 1.

Euphrates. *fruitfull.* A riuer called Perath. Gene. 2. 14 and 15. 18. Esdras 24. 30.

Eupolemus. *fighting well*, or *a good warriour.* One of Iudas Embassadours. 1. Mac. 8. 17.

Euroclydon. *the Northeast winde.* Acts 27. 14.

Eutychus. *happy*, or *fortunate.* A yong man whom Paul raised from death to life. Acts 20 9, to 13.

Eutychus

Euodias. *a good smell.* A worthy woman among the Philippians. Phil 4. 2.

Euodia

¶ Exorcists. *coniurers.* of whom looke in 2. Table.

¶ Ezbon. *hastening to vnderstand.* Gene 46 16. 1. Chro. 7. 7.

Esbon

Ezekias, looke Hiskiah.

Asselom

Ezekiel. *the strength of God.* a Prophet. Ezek 1. 1. when he prophesied in whose dayes, and where Eze. 1. 1. His name & office. Ezek. 1, 3. He is sent to

Ezechiel

turne

turne the people from their error. Eze. 2. 3. He is fed with the word of God, delivered by his spirit, and sent to the Israelites in captiuitie. Eze. 3 1, 2, to 16 The similitude of God appeareth vnto him. Ezek. 8. 2. Hee is brought to Ierusalem in the spirit. Ezeki. 8. 3. Hee heareth the Lord speake: who foretold him that the captiues should returne to the land of Israel. Ezekiel 11 17. He returneth in spirit frō Iudea vnto Caldea. Ezek. 11. 24. His wiues death Ezek. 24. 18. Hee seeth the glorie of God entring into the Temple, from whence it had before departed. Ezek. 43. 2. Hee seeth the waters flow forth of the Temple. Eze. 47. 1, 2. He is praised. Eccius. 49 8, 9.

Esel — Ezel. *a walking, or of the way.* 1. Sam. 20. 19.

Azaliah — Ezeliah *neere the Lord.* 2. Chr. 34. 8.

Ezem. *a bone.* 1. Chron. 4. 29.

Eser — Ezer *an helpe.* Gene. 36. 21. Nehe. 3. 19. and 12. 42. and 1. Chr. 4 4. and 7. 21.

Ezion-gaber / Ezeongaber — Ezion-geber. *counsell of a man.* Num. 33. 35. and 2. Chr. 8. 17. Deu. 2. 8.

Esdras — Ezra. *an helper.* a famous scribe. Ezra 7. 6. to whom Artashashte gaue commission to return vnto Ierusalem with many Iewes. Ezra. 7. 1, 11.* whose names are rehearsed. Ezra. 8. 1.* Hee separateth the strange wiues from Israel Ezra. 9. 1.* and 10 1.* readeth the law. Nehe. 8, 2, 3.* and 1. Esd. 9. 39.* is called Iehozadak. 1. Chr. 6. 14, 15.

Esii / Esrites / Azuel / Azricam — Ezri *my helpe.* 1. Chr. 27. 26. Ioash was the father of the Ezrites Iudg 6. 11.

Ezriel *the helpe of God.* Jer. 36. 26. and 1. Chr. 5. 24.

Ezrikam. *an helpe arising.* 1 Chron. 3. 23. looke Azrikam.

F

Felix. *happie, or prosperous.* The Romane deputie for the countrey of Iurie. Actes 23. 24, 26. who with his wife Drusilla heard Paul of the faith of Christ. Actes 24. 3, 23, 25.*

Festus *festiuall, or ioyfull.* The surname of Porcius who succeeded Felix. Actes 24. 28. reade Acts 25. 1.* and 26. 24.*

Fortunatus. *luckie, or fortunate.* A man, whom S. Paul reioyced in. 1. Cor. 16. 17.

G

Gaal. *an abomination.* The sonne of Ebed, who moued the Shechemites against Abimelech, and tooke the citie of Shechem by force. Judg. 9. 26, to 30. Hee is chased from Shechem, and his armie discomfited by Abimelech. Judg. 9 39, 40, 41.

Gaas — Gaash. *a storme.* A mount. Iosh. 24. 30.

Gabelus / Gebbai / Gabatha. — Gaba. *a hill.* A citie. Iosh. 18. 24.

Gabael. Tob. 1. 1, 2.* and 1. 15. and 4. 1. and 5. 8.

Gabai *the backe.* Nehe. 11. 8.

Gabbatha. John 19. 13.

Gabish. Iob 28 18.

Gabriel. *a man of God, or the strength of God.* An Angel who appeared vnto Daniel & Zacharie. Dan. 8 16.* and 9. 21.* Luke 1. 11, to 21. and to the virgine Marie, shewing her how she should conceiue the sonne of God. Luke 1. 26, to 39.

Gad. *a band, or garison, happie, or reader.* The sonne of Iacob by Zilpah Gene. 30. 11 Hee is blessed of his father. Gen. 49. 19. His children. Gen. 46. 16. The inheritance of his tribe. Num. 32. 29. Iosh. 13. 8, 24. His genealogie and habitation. 1. Chr. 5. 11, to 18. Ioshua sendeth backe vnto their inheritance those of the tribe of Gad, Reuben and halfe Manasseh, which had conducted their brethren into the land of Canaan. Iosh. 22. 1, to 7. which thing they were commanded to doe. Iosh. 1. 12.* Deut. 3 18, 19 20.

Of the tribe of Gad were sealed 12000. Reue. 7. 5.

Gad is also the name of a Prophet, who warned Dauid to depart out of the land of Moab, and flee to Iudah 1. Sam. 22. 5. Hee denounceth vnto him Gods wrath for numbring of the people. 2. Sam. 24. 11.*

Gadarens / Gergesenes — Gadarens *walled, or hedged about.* A people. Mark. 5. 1, to 18. Luke 8. 26, to 38. called also Gergesenes. Matth. 8. 28.*

Gadda — Gaddah. *his kid, or his felicitie.* A citie. Iosh. 15. 27.

Gaddi. *a kid.* Num. 13. 12.

Gaddiel. *the God of felicitie.* Num. 13. 11.

Caius — Gaius. *the Lord.* The name of Pauls hoste. Roman 16. 23. whom he baptized. 1. Cor. 1. 14. He was taken prisoner. Act. 19. 29 his loue to ward the ministers of the word commended. 3. John.*

Gaius of Derbe accompanieth Paul into Asia. Act. 20. 4.

Galathians — Galatia. *milking, or of milke.* A countrey. Acts. 16. 6. and 18. 23. The people called Galatians, at whose inconstancy Paul did wonder, & especially because they thought circumcision necessary. Gal. 1. 6. Paul calleth them bewitched, for that they were fallen from faith vnto the workes of the law. Gal. 3 1.* Hee preacheth the Gospel vnto them by diuers afflictions. Galat. 4. 13. What affection they bare him. Gal. 4. 15.

Galal. *a roule, or wheele.* 1. Chr. 9. 15.

Galbanum. *a gumme.* Exod. 30 34.

Galeed. *the heape of witnesse.* Gen. 31. 47, 48. Looke Gilead. — Galeb

Galilie — Galilah. *turning, rowling, or a wheele.* A countrey on the North side of Iudea. Iosh. 20. 7. 2. King. 15. 29. Iudeth 1. 8. Matth. 4. 15. John 7. 52. Those of Galile receiued Christ after they had seene him worke miracles. John 4. 45. The Apostles goe vnto Galile, and there saw Iesus risen from death. Mat. 18 26, 27.

Gallim. *heaping vp together.* 1. Sa. 25. 44. Isa. 10. 30.

Gallio. *milch.* A deputie of Achaia. Acts 18. 12, 14.

Gamadims. *dwarfes.* Eze. 27. 11.

Gamaliel. *Gods reward, or the camel of God.* Pauls master, a good doctor of the law. Actes 22. 3. by whose counsell the Apostles were deliuered. Act. 5. 34.*

Gemariah — Gamariah. *a perfection, or consuming of the Lord.* The sonne of Hilkiah. Iere. 29. 3. and 36, 25.

Gamliel. *Gods reward.* Num. 1. 10.

Gamul. *a recompense.* 1. Chr. 24. 17.

Gareb. *a scabbe.* The name of a hill. Iere. 31. 39.

Garmites. *bones, or after the Syrian, my cause.* 1. Chr. 4. 19.

Gatam. *their bellowing.* The sonne of Eliphaz. Ge. 36. 11.

Gath. *a winepresse.* A citie taken by Hazael King of Aram. 2. King. 12. 17. reade Wich. 1. 10. 2. Samu. 12. 20.

Gath-rimmon. *a high winepresse.* A citie in the tribe of Dan. Iosh. 19. 45.

Azzah — Gaza *strong, or a goate.* A citie. 1. Sam. 6. 17. Acts 8. 26. taken by Iudah. Judg. 1. 18.

Sheshbazzar — Gazabar. *a treasurer.* A prince of Iudah. Ezr. 1. 8.

Gazer. *a diuiding, or a sement.* A city. 2. Sam 5. 25.

Gazez. *shauing, or a passing ouer.* 1. Chr. 2. 46.

Geba. *a hill.* A citie builded by Asa. 2. Sam. 5. 25. 2. King. 23. 8. 1. Chr. 8. 6. 2. Chr. 16. 6 Nehem. 11. 31. and 12 29. Isa. 10. 29 Zech 14 10. Iudeth. 3. 10.

Gebal *the end.* A citie of Syria. Psal 83. 7.

Geber. *a man, manly, strong, or after the Syrian, a house cocke.* The sonne of Uri. 1. King 4. 19.

Gebim. *grashoppers.* A citie. Isa. 10. 31.

Gedaliah. *the greatnesse of the Lord.* The sonne of Pashur. Iere. 38. 1. was constituted gouernour ouer the remnant of Ierusalem, after the people were led captiue into Babylon. 2. King. 25. 22, to 25. Iere. 40. 5, 6. his death. 2. King. 25. 25. Jere. 41. 1, 2. Also mens names. 1. Chr. 25. 3. Ezra. 10, 18. Zeph. 1. 1.

Gedeon.

Gedeon. Heb. 11.32. looke Gideon.

Geder. *a wall.* a citie in Iudah. Iosh. 12.13.

Gelera. *idem.* a city. Iosh. 15.36. The citizens whereof were called Gederathites. 1.Chr. 12.4. or Gederites. 1.Chr. 27.28.

Geleroth. *hedges.* a city. Iosh. 15.41. and 2.Chro. 28.18.

Gederathaim. *idem.* Iosh. 15.36.

Gedor. *idem.* a citie. Iosh 15.58. 1.Chro. 4.38. and 12.7. also mens names. 1.Chro. 4.4,18. and 9.37.

Gehazi. *the valley of vision.* Seruant to Elisha. 2. Kings 4. 12. whom his master sent with his staffe to raise to life his hostesse sonne: which he could not doe. 2.King. 4.29.

Gehazi. forging lies, got gifts of Naaman, whom his master had healed of the leprie, which his master because he would not sell the graces of God, had refused, for which cause Gehazi and his posteritie is smitten with the leprie. 2.King. 5.22.*

Gehazi declareth vnto the King what miracles Elisha had done. 2.King. 8.5.

Geliloth. Iosh. 18.17.

Gemalli. *wares, or a camell.* Num. 13.13.

Gemariah, looke Gamariah.

Ge-melah. *the valley of salt.* 2.Sam 8.13.

Genesar. *the garden of a prince.* 1.Mac. 11.67.

Gennesaret. *idem.* a city. Matth 14.34.

Genubath. *theft, or garden of the daughter.* 1.King. 11.20.

Gera. *a pilgrime, or a stranger.* The sonne of Beniamin. Gen 46.21. 2.chr. 8.3,5. also the sonne of Ehud. Iudg. 3.15. also the father of Shimei. 2.Sam. 16.5.

Gerah. a measure. Num. 3.47. Ezek. 45.12.

Gerar. *a pilgrimage, or a striuing.* The chiefe citie of the Philistims. Gen. 10.19. and 20.1,2.

Girgashites / Gergesites — Gergashites. *idem.* as Girgash. a kinde of people. Iosh. 3.10. looke Girgashi.

Gergesenes *idem.* a people beyond Galile. Mat. 8.28.

Gershom. *a stranger there.* The sonne of Moses by Zipporah. Exod. 2.21,22. circumcised. Exod. 4.25. brought to Moses into the wildernesse. Exod 18.2,3.

Gershon. *his banishment.* The sonne of Leui. Gen. 46.11. Numb. 3.17. of whom came the Gershonites. Num 3.21. his office. Num. 4.1. * his genealogie. 1. Chro 6.1. * their portion. Iosh. 21 27,to 34.*

Gerizim. *hatchets.* a mount. Iudg 9 7. whereupon the Leuites were commanded to blesse the Israelites. Deut. 11.29 and 27.12.

Gershunni. *banished men.* a people of whom Gehiel came. 1.Chro 26.21, and 29 8.

Geruth. *going on pilgrimage.* A citie called also Chimham, and Why. Iere. 41.17.

Geshan. *drawing neere* The sonne of Iahdai. 1.chr. 2.47.

Geshem. *raine.* An Arabian Nehe. 2.19.

Geshur / Gesur / Geshuri / Gessuri / Geshurites / Gessurites — Geshur. *a walled valley.* a countrey where Talmai reigned. 2.Sam. 3.3, and 13.37. The people were also so called 1 Chron. 2.23. and also Geshurites dwelling in the middes of Israel Iosh. 13.13. Deut. 3.14. Iosh. 12.5. and 13 2.1. Sam. 27.8.

Gether, *the valley of searching out* Gen. 10.23.

Geth-emane. *a plentifull valley.* a place. looke Mat. 26.36 Mar. 14.32.

Geuel *Gods redemption.* Num. 13.16.

Gezer — Gezer, looke Gazer. This citie Iosh ua destroyed, both king & people. Iosh 10.33 burned by Pharaoh, & afterward reedified by Salomon. 1.kin 9.16,17. looke more thereof. Iosh. 16.3 10. 1 Chr. 20.4. 1 Mac. 5.8.

Gessam — Gezza *the fleece of them, or shauing those.* Ez. 2.48.

Giah, *a sigh, or a grone.* 2.Sam. 2.24.

Gibbar. *strong, manly, or a man.* Ezra 2.20.

Gibbethon, *a backe, or an high house.* a citie. Iosh. 19.44. called Gibethon. Iosh. 21.23.

Gibea. *a hill.* Sonne to Shena. 1.Chro. 2.49.

Gibeah. *idem.* a citie. Iosh. 15.57. Iudg. 19.12. and 20.9.1.Sam. 10.26. and 22.6. and 23.19.

Gibeath. *a hill.* A citie in Beniamin. Iosh. 18.28. The citizens called Gibeathites. 1 Chron. 12.3. also a place where Eleazar was buried. Iosh. 24.33.

Gibeon — Gibeon *idem.* a citie from Ierusalem 50. miles. Ios. 9.17 & 18.25. & 21.17. 1.chr. 8.29. Ne. 7.25 Ie. 28.1. The Gibeonites craftily craue peace of Iosh ua, to whō he ioined hout asking at Gods mouth. Iosh. 9.3, to 16. — Gedeon. Gabaon

They hew wood & draw water for the house of God. Iosh. 9.23. Gibeon besieged of fiue kings. Iosh. 10.5. Saul of zeale to Israel and Iudah, brake the couenant which was made with the Gibeonites by Iosh ua, for which Israel was punished with famine, vntill the seuen children of Saul were slaine. 1.Sa. 21.1, to 10. The Gibeonites abuse the Leuites wife. Iudg. 19.25. The Amorites war with the Gibeonites for the peace made with Iosh ua, & were vāquished. Iosh 10.6, to 15.

Giddel *great.* Ezra 2.47.

Gideon — Gideon, *a breaker, or destroyer.* The sonne of Ioash. Iudg. 6.11. The Angel appeareth vnto him. Iudg. 6. 12. He distrusteth his might that he is not able to deliuer Israel. Iudg. 6.14. He destroyeth Baals altar. Iudg. 6.28. He is called Ierubbaal. Iudg. 6.32. He offereth sacrifice vnto God, which being consumed with fire from heauen, he was assured that he sent him to deliuer Israel. Iudg. 6.21. His faith in Gods promise confirmed by the experimēt of a fleece of woll. Iudg. 6.37.* He with his seruant goeth to the campe of the Midianites, where, about midnight, he heard one interprete a dreame that God would deliuer the armie of the Midianites into his hand. Iudg 7.9, to 15. — Gedeon

Gideon with three hundred men ouercommeth the huge hoste of the Midianites. Iudg. 7.15.* He would not gouerne Israel, but said, The Lord should. Iudg. 8.22,23. He complaineth vnto God for the affliction of Israel. Iudg 6.13.

Gideon afraid hauing seene the Angels face, is comforted of God. Iudg. 6.22,23.

Gideons courteous answere to y Ephraimites, looke Ephraim. He hath 70. sonnes by diuers women. Iudg. 8.30. all slaine by Abimelech their brother, descended of a cōcubine. Iudg. 9.5. His brethē slain by Zebah & Zalmunna. Iudg. 8.18,19. The people giue him their goldē earerings. Iudg 8.24, to 29. He slaieth y kings of the Midianites, Zeba and Zalmunna. Iudg 8.21.

In the time of Gideon, Israel without warre the space of fortie yeeres. Iudg. 8.28. He is commended. Heb 11.32. His death Iudg. 8.32.

Gideoni. *idem* Num. 1.11. — Gedeon

Gidor. *a wall, or hedges.* 1.Chr. 8.31. — Gedor

Gihon. *a breast, or valley of grace.* a riuer. Gen. 2,13. and 2.Chr. 32.30. — Gyhon

Gil lai. *a wheele, or marble.* Nehe. 12.36. — Gion

Gilboa *a reuolting, or searching out.* A mount. 1. Sam. 28.4. and 31.1. 1.Chron. 10 1.2.Sam. 1.6. — Galalai

Gilead. A countrey, city, and mount so called, looke Galeed. Gen. 31.21. Num. 32.1. 1.Chro. 6.80. Deut. 3.10,13. Iosh 13.11,25. 31. Psal. 60.7. Iudg. 10.1. Also the name of Machirs sonne, of whom came the Gileadites. Num. 26.29. Iudg. 10.3.

Gilgal. *a wheele, or reuolution.* A citie by Iordan, where the Israelites pitched twelue stones on end, in signe of their passage through Iorden dryshod. Iosh. 4.19,20. In this place the Israelites were circumcised. Iosh 5.2, to 15. Sauls kingdome renewed in Gilgal 1.Sam. 11.14,15. From Gilgal Iosh ua went to deliuer the Gibeonites. Iosh 10.6,7. — Galgal

Giloh,

Gilo — Gilob. *a reioycing*, or *a discouering*. a citie. Iosh. 15. 51. 2. Sam. 15. 12. The citizens called Gilonites, as Ahithophel. 2. Sam. 15. 12.

Gineth — Ginath. *a garden*. 1. King. 16. 21, 22.

Genthon — Ginnetho. *idem*. Nehe. 12. 4.

Ginethon — Ginnethon. *idem*. Nehe. 10. 6.

Gimso — Gimzo. *that bulrush*. a citie. 2. Chro. 28. 18.

Gergasi — Girgashi. *drawing neere to pilgrimage*. sonne of Canaan. Gen. 10 16. Of him came the Girgashites. Gen. 15. 21. looke Girgashites.

Gerzites — Girzites. *an Axe*. a people. 1. Sam. 27. 8.

Gaspha — Gispa. *comming hither*. Nehe. 11. 21.

Gethath — Gittah-hepher. *digging a winepresse*. Iosh. 19. 13.

Gepher — Gittaim. *a winepresse*. a city. 2. Sam. 4. 3. Ne. 11. 33.

Githaim — Gittite. *winepressers*. The citizens of Gath so called. 1. Chro 13. 13. and 2. Sam. 21. 19.

Gethaim — Gizonite. *shauing*. 1. Chro. 11. 34.

Gethite — ¶ Gnidon. *or age*. an Ile. 1. Mac. 15. 23. By it Paul sailed going to Rome. Act. 27. 7. there called Gnidum.

Gezonite — Goath. *his touching*, or *his roaring*. Iere. 31. 39.

Gnidum — Gob. *Grashoppers*. a city called also Gezer. 2. Sam. 21. 18, 19.

Gaah — Gog. *a roofe of an house*. Sonne to Shemaiah. 1. Chr. 5. 4. Also a people. Ezek. 38. 2. * and 39. 1, to 17. Reuel. 20. 8.

Golan. *a passing ouer*. a city. Deut. 4. 43. Iosh. 20. 8.

Golgotha. Matth. 27. 33. Mar. 15. 22. Ioh. 19. 17. called Caluarie. Luke 23. 33.

Goliath. *a captiuity*, or *passing ouer*. a giant, of whose stature and defiance, looke 1. Sam. 17. 4, to 12. a reward to him that should kill him. 1. Sam. 17. 25. Dauid cutteth off his head, and bringeth it to Ierusalem. 1. Sam. 17. 51, 54. Ecclus. 47. 4. He taketh Goliaths sword of Ahimelech the priest. 1. Sam. 21. 9.

Goliah — Goliath the Gittite is slaine by Elhanah. 2. Sam. 21. 19.

Gomer. *consuming a consumer*, or *wanting*. The sonne of Japheth. Gene. 10. 2. Ezek. 38. 6. Also a measure, looke Homer, and Omer. Also the daughter of Diblaim wife to Hosea the Prophet. Hos. 1. 3.

Gomorrhe — Gomorah. *a rebellious people*. One of the fiue cities, destroyed with brimstone & fire from heauen. Gen 19. 24. read. Ge. 10. 19 & 13. 10. & 14. 8, to 13. look Sodom.

Goren Atad. *a thornie corne floore*. A place where the Israelites lamented Iaakob. Gen. 50. 10.

Gorgias. *terrible*, or *swift*. 1. Mac 3. 38. and 4. 1, 18, and 5. 59.

Gessen — Goshen. *a drawing neere*. a parcel of Egypt, where Israel was appointed by Pharaoh to dwell. Gen. 45. 10. and 46. 28, 34. and 47. 4, 6. Also a citie in the tribe of Iudah. Iosh. 10. 41. and 15. 51.

Gosen — Gozan *a fleece of wooll*, or *a passing ouer*. A riuer. 2. King. 17. 6. 1. Chro. 5. 29. Also a city. 2. King 19. 12. Isa 37. 12.

Gosan — Grecia. *deceiuing*, or *making sad*: after the Greeke, *strong*. in Hebrew *Iauan*. a countrey. Isa. 66. 19. Eze. 27. 13 Acts 20 2. The people called Grecians. Actes 6. 1. looke Greeke in the second Table.

Greece — Gudgodah. *the happinesse of felicity*. Deut. 10. 7.

Guni. *a garden*, or *couering*. Naphtalis sonne. Gen. 46 24. of him came the Gunites. Num. 26. 48.

Gur. *a whelpe*. a city, neere which Iehu slue Ahaziah King of Iudah. 2. King. 9. 27.

Gur-baal. *the whelpe of the gouernour*. a place where the Arabians dwelt. 2. Chr. 26. 7.

Hai. Ai — H

Hay. Ay — Hani. *a heaping vp together*. a city. Gen. 12. 8. Iosh. 12 9 Ezra 2, 28.

Abasthari — Haasbai. *a runner*. Ithers sonne. 1 Chron. 4. 6.

Habaia — Habaiah. *the hiding of the Lord*. Ezra 2. 61.

Habacuc — Habakkuk. *a wrestler*. a Prophet. Habak. 1. 1. whom God appointed to cary Daniel food. Da. 14. 33, to 40.

Abacuc — Habakkuk in the person of the faithfull doeth pitifully complaine, that the wicked did persecute the iust. Habak. 1. 3.

Habazziniah — Habazziniah. *a hiding of the shield of the Lord*. The father of Ieremiah. Iere. 35. 3.

Habsanias — Habel. *vanity*, or *a gaping*. sonne to Adam. a keeper of sheep, whose offering was accepted of God, wherfore his brother Kain enuying him, slew him. Gen. 4. 4, 8. his faith & righteousnesse. Heb. 11. 4. The first martyr, whose blood crieth for vengeance. Mat. 23. 35. Iu. 11. 51.

Abel — The blood of Christ speaketh better things, then that of Habel. Heb. 12. 24.

Habiah. *idem*. as Habaiah. Nehe. 7 63.

Habaiah — Habor. *a fellow*, or *partaker*. a citie. 2. King. 17. 6. and 18. 11. and 1. Chro. 5. 26.

Hachaliah — Hacaliah. *wanting of the Lord*. father to Nehemiah. Nehe. 1. 1. and 10. 1.

Hacheliah — Hachilah. *hope in that*, or *a booke in that*. a hil. 1. Sa. 23. 19.

Hachila — Hachmoni. *a wise man*, or *the waiting of a gift*. 1. Chr. 11. 11. and 27. 32.

Hadad. *ioy*, or *reioycing*. a king of Edom. Gen. 36. 35 and 1. Ch. 1 46. also Ishmaels sonne. 1. Chr. 1. 30. called Hadar. Gene. 25. 15. Also one, whom the Lord raised vp against Salomon. 1. King. 11. 14, to 18.

Hadarezer — Hadadezer, looke Adadezer.

Hadadrimmon. *the voice of height*. A towne. Zech. 12. 11.

Hadassah, *newes*, or *a moneth*. a citie. Iosh. 15. 37.

Hadassah. *a Myrtletree*. a name of Esther. Est. 2. 7.

Hadid, *reioycing*, or *sharpe*. Nehe. 11. 34.

Hadali — Hadlai. *loytering*, or *letting*. 2. Chr. 28. 12.

Hadoram. *their praise*. Gen. 10. 27. 1. Chr. 18. 10.

Hagaba — Hagab. *a grashopper*. Ezra 2. 46.

Hagaba — Hagabah. *idem*. Ezra 2. 45. Nehe. 7 48.

Agar — Hagar. *a strager*, *chewing the cud*, or *fearing*. Sarahs handmaid. Gen. 16. 1. who conceiuing by Abram, despiseth her mistresse. Gene. 16. 4. God foretelleth that her seed should be multiplied. Gen. 16. 10. She is sent away to her sonne Ismael. Gene. 21. 14. Of her came the Hagarims, which were driuen out of y land by the Reubenites. 1. Chr. 5. 10. Of whom & of the Hagarites, looke more. Gal. 4. 24, 25. & Psal. 83. 6. & 1. Chr. 27. 31.

Agarims — Hagedolim. *one of the great men*. Nehe. 11. 14.

Agarite — Haggai. *pleasant*, or *turning in a circle*. A Prophet. Hag. 1. 1. The Temple reedified through the incouragement of him and Zechariah. Ezra 5. 1, 2. & 6. 14. He reproueth the Iewes for being so carefull for their owne houses, and so negligent for the Lords. Hag. 1. 4.

Haggedolim — Haggeri. *idem* as Hagar. 1. Chr. 11. 38.

Agarai — Haggi. *idem* as Haggai. The sonne of Gad. Gen. 46. 16. Of whom came the Haggites. Num. 26. 15.

Aggi — Haggiah. *the Lords feast*. The sonne of Shimea. 1. Chron. 6. 30.

Aggites — Haccatan. *little*. Ezra 8. 12.

Aggia — Hakkoz. *a thorne*, *the Summer*, or *an end*. Neh. 7. 63. and 3. 4, 21.

Hakatan — Hakoreim. *as cold as yce*, or *balde*. 1. Chr. 12. 6.

Hakupa. *a commandement of the mouth*. Ezra 2. 51.

Halah. *a moist table*. a place. 1. Chr. 5. 26. 2. kin. 17. 6.

Halak. *part*. a mount. Iosh. 11. 17. and 12. 7.

Halhul. *griefe*, or *the looking for of griefe*. Iosh. 15. 58.

Hali. *sicknes*, *a beginning*, or *precious stone*. Iosh. 19. 25.

Halicarnassus. *the chiefe dwelling place by the sea side*. 1. Mac. 15. 23.

Alleluia — Halelu-iah. *prayse ye the Lord*. Reuel. 19. 1.

Halohes — Hallooesh. *saying nothing*, or *an inchäter*. Ne. 10. 24.

Hallohes — Hallooesh *idem*. Shallums father. Nehe. 3. 12.

Cham — Ham. *crafty*, or *heate*. sonne to Noah. Gen 5. 32. He mocketh his father being drunken. Ge. 9. 22. He is the father

father of Canaan. Gen. 9.18,22. His children. Ge. 10 6.&1. Chr. 1.8. He is cursed of his father. Gen. 9.25.

Aruba

Haman *making an vprore, preparing, or troubling.* Sonne of Hammedatha, exalted by king Ahashuerosh and honored of al, but Mordecai. Est. 3.1,2. For that Mordecai would not doe him reuerence, he getteth licence to put al þ Iewes to death. Est. 3.5.* He is hanged vpon þ gallowes which he had prepared for Mordecai. Est. 7.9,10. His ten sonnes hanged. Est. 9.14.

Hemath

Hamath *anger, heate, or a wall.* A citie. Numb. 13. 22 The citizens called Hamathites. 1. Chr. 1.16.

Hamathi *idem.* Sonne to Canaan. Gen. 10.18.

Hamathzobah *the anger, heate, or the wall of an armie.* A citie that Salomon ouercame. 2. Chr. 8.3.

Hemdan

Hamdan *heate of iudgement.* Gen. 36.26.

Amelech

Hammelech, *a king, or a counseller.* Iere. 38.6.

Amadatha

Hammedatha. *troubling the law.* Father to Haman Ester 3.1.

Hammenoth *of rest.* 1. Chr. 2.52.

Hammon, *a heate, or the sunne.* A citie. Iosh 19.28.

Hamothdor

Hammoth-dor. *indignation, or heate of generation.* A citie. Iosh. 21.32.

Hamonah *his multitude, or his vprore.* Ezr. 39.6.

Hmon-gog. *the multitude of the roofe of an house.* Eze. 39.11.

Hemor Emor

Hamor *an asse, or dirt.* The father of Shechem. Ge. 33.19. Hee for the loue of his sonne, perswaded his people to be circumcised, to ioyne themselues in friendship with Iaakob. Gen. 34.20, to 25. Hee demandeth Dinah of Iaakob to bee wife to his sonne. Gen. 34.8 hee, his sonne, and all the Shechemites slaine by Simeon and Leui. Gen. 34.25.*

Haniel

Hanniel, *grace, or the mercie of God.* Num. 34.23.

Hamul *godly, or mercifull.* Gen. 46.12. Of him came the Hamulites. Num. 26.31.

Hamital

Hamutal. *heate of the dewe.* 2. Kin. 23.31. & 24.18.

Anna Hanna

Hanan *full of grace.* 1. Chr. 3.23.38. and 11.43.

Hannah *mercifull, or taking rest, or gracious.* The wife of Elkanah. 1. Sam. 1.2. She obtaineth of God a sonne. 1. Sam. 1.11,20. She went not vp to Shiloh to worship, vntill she had weaned Samuel. 1. Sam. 1. 22.* She had three sonnes and three daughters after Samuel. 1. Sam. 2.21.

Anameel Hananeel Haniel

Hamameel, *the mercie of God.* Ieremiahs vncles sonne. Ier. 32.7.

Hananeel, *grace from God, or grace of God.* The name of a towre. Nehe. 3.1. and 12.39.

Hanani *giuing, gracious, mercifull, or godly.* The father of Iehu. 1. Kin. 16.1,7. Also a mans name. 1. Ch. 25.4.

Hananias Ananias Hanania

Hananiah, *the grace of the Lord, or the mercie of the Lord.* Certaine mens names. 1. Chr. 3.19. & 25.4. & 2. Chr. 26.11. & 28.24. also a false Prophet. Iere. 28.1.*

Hanes *banishment of grace.* A citie. Isa. 30.4.

Haniel, *the gift of God.* 1. Chr. 7.39.

Hannathon *the gift of grace.* A citie. Iosh. 19.14.

Hanoch. *dedicated.* Sonne to Reuben. Gene. 46.9. Of him came the Hanochites. Num. 26.5.

Hanun Hanon

Hanun *mercifull, or giuing.* Nehe. 3.13.

Hanun *idem.* Sonne to Nahash king of the Ammonites, who despitefully returned the messengers of Dauid, who he sent to comfort him, which afterward was reuenged. 2. Sam. 10.2,3,4.* 1. Chr. 19.2, to 5.

Happizzez. *taking away, or destroying.* 1. Chr. 24.15.

Aphses Haratites

Hara. *a hill, or shewing forth* 1. Chr. 5.26. The citizens called Harites, and Harites. 2. Sam. 23.11. 1 Chr. 11.34,35.

Rabbith Areh Awe Haakahim

Harabbith. *vsurie.* A citie. Iosh. 19.20.

Harah *a way, or wandering, or smelling sweet.* The sonne of Alla. 1. Chr. 7.39.

Harakkahim. *the apothecaries.* Neh. 3.8.

Haram. *high, or lostie.* 1. Chr. 23.9. Eze. 27.23. Haran

Haramah. *thrawen downe.* Ezra 2.26. Harama

Haran. *angry, or being angry.* Father of Lot. Genes. 11.27. He died in Ur of the Caldees. Gen. 11.28. Aran

Also a citie where Terah Abrahams father died, Gen. 11.31,32. from whence Abraham departed into Canaan. Gen. 12.4,5. where also Laban Rebekahs brother dwelt, vnto whom shee sent Iaakob. Gen. 27. 43 and 28.10. And is called Charran. Actes 7.2. Also Calebs sonne by Ephah. 1. Chr. 2.46. Haram

Harbona, *destruction, or hu sword now.* Ester. 1.10. and 7.9. Harbonah

Harod *feare.* a well. Iudg. 7.1. Harod

Haraphah, *a medicine, or the month of a mount.* A Philistim, a father of Giants. 1. Chr. 20.4.* His foure sonnes slaine by Dauid & his seruants 2. Sa. 21.22. Rephaim Raphaim

Hareph *winter, or reproch.* 1. Chron. 2.51.

Hareth. *libertie.* A forrest. 1. Sam. 22.5.

Harim. *destroyed, or dedicated to God.* a Priest vnto whom the third lot fell. 1. Chr. 24.8.

Harhas. *anger, or the heate of confidence.* 2. Kin. 22. 14. 2 Chro. 34.22.

Harhohiah, *heate, or anger of the Lord.* Father to Ezziel. Nehem. 3.8. Harhaiah

Harhur. *made warme, or the heat of liberty.* Ezr. 2.51.

Harnepher. *the anger of a bull, or anger increasing.* 1. Chron. 7.36.

Harosheth. *workman ship, or a wood.* A citie where Sisera dwelt. Iudg. 4.2. Haroseth

Hatha. *idem.* Ezra 2.52. Harsa

Harum. *high, or throwing downe.* 1. Chr. 4.8.

Harumaph. *destruction.* Nehe. 3.10.

Haruphite, *slander, or youth, or* in the Syria tongue, *sharpe.* 1. Chr. 12.5. Haraphites

Haruz. *carefull:* the father of Amons mother. 2. Kin. 21.19. Harus

Hasadiah *the mercie of the Lord.* The sonne of Zerubbabel. 1. Chr. 3.20. Hasadia Asadrah

Hazar-shual. *a wolfes house.* A citie. 1. Chron. 4.28, Iosh. 15.28 and 19.3. Hasadia Hazar-zual

Hasena. *a bramble, or an enemie.* 1. Chr. 9.7. Asana

Hashabiah. *the estimation of the Lord.* 2. Chr 9.14. Asabia

Hashabniah *the silence of the Lord* Neh. 3.10.& 9.5 Hasabnia

Hashem. *named, or a putting to.* 1. Ch. 11.34 Hassem

Hashmonah. *the hasting of a gift.* Num. 33.29,30. Hasmona

Hashub *esteemed, or numbred.* 1. Chr. 9.14. Hasub

Hashubah *estimation, or thought* 1. Chr 3.20. Hasubah

Hashum *silence, or their hasting.* Ezra 2.19. Hsum

Hashupha. *spent, or made bare.* Ezra 2.43. Nehem. 7.46. Hasupha

Hasrah *wanting.* 2. Chr. 34.22 Hasra

Hatach *smiting.* Ester 4.5. Hathach

Hathath. *feare.* 1. Chr 4.13.

Hatipha. *robberie.* Ezra 2.54. Hatita

Hatita *a bending of sinne.* Ezra 2.42. Neh. 2.45. Thichon

Hatticon. *middle, between the middle, or preparation.* Eze. 47.16. Hatichon

Hattil *an howling for sinne.* Ezra 2.57.

Hattush *forsaking sinne.* Ezra 8.2 1. Chr. 3.22. Hattus

Hauah. *liuing, or giuing life.* The wife of Adam. Genes. 3.20. and 4.1. looke Heuah. Heua Heuah

Hauilah. *grieuing, or speaking to him.* A countrey. Gene. 2.11. Also the sonne of Cush, the sonne of Ham. Gen. 10.7.

Hauran *a hole, libertie, or whitenesse.* A citie of Damascus. Eze. 47.16.

Hauoth-iair. *townes of light.* Num 32.41.

Hazael. *seeing God.* He whom God commanded Elijah to anoint King ouer Syria, that hee might take vengeance of Israel for their idolatry 1. King. 19.15. Hee asketh Elisha whether his maister Ben-hadad should

should recouer of his sickenes. 2. Kin. 8. 9 Elisha forsheweth him what euill he should doe to Israel 2. Kin. 8. 12 He strangleth Ben-hadad his master 2. Kings 8. 15. He discomfiteth the Israelites. 2. kin 10 32. Receiuing of Iehoash king of Iudah a great summe of money, hee departed from Ierusalem. 2. Kin. 12. 18. He taketh Gath. 2. King 12 17 He afflicteth the Israelites. 2. Kin. 13 3. He dieth. 2. Kin. 13. 24.

Hasaiah — Hazaiah, looke Hazarah.

Hazaradar — Hazar *imprisoned*, or *bound*. A citie. Iosh. 15. 27. Ezek 47. 16.

Hazaiah — Hazar-addar. *an imprisoned generation*, or *fairenes*. Numb. 34. 4.

Hazar-Enan — Hazarah. *seeing the Lord* Neh. 11. 5.

Hazar-enan. *an imprisoned*, or *bound soothsaying*. Numb. 34. 9.

Hazar-maueth. Gen. 10. 26.

Hazar-shual, looke Hazar-shual.

Hazersusah — Hasarsusah. *the heyponch*, or *entrie of an horse*. A citie. Iosh. 19. 5. called Hazar-susim. 1. Chr. 4. 31.

Hazelphuni — Hazelelponi. *the shadowe of the countenance*. The daughter of Etam. 1. Chro. 4. 3.

Hazarim — Hazerim *porches*. Deut. 2. 23.

Hazeroth. *palaces*. Num. 11. 35.

Hazezon-thamar — Hazezon-tamar. *drawing neere bitternesse*. A place where the Amorites dwelled, Gene. 14. 7. called Hazzontamar. 2. Chr. 20. 2.

Hasason-thamar — Haziel. *idem*. as Hazael 1. Chro. 23. 9.

Hoziel — Hazo. *seeing*, or *prophesying*. Gen. 22 22.

Asau — Hazor. *hay*. Iosh. 11, 1, and 15. 23, 25. and 19. 36. Nehe. 11. 33.

Hazor — ¶ Heber, *a companion*, or *partaker*. Sonne to Beriah. Gen. 46. 17. Of him came the Heberites. Numb. 26. 45.

Hebron. *fellowship*. a double caue in the lande of Canaan, wherein Sarah was buried, which caue Abraham bought to burie in. Gen. 13. 18. and 23. 2, 19. reade more Genes. 35. 27. Iosh. 10. 36, 37. and 14. 15. Also a citie. Iudg. 1. 10. Ioth. 15. 14.

Hegai — Hege. *sighing*, or *speach*. Ester 2. 3.

Helam. *the armie of the mother*. 2. Sam. 10. 16.

Helbah. *milke*, *fat*, or *griefe in that*. Iudg. 1. 31.

Helbon. *idem*. Ezek. 27. 18.

Helcath. *a portion*, or *a diuiding*. Iosh. 19. 25.

Helkath — Helcias. *the portion*, or *gentlenesse of the Lord*. Susannas father. Dan. 13. 29. Also the name of a man. 1. Esd. 8. 1.

Helchias — Heldai. *the world*, or *rustinesse*. Mens names. 1. Ch. 27 15. Zech. 6. 10.

Helchiah — Heled — Heleb. *idem*. 2. Sam. 23. 29. and 1. Chr. 11. 30.

Helek. *a part*, or *portion*. Iosh. 17. 2.

Helem. *dreaming*, or *healing*. 1. Chr. 7 35.

Heleph. *a changing*, or *passing ouer* Iosh. 19. 33.

Helez. *armed*, or *set free*. Mens names. 2. Sam. 23. 26. 1. Chr. 2. 39.

Helias, looke Eliiah.

Heliodorus. *the gift of the sunne*. Treasurer to Seleucus. 2. Macc. 3 7.*

Helcath — Helkah. *a part*, or *portion*. A citie. Iosh. 21. 31.

Helkia — Helkai *idem*. Neh. 12. 15.

Helcath-hazzurim *the field of strong men*. 2. Sa. 2. 16

Elkia — Helkiah. *the gentlenesse*, or *portion of the Lord*. Eliakims father. 2. Kin. 18. 18.

Hilkiah — Helon *a window*, or *griefe*. The father of Eliab. Num. 1. 9. and 2 7.

Hemam. *their trouble*, or *a tumult*. Lotans sonne. Gen. 36. 22. called Homam. 1. Chr. 1. 39.

Heman. *much*, or *making an vprore*. A wise man. 1. Kin. 4. 31. 1. Chr. 2. 6. Also an excellent singer, whom Dauid appointed euer the singers that pertained to the house of God. 1. Chron. 6. 33. and 25. 1.

Hematite. An Amethyst stone. Exo. 28. 19.

Hemdan. *desire*, or *heate of iudgement*. Gen. 36. 26.

Hena. *a troubling*. A citie Esa. 37. 13. — Ena Ana

Henadad. *grace of the beloued*. Neh. 3 18, 24. & 10 9.

Henoch. *taught*, or *dedicate*. Kains sonne, of whom the city Henoch was so called. Gen. 4. 17. Also the father of Methushelah Ge. 5. 21. who walked with God after he begate Methushelah 300 yeeres. Gene 5. 22. Reade Eccli. 44. 16. and 49. 14. and Heb. 11. 5. Iude 14. Mise. 4. 10, 11. — Enoch Hanoch

Hepher. *a digger*, or *deluer*. 1. Chr. 4. 6. Also the father of Zelophehad. Num. 26. 33. & 27. 1. Of him came the Hepherites. Num. 26. 32.

Hephzi-bah. *my pleasure*, or *delight in her*. By this name Christs Church ga thered of Iewes and Gentiles is called. Isa. 62. 4. Also Manasses mother. 2. Kings 21. 1.

Hercules. *Iunos glory*. The money that should haue bene offered to Hercules, was giuen to the making of galleyes. 2. Mac. 4. 19, 20.

Heres. *the sonne*, or *earthen pot*. The name of a mount in Aialon, where the Amorites dwelt vntil the family of Ioseph made them tributaries. Iudg. 1. 35. — Hares

Heresh *a carpenter*. 1. Chro 9. 15. — Heres Herman

Hermas. *Mercurie*, or *gaine*. One whom Paul greeteth. Rom 16. 14.

Hermogenes. *begotten by Mercurie*. A man who forsooke Paul. 2. Tim. 1. 15. — Hermes

Hermon. *dedicated to God*. A mountaine. Deut. 3 9. Ioth. 12. 5. and 13. 5. — Harmon Hormon

Hermonim. *idem*. Psal. 42. 6.

Herode *the mount of pride*. Sirnamed ✠ Ascalonite, or Herode the great. Hee caused the innocents to bee slaine. Matth. 2. 1, 16. From whose persecution Christ fled into Egypt. Matt. 2. 13, 14, 15. Also this Herods sonne was sirnamed Antipas, who was Tetrarch of Galile. Lu. 3. 1. His opinion of Christ. Matth. 14. 1, 2. Mar. 6. 14. Lu. 9. 7. He celebrateth his birthday. Mar. 6. 21. He beheaded Iohn Baptist. Mat. 14 10. Mar. 6 16. He maketh friendship with Pilate. Lu 23. 12. He reuerenceth Iohn. Mar. 6 20 Christs answere to the that tolde him, Herode would kill him. Lu. 13. 31, 32, 33. Christ calleth him a Fox. Lu. 13. 32. Herod and his men of warre mocke Christ. Lu 23. 11.

Also the sonne of Aristobulus surnamed Agrippa, who slew Iames, and put Peter in prison. Actes 12. 1, 2, 3, 4 His horrible end. Actes 12. 23.

Also the sonne of this Herode, surnamed Agrippa the ponger, before whom Paul preached and pleaded. Acts. 25. 13. * and 26 1. *

The Herodians sent by the Pharises to tempt Christ Matth. 22 15 to 23.

Herodias. *idem* Aristobulus daughter, whom Herode the Tetrarch married, being his brothers wife. Matth. 14. 3, 4. and Mar. 6 17, 18.

Herodion. *Iunos song* Rom. 16. 11.

Heshbon. *a number*, or *thought*. A city of Sihon king of the Amorites. Num. 21 26. Isa 15 4 Iere. 49. 3. — Hesbon

Heshmon. *a hastie message*. A citie. Ioth. 15 27. — Hasmon

Hesron. *the arrow of ioy*, or *diuision of a song*. Son of Reuben, looke Hezzon of him came the Hesronites Num. 26. 6. Also the sonne of Phorez, of whom came another family of Hesronites. Num. 26. 21. Also a city called Hazor. Ioth. 15. 25.

Heth *feare*, or *astonyed*. Canaans sonne. Gen. 10. 15. and 1 Chr. 1. 13. whose posteritie Rebekah forbiddeth Iaakob to marry withall Gen. 27. 46. and 28. 1. Of him came the Hittites Gen 23. 3.

Hethlon. *a house to be feared*. Eze. 47. 15. and 48. 1. — Hue Hezekia Ezekias

Hiuah, looke Hauah. 2. Chr. 11. 3.

Hezekiah, looke Hiskiiah. A godly king of Iudah. 2. Kings

2.King.16.20.& 17.1. He breaketh downe the brasen Serpent.2.King.18 4.He prayeth vnto Sanacherib 2.Kin.8. 13,to 17. Hee sendeth to Isai the Prophet, concerning Sanacherib.2.King.19.2.Isai.37.2.Hee obtaineth of God victorie against Sanacherib.2.king. 19.14,to 35.2 Chr.32.20.Isa.37.15,to 36.He receiueth presents from the king of Babel.2.King.20.12. and is reproued therefore, and for shewing his ambassadours his treasures.Isa.39.1,to 8.

Hezekiah being sicke vnto death, receiueth a signe of his recouerie.2.King.20.1,to 12.& 2.Chron.32.24. Isa.38.1,to 10 His prayer.Isa.38.10.*Hee restoreth all things which his predecessors had taken out of the Temple, and establisheth pure religion among his people 2.Chron. 29.2,3.* His exhortation to the Leuites.2.Chron.29.5,to 12. The passouer kept at his commandement.2.Chron.30.1,to 14.Hee prayeth for the people which were not sanctified.2.Chr.30 18.

Hezekiah ordeineth Priests and Leuites to serue in the Temple, and appointeth for their maintenãce. 2.Chr.31. 2,3,4. He exhorteth the people to put their trust in God.2.Chr 32.7,8.He dieth 2. King.20.21. and 2.Chr.32.33.Her is praised. 2. King.18.3,to 9. 2.Chr.29.2.Ecclus.48.17.*

Hezekiiah.*idem.* The sonne of Nearish.1.Ch.3.23.

Hezir.*a hog,* or *conuerted.*1.Chr 24.15. Ne.10.20.

Hezrai *an entrie,* or *hay.*2. Sam.23.35.

Hezro.*idem.*1.Chr. 11.37.

Hezron,as Hesron. Gen.46.9,12. Iosh.15.3.

Hiddai *a praise,* or *a crie.*2.Sam.23 30.

Hiddekel.*a sharpe voice.* a riuer called also Tigris, which inuironeth Mesopotamis,whose chiefe force beginneth in the region of the greater Armenia. Gen.2. 14.Dan.10 4.

Hierapolis.*a holy,* or *sacred citie.*Col.4.13.

Hiel.*the Lord liueth,* or *the life of God.* He that reedified Iericho.1.King.16.34.

Hilen,as Helon,looke Holon.

Hilkiah.*the Lords gentlenesse.* Eliakims father. 2 Kin.18.18 Isa. 2.26. Also a mans name.Neh.1.21. Also a Priest.2.Kings 22.4. Also Ieremiahs father, Ier 1.1.Also the sonne of Shallum.1.Chr 6.13.

Hilkiiah.*idem* a Priest. Neh 12.7.

Hillel.*praising,* or *foolishnesse.* The father of Abdon, Iudge of Israel.Iudg.12.13.

Himenæus. *a wedding song.* An enemie vnto Paul,& therefore by him deliuered vnto Satan.1. Tim.1.20.

Hin. A measure of moist things.Exod.29.40 Eze. 45.24.

Hirah.*libertie,* or *anger.* Gen.38.1.

Hiram. *the height of life.* a king of Tyrus that sent Dauid timber and workemen for to builde his house. 2.Samu 5.11.whom also Salomon vsed to the building of the Temple.1.Kin.5.1.*& 2.Chr.2.3.&1.kin. 9.11,to15. Also a cunning workeman, who wrought all Salomons worke of brasse.1.Kin.7.13.*

Hircanus.*the possessor of a citie.* a noble mans name. 2.Mac.3.11.

Hittites.*broke asunder,* or *astonying.* a people descended of Heth Ge.15.20.looke Heth. God commandeth them to be vtterly destroyed.Deuter 20.17 They became tributaries vnto Salomon. 1 Kin.9.20,21.

Hiui.*liuing,* or *declaring.* The sonne of Canaan Ge. 10.17.Of him came the Hiuites.1.Chr 1.15 they are slaine by the Israelites.Iosh.11.19,20.as God commanded.Deut.20.17.The remnant became tributaries. 1.Kin 9.20.

Hizki.*strong,* or *apprehending.* 1.Chr 8.17.

Hizkiah. *the strength of the Lorde.* Mens names. Ezra. 2.16.3.ph.1.1.

Hizkiiah.*idem.* A mans name.Neh.10.17.

Also the king of Iudah.2. Kin.18.1.looke Hezekiah.

Hobab.*beloued.* The sonne of Reuel, father in law to Moses,who refused to go with Moses into the land of promise.Num 10.29,30. looke more Iudges 1.16. and 4.11 and 1.Samu. 15.6 Ier. 35.2. Obab

Hobah. *a hiding.* A place whither Abram pursued the foure Kings,which had taken Lot prisoner.Gen. 14.15,16. Noba

Hod.*praise,* or *confession.*1.Chr.7.37.

Hodaiah *the praise of the Lord.*1.Chr.3.24. Hodauia

Hodoniah.*idem.*1. Chr.5.24.and 9.7. Hodania

Hodesh. *a table,* or *newes.* One of Shaharaims wiues.1.Chr.8.9. Hodes

Hodiah.*the praise of the Lord.*1.Chron.4.19.Neh. 10.13. Hodia

Hodiiah.*idem* Neh. 5.9.and 10.10. Hodiiah Hodia

Hoglah.*pleasantnesse,* or *he compassing.* One of Zelophehads daughters.Num 26.33.& 27.1.& 36.11. Hagla

Hoham.*woe be to them.* King of Hebron.Iosh 10.3.

Holon,as Helon. A citie.Iosh.21.15.Ier.48.21. Helon called Hilen,1.Chr.6.58.

Holmadam *God of their garment.* Luk 3.28.called Amon.Mat.1.10. Elmodam

Homam,looke Hemam.

Homer A kinde of measure. Leuit.27.16.Eze.45. 11.called Omer.Exod.16 32,33,36. Gomer

Hophni. *a fist,* or *a little fist.* One of the sons of Eli. 1.Sa.1.3. who with his brother Phineas abused the priesthood.1.Sam.2.12,to 18. God forsaketh them & their deaths.1 Sa.2.34.as came to passe.1 Sa.4 4.to 12. Hophni Ophni

Hor.*a hill,* or *shewing.* a mount.Nu. 20. 22.& 33.38.

Horam.*their hill.* King of Gezer. Iosh.10.33.

Horeb.*all alone,* or *forsaken.* A mountaine called also Sinai Exod.3 1.Deut.1.2. whither Elijah fledde from Iezebel.1.King.19.8. Chorebah

Horem *an offering dedicated to God.* A citie. Iosh. 19.38.

Hor-hagidgad.*the hill of felicitie.* A place.Numb. 33.32,33. Horgadgad

Hori. *a prince, chiefe,* or *free borne.* Lotans sonne. Genes.36.22,1.Chron.1. 39. Also Shaphats father. Num 13.6.

Horites.*idem.* A people.Gen.14.6. and 36. 20,21.

Horims.*princes,* or *being angry.* giants which Esaus posteritie chased from mount Seir. Deut 2.12,22.

Hormah.*dedicated,* or *consecrated.* A citie. Numb. 14.45.and 21.3.Iudg.1.17. Horma

Horonaim. *angers,* or *ragings.* A citie of the Moabites.Isa.15.5.

Horonite.*anger.*Neh.2.10,19.

Hosa.*trusting,* or *hauing sure confidence.*1.Ch.16.38 & 26.10,11.also a citie.Iosh.19. 29.& 1.Chr.26.16. Hosah

Hosanna.*Saue I pray thee,* or *keepe,* or *preserue I beseech thee* or *giue saluation.* Psal.118.25 This prayer the people applied to Christ, at his last entrie into Ierusalem Mat.21.9.Mar.11.9,10. Hozah Hosiah-na

Hoses, looke Hoshea. A Prophet. Hos. 1.1. By taking a wife of fornications, hee sheweth the people of Israel their idolatry.Hos.1.2. Osee

Hoshaiah, *the saluation of the Lord.* Iezaniahs father. Ier.42.1. also a mans name.Neh 12.32. Osiah

Hoshama.*heard,* or *he obeying.*1 Chr 3.18. Hoshaiah Hosaiah

Hoshea.*saluation,* or *a sauiour.* The sonne of Nun. Deu.32. 44.looke Ioshua. Also a king who slewe Pekah sonne to Remaliah traiterously, & reigned in his stead.2. Kings 15. 30. and craning aide of So king of Egypt, was imprisoned, and his kingdome transported to the Assyrians.2 Kings 17.3,4. Hosama Iehoshua Hosea

Hotham.*a seale.* The sonne of Heber.1.Chr.7.31.

Hothir. *excelling,* or *remaining.* The sonne of Heman.1. Chron.25.4.

Hezekiah Asari.Esri Hezri Ezron Heddai Hidekel

Elkia Helchia Helkiah

Helkia Hellel

Hymenæus

Hinne

Hiras Huram

Hethites Chittites

Hewi Hiuites Heuites

Hezeki Hezekiah Ezekias Hizciiah

Haziel Hoziel. *seeing God.* 1. Chr. 23. 9.

Huzziel Hukok *an engraver, a scribe, or lawyer.* A citie. 1. Chr. 6. 75.

Hul. *sorow, infirmitie, or sand.* The sonne of Aram. Gen. 10. 23.

Hulda Huldah. *the world, circle of the world, or weasle.* a prophetesse, wife of Shallum. 2. kin. 22. 14 to whom king Iosiah sent for counsell 2. Chr. 34. 21, to 29.

Hupham. *their chamber, or banke.* Beniamins son, of whom came the Huphamites. Numb. 26. 39 called Huppim. Gen 46. 21. 1. Chr. 7. 12, 15.

Huppa Huppah. *a chamber, couer, or banke.* 1. Chro. 24. 13.

Huppim *a chamber, couered, or the sea shore,* looke Hupham.

Hur. *libertie, or prince of whitenesse.* Iudahs sonne. 1 Chr. 4. 1. called Ouan. Gen. 38. 4 and 46. 12. and 1. Chro. 2. 3. Also Ephratahs eldest sonne. 1. Chro. 2. 19, 20. and 4. 4. who with Aaron stayed vp the handes of Moses vntill Amalek was discomfited. Ex. 17. 12. and 31. 1. Moses in his absence committed matters to be decided vp Aaron and him. Exod. 24. 12. Also one of the kings of Midian, whom the Israelites slew. Nu. 31. 8.

Huram. *their libertie, their whitenesse, or their holes.* The sonne of Bela. 1. Chro 8. 5. looke Hiram.

Huri *being angry, libertie, whitenesse, or a hole.* The sonne of Abihail. 1. Chr. 5. 14.

Hus Ouſa Huſhah *hasting, or holding peace.* The sonne of Ezer. 1. Chr 4. 4.

Chuſai Huſhai *a meaning, or hasting.* a friend of Dauids. 2. Sa. 15. 32. He confoundeth the counsel of Ahitophel. 2. Sam. 17 5, to 15. He sendeth to Dauid to shew him what was done therein. 2. Sam. 17. 15, to 23 He beareth Dauid tidings of Absalomes death. 2. Sa. 18. 21. Also the father of Baanah. 1. Kin 4. 16.

Huſham. *their hasting, or their silence.* The third king that reigned in Edom Gen 36. 34 1. Chr. 1. 45.

Huſim Huſathite Hushathite *hasting, holding peace, or sensualitie.* A kinred descended of Hushah. 1. Chron. 4. 4 and 27. 11. Num. 26. 20.

Huſhim. *idem* Dans sonne. Gen. 46. 23. Also one of the wiues of Shaharaim 1. Chro. 8 8.

Huzoth *streetes, or populous.* Num 22. 39.

Huzzab A Queene of the Assyrians. Nah. 2. 7.

Huza's Iedaſon Hylaspes *the knowledge of a sheep, or knowledge of change.* A riuer. Iudeth 1. 6.

I

Iaakob Iakob. *a supplanter, or deceiuer, the heele, or the footstep.* The sonne of Izhak. Gen. 25. 26. His nativitie. Gen. 25. 26. A plaine man. Gen. 25. 27. He bayeth Esaus birthright for red pottage. Gen. 25. 31. * Hee stealeth from Esau his blessing by his mothers subtiltie. Gen. 27. 18. Hee is blessed of Izhak. Gene 27. 28. Esau interpreteth his name. Genes. 27. 36 Rebekah counselleth him to flee to Haran. Gen. 27. 43 Izhak foretelleth how great a people should come of him. Genes. 28. 3. 4 He goeth to Haran. Ge. 28. 10. His dreame of a ladder. Gen. 28. 12. Kissing Rahel, he wept. Ge. 29. 11 Hee serued seuen yeeres for her. Gene. 29. 18, 20. The yeeres ended, hee asketh his wife of Laban, and Leah is giuen vnto him. Gen. 29. 21, to 27. He serueth other seuen yeeres for her. Gen. 29. 27, 28 Hee loueth her more then Leah. Gene. 29. 30. Hee telleth Laban what his wages shall bee. Genes 30. 32. He came but with a staffe to Laban. Gen. 32. 10 but after became very rich. Gene. 30. 43. Labans sonnes murmure against him. Gen. 31. 1. He fleeth by Gods commandement from Laban, and is pursued. Gen. 31. 13. to 24. Laban is commaunded of God not to speake ought saue good vnto Iaakob Gen. 31. 24. Being wroth hee chid with Laban. Genes. 31. 36, to 42. Hee erecteth a pillar as a coueuant betweene him and Laban. Gen. 31. 44 45. He offereth sacrifice vnto God vpon mount Gilead. Gen 31 54. Going forth on his iourney hee is met by Angels. Gen. 32. 1.

Iaakob sendeth messengers before to pacifie his brother Esau Gen 32 3, 4, 5. He is afraid of Esau. Gen. 32. 7. His prayer for deliuerance out of danger. Gen. 32 9, to 13. Wrestling with the Angel he preuailed, to the end he might vnderstand, that he should assuage his brothers wrath. Gen. 32. 24, 25.

Iaakob is called Israel, and why. Gene. 32. 28. and 35. 10 He erecteth an altar vnto the Lord at Shechē. Gen. 33. 20. He reproueth his children for slaying the Shechemites. Genes. 34 30. Hee commandeth his familie to put away the strange gods Genes. 35. 2. God promiseth him great posteritie. Gen 35. 11. Hee buildeth an altar at Beth-el. Gen. 35. 1, 14, 15. Hee commeth to Izhak vnto Hebron. Gene. 35 27. His children. Gen. 35. 23, to 27. and 46. 8, to 28. and Exod. 1. 2, to 6.

Iaakob dwelt in the land of Canaan. Genes. 37. 1. He rebuketh Ioseph for his dreames before his brethren, but noteth them secretly. Gene. 37. 10, 11. Hee sendeth his ten children into Egypt for corne. Gene. 42. 1, 2, 3. He reioyceth that he should see Ioseph. Ge. 45 28 God comforteth him Gen. 46. 2.

Iaakob and his family goeth into Egypt. Gen. 46. 6, 7. Acts 7. 14. He is asked of Pharaoh his age. Gen. 47. 8. He desireth to be buried with his fathers. Gene. 47. 30. Being sicke he calleth to minde Gods promises, and blesseth Iosephs children. Gen. 48. 1, to 21. Hee foretelleth the Israelites deliuerance out of Egypt. Gen. 48 21.

Iaakob blesseth his children, and foresheweth them things to come. Gen 49. 1. * He being 147 yeere olde, died. Gen. 47 28. and 49 33. was buried in Canaan. Gen 49. 29, to 32. and 50. 1, to 14. is prayed. Eccles. 44 23, 24 Before his birth God loues him. Rom 9. 13. His faith. Heb. 11. 21.

Our election by the onely free grace of God confirmed by Gods chusing Iaakob, & refusing Esau. Rom. 9. 11, 13. Mala. 1. 2, 3. and that also we ought to trust in God onely. Hose 12. 1. *

Iaakobah. *idem.* 1. Chr 4. 36. Iaakoba

Iaakan *tribulation, labor, or violently taking away possession.* 1. Chr. 1. 42. Deut 10. 6. Iakan Iacan

Iaala *ascending, a little Doe, or little goate.* Nehe. 7 58. Ezra. 2. 56. Iahala Iaalah

Iaalam. *hid, or heire, or little goate.* Gen. 36. 5. Ialam

Iaani *answering, afflicting or making poore.* 1. Chr. 5. 12. Ianai

Iareshiah. *a little bed, the bed of the Lord, or the Lord hath taken away poverty.* 1. Chr. 8 27. Iareſiah Ieſia

Iasau *doing, or my doer.* Ezra 10. 37. Iaſi

Iasiel. *Gods work, or the doings of God.* 1. chr. 11. 47. Iaſiel

Iazaniah. *the nourishment of the Lord, or the weapons of the Lord.* Jeremiahs sonne. Jer. 35. 3. Also the sonne of Azur. Eze. 11. 1. Iezania

Iazer. *a helper, or aider.* A citie. Numb. 21. 32 1. Chr. 6. 81 Isa. 15. 8. Iaezer Iazer

Iaaziah. *the strength of the Lord.* 1. Chr 24. 26. Iaazia

Iaaziel. *the strength of God* 1. Chr. 15. 18. Iaziel

Iabal. *falling away, or bringing, or building, or a cheeke.* Lamechs sonne by Adah: father of such as dwell in tents, and such as haue cattel. Gene. 4. 20. Iobel Iabel

Iabbok. *a making empty, a scattering, or a wrestling.* A foord. Gen. 32. 22. Deu. 2. 37. Iaboc

Iabesh. *drought, or confusion.* The father of Shallū. 2. King. 15. 10. Of him the citie Iabesh-gilead tooke name. Judg. 21 8. 1. Samu. 31. 11. The inhabitants were smitten, and why. Judg. 21. 10. 400. maides of Iabesh. Iabes

Iabes galaad
Iabes
Iabesh-gilead reserued to giue vnto the Beniamites to wife. Iudges 21.12.
Iabez. *sadnesse, sorrow,* or *griefe.* The name of a citie, and of a man. 1.Chr.2.55. and 4.10.
Iabin. *vnderstãding,* or *building.* king of Hazor, whõ Iesbua slew. Iosh.11.1,10. Another of Hazor, of ꝑ former Iabins lineage, who oppressed the Israelites twenty yeres. Iudg.4.2,3. slaine by Barak. Iudg.4.23,24.
Iabneel
Iabneel. *Gods building,* or *vnderstanding.* a citie of Iudah. Iosh.15.11. and 19.33.
Iabre
Iachan
Iabreh. *building,* or *vnderstanding.* a city. 2.Chr.26.6.
Iacan. *wearing out,* or *pressing.* 1 Chr 5.13.
Iachin. *preparing,* or *stability.* The sonne of Simeon. Gen.46.10. of whom came the Iachinites Nu.26.12. Also a Priest. 1.Chr.9.10. Also one of the pillars which Salomõ placed in the porch of the temple. 1.kin.7.21.
Iadan
Iadaiah
Iadaia
Iathel
Iada. *knowing.* 1.Chr.2.28.
Iadau. *his hand,* or *his confession.* Ezra 10.43.
I. diah. *knowing the Lord.* Ezra 2.36.& Neh.7.39.
Iaeddua *knowen.* Nehe.12.11.
Iael. *a little Doe,* or *Goate,* or *ascending.* The wife of Heber, who slew Sisera. Iudg.4.21.
Iagar. *a husbandman,* or *stranger,* or *fearing,* or *gathering together,* a city of Iudah. Iosh.15.21.
Iah. *the euerlasting.* A name of God. Psal.68 4.
Iehallel
Ialoleel
Iehaleleel
Iahallel. *praising God,* or *the cleerenesse,* or *light of God.* The father of Ziph. 1 Chr 4.16.
Iahath. *broken in pieces,* or *fearing,* or in the Syrian tongue, *descending.* The sonne of Gershom. 1.Chr.6.20,43. Also Benaiahs sonne. 1.Chr.4.2. Also an ouerseer of the worke of the Temple. 2 Chr 34.12.
Ima
Iahar. *brawling,* or *striue.* a place where Sihon by the Israelites was discomfited. Deut.2.32.
Iahasa
Iahazah *scoulding,* or *contention,* or *the end of the Lord.* a city. Iosh.13.18. and 21.36.
Iahasia
Iahseel
Iahzeel
Iasiel
Asael
Iahasiel
Iediel
Iahaziah. *the vision of the Lord* Ezra 10.15.
Iahaziel. *God hasteth,* or *diuideth.* Sonne of Nephtali. Gen.46.24 and 1.Chr.7.13. of whome came the Iahzeelites Num.26.48.
Iahaziel. *seeing God.* The name of certaine men. 1. Chr.16.6. and 23.19. and 24.23. Ezra 8 5.
Ieddo
Iahdiel. *Gods vnity, Gods ioy,* or *Gods sharpnesse,* or after the Syrian & Hebrue, *Gods reuẽging.* 1.Ch.5.24
I. hdo. *I alone,* or *I one,* or *his ioy,* or *his sharpnesse of wit,* or in the Syrian tongue, *his newnesse.* the sonne of Buz. 1.Chr.5.14.
Iahelel
Achoel
Iahiel
Iahleel
Iamai
Icmai
Iah. Iaza
Iasia
Iaeirus
Iahe hel. *waiting for God,* or *beseeching God,* or *hope in God,* or *beginning in God.* Sonne of Zebulun. Gen. 46.14. Of whom came the Iahleelites. Num.26.26.
Iahmai. *warme,* or *making warme.* The sonne of Tola. 1.Chr.7.2.
Iahoz. *idem,* as Iahaz Num.21.23.
Iahzah. a citie. 1.Chr 6.78.
Iahziel. looke Iahaziel. and 1.Chr.7.13.
Iair. *illuminated,* or *lightned, a riuer,* or *the running water of the riuer.* Sonne of Segub. 1.Chr.2.22. also the sonne of Manasseh. Deut.3.14. Numb.32.41. of whom came the Iarites. 2.Sam.20.26. also a Iudge in Israel. Iudges 10.3.
Iairus. *idem,* as Iair. a ruler of the Synagogue. Mat. 5.22. whose daughter Christ raised from death. Mat. 9.18,19,23,24,25. Mark.5.35. * Luke 8.41,42,49.*
Iacim
Iakim. *rising,* or *confirming,* or *establishing.* 1.Chr.8. 19. and 24.12.
Iaeon. *tarying,* or *murmuring.* 1.Chr.4.17.
Iambri. *rebellious,* or *waxing bitter,* or *changing.* 1.Mac.9.36,37.
Iambres
Iambrah
Iambres. *a rebell, bitter,* or *changing,* and after the Hebrew, *the sea with pouertie or want.* He that with Iannes withstood Moses. 2.Tim.3.8. Exo.7.11,12, 22. and 8.7,18,19.
Iames. *a supplanter,* or *maintainer.* Sonne of Zebedeus. who with his brother Iohn was called from being fishermen, to be Apostles Matth.4.21,22.& 10.3. Mar.1.19,20. Luk.5.10,11. and 6.14. Christ calleth them *boanerges.* Marke 3.17. They were with Christ many times. Matth.26.37. Mar.1.29.& 5.37.& 9.2.& 13.3. and 14.33. Luke 9.28. They desire a request of him. Mar.10.35. and Christ rebuketh them, & why. Lu.9.54,55,56. Iames saw Christ after his resurrection. 1.Cor.15.5,7. He was put to death by Herode. Actes 12.2. also the name of the sonne of Alpheus an other Apostle. Matt.10.2. Mar.3.18. Luke 6.15. He wrote a generall Epistle vnto ꝑ Iewes Iam.1.1.&c. and was superintendent of the Church of Ierusalem. Actes 15.13. to 22. and 21.18.
Iamin. *right hand,* or *South wind* Simeons sonne. Gen 46.10. Of him came the Iaminites. Num.26.12. also other mens names. 1.Chr.2.27. and Nehe.8.7.
Iamlech. *reigning,* or after the Syrian speech, *asking counsell.* 1.Chron.4.34. Iemlech
Iamnites. *building,* or *vnderstanding.* citizẽs of Iamnia. 2.Mac.12.8,9,40. and 1.Mac.10.69. and 15.40.
Iamuel. *God is his day,* or *the sea of God.* Sonne of Simeon. Gen.46.10. Exod.6.15. Icmuel
Ianna. *answering, beginning to speake, afflicted, lũbled,* or *poore.* The father of Melchi. Luke 3.24. Ianne
Iannes. *idem.* One of Pharaohs enchanters. looke Iambres.
Ianonah. *resting, tarying,* or *deriuing.* a citie of Ephraim. Iosh.16.6. Ianeah Ianohah
Ianum. *sleeping.* a citie. Iosh 15.53.
Iapheth. *enlarged,* or *fare,* or *perswading,* or *enticing.* sonne of Noah. Gen.5.32. He is blessed of his father. Ge.9.27. His childre. Ge.10.2,to 6.& 1.Chr.1.5,6,7. Iaphet
Iaphia. *making see, appearing,* or *lightning.* Sonne of Dauid. 2.Sam.5.15. and 1.Chron.3.7. also a mans name. Iesua 10.3. also a citie. Iosh.9.12. Iaphie Iephia Iapia
Iaphlet. *deliuered,* or *banished.* 1.Chron.7.32. Iephlet
Iapheti. *idem.* Iosh.16.3.
Iapho. *fairenesse,* or *comlinesse.* The name of both a hauen, & citie. Iosh.19.46.& 2 Chr 2.16. called Ioppa. Ac.10.5.8.& 11.5. the Barbarians now call it Sappho. Ioppe
Iarah. *a wood, a bony combe, making bare, powring out,* or *watching diligently* Sonne of Ahaz. 1 Ch.9.42 Iabra Iara
Iareb. *a reuenger.* King of Assur. Hose.5.13.
Ared. looke Iered.
Iarephel. *health of God, medicine of God,* or *God letting loose.* a citie. Iosh.18.27.
Iarha. *the moone,* or *table,* or *a sweet smel.* 1.Ch.2.34. Ieraa
Iarib. *fighting, chiding, multiplying,* or *auenging.* Sonne of Simeon. 1.Chr.4.24. Also a Priest. Ezra 10.18.
Iarmuth. *fearing death,* or *seeing death,* or *throwing downe of death.* a citie. ouer the which Piram was king. Iosh.10.3. looke Iosh.15.35. and 21.29. Ierimoth
Iashen. *ancient,* or *sleeping.* 2.Sam.23.32.
Iasher. *righteous.* Iosh.10.13. and 2.Sam.1.18.
Ishobeam. *the people sitting, the controuersie of the people,* or *the captiuitie of the people.* A valiant man of Dauids. 1.Chr.11.11. Also mens names. 1.Chr. 12,6. and 27.2. Iasen Iaser Iosobeam Ioseheam
Iasub. *a returning, a controuersie,* or *a dwelling place.* The sonne of Issachar. 1.Chron.7.1. called Iob. Gen.46.13. Of whom came the Iashubites. Num.26. 24. also a mans name. Ezra 10,29. Iasub
Iashubi-lehem. 1.Chron.4.22. Iasubi-lehem
Iason. *healing.* The sonne of Eleazar. 1.Mac.8.17. Also the brother of Onias, who laboured by vnlawfull meanes to be high Priest. 2.Mac.4.7,8. He slew his owne citizens and returned with shame into his countrey. 2.Mac.5.6,7,to 11. Also a Cyrenian, whose fiue

bookes were abridged into one volume. 2.Mac.2.23. Also he whose house was assaulted, for ỹ he had receiued Paul & other brethrẽ into his house. Ac.17.5,to 9.

Iathaniel — Iasper. A precious stone. Exo.28.20. Reue.21.19.

Iahniel — Iahniel. *a gift of God.* The fourth sonne of Meshelemiah.1.Chro.26.2.

Iether — Iathir. *a remnant,* or *excellent.* A citie. Iosh.15.48. and 21.14. and 1.Chr.6.57.

Iethrai — Ithri, Ithro, Ithron. *idem.*

Ionia — Iauan. *making sad.* Sonne of Iap'heth. Gen.10.2. and 1.Chr.1.5. His sonnes. Gen.10.4. and 1.Chr.1.7. Also Greece. Isa.66.19. looke Grecia.

Iasher — Iazer. *an aide,* or *helper.* A land. Num.32.1,3. also a citie. Num.32.35. Iosh.21.39.

Iaaser — Iaziel. *the strength of God.* 1.Chr.15.18.

Iaser — Iaziz. *brightnesse,* or in the Syrian tongue, *a departing.* 1.Chr.27.31.

Iazer — ¶ Ibhar. *chosen.* 2.Sam.5.15.

Iiblean — Iblean. *the ancient of the people,* or *the people decreasing,* or *clipping them.* a citie. Iosh.17.11.

Ieblaam — Ibneah, looke Iobamah.

Ibnia — Ibniiah *idem.* The sonne of Reuel. 1.Chr.9.8.

Hebri — Ibri. *passing ouer,* or *being angry,* or *being with yong.* 1.Chr 23.27.

Abezan — Ibzan. *the father of a target,* or *the target,* or *weapons of a father,* or *the father of coldnesse.* a Iudge of Israel Iudges 12.7,8,9.

Abesan — ¶ Ichabod. *where is glorie,* or *no glory,* or *woe vnto glory.* The name of Phineas sonne. 1.Sam.4.21,22. brother to Ahitah. 1.Sam.14.3.

Iconium. *comming.* a citie of Cilicia. Actes 13.51. where Paul preached Actes 14.1.

Iedalah — ¶ Idolah. *the hand of slander,* or *an oth,* or *cursing:* or after the Hebrew and Syrian, *the hand of God.* a citie. Iosh.19.15.

Iedala — Idbath. *flowing with hony,* or *the hand of destruction.* 1.Chr.4.3.

Idbas — Iddo. *his hand, his power,* or *his confession.* Mens names. 1.Chro.6.21. and 27.21. looke Ieddo. also a prophet. Zech.1.1. 1 kings 13.2.

Iedebos — Idumeans. *red, earthly,* or *bloody.* a people descended of Edom. 1.Esd.4.50. looke Edom.

Iaddo — ¶ Iearim. *a leape,* or *woods.* a mount. Iosh.15.10.

Ieedo Addo — Ieaterai. *searching out.* 1.Chr.6.21.

Edomites — Ieberechiah. *speaking well of the Lord,* or *bowing the knee to the Lord.* Zacharias father Isa.8.2.

Iarim — Iebus. *a treading vnder foot,* or *tumbling,* or *rolling,* or *a manger:* Ierusalem so called. Iudges 19.10. also called of Canaans sonne, Iebusi, that is to say, *troden vnder foote, tumbled,* or *mangers.* Iosh 18.16.

Ieathrai — Iebusi. sonne to Canaan. Gen.10.16.

Iethrai — Iebusites. *idem.* as Iebusi. Inhabitants of Iebus. Be. 15 21. whom God commaunded the Israelites to destroy Deut.20.17. They could not vtterly destroy the Iebusites. Iosh 15.63. Dauid promiseth preferment vnto those that could smite them. 2.Sa.5.8. Salomon made them tributaries vnto him. 1.kings 9.20,21.

Barachiah — Iecamiah. *the resurrectiõ of the Lord,* or *the cõfirmatiõ of the Lord,* or *the reuengemẽts of the Lord.* 1.Ch.3.18

Barachia — Iecoliah. *the perfection of the Lord,* or *power of the Lord.* 2.kings.15.2. and 2.Chr.26.3.

Iecamia — Ieconiah. *stability of the Lord.* The sonne of Iehoiakim. 1.Chr 3.16. called also Iehoiachin. 2.king.24.6. was take a prisoner. 2.kings 24.12. according to the prophecie. Iere.22.28. and is called Coniah Ier.37.1. was exalted. 2.King.27. *Iere.52.31. *is called Meri Luke 3.27.

Iecemia — Iedaiah. *the hand of the Lord,* or *confessing the Lord* 1.Chr.4.37.

Iechelia — Iedeiah. *one Lord, the ioy of the Lord* or after the Hebrue & Syrian, *the reuiuing of the Lord.* 1.Chr.24.20.

Iecoliah — Iediael. *the science of God,* or *knowledge of God,* 1. Chr.26.2.

Iechonias — Iedidah. *beloued.* Iosiahs mother. 2.King.22.1.

Coniah — Iedidiah. *beloued of the Lord,* or *louing to the Lord.* 2.Sam.12.25.

Conaniah — Iediel. *the knowledge of God,* or *the vnitie of God,* or *ioy of God,* or after the Hebrew and Syrian, *the renewing of God.* 1.Chr 7.6.

Chonias — Iediiah. *the feare of the Lord,* or *vision of the Lord,* 1.Chr.26.31.

Ieddia — Iedurhun. *confessing his law, belonging to the law,* or *giuing praise.* A musician. 1.Chr.16.38,42. and 9.16.

Iedaia — Iedo. *a witnesse, decked, passed ouer,* or *a praye.* 2. Chr.9.29. looke Iddo.

Iehedia — Iegar-sahadutha. in the Syrian, *the heape of witnesse.* Genes.31.47.

Iehaleel *praysing God,* or *the clearenesse of God.* 1. Chr.4.16. and 2.Chr 29.12.

Iehaleleel — Iehaleleel

Iehaleel — Iehaleleel

Iehaziel — Iehaziel. *seeing God,* or *the vision of God.* 1.Chr.12. 4. and 16.6.

Iehdeiah *together, only the Lord,* or *ioy:* or after the Hebrew and Syrian, *one Lord,* 1.Chr.27.30.

Iadias — Iehdeia

Iehiel — Iehiel *God hath take away* or *heaping vp.* Ez.8.13.

Iehezekel — Iehezekel. *the strength of God.* 1.Chr.24.16.

Iehiah. *the Lord liueth.* A porter for the Arke. 1. Chr.15.24.

Ieiiah — Iehiah

Iehieli — Iehieli. *God liueth. God hath taken away,* or *God heaping vp.* 1.Chr.15.18. and 23 8. and 26.21.

Ezekias — Ichizkiah. *the strength of the Lord,* or *the taking of the Lord.* 2.Chr.28.12.

Iehoada — Iehoadah *the cõgregatiõ of the Lord, the passing ouer of the Lord, the testimony of the Lord,* or *the decking,* or *pray of the Lord,* or after ỹ Hebrew & Syrian, *the taking away of the Lord* Sonne of Ahaz. 1.Chr.8.36.

Ioada — Iehoadan. *the pleasure,* or *delights of the Lord,* or after the Hebrue & Syrian, *the time of the Lord.* Mother of Amaziah king of Iudah. 2.king.14.2. 2 Chron.25.1.

Iehoadan — Iehoadan

Iehoadan — Iehoadan

Ioiadan — Iehoahas. *the taking of possession of the Lord,* or *the Lord seeing.* Iosias sonne. 2.kin 23.30. 2.Chr.36.1. Deposed & carried captiue into Egypt, where he died 2.king.23.33. 2.Chr.36.3. His captiuitie was foretheweb. Eze.19.4. He is called Iohanan.1.Chr 3.15 Also the sonne of Iehu king of Israel. 2 king.10.35. for his wickednesse deliuered into the hands of the Syrians. 2.kings 13,1,2,3. and by prayer deliuered. 2.kings 13.4,to 9.

Iohas — Iehoahaz

Ioachaz — Iehoahaz

Ioachas — Iehoahas

Iohas — Iehoash. *the fire of the Lord,* or *the offring of the Lord.* 2.king.11.2. who became king of Iuda. 2.kin.11.21. & 12.1. preserued by Iehosheba from being destroyed by Athaliah. 2.king 13.3. He is made king by Iehoiada 2.kings 11.4. * He caused the siluer of dedicated things to be imployed to the repairing of the Temple. 2.kin 12 2,to 17. & 2.Chr.24.2,to 14. After the death of Iehoiada, he became an idolater. 2.Chr.24.17,18. He causeth Zechariah to be stoned to death for reproouing him. 2.Chron.24.20,to 23. He was slaine by his owne seruants. 2 king.12.20. 2.Chro.24,25,26. He is called Simeon. Lu.3.30. Also Iehoahaz sonne, a wicked king of Israel. 2 king.13.10, 11. He discomfited three times Ben-hadad the sonne of Hazael. 2.kings 13.25. He tooke Amaziah king of Iudah, brake downe the wall of Ierusalem, and spoyled the Temple. 2. King.14 13,14. He dieth. 2.king.14.16.

Ioash — Iehoash

Ioash — Iehoash

Ioas — Iehohanan. *the grace, mercie,* or *gift of the Lord.* A porter. 1.Chro.26.3.

Ioar — Iehoiachin. looke Ieconiah.

Ionan — Iehoiada. *the knowledge of the Lord.* an high priest, who made a couenant with Iehoash ỹ king & his people in the Lords behalfe. 2.king 11.17 looke Iehoash.

Iohannes — Iehoiakim. *the rising, auenging,* or *establishing of the Lord.* A name giuen to Eliakim the sonne of Iosiah. 2.kings

Ioachim — Iehoiada

Iehubbah — Iehoiarib

Iehoiarib — Iehonadab

Iehonadab — Iehonathan

Iehozedek — Iehoram

Iehoiada — Iehoshaphat

Iehoiachin — Iehosheba

Iehoiada — Iehoshua

Iehoiada — Iehosua

Iehoiada — Iehoshua

Iehoiada — Iehoshua

Iehoiada — Iehosh

2.King.23.34.& 2.Chr.36.4.1.Esd.1.37.He rebelled against Nebuchad-nezzar, and is taken prisoner. 2 King.24.1.to 7.2.Chr.36.6,7,8.as was prophesied.Jere.22.18,19 Dan.1.1,2.Woe of him. Jerem. 36.1.*He is called Weichi.Luke 3.28.

Iehoiarib. *the fighting, chiding, or multiplying of the Lord.*1.Chron.9.10.

Iehonadab, looke Ionadab. A subtill man, who was friend to Amnō.2.Sa.13.3,4,5.Also ỹ son of Rechab, who ioined with Iehu to destroy idolatry.2.Ki.10.15.

Iehonathan. *the gift of the Lord, or the gift of a doue* Sonne of Uzziah. 1.Chron.27.25. Also the sonne of Shimea.1.Chro.20.7. Also Dauids vncle, a man of counsell and vnderstanding 1.Chr.27.32.

Iehoram. *the height of the Lord, or throwing downe of the Lord.* Son of Iehoshophat king of Iuda.1.kin. 22.50.& 2.kin.8.16,to 25.& 1.Chr.21.1.* Also Ahabs sonne, a wicked king.2.King.3.1,2.who threatned to cut off Elisha his head. 2 King. 6.31. Of his warre, and Ahaziahs with Hazael king of Aram. 2.King.8. 25.*both slaine by Iehu 2. King. 9.14,to 29.

Iehoshaphat. *the Lord is the iudge, or the iudgement of the Lord.* Sonne of Asa king of Iuda. 1.kin.15.24. 1.Chr.3.10.Matth.1.8. A vertuous king.2. Chron.17. 3.*Who ioyned in affinitie with Ahab.2. Chr.18.1. He seeketh counsell at the Prophet of God.2. Chron. 18.6 and taketh his part.1 King.22.8.Hee inquireth of Elisha what should happen vnto him.2.kin.3.12,to 20. Crying vnto the Lorde for aide against his enemies, he is heard.2.Chr.18,31. He is reproued by the Prophet Iehu for helping wicked Ahab.2.Chr.19.2. Hee exhorteth the iudges & ministers to doe their duetie.2.Chr.19.6.* The Moabites & Ammonites warred against him 2.Chr.20.1. His prayer.1.Chr.20.6. He ioyneth in friendship wh Ahaziah, & is reproued for it by Eliezer.2.Chr.20.35,36,37.He dieth.2.Chr.21.1.

Iehosheba, looke Iosabeth.

Iehoshua. *the Lord, or sauiour, or the Lords saluation.* Certaine mens names.1.Chr.7.27. Hag.1.1.Zec. 3.1.looke Iesus.

Iehouah. *the Lord.* One of ỹ names of God. Ex.6.3.

Iehouah-iireh. *the Lord seeth, or will see, or the Lord prouideth.* Gen.22.14.

Iehouah-nissi. *the Lord my banner.* Exod.17.15.

Iehouah-shalom. *the Lord of peace.* Judg.6.24.

Iehozabad. *hauing a dowrie, or the Lords dowrie.* Certaine mens names.2.King. 12.21.1. Chr.26.4.

Iehozadak. *iust is the Lord, or the iustice of the Lord* Mens names.1.Chr 6.14.Hag.1.1.

Iehu. *he, or he that is, or being.* A Prophet who prophesied against Baasha.1.Kin.16.1,2,3,4.He rebuketh king Iehoshaphat.2. Chro.19.2.Also a captaine who was anointed king of Israel by Elisha, to destroy the house of Ahab.2.Kin.9.2,3,to 11.& 1.Kin.19.16, 17.He destroyeth Iozam and Ahaziah.2.King.7.14, to 29.and also Iezebel.2.King.9.30.* He slayeth the 70.sonnes of Ahab.2.King.10.7.and the 42.brethren of Ahaziah.2 Kings 10.14. Seeming to sacrifice to Baal, he slew all Baals priests.2.Kin.10.18,to 26. He destroyeth Baal and his house, and caused it to bee made a iakes 2.Kings 10,26,27,28. God approueth Iehu his doings against the house of Ahab.2.Kin.10. 30 Hee walketh not in the lawe of God with all his heart 2.King.10.31 Hee dieth.2.Kings 10.35. The promise which God made vnto him.2. Kings 10.30. was accomplished.2.King. 15.12.

Iehubbah. *an hiding, a beloued:* or in the Syrian speach *sinne, or binding.*1. Chr.7.34.

Iehucal. *mighty, perfect, or wasted.* Jer.37.3.

Iehud *praising, or confessing.* A citie of Dan. Iosh. 19.45.

Iehudath. *confession, or praise.* Iaakobs son by Leah. Gene.29.35. By whose counsell Ioseph was solde. Gen.37.26,27. Iudah marrieth Shuah a Canaanite. Genes 38.2. Hee committeth incest with Tamar his daughter in law. Gen.38.18. Hee confesseth his fault, and ingratitude to wards her. Ge.38.26. He offereth himselfe to bee Iosephs bondman, that Beniamin might returne to Iaakob. Genes.44.33. His children. Gen.46.12. He enioyeth the kingly honour and priuiledge of the first borne, which appertained vnto Reuben. Gen.49.4,to 13. His childrens portion. Ios 15. 1,2.*His posterity. 1.Chr.2.3.*& 3.1.*& 4.1.* The tribe of Iudah is made captaine for the warre, after the death of Ioshua. Iudg.1.2,3,4,to 22. They with other Israelites brought Dauid vnto Ierusalem.2. Sam.19.14,15.*They onely solow Dauid.2.Sa.20. 2.Their idolatry and wickednes.1.Ki 14 22,23,24.

Iehudi. *praising, or confessing.* Jer.36.14,21.

Iehudiah. *a praising, or confessing of the Lorde.* 1. Chr 4.18.

Iehush. *keeping counsell:* or after the Syrian. *fastened.*1 Chr 8.39.

Ieiel. *God hath taken away, or God heaping vp together.*1.Chr.5.7.

Ieiiah. *the Lord liueth.*1.Chr. 15.24.

Iekabzeel. *the congregation of God.* A citie. Nehe. 11.25.

Iekamiah. *the Lord shall arise, the establishing, or reuenging of the Lord.*1.Chr.2.41.

Iekamiam. *the people shall arise.*1.Chro.23.19.

Iekodeam. *the crokednes, or burning of the people.* A citie. Iosh.15.56.

Iekoniah. *the prouision or stabilitie of the Lord.* Est. 2.6.looke Ieconiah.

Iekuthiel. *the hope or cōgregation of God.*1.Ch.4.18

Iemimah. Job 42.14.

Iemini. *the right hand,* a land belonging to the tribe of Beniamin. 1.Sam 9.4.

Ieruel. *Gods day, or the fea of God.* Ge.46.10 Exo. 6.15.

Iephlet. *deliuered, or banished.*1.Chr.7.32.

Iephthah. Heb.11.32.looke Iphtah.

Iephunneh. *beholding.* Num 13.7.1.Chr 7.38.

Ierah. *the moone, the moneth, or smelling sweete.* Ge. 10,26.

Ierahmeel. *the mercie of God,* or after the Hebrewe or Syrian. *the beloued of God.* Sonne of Hezron. 1. Chr.2.9 Of him came the Ierahmeelites. 1.Sam.27. 10.Also the sonne of Kish.1.Chr. 24.29. also the sonne of Hammelech. Jer. 36.26.

Ieramoth, and Ieremoth, and Ierimoth *idem* as Iarmuth. Mens names. Ezra 10.26,27,29.and 1.Chro. 7.7.and 12.5.

Iered. *ruling, or comming downe.* The sonne of Mahalaleel. Gen.5.15.1. Chron.1.2.Luke 3.37. Also the sonne of Ezra by Iehudiiah.1.Chr.4.18.

Ieremai. *my height, or fearing, or throwing forth waters.* Ezra 10.33.

Ieremiah, looke Irmeiah. Certaine mens names 2. Kin.23.31.1.Chr.5.24 Also a prophet: his storie and when he prophesied. Jere.1.1,2,3. God imboldeneth him to preach. Jer.1.7. He is forbidden to pray for the Iewes. Jer.11.14 He is persecuted. Jere.18.18.and 20.2. Being mocked for preaching, hee complaineth vnto God. Jere.20.7,8. Hee is taken of the Priestes, and accused before the gouernours, he answereth that he had declared nothing but the word of God Jerem. 26.8,12. He sendeth bonds to certain kings, and admonisheth them to be subiect vnto Nebuchad nezzar. Jere.27.3. Hee is taken going into the land of Beniamin. Jere.37.12,13. smitten and put in prison. Jer.

Iehudah Iudah Iuda Iehuda Iudas

Iudi Iehudia Iudæa Iehus

Iehiel Iehia Iecabzeel Iecamia Icamia Iekamiah Iecmaam Iukadam Iekonia Iecuthiel Icuthiel Iemima Gemini

Iaphlet Iephte Iephune Iere

Ierameel Ierahmel Iercamelites

Ramoth Icrimoth

Iared

Iermai

Ieremia Ieremie Ieremias

37.15,16. He is deliuered by Zedekiah Ier. 37.17. He is cast into the dungeon. Ier. 38.4,5,6 & taken out againe. Ier. 38.10,11,12,13. fauoured of Nebuchadnezzar. Ier. 39.11,12. hauing leaue to go whither he would. Ier. 40 4. he dwelleth with the people which were left in Ieruſalem, vnder Gedaliah. Ierem. 40 6. He admonitheth the reſidue of the people not to go into Egypt. Ier. 42.14,15. * He lamenteth king Ioſiah. 2. Chro. 35.25.

Ieria
Ieriau — Ieriah. *the feare, viſion, or throwing downe of the Lord* 1. Chr. 23.19.

Iri ai *fighting, chiding, or multiplying.* 1. Chro. 11. 46.

Ierico — Ierico. *the moone, moneth, or his ſweet ſmell.* A rich and faire citie of Beniamin, whither Ioſhua ſent ſpies. Num 22.1. Ioſh. 2.1. This people hauing ſeene the ſpies, were aſtoniſhed. Ioſh. 2.11. God deliuereth Iericho into the handes of Ioſhua, and how. Ioſhu. 6. 1. * The walles thereof fell downe by faith. Ioſhua 6. 20. Heb. 11.30. Ioſhua curſeth them that ſhould build it. Ioſh. 6 26. It is reedified by Hiel. 1. Kings 16.34. Elisha dwelt in it. 2. Kings 2.18.

Ieruel — Ieriel. *the feare, or viſion of God.* 1. Chr. 7.2.

Ierimoth, ſoote Iaramoth.

Ieroth. *pannes, kettels, or cauldrons, or howling out, or breaking aſunder.* 1. Chr. 2.18.

Ieroa
Iata — Ieroah. *making a ſweet ſmell, breathing, the moone, or the moneth.* 1. Chr. 5.14.

Ieroboham — Iroboam. *fighting againſt, chiding, or increaſing the people* Sonne of Nebat. 1. King. 11.26 who rebelled againſt Salomon. 1. King. 11.27. Ten tribes promiſed by the Prophet to be giuen him. 1. Kin. 11.35 He fleeth from Salomon into Egypt. 1. Kin 11.40. After his returne, he with the people deſireth Reboboam to releaſe them of the ſeruitude which they endured vnder his father. 1. Kin. 12.3,4. He buildeth Sichem and Penuel. 1 King. 12.25. Not ſticking vnto Gods promiſe, he ſet vp two golden calues in Bethel and Dan cauſing the people to commit idolatrie. 1. kin. 12 26. * and as he was ſacrificing vnto them, was reproued by the Prophet Iehu 1. Kin. 13.1.2 3. His hand which he ſtretched out againſt the Prophet dried vp, and reſtored againe. 1. kin. 13.4,5. No threatning or ſignes could cauſe him to leaue his wickednesſe. 1 Kin. 13.33 For money he made Prieſts of the hie places. 1. kin. 13 33 He conſtituteth prieſts for deuils, reiecting the Prieſts of the Lord. 2. Chron. 11.15. His wife is ſent to the Prophet, to know if his ſonne ſhould recouer of his ſickneſſe. 1. King. 14.2,3. Vnto whom the deſtruction of her husband and his houſe is foreſhewed, & the maner of his childs death to be a ſigne therof. 1. Kin. 14.5, to 17. Ieroboam dieth, and Nadab his ſonne ſucceedeth 1. Kin 14.20 His houſe is deſtroyed by Baaſha, according to the word of the Lord. 1. Kin. 15.25, 26,27,to 31. Reade Eccles. 47.23,24,25. Howe his ſinne is condemned, ſee 1. Kin. 16.19,26 & 2. kin. 3. 3 10.29 & 13.2 & 14.24 & 15. 9 & 17.21. and 23.15. Againſt Ieroboam, reade Amos 7.11.

Ieroboam — Alſo the ſonne of Ioaſh a wicked King of Iſrael. 2. King. 13.12 & 14.23 by whom notwithſtanding the Lord preſerued Iſrael for his promiſe ſake. 2. Kin. 14. 24,25,26 27 He dieth, and Zacharias his ſonne ſucceedeth. 2. Kin. 14.29.

Iehoram
Ioram — Ieroam *high, mercifull, or* after the Syrian, *beloued.* Father of Elkanah. 1. Sam. 1.1.1 Chro. 6 27,34. Alſo the father of Iehu. Ioh. 1. Chr 9 8.

Hieronymus
Ierome — Ieronymus. *a holy name.* A gouernour who with Timotheus, &c. troubled the Iewes. 2. Macc. 12.2.

Ierobaal — Ieru-baal. *Let Baal auenge, or an idole ouercome.* Ioake Gideon.

Ieru-beſeth — Ieru-beſeth. *idem.* 2. Sam. 11.21.

Ieruel. *the feare of God, or the viſion of God.* A willernesſe 2. Chr. 20.16.

Ieruſalem. *the viſion of peace, or the perfect viſion or perfect feare.* The head citie of Iudah, builded (as Lyran is on the 28 chap. of Geneſis writeth) by Melchiſedec, and called by him Salem, that is, *peaceable*, becauſe he was King of peace and iuſtice. Hebr. 7. 1,2. Pſal. 76.2 Other thinke it was firſt builded by Iebuſi ſonne of Canaan & called after his name. Gen. 10.16. Ioſh. 18.28. Euſebius ſayth it is called Hieron Salomonis, that is, Salomons Temple, and afterward by corruptiō Hieruſalem Called alſo Solyma, Luza, Bethel, Hierus, & laſt of all Helia, or Ælia (ſayth Volateran) of Helius Hadrianus Emperour, by whom it was repaired and enlarged. Sometime it conſiſted of two parts: the higher, with the Temple placed on the top of Sion and called of the builder, the citie of Dauid, the tower ioyned to the Temple. 1. Chr. 11.4,5,6,7,8. it was in compaſſe about fiue miles and an halfe. Euſebius.

Hieruſalem

Ieruſalem, called Bethel, and before Luz, wonne by the tribe of Iudah. Iudg. 1 21, 22,23. The Temple in Ieruſalem choſen of God for an habitation. 1. kin. 8. 13 *. 2. Chr. 6. 1,2. Of the gates. Ezek 48.31. God threatneth to it, and the inhabitants, deſtruction for contemning of his word, & preachers. 2. ki 21.12, 13, 14,15. & 23 27. Ezek. 21.2. Iere. 19.3 The burning of it ſignified by a viſion. Ezek. 10.2. The viſion of reſtoring of the citie and Temple. Ezek. 40.1,2. * The felicitie thereof paſt, and the calamitie preſent. Ezek. 19 10 * Of the deſtruction of it, and of the women. Iſa. 3. 8, 17. After the deſtruction of it, there ſhould ſcant be left one man for 10. women. Iſa. 4.1. Signes in heauen ouer it. 2. Macc. 5.2. The captiuitie of it figured Ezek. 3.25. God threatneth to deliuer it into the hands of the king of Babylon. Ierem 34.1. and that it ſhalbe burned. Iere. 32.28,29 Ezek 15.1. and 24.3. * Ieruſalem beſieged by Rezin and Pekah. Iſa. 7.1. The deſtruction of it propheſied. Iſa 22.1. & 29. 3 It is taken and burnt by the Caldeans. Ierem. 52. 7. * 2. Kin. 24.14. and 25 8,9.2. Chr. 35.6, to 19. according as was propheſied. Ierem. 34. 2. Why it was brought into captiuity. Ierem. 22 9. God ſheweth the Prophet the certaintie of Ieruſalems deſtruction. Ezek 33 27. * The Iewes bewaile the deſtruction of Ieruſalem. Pſal. 79. 1. Of the deſtruction and reedifying thereof. Dan. 9.25. Zech. 1.16. * & 12.2. * Who inhabited there after the reedifying. Nehe. 11.1 Antiochus made newe lawes in Ieruſalem, forbidding the keeping of Gods lawes 1. Macc. 1.43 * A complaint of the Church, vnder the figure of Ieruſalem. Baruch 4.19. Ieruſalem is moued to repoce for the returne of her people, and vnder this figure the Church. Baruch 5.1. * The abominations of Ieruſalem, notwithſtanding Gods benefites. Ezek. 16.2,3 * She confeſſeth why ſhe is iuſtly puniſhed. Iere. 10 19. * Chriſt foreſheweth howe der ſhould die at Ieruſalem. Luke 13 33. He rideth into Ieruſalem vpon an aſſe. Matth. 21.1. Hee foretelleth her deſtruction: the maner, and why. Matth. 24.16. Hee commaundeth his Apoſtles not to depart from Ieruſalem, but to waite for the holy Ghoſt which hee had promiſed them. Luke 24. 49. Actes 1.4. Hee wepeth for Ieruſalem Luke 13. 34. and 19.41. Paul preached at Ieruſalem. Rom. 15. 19. Paul commaunded to goe out of Ieruſalem, and why. Acts 22. 18. Of the new Ieruſalem Reuel. 3.12. The holy Ieruſalem, Reuel. 21.10. * The celeſtiall Ieruſalem, the mother of vs all, and the habitation of the Elect. Gal. 4.26 Heb. 11. 10. and 12.22. Pſal 122.3. Iſa. 33 20 and 54 1. * and 65.19. Eze. 16.3. Tob. 13. 18. * Baruch 5.1. *

Againſt

Againſt Ieruſalem & the inhabitants thereof, looke more. Iſa. 2. 1. & 5. 1. * & 8. 1. * & 34. 1. * 65. 12. Ier. 4. 3. & 7. 3, 4. * & 13. 9. * & 17. 3, 4. & 21. 4. * & 23. 12. & 25. 1, to 32 & 38. 18. & 39. 1, to 9. Eze. 4. 1. * & 5. 1. * 22. 2. * & 23. 2. * Zeph. 3. 1. Ieruſalem was prophecied to be deſtroyed by the Romanes. Dan. 9. 26. Zech. 14. 1. * Mat. 23. 37 & 24. 15. Luke 13. 34, 35. & 19. 43, 44. & 20. 16. & 21. 6, 24. Ioh. 11. 48. which came to paſſe, by Titus & Veſpaſian the 41. yere after Chriſts aſcenſion, being from the incarnation of Chriſt 73 yeres, loſephus. Ieruſalem put for the people inhabiting that citie. Mat. 3. 5. Ieruſalem called the citie of the great King. Mat. 5. 35. and the holy city. Mat 4 5 and 27. 52.

Ieruſcha. *poſſeſſion*, or *baniſhment*. The mother of Iotham. 2. King. 15. 33. and 2. Chro. 27. 1.

Iethaiah *the health*, or *ſaluation of the Lord*. The name of certaine men. Ezra. 8. 7, 19. 1. Chr. 3. 21. and 25. 3. and 26. 25.

Also a Prophet. Iſai. 1. 1. he foretelleth Hezekiahs victory againſt Sanacherib. 2. king. 19. 6, 7 he ſheweth Hezekiah his ſickneſſe, and his recouery. 2. king. 20. 1, to 12 he reproueth Hezekiah, for ſhewing the ambaſſadors of the king of Babel his treaſures 2 kings 20. 14, to 19 Iſaiah ſaw the glory of God. Iſa. 6. 1. 2. hee is ſent to the Iewes. Iſa. 6. 8, 9. Chriſt ſtanding vp to reade, had the booke of Iſaiah deliuered him. Luke 4. 16, 17. Iſaiah is praiſed. Eccius 48 23, 24, 25, 26.

Ieshebeab. *the ſitting, or captiuitie of the father*. 1. Chro. 24. 13.

Ieſher *right, ſinging, hauing a regard*, or *ruling*. 1. Chron. 2. 18.

Ieshishai *ancient, or reioycing exceedingly*. 1. Chro. 5. 14.

Ieshmon Num. 33. 28.

Ieshohaiah. *The Lord preſſing*, or *the meditation of God*. 1. Chr. 4. 36.

Ieſhua. *a Sauiour*. 1. Chr. 24. 11. looke Ieſus.

Ieſiah. *a diſtilling from the head of the Lorde*, or *a ſprinkling of the Lord*. Ezr. 10. 25.

Ieſimiel. *the naming of God*, or *aſtoniedneſſe of God*. 1. Chr. 4. 36.

Ieſſe. Mat. 1. 5. looke Iſhai.

Ieſus *a ſauiour*, or *the Lord a ſauiour*, or *the ſaluatiõ of the Lord*. The Meſſias, the ſon of God, borne of the virgin Marie. Matt. 1. 20, 21. Luke 1. 31. Reuealed vnto the wiſe men. Mat. 2. 1, 2. Herods opinion of him. Mat. 14. 1, 2. Mar. 6. 14 16. Luke 9. 7, 8, 9. he would not haue his Apoſtles reueale openly that hee was Chriſt vntil our redemption was full finiſhed. Mat. 16. 20. Mar. 8. 27. & 9. 9. Lu. 9. 21, 36. the Centurion confeſſeth Ieſus, & they alſo that watched with him. Mat. 27. 54. to acknowledge him, is the gift of God. Matt. 16. 17. the law was giuen by Moſes, but grace and truth came by Ieſus Chriſt John 1. 17. Ieſus name is aboue euery name. Phil. 2. 9, 10, 11. he that confeſſeth that Ieſus is the ſon of God, in him dwelleth God and he in God. 1. John 4. 15. to know the father to bee the onely very God, & whom he hath ſent Ieſus Chriſt, is life eternall. John 17. 3 of Ieſu Chriſt the whole family in heauen and earth is named Ephe. 3. 14, 15. The teſtimonie of Ieſus is the ſpirit of prophecy Reue. 19, 10. we ought to confeſs the Lord Ieſus with our mouth, and beleeue in heart, &c. Rom. 10. 9, 10. Looke Chriſt in the ſecond Table.

Also the name of the ſonne of Iozadak. Zech. 3. 1. * Eccluſ. 49. 12. Ezra. 3. 2. Hag. 1. 12, 14 & 2. 3. looke Ieſhua and Ioſhua. Also the ſon of Syrach the author of Eccleſiaſticus Eccluſ. 50. 27. alſo Moſes ſucceſſor. Acres 7. 45. Eccluſ 46. 1. Looke Ioſhua. also one of Pauls worke fellowes called Iuſtus. Col. 4 11.

Iether *excelling, remaining*, or *ſearching out diligently*, or *a ſmall repe*. Eldeſt ſonne of Gideon; Iudges 8. 20. alſo the ſonne of Ezra. 1. Chro. 4. 17.

Ietheth. *giuing*. Gen. 36 40.

Iethro. *idem*. as Iether. Father in lawe of Moſes. Exo. 3. 1. who with Moſes wife & children came vnto him into the wilderneſſe of Sin. Exodus 18. 1, 2, 3. *

Ietur. *an order*, or *keeping*. Gen. 25. 15.

Icuel. *God hath take away*, or *God heaping vp*. 1. ch. 9. 6 Iehuel

Ieuſh. *a moth gnawen about, preſſing downe*, or *gathered together*. ſonne of Esau. Geneſis 36. 5. Also the ſonne of Bilhan. 1. Chro. 7. 10. alſo the ſonne of Shimei. 1. Chro. 23. 11. Iehus

Ieuz. *idem*. as Ieuſh. 1. Chro. 8. 10.

Iewes. *prayſing*, or *confeſſing*. A people. Acts 2. 5. looke in the ſecond Table, Iewes and Iſraelites. Ieus Iudei

Iezaniah. *the nourishment*, or *weapons of the Lord*. Ier. 40. 8. and 42. 1. Iezonias

Iezebel. looke Izebel.

Iezer *the yſle of helpe*, or *woe bee to helpe*. Sonne of Nephtali. Geneſis 46. 24 also the ſonne of Gilead, of whome came the Iezerites. Num. 26 30. Iſer Hiezer Hiezerites

Ieziel. *the ſprinkling of God*, or *the diſtilling downe from the head of God*. 1. Chro. 12. 3. Iezziel

Iezohar. *cleare*, or *white*. 1. Chro 4. 7. Iezear

¶ Igal. *redeemed*, or *defiled*. The ſonne of Ioſeph. Num. 13. 8. alſo Nathans ſonne. 2. Sam. 23. 36.

Igedaliah. *the greatneſſe of the Lord*. Ier. 35. 4. Iegedaliah

Igeal. *a redeemer, redeemed*, or *defiled*. 1. Chr. 3. 22. Igal

¶ Iibſam. *their drought*, or *their confuſion*, or *baſhfulneſſe*. 1. Chro. 7. 2. Iegaal Iebſam

Iidlaph. *a diſtilling from the head*, or *the dropping of an houſe*: or after the Hebrew and Syrian, *a hand ioyned together*. Gen. 22. 22. Iebdem Iedlaph

Iie-abarim *heapes of Hebrewes*, or *paſſers ouer*, or *heapes of angry men*, or *toward men*: or after the Hebrew and Syrian. *heapes of wheate*. Num. 33. 44. Iim-abarim Ie-abarim

Iim. *idem*. Num. 33. 46. and Ioſh. 15. 29. Wilde cats

Iim. Iſa. 13. 22. Imna

Iimna. *a forbidding*, or *let*, or *the troubled ſea*. 1. Chr. 7. 35. Imnah Iamna

Iimnah. *the right hãd, nũbring*, or *preparing*: or after the Syrian. *appointing*. Son of Asher Ge. 46 17. and 1. Chr. 7. 30. of whom came ꝑ Iimnites. Num 26. 44. Aion

Iion. *a beholding, a fountaine*, or *eye*. A city, north from Iordan. 2. kings 15. 29 and 1. kings 15. 20. and 2. Chr. 16. 4. Hion

Iiphtah. *opening*. A city in Iudah. Ioshua 15. 43. Iephthah

Iiphtahel. *God of euing*. A valley which boundeth the tribe of Zebulun. Ioſh. 19. 14, 27. Iephthahel

¶ Ikkesh. *froward*, or *wicked*. 1. Chr. 11. 28. & 27. 9. Iekes

¶ Illyricum *a making merry*. A countrey adioyning vnto Italie. Rom. 15. 19. Acces

¶ Iml: or Imlah. *a replenſhing*, or *circumciſion*. 2. Chro. 18. 7. and 1. kings 22. 8. Iemla

Immanuel. *God with vs*. A name of the Meſſias. Iſa. 7. 14. and 8. 8. Matth. 1. 23. Iimla Emmanuel

Immer. *ſaying*, or *ſpeaking*: or after the Syrian, *a lambe*. 1. Chr. 9. 12. Ezra 2. 37. 59. Ier. 20. 1. Emmer Iamra

Imrah. *a rebell waxing bitter*, or *changing*. The ſonne of Zophah 1. Chr. 7. 36. Aniri

Imri. *ſaying*: or *ſpeaking*: *exalting*, or *bitter*. or after the Syrian. *a lambe*. 1. Chr. 9. 4 Nehe 3. 2. Omrai

¶ India. in Hebrew Hodu, הוד, *a praiſing*, or *cõfeſſion* or *comely*, or *fiure*. a large countrey & a rich containing the third part of Aſia as Oneſicritus thinketh. lying on the ſouth part of the world: whereof reade Strab. lib. 15. and Iin. lib 6. cap. 16. it is mentioned. Eſter. 1. 1.

¶ Ioab *willing*, or *voluntary*, or *fatherhood*, or *hauing a father*. Dauids ſiſters ſonne. 1. Sam 26. 6. & 1. Chr. 2. 16. who after ward became Dauids chiefe captaine. 2. Sam. 2. 13. and ſlew Abner and Amaſa cowardly. Iebab

2. Sa. 3 27. & 20. 9, 10. He fearing to loose Dauids fauour, became the instrument of Urias death. 2. Sa. 11. 6. * By subtilitie, he reconciled Absalom to his father. 2. Sam. 14. 2. * He thrust through Absalom hanging by the haire in an oke. 2. Sam. 13. 18. He reproueth Dauid, for lamenting the death of Absalom, and why 2. Sam. 19. 5, to 9. Dauid chargeth Salomon to put Ioab to death, and why. 1. Kings 2. 5, 6. which is accomplished. 1. Kings 2. 28, to 36.

Iechonias — Ioachaz. *the preparing, or stablitie of the Lorde*, Sonne of Iosiah. 1. Esd. 1. 34 looke Iehoahas.

Eliacim, Eliachim, Ioahe — Ioacim *the rising, or the establishing of the Lorde.* The hie Priest. Iudeth 4 6. and 15. 8.

Ioah *brotherhood, or hauing a brother.* 2. Kings 18. 18. and 2. Chro 34. 8.

Ioachaz — Ioahaz. *apprehending, possessing, or seeing.* Iosiahs Recorder. 2. Chro. 34 8.

Iehanna — Ioanna *the grace, gift, or mercie of the Lord.* Sonne of Rhesa. Luke 3. 27. Also the wife of Chusa, who followed Christ. Luke 8. 3.

Ioas — Ioash. *disagreeing, despairing, fierie, or burning.* Father of the Ezrites and Gideon. Iud. 6. 11. who mocked those that honoured Baal. Iudg 6. 31.

Ioas — Also Ioash with Ain. *idem* as Ieush, the sonne of Becher. 1. Chro. 7. 6. Also hee who was ouer Dauids store of oyle. 1. Chro. 27. 28. Also Ahaziahs sonne, who was hid from being slaine of Athaliah. 2. kin. 11. 2, 3. looke Iehoash Also the sonne of Iehoahaz look Iehoash Also a citie. 1 Chro. 4 22.

Iotham — Ioatham. looke Iotham. Sonne of Ozias. Mat. 1. 9. Called Iorim, Luke 3. 29. and Iotham the sonne of Azariah. 1. Chron. 3. 12. Who, his father being a leper vnto his death, gouerned the land of Iudah. 2. Kings 15. 5. and afterward became king. 2. kings 15. 7, 32. 2. Chro. 26. 21, 23.

Iob. *sorowful or hated, or fighting, howling out, or abiding enimitie.* A mã vpright & iust, fearing God. Iob 1. 1. his children & substance. Iob 1. 2, 3. Seeing his children vse feasting hee offereth sacrifice for them respecting the disorder vsed at feasts. Iob 1. 4, 5. Satan bereaueth Iob of his substance and children. Iob 1. 13, to 20 He praiseth God in his affliction. Iob. 1. 21, 22. His three friends come to visit him. Iob 2. 11. * His wife tempted him. Iob. 2. 9 Hee is reprehended of Eliphaz, and why. Iob. 4. 1. * He saith that his paine is more grieuous then his fault. Iob. 6. 1, 2, 3. Hee complaineth that his friends forsooke him Iob 6. 14. Hee craueth time to repent. Iob 10. 20. * He declareth his patience. Iob. 12. 4. hee reproueth his friends with their owne wordes. Iob. 13. 4. he describeth his misery. Iob. 19 3. * hee prophecieth of the resurrection. Iob. 14. 14. and 19. 26, 27. he rehearseth the innocency of his life. Iob. 31. 1, * his repentance: God restored to him twise as much as he had lost: his death. Iob. 42 6. * Iobs patience alledged, for the example of the godly. James 5. 11.

Iobad *id. m.* Sonne of Iaktan. Gen. 10. 29. Also the sonne of Zerah Gene. 36. 33. Also a King. Iosh. 11. 1.

Ibneiah, Iobania — Iobamah *the building of the Lord, or the vnderstanding of the Lord, or a sonne by adoption.* Sonne of Ieroham. 1. Chro 9 8.

Iochab. d — Iochebed. *glorious* wife to Amram, and mother to Moses, Aaron, and Miriam. Exod. 6. 20. Num. 26. 59. who preserued Moses by putting him into an arke of reede. Exod. 2. 3.

Ioed. *witnessing, decking, robbing, passing ouer, or after the Syrian, taking away.* Nehe. 11. 7.

Ioel. *willing, or beginning, or swearing.* Eldest sonne of Samuel. 1. Sa. 8. 2. called also Vasheni. 1. Ch. 6. 28, 33. also the father of Shemaiah. 1. Chr. 5. 4. also a prophet. Joel 1, 1. also the sonne of Izrahaiah. 1. Chr. 7. 3.

Ioelah. *a lifting vp, profiting, or taking away slander.* 1. Chro. 12. 7. — Ioela

Ioezer. *helping* 1 Chro. 12. 6.

Iogbehah. *an exalting, or high.* a citie. Num. 32. 35. Iogbea, Iogbaa

Iogli. *a declaring, a passing ouer, or turning back,* a *a reioycing* Num. 34. 22. — Iegliahah

Ioha. *making liuely.* 1. Chro. 8. 16 and 11. 45.

Iohanan *the grace of God, or gift, or mercie of the Lord.* Sonne of Kareah. 2. kings 25. 23. who foretold Gedaliah his death. Iere. 40. 13, 14, 15, 16. he pursueth Ishmael. Ier. 41. 11, 12. * he with the Captaines and the people aske counsell of Ieremie. Iere. 42. 1. * hee carieth the remnant of Israel into Egypt, contrary to the minde of Ieremy. Ier. 43. 5, 6, 7.

Iehonan, Ioannan — Iohanan. *idem. or gracious, holy, or mercifull.* One that fled from Saul vnto Dauid. 1. Chron. 12. 4. Also Eliabs sonne. 1. Esd. 9. 1. also the sonne of Mattathias. 1. Mac. 2. 2.

John — Iohn. as Iohanan. Sonne of Simon. 1. Mac. 13. 54. and 16. 1. who slewe those that lay in waite for his life. 1. Mac. 16. 21, 22. * also the father of Eupolemus. 1. Macc. 8. 17. also the brother of Ionathan taken prisoner by Bacchides. 1. Mac. 9. 35, 36, 38.

Iohn. the sonne of Zacharias: his linage, holinesse, and faith. Luke 1. 5, to 26. 57. * Matth. 3. 3, 4. hee is prophecied of, to come in the spirit of Eliah. Luke 1. 17. A messenger to prepare the way before Christ. Mat. 3. 1. John. 1. 23. and beare witnesse of him. John 1. 6 Hee was replenished with the holy Ghost in his mothers wombe. Luke 1. 15. The neighbours abashed at his natiuitie. Luke 1. 65, 66. He was circumcised. Luke 1. 59. his name giuen him by God. Luke 1. 13, 60, 63. his dwelling in the wildernesse till hee began to preach repentance. Luke 1. 80. He rault vnto the Messias, but not the Messias. John 3. 28. Hee exhorteth to newenesse of life. Mat. 3. 2. Luke 3. 3. He giueth rules to be obserued, to the people, to Publicanes, and to souldiers. Luke 3. 10, to 15. Mouing the Pharises to repentance by fearing them with the iudgement to come. Mat, 3. 7, to 13. L. 3. 16, 17. his ioy fulfilled, hauing heard that Christ preached. Joh. 3. 29. he pointed with his finger vnto Christ the Lambe &c. John 1. 29 he baptizeth in Enon. John 3. 23. his disciples reproue Christs, for that they fasted not. Mat. 9. 14. Mat. 2 18. Lu. 5. 33. & were offended, that Christ had moe disciples then their Master. John 3. 26. hee teacheth his disciples to pray. Luke 11. 1. he reputeth himselfe vnworthy to vnloose Christs shoe tacher. John 1 27. he saith he is neither Christ, Elias, nor any of the prophets. John 1. 20, 21. Hee sendeth his disciples to Christ. Matth. 11. 2. Christ pronounceth him more then a Prophet. Mat. 11. 9. The Iewes said he had a deuill. Mat. 11. 18. he feared not to reproue Herod for his incest. Mat. 14. 4. Herod did much for John Baptists sake, and heard his preaching gladly. Mar. 6. 20. why he was put in prison and beheaded. Matth. 14. 4, to 12. Mar. 6. 17, to 30. the people held him as a Prophet. Mat. 21. 26. Christ affirmeth that Iohn Baptist is Elias which should bee sent, according to Malachies prophecie. Matth. 11. 14 all the Prophets and the lawe prophecied vnto Iohn. Matth. 11. 13. From the time of Iohn Baptist, the kingdome of heauen suffereth violence, and the violent take it by force. Mat. 11. 12. Christ by Iohns testimonie, proueth that he was sent of God John 5. 33.

Iohns Baptisme put for his doctrine. Matt. 21. 25. Luke 20. 4. Acts 18. 25. and 19. 3.

Also the name of Zebedeus sonne, who with his brother Iames, were called by Christ as they were mending their nets. Matth. 4. 21. and became Apostles.

Matth.

Matth 10.2. They are rebuked of Christ, and why. Luke 9.54,55. Iohn forbade one to cast out deuils by the name of Iesus, but Christ reproued him, and why. Marke 9.38,39,41. Christ reuealeth vnto him who should betray him. Iohn 13.23,26. He went with Iesus into the hall of the hie Priest. Ioh. 18.15. Christ commendeth his mother vnto him. Iohn 19.26.27. Running to the sepulchre with Peter, he ouerranne him. Iohn 20.3,4. Hee affirmeth that what he wrote was true. Iohn 19.35. and 21.24. He was banished into the Ile of Patmos Reuel. 1.9. The Angel forbiddeth Iohn to honour him, and why. Reuel. 19.10. and 21.9. In his time were deceiuers entred into the world, which denied Christ to be come in the flesh. 2. Iohn 7. He wrote what he had heard, seene, & handled. 1. Iohn 1.1,2,3. and why. 1. Iohn 1.4.

Also the name of one called Barke. Acts 15.37.

Ioiarib. *the battell, chiding, or multiplying of the Lord* Ezra. 8.16.

Iokdeam. *the crookednesse, or burning of the people*, a citie in the tribe of Iudah. Iosh 15.56.

Iokim. *that made the sunne stand.* 1. Chr. 4.22.

Iokmeam. *the rising, confirmation, or reuengement of the people.* a citie. 1. King. 4.12.

Iokneam. *possessing, or building vp of the people.* A citie. Iosh 12.22. and 19.11.

Iokshan. *hardnes, or an offence, or after the Syrian. a knocking.* Abrahams sonne by Keturah. Gen. 25.2.

Iokтan. *a little one, or wearinesse, or strife.* The sonne of Eber. Gen. 10.25.

Ionadab *voluntarie, or willing.* Iooke Iehonadab.

Ionah. *a doue, or culuer. or a destroyed, or rooting vp, or multiplying of people.* The name of a Prophet, the sonne of Amittai. 2. king. 14.25. Ionah. 1.1. who being sent vnto Nineueh to preach, fled. Ionah. 1.2,3. & cast into the sea, was swallowed vp of a great fish. Iona. 1.15.* and againe cast vpon the dry land. Ion. 2.10. He is sent againe to Nineueh. Ionah. 3.1,2. The Ninenites repent at his preaching. Ion. 3.5.* Mat. 12.41. Lu 11.32. Hee is angry that God spared Nineueh. Ion. 4.1. and therefore God reproueth him. Ion. 4.9, 10,11. Christ by his example foreshewed, howe hee should rise againe the third day Mat. 12.40.

Ionan. *idem.* Iosephs father. Luke 3.30.

Ionathan. *the gift of the Lord.* Sauls sonne, who with his armour bearer, by Gods helpe, put the garison of the Philistims to flight. 1. Sam. 14.1, to 24. He should haue bin put to death by his fathers ordinance, but was preserued by the people. 1. Sam 14.45. Hee maketh a couenant with Dauid. 1. Sam. 18,1,2,3. He reuealeth to Dauid his fathers wicked purpose. 1. Sam. 19.1,2,3. Hee excuseth Dauid. 1. Sam. 20.28, 29. He promiseth Dauid to declare his fathers wil, by shooting of three arrowes. 1. Sam. 20.20.* Hee is slaine. 1. Sam. 31.2. and bewailed of Dauid. 2. Sam. 1.4,17.*

Also the sonne of Gerthom, Michahs idolatrous priest, who afterward forgaine, became priest vnto the Danites. Iudg. 18.3,4,20,30.*

Also Dauids brothers sonne, reade Iehonathan.

Also the name of Iudas Maccabeus his brother. 1. Mac. 1.5. constituted gouernour ouer the Iewes after the death of Iudas. 1. Mac. 9.31. He warreth against his enemies. 2. Macc. 11.60. Tryphon taketh him by deceite, and putteth him to death. 1. Mac. 12.42.* and 13.17, to 25. After him, Simon his brother succeedeth. 1. Mac. 13, to 17.

Ioppa. Iooke Iapho. and Acts 9.36. and 10.5.

Iorah *shewing, declaring, or casting forth, or done suddenly at a time:* or after the Syrian, *a caldron* Ezra 2.18.

Ioram, Iooke Iehoram.

Iordan. *the riuer of iudgement, or the shewing, or casting forth of iudgement, or a going downe.* or after the Syrian, *a caldron of iudgement.* A riuer of Iudah so named of his two spring heads. Dan & Iorett diuideth Galile from Iuda, & falleth into the dead sea. Mat. 3.5,6. Nu. 13.30. Psal. 42.6. The plaine of Iorden watered euery where. Ge. 13.10 His banks filled, all the time of haruest Iol. 3.15.* Naaman washed himselfe therein, and became whole of his leprosie. 2 Kin. 5.14. Iordan

Iorim. *the Lord exalting, or the exaltation of the Lord* The son of Matthat. Lu. 3.29. called Ioarha. Mat. 1.9

Iosaphat, Iooke Iehoshaphat, and Mat. 1.8.

Iose. *sparing, being, or lifted vp.* The sonne of Eliezer. Luke 3.29. is called Ahaz. Mat. 1.9. Ioram

Ioseph. *encreasse, or encreasing, or perfect.* The eleuenth son of Iaakob. Gen. 30.24. He is beloued of his father, & hated of his brethren. Gen. 37.4. his dreame. Gen. 37.9,10. He is cast into a pit, afterward sold vnto the Ishmaelites, and then vnto Potiphar. Gen. 37.23.* & 39.1. His particoloured coate is brought vnto his father, and hee knoweth it. Genes. 37.31,32,33. Potiphars house blessed for Iosephs sake. Genes. 39.3,5. Hee is made ruler thereof. Genes. 39.4. Hee was faire and well fauoured. Genes. 39.6. Imprisoned by false accusation of his mistresse. Genes. 39.14, to 21. Hee hath charge ouer the kings Butler & Baker his fellow prisoners. Gene. 40.4. Hee interpreteth Pharaohs dreame. Genes. 41.25, to 37. Hee is made ruler ouer all Egypt vnder Pharaoh. Genes. 41.40, to 46. Hee solde corne vnto all countreyes in the famine, Gene. 41.57. He speaketh roughly vnto his brethren. Gene. 42.6,7. He putteth them in ward. Gene. 42.17. Hee chargeth them with theft, to proue them. Gen. 44.4.* Hee comforteth them, and discloseth himselfe. Gene. 45.1,3,4. Hee testifieth that he was solde into Egypt by Gods prouidence for their safegarde. Gen. 45.5. He met his father Israel in Gothen. Gen. 46.29. He visiteth him being sicke. Gene. 48.2. Hee is blessed of him. Gen. 49.22, to 27. He is displeased, that his father in blessing his children, preferreth Ephraim before Manasseh. Genes. 48.17. Hee kisseth his father at his death. Gene. 50.1. Hee obtaineth licence of Pharaoh to bury his father in Canaan. Gen. 50.7, to 14. He pardoneth his brethren. Gene. 50.17, to 22. He dieth and is embalmed. Gen. 50.26. Moses departing out of Egypt, caused his bones to be caried with him. Exod. 13.19. which were buried in Shechem. Iosh 24.32. His children diuided into two tribes, and therefore albeit the tribe of Leui wanted, yet the twelue tribes had still their full number. Iol. 14.3,4. The Amorites became tributarie vnto the familie of Ioseph. Iudg. 1.35. He was blessed of Moses. Deut. 33.13. Hee is praysed. Eccius. 49.15. His faith. Heb. 11.22. Iesu Iesus

Also a disciple of Christ a rich man of Arimathea. Mat. 27.57. Luk. 23.50,51. He asked the body of Iesus, and buried it in a tombe prepared for himselfe. Matth. 27.58, to 61. Iooke Marke 15.43 to 47. Luke 23.52.* Iohn 19.38.*

Also the name of him that was preferred with Matthias, to succeede in the roome of Iudas. Acts 1.23.

Also Maries husband the mother of Christ Mat. 1.16,18.* Lu. 1.26. & 3.23. Hee to Mary went to Bethlehem to be taxed. Luke 2.4. & at the warning of the Angel, he fleeth into Egypt. Matth. 2,13,14,15. & returneth & dwelleth in Nazareth. Mat. 2.19.* Hee and Mary hauing lost Christ at Ierusalē, returne to seeke him, & found him disputing with Doctors. Lu 2.43.*

Also the father of Anna. Luke 3.24.

Also the father of Iuda Luke 3.30.

Also

Iukadam
Iucadam
Iekodeam
Iecmeam
Iecmaam
Iachanam

Iechsan
Iocsan
Iecsan
Iectan
Iactan
Iehonadab
Ionas

Iona
Ionathas
Ichonathbro

Ioppe
Iora

Aua
Iua

Iturea. *kepe*, or in the Syrian tongue, *of a mountain*, or *full of hilles*. A region nere to the desert of Arabia, whereof Philip was Tetrarch. Luke 3.1.

¶ Iuah. *iniquitie*. a citie where an idole was honoured. 2. King. 18.3,4.

Iubal. *bringing*, or *fading*, or *a trumpet*. The sonne of Lamech, who was the inuenter of the harpe and Organs. Gen. 4.21.

Iubile. *idem*. The peere of Iubile was euery fiftieth peere. Leuit. 25.10,11,12.

Iucal
Iehucal

Iuchal. *mighty*, or *perfect*. Jer. 38.1.

Iuda. *confession*, or *praise*. The sonne of Joanna. Luk. 3.26. also the sonne of Joseph. Luke 3.30.

Iudas

Iudah. *idem*. looke Iehudath.

Iudas Maccabeus

Iudas. *idem*. Sonne of Mattathias, called otherwise Maccabeus. 1. Macc. cha. 2. &c. 2. Mac. cha. 8. &c. also the son of Calphi. 1. Mac. 11.70. also hee who betrayed his master Jesus Christ, surnamed Iscariotb. Mat 10.4. Lu. 6.16 Mar. 3.19. Dauid in ỹ person of Christ complaineth of him. Psalm. 55.12,13,14. and of his disloyaltie. Psal. 41.9. Christs watchword of his treason. Joh 6.70. Good for him, if he had neuer bin borne. Matt. 26.24 his treason was by the instigation of the deuill. Joh. 13.2. he is offended at ỹ expense of ointmẽt bestowed on Christ. Joh 12.3. after he had taken ỹ sop Satan entred: Christ willeth him to execute his treasõ quickly. Jo. 13.27. Christ foretelleth him ỹ he would betray him. Mat. 26.21,23. Judas a thiefe Joh. 12.6. not cleane for want of faith. Joh. 13.11. hee promiseth the hie priests to deliuer Christ vnto the. Matt. 26.14, 15,16. his token a kisse. Mat. 26.48. Lu 22.48. Christ called him friend. Mat. 26.50. He ẅ his company fell downe backward. Joh. 18.6. hee repenteth of his treason, & bringeth againe the reward. Matt. 27.3,4,5 his miserable end. Ac. 1.18. he had fellowship in the ministration, & was numbred with the Apostles. Act. 1.17.

Iscariot

Also the sonne of Jsakob. Matth. 13. looke Iudah, or Iehudath. Also the brother of Simon, and cousin to Christ. Matt. 13.55. also the brother of James. Luke 6.16 John 14.22. whose Epistle reade Jude 1. *Hee and Silas are sent with Paul and Barnabas to Antioch. Acts 15.22. also a rebel of Galile. Acts 5.37.

Iudea as Iudah. a countrey. Matth 3.1. Actes 2.9. sometimes taken for the whole lande of the twelue tribes, sometime for Iuda and Beniamin onely, according to the separation of Galile, Samaria, and other countries. Histoziographers account Judea to appertaine vnto the Philistims, but Galile, and Samaria vnto Phenice. After the death of Salomon, the tenne tribes departed from Rehoboã vnto Jeroboam, so as by that meanes the two tribes, Juda and Beniamin which claue to the house of Dauid, are called in scripture (but chiefly in the Prophets) one while the house of Dauid, another while the kingdome of Iuda and Jerusalem, and somtimes Beniamin, looke Ierusalem and 2. King. 21.12 and 23.27.

Iudith

Iudeth. *praising*, or *confessing*. A widow, daughter of Merari. Judet. 8.1. her chast widowhead commended. Jude. 8.4,5,6, to 10. she reproueth the ancients of Bethulia, for limitting the mercy of God vnto time. Judit. 8.11, to 16. & exhorteth them to moue the people to pattence. Judet. 8.16. to 32. shee giueth counsell. Judit 8.32. * her prayer. Judet. 9.2. * she is taken of the watch and brought to Holofernes. Judeth 10.11. * shee craueth licence to pray. Judet. 12.5. she cutteth off Holofernes head, & bringeth it to Bethulia. Jude. 13.8. * she praiseth God. Jud. 16.2. to 18. & dieth Jud. 16.23.

Iudith. *idem*. The wife of Esau. Gen. 29 34.

Iulias *full of soft cotton*, or *full of haires*. Ro. 16.15.

Iulia

Iulius *idem*. A Centurion. Acts 27.1.

Iunia. *of Juno*. Rom 16.7.

Iusbbhesed

Iusbbhesed. *a dwelling place, the seate of mercie*, or *the changing of mercie*. 1 Chro. 3.20.

Iosebhesed

Iustus. *iust or vertuous*. a godly man. Acts. 18.7. Another called Jesus. Col. 4.11.

Iutah

Iuttah. *turning away*. A city. Josh. 15.55. & 21.16.

Iotha
Iezebel
Izabel
Iesabel

¶ Izebel. *wo to the house*, or *the yle of a house*, or in the Hebrew and Syrian, *the yle of a dunghil*, or *wo to the dunghil*. Wife to Ahab. 1. ki. 16.31. she caused the Prophets of the Lord to be slaine. 1. King. 18.4. hee threatneth Eliah, for the destructiõ of Baals priests. 1. Kings 19.2. she counterfeiteth Achabs letters to the Elders of Jzreel, to put to death Naboth for his vineyard. 1. King. 21.8, to 17. Eliah foretelleth her death. 1. King. 21.17. * her ill end. 2 King. 9.30. *

Iesaarites
Ishar
Iesaar

Izeharites. *cleerenesse, oyle*, or *pertaining to none*. A kinred. Numb 3.27 descending of Izhar. Exod 6.18. or Izehar. Num. 27.19.

Izhak
Isaac
Ishak
Ishahac
Isaak

Izhak, or Iitschac. *laughter*, or *laughing*. Abrahams sonne by Sarah. Gen. 17.19. & 1 Chr. 1.28. who was the seede promised by God. Gene. 15 4. Many people promised to descend of him. Gene. 17.16. borne according to Gods promise. Ge. 21.1,2,3 Rom. 9.7. To be offered vp in sacrifice. Gen. 22.9. He taketh Rebekah to wife. Gen. 24 67. and 25.20. God blesseth him. Ge. 25.11. To auoide the famine, he dwelt in the land of Abimelech. Gen. 26.1. Christ promised to Izhak. Ge. 26.3. He calleth his wife sister. Gen. 26.7. Abimelech reproued him, and why. Genes. 26.10. Izhak became rich. Genes. 26.12,13. His beardmen and the Philistims striue for welles. Genes. 26.17,18, to 22. God was with Izhak. Gene. 26.24. Hee erecteth an Altar to God. Genes. 26.25. Abimelech seeketh his friendship. Gene. 26.26,27, to 34. Hee willeth Esau to kill venison for him, that he might blesse him before his death. Gene. 27.3,4. He was striken with feare, to see the prouidence of God in preuenting the same Gene. 27.33. Hee blesseth Jaakob and Esau. Gene. 27.38, 39,40. He dieth and is buried by them. Gene. 35.29. His children. 1. Chr. 1.34. His faith. Heb. 11.20. His prayse. Ecclus. 44.22.

Isaar

Izhar, as Izeharites.

Isaari

Izhari, as Izhar. 1. Chron. 24.22.

Izrahia
Izrahaiah

Izrahiah, *the Lord ariseth*, or *the cleerenesse of the Lord*. 1. Chro. 7.3.

Iezrael
Iezrahel

Izreel. *the seede of God, the dropping downe of Gods friendship*, or *the sprinkling vpon the shepherd of God*. A citie. Josh. 15.56. 1. King 4.12 Hos 1.4,5.

Iesraelah

Izrcelah *idem*. A city. Josh. 19.18.

Iezerites
Ieserites

Izrites. *a fasting*, or *making of earth*, or *tribulation*, or *making narrow*, or *sorrowful*. A kinred descended of Iezer. Num. 26.49.

K

Cab

Kab. A measure containing about three of our wine quartes, which of Doues dung was solde for fiue pieces of siluer at the siege of Samaria. 2. Kin 6.25.

Cabseel

Kabzeel. *the congregatiõ of God*. A city. Josh. 15.21.

Cades

Kadesh. *holinesse*. A city otherwise called Elmishpat. Gen. 14.7.

Cades Barnea.

Kadesh-barnea. *holinesse of an inconstant sonne*, or *holinesse of corne*, or *holinesse of troubled cleannesse*. A place. Num. 13.26. and 20.1. and 32.8. and 33.36.

Cadmiel
Cedmiel

Kadmiel *God of ancientnesse*, or *God of rising*. Ezra. 2.40. and 3.9.

Cadmonites

Kadmonites. *ancients*, or *chiefe*. a people. Ge. 15 19.

Cedmonites

Kahath. *a congregatiõ, a wrinkle*, or *bluntnesse*. Son of Leui. Gen. 46.11. Exod. 6.16. called Koath. 1. Chro. 6.1. of him came the Kohathites. Numb. 26.57. Their portion. Josh. 21.4,20, to 27.

Caath
Chaath
Choath

Kain. *a possession*, or *possessed*. Adams sonne. Ge. 4.1. He, offended that his brothers sacrifice was more accepted of God, slew him. Gene. 4.3, to 9. looke more,

Cehath
Cahath

Cain

1. John

1.Ioh.3.12. his children. Gene.4.17. he is cursed and despaireth. Gen.4.11,12,13. Moe pronounced to the followers of Kain. Iude 11.

Kenan
Kellai
Celai
Camon
Kemuel
Camuel
Chemuel
Kanath
Karea
Caree
Karcaa
Carcaa
Carthan
Casis
Cedar
Cedma
Cademoth
Kedes. Cades
Kehelatha
Celatha
Ceila
Celaia
Celitah
Celita
Camuel
Cainan
Canath
Cenaz
Cenez
Keren-happuch
Karioth
Carioth
Ceros
Ceura
Kezia
Cibraim
Cedron
Cina
Kirhares
Ciriath
Cariathaim
Cariath-arbee
Ciriatharba
Kiriathiarim
Cariath-arim

Kainan. *a buyer*, or *owner*. Gen.5.9.
Kallai. *light*, *roasting by fire*, or *my voice*. Neh.12.20
Kamon. *a rising*, or *his establishing*. a city. Iudg.10.5
Kamuel. *God hath risen*, or *God hath raised vp*, or *established him*. Nahors son by Milcah. Ge.22.20,21.
Kanah. *of reedes*. A riuer. Ioſh.16.8. and 19.28.
Kareah. *balde*, or *Iſe*. The father of Iohanan. 2. Kings 25.23.
Karkaa. *a floore*, or *diſſoluing coldnes*. a city. Ioſ.15.3
Kartā. *a calling*, *reading*, or *meeting*. a city. Ioſ.21.32.
Kaziz. *a cutting aſunder*, or *an end*. a valley. Ioſ.18.21
¶Kedar. *blacknes*, or *ſadnes*. Both a mans name, and a people. Gen.25.13. Ier.49.28. Iſa.21.17.
Kedemah. *ancient*, or *the firſt*. Gen.25.15.
Kedemoth *anciters*, or *the chiefe*, or *a burning*, or *the crookedneſſe of death*. A wildernes and a city. Deu.2.26. Ioſh.13.18.
Kedeſh. *holineſſe*. A citie. Ioſh.12.22. and 15.23. looke Kadeſh.
Kehelathah. *a whale*, *a congregation*, or *the Church*, A manſion. Num.33.22.
Keilah. *diſſoluing*, *dauding*, or *cutting that*, or *his faſtening*. A citie. Ioſh 15.44.
Kelaiah. *the voice of the Lord*, or *the eaſing*, or *reſting of the Lord*. Ezra 10.23.
Kelita. *ſuccour*, *a gathering together*, or *a bending of the voyce*. Ezra 10.23. Neh.8.7. and 10.10.
Kemuel, looke Kamuel.
Kenan, looke Kainan.
Kenath. *a buying*, *a poſſeſſion*, or *a bewayling*. A city. Num.32.42.
Kenaz. *that birds neſt*, or *this bewayling poſſeſſion*, or *buying*. The ſon of Eliphaz Ge.36.11,42. Ioſ.15.17.
Keni. *a poſſeſſion*, *a buying*, *a birds neſt*, or *bewailing*. Moſes father in law. Iudg.1.16.
Kenites, and Kenesites. *idem*. a people. Num.24.21, 22. and 32.12.
Keren-happuch. *the horne*, or *childe of beautie*. Iob. 42.14.
Kerioth. *cities*, *callings*, *readings*, or *meetings*. A city. Ioſh.15.25. Ier.48.24.
Keros. *crooked*, or *crookedneſſe*. Ezra 2.44.
Keturah. *ſmelling ſweet*, *perfuming*, or *contended for*. Abrahams ſecond wife. Gen.25.1.
Keziah. *as pleaſant as Caſſia*, or *fine ſpices*. Iob.42.14
¶Kibroth hattaauah. *the graues of luſt*. A manſion. Num.11.34 and 33.16.
Kibzaim. *congregations*. A citie. Ioſh.21.22.
Kidron. *making blacke*, or *ſad*. A riuer in the valley betweene Ieruſalem and mount Oliuet. 2.Sam.15.23. Ioh.18.1. looke Cedron.
Kinah. as Keni. A city. Ioſh.15.22.
Kir. *a wall*, *a blocke*, *or coldnes*, or *a meeting*. a citie. Iſa.15.1. Amos 1.5.
Kir-hareſeth. *a wal of workmanſhip*. a city. Iſa.16.7.
Kir-hareſh. *idem*. A city. Iſa.16.11.
Kir-heres. *a wall*, *blocke*, or *coldnes*, or *meeting of the ſunne*. a city. Ier.48.31.
Keriath, as Kerioth a city. Ioſh 18.28.
Kiriathaim. *idem*. a citie. Ioſh.13.19.
Kiriath-arba. *the fourth citie*. A city builded by Arba, called Hebron. Gen.23.2. Ioſ.14.15. & 15.13. and 21.11. 1.Chron 6.55. At this citie the virgine Marie viſited her couſin Elizabet. Lu.1.39. where alſo the 4. Patriarks, Adam, Abraham, Iſhak, & Iaakob were buried. Gen 25.10. and 35.29. and 49.30 and 50.13.
Kiriath-arim. *a city of cities*, *townes*, or *watchers*: or in the Hebrew and Syrian, *a cuſe of enemies*. a citie Ezra 2.25.
Kiriath-baal. *a city of an idole*, *of a ruler*, or *poſſeſſor*. a citie. Ioſh. 15.60.
Kiriath-iearim. *a city of woods*. a city. Ioſh 9.17. and 15.60.
Kiriath-ſannath. *a city of a blackbery tree*, or in the Hebrew and Syrian, *a city of enmity*. a citie called alſo Debir. Ioſh.15 49.
Kiriath-ſepher. *a citie of letters*. A city, called alſo Debir. Ioſh. 15.15.
Kiſh. *hard*, or *ſore*, or *ſtraw to thatch*. The ſonne of Abiel 1.Sam.9.1. and 1.Chr.8.30,33.
Kiſhion. *hardneſſe*, or *ſoreneſſe*, &c. Ioſh.19.20.
Kiſhon, as Kiſh. a riuer or brooke of Galilee neere the hill Tabor. Iudg.4.7. 1.King.18.40.
Kithliſh. *it is a wall*: or in the Hebrew and Syrian, *the company of a lioneſſe*, or *as pulled away by violēce*. a citie. Ioſh.15.40.
Kitron. *making ſweete*, or *perfuming*, or *abiding together*, or *a bond*: or after the Syrian, *a knot*. a citie. Iudg 1.30.
Kittim. *breaking ſmall*, or *golde*. Gen.10.4.
¶Koa. *hope*. *a congregatid*, *a line*, or *a rule*. Eze.23.23.
Kohath, looke Kahath, and Gen.46.11. of him came the Kohathites. Num.26.57,58.
Kolaiah. *the voyce of the Lord*. Mens names. Neh. 11.7. Iere.29.21.
Korah. *bald*, *baldneſſe*, *Iſe*, or *froſt*. Gene.36.5. and 1.Chr.2.43.
Kore. *crying*, *calling*, *reading*, or *a partridg*. 1.ch.9.19.
Korhites. *idem*. a people. Num.26.58.
¶Kuſhaia *hardnes*, *his grauity*, or *his office*. 1.ch.15.17.
Cuſaia

Kenah
Kellai
Celai
Camon
Kemuel
Camuel
Chemuel
Kanath
Karea
Caree
Karcaa
Carcaa
Carthan
Caſis
Cedar
Cedma
Cademoth
Kedes. Cades
Kehelatha
Celatha
Ceila
Celaia
Celitah
Celita
Camuel
Cainan
Canath
Cenaz
Cenez
Keren-happuch
Karioth
Carioth
Ceros
Ceura
Kezia
Cibraim
Cedron
Cina
Kirhares
Ciriath
Cariathaim
Cariath-arbee
Ciriatharba
Kiriathiarim
Cariath-arim

L

Laadah. *to gather*, *to aſſemble together*, or *to teſtifie*: alſo *paſſing ouer*, or *robbing*, or *for the decking*: or after the Syrian, *taking away*. 1.Chro.4.21.
Laadan. *for pleaſure*, *deuouring*, *iudgement*, *for decking*, or *for a witneſſe*: or after the Syrian, *vnto the time*. 1.Chro.7.26. and 23.7.
Laban. *white*, *ſhining*, *gentle*, or *brittle*. Brother to Rebekah. Gen.24.29. He runneth to meete Iaakob. Gen.29.13. he giueth his daughter Leah vnto Iaakob in ſtead of Rahel. Gene.29.23. Hee deceiueth Iaakob. Gen.31.7. He purſueth him. Gen.31.23. He maketh a couenant with him. Gene.31.44. Alſo the wilderneſſe, where Moſes read Deuteronomie vnto the Iſraelites. Deut.1.1.
Labana. *the Moone*, *whiteneſſe*, *frankincenſe*, or *brittle*. 1.Eſd.5.29 Ezra 2.40. Neh.e.7.48.
Lacedemonians. *a lake of deuils*, or *a well of mad men*. a people. 2.Mac.5.9.
Lachiſh. *walking*, or *he going ſtood ſtill*, or *being to thy ſelfe*. a city. Ioſh.10.3. taken by Ioſhuah. Ioſh.10.32. reade Ioſh.15.39. and 2.King.14.19. and 2.Chr. 11.9. Neh.11.30.
Lael. *to God*, or *to the mighty*. Num.3.24.
Lahad. *praiſing*, *to praiſe*, or *to confeſſe*. 1.Chr.4.2.
Lahmam. *the bread of them*, or *the warre*, or *fight of them*. a citie. Ioſh.15.40.
Lahmi. *my bread*, or *my fight*. a mightie Gyant. 1. Chro.20.5.
Laiſh. *a Lyon*, a city, whoſe inhabitants the tribe of Dan deſtroyed. Iudg.18.27, 28. reade Iſa.10.30. called alſo Leſhem. Ioſh.19.47.
Lamech. looke Lemech.
Lamuel. *God to them*, or *God with them*, or *with whom is God*. Prou.31.1.
Laodicea. *iuſt people*. a citie in Aſia, firſt called Diospolis, afterward Ros, laſt of all Laodicea Reuel.1. 11. Coloſſ.4.16.
Lappidoth. *lightnings*, or *lamps*. Huſband to Debo-

Cariath-baal
Kariath-ſennach
Carith-ſenna
Kiriath-ſephar
Cis
Kiſion
Kiſon
Cethlis
Ketron
Citron
Cethim
Cebath
Caath
Colaiah
Colaia. Colia
Corah
Core
Corathites
Kuſhaiah
Cuſaia
Lauda
Leedan
Ladan
Lebana
Lebanah
Lachis
Laad
Lehamam
Lehemam
Lahemi
Lais
Laiſa
Lemuel
Lapidoth

rah.

rah. Judges 4.4.

Thalassa — Lasea, *thicke, or wise.* A city on the banke of Creta. Acts 27.8.

Lasa — Lasha, *to call, or to anoynt.* a citie. Gen. 10.19.

Lasthenus — Lasthenes, *the strength of a stone.* 1.Mac 11.31.

Lazarus. *the helpe of God.* A begger. Luke 16.20.* Also the brother of Mary and Martha, who was sick, for the glory of God. John 11.1,2,3,4. Being dead & buried, he is raised vnto life by Christ. Joh. 11.43,44. After which the Pharisees resorted vnto his house to see him. John 12.9. The hie Priests would haue put him to death, and why. John 12.10,11. his rising againe, turned many to the faith John 12.42.

Lea — ¶ Leah, *painfull, or wearied.* Labans eldest daughter. Ge. 29.16. God seeing her despised, maketh her fruitful. Gen. 29.31.* she bargaineth w Rahel for her sons Mandrakes, to lie w Jaakob. Gen. 30.14,15,16. The people wished Ruth as fruitfull as Leah. Ruth 4.11.

Libanus — Lebana, Lebanah, looke Labana.

Libanon — Lebanon, *idem.* A place of Syria, so called, for the great store of frankincense there. Deut. 1.7. Josh. 11. 17. Judg. 3.3. 1. King. 7.2.

Lebaoth. *of a lionesse, a signe of the heart, or vnto the entring in.* a citie. Josh. 15.32.

Lebbeus. *praising or confessing.* an Apostle of Jesus Christ surnamed Thaddeus. Mat. 10.3.

Libna — Lebnah, as Labana. a citie. Josh. 15.42.

Lebona — Lebonah. *idem.* a citie. Judg. 21.19.

Lecha — Lecah. *walking, or going.* 1. Chr 4.21.

Laha im — Lehabim. *inflamed, or flames, or sword.* Sonne to Mizraim. Gen. 10.13.1. Chr. 1.11.

Laabim — Lechi. *the iaw.* a place where Samson slew a thousand men. Judg. 15.9.14,15,16,17.

Lechi

Lamech — Lemech. *poore, humbled, or smitten.* Methushaels sonne. Gen 4.18. He had two wiues. Gene. 4.19. He boasteth of his murthers vnto his wiues. Gene. 4.23. Also the sonne of Methushelah. Gen. 5.25.

Lesem — Leshem. *a name, or putting, or they put vnto, or a precious stone.* a citie. Josh. 19.47.

Letusim — Leushim. *hammer men, or file men.* The sonne of Dedan. Gen. 25.3.

Latisim

Leui — Leui. *ioined, or coupled, or added to him.* Jaakobs third sonne by Leah. Gen. 29.34. 1. Chr. 2.1. Of him came the Leuites. Exo. 4.14. & 1. Chr. 6.1.* he and Simeon slew the Shechemites. Gen. 34.25,26. and are reproued therefore. Gen. 49.5,6,7. They are blessed. Deut. 33.8, to 12. God chose y tribe of Leui, to be his priests. 1. Sam. 2.28, 30. They are appointed to keepe the Tabernacle. Num. 1.47.* and 2. 33. They beare the Arke before the people. Josh. 3.6. They are separated from the other tribes, and why. Deut. 10.8,9. Eleazar the chiefe captaine of the Leuites. Num. 3.32. Their purgation and oblation. Leui. 8,12.* Of their offices. Numb. 4.2.* They are numbred. Num. 3.16.* They must be nourished. Deut. 12. 18,19. They purge the house of God vnder Hezekiah. 2. Chr. 29.5. They are numbred, that returned to Jerusalem with Zerubbabel. Neh. 12.1.* Dauid numbreth them, and assigneth to them offices. 1. Chr. 23.3.* The administration of holy things giuen to them. Numb. 3.8. Moses deliuereth Deuteronomie to them. Deut. 31.9.

Leuites — They had no inheritance, and why. Deu. 10.9. & 18. 1,2. The first fruits must be brought to them. Deu. 26 2,3. They must offer to God the tenth of their tithes. Num. 18.26. Hezekiah commanded to giue them the tithes, and why. 2. Chron. 31.4. Cities assigned vnto them. Num. 35.2. Josh. 21.2, to 43. the selling of their houses, & cities. Leu. 25.31, to 35. They put to death idolaters at Moses commaundement. Exod. 32.28. They are driuen out of Israel by Jeroboam. 2 Chro. 11.14. A Leuite ran about the countrey, and became Michahs priest. Judg. 17.7.* And of the Leuite, that had a whore to his concubine. Judg. 19.1,2.*

Laumim — Leummim. *countreys, or without waters.* Gen. 25.3.

Libna — ¶ Libnah, as Labana, a citie. Num. 33.20. Josh. 10. 29. and 2. Kings 8.22. Isa. 37.8.

Lebna — Libni. *idem.* The sonne of Gersom. Exod. 6.17.1. Chro. 6.20, 29. Of whom came the Libnites. Numb. 3.21. and 26.58.

Lobni — Licia. *a wolfe.* a province of Asia. 1. Mac. 15.23.

Lycia — Linus. *a net.* 2. Tim. 4.21.

Lystra — Liistra. *dissoluing.* a citie. Acts 14.6.

Leuiathan — Liuiathan. *a coupling together, his fellowship, or deliuered to himselfe.* A fish, called a whale. Job. 40.20. 2. Esd. 6.49. Psal. 104.26. Isa. 27.1.

Libni — ¶ Lo-ammi. *not my people.* Hose. 1.9.

Lobin. *whitenesse, &c.* as Labana. Reade Libni.

Lod. *natiuitie, or generation.* a city. 1. Chro 8.12.

Lod-hadid. *rising, iaying, or rising sharpe, or* after the Hebrew and Syrian, *a new natiuity, or generation.* a city. Ezra 2.33.

Loth — Lois. *better.* Grandmother to Timothie. 2. Tim. 1.5.

Lo-ruhamah. *without mercy.* Hos. 1.6.

Lot. *wrapped, ioyned, or couered, or bound together.* sonne to Haran, Abrams brother. Gen. 11.27. He and Abram are rich. Gen. 13.2.6. Lot chose Sodome to dwell in. Gene. 13.11,12. Hee is taken prisoner, and deliuered by Abram. Gen. 14.12, to 17. Two Angels his ghests. Gen. 19 1,2,3. He would rather suffer his daughters to be defiled, then his ghests should suffer iniurie. Gen. 19.8. He is commended. 2. Pet. 2 7,8. Foretelling the destruction of Sodome to his sonnes in law, they mocked him. Gene. 19.14. Hee and his house commanded to depart out of Sodome. Gen. 19. 15. He is deliuered for Abrahams sake. Gen. 19.29. Being deliuered, he went and dwelt in a caue with his two daughters, where hee fell to horrible incest. Gen. 19.30.* Zoar preserued at his prayer. Gene. 19. 20,21,26. His wife turned to a pillar of salt. Gen. 19. 29. is an example for vs, to put no trust in worldly things, and distrust God. Luke 17.32,33. Lots dayes. Luke 17,28,29. The land of Ar, giuen to the children of Lot for a possession. Deut. 2.9.

Lotan, as Lot. Gen. 36.20. 1. Chr. 1.38.

Lybia — ¶ Lubim. *the heart of a man, or heart of the sea.* A countrey. Nah. 3.9. the people called Lubims. 2. Chro. 12.3. Jere. 46.9. looke Lybia.

Lybians — Lucifer. *bringing light.* Isa. 14.12.

Lucas — Lucius. *of light,* a Prophet. Acts 13.1. Rom. 16.21.

Luda. *natiuitie, or generation.* Sonne to Shem Gen. 10,22. Of him the countrey of Lydia in Asia the lesse, tooke name: looke Lydia, and Isa. 66.19.

Ludim. *idem* Mizraims sonne. Gen. 10.13.

Luith — Luhith. *a floore made of boards, or greenenesse.* a hill. Isa. 15.5. Jere. 48.5.

Luke. after the Hebrew is interpreted, *a rising to him.* A Philistian, who became an Euangelist. Col. 4. 14.2. Tim. 4.11.

Luza — Luz. *an almond, a departing, or bending.* A citie called also Beth-el. Gen. 28.19. Josh. 16.2. and 18.13. taken by the family of Joseph. Judg. 1.23.

Lybia — ¶ Lybia. *grosse, or fat.* A countrey lying from Egypt to the West Ocean: so called of the Moores. Act. 2. 10. looke Lubim.

Lycaonia. *a wolfe* a province of Asia, where Barnabas and Paul preached. Acts 14.6.

Lydda. *a standing pond of water.* a city of the Philistims on the banke of the great sea, called Diospolis. 1 Mac. 11.34. Acts 9.32,35.

Lydia. *idem.* a countrey in Asia the lesse on the East ioyning to Phrygia: on the North to Mysia: on the South pt̄ part of Caria. 1. Mac. 8.8. called also Lud.

Isai.

Isa. 66. 19. of the people. Jere. 46. 9. Also a godly woman who beleeued the Gospel. Acts 16. 14.

Lysanias — Lysanias, *dissoluing sadnesse*. The Tetrarch of Abilene. Luke 3. 1.

Lysias. *dissoluing*. King Antiochus deputie. 1. Mac. 3. 32. 2. Mac. 11. 1. 1. Mac. 6. 27.* and 7. 2, 3, 4.

Lysimachus. *dissoluing battel*. Menelaus brother. 2. Mac. 4. 29.

Also the sonne of Ptolemeus. Ester 11. 1.

Lystra, as Lysias. A citie Acts 14. 6.

M

Maaca — Maacah. *pressed downe, worne, or fastened*. 2. Sam. 10. 6.

Maacha — Maachah. *idem*. Abishaloms daughter. 1. Kin. 15. 2. 2. Chr. 11. 20. Also Calebs concubine. 1. Chr. 2. 48.

Maachati — Maachathi *broken, &c.* as Maacah. Deute. 3. 14 Ios. 13. 11. and 2. King. 25. 23.

Maadi — Maadai. *yerely, pleasant, decked, testifying, or passing ouer*: or after the Syrian, *taking away*. Ezr. 10. 34.

Maaiah — Maadiah. *solemnity, or the pleasantnes, or decking of the Lord, or the testimony, or couenãt of the Lord*. Ne. 12. 5

Maai. *a belly, or heaping vp*. Neh. 12. 36.

Maakah, looke Maachah.

Maale-Acrabim — Maaleh-akrabbim, or Maaleth akrabbim. Numb. 34. 4. Iosh 15. 3.

Maarath — Maarah *a denne, a making empty, or powring out of water, or watching*. A citie. Iosh 15. 59.

Maasai — Maasai. *my worke*. 1. Chr. 9. 12.

Maasia — Maaseiah. *the worke of the Lord*. 1. Chr. 15. 18. and 2. Chr. 26. 11.

Maasias — Maasiah, or Maaziah. *the defence, strength, or sure trust of the Lord*. 2. Chr. 23. 1. and 1. Chr 24 18.

Maasiah — Maath. *wiping away, defacing, breaking, or fearing, or after the Syrian, a smiting*. Luk. 3. 26.

Maaz — Maaz *wood, or of wood*. 1 Chro. 2. 27.

Maaziah — Maaziah *the strength, or succour of the Lord*. 1. Chr. 24. 18. and Neh. 10. 8.

Machbanai — Machbannai, or Machbanai. *a wretch, or my poore son, or the powerfie of vnderstanding*. 1. Chr. 12. 13.

Machabæus — Maccabeus. *smiting, or after the Greeke, a warrier*. the sonne of Mattathias. 1. Mac 2. 4. Of whom looke more in Iudas.

Macedonia. *a burning, or worshipping, or a crookednesse*. but after the Greeke, *losty, or excelling other*. A countrey in Greece. Reade Ester 16. 10. 1. Mac. 1. 1. 2. Macc. 8. 20. Acts 16. 9, 10, 12. and 19. 21, 22, 29. Roma. 15. 26. 1 Cor. 16. 5 2. Cor. 1. 16 and 8. 1. and 9. 2. and 11 9 and 1. Thes 4. 10.

Machbena — Machbenah. *powerty, the smiting of his sonne, the powerfie of vnderstanding, or the smiting of the builder*. 1. Chro. 2. 49.

Machi. *poore, or a smiter*. Num. 13. 16.

Machir. *selling or knowing*. Ge. 50. 23 & 2. Sa. 9. 4.

Machirites. *idem*. Num. 26 29.

Machmas. *a smiter, or a poore man taken away*. A citie. 1. Mac 9 73.

Machnadebai — Machnadebai. *a smiter, or a poore man vowing of his owne accord*. Ezra 10. 40.

Machpelah. *double*. Gen. 23. 9.

Madai. *a measure, iudging or a garment*. Gen. 10 2.

Medan — Madan. *strife, iudging a measure, or a garment*. Ge. 25. 2.

Melemenah — Madmanah. *a measure of a gift, the preparation of a garment, or a dunghill*. A citie. Iosh. 15. 31. Iere. 48. 2. Isa 10. 31. Also a man 1. Chr. 2 49.

Madmena — Madon *a chiding, or a garment, or his measure*. A citie. Iosh 11. 1. and 12. 19.

Magbis — Magbish. *excelling other, or height*. Ezra 2. 30.

Magdala — Magdala. *a tower, or greatnesse*. A citie. Mat 15. 39.

Magdalene — Magdalena. *magnified, or exalted, or a tower*. The surname of Marthas sister Matth. 27. 56. looke Marie.

Magdiel. *preaching, or declaring God, or the apple, or chosen fruit of God*. Gen 36. 43.

Magog *couering, or melting*. A man, a people, and a countrey. Gen. 10. 2. Eze. 38. 2 and 39. 6. Rev. 20. 8.

Maphias / Megphies — Maphiash. *a body thrust hard together, or gathered together, or the moth of the body, or of the garment*. Nehem. 10. 20.

Mahli / Maheli / Mahelites — Mahali. *infirmitie, or sicknes, or a company of dancers, or a harpe: or* after the Syrian. *pardon*. Ex. 6. 19 Num 3. 20. and 1. Chron. 23. 23. Of whom came the Mahlites Num. 3. 33.

Malah — Mahalah *idem*. Gileads sister. 1. Chr. 7. 18. Also the daughter of Ieremoth. 2. Chron. 11. 18. Also Esaus third wife. Gen. 28. 9.

Mahalath / Mahelah

Mahaleel / Maleleel / Mahalaleel — Mahaleel. *praising God, or Gods illumination*. The sonne of Kenan. Gen. 5. 12. Lu. 3. 37. Also the father of Shephatiah. Neh 11. 4.

Mahanaim — Mahanaim *tents, or a company of souldiers, or two armies, or campes*. the place where Gods Angels met Iaakob. Gen 32. 1, 2. Iosh. 13. 26.

Mananeh-dan. *the tents of iudgement*. A place. Iudges 18. 12.

Maharai *hasting, or a hill, or from my hill*. 2. Samu. 23. 28. and 1 Chr. 11. 30.

Mahath. *wiping away, breaking, or fearing, or* after the Syrian *a smiting*. 1. Chr. 6. 35. and 2. Chr. 29. 12.

Mahumite — Mahauite *declaring a message, blotting out, shaming, or the marrow in bones*. 1. Chr 11. 46.

Maasioth — Mahazioth. *seeing a signe, or seeing a letter*. 1. Chro. 25. 4.

Mahershalal-hashbaz. Isa. 8. 3

Mahela — Mahlah, as Mahalah. The daughter of Zelophehad. Numb. 26. 33.

Mahli, and Mahlites, looke Mahali.

Mahalon — Mahlon, as Mahali. Ruth 1, 2.

Mahol *idem*. 1. King 4. 31.

Menam / Menua — Mainan *numbred, rewarded, or prepared*. Father of Pelea. Lu 3. 31.

Makaz / Macces — Mahaz. *an ende, or ending, yrkesomenesse, or watching, summer, or waxing hote*. A place. 1. Kin. 4. 9.

Makeda / Makedah / Makeloth / Maceloth — Makkedah. *a burning, or worshipping, or a crookednesse*. A citie. Iosh 10. 10, 28. and 15. 41.

Malachias — Makkeloth. *Churches, companies, or congregations*. A mansion. Num. 31. 25.

Malachi, *my messenger, or Angel*. A Prophet. Mal. 1. 1. and 2. Esd. 1 40.

Malchom / Molchon — Malath-leannoth. looke the title of Psal. 88.

Malcham. *their king, or their counsellour*. A mans name. 1. Chr. 8. 9. also an idole. Zeph. 1. 5.

Melchia / Melchias — Malchiah. *the Lord my king, or the Lorde my counsellour*. 1. Chr. 6. 4. Ezra 10. 25. Ier. 21. 1.

Melchiel / Melchielites — Malchiel. *God u my king, or God u my counsellour, or God u my kingdome*. Gen. 46. 17. 1. Chro. 7. 31. of whom came the Malchielites. Num. 26. 45.

Melchia — Malchiah, as Malchiah 1. Chr. 9 12. and 24. 9.

Melchuhua, Melchu-zedec — Malchishua. *my king the sauiour, or the king of health, or the mighty king*. Sauls sonne. 1. Sam. 14. 49.

Melchi-zedec — Melchi-zedek *king of righteousnesse*. The king of Shalem, to whom Abram gaue tithe of all his spoiles. Ge. 14. 18, 19, 20. read Heb. 5. 6.* & 7. 1, 2.* looke Shem

Melchiedec — Malchus. *my king, kingdom, or my counsellor*. The bie priests seruãt whose eare Peter smote. Ioh. 18. 10.

Malaleel, looke Mahaleel.

Mahalah, as Mahali. daughter of Zelophehad. Iosh. 17. 3. looke Mahlah.

Maloth — Mallothi. *fulnesse, or circumcision*. 2. Chr. 25. 4.

Maloch — Malluch. *reigning, or counselling*. Mens names. Ezra 10. 29, 32 Neh. 10. 4, 27.

Mambre — Mamre. *a rebell, bitter, or changing, or set with trees*. A mans name. Gene. 14. 24. also a plaine neere Hebron. Gen. 13. 18.

Mamre.

Mamzer. *a bastard*, or *one borne of an harlot*. Deut. 23.2.

Manna — Man. *part*, or *portion*, or *gift*, or *meat prepared*. or *what is this?* Food sent vnto the Israelites frō heauen. Exo. 16.15. God rained Man and Quailes vnto the Israelites. Exod. 16.13. Numb. 11,31. The sunne melted it, and being kept longer then God appointed, it putrified. Exod. 16.20,21. It fell not on the Sabbath, & why. Exo. 16.25,26. It was reserued, and why. Exod. 16.32. The Israelites loathed it. Nu. 11.6. It ceased after they had taken of the corne of Canaan. Iosh. 5.12. Man not the true bread, but a figure thereof. Ioh. 6.31,32,33,35,49,58. Of Man reade Pla. 78.24,25. Wil. 16.20, 21. 1. Chr. 10.3. Reu. 2.17.

Menahem — Manahem. *a comforter*. He that slew Shallum king of Iudah, and reigned in his stead. 2. King. 15.14. He dieth. 2. King. 15.14.

Manahen. *their comforter*, or *leader*, or *the preparation of heat*, or *a gift not registred*. Acts 13.1.

Manasses, Menasseh — Manasseh, looke Manaseh. Iosephs sonne. Ge. 41.51. Iaakob tokened Manasseh and Ephraim among his children. Genes. 48.5. Manasseh is blessed by Iaakob. Gen. 48.19,20. The habitation of halfe his tribe. Iosh. 13.29, 30. Iosh ua commandeth them to goe armed before their brethren. Ios. 1.12,13,14. and 4.12. The portion and heritage of the children of Manasseh Ios 22.7,8. They destroy not the Canaanites vtterly, but made them tributaries. Iudg. 1.27,28.

Also Hezekiahs sonne, who succeeded his father. 2. Kin. 20.21. Mat. 1.10. He became wicked and idolatrous. 2. King. 21.2, to 19. and 2. Chr. 33.1, to 21. Hee is called Er. Luke 3.28.

Manahthites *my ladie of rest*, or *my prince of rest*. A people. 1. Chr. 2.54.

Mandrakes. A kinde of fruit. Gen. 30.14,15. Cant. 7.13.

Mina — Maneh. A kind of weight. Ezek. 45.12.

Manoah, Manoe — Manoach. *rest*, or *a gift*. The father of Samson. Iudg. 13.2.*

Maonathi — Maon. *a dwelling place*, or *a place of offences* or *of sinne*. A citie. Iosh. 15.55. Also a man 1. Chr. 2.45.

Marah — Mara. *bitter*, or *bitternesse*. The name of Naomi. Ruth 1.20. Also a mansion. Exod. 15.23. Num. 33.8.

Marolah, Merala — Maralah. *sleepe* or *drunkennesse*, or *the bitternesse of ascēding*, or *of a sacrifice killed*, or *a sacrifice of myrrhe*, or *a leafe of Myrrhe*, or *teaching sacrifice*, or *ascension*. A citie. Iosh 19.11.

Maran-atha. 1. Cor. 16.22.

Marcus — Marke. *filed*, or *made fine*, or *wiped from the rustinesse*. Barnabas sisters sonne. Col. 4.10. 2. Tim. 4.11. Peter calleth him his sonne. 1. Pet. 5.13.

Mardechai, looke Mordechai.

Maresah, Mareſa — Maresha. *from the head*, *from the beginning*, or *an inheritance*, or *the bitternesse of the field*. A citie. Iosh. 15.44. Mich. 1.1. Also a man. 1. Chro. 2.42.

Maria — Marie as Miriam. The virgin wife to Ioseph, mother of Christ. Matth. 1.16. Her wonderfull conception by the holy Ghost. Luk. 1.26, to 39. She visiteth her cousin Elizabeth. Luke 1.40. And is called blessed of her. Luke 1.42. Her song. Luk 1.46, to 56. She being deliuered of Christ at Bethlehem. Luke 2.7. goeth into Egypt, and returneth, to Nazareth. Matth. 2.13.* She seeketh her sonne, and findeth him in the temple, disputing among Doctors. Luk. 2.44.* She is called Christs mother. John 2.3. and 19.25,26.

Also the mother of John Mar. 12.12.

Also the wife of Cleophas, the virgin Maries sister. John 19.25. who bestowed great labour vpon Gods preachers. Rom. 16.6. the mother of James & Ioses. Matth. 27.56, 61.

Also the mother of Zebedeus children, John and James. Matth 27.56 and 4.21. Mar. 1.19.

Also the sister of Lazarus and Martha, surnamed Magdalena, who anointed the Lord, & wiped his feete with her haire. Ioh. 11.2. & 12.3. Mat 26.7. shee meeteth Iesus comming to her house. Ioh. 11.29. she was very attentiue to heare the word. Luk. 10.39.* Christ asketh her why she wept. Ioh. 20 15. out of her Christ cast seuen deuils, & she followed him ministring to him of her substance. Luk. 8.2,3. She runneth to the Sepulchre. Mat. 27.61. and 28.1. Ioh. 20.1,2. Christ being risen againe, forbiddeth her to touch him, & why. John 20.17. Shee sheweth to the Apostles the resurrection of Christ. Mar. 16.9,10. John 20.18.

Maroth. *bitternesse*. A citie. Mic. 1.12.

Areopagus — Mars streete. looke Acts 17.19,22.

Marsena. *the bitternes of a bramble*, or *myrrhe of the enemie*, or *shewing the bramble*, or *enemie*. Est. 1.14.

Martha. *stirring vp*, *bitter*, or *prouoking*: or after the Syrian, *a lady*. Sister of Mary and Lazarus. Luke 10.38,39. cumbred about much businesse. Luk. 10.40. and serued supper. Joh. 12.2. her faith. Joh. 11.22,24, 27. her destruct verse 39.

Masal — Mashal. *a parable*, *gouerning*, or *ruling*. A citie. 1. Chro. 6.74.

Mashmannah — *his fatnesse*, or *his oyle*, or *touching*, or *taking away*, *a gift*, or *number*. 1. Chr. 12.10.

Misheamanath

Masreka, Masreca, Masrecah — Mashrecah. *an hissing*, or *drawing of vanity*, or *touching vanitie*, or *a vine*. A citie. 1. Chron. 1.47. Gene. 36.36.

Masa — Massa. *a burden*, *a taking vnto*, or *sometimes*, or *prophesie*. Gen. 25.14.

Massah. *tentation*. A place. Exod. 17.7.

Mathathias, looke Mattithia, and Luke 3.25,26.

Mathusalah, looke Methuselah, and Luke 3 37.

Matred. *a wand descending*, or *the wand of a gouernment*, or after the Syrian, *labour*. Gen. 36.39.

Matri. *rain*, *heaping*, *custody*, or *a prison*. 1. Sa. 10.21

Mathan, Matthan — Mattan. *his gift*, or *the losse*, or *the death of them*, or after the Syrian, *expectation*, or *hope*. 2. King. 11.18. 2. Chr. 23.17.

Mathana — Mattanah. *idem*. A place. Num. 21.18.

Mattenai — Mattani, or Matthenai. *idem*. Ezra 10.33.

Matthanias, Mathania — Mattaniah. *the gift of the Lord*, or *the Lord of the loynes*: or after the Syrian & Hebrew, *the hope of the Lord*. Iehoiakims vncle called also Zedekiah. 2. Kin. 24.19. also the sonne of Micah. 1. Chr. 9.15.

Matthatha — Mattatha. *his gift*. Luk. 3.31.

Mattenai, looke Mattani.

Mathan — Matthan as Mattan Mat. 1.15.

Matthat. *a gift*, or *giuing*. Lu 3.24,29.

Matthatah — Mattattah, *his gift*. Ezra 10.33.

Mathathias — Mattathias, as Mattaniah. Father of Iudas Maccabeus. 1 Mac. 2.1.* Also other men. Lu. 3.25,26.

Matthew. *giuen*, or *a reward*. An Apostle and Euangelist, named also Leui, whom Christ called. Mat. 9.9,10. Mar. 2.14. Lu. 5.27.

Mathathias — Matthias *the gift of the Lord*. 2. Mac. 14.19. Also the Apostle chosen in the roume of Iudas. Act 1.26.

Mathathia — Mattathia. *a gift of the Lord*. The eldest sonne of Shallum. 1. Chr 9.31. also another. 1. Chr. 15.18.

Mattithiah — Mazzaroth The morning starre. Iob 38.32.

Lucifer — Maozim — Mauzzim *strengthened*, or *strength*, or *succours* An idole. Dan. 11.38.

Mea — ¶ Meah. *an hundreth cubites*. A tower. Neh. 3.1.

Maara — Mearah, *a denne*, or *a caue*, *a making emptie*, or *a powring out of water*, or *watching*. Iosh. 13.4.

Mobonnai — Mebunnai *a sonne*, *a building*, *vnderstood*, or *vnderstanding*. 1. Sam. 23.27.

Mecherathite. *selling*, or *knowledge*. 1. Chr. 11.36.

Moconah, Mochona — Mechonah. *a foote of a pillar*, or *prouision*. A citie. Nehe. 11.28.

Medad

Medad *measuring*, or *the waters of the beloued*. Nu. 11.26.

Medam, looke Madan.

Medaba Medeba. *the waters of griefe*, or *waters springing vp*. a citie. Num. 21.30 Iosh. 13.9,16.

Medena Medes. *a measure, abounding*, or *a garment*. in Hebrue, *Madai*. a people. Ezr. 6.2. Isa. 13.17. Acts 2.9.

Magedd'o Megiddo, or Megiddon. *a declaring of a message, an apple*, or *the chosen fruit*. A citie. Iosh. 12.21. Zechar. 12.11.

Mebetabel *how good is God?* or *God doing well*. Ge. 36.39.

Mahida Mehida. *a riddle, sharpnes of wit*, or *shauing the hand* or after the Syrian, *the hand smitten*. Ezra 2.52.

Mahir Mehir. *a reward*. 1. Chr. 4.11.

Mauisel Mehuael *teaching*, or *declaring God*, or *God blotting out*: or after the Syrian and Hebrue, *smitten of God*. Gen. 4,18.

Aman Mehuman. *troubled, making an vproare*, or *a multitude*. Ester. 1,10.

Maumam Meiercon Meiarkon. a citie. Iosh. 19.46.

Meltias Melatiah. *deliuerance of the Lord*. Neh. 3.7.

Melea. *a queene*, or *shee counseller*: or after the Hebrue, *supplying*, or *supplied*. Luke 3.31.

Melcha Melchi. *my king*, or *my counsell*. The name of men mentioned. Luke 3.24,28.

Melchi-zedek Melchi-sedec, looke Malchize-dek.

Milico Melech. *a king*, or *counseller*. 1. Chr. 8.35.

Milich Melicu. *his kingdome*, or *counsell*. Nehe. 12.14.

Melita. *flowing with honie*. An Ile betweene Epirus and Italie, looking toward Cicilia. Actes 28.1.

Malaſſar Melzar. *the circumcision of a narrow place*, or *of a bond*, or *a steward*. Dan. 1.11.

Memphis. *from the mouth*: or after the Syrian, *a couerer*, or *ouerwhelmer*. a countrey. Hos. 9.6. Iudet. 1.10

Mamuchan Memucan. *prepared, sure, made poore*, or *smitten*. Ester. 1.14.

Menahem, looke Manahem.

Manaſſeh Menaſſeh. *forgotten*, or *forgetfulnesse*. looke Manasheh. and also Ezra 10.33.

Mene, Mene, Tekel, Vpharsin. Dan. 5.25.

Menelaus. *power*, or *strength of the people*. 2. Mac. 5. 15 and 11.29.

Meneſtheus Menestheus. *cheerefulnesse, anger*, or *the strength of God*. 2. Macc. 4.21.

Meonathi Meonenim. *charmers*. Iudg. 9.37.

Meonothai. 1. Chr. 4.14.

Mephaath. *an appearance of waters*, or *the force of waters*. a citie. Iosh. 21.3. and 13.18.

Mephibo-ſeth Mephibosheth. *Skame of mouth*. Sonne of Ionathan, lame of his feete. 2. Sam. 4.4. comforted & wel intreated of Dauid for his fathers sake. 2. Samu. 9.6. Ziba by false accusation, obteineth all that hee did possesse. 2. Sam. 16.4. which being knowen, the lands are diuided betweene him and Ziba. 2. Sam. 19.29.

Merob Merab. *fighting, chiding*, or *multiplying*: or after the Syrian, *the office of a master*. Sauls eldest daughter. 1. Sam. 14.49. promised to Dauid to wife, but giuen to another. 1. Sam. 18.17,18,19.

Meraioth *bitternesse, rebellion*, or *changings*. The sonne of Zeraiah. 1. Chro. 6 6. also the sonne of Ahitub. 1. Chro. 9.11.

Merari Merari *bitter, stirred vp*, or *prouoked*. The sonne of Leui Gen. 46.11. Exo. 6.10. Of whom came the Merarites. Num. 26.57.

Mercurius *of marchandise* One of the heathen gods to whome Paul was likened. Actes 14.12. Also one whom Paul greeteth. Rom. 16.14.

Mared Miremoth Marimuth Mered *a rebel*, or *rebellion, going downe*, or *bearing rule*. 1. Chr. 4 17,18.

Meremoth, or Merimoth, *bitternesse*, or *myrrhe of death*. Ezra 10.36. Neh. 3.4. and 10.5.

Meres, *a distilling downe from the head*: or after the Syrian, *an impositure*. Ester 1.14. Mares

Merib-baal *rebellion*, or *fighting against Baal*. The sonne of Ionathan. 1. Chr. 8.34.

Meriah. *strife*, or *contention*. A place. Exod. 17.7. Num. 20.13. Ezek. 47.19. Meriboth

Merodach Baladan. *bitter contrition without iudgement*. Baladans sonne, king of Babel. Isai. 39.1. called Berodach Baladan. 2. King. 20.12.

Berom. *heights*. a riuer. Iosh. 11.5.

Meronothite. *my singing, reioycing*, or *crying out*: or in the Syrian, *bearing rule*. 1. Chron. 27.30. Merenathite

Meroz. *secret*, or *leannes*. a city of Galile. Iud. 5.23 Meros

Messha. *a burden*, or *a taking*, or *saluation*. Sonne of Caleb. 1. Chr. 2.42. Also a king of Moab. 2. Kings 3. 4,5. Also a citie. Gene. 10.30. Messa

Meshach *prolonging*, or *drawing*, or *hedging in waters*. Dan. 1.7. Misach

Meshech. *idem*. Sonne of Japheth. Gene. 10.2. Of whom the countrey of Meshech tooke name. Ezek. 27 13. Psal. 120.5. Mesech Mosoch

Meshelemiah. *the peace, the perfection*, or *the recōpensing of the Lord*. Mens names. 1. Chr. 9.21. and 26.1. Meselemia Mosolamia

Meshezabeel. *God taking away, flowing*: or after the Syrian and Hebrue, *the saluation of God*. Nehe. 3.4. and 10.21. Mesezabel

Meshillemith. *peaceable, perfect, giuing againe*, or *the parables of death*. 1. Chr. 9.12. Mesillamith

Meshillemoth. *a making peace, perfectio, a giuing againe*, or *the parables of death*. 2. Chr. 28.12. Mosollamith

Meshullam. *a peacemaker*, or *peaceable, perfect, giuing againe, their parables*, or *their power*. 2. Kin. 22.3 Nehe. 3.4,6,30,&c. Mesillemoth Mosollamoth

Mesoboite. *the standing place of the Lord, the Lords standing*, or *a little Doe*. 1. Chron. 11.47. Mesulam Messulam

Mesopotamia. A countrey, parcel of the greater Asia and Syria, betweene Babylon & Arabia, & betweene the two riuers, Tigris & Euphrates, as the Greeke words Mesos, *middle*, & Potames, *a riuer* (wherof it is cōpounded) do signifie. Ac. 2.9. & 7.2. Jude. 2 24. & 5.7

Messias *anointed* but after ꝑ greeke, *Christ*. Joh. 1.41

Methuſhael. *asking death*, or *his death*, or *a graue*. Gen. 4.18. Methusael Mathusal

Methuſhelah. *he sent his death*, or *the weapons of his death*: or after the Hebrew and Syrian, *spoyling his death*, or *the spoyle of death*. The father of Lamech. Gen. 5.25,26,27. Methuselah Mathusala

Methegammah. *the bridle of bondage*. 2. Sam. 8.1. and 1. Chr 18.1.

Meunim. *dwelling places, afflicted, offending*, or *answering*. 1. Esd 5.31. Ezra 2.50. Mehunim Munim

Mezahab *gilded*, or *the waters of gold*, or *what gold*. Gen. 38.39. Mezahab

¶ Miamin. *the right hand*, or *preparing waters*. Ezr. 10.25.

Mibhar. *chosen*, or *youth*. 1. Chr. 11.38. Mibahar

Mibsam. *smelling sweet*, or *confounding them*. Gen. 25.13. and 1. Chron 4.25. Mabsam

Mibzar. *defended, walled, forbidding, taking away*, or *gathering grapes*. a Duke. Gen. 36.42. Mibsar Mabsar

Michah. *poor, lowly, smiting*, or *smitten* or *who is here in this place?* or *waters here*. Mens names. 2. Samue. 9.12. 1. Chron. 5.5. Iudges. 17.1. and 18.13, 1027. 2. Chr. 24.20. Mapsar Micha Micah Michas

Michael. *Who is God?* or *who is like God?* or *the lowlinesse of God, the powerte of God, the smiting of God, God smitten*. Sonne of Sethur. Num. 13.14 also the sonne of Israiah. 1. Chron. 7.3. Also an Archangel. Dan. 12.1. Iude 9. Reuel. 12 7. Michas Michaias Micheas

Michaia[illegible] the Lord, or *who is like the Lord*, or Michaia

*the lowlines,*or *pouerty of the Lord,*or *the ſmiting of the Lord,*or *the Lord ſmiting.* Sonne of Iimlah, a Prophet. 1.kin.22 8,to 29 2.Chr.18.7,to 28. When he prophecied. Mich.1.1 alſo the father of Achbor.2 kin.22.12.

Michol — Michal *who is perfect?* Daughter of Saul.1.Sam. 14.49.She loued Dauid.1.Sam.18.20.† was giuen to him in marriage.1.Sam 18.27.How ſhe ſaued his life.1.Sa.19.11 to 18.She was giuen vnto Phalti to wife.1.Sam.25.44.Hee ſendeth to Ishbosheth for her.2.Samu.3.14 Seeing Dauid daunce before the Arke,ſhe contemneth him, and therefore became barren all her life.2.Sam.6.20.*1.Chr 15.29.

Machmas / Mechmas — Michmash.*a ſmiter,a poore man taken away,the ſmiter ſtriking,* or *a poore man touching,* or *taken away.* a citie Nehe.11.31.

Machmethath — Michmethah. *the gift of a ſmiter,* or *poore man,* or *the death of a ſmiter.* a citie Iosh.16.9.

Machmethah — Michri *a ſelling,*or *knowledge.*1.Chron.9.8.

Mochori — Michtam. Pſal 16.

Meddin / Madian — Midian *iudgement,ſtriuing,* or *chiding.* a citie. Ios. 15.61.Iudg.5.10.

Madianites — Midian *idem.* Abrahams ſonne by Keturah.Ge.25. 2.of him both countrey & people tooke name.Gen.37. 28.Exo.2.15.Nu.25.6.†31.2,3.Iudg.6.1.†7.14,15.

Magdalel — Migdal-eder. *the tower of the flocke.* A place by Bethlehem. Gen.35.21.

Migdal-el. *the tower of God,*or *the greatnes of God.* a citie. Iosh 19.38.

Magdalgad — Migdal-gad.*a happie tower,*or *a tower compaſſed about,*or *the greatnes of happines,*or *the greatneſſe compaſſed about.* a citie Iosh.15.37.

Magdalum — Migdol.*a tower,*or *greatneſſe.* a citie. Ier.44.1.

Migron — Migron.*feare, a barne,* or *from the threate.* A citie. Isa.10.28.

Miiman — Miiamin.*the right hand,*or *preparing waters.*1.Ch. 24.9.

Macelloth — Mikloth.*little wands, ſtaues, voices,*or *looking downward.*1.Chro.8.32.and 5.37.

Miknia — Mikneiah.*the poſſeſſion of the Lorde,* or *the buying the cattell,*or *the herd of the Lord.*1.Chr.15.18.

Melalai — Milalai.*circumciſion,*or *my talke.*Nehe.12.36.

Milcah — Milchah *a Queene,*or *woman of counſell.* Daughter of Haran.Ge.11.29.and 22.20. Alſo the daughter of Zelophehad Iosh.17.3.

Melcha — Milcom.*their king,*or *their counſelor.* an idole of the Ammonites 1.King.11.5.

Miletum.*red kernels.* a citie.Ac 20.15.2.Tim 4.20

Mello — Millo *fulneſſe,*or *a filling* A place Iudg.9.6.and 2. Sam.5.9.

Mianim — Miniamin,as Miiamin.Neh.12.17.

Menni- — Minni.*promiſion, a gift,* or *number.* The name of a region.Ier.51.27.

Minneth — Minnith. *idem.* A citie. Iudg.11.33.Eze.27.17.

Mennith — Miriam *exalted,the ſea of bitternes,*or *the myrrhe,*or *miſtris of the ſea:*or after the Syrian and Hebrue, *the lady of the ſea.* Daughter of Amram, ſiſter to Moſes and Aaron.Exod.15.20.Num.26.59. She watcheth Moſes to ſee what would become of him.Exod.2.4,to 9.Shee with other women giue thanks to God for their deliuerance.Exo.15.20,21.For her murmuring ſhe is ſtriken with lepzie,and at Moſes prayer healed againe.Num.12.1.*She dieth at Kadeſh.Num.20.1.

Maria — Marie

Marma — Mirma.*decent,highneſſe,* or *extolling himſelfe* 1.Ch. 8.10.

Miſael — Miſhael.*who demandeth,*or *who required?* or *lent,* or *who demanding, requiring,*or *lending?* or *God hath taken away,*or *gone backe.* Daniels companion,called alſo Meſhach Dan.1.7.

Miſal — Miſgab A citie Ierem.48.1.

Maſal — Mishal.*parables, gouerning,*or *ruling.* A citie. Iosh. 21.30.

Misham.*their ſauiour, hauing a regard vnto them, taking away,*or *touching the people.*1.Chr.8.12. — Misaham / Misam

Mishael.*demanding,*or *requiring,required,*or *lent,*or *a graue,hell,*or *pits,* or *the taking away,* or *touching of God.* A citie. Iosh.19.26. — Misal / Meshal

Mishma, *a hearing,* or *diligent hearing,* or *obeying.* Gen.25.14.1.Chr.4.25. — Mishma / Masma

Mishmannah *fatneſſe, his oyle,*or *touching,* or *taking away prouiſion,*or *taking away a gift.* 1. Chr.12.10. — Masmana

Mishrites *ſpread abroad,touching a companion,taking away a friend,*or *taking away a ſhepherd,* or *malice.* a family deſcended of Kiriath-iearim.1.Chr.2.53 — Misrahethites

Misphar. *a numbring, a ſhewing, a ſcriuener,*or *the bull of tribute.* Ezra 2.2. called Mispereth. viz. *numbring, ſhewing,*or *the augmenting of tribute.* Neh.7.7. — Mesphar / Mesperath / Mespharath

Misrephothmaim.*burning,* or *hot waters,* or *the burnings of waters.* A place to boyle waters vpon the fire, and make ſalt thereof. Iosh.11.8. — Masrephroth-maim

Mithkah *ſweetneſſe,*or *pleaſantneſſe.* Num.33.28. — Mithca

Mithnite. *a gift,* or *the loine:* or after the Syrian, *hope,*or *looking for.*1.Chr.11.43. — Mathanite / Mathanite

Mithredath.*aſſaying,*or *beholding the lawe,*or *breaking the Lawe,*or *the going downe of death.* Ezra 1.8, and 4.7.1.Esd.2.11. — Mithridates / Mithridath

Mitylenes. *cleanlineſſe,* or *the wiping of the wine-preſſe.* An Ile againſt Aſia, diſtant from the neereſt borders thereof 5700 paces. Actes 20.14. — Mitylene

Mizar.*little.* a hill Pſal.42.6.

Mizpah,or Mizpeh *a watch tower,*or *looking glaſſe,* or *iudgement,*or *a couering* a place Gene.31.49 Iosh. 11.3,8 and 13.26.builded by king Asa.1.Kin.15.22 The Israelites conſult there againſt the Gibeonites. Iudg.20.1,to 11. Thither aſſo Samuel aſſembled the Israelites to pray for them.1.Sam.7.5. — Mispah / Mitspah / Mitsphat / Maspha- / Mespeh

Mizraim.Gen.10.6.

Mizzah.*a dropping,*or *diſtilling from the head,* or *a ſprinkling by that:* or after the Syrian, *a conſuming,* or *conſumption.*Gen 36.13. — Mizza / Meza

† Mnaſon.*a diligent ſeeker,*or *betrothing,*or *remembring.* Acts 21.16.

¶ Moab.*of the father.* Lots ſon by his eldeſt daughter, of whom came the wicked Moabites.Gene.19.37. and 36.36.they are ouercome by the Amorites.Num. 21.29.Israel forbidden to warre with them.Deut.2. 9.Israel falling to idolatrie, become ſubiects to them. Iudg.3.12, 13,14.Ehud ſlayeth 10000. Moabites. Iudg.3.29. Themoſh Moabs abomination. 1. King. 11.7. The Israelites commit whoredome with the daughters of Moab. Numb.25.1. Moabs ruine foreſhewed.Isa.16.2. They which Dauid ſlew not, became tributaries.2.Sam.8.2. Iehoſhaphats & Iehorams miraculous victorie againſt Moab. 2.kin 3.5.*

Moladah *nativitie,*or *generation.* a citie. Iosh.15. 26.and 19.2. — Molada

Molech. *reigning,* or *a counſellour.* An idole of the Ammonites.1.Kin.11.7.The Israelites forbidden to offer their children to it. Leuit. 18.21. vpon paine of death.Leuit.20.2,3,4,5. It was deſtroyed by Iosiah. 2.King.23.10. — Moloch

Molecheth.1.Chr.7.18. — Molecath

Molid. *nativity,*or *generation,*or *a circumciſed hand* 1.Chro.2.29.

Mordechai. *bitter contrition,* or *worne myrrhe,* or *teaching contrition:* or after the Hebrue and Syrian, *moſt pure myrrhe.* He who brought vp Eſter.Eſter.2. 5.*who bewailed the Iewes deſtruction. Eſter 4.1.* and was exalted. Eſter 6.2.* Alſo the name of another.Ezra 2.2.Nehe.7.7. — Mardechai / Mardocheus / Mordecai

Moreh. *ſtretching.* a place. Gen 12.6.Deu.11.30.

Moriah,*the feare of God.* a mountaine where Isaak ſhould haue bene offered.Gen.22.2.2.Chr.3.1. — Moriah / Moria

Moſera

Mosera. *learning, discipline, or a bond:* after the Syrian, *a giuing, or tradition.* a mountaine where Aaron died, and was buried. Deut. 10.6. Called Hor. Num. 20.22. *and 33.38,39. Deut. 32.50.

Moseroth. *idem.* Num. 33.30,31.

Moseh. *drawen vp, or drawen foorth, or taken out.* Sonne of Amram. Exod. 6.20. Moses borne, and miraculously preserued. Exod. 2.2, to 11. Hee slayeth an Egyptian. Exod. 2. 11, 12. hee would haue pacified two Hebrewes. Exod. 2.13. hee fleeth into the land of Midian, and why. Exod. 2, 14. where hee marrieth a wife, and hath two sonnes. Exod. 2.15. * Keeping sheepe, hee seeth the Angel in a bush. Exod. 3.2. God sendeth him to Pharaoh to deliuer the Israelites, and promiseth to be with him. Exod. 3.12. He receiueth tokens to assure his vocation. Exod. 4.3. he refuseth the charge committed to him, and why. Exod. 4. 10. He with his wife and children go toward Egypt. Exod. 4.20. Almost killed by the Angel in the Inne, for omitting the circumcising of his sonne. Exo. 4 24. Hee and Aaron hauing done their message to Pharaoh, are repulsed, and the Israelites more grieuously oppressed. Exod. 5.1,2. * his rod turned into a serpent. Exod. 7. 10. hee complaineth that the people were not immediatly deliuered after his message done. Exod. 5.22 his song. Exo. 15.1, to 20. While he prayeth, the Israelites ouercome Amalek. Exod. 17. 11. * hee condescendeth to the counsaile of Jethro his father in law. Exod. 18.24. The matters of greatest importance are brought to himselfe. Exod. 18 22. He charged not to touch mount Sinai, and why. Exo. 19. 13. he sanctifieth the people. Exod. 19. 14. he and Aaron ascend vp to Sinai. Exod. 19 24. Hee consecrateth the olde Testament, and how Exod 24.8. He is with God in the cloud 40. dayes and 40 nights. Exo. 24.18. being angry he breaketh the two Tables of the Law in pieces, & burneth the golden calfe Exod. 31. 18. * he desireth to be raised out of the booke of life, if God would not pardon his peoples sinne. Exodus 32. 32. God speaketh to him face to face. Exod. 33. 11. He desireth God to conduct the people and him in the way. Exod. 33. 13, 14, 15. God commandeth him to stand in a place to see his backe parts. Exod. 33. 21. * He might not see Gods face, and liue. Exodus 33. 20. He returneth from the mount with new Tables. Exod. 34. 1, to 29. Speaking to the people, why he vsed to couer his face. Exod. 34. 33. * 2. Corinth. 3. 13. he murmureth and refuseth to conduct the people. Numb. 11. 11, to 16. Hee wisheth all the people could prophecie. Numb. 11. 29. He was Gods faithfull seruant. Num. 17. 7. Heb. 3. 2. Hee and Aaron hearing the peoples murmuring, fell on their faces. Num 14. 5. he appeaseth Gods wrath. Num. 14. 13, to 21. He fell on his face, hearing the rebellion of Dathan, &c. Numb. 16 4. God, by destroying Korah and the rest, declared that he had sent Moses to gouerne. Num. 16. 3, 5, 28. fearing to be slaine, he fleeth to the Tabernacle. Nu 16 42, 43. The people destroyed for murmuring against Moses. Nu. 16. 49. Why he & Aaron entred not into the land of promise. Num. 20. 12. Hee sendeth messengers to the king of Edom. Num. 20. 14 he reciteth the Law to the Israelites. Deut. 1. 3. he desireth God to appoint a gouernour to succeede him. Num. 27. 16. * The land of promise is shewed to him. Num. 27. 12. Hee constituteth others to helpe him in the gouernement. Deuter. 1. 9, to 19. Hee abideth vpon Horeb 40 dayes and 40. nights, without any sustenance. Deut. 9. 9. His incouragement to the people that should warre. Deuter. 20. 1. He commaundeth to reare vp an Altar after that they had passed Jordan, and caused the Law to be written thereon. Deuter. 27. 2, to 9. Hee prepareth himselfe to die, comforteth the people, & giueth them precepts. Deut. 31. 2, to 14. He and Jeshua are charged to compile a song, and to that end. Deuter. 31. 14, to 22. He ascendeth mount Abarim to see the land of promise. Deut. 32. 49. being about to die, he blesseth all the tribes of Israel. Deut. 33. 1. * He dieth and was buried by God. Deut. 34. 5, 6. Israel bewaileth his death 30. dayes. Deut. 34. 8. His sepulchre vnknowen. Deut. 34. 6. He is prayed. Eccius 45. 1, to 20. He had impediment of speech. Exo. 4. 10 Aaron was his spokesman. Exod. 4. 16. No Prophet like Moses. Deut. 34. 10. He briefly sheweth what he did vpon Sinai. Deut. 9. 7. * and 10. 1, to 12. He became mediatour betweene God and the people. Deut. 5. 27. he was meeke. Num. 12. 3. he is angry that the Midianites women were preserued. Nu. 31. 14, 15. His iustifiage when he died. Deut. 34. 7. The faith of his parents, and of himselfe. Heb. 11. 23, 24, to 29. Moses faithfull in Gods house, but not like Christ. Heb. 3. 2, to 7. Iannes and Jambres resisted him. 2. Timoth. 3. 8. The Iewes beleeue that God spake vnto him, but not vnto Christ. John 9. 29. Moses and the Prophets the Scripture of the old Testament. Luke 16. 29, 33. The Iewes would not obey him. Acres 7. 39. Moses, in whom the Iewes trust, shal accuse them in that they beleeue not Christ, of whom he wrote. John 5. 41. * Moses was wont to be read in the Synagogues euery Sabbath day. Acres 15. 21. he foretolde the comming of Christ. Deut. 18. 15 Act. 3. 22. and 7. 37. He and Elias appeared at the transfiguration of Christ. Matth. 17. 3. The controlling of Lawes after the Law of Moses. Leuit. 16. 21, 27.

Moses
Moises
Moyses
Moseh

Moza. *fiund, vnleauened, the end, expressing, or making cleane.* 1. Chro. 2. 46. — Mosa

Mozah. *a chiding, a subtill inuention, vnleauened, or a pressing downe.* A citie. Iosh. 18. 26. — Mosah, Amosa

¶ Muppim. *out of the mouth:* or after the Syrian, *a couering.* Gen. 46. 21. — Mophim

Mulach. *anointing, a couering, or an offering.* looke 2. King. 16. 18. where it is written a baile.

Mushi. *departing, taking away, touching, going back, or caried awey violently.* Sonne of Merari Ex. 6. 19. of him came the Mushites Num. 3. 33. and 26. 58. — Musi, Musites

Muth-labben. Psal 9. in the title.

¶ Myrrhe. *a gum.* Exo. 30. 23. Psa. 45. 8. Mat. 2. 11.

Myrtus. *a Myrtle tree.* Nehe. 8. 15.

N.

Naam. *faire, or pleasant.* 1. Chro. 4. 15. — Naham

Naamah. *faire, beautifull, comely, or greatly moning.* Gen. 4. 22. and 1. King. 14. 21. — Noema

Naaman. *id. m.* Sonne of Beniamin. Gen 46. 21. Also a captaine, who was healed of leprie by Elisha. 2. King 5. 1, to 20. — Noeman

Naarah. *a maide, a young man, or shaking off, or watching.* 1. Chro 4. 5. — Naara

Naarath. *idem.* A citie. Iosh. 16. 7. — Naaratha

Naariah. *the child of the Lord, the shaking of the Lord, the watchman of the Lord, or the Lord watching.* 1. Chro. 3. 22. — Neariah, Naaria

Naasson, looke Naasshon.

Nabaioth. *buds, or fruits, or prophecies.* Gen. 25. 13. — Nebo

Nabal. *a foole, or mad.* A rich man, husband of Abigail, reade 1. Sam. 25. 2, to 40. — Naboth

Nabat. *beholding.* Father of Ieroboam. 1. King. 11. 26. Eccius 47. 23. — Nebat

Nabathites. *speaking, prophecying, or budding forth.* 1 Mac. 5. 25 and 9. 35. — Nabathees, Nabuthites

Naboth. *a speech, prophecie, speaking, prophecying, fruitfulnes, or budding forth.* He that refused to sell Ahab his vineyard, and therefore was stoned by Iezebels wicked practise. 1. King. 21. 1, to 17. — Nachon,

Nachon. *ready* or *sure*. A mans name. 2. Sam. 6.6. called Chidon. 1. Chron. 13.3.

Nadab, *a prince, or liberal vowing, or of his own accord*. the sonne of Aaron. Exo. 6.23. he and Abihu. &c. saw God, and in whose likenes. Ec. 24.9, 10. They offering strange fire, are deuoured. Leu. 10.1, 2. also the sonne of Jeroboam, who reigned ouer Israel. 1. King. 14.20. like his wicked father. 1. King. 15.26. slaine by Baasha, who reigned in his stead. 1. King. 15.27, 28.

Nagge — Naggai. *clearenesse*, or *light*. Luke 3.25.

Nahaliel. *the inheritance flowing streame*, or *valley of God*. Num. 21. 19.

Nahalol — Nahallal. *praysed, bright*, or *a foote*. a city. Josh. 19. 15. and 21. 35. Iud. 1.30.

Nahalal

Nahan. *a comforter*, or *repentant*, or *the leader of them*, or *the rest of them*. 1. Chron. 4. 19.

Nahum — Nahamani. *idem*. Nehe. 7.7.

Naharai, as Nahathon. 2. Sam. 23 37.

Naas — Nahas *a snake*, or *serpent*, or *soothsaying*, or *prophecying*, or *like brasse*. a citie. 1. Chron. 4. 12.

Nahas — Naash. *idem*. king of the Ammonites. 1. Sa. 11. 1.

Naas — Nahashon. *a noise, neighing, a making warme*, or *drinesse*: or after the Syrian, *a strangling*. Brother of Elisheba Exo 6.23. Nu 1.7 Ruth 4.20. Mat. 1.4. Lu. 3.32.

Nahason — Naasson

Nahasson — Nahath *rest*, or *a leader*: or after the Syrian, *a going downe*. Gen. 36.13. and 1. Chron. 6.26.

Nahshon — Nahbi *very secret*, or *hid, my beloued*, or *resting with me*: or *a leader with me*. Num. 13.15.

Nahabi — Nahor. *hoarse, angry*, or *drie*: or after the Syrian, *strangled*. The sonne of Serug. Gen. 11.22. Also the sonne of Terah. Gen. 11.26, 29. and 22. 20.*

Nachor — Nahesshon. looke Nahashon.

Nahesson — Nahum, as Naham. a Prophet. Nahum 1. 1.

Naim *fairenesse, beautifulnesse, pleasantnesse, trouble*, or *the moouing of them* a citie. Luke 7. 11.

Naioth. *fairenesse, beauty, comlinesse*, or *a dwelling place*. a place. 1. Sam. 19.18.

Nanea. According to the Persian tongue, *Diana*. 2 Mac. 1.13.

Naomi — Naomi, as Naamah Wife to Elimelech. Ruth 1. 2.* and 2. 1.* and 3. 1.* and 4. 14, 15, 16.

Noemi

Naphis — Naphish. *a soule*, or *resting*: or after the Syrian, *multiplying*. Gen. 25.15.

Nephthali — Naphtah. *my wrestling, comparison, likenes*, or *crookednes*. Iaakobs sonne by Rahel. Gen. 30.8. his children. Gen. 46.24. Num. 26.48 49, 50. 1. Chron. 7.13. hee is blessed. Gen. 49.21. Deut. 33. 23. his portion. Josh. 19 32, to 40. Naphtali could not driue out the inhabitants of Beth-shemesh &c. but made them tributaries. Iud. 1.33.

Nephtali

Nephthalim

Also a citie. Tob. 1.2.

Naphtha. Dan 3.16.

Naphtaim, looke Nephtuim. The sonne of Mizraim. Gen. 10.13. and 1. Chron. 1. 11.

Naphthuim — Narcissus *astonied*, or *neglecting*. Rom. 16.11.

Nephthuim

Nathan *giuen giuing* or *rewarded*, a Prophet, who foretold Dauid, that his sonne should build Gods Church, meaning Christ, of whom Salomon was but a figure. 2. Sam 7.13, 14. he reproueth Dauid for his adulterey. 2. Sam. 12.1, to 16. hee is praysed. Eccles. 47.1 Hee making obeysance, sheweth Dauid, how Adonijah vsurped his kingdome. 1. King. 1.23, to 28.

Also Dauids sonne. 2. Sam. 5.14 Of whose stocke the virgin Marie descended. Luke 3. 31.

Nathanael — Nathanael *the gift of God*. The sonne of Jshai. 1. chr. 2. 14. also the name of a true Israelite Iohn 1. 45.*

Naur. *a posteritie, a sonne for euer, a remaining for euer*, or *fairenesse*, or *dwelling place*: or after the Syrian, *a fish*. Father of Iesus. Eccles 46. 1.

Nazareth. *separated, crowned*, or *sanctified*. a citie where Christ was conceiued and brought vp. Matth. 2.23. Luke 1.26. The deuill confesseth Christ to be of Nazareth. Luke 4. 34. the inhabitants regarded not their Prophet Iesus. Matth. 13. 57. but would haue cast him headlong from their hill. Luke 4.27.

Nazaret

The law of the Nazarites. Numb. 6.2. Samson a Nazarite from his mothers wombe. Iudges 13.5. and so was Samuel. 1 Sam. 1.11.

¶ Neah, *mued*, or *mouing* a citie. Josh. 19.13.

Neapolis. *a new citie*. a citie. Acts 16. 11. — Noa

Neariah, looke Naariah.

Nebai. *fructifying, or budding forth, speaking*, or *prophecying*. Nehe. 10.19.

Nebalat. *prophecie, cloaked talke, hidden*, or *budding forth*. or *prophecying cloakingly*. a citie. Nehe. 11.34. — Nebalath

Nebaioth. looke Nabaioth, and Isai. 60.7.

Nebat, looke Nabat.

Nebo as Nebai. a citie. Num. 32.3. 38. & 1. chr. 5.8.

Nebuchad-nezzar. *the mourning of the generation*, or *wailing of iudgement*, or *the sorowing of powertie*. A king of Babel. 2. king. 24. 1. He receiueth power ouer all kingdomes. Jer. 27.6. he conquereth Egypt. 2. kin. 24.7. Jerem 46.2, 13. He destroyeth Jerusalem. 2. King. 24. 2, 3, 4.* & 25.1.* Jere. 39.1.* According to the prophecie. Isai. 7.8. Jere. 25.9. and 32.28.* Hee dreameth. Dan. 2.1.* he erecteth an image, and commandeth to honour it. Dan. 3.1.* Hee dreameth againe. Dan 4. 2. He dwelt seuen yeere among wilde beasts. Dan. 4.29. He is bewayled in mockage. Isa. 14.4.* — Nebuchadrezzar

Also a great King of the Assyrians in Nineueh, some thinke him to be Cambyses. Judet. 1.5.* & 2.1.* — Nabuchodonosor

Nebuhazban. *speech, prophecie, budding, springing*, or *flowing*: or after the Hebr. & Syr. *fruit*, or *budding fourth of deliuering*. a prince of Nebuchadnezzars. Jer. 39.13. — Nebuzarban,

Nebuzir-adan. *a budding foorth, a prophecie of forraine iudgement*, or *the budding forth of the foote of a pillar*. Chiefe steward to the king of Babel. 2. King. 25.8. Jere. 39.13. — Nebuzaradan

Nechoh. *lame*, or *smitten*. surname to Pharaoh 2. King. 23 29.* — Necho

Nedabiah, *the vow of the Lord*, or *the prince of the Lord*. 1. Chron. 3.18. — Nedabia Nadabia

Neginoth. Psal. 4. in the title.

Neginothai. Habak. 3.19.

Nehelamite. *a dreamer*, or *a dreame, a valley of waters*, or *the inheritance of waters*. Jere. 29.24.

Neheloth. Psal. 5. in the title.

Nehemiah. *comfort*, or *the rest of the Lord. penitent Lord*, or *direction of the Lord*. Nehem. 1. 1. Butler to king Artahshashte. Nehe. 1.11. & 3.1. hauing obtained a letter of the king he went to Jerusalem, & builded vp the walles. Nehe. 2. 8. He reproueth the breakers of the Sabbath. Nehem. 13.15. and those that had married strange wiues. Nehe. 13.25. He is praysed. Ecclus 49.13. surnamed Tirshatha. Neh. 8.9. & 10.1. — Nehemias

Nehum. *a comforter, penitent*, or *a leader of them*. Nehe. 7.7. — Nehum

Nehushta. *brasen like the ayre, soothsaying*, or *a serpent*. 2 King. 24 8. — Nehusta

Nehushtan. *brasen, made of copper, a soothsaying, giuen of the serpet*, or *a gift*. The name that Hezekiah gaue in contempt to the brasen serpent 2. Kin. 18.4. — Nehustan

Nehiel. *commotion*, or *mouing of God*. A citie. Josh. 19. 27. — Nehiel

Nekoda. *painted, diuers*, or *inconstant, pointed a shepheard*, or *made crooked*. A citie. Ezra 2. 48, 60. Nehe. 7.50. — Necoda Nekodah

Nemuel. *God sleeping*, or *the sleeping of God*. Certaine mens names Num. 26 9.12. — Namuel

Nepheg. *weake*, or *slacked*. The sonne of Izhar. Exo. 6.21.

6.21. and Dauids sonne. 2. Sam. 5. 15.

Nephusim huim — Nephusim. *damnified*, or *torne in peeces*. Nehe. 7. 52. Ezra 2. 50.

Ephthar — Nephthalim, and Nephthali, looke Naphtali.

Nephthooh — Nephthar. 2. Mac. 1. 36.

Nephtoa — Nephtoah. *open*, or *an opening*. a fountaine. Ios. 15. 9. and 18. 15.

Nephtuim — Nephtuim. *idem* Gen. 10. 13.

Nephusim, looke Nephisheim.

Neregel — Ner. *a candle*, or *light*, or *land sowen euery other yere* Father to Abner. 1. Sam. 14. 50, 51. 1. Chron. 8. 33. 2. Sam. 3. 6.*

Nergel — Neregal. *searching out*, *a footman*, or *a candle couered*, or *land sowen euery other yeere conered*. Ier. 39. 3.

Nereus — Nergal. *idem*. An idole. 2. King. 17. 30.

Neriah — Nereus, as Ner: or after the Greeke, *great*. Rom. 16. 15.

Neri, as Ner. Luk. 3. 27. who is also called Iechonias. Mat. 1. 12.

Nethaniah — Nerias. *the light*, or *candle of the Lord*, or *the lande sowen euery other yeere of the Lord*. the father of Baruch. Baruch 1. 1. Iere. 32. 12.

Nathanael — Nethaneel, as Nathaneel. diuers mens names. Nu. 1 8. Ezra 10. 22. 1. Chr. 15. 24. and 2. Chr. 35 9.

Nahania — Nethaniah. *the gift of the Lord*. 2. King. 25. 23. and 1. Chr. 25. 2. and 2. Chron. 17. 8. Ier. 36 14.

Nathan-melech — Nethan-melech. *the gift of a king*, or *the gift of counsell*. 2. King 23. 11.

Nathinei — Nethinims. *giuen*, or *rewarded*. 1. Chr. 9. 2. Ezra 2. 43, 58.

Nathinims — Netopha. *a drop*, or *dropping downe from the head*, or *gumme that droppeth downe from trees*, or *the bending of the mouth*. Ezra 2. 22.

Netopha — Nethophathi. *idem*. a certaine family, which had their possessions in the fieldes. Nehe. 12. 28. 1. Chron. 2. 54. and 9 16.

Nethophathi — Netuphati. Nezia. *a conqueror*, or *euerlasting*, or *strong*. Ezr. 2. 54.

Netuphati — Nezib. *standing*, or *a standing place*, or *an aduancing of any title or right*: or after the Syrian, *a plant*. A citie. Iosh 15. 43.

Nezia — ¶ Nibhaz *fructifying*, or *budding foorth a vision*, or *speaking*, or *prophesying a visiō*. an idole. 2 Kin. 17 31.

Nibhaz — Nibhan. *speach*, *prophecie*, *the spring foorth of oft sleeping*, or *of changing*, or *springing foorth of a tooth or worme*. A citie. Iosh. 15. 62.

Nicanor — Nicanor. *a conquerour*, or *victorious*. 1. Mac. 3. 38. and. 7. 26.* and 2. Mac. 15. 1.*

Nicodemus — Nicodemus. *innocent blood*: after the Greeke, *the victory of the people*. a Pharisee & ruler of the Iewes. who came to Christ by night to be taught of him. Ioh. 3. 1.* reade Ioh. 7. 50.* and 19. 38.*

Nicolas — Nicolas. *a victour*, or *ouercommer*, or *the victories of the common people*. A deacon. Actes 6. 5. who (as some thinke) held, that wiues should be common. The sect was called Nicolaitans. Reu. 2. 6.

Nicopolis — Nicopolis. *a citie victory*, or *victorious citie*. A citie of Thracia. Tit. 3. 12.

Niger — Niger. *blacke purple*, or *darke*. The surname of Simon Acts 13. 1.

Nilus — Nilus. in Hebrew Shihor. *blacke*, or *troublous*. A famous riuer in Egypt. Ezo. 7. 15. Iosh. 13. 3. Ier. 2. 18.

Nimrim — Nimrim. *a leopard*, *a rebellio*, *a bitternes*, or *a change*. A citie. Isa. 15. 6.

Nemrod — Nimrod. *a rebell*, *a rebellious*, *a sinner*, or *transgressour*, or *an apostata* Sonne of Cush. Gen. 10. 8. 9.

Nineue — Nineueh. *faire*, *beautiful*, or *a dwelling place*. A citie builded by Asshur. Gen. 10. 11. The desolation thereof prophesied. Nahum. 3. 1. Zeph. 2. 13. Tob. 14. 4. Their repentance after Ionas preaching. Ionas. 3. 5.* They shall condemne the Iewes, and why. Mat 12. 41.

Niniuites

Nisan — *a banner*, *approuing*, or *trying slight*: or after the Syrian, *a miracle*, a moneth. Nehe. 2. 1.

Nisroch — Nisroch. *slight*, *a tender*, or *delicate trying*, or *banner*: or after the Syrian, *thy table*. An idole. 2. King. 19. 37 Isa. 37. 38.

No — ¶ No. *a stirring vp*, or *a forbidding*. a countrey. Eze. 30. 15. Nahum. 3. 8. looke Alexandria

Noadia — Noadiah. *the witnessing or testification of the Lord*, or *the company of the congregation of the Lord*, or *the decking of the Lord*, or *the Lord passing ouer*: or after the Syrian and Hebrew, *the taking away of the Lord*. Ezra 8. 33. Neh. 6. 14.

Noe — Noah. *a ceasing*, or *rest*. Sonne to Lamech. Gen. 5. 29 Luke 3. 36 1. Chron. 1. 4. His three sonnes. Gene. 6. 10 God foretold him of the flood. Gene. 6. 13. He is both commanded to enter the Arke. Gene. 7. 1. and to come forth. Genes. 8. 16. He erecteth an altar to God. Gene. 8. 20. God blesseth him. Gen. 9. 1. and promiseth neuer to destroy the world with flood againe. Gene. 9. 9. to 18. Hee planteth a vineyard, and being drunken is derided of his sonne Ham. Genes. 9. 20, to 26. His yeeres. Gene. 9. 28, 29. Hee is praised. Ecclus. 44. 17, 18. His faith. Heb. 11. 7.

Noah the preacher of righteousnesse. 2. Pet. 2. 5.

Nobe — Nob *speach*, *prophecie*, *speaking*, *prophesying*, *fructifying*, *springing foorth*, or *barking*, or *barked at*. A citie. destroyed by Saul. 1. Sam. 22 19 & 21. 1. Isa. 10 32.

Nobe — Nobah. *barking*, or *barked at*. A citie. Num. 32. 42. Iudg. 8. 11.

Nob *fugitiue*. A countrey. Gen. 4. 16.

Nodab. *vowing of his owne accord*, or *principall*. 1. Chr. 5. 19.

Noga — Negah. *brightnesse*, or *cleerenesse*. 1. Chr. 14. 6.

Nohas — Nohah. *resting*, or *a guide*. 1. Chron. 8. 2.

Nomades. *men wandering here and there*. A people without certeine abiding. 2. Mac. 12. 11.

Non, looke Nun. and 1. Chr. 7. 27.

Nopha — Noph. *a hony combe*, *a distilling from the head*, *a lifting vp*, or *a sieue*. a citie. Isa. 19. 13. Ier. 2. 16. Ezek. 30. 13.

Nopha — Nophah. *fearefull*, or *binding*. Num. 21. 30.

Non — ¶ Nun. *sonne*, *posteritie*. *flocke*, *euerlasting*, or *remaining for euer*. or after the Syrian. *a fish*. Father of Ioshua. Num. 13. 9. Exod. 33. 11. 1. Chr. 7. 27.

Nympha — ¶ Nymphas. *a bride*. a worthy man whom Paul saluteth. Coloss. 4. 15.

O

Obdiah — Obadiah. *seruant of the Lord*. The gouernour of Ahabs house. 1. King. 18. 3, to 17. and 2. Chr. 17. 7. also a Prophet. Obad 1. 1. Another. 1. Chr. 3. 21.

Abdias — Obadia

Obadia — Obal *the frowardnes of antiquitie*, or *flowing*. Gen. 10. 28.

Obed. *a seruant*, or *a workeman*. Boaz sonne. Ruth 4. 17 Mat. 1 5. Luke 3. 32. 1. Chr. 2. 12.

Obed-edom. *the seruant of Edom*, or *a seruant Edomite*. a Gittite. 2. Sam. 6. 10, 11. and 1. Chron. 15. 21. and 16. 38.

Vbil — Obil *borne*, or *brought*, *led away*, *caried*, *sorowful*, or *waxing olde*. 1. Chr. 27. 30.

Oboth. *dragons*, *wombes*, *fathers*, or *desires*. a place. Num. 21. 10. and 33. 43.

Ochran — ¶ Ocran. *troublous*, or *troubling*. Num. 1. 13.

Oded — ¶ Oded *sustaining*, or *lifting vp*. 2 Chr. 28. 9.

Odares — Odomeras. *the sonne of praise*, or *witnesse of a coffer* 1. Mac. 9. 66.

Odren

Odollam — Odolla. *a witnesse*, or *ornamēt to them*. or *a witnesse*, or *ornament of his miserie*, or *the passing ouer*, or *pray of his miserie*. a citie. 2 Mac. 12. 38.

Og. *rosted bread*, or *a mocke*. or after the Syrian, *holding downe*, or *hindred*. a great giant king of Bashan. Num. 21. 33.* Deu. 3. 1. to 14 Psal. 135. 1.

Ahod

¶ Ohad *praising*, or *confessing*. Ge. 46. 10. Er. 6. 15.
Ohel. *a tabernacle*, or *tent*, or *light*. 1. Chr. 3. 20.
Ohel moed. *the tabernacle of the congregation*. Exodus 33. 7.

¶ Olivet. A hil two miles on the East side from Jerusalem, the brooke Cedron running between, taking name of the plentie of Olives growing thereupon. Matt. 21. 1. and 24. 3. Luke 22. 39. John 18. 1.

Holofernes

Olofernes *a strong captaine*. Chiefe captaine to Nabuchodonosor. Judeth 2. 4. * to chap. 15.
Olympas. *heauenly*. Rom. 16. 15.
Olympius *idem*. 2. Mac. 6. 2.

Gomer
Homer

¶ Omer. *speaking*, or *exalting*. Gen. 36. 11.
Omer. A measure. Exo. 16. 16. * Ezek. 45. 11.

Amri

Omri. *a bundle*, *a rebellious*, or *bitter people*. 1. King. 16. 15. to 29.

Hon

¶ On *sorow*, *strength*, or *iniquitie*. a countrey. Gen. 41. 45, 50. also a man. Num. 16. 1.
Onam. *sorow*, *strength*, or *iniquitie of them*. Genes. 36. 23. 1. Chr. 1. 40. and 2. 28.

Onan
Aunan

Onan. as On. Gen. 38. 4.
Onesimus. *as profitable*. Col. 4. 9. Philem. 10.
Onesiphorus. *bringing profit*. 2. Tim. 1. 16. & 4. 19.
Onias. *the strength of the Lord*, or *a ship*. Eccles. 50. 1. 1. Mac. 12. 7.
Onix. a precious stone. Gen. 2. 12. Exo. 25. 7.
Ono. *griefe*, *strength*, or *iniquitie of him*. A citie. 1. Chr. 8. 12. Ezra 2. 33. Neh. 11. 35.

¶ Ophel. *a towre*, *darkenesse*, or *a little white cloude*. 2 Chr. 27. 3. and 33. 14. Neh. 11. 21.
Ophir. *ashes*, or *a fructifying*. Ioktans sonne. Gene. 10. 29. Also a region in India, where is store of golo. 1. King. 9. 28.
Ophni. *fleeing*, *wearinesse*: or after the Syrian, *a folding together*. a citie. Iosh. 18. 24.

Ephrah
Ophera

Ophra. *dust*, *leade*, or *a fawne*. a citie. Iosh. 18. 23. Judg. 8. 27.

¶ Oreb. *a crowe*, *pleasant*, *a commander by faith*, *mingling together*, or *the teeming*. a prince of y Midianites slaine on the rocke Oreb. Judg. 7. 25. Psal 83. 11.

Aran

Oren. *a coffer*, *reioycing*, or *the slander of them*. 1. Chron. 2. 25.
Orion. Iob 9. 9. and 38. 31.
Ornan. *reioycing*, *the light of the sunne*, or *light*, or *slander remaining for euer*. 1. Chr. 21. 15. & 2. Chr 3. 1.

Orpha

Orpah. *a necke*, or *hinder part of a necke*, *stiffenecked*, *the raising of the mouth*, or *the making bare of the mouth*. Ruth 1. 4.

Orthosiada
Orthosiadi

Orthosias. *vpright*, or *rectified*. a towne at the foote of Libanus. 2. Mac 15. 37.

¶ Oseas 2. Esd. 1. 39. and 13. 40. looke Hosea.
Othea. Num 13. 9. looke Iothua.

¶ Othni *my time*, or *my houre*. 1. Chr. 26. 7.
Othniel, looke Othoniel.
Otholiah. *time to the Lord*. 1. Chron. 8. 26.

Otholia
Athaliah
Othniel
Idox

Othoniel. *the time*, or *houre of God*. Iothua 15. 17. Judg. 3. 11. and 1. Chr. 27. 15.

Ozia Azaia
Azariah
Azaria
Asom

¶ Ox. *pleasant*, or *merrie*. Judeth 8. 1.
¶ Ozariah. *the strength of the Lord*. Mens names. 1. Chr. 15. 21. and 27. 20.

Ozen
Ozia
Osias
Vzziel

Ozem. *the hasting of them*, or *fasting*. 1. Chron. 2. 15.
Ozen. *idem*. 1. Chr. 2. 25.
Ozias *the strength*, or *bucke goat of the Lord*. 2. Esd. 12. Judeth 6. 15. and 7. 30.
Oziel. *the strength*, or *bucke goate of God*. Judeth 8. 1. looke Vzziel.
Ozielites. *idem*. 1. Chr. 26. 23.
Ozni *an eare*, *my hearkning*, or *a goldsmiths balance*. Sonne of Gad of him came the Oznites. Numb. 26. 16. called Ezbon. Gen. 46. 17.

Azriel

Oziel. *the helpe of God*. 1. Chr. 27. 19.

P

Parai. *a gaping*, or *an opening*. 2. Sam. 23. 35. Pharai
Padan Aram. a citie of Syria where Laban dwelt. Gen. 25. 20. Mesopotamia
Padon. *his redemption*. or after the Syrian, *the yoke of an oxe*. Ezra 2. 44. Phadon
Pagiel. *God hath met*, or *the meeting*, or *the requiring pardon of God*. Num. 1. 1. Phegiel
Pahath Moab. *a duke of Moab*. Ezr. 2. 6. Neh. 3. 19. Pahathmoab
Palal *thinking*, or *iudging*. Nehe. 3. 25.
Palestina. *strowed*, or *couered*. viz. with ashes, or dust or *decay put to*, *a double decay*, or *the drinke of decay*, or *he fell drinking*. a countrey in Syria ioyning to Arabia. Exod. 15. 14. Psal. 60. 8. Isa. 14. 29. Of the people, looke Philistims. Palai
Phalel
Philistia
Pallu, or Palo. *marueilous*, *wonderful*, or *hidden*. Ge. 46. 9. and 1. Chron. 5. 3. Of whom came the Palluites, Num 26. 5. Phallu
Phalu
Palti. *deliuerance*, or *banishment*. Num. 13. 10. Phalti
Paltiel. *deliuerance*, or *banishment of God*. Nu. 34. 26 Phaltiel
Pannag. a place. Eze. 27. 17. Phaltias
Panthicus. The moneth of April. 2. Mac. 11. 30. Xanticus
Paphus. a citie in Cypres, dedicate sometime to Venus, where maidens vsed before marriage, in the honour of Venus to prostrate themselues on the sea shore. Actes 13. 6. Xanthicus
Puphos
Parah. *a cowe*, *increasing*, or *stirring vp*. a citie. Iosh. 18. 23. Aphara
Paran *fairenesse*, *praise*, or *of springs*. A plaine wildernesse. Gen. 14. 6. and 22. 21.
Paras. *Persia*. a countrey. Eze. 38. 5.
Parmashta. *the breaking of a foundation*: or after the Hebrew & Syrian. *a bull of one yeeres age*. Ester 9. 9. Pharmashta
Phermesta
Parmenas. *continuing*. Actes 6 5. Parmenias
Parnach *a bull seizing*, or *smit*, or *broken*. Nu. 34. 25. Pharnach
Paroh. *vengeance*. Exod 8. 1. looke Pharaoh. Pharao
Parosh. *a flea*, or *gnat*. Ezra 2. 3. Neh. 3. 25. Pharos
Parthians. *fleers for feare*, or *banished men*. a people. Actes 2. 6. Isa 66 19.
Paruah. *fresh* or *flourishing*: or after the Syrian, *fleeing*. 1. King. 4. 17.
Paruaim. 2. Chro 3 6. and 1. King. 9 28. Ophir
Pasach *thy broke piece*, or *thy diminishing*. 1. Ch. 7. 33 Pasah
Pas-dammim. *a portion*, or *diminishing of blood*. A place. 1. Chr. 11. 13. Phesechdomim
Pasch. *a passing ouer*, or *an haling*. 1. Chron. 4. 12. Ezra 2. 49. Pascha
Phesse
Pashur. *increasing libertie*, or *spreading out whitenesse*. 1. Chro. 9. 12. Ezra 2. 38. Ier. 20. 3 Phashur
Passur
Patara. *white lined*, or *bringing death*. a citie of Lycia a preuince of Asia. Actes 1. 21. Phalshur
Patmos. *deadly*, or *bringing death*. an yle. Reue 1. 9. Pathmos
Pathros. *a morsel of dough*, *a perswasion of decay*, or *an inlarging of distilling from the head*. A countrey. Isa. 11. 11. Ieremi. 44. 1, 15. Pathures
Phethros
Pathrusim. *idem* Gen. 10. 14. Phethrusim
Patriarke. *the chiefe of fathers*. Heb. 7. 4.
Patrobas. *pertaining to the father*. Rom. 16. 14. Patroba
Patroclus. *of the father*, or *the glory of the countrey*. 2. Mac. 8. 9.
Pau. *howling*, *sighing*, or *appearing*. a city. Ge. 36. 39. Phau
Paul Ierome saith Heb. *marueilous*, or *marueilously*: Other thinke, Heb. & Greeke, *the entry into a flocke*, the Greeke word signifieth, *rest*, or *he that hath rest*, and the Latine, *little*. an Apostle of Christ. descended of the tribe of Beniamin. Roman. 11. 1 Philip. 3. 5. brought vp with Gamaliel Acts 2. 3. A Pharise. and sonne of a Pharise. Acts 23. 6. Marueilously conuerted. Acts 9. 3. to 23. and 22. 6. to 17. & 26. 12. to 19. He persecuteth the Church. Acts 8 1. and 9. 1. Gal. 1. 13. 1. Timoth. 1. 13. an elect vessell of God &c. Acts 9. 15.

and

and 22.14. ordeined to preach Christ to the Gentiles. Galat.1.15,16 He did many things against the name of Jesus. Actes 26.9,10. Baptized. Actes 9.18. Deliuered out of darkenesse, by the light of God, and why. 2.Corinthians 4.6,7. Hee preached openly that Christ was the sonne of God, &c. Actes 9.20. * Hee and Barnabas separated to preach the Gospel to the Gentiles. Actes 13.2. A teacher, preacher, maister, Apostle of the Gentiles, and minister of Christ. Rom. 11.13. and 15.16. Galat.2.8. 1.Timoth.2.7. 2.Tim. 1.11. And an Ambassadour of Christ. 2.Corinth.5,20. He did obtaine the office of Apostleship by the mercy, will, and grace of God. 2.Corinth.1.1. and 4.1. Eph. 3.2. 2.Tim.1.1,9. Titus 1.3. and not by man. Galat. 1.1. but by the commaundement of God. 1.Timoth. 1.1. Hee learned the Gospel by reuelation of Christ, and not of any other. Galat.1.12. Sent to preach, not to baptize. 1.Corinth.1.17. The Churches of Iudea glorified God for him. Galat.1.23. The dispensation of the Gospel committed to him, hee was constrained to preach it. 1.Corinth.9.16,17. By reuelation hee ascended to Jerusalem, to conferre of the Gospel with the Apostles. Actes 21.18,19. Galat.2.2. He accounteth all things losse and dung, in respect of the knowledge of Christ. Philip.3.8. Hee exhorteth vs to conuert to God by good works. Actes 17.30,31. and 26.20. to serue the Lord with all modestie, teares and tentations. Actes 20.19. testifying that Jesus is the Christ. Actes 18.5. teaching nothing but that which Moses and the Prophets had foretolde. Actes 13. 16,to 42. and 26.23. 1.Corinth.1.23,24. He preacheth Christ to the Thessalonians. Actes 17.11,12. and openly. Actes 17.22. * He preached till midnight. Acts 20.7. He preached in Antioch. Acts 11.23. He teareth his garment, seeing the people about to sacrifice to him. Acts 14.14. His vehement stomacke in offering himselfe into dangers for his flock. Acts 19.30. Three yeeres he ceased not, with teares to giue warning of false prophets. Acts 20.31. He feared no dangers to preach the Gospel. Acts 20.23,24. as appeared by his sufferings. 1.Corinth 4.9. and 2.Cor.4.9. and 11. 24 and 12.7. and 2.Timoth.2.10. and 3.11. He was ready to be bound, and to die for Christes sake, Acts 21.13. His affection to the Iewes. Rom.9.3. and 10. 1.& 11.14. and to the Philippians and Corinthians, Phil.1.8. and 2.Cor.6.11. Christ sheweth him what afflictions he should suffer for his name. Acts 9.16. God encourageth him to preach to the Corinthians. Actes 18.9. In prison the Lord encourageth him to constancie. Acts 23.11. The Angel comforteth him not to feare the danger of the Sea, and why. Actes 27.23. He exhorteth the Antiochians not to contemne the Gospel. Actes 13.40,41. Trauailing through Galatia and Phrygia, he strengthened the disciples. Acts 18.23. Hee visiteth all the cities where hee had preached, to confirme them. Actes 15.32. Hee comforteth those that sailed with him to Rome. Acts 27. 9,10. What care he had, that the Corinthians should auoide contention. 2.Corinth.12.20,21. and for all Churches. 2.Cor.2.12. and 11.28. Coloss.2.1. and 1. Timoth.1.3. Before Festus he witnesseth all that heard him, such as he was, except his bonds. Actes 26.29. The spirit witnessed in euery citie, the afflictions that abode him at Jerusalem. Actes 20.22,23 Some counsell him not to goe thither. Act 21.4. He disputeth before Felix of righteousnesse, temperance, & iudgement to come, Actes 24.26. He is conueied by night through a wall, downe in a basket. Actes 9.25. and 2.Cor.11.33. Persecution against Paul and Barnabas. actes 13.50. He is presented to Felix. actes 23.33. and before Festus, accused by the Iewes. acts 25.6,7. Festus obiecteth madnesse to him. Act.26.24. Through God he is deliuered both from Iewes and Gentiles. acts 26.22. forty men vow his death, whereof he is aduertised. actes 23.12,13,to 23. He is beaten and imprisoned by the Iewes. actes 21.30,to 35. Brought to iudgement. actes 18.12. Commanded of God to goe out of Hierusalem, and why. actes 22.18. Forbidden to preach in Asia. actes 16.6. His race in the course of the Gospel. 1.Cor 9.20. * Hee preacheth from Jerusalem to Illyricum. Rom.15.19. Hee visiteth Peter, & tarieth with him 15. dayes. Gal.1.18. He withstood Peter at Antioch. Galat.2.11. He calleth himself the least of the Apostles, and why. 1.Cor. 4.9. and 15.9. and a follower of Christ. 1.Corinth.11. 1. and willeth to follow his example. 1.Corinth 4. 16. Philip.3.17. and 1.Thess.1.6. and 2.Thess.3.9. He approoued by his life, that which he taught by his preaching 1.Corinth.9.27. He that despiseth his doctrine despiseth God. 1.Thess.4.8 How he behaued himselfe in preaching the Gospel. 1.Corinth.2.1. * He beleeueth to be ayded with the prayers of the faithfull. Rom.15.30. and 2.Cor.1.11. Hee would not iustifie himselfe. 1.Cor.4.4. He sawe Christ after his resurrection. 1.Corin.15.8. Some things hard to be vnderstoode in his Epistles. 2.Peter 3.16 Hee had a Scribe that wrote out his Epistles, and subscribed them himself. Coloss.4.18. and 2.Thess.3.17. He was not chargeable to any man, but wrought for his liuing. Actes 18.3 and 20 33,34.& 1.Cor 4.12. & 9.6. and 2.Cor.11.9 & 12.13.& 1.Thess.2.7,9.& 2.Thess. 3.8. He preacheth at Iconium. acts 14.1. at Lystra. acts 14.6. at Berea. actes 17.10. at Athens. acts 17.15. and at Corinth. actes 18.1. called Saul. acts 7.58. and 8.1,to 5. and 9.1.

Pedahel. *the redemption of God.* Num.34.28. — Pedael

Pedahzur. *a strong redeemer, or a stone redeeming.* Num.1.10. and 7.54. — Phedael, Pedazur

Pedaiah. *the Lord redeeming.* 2.king.22.1. 1.Chr. 3.18. — Phadasseur, Pedaia

Pekah. *opening.* The sonne of Remaliah. 2.king. 15.25,to 32. — Adaiah, Phacee

Pekaiah. *the Lord opening.* The sonne of Menahem. 2.king.15.23, to 27. — Pecaiah, Phaceia

Peked. *noble, or rulers.* Eze.23.23.

Pekod. Jere.50.21.

Pelaiah. *the miracle, or secret of the Lord.* Mens names. 1.Chro.3.24. Nehe.8.7. and 10.10. — Phelcia

Pelaliah. *thinking on the Lord, or entreating the Lord, or the iudgement of the Lord.* Nehe.11.12. — Phelelia

Pelatiah. *the deliuerance, setting free, or banishment of the Lord.* Mens names. 1.Chro.3.21. and 4. 42 Nehe.10.22. Eze.11.1,13. — Phalatias, Phaltias, Phelcia

Peleg. *a diuision.* Gen.10.25.& 11.18.1.Chr.1.19. Luke 3.35. — Phaleg

Pelet. *delinerance, or banishment.* 1.Chr.12.3. — Phalet

Peleth. *decay, or iudging.* Num.16.1. — Phaleth

Pelethites. *idem.* 2.Sam 8.18. — Phelethites

Pelonite. *falling, hid, or secret.* 1.Chr.11.27.

Peniel. *seeing God, or the face of God.* a place neere the foord Jabbok Gen.32.30. — Phanuel, Penuel

Peninnah. *a precious stone, or our face.* One of the wiues of Elkanah 1.Sam.1.2, to 7. — Phenenna

Pentecost. *the fiftieth* (viz. day) a feast of the Iewes. looke Whitsunday in the second Table.

Penuel, as Peniel. Father of Gedor. 1.Chron.4.4. also a citie. 1.kings 12.25. Judg 8.9,17.

Peor. *a gaping, or opening.* a hill Num.23.28. — Phogor

Perath. a riuer called Euphrates. Gen.2.14 De.1.7

Peres. Daniel 5.28. — Phares

Peresh. *a horseman, casting out to be slaine, or declaring.* 1.Chr.7.16. — Phares

Phares — Perez. *a diuision.* Iudas sonne by Tamar. Gen. 38. 29. and 1. Chron. 4. 1. of his posterity were rulers ordeined. 1. Chron. 27. 3. Nehe. 11. 4. looke Phares.

Perez-Oza — Perez-vzzah. *the diuision of Vzzah, or the diuision of strength, or of a gate.* A place so called, and why. 2. Sam. 6. 6, 7, 8.

Pergen — Perga. *very earthly.* a citie. Acts 13. 13.

Pergamos — Pergamus. *height.* a citie of Asia. Reuel. 1. 11.

Perida. looke Peruda.

Perezites — Perizzites. *Rurall, or dwelling in unwalled villages.* a people. Gen. 13. 7. and 15. 20. which God commanded to be destroyed. Deut. 20. 12. Iudah discomfiteth them. Iudg. 1. 4. Salomon made the remnant of them tributaries to him. 1. King. 9. 20, 21.

Persepolis. *a citie of Persia.* 2. Mac. 9. 2.

Persia. *breaking, dividing, a horse hoofe, or crooked nose.* a countrey. 2. Chron. 36. 22.

Persis. *idem.* a faithfull woman Rom. 16. 12.

Peruda, Phatida, Pharuda, Petrus — Perudah, *a separation, or diuision.* a mans name. Ezra 2. 55. called Perida. Nehe. 7. 57.

Peter. *A stone, or rocke.* The surname of an Apostle of Christ, otherwise called Simon & Cephas. John 1. 41, 42. Mat. 16. 18. surnamed also Bar-Iona. Mat. 16. 17. He and John vnlearned. Act. 4. 13. He & Andrew called by Christ. Mat. 4. 18. John 1. 41. *Mar. 1. 16, 17, 18. His faith in the name also of ỹ other Apostles. John 6. 68, 69. Mat. 16. 16. Through faith he walked on the Sea, and staggering therein began to sincke. Matth. 14. 29. 30, 31. Christ prayeth that his faith might not faile, and why. Luke 22. 32. Christ reproueth him, for being an offence to him. Mat. 16. 23. and that he could not watch an houre with him. Mat. 26. 40. Christ foretold him he could not follow him then, but should afterward. John 13. 36. He stroke off Malcus his eare. Matth. 26 51. John 18. 10. Hee denieth Christ thrise. John 18. 17, 25, 27. Luke 22. 57, 58, 60. Marke 14. 68. *Matth 26. 70, 72, 74. and repented. Matth. 26. 75. Marke 14 72. Luke 22 62. Christ aduertiseth him with what death hee should glorifie God. John 21. 18, 19. Christ reproueth his curiositie in demanding what John should doe. John 21. 21, 22. Christ, thrise willing him to feede his sheepe, declareth the loue and care that Pastors ought to haue of Christes flocke. John 21. 15, 16, 17. Hee had commission of God to preach to the Iewes. Galat. 2. 8. and so he did. Acts 2. 14. *and 3. 12. *By a vision is shewed to him, that God had purified the Gentiles by faith, so as the Iewes might boldly accompanie with them. Acts 10. 3. * He sheweth the cause why he preached, & kept company with Gentiles. Acts 11. 4, to 19. He is imprisoned & deliuered Acts 5. 18, 19. and 12. 3, 4. to 18. Sicknesses, healed with his shadow. Acts 5. 15, 16. Hee raiseth Tabitha to life. Acts 9. 40. and lodgeth in Joppa with Simon a tanner. Acts 9. 43. Christ healeth his wiues mother. Matth. 8. 14, 15. He was witnesse of Christs sufferings, and an Elder, beseeching all Elders to doe their duetie. 1. Pet. 5. 1, to 12. He healeth the creeple. Act. 3. 4. *

Phathaia, Phathaiah, Pethahiah — Pethaiah. *the Lord opening, or the Lord openeth, or the gate of the Lord.* A leuite. Ezra 10. 23.

Pethor. A citie. Num. 22. 5.

Phathuel — Pethuel. *a morsel of God, or a perswasion of God, or the inlarging of God.* Joel 1. 1.

Phollathi, Phaleg — Peulthai. *my workes, or my worke.* 1. Chron. 26. 5.

¶ Phalec, looke Peleg.

Phallu. *marueilous, or hid.* Gen. 46. 9.

Phalti. *deliuerance, or banishment.* 1. Sam. 25. 44.

Phanuel — Phanuel. as Penuel. Luke 2. 36.

Pharao, Paroh — Pharaoh. *spreading abroad, vncouering, or making bare:* or after the Syrian, *vengeance, or reuenging* in the Egyptian, *a king.* Name to all the kings of Egypt vntill Salomon, and of some afterward. The first was plagued for Sarai. Gen. 12. 17. *Another whose dreames Ioseph expounded. Gen. 41. 1. *who sent for Iacob into Egypt. Gen. 45. 17, 18. another who not knowing Ioseph is cruell to Israel. Exod. 1. 8. * another, who resisted Moses and Aaron, and would not let the Israelites depart. His tyranny, and blasphemie. Exod. 5. 1. *to Chapter 15. another, whose daughter Salomon married. 1. king. 7. 8. another surnamed Archob. 2. king. 23. 29. *2. Chron. 35. 20. *and 36. 1, to 5. Ezekiel 31. 2. *and 32. 2. *another surnamed Hophra. Iere. 44. 30.

Pharathoni *bearing fruit, fruclifying, or increasing, or a kowe.* a citie. 1. Mac. 9. 50. — Phara

Phares. *a diuision.* Luke 3. 33. Gen. 36. 29. and 46. 12. Matth. 1. 3. looke Perez. — Pharez

Pharisees. *idem.* a sect of the Iewes which affirmed the resurrection. Mat. 3. 7. looke Phatise in the second Table.

Pharpar. *diminished, the fructifying of a fruit, or a bull of a bull.* a riuer of Damascus. 2. king. 5. 12. — Pharphar

Pharsites. *diuided.* a family descended of Pharez. Num. 26. 20. — Pharezites

Phaselis. *a passing ouer, or a halting of natiuitie.* a place. 1. Mac. 15. 23. — Phaselida

Phebe. *cleare, or bright.* Rom. 16. 1.

Phenice. *red, purple, or palme.* a countrey of Syria, where Tyre and Sidon are placed. 1. Esd. 2. 17. Act. 11. 19. also a hauen of Candy. Actes 27. 12. — Phœnice

Phibeseth. *the mouth of treading vnderfoote, despite, or from the mouth.* a citie in Egypt. Ezek. 30. 17.

Phichol. *the mouth of all, or the perfection of the mouth.* Gen. 21. 22. — Phicol

Philarches. *the louer of a prince.* 2. Mac. 8. 32.

Philadelphia. *the loue of the brother, or of brotherhood.* a citie. Reuel. 1. 11.

Philemon *kissing with God.* Philem. 1.

Philetus. *Beloued, or amiable.* One that fell from the faith, affirming, that the resurrection was alreadie past. 2. Tim. 2. 17. — Philetis

Philip. *a warriour, or warlike, or a louer of horses.* a Phrygian. 2. Mac. 5. 22. and 13. 23. also an Apostle. Matt. 10. 3. John 1. 43. Hee declareth to Nathaneel, that the Messias Christ was come. John 1. 45. Hee desireth to see the Father. John 14. 8. He preacheth in Samaria, &c. Actes 8. 5. also a Deacon. Actes 6. 5. called Philip the Euangelist, and had foure daughters virgines which did prophecie. Actes 21. 8, 9. also Herods brother the Tetrach. Luke 3. 1. whose wife Herod married. Mat. 14. 3.

Philippi *warlike men, or louers of horses.* a city. Acts 16. 12.

Philisthims, as Palestina. a people. Gen. 10. 14. and 21. 32. Shamgar slew 600. Philistims with an ore goad. Iudges 3. 31. God deliuered Israel into their hands for idolatry. Iudg. 10. 6, 7, 8. and 13. 1. God, to afflict them, moued Samson to marrie a Philistim. Iudg. 14. 2. Samson burneth their corne, and bow. Iud. 15. 4, 5. They put out his eies. Iu. 16. 21. Their battel against the Israelites. 1. Sam. 4. 2. They carry the Arke to Ashod, and set it by Dagon their god, and are plagued therefore. 1. Sam. 5. 1. They returne the Arke with gifts. 1. Sam. 6. 4, to 13. They at the prayer of Samuel were discomfited. 1. Sam. 7. 9, 10. They warre against Saul. 1. Sam. 13. 17. Jonathan and his harnesse bearer put them to flight. 1. Sa. 14. 1, to 24. after the death of Goliath, they flee, and are slaine by the Lord. 1. Sam. 17. 51, 52. God gaue them into Dauids hands. 1. Sam. 23. 4. They assembled to fight against Saul. 1. Sam. 28. 1. They slay the Israelites, — Philistines, Philistims

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raelites, with Saul and his ſonnes. 1. Sam. 31 1, 2.* They wage battell againſt Dauid, and are diſcomfited. 2. Samu. 5. 17.* He maketh them tributaries. 2. Sam. 8 1. He and his ſeruants ſlay many of them. 1. Sam. 19. 8. looke Haraphah. God ſtirreth them vp againſt Iehoram. 2. Chro. 21. 16.

Philologus. *a louer of learning*, or *a louer of the word*. Rom. 15. 15.

Philometor. *a louer of the mother*. The ſirname of Ptolemeus. 2. Mac. 4. 21. and 9. 29.

Phinees — Phinehas, or Pinchas, *a bold countenance*. the ſonne of Eleazar. Exod. 6. 25. Hee ſlew Zimri and Cozbi committing fornication before the people, which appeaſed Gods wrath. Num. 25. 6, to 16. He ſtood before the Arke of God, whē the Beniamites were deſtroyed. Judg. 20. 28. He is prayſed. Eccluſ. 45. 23.* Alſo one of the ſonnes of Eli. 1. Sam. 1. 3. looke Eli.

Phygellus. *flegmatick*. 2. Tim. 1. 15.

Phylacteries. Matth. 23. 5.

Phinon — ¶ Pinon. *a precious ſtone*, or *beholding*, or *the mouth of euerlaſting*, or *the mouth of the ſunne*, or after the Hebrets and Syrian, *the mouth of a fiſh* Gen. 36. 41.

Phaſga — Piſgah. *a hill, height*, or *prouiſion*. A mountaine. Num. 21. 20 and 23. 14.

Pharam — Piram. *a wilde aſſe of them, the cruelty of them*, or *the bull of the mother*. Joſh. 10. 3.

Pharaton — Pirathon. *his breaking*, or *making bare*: or after the Syrian, *his reuengements*. A citty. Judg. 12. 15. The citizen, called a Pirathonite. Judg. 12. 13.

Pharathonite

Phiſon — Pithon. *the changing greatneſſe of the mouth*, or *an enlarging*. a riuer. Gen. 2. 11. Eccluſ. 24. 29.

Piſidia. *a pitch tree*, or *blacked with pitch*. a prouince of Aſia the leſſe. Acts 13. 14. and 14. 24.

Phaſpha — Piſpa. *the diminiſhing of the mouth*, or *a mouth diminiſhed*. 1. Chro. 7. 38.

Phithom — Pithom. *a mouth full of them*, or *a perfection of the mouth*, or *the perſwaſion of them*. a citie. Exo. 1. 11.

Phithon — Pithon. *a mouth full of him, the perſwaſion of him*, or *a gift of the mouth*. 1. Chro 8. 35. and 9. 41.

Phochereth Aſebaim — ¶ Pochereth Hazzebaim. *the baniſhing of the mouth of a Doe*, or *the cutting of the mouth of warfare*. a city. Ezra 2. 57.

Phochereth Sabaim — Pocherethzebaim. *the baniſhing of the mouth of drunkards*. Nehe. 7. 59.

Pollux. Acts 28. 11.

Pontius. *a hand*, or *of the ſea*. One ſirnamed Pilate, a gouernour of the Iewes, placed ouer them by the Romanes: vnder whom Chriſt ſuffered. Mat. 27. 2. Mar. 15. 1. Luke 23. 1. Iohn 18. 28.*

Pontus. *the ſea*. a countrey of Aſia. Acts 2, 9. and 18. 1.

Porcius Feſtus. *a feſtiuall caſe*. looke Feſtus.

Poſidonius. *gitting drinke*. 2. Mac. 14. 19.

Putiphar Phuriphar — Potiphar. In the African tongue. *a bull*. Syrian, Hebrew, & Chalde, *a fat bull*, or *the fructifying of fatneſſe*. Gen. 37. 36. and 39. 1.

Phutiphar — Poti-pherah. Hebrew and Syri. *ſcattering abroad, fatneſſe*, or *the making bare of fatneſſe*, or *reuengement of fatneſſe*. Gene. 41. 45, 50.

Priſcilla. *ancient*. Rom. 16. 3. Acts 18. 12.

Proſelytes. *ſtrangers*. looke in the ſecond Table.

¶ Ptolomeus *a furrow*, or *hanging vp waters*, or *an aſſembly of waters*. Greeke, *warlike*. Eſter 11. 1.

Phua Phuuah Puũah — ¶ Puah, or Pua *a mouth, a corner*, or *a buſh of haire*. The ſonne of Iſſachar. Gen. 46. 13. 1. Chro. 7. 1. alſo a midwife. Exod. 1. 14.

Publicanes. They which tooke to farme of the Romanes, the reuenues of the city: Gentlemen, yet much diſdained of the Iewiſh common people. Matth. 5. 46. See more in the ſecond Table.

Publius. *common*. Acts 28. 7.

Pudens. *ſhamefaſt*. 2. Tim. 4. 21.

Pul. *decay*, or *a beane*. King of Aſſhur. 2. King. 15. 19. alſo a countrey. Iſa. 66. 19. — Phul

Punites. *beholding*, or *my face*. A familie deſcended of Pua. Num. 26. 23. — Phunites

Punon. *a precious ſtone*, or *beholding*. a place. Num. 33. 42, 43. — Phunon

Pur, & Purim. *lot*, or *lots*. looke Eſter 3. 7. and 9. 26 — Phur

Pur. a countrey. Ezek. 27. 10. and 30. 5. Dic. 3. 9. — Phurim

Puthites. *deceiuing, a mouthfull*, or *breadth*. a family deſcended of Shobal. 1. Chro. 2. 53. — Phut

Putiel. *Africke of God*. Syri. and Hebr. *the fatneſſe of God*. Exod. 6. 25. — Phuthiel

Putioli. a citie of Italie. Acts 28. 13.* — Phuteoli Putcolus

Q

Quadrin. *halfe a farthing*. Marke 12. 42.

Quartus. *the fourth*. Rom. 16. 23.

Quintus Memmius. *the fift is defiled*. a Romane Embaſſadour. 2. Mace. 11. 34.*

R

Raamah. *a breaking*. Gen. 10. 7.

Raamiah. *thunder of the Lord*, or *euil from the Lord*, or *a fellow*, or *ſhepheard from the Lord*. Nehe. 7. 7. — Raamias Raamia

Rammſes, looke Rameſes.

Rabbah, or Rabbath. *much great, a chiding*, or *a fighting againſt*. a city of Iudah Joſh. 13. 25. and 15. 60. Another of the Ammonites. 2. Sam. 11. 1. and 12 29. 1. Chro. 20. 1. Jere. 49. 2 Deut. 3. 11. — Rabba Raberh Rabbath

Rabbi. *maſter*. Matth. 23. 7. Iohn 1. 38.

Rab-mag. *diſſoluing the multitude*, or *melting*. Jere. 39. 3, 13.

Rabboni. *maſter*. Iohn 20. 16.

Rab-ſaris. *maſter*, or *ſet ouer the Eunuches*. 2. kin. 18. 17. Jere. 39. 3, 13.

Rabſhakeh. *maſter*, or *ſet ouer the drinkers, the kiſſe of the maſter, drinking much*, or *a great ſack*. 2. kin. 18. 17. — Rabſaces

Raca. Matth. 5. 22. — Racha

Rachab, looke Rahab.

Rachal. *to whiſper, an apothecary*, or *ſlaſher*. a citie. 1. Sam 30. 39.

Raddai. *ruling*, or *comming downe*. 1. Chro. 2. 14. — Radai

Ragau. *a companion, his ſhepheard, his euill*, or *his breaking aſunder*. a citie, Iudeth 1. 5.

Raguel. *the ſhepheard of God, a friend of God*, or *the breaking aſunder of God*. Tob. 3. 7.

Rahab. *proude*, or *ſtrong*, or *broad*, or *enlarged*, or *a ſtreete*. Joſh. 2. 1. Mat. 1. 5. Heb. 11. 31. Jam 2. 25. — Rachab

Raham. *mercy*, or *compaſſion*: or after the Syrian, *a friend*. 2. Chro. 2. 44.

Rahel. *a ſheepe*. Daughter of Laban. Gen. 29. 10 She keepeth her fathers ſheepe. Gen. 29. 9. She meeteth with Iaakob. Gen. 29. 11, 12. She was beautiful and well fauoured. Gen. 25. 17. Iaakob ſerueth twife ſeuen yeeres for her. Gen 29. 18, to 31. Being barren, ſhe giueth her maide to Iaakob. Gen. 30. 3. She beareth children of Iaakob. Gen. 30. 1. God maketh her fruitfull Gene. 30. 22. She hideth away her fathers idoles. Gen. 31. 19. 34, 35. She dieth at Beniamins birth. Gene. 35. 16, to 20. Her children. Gen 46. 19. The people at Boaz marriage, pray God to make Ruth as fruitfull as Rahel and Leah. Ruth 4. 11. — Rachel

Rahel weeping for her children, would not be comforted, &c. Matth. 2 18. Jere. 31. 15.

Rakkath. *emptineſſe, ſhuttle*, or *time*. a citie. Joſh. 19. 35. — Raccath Reccath

Raken. *voide, vaine*, or *diuers pictures*. 1. Chr. 7. 16. — Recem

Ram. *high*, or *caſting away*. Ruth 4. 19. 1. Chro. 2. 9. Luke 3. 33. Alſo a mans name. Job 32. 2. — Arám

Ramah. *high*, or *caſt away*. a city. Joſh. 19. 36. Mat. 2. 18. 1. King. 15. 17. — Rama

Ramath. *idem*. A citie. Joſh. 19. 8.

Ramathe.

Ramatha Ramathe. *idem.* a citie. 1.Mac.11.34.
Ramathite. *loftie, exalted, or caſt away.* a citizen of Ramath. 1.Chro.27.27.
Ramathaim Zophim. a citie. 1.Sam.1.1.
Ramath-lehi. a place. Iudg.15.17.
Raamſes Rameſes, *thunder, a hitting in the teeth of a moth, blotting out euill, or breken in ſunder of a moth.* a citie. Gen.47.11. Exod.1.11. Iudeth 1.9.
Remeſle
Rameſſes
Remeia Ramiah, *exaltation of the Lord.* Ezra 10.25.
Ramoth. *ſeeing, or beholding death.* a citie. Deut.4.43. Ioſh 13.26. and 20.8. 1.King.4.13. and 22.4.
Raphah Rapha. *releaſe, or medicine, phiſicke, or medicine, or a recreating, or a Gyant.* 1.Chro.8.2,3,7.
Raphael. *the phiſicke of God.* an Angel. Tob.3.17.
Raphu, as Rapha Num. 13.10.
Razias Razis. *the ſecret of the Lord, or the myſterie of the Lord.* 2.Mac.14.37.*
Reaia. Raia ¶Reaiah *the viſion of the Lord.* 1.Chr.4.2. and 5.5.
Rebe Reba. *the fourth, or lying by.* Nu.31.8. Ioſh.13.21.
Rebekah, looke Ribkah.
Rehad Rechab. *a rider, or riding, or a cart drawē with foure horſes.* Father of Ionadab. 2.Kin.10.15. Iere.35.2. 1.Chro.2.55. alſo the ſonne of Rimmon. 2.Sam.4.2.
Rahelaia Reeliah. *a ſhepheard to the Lord, or a companion to the Lord himſelfe.* Ezra 2.2.
Regom Regem. *ſtoning, ſtoned, or purple.* 1.Chro.2.47.
Regom-melech Regem-melech. *ſtoning the king, a counſellour of the king, or the purple of the counſellour.* Zech.7.2.
Rei. *a companion, a ſhepheard, euill, or my breaking aſunder.* 1.King.1.8.
Rehoboam Roboam Rehabeam. *dilating the people, the breath of the people, or a ſauour, or ſauouring with the people.* Salomons ſonne, who ſucceeded him. 1.kin.11.43. Mat.1.7. 1.chr.3.10. Following the counſell of yong men, rather then of graue counſellours, he is depriued of the kingdome of Iſrael. 1.King.12,13, to 21.2.Chro.10.14,16. He reigneth ouer Iudah and Beniamin. 1.King.12.21. He is forbidden by the Prophet to wage battell with Ieroboam. 1.Kin.12.22. and 2.Chron.11.2. He buildeth cities. 2.Chron.11.5. His wiues and children. 2.Chron.11.21. Forſaking the Lord, he is puniſhed by Shiſhak, and dieth. 2.Chron.12.1.* He is diſpraiſed. Eccius 47.23.
Rehabia Rehabiah. *the breadth of the Lord, or the ſtreete of the Lord.* 1.Chro.23.17. and 24.21. and 26.25.
Rohobia
Rohob Rehob. *breadth, or dilating, or a ſtreete.* a city. Num. 13.22. Ioſh.19 28,30.
Rehoboth. *breadth, or roumth, or largenes, or ſtreetes.* a citie. Gen.10.11. alſo a well. Gen.26.22.
Reum Rehum. *putifull, or pitied, or godly,* or after the Syrian. *a friend.* Ezra 2.2. and 4.8.
Rekem Rekem. *void, vaine, or diuers pictures.* Num.31.8.
Rechem Ioſh 13.21.
Remaliah Remaliah. *the exaltation, or greatneſſe of the Lord, or caſt away from the Lord.* 2.King.15.27.
Rameth Remeth. *highly. or caſt away.* a citie. Ioſh.19.21.
Remmon. *a pomegranate apple, or high.* a citie. Ioſh. 19.7,13.
Remphan. *prepared, or ſet in aray.* an idole. Ac.7.43.
Kemuel Remuel. *God hath riſen vp. or raiſed vp, or God hath eſtabliſhed him.* 1.Chron.27.17.
Raphael Rephael. *the phiſicke, or medicine of God.* 1.Chron. 26.7.
Raphaia Rephaiah. *the phiſicke, or medicine of the Lord, or the recreating of the Lord.* 1.Chro.3.21. and 7.2.
Rephah Rephah. *the releaſing of the ſnare.* 1.Chro.7.25.
Raphaims Rephaims. *Giants, phiſitions, or reſeruers, or releaſed.* a people of Moab. Gen.14.5.& 15.20.2.Sam.23.13.
Raphidim Rephidim. *bending things, or litter, ſlaked hands, or the medicine of the hands.* a place or manſion, Exo.17. 1.Numb.33.14.

Reſa. *affection, or a meeting, or a head.* Luke 3.27. Rhe'a
Reſen. *a bridle.* a citie. Gen.10.12.
Reu. *his ſhepheard, a companion, a friend, or euill, or a breaking aſunder.* Gen.11.18.1.Chro.1.25. called Ragau. Luke 3.35. Rehu
Reuben. *ſeeing his ſonne, the viſion of his ſonne, or the ſonne of viſion.* ſo named becauſe the Lord did ſee his mothers affliction. Iaakobs ſonne by Leah. Gen. 29.32. of him came the Reubenites. Num.26.7. He lieth with his fathers concubine. Gen.35.22. He deuiſeth how to rid Ioſeph out of his brethrēs hand. Gen. 37.21. He chargeth them with the death of Ioſeph. Gen.42.22. He is depriued of his dignitie, and why. Gen.49.4 He is bleſſed. Deut.33.6. His geneologie. Gen.46.9. Exod.6.14.1.Chro.5.1. His tribe, with others, are ſent to their poſſeſſions. Ioſh.22.1. They ouercome the Hagarims. 1.Chr.5.10. For their idolatrie they are puniſhed by the Aſſyrians. 2.King.10. 33. 1.Chro.5.26. Ruben
Reuel. *a ſhepheard of God, the friend of God, or the breaking aſunder of God.* Moſes father in law. Exod. 2.18. alſo Eſaus ſonne. Gen.36.4. 1.Chro.1.35. Raguel
Rahuel
Reumah. *high, or eleuated.* Gen.22.24. Roma
Rereph. *a pauemēt, a ſtretching out, a burning coale, or a fierie ſtone.* a citie. 2.King.19 12. Iſa.37.12. Reſeph
Rezin. *affection, a runner, or poſtme ſſenger.* 2.King. 15.37. Ezra 2.48. Roſin
Razin
Rezon. *ſmal, leane, ſecret, or a ſecretary, or a prince.* 1.King.11.23. Razon
¶Rhegium. *a breaking.* a citie. Acts 28.13.
Rheſa, looke Reſa.
Rhode. *a roſe.* a citie. Acts 28.13.
Rhodes. *idem.* An Ile. Act. 21.1. 1.Mac.15.23. Rodus
Rhodocus. *a chariot of the colour of roſes.* 2.Macc. 13.21. Rhodochus
¶Ribai. *ſtrife, or increaſed, or chiding, or multiplying.* 1.Chro 11.31. 2.Sam.23.29.
Ribkah, or Ribka. *fed, or blunt, contention, or contention hindred.* Daughter of Bethuel. Gen. 22.23. A faire damſell. Gen.24.16. Giuen in marriage to Izhak. Gen.24.57.* Being barren, Izhak prayeth for her, and obteineth his petition. Gene.25.20,21.* By ſubtilitie ſhee cauſeth Iaakob to preuent Eſau of the bleſſing. Gene.27.9, to 30. She ſendeth Iaakob to Laban, and why. Gene.27.42.* Rebekah was with child by one, euen by our father Izhak. Rom.9.10. Rebekah
Rebecca
Riblah. *a ſkolding, or greatnes to him, or chiding confirmed, or chiding flowing downeward.* a citie of Syria. Num.34.11. 2.King.23.33. Reblatha
Ribla
Rimmon. *a pomegranate apple, or exalted.* a citie. Ioſh.15.32. alſo a place. Num,33.19. Rimon
Remmon
Rimnah. *a ſong, or reioycing.* 1.Chro 4.20. Rimna
Riphath. *medicine, or releaſe.* Gen.10.3. Ripath
Riſſah. *a ſprinkling vpon, or the dropping of an houſe.* A place. Num.33.21. Riſſa
Reſſa
Rithma. *a Iunſper tree, a ſound, or a neyſe.* A place. Num.33.18. Rithmah
Rethma
Rizia, as Rezin. 1 Chro 7.39. Rezia. Reſia
Rizpah, or Riſpha. *ſtretched out.* 2.Sa.3.7.& 21.10. Raſpha
¶Roboam, looke Rehabeam. Reſpha
Rogel. *a foote, or footman, or ſearching out, or a ſearcher out, or an accuſer: or after the Syrian, cuſtome: a fountaine, or well.* Ioſ.15.7.2.Sam.17.27.1.kin.1.9. Rogelim
Roglim
Rohga. *filled, drunken with talke, or filled with ſeparation.* 1 Chro.7.34. Rohga
Roaga
Romamti ezer, or Romemthi-ezer. *exalting ayde, or I haue exalted my palace.* 1.Chro 25.4. Romanthi-ezer
Romenthi-ezer.
Rome. *preuailing, mighty, or ſtrong, or exalted, or high.* A citie, looke Roma and Romanes in the ſecond Table. Roma

Rophaiah.

Raphaia
Rophaiah. *the physicke, or medicine, or recreation of the Lord.* 1. Chr. 4. 42.

Ros
Rosh *a head, or top, or the beginning.* Gen. 46. 21.

Ruben, looke Reuben.

Ruphus
Rufus. *red* Mens names. Mar. 15. 21. Rom. 16. 13.

Ruma
Rumah. *hie, exalted, or cast away.* a citty. 2. ki. 23. 36.

Ruth. *watered, filled, or made drunken.* Wife of Mahlon. Ruth 1. 4. She findeth fauour in the eyes of Boaz. Ruth 2. 10. * & 3. 1. * is maried to him. Ruth 4. 3, to 13. beareth him a sonne named Obed. Ruth 4. 13. * 1. Chr. 2. 12. Mat. 1. 5.

S.

Saba, looke Sheba.

Sabbat
Sabbath *rest* looke in the second Table.

Sabdi. *a dowrie, hauing a dowrie, or flowing with abundance.* 1. Chron. 8. 19. and 27. 27.

Sabees
Sabeans. *leading into captiuitie, or goings about, or drunken men, or old men.* a people. Il. 45 14 called Shabeans. Iob 1. 15.

Sabbecha
Sabatha
Sabthah
Sabathacha
Sabtheca
Sachar
Sabtecha, or Sabtechi. *the cause of smiting.* Syri. and Heb. *the smiting of old age.* Gen 10. 7. & 1. Chr. 1. 9.

Sabtecha
Sacar. *wares, a price, or drunkennesse.* 1. Chro. 11. 35 and 26. 4.

Sadoc. *iust, or iustified.* 1. Esd 8. 2. 2. Esd. 1. 1. looke Zadok.

Sadducees *iust men, or iustified.* after the Syrian, *cut or schismes.* a sect among the Iewes, which denied the resurrection. Matth. 3. 7 Acts 23. 8. looke the second Table.

Sala
Sala. Luke 3 35. looke Shelah

Salamine
Salamis. *mooued, or broken in pieces, or slitting.* An Ile of Cyprus. Acts 13. 5.

Salamina
Salathiel. 2. Esd 5. 16. Luke 3. 27. looke Shealthiel.

Salecha
Salcah, or Salchah. *thy basket, or thy lifting vp.* a citie. Iosh. 12. 5. and 13. 11. Deut. 3. 10. 1 Chr 5. 11.

Salchah
Salcha
Salem. Iudeth 4 4. Heb 7. 1. looke Shalem.

Salim. Iohn 3. 23. looke Shalim.

Sellai
Selui
Sallu, Sellu
Sallai. *an exaltation, or treading vnder foote.* Syria. *a basket.* Nehe. 11. 8. and 12. 20.

Sallu. *idem* 1. Chr. 9. 7.

Salma. *peace, perfection, retribution, or a garment.* 1. Chr. 2. 11 51, 54.

Salmanasar. 2. Esd. 13. 40. looke Shalmanezer.

Salmah
Salmon. *a peacemaker, perfect, or giuing againe.* Ruth 4. 20. Luke 3. 32.

Salmone. *a flowing, a communion, or a breaking in pieces.* a high hill in Candy, bowing to the Seawarde. Acts 27. 7.

Salom, as Salem. Baruch 1. 7.

Salomon, looke Shelomoh. 2. Sam. 5. 14.

Salu, as Sallai. Num. 25. 14.

Samaias, as Semaiah. Tob. 9. 12.

Samaria. *a keeping, an adamāt stone, a brier, a thorne, or the dregs thereof.* a countrey, and citie of Syria, betweene Iudea, and middle Galile. 1. Kings 13. 32. Isa. 7. 9. and 10. 11.

Samaritanes, *keepers, marueilous hard, thorny places, or dregs.* Citizens or inhabitants of Samaria Matt. 10. 5. Samaria, the head citie of the ten tribes of Israel builded. 1. Kings 16 24. Besieged of the King of Aram. 1. King. 20. 1. 2. Kings 6 24 Wonne by the king of Athur, and the people caried away. 2. Kings 17. 5. * Against Samaria is prophesied. Isa. 8. 4. and 9. 9 Ezekiel 23. 2. * Hosea 8. 1. * and 13. 1. * and 14. 1. Amos 3 9. and 4. 1. Micah. 1 1. * They would not receiue the word of the God. Luke 9. 52, 53. But afterwarde did, at Philips preaching Acts 8. 2, 5, to 14. Simon Magus bewitched them. Acts 8. 9. The Samaritanes compassion on the wounded man. Luke 10. 33. By the history of them, the Gentiles calling is described. John 4. 5, to 43 The Iewes abhorred them. John 8. 48. and medled not with them. John 4. 9.

Samgar-nebo. *pepper of a stranger prophesying, or pepper of a striuer speaking.* Iere. 39 3.

Semegarnabu

Samos. *full of grauel* An Ile in the Aegean Sea. Acts 20. 15.

Samothracia *full of grauel, or rough.* An Ile in the bosome of Paculia, of the kingdome of Thracia, so called because the Samians and Thracians inhabited there. Acts 16. 11.

Sampson

Samson, looke Shimshon. The Sonne of Manoah. Iudge. 13. 2. * Hee marieth a daughter of the Philistims. Iudg. 14. 2. * He is deceiued by Delilah. Iudg. 16. 4. * Hee gouerneth Israel 20. yeeres. Iudg. 15. 20. He is commended. Heb. 11. 32.

Samuel, looke Shemuel. Sonne of Elkanah. 1. Sa. 1. 20. offred to God by his mother. 1. Sam. 1. 22. * Fauoured of God and men. 1. Samu. 2. 26. God calleth him thrise, reuealeth to him his wil, & maketh him his Prophet. 1. Sam. 3 4. * He iudged Israel in Mizpeh. 1 Sam. 7. 5. His diligence described. 1. Samu. 7. 16. Being old, he maketh his sonnes Iudges ouer Israel. 1. Samu. 8. 1. God commaundeth him to anoynt Saul. 1. Sam. 9. 15, 16 which he doeth. 1. Sam. 10. 1. He declareth his innocencie to his people. 1. Sam. 12. 2, 3. He reproueth them for their ingratitude. 1. Sam. 12. 7. * And Saul for neglecting Gods commaundement. 1. Sam. 15. 17, to 24. He prayeth and mourneth for him. 1. Sam. 15. 11, 35 Hee heweth Agag in pieces. 1. Sam. 15. 33. God sendeth him to anoynt Dauid king, which hee feared to doe. 1. Sam. 16. 1, 2 All his dayes the Philistims were brought vnder. 1. Sam. 7. 13. Hee dieth, and is bewailed. 1. Sam. 25. 1. One in the likenesse of Samuel raised by a witch. 1. Sam 28 8. * He is praised. Eccius. 46. 13. * Heb. 11. 32.

Sanballat. *a bramble hid in secret:* or after the Syrian and Hebrew, *an enemie hid in secret.* Nehem. 2. 10. and 13. 28.

Sanballat

Sancherib. *the bramble of destruction, or the bramble of a sword* Syrian & Heb. *the sword, or destruction of the enemie.* king of Athur, who threatned Hezekiah & blasphemed God. 2 King. 18. 13. * Isa. 36. 4. * 2. Chr. 32. 1. * The Angel destroyeth his armie, & he is slaine by his owne children. 2. King. 19. 35. * and 2. Chr. 32. 21. Isa. 36. 36. * Eccius. 48. 18, to 23.

Senacherib
Sannacherib

Sanasannah. *a bough, or a bramble of a bramble.* Syri. and Heb. *a bramble of the enemie.* a citty. Ioth 15. 31.

Senna
Sippai

Saph. *a basen to washe one sfeete in, a standing cup, a cup of gold, a threshold, a post, an end, a bulrush, or the sea.* 2. Sam. 21. 18. and 1. Chr. 20. 4.

Saphir. a precious stone. Exo 24. 10. & Reue. 21. 19.

Sapphira. *declaring, or numbring:* or after the Syrian *faire.* Acts 5. 1.

Sarah *a lady, or dame, or princesse:* meaning of many. Daughter of Asher. Num. 26 46. Also Abrahams wife, why her name was changed. Gen. 17. 15. God promiseth her a child, being old. Gen. 17. 19. & 18. 10. and shee had one accordingly. Gene. 21. 1, to 8. She would not haue Ishmael beire with her sonne Isaak. Gen. 21. 10. shee dieth, and is bewailed of Abraham. Gen. 23. 2. * Her faith. Heb. 11. 11. she is the free woman. Gal. 4. 21 she calleth her husband Sir or Lord. Gen. 18. 12. 1. Pet. 3. 6.

Sara
Sarha
Sarai

Sarai. *my dame, or mistresse.* The name of Abrahams wife before it was changed. Gen 11 29. she is taken into Pharaohs court for her beautie, and after deliuered againe. Gen. 12. 15. * She gaue Hagar to her husband, by whom he had Ishmael. Gen. 16. 1. *

Saraph. 1. Chron. 4 22.

Sardi.

Sardis — Sardi, *the prince of pleasantnesse, the song of ioy, or that which remaineth,* or after the Syrian, *a diars fat.* A citie. Reue. 1.11.

Seredites — Sardites, *the taking away of dissention,* in Syrian *a dyars fat.* A kinred descended of Sered. Num. 26.26.

Sardius. a precious stone. Reuel. 21.20.

Sardonix. a precious stone. Reue. 21.20.

Sarepta. Luke 4.26. looke Zarephath.

Sargon, *taking away of defence, or a garden:* after the Syrian, *a net.* Isa. 20.1.

Sarid, *left, or remayning, or the hand of a prince, or a song of the hand.* A citie. Iosh. 19.10.

Saron, *the plaine field of him, or his song.* A fertil region betweene mount Tabor & the riuer Tiber stretching foorth from Cesarea vnto Ioppa, as Ierom wit nesseth. Acts 9.35.

Sara — Sarra, as Sarah. Daughter of Raguel. Tob. 3.7.* giuen in mariage to yong Tobias. Tob. 7.13.* to whom her parents declare ꝑ duety of a good wife. To. 10.12.

Sarsechim — Sarsechim, *a setting before of couerings.* One of Nebuchad-nezzars princes. Jerem. 39.3.

Sarug — Saruch, *palme trees, a twig cut off from a tree, or a bough.* Luke 3.35. Gen. 11.20.

Serug — Satan, *contrary, or an aduersarie, or enemie.* Iob 1.6. Mat. 4.10. Mar. 8.33. looke in the second Table.

Sathan

Sathrabu-zanes — Sathrabouzanes. 1. Esd. 6.3.

Satyrs. Monsters hauing the head of a man, & the body of a goate: called Gods of the woods. Isa. 13.21. some translate them *Apes.*

Shaul — Saul, as Shaal. The sonne of Kish. 1. Sam. 9.2. The first king of Israel. 1. Sam. 10.1.* & 11.5.* Hee commandeth to put Dauid to death. 1. Sam. 19.1.* Hee chargeth his seruants of conspiring against him. 1. Sa. 22.7,8.* he goeth to Keilah to fight with Dauid. 1. Sa. 23.8. Pursuing Dauid hee was inuaded of the Philistims. 1. Sam. 23.27,28. pursuing Dauid, he is deliuered into his hãds 1. Sa. 24 2.* & 26.2.* Hauing driuen all sorcerers out of the land, he seeketh counsell at a witch. 1. Sam. 28.3.* He slayeth himselfe. 1. Sa. 31.4. His head caried into the land of the Philistims. 1. Sam. 31.9. Dauid mourneth for him. 2. Sam. 1.4.* Why he died. 1. Chr. 10.13. The men of Jabesh Gilead burie his bones, and fast seuen dayes. 1. Sam. 31 13. which is commended by Dauid. 2. Sam. 2.5. His house waxeth weaker, and Dauids stronger. 2. Sam. 3.1. God tooke away his mercie from him. 2. Sam. 7. 15. Seuen of his sonnes hanged, and why. 2. Sa. 21. 1, to 11. Dauid burieth his and Jonathans bones. 2. Sam. 21.13,14. Saul is mentioned. Acts. 13.21.

Also the name of Paul. Actes 7.58. looke Paul

Saufa
Sufa — Sausha, *reioycing, or the lifting vp of vanity.* 1. Chr. 18.16.

¶ Sceua, *set in order, or prepared.* Acts 19.14.

Scribe, *a writer.* Matth. 4.20. looke in the 2. Table.

Scythians, *tanners, or coblers.* A people. Coloss. 3.11. Judeth 3.10.

Scythopolis, *a citie of tanners, or coblers.* This citie is 600. furlongs from Jerusalem. 2. Mac. 12.29. the citizens Scythopolitants. 1. Mac. 12.30.

Saba — ¶ Seba, as Sheba. Gen. 10.7. called also Siba. 1. Ch. 1.9. Also a countrey. Psalm. 72.10. Isa. 43.3. looke Sheba.

Secacah — Secacah, *a litle shadow, a couering, a defence, anointing.* Syrian, *a beholding.* A citie. Iosh. 15 61.

Sachacha
Socho — Sechu, *a defence, a bough, or saying nothing.* A citie. 1. Sam. 19.22.

Secundus, *the second.* Acts 20.4.

Sedecias. Baruch 1.1. looke Zedekiah, and Zidkiah

Sede-sophim, *a field where men may see farre off,* a place. Num. 23.14.

Segub, *made strong, or exalted.* 1. King. 16,34.

Seim, *measures.* Gen. 18.7.

Seir, *bristled, hairie, a kid, or a deuill, or tempest.* A hill. Gen. 14.6. a countrey. Gen. 32.3. & a mans name Gen. 36 20, 1. Chr. 1.38.

Seirath, *idem.* a place. Judg. 3.26.

Sela, *a rocke,* a citie. 2. King. 14.7.

Selah, *idem.* a citie. Judg. 1.36.

Selah. Psal. 3.2.

Sela-hammahlekoth. 1. Sam. 23.28.

Seled, *affliction:* or after the Syrian, *a warming, or rosting.* 1. Chron. 2.30. — Saled

Seleucia, *troubled, broken in pieces, or flowing ouer,* a citie builded by Seleucus Nicanor. 1. Maccab. 11.8. through which Paul wandred. Acts 13.4. — Seleucia

Seleucus, *idem.* 1. Mac. 7.1. 2. Mac. 3.3. — Seleuchus

Sem. looke Shem.

Semachiah, *cleauing, or ioyned vnto the Lord.* 1. Chr. 26.7. — Samachia
Samachias

Semei, *hearing, or obeying.* Luk 3.26.

Senaah, *a bramble, or enemie.* A citie. Ezra. 2. 35. Nehe. 3.3. — Senas
Asnaa

Sench, *idem,* a rocke. 1. Sam. 14.4. — Senec

Senir, *a sleeping candle, or the prospering of a candle, or prospering of a teacher, or a changing,* a hill. 1. Chr. 5.23. called Hermon, Shirion, and Senir. Deut. 3.8,9. — Samir
Shenir

Sennacherib, looke Sancherib.

Senuah, as Senaah. Nehe. 11.9. — Senua

Seotim, *gates, estimations, haires of the heade, tempests, deuils, hairie, or goats.* 1. Ch. 24.8. — Seborim

Sephar, *a booke, a scribe, a declaring, a number.* Syr. *a hauen.* a mount of India. Gen. 10 30.

Sepharad, *a booke descending, or ruling, the ende of rule, or the perfection of going down:* a countrey thought to be Spaine. Obad. 1.20. — Bosphorus

Sepharuaim, *bookes, scribes, declarings, numbers.* Heb and Syr. *a hauen of the sea.* A citie. 2. Kin. 17.24.

Sepharuims, *idem.* Citizens of Sepharuaim, who burnt their children in fire to their idoles. 2. Ki. 17.31. — Sepharuites

Serah, *sauouring, or the mistresse of sauour, or the song of sauour.* Gen. 46.17. — Sara

Seraiah, *my prince of the Lord, or the song of the Lord* 2. Sam. 8.17. — Saraiah
Saraias

Seraphims, *burning, or fierie.* Certaine Angels. Isa. 6.2.

Sered, after the Syrian, *a diars fat.* Gen 46.14. — Sared

Sergius, *a net.* A prudent man surnamed Paulus. Actes 13.7.

Serug, looke Sherug. — Sarug

Sesac, or Sethach, looke Shishak.

Seth, looke Sheth. Ecclus. 49.16. Luke 3.38.

Sethur, *hid, or destroying.* Num. 13.14. — Sathur

¶ Shaalabbin, *the vnderstanding, or sonne of a foxe, or the vnderstanding of one looking backe,* a citie. Iosh. 19.42. — Shelabin
Selebin

Shaalbim, *looking backe on the harts, a fish in the sea or a foxe in the sea,* a place. Judg. 1.35. 1. king 4.9. — Salabim
Salebim

Shaalbonite, *the sonne, or building of a foxe, or the building, or path of vnderstanding.* 2. Samu. 23.32. 1. Chron. 11.33. — Saalbim
Saalbonite
Salabonite

Shaal, or Saul, *asked, lent, a graue, or hell,* looke Saul, and Ezra 10.29. — Shea Saul
Saaph

Shaaph, *flying, or thinking.* 1. Chron. 2 47,49. — Saaraim

Shaaraim, as Seorim. a citie. 1. Chr. 4.31. — Saraim

Shaashgaz, *which maketh a passing ouer, regarding passing ouer, or pressing a fleece of wooll.* Ester 2. 14. — Susigaz

Shabbethai, *my rest.* Nehem. 8.7. and 11.16. 1. Esd. 9.14. — Sebethai
Sabathai

Shabeans, looke Sabeans. — Sachia

Shachiah, looke Shiciah. — Sechia

Shachir, *wages.* 1. Chron. 11.35. — Sachar

Shadrach, *a litle tender dugge, a fine field:* or after the — Sacar
Sidrach

Shageth
Sage
Saharaim
Saharimah
Salem

Salim
Salisa
Sallecheth
Sellum
Sallom
Salmai
Salmanasar

Salmon
Shalmah
Shalma
Sama
Samarias
Semariah
Samhur
Samaoth

Samed
Samad
Semer
Somer
Samgar

Samir

Shamma
Samma
Simma
Semma
Simmai
Senei
Sammoth

Sammua
Samserai
Samsai
Sapham
Saphan

Saphat

Saphir
Sarai
Sarar

Sareſar
Saraſar
Sarazer
Saron
Safai
Sifai
Safae
Sefae
Sare-caria-thaim
Saul

Saul
Shealtiel
Salathiel

Sba
Sheba

Shageth. *ignorant, comprehending, or touching ſoftly.*
Sage. *much, or multiplying.* 1. Chr. 11. 34.
Shaharaim. *black, trouble, or going early.* 1. Chr. 8. 8.
Shahazimath. a citie. Iosh. 19. 22.
Shalem. *peace.* a citie. Gen. 14. 18. Pſal. 76. 2. Hebr. 7. 1, 2.
Shalim. *foxes, fiſts, or pathwayes.* a land. 1. Sam. 9. 4.
Shaliſhah. *three, or principall.* a land. 1. Sam. 9. 4.
Shallecheth. 1. Chr. 26. 16.
Shallum. *peaceable, or a peacemaker, or perfect, or giuing againe.* 2. King. 15. 10. and 22. 14.
Shalmai. *my garment.* Nehe. 7. 48.
Shalmaneſer. *peace, bound, retribution, taken away, or going backe now.* 2. King. 17. 3.
Shalman. *peaceable.* Hoſe. 10. 14.
Shalmon. *idem.* Boaz father. Ruth 4. 21. Mat. 1. 5. called Salma. 1. Chr. 2. 11.
Shama. *hearing, or obeying.* 1. Chr. 11. 44.
Shamariah. *the keeping, hardneſſe, or throne of the Lord.* Ezra 10. 32.
Shamhuth. *deſolation, perdition, aſtoniedneſſe, iniquity there, the name of iniquitie, or deſtroying iniquity.* 1. Chr. 27. 8.
Shamed. *deſtroying, or wearing out.* 1. Chron. 8. 12.
Shamer. *a keeper, hardneſſe, a thorne, or dregges.* 1. Chr. 7. 34.
Shamgar. *deſolation of the ſtranger, named a ſtranger, there a ſtranger, or ſtriuing, or a conſidering with a mans ſelfe of a name.* A iudge in Iſrael. Iudg. 3. 31.
Shamir, as Shamar. a citie. Iosh. 15. 48. Iudg. 10. 1. Alſo the ſonne of Michah. 1. Chr. 24. 24.
Shamma. *deſolation, perdition, deſtruction, or aſtoniedneſſe there.* 1. Chr. 7. 37.
Shammah. *idem.* Gene. 36. 13. Alſo the ſonne of Iſhai. 1. Sam. 16. 9.
Shammai. *my name, my deſolations, or perdtions, or the heauens.* 1. Chr. 2. 28. 44.
Shammoth. *names, deſolations, or perdtions.* 1. Chr. 11. 27.
Shammua. *hearing, or obeying.* Num. 13. 5.
Shamſherai. *the name of a conquerour, or there a ſinger, or conquerour.* 1. Chr. 8. 26.
Shaphan. *a conie, or one hid, a lip, or laid vp, or the bankes, or breaking of things.* 2. Kin. 22. 3. and 25. 22. 1. Chr. 5. 12.
Shaphat. *a iudge, or iudging.* 1. Chron. 3. 22. and 5. 12. and 27. 29.
Shaphir. a citie. Micah 1. 11.
Sharai. *my lord, or prince, or my ſong.* Ezra 10. 40.
Sharar. *the nauill, thought, ſinging, or the Lord.* 2. Sam. 23. 33.
Sharezer. *a treaſurer, or he that ſeeth the narrowe ſtreights, or the treaſure of one ſinging.* 2. King. 19. 37. Iſa. 37. 38.
Sharon. *a plaine field, or his ſong.* a citie. 1. Chr. 5. 16.
Shathai. *ſixe, reioycing, mercie, ſilke, flaxe, or linnen.* Ezra 10. 40.
Shaſhak. *a ſacke of flaxe, the ſixt ſacke, the kiſſe, or cup of ioy.* 1. Chr. 8. 14, 25.
Shaueth Kiriathaim. *the plaine of Kiriathaim.* A place or valley. Gen. 14. 5, 17.
Shaul, as Shaal. Mens names. Gen. 36. 37. & 46. 10. 1. Chr. 4. 24. and 6. 24. looke Saul.
Sheal. *idem.* Ezra 10. 29.
Shealthiel. *asked, or lent of God.* 1. Chron. 3. 17. Hag. 1. 1. Matth. 1. 12.
Shear-iaſhub. Iſa. 7. 3.
Sheariah. *the gate of the Lord* 1. Chr. 8. 38.
Sheba. *captiuitie, or compaſſing about: or after the Syri an old man.* Gen. 10. 7. alſo a countrey. Iſa. 43. 3. and 60. 9. 1. king. 10. 1. Matt. 12. 42. Pſal. 72. 10. of the people, looke Shabeans, and Ioel 3. 8.
Shebat. *a ſcepter, or rod.* Zech. 1. 7.
Shebaniah. *the Lord turning, or taking captiue, or the vnderſtanding, or building of the Lord.* Ne. 9. 4. & 12. 14.
Shebam. *compaſſings about.* after the Syrian, *olde men* Num. 32. 3.
Shebarim. *breakings, hopes, or lookings for.* a place. Iosh. 7. 5.
Sheber. *a breaking, or hope.* 1. Chr. 2. 48.
Shebna and Shenab. *ſit downe now, knit together now, or taken captiue now, or building, or he which vnderſtandeth.* Iſa. 22. 15. 2. King. 18. 18.
Shebuel. *the turning, the captiuity, or the ſeate of God.* 1. Chr. 23. 16.
Shecaniah. *the habitation of the Lord.* 1. Chr. 3. 22. and 15. 24.
Shechem. *a part, or portion, or a ſhoulder.* a citie. Ge. 12. 6. Iudg. 9. 1. * 1. king. 12. 25. called Sychar. Iohn 4. 5. Alſo he that rauiſhed Diaah. Gen. 34. 2. *
Shedeur. *a field of light, or fire, or the light of the Almightie.* Num. 1. 5.
Shegub. *exalted.* 1. King. 16. 34.
Shehariah. *the morning of the Lord, or the blackeneſſe of the Lord.* 1. Chr. 8. 26.
Sheia *vanity, a lifting vp, or a tumult.* 2. Sa. 20. 25.
Sheir. *rough, or hairie.* Gen. 36. 20.
Shekel. A kind of weight. Gen. 23. 15. Exo. 21. 32. Ezek. 45. 12.
Shelah. *ſending, or ſpoiling.* Gene. 10. 24. and 11. 12. Luke 3. 35.
Shelah. *diſſoluing.* Gen. 38. 5.
Shelam. A riuer. Ezra 4. 17.
Shelanites. *diſſoluing.* A family deſcended of Shelah. Num. 26. 20.
Shelemiah. *the peace, perfection, or retribution of the Lord.* 1. Chr. 26. 14. Ezra 10. 39.
Sheleph. *drawing out.* Gen. 10. 26.
Sheleth. *a captaine, or a prince.* 1. Chr. 7. 35.
Shelomi *peaceable, perfect, or giuing againe.* Num. 34. 27.
Shelomith. *idem.* Mens names. 1. Chron. 23. 9, 18. and 26. 25. Alſo a womans name. Leuit. 24. 11.
Shelomoh. *peaceable,* looke Solomon.
Shelomoth. *peacemaking, perfectnes, or retribution.* 1. Chron. 24. 22.
Shelumiel, as Shelemiah. a head of the tribe of Simeon. Num. 1. 6.
Shem. *a name, renowned, report, or put.* Noahs ſon. Gen. 5. 32. Luke 3. 36. He is bleſſed. Gen. 9. 26. His poſteritie. Gen. 10. 21. * and 11. 10, 11. 1. chr. 1. 17. He is thought to be Melchizedek, looke Malchizedek.
Shema. *hearing, or obeying.* 1. Chr. 2. 43. Alſo a citie. Iosh. 15. 26.
Shemaah. *idem.* 1. Chr. 12. 3.
Shemaiah. *hearing or obeying the Lord.* Mens names. 1. king. 12. 22. 1. Chr. 3. 22. and 4. 37. Ierr. 29. 32.
Shemariah. *the keeping of the Lord.* 1. Chron. 12. 5. Ezra 10. 32, 41.
Shemeber. *the name, or report of a ſtrong man, or the name of a bird, or deſtroying ſtrength.* Gen. 14. 2.
Shemei. *my name, or my deſolation, or perdition, or the heauens.* Zech. 12. 13.
Shemeiah, as Shemaiah. Ezra 8. 16.
Shemer. *a keeper.* 1. king. 16. 24.
Shemida. *a name of knowledge, or the knowledge of the heauens.* Num. 26. 32. Iosh. 17. 2. 1. Chr 7. 19.
Sheminith-kenazzeah. 1. Chr. 15. 21.
Shemiramoth. *the heights of the heauens, or the height of a name.* 1. Chron. 15. 18.
Shemuel *appointed, or eſtabliſhed of God.* Num. 34.

Sebah
Sabaniah
Sebania
Sabania
Sabam
Sebarim
Seber
Sobna
Sebna
Sebuel
Shechaniah
Sechania
Sychem
Sedeur
Segub
Sebaria
Sohoria
Seua
Siua
Seir
Sicle
Selah. Sala
Selah. Sela
Selam
Selanites
Salmiah
Selemia
Saleph
Seles
Salomi
Selomith
Salumith
Salomon
Salomoth
Selemoth
Selumiel
Salumiel
Sem
Sama
Semaia
Ishmaiah
Semeia
Semaria
Semariah
Semeber
Semei
Semeiah
Semar
Semida
Semiramoth
Samuel
Semuel

20.

20. 1.Chron.7.2.

Samuel — Shemuel. *heard of God*, looke Samuel.

Senazar — Shenazar. *the treasurer of a tooth*, or *of one sleeping*, or *the narrow streight of alteration*, or *an enemie of tribulation*. 1.Chr.3.18.

Senneser

Sanir — Shenir. *a sleeping candle*, *the prospering of a candle*, or *prospering of the teacher*. a hill. Cant.4.8 Deut.3.9. Ezra 27.5.

Sephatia — Shephatiah. *the Lord iudgeth*, or *the iudgement of the Lord*. 2.Sam.3.4. and 1.Chr.9.8.

Saphatia

Sephi — Shephi. *a beholder*, *a hony combe*, *a garment*, or *a looking for*. 1 Chr.1.40.

Sepho — Shepho. *a desert*, *a banke*, or *a breaking in sunder*. Gen.36.23.

Sephuphan — Shephuphan. *a serpent*. 1.Chro.8.5.

Sara — Sherah. *flesh*, *consanguinitie*, *leauen*, or *remaining*. 1.Chr.7.24.

Seera

Sarabia — Sherebiah. *the drought of the Lord*, *preuailing with the Lord*, or *singing with the Lord*. Ezra 8.18.

Seraiah — Sheraiah. *a prince of the Lord*. 1.Chr.4.14.

Sarug — Sherug. *a bough*, or *plant*. Gen.11.20.

Sezbazer — Shesbbazzar. *ioy in tribulation*, or *an affirming of ioy*, or *ioy of gathering grapes*. Ezra 1.8.

Salsabasar

Sesai — Shesai. *fixe*, *reioycing*, *merry*, or *flaxe*. Num.13.23.

Sisai — Shesban. *a lilie*, or *rose*, or *ioyfulnesse*, or *flaxe*. 1. Chron.2.31.

Sesan

Seth — Sheth. *set*, or *put*. The sonne of Adam. Gen.4.25. 1.Chron.1.1. looke Seth.

Sethar — Shethar. *searching out*, *a remnant*, or *hid*, or *putrified*. Ester 1.14.

Setharbuzania — Shethar-boznai. *despising me*, or *he which searcheth out my despisers*. Ezra 5.3.

Setrai — Shetrai. *a gatherer of money*: or after the Syrian, *a binding*, or *drawen together*. 1.Chr.27.29.

Seua — Sheua. *vanity*, or *lifting vp*, or *tumult*. 1.Chr.2.49.

Sue

Sebah — Shibah. *an oth*, or *abundance*. a well. Gen.26 33.

Shibboleth — Shibboleth. Iudges 12.6.

Sibama — Shibmah. *ouermuch captiuitie*, or *much sitting*. A citie. Num.32.38.

Sabama

Shachia — Shiciah. *the protection of the Lord*. 1.Chr.8.10.

Shechemites — Shichimites. as Shechem. Num.26.31.

Secron — Shicron. *drunkennesse*, *a price*, or *hu wares*. A citie. Iosh.15.11.

Sechron

Zihor — Shigaion. Psal.7. in the title.

Shihor. *blacke*, or *troublous*, or *morning*. a city. 1.chr. 13.5. Iosh.13.3.

Sihorlabanath — Shihor-libnath. a citie. Iosh.19.26.

Silhi — Shilhi. *a sending*, *a bough*, *a weapon*, or *armour*. Syr. *spoyling*, or *spoyled*. 1.King.22.42. 2.Chr.20.31.

Salai — Shilhim. *idem*. A citie. Iosh.15.32.

Selhim — Shillem. *peace*, *perfectnesse*, or *retribution*. Gen.46. 24. Num.26.49.

Silem

Salem — Shilo, or Shiloh. *dissoluing*, *putting off ones shooes*: or after the Syrian, *mocked*, or *deceiuing*. a citie. Iosh.18.1. Psal 78.60.

Silo — Shiloah, as Shilhi. a riuer at the foote of mount Zion. Isa.8.6. John 9.7.

Siloa. Siloe

Siloam

Siloni — Shiloni. *tarying*, or *he which tarieth*, or *a peacemaker*, or *abounding*: or after the Syrian, *mocking*, or *deceiuing*. 1.Chron.9.5.

Silonite — Shilonite. *idem*. 1.Kings 11.29. 2.Chr.9.29.

Silsa — Shilshah. *three*, *the chiefe*, or *a captaine*. 1 Chr.7.37.

Saluſa

Simah — Shima. *hearing*, or *obeying*. 2.Sam 21.21.

Simba — Shimea. *idem*. Mens names. 1.Chro.3.5. & 6.30,39.

Sima — Shimeah. *named*, *put to*, *perdition*, or *desolation*. 1. Chro.8 32.

Samaa — Shimeam *the name of the mother*, *the name of feare*, *putting to feare*, or *put to his mother*, or *their feare*, or *there a mother*. 1.Chro.9 38.

Simea

Simeam

Samaan

Semer i — Shimei. *hearing* or *obeying*, *the name of a heape*, or *destroying the heape*. Num.3.10. Also one that cursed Dauid. 2.Sam.16.5, to 14. and 19.18, to 24. 1.King. 2.8,9.36.

Simeon — Shimeon. *hearing*, or *obedient*. looke Simeon. Also another. Ezra 10.31.

Shimon

Simon — Shimri. *idem*. 1.Chro.2.13.

Simea — Shimrathites. A people, diligent learners of prophecies. 1.Chro.2.55.

Simeathites

Semei — Shimmei, as Shimei. 1.Chro.3.19.

Simon — Shimon. *putting*, *put*, or *a gift of prouiding*, or *fatnesse*, or *eyle*. 1.Chr.4.20.

Zimreth — Shimrah. *hearing*, or *obedient*. a mans name. 1.chro. 8.21. Also a womans name. 2.Chro.24.26.

Simeath

Seraath — Shimri. *keeping*, *a throne*, or *dregs*. 1.Chron.11.45. 2.chro.29.13.

Simri

Zimri — Shimrith. *idem*. Mother of Iehozabad. 2 chr.24.26.

Simrith

Semarith — Shimron. *keeping*, *a throne*, or *dregs of him*. The son of Issachar, of whom came the Shimronites. Gen.46. 13. Num.26.24.

Simron

Simronites — Shimron meron. *a keeper of bitternesse*, or *strong myrrhe*. a city. Iosh.12.20.

Semrau

Semranites — Shimshon. *there the second time*. Because the Angel appeared the second time to his father. Iudg.13. 24. looke Samson.

Simeon-meron

Semeron

Samson — Shinab. *the tooth of the father*, *the father of changing*, or *the sleeping of the father*. Gen.14.2.

Sampson

Sinab — Shinar. *the watchings of one sleeping*, *the making bare of a tooth*, or *the changing of a citie*. The countrey of Caldea. Gen.10.10. and 11.2. Dan.1.2. Isa.11.11.

Senaab

Sinar — Shion. *a sound*, *a noyse*, or *the wall of strength*, or *griefe*. a city. Iosh.19.19.

Sennaar

Shinear — Shiphei. *a multitude*. 1.Chro.4.37

Sion — Shiphrah, or Siphrah. *faire*, or *a pipe*: or after the Syrian, *doing well*, or *goodnesse*. Exod.1.15.

Seon — Shiphtan. *a iudge*, or *iudging*. Num.34.24.

Siphi — Shirion. *a brigandine*, *the plaine field*, or *the song of a Doue*. A hill. Deut.3.9. Psal.29.6.

Shiphrah — Shisha. *fixe*, *of marble*, *pleasant*, or *the lifting vp of a gift*. 1.King.4.3.

Sephora — Shishak. *thy flaxe*, *thy ioy*, or *thy fixe*. 1.king.11.4. and 14.25. Iere.25.26.

Sephtan — Shittah. *a thorne*. a tree. Isa.41.19.

Siphtan — Shittim. *spreadings out*, *turnings aside*, *whippes*, or *thornes*. a kinde of cedar imputrible. Exod.25.5. Also a place. Iosh.2.1. Ioel 3.18. Num.25.1.

Syrion — Shiza. *the gift*, or *springling on a gift*. 1.Chr.11.42.

Sation — Shoah. *tyrants*. Ezek.23.23.

Sisa — Shobab. *returned*. Syrian. *a sparke*. 1.Sam.5.14.

Sesac — Shobach. *a net*, *a lattise*, *thy captiuitie*, or *thy conuersion*. Syrian, *a douehouse*. 2.Sam.10.16,18.

Sisac — Shobai. *a turning captiuitie*, or *sitting*. Ezra 2.42.

Seshach — Shobal. *a path*, *an eare of corne*, *the thigh*, or *vaine ancientnesse*. Gen.36.20. 1.Chro.4.1.

Sesach — Shobek. *made equall to vanity*, or *put to emptinesse*: Syrian. *forsaken*. Nehe.10.24.

Sittim — Shobi, as Shobai. 2.Sam.17.27.

Sitim — Shobnah. *a builder*. 2.Kings 18.18. looke Shebna.

Sisa — Shoco. *a defence*, *a bough*, or *slackenesse*. A city. 2. Chro.11.7.

Sizi — Shochoh. *idem*. a citie. 1.Sam.17.1.

Sobab — Shoham *a precious stone called Onix*. Syrian, *a keeping backe*, or *the delay of them*. 1.Chr.24.27.

Soba — Shomer. *a keeper*, *an Adamant stone*, *a throne*, or *dregs*. 2.king.12.21. 1.Chr.7.32.

Zoba — Shophach. *powring*, or *powred forth*, or *a vaine vial*. 1.Chr.19.16.

Sabach — Shophan. *a cony*, *hid*, *laid vp*, *wearying*, or *a breaking*. A city. Num.32.35.

Sobai — Shoshannim. Psal 45. in the title.

Sobal — Shua. *crying*, or *sauing*. Gen.38.2.

Sobek — Shuah. *speaking praying*, *intreating*, or *humiliatie*, or *a ditch*, or *a swimming*. Abrahãs son by Keturah. Ge. 25.2.

Sobec — Sua. Shuah

Sobai

Sobal

Socho

Socho

Soam

Soham

Somer

Sophach

Sophan

Sosannim

Sua. Shuah

Suah

Sua

Sual
Saul
Subael
Shebuel
Suham

25.2. Alſo Hebers daughter. 1. Chr. 7. 32.
Shual. *a foxe, a pathway, or a little ſtil.* a countrey. 1. Sam. 13. 17.
Shubael. *the returning captiuity, or ſcate of God.* 1. Chro. 24. 20. and 25. 20.
Shuham. *the talking, or thinking of thoſe things, a pit or humiliation of thoſe things, or a ſwimming, or budding forth of thoſe things* Num. 26. 42.

Sulamite
Sumathites
Shumathites
Sunem

Shulamite. Cant. 6. 12.
Shumathite. *renowmed, or comfortleſſe, or aſtonied.* 1 Chr. 2. 53.
Shunem. *the ſleeping of them, a changing, or vaine ſleeping of them.* a citie. Joſh. 19. 18. 1. Sam. 28. 4. and 2. King. 4. 8.

Shuah Suah
Suni
Supham

Shunah. *a pit.* 1. Chr. 4. 11.
Shuni. *changing, or ſleeping.* Ge. 46. 16. Num. 26. 15.
Shupham. *wearing out thoſe, or the beard, or lippe of thoſe, or the banke, or ſhore of them.* Beniamins ſonne: of him came the Shuphamites Num. 26. 39.

Suppim
Sur

Shuppim. *idem.* 1. Chr. 7. 12. and 26. 16.
Shur. *a wall, an oxe, or beholding.* A wildernesſe towards Egypt. Gen. 16. 7. and 25. 18.

Sinri

Shuri. *a keeping, an adamant ſtone, a throne, or the dregs thereof* 1. Chr. 26. 10.

Susan
Susis
Susanechuci

Shuſhan. *a lilie, or roſe, or ioyfulneſſe.* The chiefe cities of Perſia. Neh. 1. 1. Dan. 8. 2.
Shuſhanchaie. *lilies, or roſes, or the ivy of the lame.* Ezra 4. 9.

Suthalah
Suthelah
Sia Sia
Sibechai
Sobbochai
Sibma
Sabamath

Shuthelah *a plant of greenneſſe, or moiſt drinke, or putting moiſtneſſe.* Num. 26. 35. 1. Chr. 7. 20, 21.
¶ Siaha. *a mouing, or after the Syrian, helpe.* Ezra 2. 44. Nehe. 7. 47.
Sibbecai. *a bough, or of ſprings, or a cottage.* 1. Chron. 11. 29. and 27. 11.
Sibmah. *ouermuch captiuity, much hoarſnes, or ſitting* Tritie. Joſh. 13. 19. Iſa. 16. 9.
Siccuth. *an idole* Amos 5. 26.
Sichem, looke Shechem.
Siddim. *the laboured field.* a vale. Gen. 14. 3.

Zidon

Sidon, looke Zidon. a citie in Phenice, built by Zidon the ſonne of Canaan. Mat. 11. 21, 22. Luk. 4. 26. Ezek. 28. 21. *Their idole was Aſhtaroth. 1. King. 11. 5. and 2. King. 23. 13.

Sehon

Sihon. *a plucking vp by the rootes, or a concluſion,* a king of the Amorites. Deut. 2. 2. *Num. 21. 21, to 29.
Silas. *conſidering, or marking.* he that was ſent with Paul to Antioch. Actes 15. 22.

Sella

Silla. *an exalting, or a treading vnder foote:* or after the Syrian, *a basket.* a place. 2. King 12. 20.

Siloe

Siloam *ſent, ſeuding, a bough, a weapon, or armours,* a poole. Joh. 9. 7. alſo a towre. Lu. 13. 4. looke Shiloah.

Siloah

Siloe *idem* A well or fiſhpoole on the Weſt ſide of the citie of Dauid, called alſo Gihon. 2. Chro. 32. 30. and Shelah. Neh 3. 15.

Syluanus

Siluanus. *of the wood,* a copanion of Pauls. 2. Cor. 1. 19. 1. Theſſ. 1. 1. and 1 Pet. 5. 12.

Emalchuel

Simalcue. *the king God, or the kingdome of God, or meſſenger of God.* 1. Mac. 11. 39.

Simeon, looke Shimeon. Iaakobs ſecond ſonne by Leah Ge. 29. 33. he and Leui kill the Shechemites. Gen. 34. 25. *and are reproued of their father. Ge. 49. 5, 6, 7. he is left for a pledge in Egypt. Ge. 42. 24. and deliuered. Gen. 43. 23. his children Gen 46. 10. Exo. 6. 15. Num 26. 12, 13, 14. his portion. Joſh 19. 1, to 10.
Alſo a iuſt man, who was aſſured by the holy Ghoſt he ſhould not die, before he ſaw Chriſt. Luke 2. 25, to 36. alſo a Prophet called Niger. Actes 13. 1.

Simon. *hearing, or obeying.* an Apoſtle of Chriſt. Matth. 4. 18. looke Peter. Alſo a leper which receiued Chriſt into his houſe. Mat. 26. 6. Luk. 7. 40. Another, whom the Iewes compelled to beare the Croſſe. Mat. 27. 32. another, a coniurer. Acts 8. 9, to 25. another, a Tanner. Actes 9. 43. 10. 6, 32. another, a Caneanite. Matth. 10. 4. alſo the ſonne of Onias the Priеſt. Eccluſ. 50. 1. alſo Iudas Maccabeus brother. 1. Mac. 2. 3. & 5. 21. & 10. 74. * & 13. 14, 15, 16. chap. and 2. Mac. 14. 17. alſo a Beniamite, who bittered the treaſure of the temple to Appolonius. 2. Mac. 3. 4, 5, 6.
Sin. *a dart, or armour, or coldneſſe.* a wildernesſe. Exod. 16. 1. Num. 33. 11.
Sina. *idem.* a mountaine. Gal. 4. 25.
Sinai. *a bramble:* or after the Syrian, *enimitie.* a wildernesſe. Exod. 16. 1. and 19. 1. Num. 33. 15. Deu. 33. 2.

Sinis

Sini. *idem.* Gen. 10 17.
Sinim. *the South countrey.* Iſa. 49. 12.

Saph
Saphai

Sippai *a threſhold, a waterpot, a ſiluer cup, or an end.* 2. Sam. 21. 18. 1. Chro. 20. 4.
Sirach, *a hiſſing, or a ſong of the brother, or an empty gift.* The father of Ieſus. Eccluſ. 50. 27.

Sirian, looke Syrian.

Siſamoi

Siſamai. *a horſe, or ſwallow of waters, or a moth of waters:* or after the Syrian, *blindneſſe* 1. Chr. 2. 40.

Sisera
Sissera

Sisera. *ſeeing a ſwallow, or ſeeing a moth, or horſe.* Ezra 2. 53 Nehe. 7. 55.

Sisara

Sisera. *idem.* The king of Canaans chiefe captaine. Judges 4. 2. *

Zithri
Sethri

Sithah *hatred, a well.* Gen. 26. 21.
Sithri. *my ſecret, or my refuge, or hid, or a tumbling aſide.* Exod. 6 22.

Siban
Sua

Siuan. Eſter 8. 9. Baruch 1. 8.
¶ Smyrna. *myrrhe* a citie in Aſia. Reuel. 1, 11.

Socho
Socoth

¶ So, *a meaſure, or vaſe.* 2. King. 17. 4.
Socho *a couering, or a bough.* 1. Chr. 4. 18.
Sochoh. *idem.* a citie. 1. King. 4. 10.
Socoh. *tabernacles.* a citie. Joſh. 15. 48.

Sodomites

Sodi. *my ſecret.* Num. 13. 11.
Sodom. *their ſecret, a heele, or their morter.* A citie of Syria. Gen. 10. 19. Sodom and Gomorah aſſaulted. Gen. 14. 11. Deſtroyed with fire and brimſtone from heauen. Gen. 19. 24. according as was foretold. Gen. 18. 20. & 19. 13. the Sodomites exceeding ſinners. Ge. 13. 13. The ſinnes of Sodom declared. Ge. 19. 5. Eze. 16, 49, 50. Sodom & Gomorah turned to aſhes. 2. Pet. 2. 6. Iude 7. which yet ſhall haue eaſier iudgement then they that contemne the Goſpel. Mat. 10. 15. The Iewes threatned to be deſtroyed as the Sodomites, if they obeyed not God. Deut. 29. 23. The Iewes vine, as the vine of Sodom & Gomorah Deut. 32. 32. reade Iſa. 1. 9, 10. and 3. 9 and 13. 19. Jer. 49. 18. Lam 4. 6.

Salomon

Solomon, looke Shelomoh Dauids ſonne by Bathſheba. Matth. 1. 6. 2 Sam. 12. 24. as was promiſed. 2. Sam. 7. 11, 12. 1. Chr. 22. 9, 10 he is put to the Prophet Nathans gouernment. 2 Sam. 12. 25. hee is loued of God. 2. Sam. 12. 24 he loueth the Lord. 1 Kin. 3. 3. God promiſeth him to perfoorme his promiſe, if he walke in his wayes. 1. King. 6. 12. Dauid promiſeth Bathſheba, that he ſhould reigne after him. 1. King. 1. 13. What precepts Dauid gaue him before his death. 1. King. 2. 3. Salomon craueth wiſedome of God. 1. King. 3. 5, 9. He marieth Pharaohs daughter. 1. Kin. 3. 1. His ſentence on the two harlots. 1. King. 3. 16. The number of his ſongs and prouerbs. 1. Kin. 4. 32. his princes and rulers. 1. Kin. 4. 2. The purueiance of his victuals. 1. King. 4. 22. The number of his horſes. 1. Kings. 4. 26 His bookes. 1. Kings. 4. 33. 34. Peace in his dayes. 1. King. 4. 24. 25. His wiſedome. 1. King. 4. 29 30, 31. His workemen. 1. Kin. 5. 13. The forme of the Temple which he builded. 1. King. 6. 2, to 11. Heer ſendeth to the King of Tyrus for trees and workemen. 2. Chron. 2. 3, to 11. He brought into the Temple, the things that Dauid had dedicated.

1. Kings.

1.Kin.7.51.he prayeth that al that ſhould pray in the Temple, might be heard.1.King.8.23. God willeth him to walke before him in puretie of heart.1.Kin.9.4 Salomons gift to Hiram.1.King.9.11.which Hiram gaue him againe.2.Chron.8.2. His chariets, horſes, and riches.2.Chron.1.14.* Why hee was called Salomon.1.Chro.22.9.God appeareth to him againe.1.King.9.2.2.Chron.7.12. The Queene of Sheba came to heare his wiſedome.1.Kin.10.1,to 14.he exceedeth all kings in riches and wiſedome.1.Kin.10.23.*he became an idolater.1.Kin.11.1,to 9.God raiſeth vp enemies againſt him.1.Kin.11.14,to 40.His death.1.King.11.43.his realme diuided.1.Kings 12.20.His prayer to obtaine wiſedome.Wiſd.9.1,to the end of his booke. His praiſe and diſpraiſe.Eccluſ.47.13.*Salomons porch.Joh.10.23.Actes 3.11.

Sopater.*keeping his father without danger*, or *the health of the father*.One that accompanied Paul into Aſia.Actes 2.4.

Sopher.*a ſcribe, ſhewing*, or *numbring*.Jer.52.25.

Sopherech *idem*.Ezra 2.55.

Sophonias,looke Zephaniah.

Sorai *declaring, throwing forth*, or after the Syrian *a cauldron*.1.Chro.5.13. — Iorai

Sorek.*a vine*, or *vineyard*, or *a hiſſing*.a riuer.Iud.16.4.

Soſipater,as Sopater.Mens names.2.Mac.12.19. Rom.16.21.

Soſthenes.*a mightie*, or *ſtrong ſauiour*.The chiefe ruler of the Iewes Synagogues.Acts 18.17.

Soſtratus.*keeping his army from danger*, or *the health of his army*.2.Mac.4.27.

Sotai.*acõcluſion in pleading*, or *a binding*.Ez.2.55

¶ Sparta.*ſowed*, or *ſowing*.The chiefe city of Lacedemonia.1.Macc.14.20 and 15.23.the citizens called Spartians.1.Mac.12.2. — Spartia

¶ Stachys.*an eare of corne*.One beloued of Paul.Rom.16.9.

Stephanas.*a crowne*, or *crowned*.One whoſe houſehold Paul baptized.1.Cor.1.16 and 16.15. — Stephana

Steuen *idem*.a Deacon full of faith and of the holy Ghoſt.Actes 6.5,8.*and 7.1.* — Stephanus

Stoikes.a ſect.Acts 17.18.

Storax,a ſweet gumme.Eccluſ.24.17.

¶ Suah,as Shuah.Gen.38.12. — Sua

Suah.*rooting vp*, or *treading vnder foot*.1.Chr.7.36

Sual,as Shual.1.Chr.7.36.

Succoth.*tabernacles*, or *tents*.a citie.Genes.33.17. Exod.12.37.Iudg.8.6.Pſal.60.6. — Sucoth / Socoth / Sucoth

Succoth-benoth.*the tabernacles of daughters*, or *the anointing of daughters*.an idole.2.King.17.30. — Socoth-benoth

Sud.*my ſecret*.a riuer.Baruch 1.4. — Sodi

Sukkiims.*anting*, or *aimed, couered*, or *ſhadowed*.A people of Africa.2.Chr.12.3. — Sukin

Suphanites,looke Shupham.

Sur.*a giuing backe*, or *rebellion*.a citie.Iudit.2.28.

Suſanna.*a lilly*, or *roſe*, or *ioyfulneſſe*.Wife to Ioacim.Dan.13.1,2.*alſo a woman that followed Chriſt Luke 8.3.

Suſi.*a horſe ſwallowed*, or *moth*.Num.13.12.

Suſis.*idem* a citie.Eſt.11.3 looke Shuſhan.

¶ Sychar.*a concluſion*, or *finiſhing*.a citie.John 4.5. looke Shechem. — Sichar

Sychem as Shechem,looke Shechem,and Act.7.16 — Sichem

Syluanus,looke Siluanus. — Sichim

Synagogues,looke in the 2. Table,and Mat.4.23.

Syntiche.*communing*, or *telling a tale*.Phil.4.2. — Syntiches

Syracuſe.*drawing violently*.a citie of Sicilia.Act.28.12. — Syrauſa

Syria (Hebr. *Aram*) ſignifieth, *high deſcending*, or *the ſlander of them*.a countrey in Aſia, hauing on the Eaſt the riuer of Euphrates: on the Weſt the middle ſea,and Egypt: on the North Cilicia & Cappadocia: & on ỹ South Arabia:ouer which Cyrenius gouerned.Luk.2.2 The Syrians of Damaſcus ſlaine by Dauid. and their countrey tributarie to him.2.Sam.8.5,to 9. A ſmall army of them ouercame Iudah. for that they forſooke God.2.Chr.24.23,24 They aiding the Ammonites againſt Iſrael,were ſlaine by Ioab.1.Sam.10.6,to 15.They tooke a little maid of the land of Iſrael,that ſerued Naamans wife.2.King.5.2.Eliſha foretold the Iſraelites that the Syrians would aſſaile them, if they went whither they were determined.2.Kin.6.9. The Syrians beſieging Samaria,were chaſed away by the Lord.2.Kin.7.6.*The Iſraelites in ſubiection to the Syrians.2.Kin.13.3.are promiſed to be deliuered by Ioaſh.2.kin.13.17.Laban was a Syrian.Deut.26.4.looke Aram. — Syrians

Syrophenissian *redneſſe*, or *purple, drawne* or *drawing vnto it*, an inhabitant of Syrophenissa.Mar.7.26. — Syrophenissa

Syrtes.*drawen*, or *drawing vnto it*, quicke ſands, or ſhelues neere the Egyptians ſea,made by the drift of grauel and ſand, dangerous to paſſe by: they drawe violently into them all things that come nigh them: by which Paul ſayled.Actes 27.17.

T

Taanach.*breaking aſunder*, or *humbling thee*, or *anſwering to thee*.a citie.Joſh 12.21.Judg.5 19.1.kin.4.12. — Thaanach / Thenac / Thanach

Taanath-ſhiloth.*diſſoluing*, or *breaking a figtree, a little figtree going aſtray*, or *a little figtree of abundance*, or *peace*.a place.Joſh.16.6. — Thaanath-silo

Tabaoth *rings, circles drowned good time*, or *a good houre*.Nehe.7.46. — Tebbaoth

Tabbaoth *idem*.Ezra 2.43. — Tabaoth

Tabbath.*good*, or *goodneſſe*.a place.Judg.7.22.

Tabeol, or Tabeel.*good God*.Iſa.7.6. — Tabel / Tabel

Tabeel.*idem*.Ezra 4.7.

Taberah,*a burning*.a place.Num.11.3.

Tabitha.*a Roebucke*.Actes 9.36.*

Tabor.*a chuſing*, or *puritie*: Syrian, *contrition*, or *breaking aſunder*.a high mountaine in the middle field of Galile Joſh.19.22. Judg.4.6. Pſalm 89.12. Whereon Chriſt was tranſfigured.Matt.17.1.Mar.9.2 Luke 9.28. — Thabor

Tabrimon.*a good pomegranate apple*, or *high goodnes* or *a nauil prepared, numbred*, or *rewarded*.1.ki.15.18. — Tabremon

Tadmor.*confeſſion, praiſe of bitternesſe*, or *myrrhe of confeſſion*, or *praiſe*.Hebr. and Syri.*the praiſe of a maſter*, or *Lord*.a citie.2.Chro.8.4. — Thadmor / Palmira

Taban *beſeeching merciful, full of grace* or *pitching tents*.1.Chron 7.25.Of him came the Tahanites.Nu.26.35. — Thaham / Thahen / Thehen / Taphnes / Thahas / Thahath

Tahapanes.A citie Jer.2.16.looke Tahpanhes.

Tahath.*haſting*.Gen.23.24.

Tahath.*feare*, or *vnder*: after the Syrian.*a going downe*.A manſion.Numb.33.26.alſo mens names.1.Chr.6.24,37. — Thahath

Tahrea.*anger*, or *wicked contention*, or *anger*, or *contention of the ſhepheard*.1.Chro.9.41. — Thahrea / Thara / Thaphnis

Tahpanhes.*the couer of confidence*, or *hidden confidence*.a citie in Egypt neere Nilus.Jere 43.7.looke Tahapanes.

Tahpenes, *hidden tentation*, or *flight*, or *a couered banner*.The wife of Pharaoh.1.King.11.19,20. — Thaphpenes

Tahtim-hodſhi.2.Sam.24.6. — Thahtim-hodsi

Talithacumi.Mar.5.41.

Talmai.*a furrow*, or *delaying waters*, or *the aſſembling together of waters*.Num.13.23 Joſh.15.14. — Thalmai

Talmon *dew prepared*, or *dew numbred*, or *the gift of dewe*.1.Chron.9.17.Ezra.2.42. — Telmon / Thamah

Tamah.*blotting out*, or *ſhaming*, or *wiping away*, or after — Ihema

after the Syrian, *smiting*. Neh 7.55.

Thamar — Tamar. *a palme tree*. Gen.38.6.

Tamar. *idem*. Daughter of Dauid. 2. Sam, 13.1, to 23. also a citie. Eze.47.19.

Thamor — Tamor. 1. Kin. 9.18. looke Tadmor.

Thammuz — Tammuz. *consumed*, or *a fire*. Jerome taketh it for Adonis, Venus louer. Other for Osiris, an idole of the Egyptians. Eze. 8.14.

Thanach — Tanach, as Taanach. A citie. Iosh. 21.25.

Thanehumeth — Tanhumeth *consolation*. Jer. 40.8.

Taphath — Tanis *a motion, mouing*, or *moued*. a city. Judet. 1.10

Taphnes, as Taphenes. a citie. Judet. 1.9.

Thaphuah — Tappuah. *an apple, a swelling in the body*, or *a tying*. A citie. Iosh. 12.17. and 15.34. and 16.8.

Taphua — Tarah. *a heire, a wretch*, or *a banished man*. A mansion. Num. 33.27.

Tharath — Taralah. *the searching out of slander*, or *the searching out of strength*, or *the turtle bird of slander or strength*. A citie. Iosh. 18.27.

Thara — Tarea. *howling, doing euill, the chamber of guileful dealing*, or *the chamber of a companion*: or after the Syrian, *chance*, or *earthly*, or *lesser*. 1. Chr 8.35.

Thaela — Tarpelaie. *theeues, diligent and painfull*. Syrian, & Heb. *the hill of wonder, the keeper of decay*, or *the leese of labour*. a people. Ezra 4.9.

Tharsis — Tarshish. *a beholding of the sword, a searching out of marble, the turtle bird of the sword, a lesser stone*, or *the sea*. Iannas sonne. Gen. 10. 4. also a region taken for Cilicia. 2. Chr 9.21. Isa. 66. 19.

Tharsus — Tarsus. *winged*. A citie in Cilicia. Actes 21.39.

Tharthak — Tartak *chained together*, or *shut vp*. An idole of the Auims. 2. Kin. 17.31.

Thathan — Tartan. *searching out*, or *beholding a gift, the gift of the turtle bird*, or *the law of the*. 2. Kin. 18.17. Isa. 20.1.

Thathanai — Tatnai *rewarding*. or *a rewarder*. Ezra 5.3.

¶ Tebah. *a cooke*. Gen. 22.24.

Tebalia — Tebaliah. *the baptisme of the Lord*, or *goodnes to the Lord himselfe*, or *the sauce of the Lord*. 1. Chr. 26. 11.

Tabelias — Tebeth. *good*, or *goodnes*. a moneth. Est. 2. 16.

Thebez — Tebez. *an egge*, or *silken garment*. after the Syrian. *flaxe*. A citie where Abimelech was slaine. Judges 9. 50. 2. Sam. 11. 21.

Thebes — Tehaphnes, as Tanis. a citie. Eze. 30.18.

Tehaphanes — Tehinnah. *a beseeching, mercifull prayer*, or *very thankefull*, or *fauour*. 1. Chr. 4.12.

Taphnis — Tekoa, or Tekoah. a *pipe, a noyse fastened*. A mans name. 1. Chr. 2 24. and 4 5. also a towne 6. miles from Ierusalem. 2. Sam. 14.2. Amos 1.1. The inhabitant called a Tekoite. 1. Chr. 11.28.

Tehinna — Tel-abib. *a heape of new graine*. A place where the Iewes were kept prisoners. Eze. 3.15.

Thehinna — Telah. *a moistening*, or *greennesse*, or *moistening*, or *making greene*. 1. Chr. 7.25.

Thecua — Telem. *a lambe*, or *the dew of them*: or after the Syrian, *the shadow of them*. A citie. Iosh. 15 24. also a porter. Ezra 10.24.

Tecoa — Telharsa — Telharsha. *a heaping vp of deafenesse*, or *hanging vp of the plough*. Heb. and Syri. *the word of doubtfulnes*. A place. Ezra 2.59.

Thecoa — Telmelah — Telmela. *a heape of salt*, or *the doubtfulnesse of salt*. A place. Ezra 2.59.

Thecoite — Thelabib — Thelah — Thale — Tema. *a marueiling at perfection*, or *the Southwind*. Ismaels sonne, Ge. 25.15. also a country. Iob. 6.19.

Theman — Teman. *South, perfect*. Syr. *there*. The sonne of Eliphaz. Gen. 36.11, 42. also a citie in Edom. Jer. 49. 7. Baruch 3.22.

Themani — Temani. *moist, perfect*, or *the South*. Syri. *ordeined*. A countrey. Gen. 36.34.

Themanite — Temanite. *idem* a man of that countrey. Iob. 2.11.

Temash, *noone tide*. a country. Ezr. 48.28. — Terrarah

Temeni, as Temani. 1. Chr. 4.6. — Themeni

Temnathah. *an image*, or *firme*, or *numbring*: or after the Syrian, *ordeined*. A citie. Iosh. 19.43. — Themna

Tepho. *a place*. A fort trebified by Bacchides. 1. Mac. 9.50. — Thopo

Terah *smelling, breathing*, or *driuing away*. Abrahams father. Gen. 11.26. 1. Chr. 1.26. Iosh. 24.2. — Tarah

Teraphim. *images*, or *firmes*. Iudg. 17.5. Hos. 3.4. — Tharc — Therah

Terebinth. A tree whereout issueth the gum Turpentine. Eccius. 24.18. — Theraphim — Terebint

Teresh, as Terah. Ester 2.21. — Theres

Tertius. *the third*. Rom. 16.22.

Tertullus. *declaring false things, a lyar*, or *wondrous*. An Orator against Paul. Acts 24.1, 2, 10. — Tartullus

Tetrarch. *gouernour of the fourth part of a realme*. Luk. 3.1. Matt. 14.1.

¶ Thaddeus *praising*, or *confessing*. surname of Lebbeus one of Christs Apostles. Mat. 10 3. Mar. 3.18. — Taddeus

Thamnatha, as Temnathah. A fort trebified by Bacchides. 1. Mac 9 50. — Thamnata

Tharseas, as Tarshish. 2. Mac. 1.5.

Tharshish. *idem*. a country. 1. Kings 10. 22. looke Tarshish. — Tharsia — Tharsis

Tharsians. *idem*. a people. 2. Mac. 4.30.

Thasi — Thasi, *forgetful, forgetting*, or *a debtor*. 1. Mac. 2.3.

Thau, Eze. 9.4.

Thebez looke Tebez. — Thebes

Thecua *hope, a little rope, a line*, or *congregation*. A wilderneſſe. 1. Mac. 9.33.

Thelasar *taking away, heaping vp*. A region of Syria. 2. Kin. 19.12. — Thelassar

Thelersas *a heaping vp of deafenesse*. Heb. & Syri. *the wood of doubtfulnesse*. A place. 1. Chr. 5.36. — Thelharsa

Theman looke Teman.

Theodocius *giuen to God*. One among others, sent to Iudas about a peace. 2. Mac. 14.19. — Theodotius — Theodosius — Theodotus

Theophilus *a friend of God*, or *a louer of God*, or *deuout*, or *louing God*, or *the beloued of God*. A worthie man, to whom Luke wrote his Gospel, and Actes of the Apostles. Luk. 1.3. Act. 1.1. — Theos Philos

Thessalonica. *the other victory of God*, or *the putting of the other victory*. A citie of Macedonia, where Paul preached the Gospel. Actes 17.1. Reade Actes 17.11. and 1. Thes. 1.1.

Theudas. *flowing with water*. a rebel. Acts 5.36. — Theodas

Thomas, looke Tom. an Apostle of Christ surnamed Didymus, who exhorteth the Apostles to die courageously. Iob. 11.16. He asked Christ the way to the Father. Iob. 14.5. He would not beleeue Christs resurrection, vntil he put his finger into his side. Iob. 20.24, to 30.

Thracia. *a sparke*, or *stone*. a country in Europe. 2. Mac. 12.35.

Thumnim. *vprightnes*, or *perfection*. Exod. 28.30. Deut. 33.8. Ezra. 2.63.

Thyatira. *a sweet sauor of labor*, or *sacrifice of contrition*. a citie of Lydia in Asia the lesse. Reu. 1.11. Ac 16.14

¶ Tiberias. *a good vision, a naual*, or *a breaking asunder*, a citie of Galile by the sea Tiberias, taking name thereof. Iob. 6.1. Sometime called (as Ioseph Antiq. 4. cap. 3. noteth) Genneſareth: it was builded by Herod the Tetrarch in honour of Tiberius Cesar, & called after his name.

Tiberius. *idem*, an Emperour of Rome. Luk. 3.1.

Tibkath. *a killing*, or *a cooke &c*, a citie. 1. Ch. 18.8.

Tibni *chaffe*, or *hay*. 1. King. 16.21.

Tidal *breaking the yoke*, or *the knowledge of lifting vp*. Gen. 14.1.

Tiglath Pileser. *hee hath taken away a merueilous captiuitie*. Syri *he hath forbidden a merueylous captiuitie*. Looke Tilgath Pilneeser.

Thebbath — Tebath — Thebni — Thidal — Thadai — Theglathphalasar — Theglathphalasor

Tikuah Tikvah *hope, a little line, or congregation.* 2. kin. 22. 14 called Tokuath 2. Chr. 34. 22.

Thiknath

Thecuath

Tilgath Pilneeser *forbidding snow falling.* King of Assyr. 1. Chr. 5. 6. called Tiglath Pileser. 2. King. 15. 29.

Theglath-pilneser

Tiglath-phalnasar Tilon *murmuring.* 2. Chr. 4 20.

Thilon

Timnah, as Timnathah. A citie Iosh. 15. 57.

Thamnah

Timna *a forbidding, perturbation, or a perfect perturbation.* Eliphaz concubine. Gen. 36. 12. also a duke Gen. 36. 40.

Thamna

Timnath-heres *the image of the sunne, a fained figure, the number of an earthen pot.* Syr. & Heb *the sun ordained.* A citie. Iosh. 19. 50. and 24. 30. called before Timnath here.

Thimnath-heres

Timnath serah *a figure enlarged, an image remaining, or a numbring the rest.* Syr. & Heb. *an ordeined stench.* a citie. Iosh. 19. 50. and 24. 30. called before Timnath heres.

Thamnath-serah

Timon *honourable, or precious.* a deacon. Acts 6 5.

Thamnah-sira

Timotheus *the honour of God, or honouring of God, or precious to God.* A captaine. 1. Mac. 5. 6. also a Grecian, whom Paul circumcised, and wrote vnto. Ac. 16 1, 2, 3. 1. Tim. 1. 2. 2. Tim. 2. 2. read 1 Corin. 4. 17. and 16. 10, 11. 2. Cor 1. 1. Phil 2. 19, 20, to 25 Rom. 16. 21 1. Thes. 1. 1. and 3. 2.

Timothie

Tiphsah *a passing ouer, a halting, or the passeouer. That is, a place where passouer is kept.* A citie. 1. King. 4 24. 2 King. 15. 16.

Thiphsah

Tiras *a destroyer.* Gen. 10. 2.

Thiras

Tirathites *singing.* 1. Chr. 2. 55.

Thirathites

Tirhaka *a dull searcher out, or beholder, a hinderance of the law, or the dulnesse of the turtle birde.* A king. 2. King. 19 9. Isa. 37. 9.

Thirhaka

Tirhanah *a searcher of mercie, or the turtle birde of mercie.* 1. Chr 2. 48.

Tharakas

Tiria *a search, or searching out, or beholding.* 1. Chr. 4. 16.

Tharaca

Tharana

Thiria

Tirshatha *dissoluing the foundation, beholding drink, or butler, or the foundation of the turtle bird.* Heb. and Syr. *beholding the yeere of time, or hee that hath authority ouer vs.* Nehemiahs surname. Ezra 2. 63. Nehem 10. 1. looke Nehemiah.

Hathirsatha

Athersatha

Athirsatha

Tirzah *pleasing well, willing, pleasant, or running,* Zelophehaas daughter. Num. 26. 33. and 27. 1. also a king. Iosh. 12. 24.

Thirza

Tersa

Tishbite *taking captiue, turning, sitting, or dwelling.* Elijahs surname of Thesbo a city of Manasseh on the East side of Iordan, neere mount Gilead. 1. kin. 17. 1.

Thesbite

Titus *honourable.* a Grecian, whom Paul circumcised not, and why. Galat. 2. 3, 4. Paul calleth him brother. 2. Cor. 2. 13. and naturall sonne, Titus 1. 4. Paul leaueth him in Creta, and why. Tit. 1. 5. reade 2. Cor. 8. 6. also an Ambassadour of the Romanes, surnamed Manilius. 2. Mac. 11. 34.

Titus Manlius

Tizite *a scattering, scattered, or going out.* a citizen of Tizi. 1. Chr. 11. 45.

Thosaite

Thoah ¶ Toah *a weapon, or a dart.* 1. Chr. 6. 34.

Thohu Tob *good, or goodnesse.* Iudg. 11. 3.

Tob adonia Tob adonij *a good gouernour, or a good Lord, or a good foot of the pillar of the Lord.* 1. Chr. 17. 8.

Tob-adonias

Tobiah *a good Lord, or the goodnesse of the Lorde.* Ezra 2. 60. Neh. 7. 10 Tob. 1. 1.

Tobia

Tobias and Tobit *idem.* The name both of father and sonne. Tob. 1. 1, 9. reade the whole booke. Also the father of Hircanus. 2. Mac 3. 11.

Tobias

Tobiah *idem* a Leuite. 2. Chr. 17. 8. also a captiue. Zech. 6. 10.

Tobit

Tobiah

Tochen *the middle, or betweene the middle, or prepared.* a citie. 1. Chr 4. 32.

Thochen

Togarmah *strong, or bony, or ouermuch inhabited, or a very stranger, or fearing greatly, or doubtful: highnes.* The sonne of Gomer. Genes. 10. 3. 1. Chron. 1. 6. Of him descended a people of Asia the lesse. Ezek. 27. 14. and 38. 6.

Thogarma

Togarma

Tohu *liuing* 1. Sam. 1. 1.

Tohu

Toi *erring.* king of Hamath. 2. Sa. 8. 9. looke Tou.

Thoi

Tokhath *taking vnto him a signe.* 2. Chro. 34. 22. 2. King 22. 14.

Thecuath

Thicua

Tola, *a worme,* Mens names. Gen. 46. 13. 1. Chro. 7. 1. Iudg. 10. 1.

Thola

Tolad *nativitie, or generation.* A citie. 1. Chro. 4. 29.

Tholad

Tolaites *wormes, or little wormes.* a familie descended of Tola. Num. 26. 23.

Tholaites

Tolman *faithful, or that saith trueth, or a workman, or vnder master.* 1. Esd 5. 27.

Thomas

Tom *a twinne, or deepenesse without bottome.* looke Thomas.

Topaz *a precious stone.* Exo 28. 17. Reue 21. 20.

Topheth *decay, or foolishnesse.* a place. Deut. 1. 1.

Thophel

Topher, or Topheth. *a timbrel, or tabret, a leading aside, or an enlarging.* A place in the suburbs of Ierusalem, where parents offered their children halfe burned in fire to Moloch 2. Kin. 23. 10. Isa. 30. 33.

Thophet

Thophath

Tou, Thou, as Toi 1. Chr. 18. 9.

Thogu

¶ Trachonitis, *stonie, or cruel.* A region of Syria. Luke 3. 1.

Thochonites

Tripolis *of three cities* a citie. 2. Mac. 14. 1.

Troas *bored through.* a citie of Asia the lesse. 2. Cor. 2. 12. 2. Tim. 4. 13 Acts 16. 8.

Troada

Trogyllium. a citie in the ile Samos. Acts 20. 15.

Trophimus. *nourished, or brought vp.* A companion of Paul. Acts 20. 4. and 21. 29. 2 Tim. 4 20

Tryphena, or Tryphosa. *delicious, or delicate.* Two godly women. Rom. 16. 12.

Tryphon *idem.* 2. Mac. 11. 39. & 15. 37. and 12. 39.*

Tubal *borne, or brought, or worldly, or confusion, or slander.* Japhets sonne. Gen. 10. 2. 1. Ezech. 1. 5. The Iewes called Italie by his name. Isa. 66. 19. Eze. 27. 13. and 32. 26.

Thubal

Tubal kain. *worldly possession, a birds nest of the world, possession, confusion, or imitating slander.* The first brasier and smith Gen 4. 22.

Thubal-cain

Tubieni, *straw, or mixed with straw, answering well, or gratifying well.* Iewes so called. 1. Mac. 12. 17.

Tubianei

Tubin *measured well, or good measure, or good wine* a citie of the Gadites. 1. Mac 5. 13.

Thubin

¶ Tychicus *casual, or happening.* Pauls fellow seruant. Acts 20. 4. Eph. 6. 21. Col 4 7. 2. Tim. 4. 12.

Tygris *the sharpnesse of swiftnesse, or a sharp sound, or voice, or a merrie sound, or a merrie swiftnes.* Hebr. and Syr. *one voice, or one onely swiftnesse.* A riuer or flood which compasseth Mesopotamia: of the which mention is made. Tob. 6. 1. Eccl. 24. 29. called Hiddekel. Gen. 2. 14.

Tyrannus *ruling, or a prince.* Hee in whose schoole Paul daily disputed. Acts 19. 9.

Tyrus, *a breaking with a flaile, a siege, or binding, or singing, or strength, or a rocke.* A citie by Libanus The citizens called Tyrians. Eccl. 46. 18. Of both the which mention is made. 2. Sam. 5. 11. 1. Kin. 5. 1. Psal 45. 12. Psal. 83. 7. Psal. 87. 4. Isa 23. 1. Ier. 47. 4. Ezek. 26. 2. & 27. 3.* Ioel 3. 4 Amos 1. 9. Zech 9. 2, 3. Matt. 11. 21, and 15. 21. Mar. 3. 8. Luke 10. 14, 15. Acts 21. 3, 7.

Tyre

V

Vagezatha *sprinkling the chamber.* Heb. & Syr. *wo Olive trees.* Est. 9. 9.

Vaizatha Iezatha

Vaniah *nourishment of the Lord, or weapons of the Lord.* Ezra. 10. 35.

Ouania Vania

Vashni *second, changed, a tooth, or my yeere.* 1. Chr. 6. 20.

Vasni Vasseni

Vashti *drinking, doubling, putting, or hempe.* King Ahashuerohs wife. Ester 1. 9.*

Vasthi

¶ Vel.

¶ Vel. *desiring God.* Ezra 10.34.

Olla — ¶ Vlam. *a porch, or gallerie, or strength, or foolishnes of them.* Wens names. 1. Chr. 7. 16. and 8. 39.

Vlla. *a lifting vp, a sacrifice killed on the altar, an infant, a litle one, or a leafe.* 1 Chr. 7. 39.

Amah, Amma — ¶ Vmmah. *darkened, couered, his people, or with him.* a citie. Iosh. 19. 30.

Hanni, Ani — ¶ Vnni. *an answere, or song, or afflicted, or poore.* Certaine men. 1. Chr. 15. 18, 20. Nehe. 12. 9.

Vaphsi, Vapsi — ¶ Vopsi. *a thing broken, or parched, a portion, a diminishing, or diminished.* Num. 13. 15.

Opharz — ¶ Vpharsin. Dan. 5. 25.

Ophir — Vphaz. *pure golde.* A place. Iere. 10. 9. Dan. 10. 5.

Vrban — ¶ Vr. *fire, or light.* a citie Gen. 11. 28.

Vrbanus. *ciuill, courteous, or gentle in speech.* Pauls fellow helper. Rom. 16. 9.

Hur — Vri. *my light, or fire.* Wens names. Exodus 31. 2. 1. Chr. 2. 20. 1 king. 4. 19. Ezra 10. 24.

Vrias, Uria, Ourias — Vriah, or Vriiah. *the fire of the Lord, or the light of the Lord.* Wens names. 2. Sam. 11. 3, 6, 7. & 12. 9. Ezra 8. 33 Nehe. 3. 4. Isa. 8. 2. Iere. 26. 20. 2. kings 16. 11. Matth. 1. 16.

Aurim — Vriel. *light, or fire of God.* 2. Chro. 13. 2. Also an Angel. 2. Esd. 4. 1.

Vrim. *light.* Exod. 28. 30.

Vthai. *mine iniquitie, or time, or frowardnesse, or an houre.* 1. Chr. 9. 4.

Hur, Hus, Vs — ¶ Vz. *counsaile, or wood: after the Syrian fastened.* Wens names. Gen. 10. 23. and 22. 21. and 36. 28. And a countrey. Iob. 1. 1. Lam. 4. 21.

Vsi Ozi — Vzi. *then, or he.* Nehe. 3. 25.

Val — Vzal. *wandring, sailing, sailing forward, or distilling from the head.* Gen. 10. 27.

Ozia, Azia, Oza — Vzia. *the strength of the Lord, or the bucke Goate of the Lord.* 1. Chr. 11. 44.

Vziiah. *idem* Nehe. 11. 4.

Ozen-Sceera — Vzza, or Vzzah, *strength, or a goate.* Wens names. 2. king. 21. 18. 1. Chro. 6. 29. and 8. 7. 2. Sam. 6. 3, to 9.

Ozen sara — Vzzen Sherah *an eare lap of flesh, or an eare lap remaining.* A city 1. Chro. 7. 24.

Ozzi, Azzi — Vzzi. *strong, my strength, or my goate.* Wens names. 1. Chro. 6. 5, 51. and 7. 2, 7. Ezra 7. 4. Neh. 11. 22. and 12. 19, 42.

Ozias, Ozi, Vziel, Oziel, Eziel, Oziclites — Vzziah, as Vzia. Wens names 1. Chro. 6. 24. 2. Chro. 26. 1. Ezra 10. 21. looke Azariah.

Vzziel. *the strength of God, or the buck goat of God.* Koaths sonne. Exod. 6. 18. Levit. 10. 4. 1. Chr. 6. 2. Of him came ỹ Vzzielites. Nu. 3. 27 Also mens names. 1. Chro. 4. 42. & 7. 7. & 25. 4. 2. Chr. 29. 14. Nehe. 3. 8.

Z

Sennim — Zaanaim. A plaine. Iudg. 4. 11.

Zaanan. *a going forth.* A citie. Micah. 1. 11.

Zaenanim, Saananim, Saauan — Zaananim. *mournings, or a mouing, or one sleeping.* A countrey. Iosh. 19. 33.

Zaauan. *trembling.* Gen. 36. 27.

Sabad — ¶ Zabad *a dowry, or endowed.* 1. Chro. 2. 36. and 7. 21. Ezra. 10 27, 33, 43. 2. Chr 24. 26.

Sebadiah, Subadia — Zabadiah *a dowry or endowed of the Lord.* 1. ch. 8. 15

Zabbai. *flowing.* Ezra. 10. 28.

Zabdi, as Zabad. Iosh. 7. 1, 17 Nehe. 11. 17.

Zabdiel. *the dowrie of God, or endowed of God.* Certaine mens names mentioned. 1. Chr. 27. 2 Neh. 11. 14. and 1. Mac. 11. 17.

Zabud, as Zabad. 1. King. 4. 5.

Zabulon, looke Zebulun. The sonne of Iaakob. Gen. 30. 20. & 35. 23. Exod. 1. 3. he is blessed Gen. 49 13. Deuter 33. 18. His portion. Iosh. 19. 10. to 17. His children. Gen. 46. 14. Num. 26 26, 27. They could not expell the Canaanites, but made them tributaries Iudg. 1. 30. Also the countrie where the tribe of Zabulon dwelt. Matth. 4. 13, 15.

Zaccai, or Zacchai *pure, neate, or after the Syrian, iust, or made iust* Nehe. 3. 20. and 7. 14. — Zachai

Zaccheus *idem.* A man who lodged Christ. Luk. 19. 2, to 11. — Zacheus

Zacchur, and Zaccur *mindfull, remembring, or of the male kind.* Wens names. Numb. 13. 5. 1. Chron. 4. 26. and 24. 27. and 25. 2. — Zacur, Zachur, Zechur

Zachai, as Zaccai. Ezra. 2. 9. — Zechens

Zachari. h. *mindfull of the Lord, or man of the Lord.* Ieroboams son, who succeeded him: slaine by Shallum. 2. Kin. 14. 29. & 15. 8, to 13. Also Iohn Baptists father. Luk. 1. 5, to 23. his song. Luk. 1. 67, to 80. Also a priest. Luke 11. 51. Matt. 23. 35. 2. Chro. 24. 20, 21. Of his name read. 2. king. 18. 2 Ezr. 8 3. 1. Esd. 1. 1. and 5. 8. 2. Esd. 1. 40. 1. Mac. 5. 18. looke Zechariah. — Zacharias, Zacharie, Zachari

Zachet. *mindfull, or man.* 1. Chr. 8. 31.

Zadok. *iustified, or iust.* Wens names. 2. Samuel. 8. 17. and 15. 24. 1. king. 2. 35. Ezra. 7. 2. — Zadock, Sadoc

Zahom *detesting, or vncleane.* 2. Chr. 11. 19. — Zoon

Zair. *little, or a broken flaile.* A citie. 2. king. 8. 21. — Seira

Zalaph. *a shadow, or verging, or shaking* He & Syri. *a shadow ioyned together.* Nehe. 3. 30. — Seleph

Zalmon. *darknes, or his image, or the shadow of a gift* A mount. Iudg. 9. 48. Psal 68. 14. Also one of Dauids worthies. 2. Sam. 23. 28. — Zelmon, Selmon

Zalmonah. *a gift of the shadow, or our image.* A mansion. Num. 33. 41. — Zalmona, Salmona

Zalmunna *a shadow forbidden, or a shadower image of perturbation.* A king. Iudges 8. 5 Psal 83. 11. — Zalmana, Salmana

Zambri. *singing, or a vine, or a thinking.* 1. Macca. 2. 26. Num. 25. 14. — Zalmuna, Zamri

Zamzummims *thinking wickednesse, or wickednes of wicked men.* A people Deut. 2. 20. — Zom-zommim, Zomi-zumims

Zanoah *forgetfulnes, or casting from, or that rest, or that comfort.* A city. Ios. 15. 34, 56. also a mans name 1. Chr 4. 18. Nehe. 11. 30. — Zanoa

Zanuah *idem* Nehe. 3. 13.

Zaphnath paaneah. *a man to whom secrets are reuealed, or in the Egyptian tongue, a sauiour of the world.* The name which Pharaoh gaue Ioseph. Gen. 41. 45 — Zanoe, Zanoa, Zaphnathpaaneach

Zaphon. *the northeast winde, or hid, or a beholder.* A place. Iosh. 13. 27. — Saphon

Zara. or Zarah. *rising, or clearenesse.* Gen. 38. 30. and 46. 12. Num. 26. 20. 1. Chr 2, 4. — Zareth, Zarah, Saraa

Zareah, *leprosie, or a hornet.* A citie. Nehe. 11. 29.

Zared *a strange going downe, or power spread abroad.* A riuer. Num. 21, 12. looke Zered.

Zarephath. *perplexitie of bread, or the persuasion of perplexity.* A city betweene Tyre and Zidon. 1. King. 17. 9. Obad. 20. Luke 4. 26. — Sareptha, Zarphath, Sareptas

Zaretan. *tribulation, or perplexitie, or a binding, or giuing perplexitie.* A place. Iosh. 3. 16. — Zarthan, Sarthan

Zarhites. *cleare.* Two families, the one came of Zerah Simeons sonne. Num 26. 13. The other of Zerah Iudahs sonne. Num. 26. 20. — Zarehites, Zathites

Zartanah. as Zaretan. A place by Israel. 1. kin. 4. 12.

Zattu. *an olde tree.* a man Ezra. 2. 8. Nehe. 10. 14. — Zarthana, Sarthana, Zatthu, Zethua

Zaza. *belonging to all, or all manner of wares: a wilde beast, or shining bright.* Syri *going backe.* 1. Chr. 2. 33.

¶ Zebadiah. *the dowry of the Lord, or the Lord hath endowed.* Certaine men 1. Chron. 8. 17. and 12. 7. and 26. 2. 2 Chr. 19 11. Ezra 8. 8. — Zethua, Zitha, Zebadia, Zabadia

Zebah. *sacrifice, or a beast killed in sacrifice for victory, or a beheading, or a killing.* A king of Midian. Iudg 8. 5. Psal. 83. 11. — Zeba

Zebedeus. *a dowrie, or endowed.* Father of Iames and Iohn. Matth. 4. 21. his wife maketh request to Christ for her two children. Matt. 20. 20, 21. — Zebedee

Zebina *a flowing, or flowing now: or after the Syrian, a selling, or buying.* Ezra 10. 43. — Zabina

Zeboim. *little Does, or Goates, or fawne, or chiefe.* Syr. *willing* — Sebeim.

Zebula
Zabulon
Zebulon
Zacharias
Zachariah
Zacharia
Zecharia
Zachari
Zacharie
Zedada
Sedada
Sedecias
Zedechiah
Zedechias

Zeb
Sela
Zelec
Selec
Zalphaad
Salphaad
Zelaphead
Samiraim
Semari
Semaraim
Semeron
Zemira
Zamira
Zenan
Sanan
Zena
Sophonias
Sophonia
Sophoniah
Sophoni
Zephania
Zephoniah
Sephath

Zepho
Sepho
Sephon
Ses

Zara Zarah
Serah
Zarahia
Zeraiah
Saraias
Zared
Sareda
Saredatha
Zererath
Zarei
Sereth
Sarathasar
Zarathasar
Sori

Serot
Serua
Z ruia
Seruia

willing. A city. Ge. 10. 19. and 14. 2. a valley. 1. Sam. 13. 18. a village. Nehe. 11. 34.

Zebudah. endowed, or an endowing. 2. king. 23 36.

Zebulun. a dwelling, or dwelling place, or abyding. Jaakobs tenth sonne. Gen. 30. 20. looke Zabulon.

Zebul. idem. Iudges 9. 28.

Zechariah, as Zacharias A prophet. Zech. 1. 1. Many of this name. 1. Chr 5. 7. & 9. 21, 37. & 15. 18, 20, 24 and 24, 25. & 26. 2, 11. & 27. 21. 2. Chr 17. 7. & 20. 14. and 21. 2. and 24. 20. & 29. 1, 13. Ezra 8. 3, 11, 16. and 10. 26. Nehe. 11. 4, 5, 12. & 12. 35, 41 Isa. 8. 2. 1. Esd. 1. 8. and 5. 8. and 8. 38. 2. Esd. 1. 40.

Zedad, or Zedadah. his side, his hunting, or his traps. A city. Ezek. 47. 15. Num. 34. 8.

Zedekiah, looke Zidkiah. The sonne of Iosiah so named of Nebuchad-nezzar, made king of Iudah. 2. kin. 24. 17.* Jere. 37. 1. his destruction. 2. king. 25. 1, to 8. Jere. 52. 1. to 12. & 39. 1, to 8 which was foretold. Jer. 37. 8, 17. Eze. 12. 3, to 21. and 17. 12.* and 21. 25, 26, 27. 2. Chro. 36. 10. hee sendeth to Jeremie to pray for him and his people. Jere. 37. 3.

Zeeb. a wolfe. Iudg. 7. 25. Psal. 83. 11.

Zela. a rib, a side, or halting. a citie. Iosh. 18. 28.

Zelek. the shadow of one licking, or the ringing of one smiting. 1. Chr 11. 39. 2 Sam. 23. 37.

Zelophehad. the shadow of feare, or the ringing of feare. Num. 26. 33. & 27. 1, to 8. & 36. 2.* Iosh. 17. 3, 4

Zelzah. noone tide. a village. 1. Sam. 10. 2.

Zemarim. woall, or path of trees. a city. Iosh. 18. 22.

Zemari idem. Gen. 10, 18. 1. Chro. 1. 16.

Zemaraim, idem. a hill in mount Ephraim. 2. Chro. 13 4.

Zemirah. a song, or singing, or a vine, or a palme, or a thinking. 1. Chr. 7. 8.

Zenam. coldnes, or a target, or weapons. a citie. Iosh. 15. 37.

Zenas. living. Titus 3. 13.

Zephaniah the hiding of the Lord or the secret of the Lord, or the beholder of the Lord. a Prophet. Zeph. 1. 1. Other names. 2. kings 25. 18. Jer. 37. 3. 1. Chr. 6. 36. Zech. 6. 10. 2 Esd. 1. 40.

Zephat looking glasses, a covering, a looking for, or a hony combe. A city called also Hormah. Iudg. 1. 17.

Zephi. a beholder, a covering, a looking for, or a hony combe. Gen. 36. 11.

Zephon. the northeast winde, or hid, or a beholder Num. 6. 15. called Ziphion. Ge. 46. 16. Of him came the Zephonites. Num 26. 15.

Zer. perplexitie, tribulation, or a bond, or a bringing together of strength, or a rocke. a city. Iosh 19. 35.

Zerah. rising, or clearenesse. Wens names Gen. 36 13, 33. and 46. 12. 1. Chr 2. 4. Mat. 1. 3.

Zeraiah or Zerahiah. the Lord rising, or the clearenesse of the Lord. Wens names. 1. Chr. 6. 6, 51. Ezr. 7. 4. 1. Esd 8. 2.

Zered. as Zared, looke Zared, and Deut. 2. 13.

Zereda. perplexitie. a citie. 1. king. 11. 26.

Zeredathah. idem. a place 2. Chr. 4. 17.

Zererah. a place. Iudg. 7. 22.

Zeresh scattering heritage. Hamans wife. Est 5. 10

Zereth as Zer. 1. Chr. 4 7.

Zerethshahar. of the mourning, bringing together, or the forme of blackenesse. a citie. Iosh 13. 19.

Zeri. a bond, a bringing together, rosin, triacle, a rocke, or strong. 1. Chr. 25. 3.

Zeror a bond or abiding, or a little stone. 1. Sam. 9. 1

Zeruah. full of leprosie, or a hornet. 1. king. 11. 26.

Zeruiah. perplexitie or tribulation of the Lord, or a bringing together, or forme of the Lord. Abishais father. 1. Sam. 26. 6 Also Ioabs mother. 2. Sa. 17. 25 after to Dauid. 1. Chr. 2. 16. Of her children Dauid complaineth. 2. Sam. 16. 10. and 19. 22.

Zerubbabel. repugnant to confusion, or strange from confusion, or a dispersion of confusion, or a circle of confusion, or a stranger at Babel. Sonne to Pedaiah. 1. Ch. 3. 19. Nephew to Shealtiel. Ezra 3. 2. Nehe. 12. 1. called Sheshbazzar. Ezra 1. 8. and 5. 14. and Berechiah. Nehe. 6. 18. He reedifieth the temple in despite of all enemies. Ezr. 3. 2.* Zech. 4. 6, 7.* He contendeth to prove what thing was strongest. 1. Esd. 3. 4.* and 4. 1.* and 5. 5. reade Hag. 1. 1.* and 2. 3, 5, 22* Ecclus 49. 11. Mat. 1. 12. Luke 3. 27.

Zethan. their olive, or a place where olive trees doe grow. 1 Chr 7. 10. and 26. 22.

Zethar. that beholding, or searching out diligently, or the olive tree of beholding, or that turtle bird. An Eunuch. Ester. 1. 10.

¶ Zia. sweate, or swelling. 1. Chr. 5. 13.

Ziba. an hoste, or armie, or strength, or a ship comming seruant of Saul. looke Mephibosheth

Zibeon. iniquitie, sliding, or a swelling of sinne: after the Syrian, dipped, or dipping in. The son of Seir. 1. Chr. 1 38. Ge. 36. 20. Also the father of Anah. Ge. 36. 2

Zibia. a little Doe, or a litle Goate, or chiefe, or the Lord standing: Syrian, willing. 1. Chr. 8. 9.

Zibiah. idem. Mother of Iehoash. 2. kings 12. 1. 2. Chr. 24. 1.

Zicri. a remembrance, or remembring, or mankind. Wens names. Exo. 6. 21. 1. Chr. 8. 19, 23, 27. & 9. 15. & 26. 25. 2. Chr. 17. 16. and 23. 1. and 28. 7. Nehe. 11. 9.

Ziddim. huntings, or treasons: or after the Syrian, destructions. a citie. Iosh. 19. 35.

Zidkiah. the iustice of the Lord, or the iust of the Lord The sonne of Iosiah, looke Zedekiah.

Zidkiiah. idem. A false prophet. 1. kings 22. 11, 24. 2. Chr. 18. 10, 23. Another. Nehe. 10. 1.

Zidon a hunter, or hunting, or the ship of iudgement. Canaans sonne. Ge. 10. 15. Also a citie on the seaside in Phenice, in ye border of Iudah, built by Zidon. Ge. 10. 19 Iosh. 11. 8. and 19. 28. Luke 4. 26. looke Sidon

Ziha. brightnes, or whitenes, or drought. Neh. 11. 21

Zijm. Isa. 13. 21. Jere. 50. 39.

Ziklag the powring out of water of a measure, or making narrow a measure. A citie. Iosh. 15. 31. and 19. 5 given vnto Dauid. 1. Sam. 27. 6. burnt by the Amalekites. 1. Sam. 30. 1.

Zillah a shadow, a roasting, or a ringing: or after the Syrian. talke. Gen. 4. 19.

Zillethai my shadow, my ringing, or my roasting: or after the Syrian. my talke. 1. Chr. 8. 20.

Zilpah. a distilling from the head of the mouth, or good cheape, or contempt of the mouth. Labans handmaide, which he gaue vnto Leah. Gen. 29. 24. and she to her husband Iaakob. Gen. 30. 9, 10.

Zimmah. thought, wickednesse, or dishonestie. The sonne of Iahath. 1. Chro. 6. 20. also the sonne of Shimei. 1. Chro. 6 42.

Zimran. a song, or singing, or a vine, or a thinking. Gen. 25. 2.

Zimri. idem. Certaine men. Nu. 25. 14. 1 kings 16 9, 10, 18. 1. Chro. 2. 6. and 8. 36. and 9. 42. Also a countrey. Jere. 25. 25.

Zin. weapons, a target, or coldnesse. A wilderneſſe Num. 13. 22.

Zina. belonging to all, or all maner of wayes, or a wild beast, or shining bright. or after the Syrian, going backe. 1. Chro 23. 10.

Zion. a heape, a tombe, looking glasses, or drought. A fort in Ierusalem, (called also the mount of the Lord, and the holy mount) on the top whereof was a tower, called the citie of Dauid. 2. Sa. 5. 7, 9 1. Chr. 11. 5, 6, 7. Psal. 2. 6. The heauenly Zion described. Psa. 87. 1.* reade

Zoroḃabel
Sorobabel

Zetham

Zie

Siba

Sibion
Sebeon

Sibia
Sebia

Zebiah
Sebia

Zechri

Zicri

Zedekiah
Sedecias

Zedekia
Zedkiah
Sedecias

Sidon

Siaha

Zekelag
Zikelag
Siceleg

Zella
Sella

Zilthai
Seletha

Zilpha
Zelpha

Zemma
Zimma
Zamma

Zamram

Zamri
Zambri

Zim

Sion

reade. Isa. 2. 3. and 3. 16, 17, &c.

Sior — Zior. *little*, or *the ship of one watching*. A citie. Iosh. 15. 54.

Ziph. *that mouth, that cheeke*. Syr. *false* or *falshood*. A citie. Iosh 15. 24, 55. Also a desert. 1. Sam. 23. 14.

Ziphites — The Ziphims discouered to Saul where Dauid was 1. Sam. 23. 19. and he prayeth. Psal. 54. 1.

Sipha — Ziph and Ziphah. *idem*. The sonnes of Iehaleel. 1. Chro. 4. 16.

Sephon — Ziphion, as Zephon. looke Zephon.

Zephron — Ziphron. Heb. & Syr. *the falshood of a song, or reioycing*. One of the cities which bounded the land of Canaan on the North Num. 34. 9.

Ziphor — Zippor. *a bird, or sparrow, or crowne, or desert*. Syr *a kidde, or early*. Num. 22. 2, 4, 10. 16.

Sephor — Zipporah. *a mourning, &c.* as Zippor. Daughter of Reuel, and wife of Moses. Exod. 2. 21. who fearing Gods vengeance, circumciseth her sonne, Exod. 4. 25. She and her two children meete Moses in the wilderneſſe. Exod. 18. 2, to 6.

Zipporah — Sephora

Zilthai — Ziltai. *a shadowe, a ringing, or roosting*: or after the Syrian, *intreating*. 1. Chro. 12. 20.

Salathi — Ziz. *a floure, a yong spring, or a bush of haire curled, or sight*, Syra. *wing*. A place. 2. Chro. 20. 16.

Sis — Ziza. *belonging to all, or all maner of way, or a wilde beast, or shining bright*. Syri *going backe*. Sonne of Siphei. 1. Chro. 4. 37. Also the sonne of Rehoboam. 2. Chro. 11. 20.

Sisa — Zizah. *idem*. 1. Chr. 23. 11.

Ziza — ¶ Zoan. *mouing, or moued*. A city in Egypt Num 13. 23. Psalm. 28. 12, 43. Isai. 19. 13. and 30. 4. Ezek. 30. 14.

Soan — Zoar. *little* A citie called also Bela Ge. 13. 10. and 14. 2. and 19. 22, 23. 30 Also a citie. Isa 15. 5.

Soar — Zoba, or Zobah. *an armie, or warring, or a commandement in that, or a swelling*. A citie 2. Sam. 8. 3. and 10. 6.

Sobah — Zobebah. *an armie, or warfare in that, or swelling in that*. 1. Chr. 4. 8.

Sobeba — Zohar. *white, or bright*. Father of Ephron. Gen. 23. 8. Also the sonne of Simeon. Gen. 46. 10.

Soar — Zoheleth. *creeping much, or drawing*. a place. 1. kin. 1. 9.

Sohar — Zohetha. *seperation, or that feareful, or amazing, or that broken asunder*. Heb and Syr. *that going downe*. 1. Chron. 4. 20.

Zophah. *a viole, or binding a commandement, or a commandement of swelling*. 1. Chr. 7. 35.

Supha — Zophai. *a beholder, or a home combe, or a swimming, or a couer, or a looking for*. 1. Chr. 6. 26.

Sophai — Zophar. *the mourning time, a crowne, a circle, or a sparrow*: or after the Syrian, *a kid*. Iob. 2. 11.

Zophad — Zorah. *leproſie, or a hornet*. A citie, Iosh. 19. 41. Iud. 13. 2, 25.

Sophar — Zorobabel, looke Zerubbabel.

Zaraah — ¶ Zuar. *little, or the commandment of the city*: or after the Syrian, *a maker narrow*. Num. 1. 8.

Saraa — Zuph. *a watch, or couering, or a home combe, or a swimming, or looking for*. 1. Sam 1. 1. 1. Chr. 6. 35.

Suar — Zur. *a rocke, or strong, or a former of any thing, or bound, or binding*. A King of Midian. Numb. 25. 15. and 31. 8.

Soph — Zuriel. *the rocke of God, the strength of God, the forming of God, or the bond, or binding of God*. Nu. 3. 35.

Sur — Zurishaddai. *the rocke, strength of fashion, or figure of the almightie, or of one wasting*. Num. 1. 6.

Suriel — Zuzims. *postes, or lintels ouer a doore, or shining*. Syr. *departing, or money*. Cald *strong* A mighty people which Chedorlaomer destroied for rebellion. Gen. 14. 5, to 13.

Zurishaddai — Surishaddai

Suzims — Susimes

FINIS.

The second Alphabet of directions to common places conteining all the English words, conducing vnto most of the necessariest and profitablest doctrines, sentences, and instructions, which are to be found in the olde and newe Testaments.

The further contents and vse whereof, more at large appeareth in the Epistle written vnto the Reader, and placed before the first Table.

Abominable. Abomination. Idolatry to be counted most Abominable. Deut. 7. 26.

The punishment of the Abominable. Reue. 21. 8, 27.

What things are Abominable to the Lord. De. 7. 25. & 27. 15. Is. 41. 24.

The true seruice of God counted Abomination with the wicked. Exod. 8. 26.

The Abomination of the Gentiles not to be followed. Leuit 18. 22, 23, 24.

False weights and measures, and doing vnrighteously abominable. Deut. 25. 16.

Iudah imitated the abominations of the Gentiles. 1. King. 14. 24

That which is highly esteemed among men, is abomination in the sight of God. Luke 16. 15. Pro. 15. 8.

The abomination of desolation standing in the holy place. looke Mat. 24. 15. Mar. 13. 14. Luke 21. 20. Dan. 9. 27.

Israels abominations. Eze. 8. 6. & 16. 2. Isa. 1. 13, 14.

The cuppe and mother of Abominations. Reue. 17. 4, 5.

Abhorre. Wee ought not to abhorre any mans person. Deut 23. 7.

The slanderer and double tongued, to bee abhorred. Eccius. 28. 13. and two sortes of people. Eccius. 50. 25.

The ministers wicked life causeth Gods word & sacraments to be abhorred. 1. Sa. 2. 17

The wicked abhorre them that reproue their faults Amos 5. 10. But Paul willeth vs to abhorre euill, and cleaue to the good. Rom. 12. 9.

Abide. Except wee abide in Christ, wee can doe no good thing. John 15. 4, 6, 7 Luke 19. 5. John. 1. 39. and 8 35.

Who abideth in Christ. 1 Joh. 2. 6 10. and 3. 6, 24. And how God abideth in vs. 1. Joh. 2. 24, 27, 28.

Able. Laban not able to hurt Iaakob, and why. Ge. 31. 29.

No man able to fulfil the Law. Act. 15. 10

Abolish. Christ hath abolished death. 2 Tim. 1. 10. and abrogated the lawe of ceremonies Ephe. 2. 15. Col. 2. 14. Gal. 3 10.*

Rom 7.24 * and all outward rites of Iuvaticall ordinances. Isai.1.11,12,13. and 9.4. Ierem. 31.31,32,33,34. Hose 6.6. Amos 5.21. Dict 12.10. & 10.6. Zech.7.5,6,9. Baruch 2.35 1. Sam.15.22. & the order of that priesthood. Heb.7.11,12.

Absence. The absence of a good magistrat from his gouernment, breedeth great harme. Neue 13.6,to 19.

Absent. Paul absent in body, and present in spirit. 1. Cor.5.3. Col.2.5.

To be at home in the body, & absent from the Lord, what. 2 Cor.5.6.

Abstaine. To abstaine from fornication, and why. 1. Thess 4.3. They that cannot, let them marrie 1. Cor.7.9.

To abstaine from all appearance of euill. 1. Thess 5.22.

Abstinence. True abstinence is to abstaine from sinne. Eph.1.10.1. Thess 4.3,4,1. Pet. 2.11,12.

Vnto those that vse abstinence, wisedome is giuen Dan.1.17. and bodily health. Eccles 37.30.

Of the abstinence of Iohn Baptist. Mat. 3.4. Luke 1.15 Mark.1.6. Of Moses. Exod. 34.28. & 24.18. Of Elijah 1. king. 19.8. looke Fasting.

Abundance. Abundance of all things commeth of God, and shalbe giuen to the thankefull. Deut.8.7. & 28.1. and 30.9. 2. Chr 32.29 And taken away from the vnthankful. Deut. 28.47. Mans life consisteth not in abundance of temporal commodities. Luke 12.15. looke Store, and Plentie.

Abundant. God is abundant in goodnesse and trueth Exod.34.6.

Abuses. Abuses in the Church to be redressed by good princes according to Gods worde. Rom.15.1,to 7 Examples 2. Kings 18.4.2. Chro.17.6.2. King.23.4.* Ezec 6.11,12 see Princes.

Gods ministers ought alwayes to preach against abuses. Examples, Mat.14.4 Mar. 6.18. Luk.3.11,12,13,14,19 1. Cor.1.10.* and 5.1.* and 6.1,to 12. and 8.1.* and 10.6, 7.* and 11.17.* and 14.4.* &c.

Abuse of Gods gifts reproued. Matth.25. 18. Luke 15.13.

Ministers ought not to abuse their authoritie in the Gospel. 1. Corint.9.18 see Traditions.

¶ *Acception* of persons. see Persons.

Accesse. Both Iewes and Gentiles haue accesse to God through faith, by Christ. Ro. 5.2. Eph.2.18. and 3.12.

Account to bee rendred of all at the last iudgement. Eccles. 11.9. and 12.14. Rom. 14.12. Vrg of euery idle word. Matt.12.36. 1. Pet.4.5.

Accursed. see Curse, and Execration.

Accuse. Accusation Mephibosheth falsly accused to Dauid by his seruant Ziba. 2. Sa. 16.3.

No accusation to be heard against an Elder, vnder 2. or 3. witnesses. 1. Tim.5.19.

Satan accuseth mankind before God. Iob 1.10. & 2.5. and is cast downe Reue. 12.10.

Our wickednesse accuseth vs before God. Ier.2.19. Iames 5.3. so doe our consciences, Rom.2.15.

Moses accuseth the Iewes. Iohn.5.45.

Accustomed. Accustomed to doe or speake euill, hardly won to goodnesse. Jerem.13.23. Eccius 23.15. see Customs.

Adde. Nothing is to be added or substracted to or from the word of God. Deut.4. 2 & 12.32. and 12.32. Iosh.1.7. Prou.30.5,6. Matt.28.20 Gal.3.15. Reue.22.18,19.

Administration. Diuers gifts and administrations of the spirit in the Church. 1. Cor. 12.4,5.

Admonish. Preachers shoulde admonish their flocke. 1. Thes.5.12. and shew them the right way. 1. Sam.12.24. see Exhort, Teach, and Preachers.

Adopted, God hath predestinated the Elect for his Adopted children, before the worldes creation. Ephes 1.5. for that cause Christ came into the world. Galat. 4.4,5. Rom 8.15,23.

To the Iewes appertaineth the adoption of being a peculiar people vnto God. Rom. 9.4.

Aduersaries. The Lords aduersaries shall be destroyed. 1. Sam 2.10.

Aduersaries which the Lord stirred vp against Salomō for his idolatry. 2. Kin. 15.37.

The deuill is our aduersarie. 1. Peter 5.8. see Enemie.

Aduersitie commeth of the Lord. Iob 1. 21. & 2.10. Pro 3.12. Eccius 11.14. Not to faint therein. Prou.24.10. That yoke to bee borne in youth. Lam.3.27. Of Aduersitie, see Prosperitie.

Adulterie forbidden. Exo.20.14. Deut.5. 18. We ought to flee from it, and why. Prou. 6.24.* The punishment of it. Deut. 22.22. Leuit. 20.10. Which if a man neglect, God himselfe will execute. Jere.5.7,8,9. and 7.9. 15,16,20.* Eze.22.11,13,14,15 Example, 2. Sam 12.18.*

Susanna had rather die then commit adulterie. Dan.13 23.* Ioseph likewise. Gene. 39.7.*

Adulterers in heart, who. Matt.5.28.

The intent punished, though the act bee vncommitted. Gen. 12.17. and 20.3,4.

Adulterers, buggerers, & fornicators shall not inherite heauen. 1. Cor. 6.9,10. Ephe.5. 5.1. Tim.1.10. Heb.13.4.

Adulterie the occasion of murther. 2. Sam. 11.15.* Matth. 14.4,10. Marke 6.18,19, 27.

Adulterie destroyeth the soule. Prouerb.6. 32.* The cause of many euils. Eccius. 23. 17.*

Christ calleth the Scribes and Pharises an adulterous generation Mat.12 39.

Onely adulterie separateth man and wife. Matt.19.6,9.

God will be a swift witnesse against adulterers. Mal.3.5.

An old doting adulterer is to be abhorred. Eccius 25 2.

Diuers kindes of adultery. Jere. 23.10 2. Pet.2.14. Eze.22.10,11.* Hose 4.2,10,11.

Spirituall adultery. Psal.73.27. Jere.3.1, 2,9.* and 13.27. Eze.16.17,60.* Hose 2.2.

The triall of suspected adulterie. Num.5. 12,13.* read more. Gene.26.10 Iudges 19. 2.* Iob 24.15.* and 31.1,9,10,11. Prou. 5.3,to 21. and 7.5.* Wisd.3.13.* John 8.3 4,5. Matth.5 27,32. and 15 19. Marke 10. 11. Rom.7.3. and 13.9. Galat.5.19. Iames 4.4. looke Fornication, and Whoredome.

Aduocate towards God the Father is only Iesus Christ. 1. John 2.1,2.

¶ *Affiance.* see Hope and Trust.

Affinitie. see kinred and Tribe.

Affliction. God threatneth afflictions to those that turne to other goos. Deut.31.16, 18. Iosh.24.20. and to those that transgresse his lawes, till they confesse their sinne. Leuit. 26 40. The Israelites cruelly afflicted by the Egyptians, yet would they not obey Moses. Exod.6.9.

God afflicted the Iewes, that they might learne the malice of their owne hearts, and so conuert. Deut.8.2,3. for thereto affliction tendeth. Psal.119.71.

The Israelites afflicted for their sinnes, by true repentance and prayer obtained deliuerance. Judg.10.13,15,16. and 11.32.

The wicked citizens of Beth-shemesh being afflicted confesse the Lord. 1. Sam.6 20.

God succoureth the afflicted. Genes 16.7. and 21.17.

God deliuered Israel out of their affliction by wicked Ieroboam. 2. Kings 14.26,27.

Dauid bare his afflictions patiently, as iustly sent of God. 2. Sam.16.10,11,12,13. Psal.119.75.

James exhorteth vs to suffer afflictions, and in them to pray. Jam.4.9 and 5.13.

Wee must through many afflictions enter into the kingdome of God. Acts 14.22.

Hannah for her barrennesse, sore afflicted in mind. 1. Sam.1.7,8,10. yet ceaseth not to pray to the Lord to become fruitful. 1. Sam. 1.13.

To afflict and humble the soule for a day, what. looke Isai.58. 5. Leuit. 23. 27,29,32. and 16.31. Num.29.7.

Who so seeketh God truely in affliction, findeth him. 2. Chr.15.4.15.

By affliction wee are made like the sonne of God. Heb.2.10.

We ought to succour the afflicted. Eccius 7.34.35.

God seemeth to be vexed for the affliction of Ierusalem. Jere.8.21.

God doth not afflict man aboue measure. Job.34.23.

The studie of Gods Law preserueth vs in affliction. Psal.119.92.

No man sorie for the affliction of Ioseph. Amos 6.6.

All the afflictions of this life are not worthie of the glorie that shall bee shewed. Rom. 8.18.

The Apostles afflicted for Christes sake. Actes 4.3. See Tribulation, and Persecution.

¶ *Against* God no wisedome preuaileth. Pro.21.30.

He that is not with mee, is against mee. Matt.12.30.

Age not honour make men wise, but the spirit of God. Job 32.8,9.

Iosiah at xbi yeres of age was zealous of Gods glorie. 2. Chr.34.3.

Honourable age not measured by yeeres, but

but by wiſedome and good life. Wiſd. 4. 8, 9.
Age is a crowne of glory, and how. Prou. 16. 31.
Agree with thine aduerſary quickly, and why. Matth. 5 25, 26.
Of agreement of brethren. Matth. 23. 8. Ioh. 20. 26. Actes 2, 44, 46. God and man pleaſed with the well agreeing of man and wife. Eccluſ. 25. 1.
Agonie, ſee Anguiſh.
¶ *Alone*. Not good to be alone. Eccles. 4. 8, to 13. ſee Onely.
All lie in wait for blood: every man hunteth his brother with a net. Mich. 7. 2, to 7. Habak. 1. 12, 15, 19.
Chriſt is All in All. Col. 3. 11.
We ought to doe good to all men, but ſpecially to the houſhold of faith. Gal. 6. 10.
All men but earth & aſhes. Eccluſ. 17. 33. Ge. 2. 7. & 3. 19. & 18. 27. all ſinners by Adam. 2. Eſd. 3. 21, 22. & 7. 48. and 9. 19. Rom. 5. 18.
God will that all men ſhalbe ſaued & come to the knowledge of the trueth. 1. Tim. 2. 4.
Chriſt died for all men. 1. Tim. 2. 6.
All that beleeue ſhalbe ſaued. Mar. 16. 16. Ioh. 3. 15. All haue not faith. 2. Theſſ. 3. 2.
All put for many. Act. 9 35. & 10. 38. Phil. 2. 21. for the elect. Ioh. 6 45. Epheſ. 1. 22, 23. for the wicked. Luke 6. 26. for all ſorts. Matth. 8, 16.
All not alwaies vſed vniuerſally, as Luk. 6. 26. Rom. 11. 32. 1. Cor. 6, 12. and 10. 23. and 13 7. and 15. 22. Phil. 2. 21. Col. 3. 20. 1. Tim. 2. 4, 6. Tit. 2. 11. Reue. 13. 16.
That all ſorts of men ought to know the Scriptures. Deut. 6 6, to 10. Num. 11. 29. Ioſ. 1. 8. Pſa. 1, 2. Pſa. 19. 7, to 12. Pſa. 119. 9. and 16. 105. Prou. 30. 5. Luk. 11. 52. Ioh. 5. 39. Act. 17. 11. and 18. 24 Rom. 15 4 Col. 3. 16. 1. Tim 4. 13. 2. Tim 3 15. Reue. 22. 10.
All things created, vpholden and gouerned by God onely. Pſal. 75. 3. Pſal. 104. 8, &c. Pſal. 145. 14, &c. Pſal. 107. 5, &c. Col. 1. 16, 17. Heb. 1. 2, 3.
All things neceſſary to ſaluation reuealed by Chriſt. Ioh 15. 15. Actes 20. 27. in the ſcripture. 2. Tim. 3. 16, 17.
Allegorie. Pauls allegorie of Hagar and Sarah Galat. 4, 22, 23. An allegory is one thing ſpoken & another meant Gal. 4. 24.*
Almes acceptable ſacrifice to God. Phil. 4. 18. not to be giuen grudgingly, and why. 2. Cor. 9. 6.*
Chriſt commandeth vs to giue almes, and why. Luke 12 33.
All things cleane to them that giue almes tightly. Luke 11. 41.
How to giue almes. Mat. 6. 2, 3, 4. Eccluſ. 18. 14, 15, 16. & 35. 2, 9, 10, 11, 15, 19. Tob. 4. 7, to 12. and to whom. Gal. 6. 7, 10.
Of almes, and miniſtring to the poore, with examples therof. Ex. 22. 21, to 28. & 23. 9, 10, 11. Leu. 19. 13. & 23. 22. & 25. 35, 36. * Deut. 15. 7. & 16. 11, 14. & 24. 10.* 1. Ki. 17. 9, to 17. & 2. King. 4. 1, to 8. Neh. 8. 10. Eſt. 9. 22. Iob. 29. 12, to 18. Pſa. 41. 1, 2, 3 Pſa. 82. 3, 4. and 112. 9. Prou. 3. 3, 9, 27, 28, & 11. 17, 26. & 14. 20, 21, 31. & 19. 17. & 21. 13, 27. & 22. 9, 16, 22, 23. & 28. 27. & 31. 20. Iſa. 5. 8, 13, 23. & 58. 7. Ezek. 16. 49. Dan. 4. 24. 1. Eſd. 9. 52, 54. Tob. 1. 3, 7, 8, 16, 17. and 12. 8, 9. Eccluſ. 3. 33. and 4. 1, to 10. and 7. 32, 34, 35 & 12. 1, to 8. and 14. 13. and 17. 12, 20, 21. & 29. 11, 12, 13, 14, 22. & 34. 18, to 24. Matt. 10. 42. & 19. 21. & 25. 35. * Luk. 6. 31, 10 39. & 11. 41, 42 & 12. 33, 34. & 14. 12, 13, 14. & 16. 9. & 19. 8. & 21. 1, to 5. Acts 2. 45, 46, 47. & 3. 2, 6. & 6 1, 2. & 9. 36. and 10. 2, 31. & 11 29, 30. and 20. 35. and 24. 17. Rom. 12, 13, 20. and 15. 26, 27. 1. Cor. 16. 1, 2. and 2. Cor. 8. 4, 14.* Eph. 4. 28, 32. Heb. 13. 1, 2, 3, 16. 1. Ioh. 3. 17, 18. ſee Mercifulneſſe.
Altar. God commandeth the Iſraelites to ouerthrow the Altars of the Gentiles. Exod. 34. 13. And Gideon to deſtroy the Altar of Baal. Iudg. 6. 25.
Abraham builded Altars to God. Gen. 12. 7, 8. and 13. 18 and 21. 33. and 22. 9. and Iſaak. Gene. 26. 25. and Iaakob Gen 33. 20.
God commaunded Iaakob to build him an Altar at Beth el. Gen. 35. 1, 2, 3, 7.
Offerings (in witneſſe of the couenant) vpon the Altar which Moſes ſet vp at the foote of mount Sinai. Exod. 24. 3, 4, to 9.
God commaunded Moſes to make him both an Altar of earth and of ſtone, and how. Exod. 20. 24, 25, 26.
Aarons Altar to the golden calfe that hee had made. Exod. 32. 4, 5, 6.
The forme of the Altar for burnt offring, with his appurtenances. Exo. 27. 1, to 9. and 30. 1, to 8. and where it ſtoode Exo. 40. 6, 29. Alſo of the Altar of incenſe. Exo. 37. 25.* and 40. 26, 27. Alſo of the Altar of Salomons Temple. 2. Chron. 4. 1.
The deſcription of the Altar by reuelation. Eze. 43. 13.*
How the Altar ſhall be cleanſed. Exod. 29. 36. 37. Leuit. 16. 18, 19.
No offering to be made, but on the Alter. Ioſh 22, 29.
The offerings of the Princes of Iſrael at the dedication of the Altar. Numb 7. 3, 10.*
Moſes built an Altar, in memorie of the deſtruction of Amalek Exo. 17 15. And Ioſua another, after the Iſraelites paſſing ouer Iordan, with the Law grauen thereon. Ioſh. 8. 30. as Moſes had commanded Deut. 27. 2.* which Altar Ieſtua builded in mount Ebal accordingly. Ioſh. 8. 30.*
Reuben, Gad, and halfe Manaſſeh, built a great Altar, and to what end. Ioſh. 22. 10. 22, to 32. and Gideon another. Iudg. 6. 24, 26. and Samuel. 1. Sam. 7. 17. and Saul, 1. Sam. 14. 35.
After Dauid had built an Altar to the Lord, and offered ſacrifice, the plague ceaſed, 2. Sam. 24. 18, 25.
The Altar of burnt offrings made by Bezaleel, remained vntill Salomons time. 2. Chron. 1. 5.
Adoniah taken from the altar by the commandement of Salomon. 1. Kin. 1. 50, to 54.
Ioab ſlaine before the altar, and why. 1. King. 2. 28, to 35.
Aſa reneweth the Altar before the porch. 2. Chron. 15, 8.*
Eliiah offended that the Altar of God was broken downe, repaired it, and ſacrificed thereon to God, before Baals prieſts. 1. King. 18. 30, to 41.
Ahaz defaced the braſen Altar, and placed thereby an Altar framed after the patterne of the heathen contrary to Gods will. 2. King. 16. 10, to 19.
Ioſiah deſtroyeth the Altars of Idoles, and ſacrificeth the Prieſts vpon them. 2. Kin. 23. 12, 15, 20, * Zerubbabel with Ioſhua the Ie Prieſt, reedified the Altar for burnt offrings. Ezra. 3. 2, 4.
Iudas Maccabeus deſtroyed the Altar of burnt offrings polluted by the heathen, and builded another. 1. Mac. 4. 44, 45, 46 47.
Chriſt the Altar of the faithfull. Iſa. 56. 7. and 60. 7. Heb. 13. 10, to 17 Reuel. 6. 9.
They that waited of the Altar, were partakers thereof: and they that preach the Goſpel ought to be prouided for 1. Cor. 9. 13, 14. how, and why 2. Chro. 31. 4.
¶ *Ambaſſadours*. Preachers are Chriſts Ambaſſadors, praying vs by the Goſpel to be reconciled to God. 2. Cor. 5. 20. Epheſ. 6. 20.
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Ambition to be auoided. Matt. 18. 1, 2, 3. and 23. 8, 10, 11, 12. Luke 14 7, to 11. Ioh 3 27 Rom. 12. 10. and 1. Cor. 13 4. Iam. 3. 1. Examples of Ambition Mat. 20. 20. &c. and 23 5. Ioh. 19. 10. Acts 8. 18, 19, &c. and 25. 9. and 3. Ioh 9.
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Amendement. God winketh at our ſinnes, becauſe we ſhould amend. Wiſd. 11. 20.
Gods ſcourges are ſent for our Amendement. 2. Eſd. 16. 15, 16. looke Repentance.
Amiſſe. Remember the end of what thou doeſt, and thou ſhalt not doe amiſſe. Eccluſ 7. 36.
¶ *Angel*, ſignifieth a Meſſenger commonly taken for ſpirits celeſtiall which ſerue God to accompliſh his heauenly will, and are of the nature of fire. Heb. 1. 7. God the Father created Angels, by his ſonne Ieſus Chriſt. Col. 1. 15, 16, Angels ſent either to comfort and defend vs, or to diſmay, and puniſh vs. Matt. 4. 11. and 18. 10. Gen. 19. 11. 13.
The appearing of an Angel to Manoahs wife, was fearefull. Iud. 13. 3, 6.*
An Angel appeared to Moſes in a flame of fire. Exod. 3. 2. Acts 7. 30.
The Law giuen by the ordinance of Angels. Act. 7. 53. Gal. 3. 17, 18, 19. Heb. 2. 2.
Iaakob ſaw Angels going vp and downe by a ladder. Gen. 28. 12.
The Angels deſire to behold Chriſt. 1. Pet. 1. 12.
Hagar comforted by an Angel. Gen. 16. 7, 9, to 15. and 21. 14. 17, to 20.
Abraham harboureth three Angels. Gen. 18. 2, to 16.* and Lot harboureth two. Gen. 19. 1, 2, to 26.
By a viſion of Angels God comforted Iaakob. Gen. 32. 1.
The Angel conducted the ſeruant of Abraham to finde a wife for Iſaak. Gene. 24. 7, 12, 27, 40.*
God ſpake to Iaakob by an Angel in a dreame. Gen. 31. 11.
Iaakob wreſtling with an Angel preuaileth

Gen. 32.24.25.* he calleth vpon the Angel that deliuered him from all euill, to confirme his blessing to Iosephs children. Gen. 48.16.

Elijah comforted by an Angel. 1. King. 19. 5,6 & willed to goe to Ahaziah. 2. Kin. 1.15.

Abrahams sacrificing of his sonne staied by an Angel. Gen. 22.11,12.*

God promiseth the Israelites the protection of his Angel. Exod. 23.20. and 32.2.

An Angel went before the hoste of Israel. Exod. 14.19. and 32.34.

An Angel comforteth Iosua. Iosh. 5.13, 14,16.

An Angel appeareth to Gideon. Judg. 6. 11,to 28.

An Angel with a sword in his hand, in the way resisted Balaam. Nu. 22.22,23, to 26.

An Angel reproueth the Israelites, and why. Iud 2.1,to 6

The Angel Raphael, guide to Tobias. Tob. 5,6,to chapter 13.

An Angel protectour of Iudeth to and fro. Judet. 13.11.*

By an Angel, 185000. of Sanheribs hoste slain in one night. 2. King 19.35. Isai. 37 36. and 2. Chro 32.21. Eccius 48.22.1. Mac 7.41.2 Mac. 8.19. & 70000 Israelites stricken with the pestilence. 2. Sam 24.15, 16,17. and three preserued in the fiery fornace. Dan. 3.23 24.25.* & Daniel fed and preserued from the Lions Dan. 6 26,to 23.& Chap 14 31,32,33,35. and the vision of the 70. Weekes declared. Dan. 9. 21, 25.* and Zacharie promised a Sonne Luke 1.13.

The Angels minister to Christ in the desert. Mat. 4.11. Marke 1.13. An Angel comforteth him in the garden. Luke 22.43. Hee could haue had legions of Angels to haue deliuered him, but he would not. Matt. 26.53. and why. Mat. 26 24.

The Angels shew the women that Iesus is risen. Mat. 28.5,6. Marke 16.5,6.* Luke 24.4,5,6,to 11. John 20.12,13.

Herod stricken by an Angel, died miserably. Acts 12.23.

The Apostles deliuered out of prison by Angels. Acts 12.7. to 12.

Peters Angel. Acts 12.15.

An Angel willes Philip to preach to an Eunuch Acts 8. 26.

An Angel sheweth Paul that none of them with him in the ship should perish. Acts 27.23,24.*

The Angel declared to the shepheards the birth of Christ. Luke 2.9,10,11.

The Angels reioyce at the conuersion of a sinner. Luke 15.7,10.

Christ farre more excellent then Angels, and why. Heb. 1.4. yet inferiour in some respects. Heb. 2.7,9.

Christes Gospel disobeyed, more worthy punishment, then that giuen by Angels. Hebrewes 2 2.

An Angel from heauen preaching any other saluation, then Christ, not to be beleeued. Gala. 1 8.

An Angel refuseth worship. Reu 9.10. and 22.8.9. and would not let Manoah offer sacrifice to him, but to God. Judg. 13. 16. and Paul exhorteth to beware of superstitious worshipping of Angels. Col. 2.18.

The wife ought to couer her head for the reuerence of Angels. 1. Cor. 11.10.

Angels appointed gardians of children. Matth. 18.10. their nature is to comfort. 2. Esd. 5.15 Luke 1.13.30. and 22.43.

Christ shall come to iudgement with all the Angels Matth. 25.31. 2 Thess. 1.7.

The children of God shall liue an Angels life, after the resurrection. Mat. 22,30. Mar. 12,25. Luke 20.35.36.

Angels foode, what. Psal. 78.25.

Diuers visions of Angels. Reuel. 7.1. and 8.2 and 10 1. and 14.6 and 15.1. and 18 20.

Christ tooke not on him the nature of Angels, but of men. Heb. 2.16,17,18.*

Satan can transforme himselfe into an Angel of light. 2 Cor. 11.14

God spared not the Angels that sinned. 2. Pet. 2.4. Jude 6. Of alluding to the fall of Angels. Looke Job. 4.18. and 15.15. Isa. 14. 12, to 22. Ezek 28.2, to 20 Joh. 8 44. Christians shall iudge the Angels that fell. 1. Cor. 6.3.

Dauid compared to an Angel, and why. 1. Sam. 29. 9. 2 Sam. 14.4,17,20. & 19.27.

Paul received of the Galatians, as an Angel, and as Christ himselfe Gal. 4.13.

Angels called the children of God. Job. 38. 7. Psal 34.7 Psal 91.11. Psal. 103.20 and Gods armies. Job 25.3. Gene. 32.1,2. Iosh. 5.13,14,15. 2. King. 6.16,17. and 2. Mac. 11. 6,to 14. and one, a watchman Dan. 4.10.

The Angel of Gods presence, whose name is wonderfull, counsellour, &c. is Christ. Isa. 9.6. and 63.9. The same Iosh. 5 worshipped. Iosh 5.14

Angels for preachers, or ministers. Reue. 1.20.

The Sadduces denie, that there are Angels. Acts 23.8,9.

Of Angels, reade Isa 6.1,2,3. Eze. 1.5.* Dan. 8 15,16. and 10.5,to 8. and 12.5.* Baruc 6.6. Matt. 1.20, to 24. Acts 1.10,11. and 5.19. and 10.3. Rom. 8.38.

Of good Angels, loobe Archangels, Seraphims, and Cherub.

Of euill Angels looke Deuill, and Spirits, and Psal. 78.49.

Anger, to bee banished from Christians. Ephe. 4.13. Jam. 1.21. Col. 3.8.

God angry with the Israelites, and why. Deu. 32.21. Judg. 2.12,13. with Moses, and why. Exod. 4.14. Deu. 1.37. with Aaron, and why Deut. 9 20. with Salomon, and why. 1. King. 11 8.*

God being angry for our sinnes deliuereth vs into captiuitie. Iudges 2.14. 1. King. 8. 33.46.

Gideon prayeth God not to be angry with him, and why. Judg. 6.39.

Christ looked on the Pharises angerly, and why. Marke 3.5.

Wee ought not to prouoke God to anger, and why. 1 Cor. 10.22.

If Gods anger be once kindled, hee sendeth vs no seasonable weather. Deut. 11.17. and 1. King. 8.35.

True loue is not prouoked to anger. 1. Corinth. 13.5.

Haue no familiaritie, neither striue with an angry man, and why. Prouerb. 22.24,25. Eccius 8.15,16.

Meekenesse appeaseth anger. Prouer. 15. 1,18.

To be angry with thy brother is damnable. Mat. 5.22.

Be angry, but sinne not. Ephe. 4.26.

A mans anger is according to his power and riches. Eccius. 28.10.

Jonah angry with God, & why. Jona. 4.9.

God is the Lord of anger, and slow to anger. Nahu. 1.2,3 Num. 14.18 looke Wrath, Iclousie, Prouoking and Zeale.

Anguish. The Israelites hearkened not vnto Gods message for anguish of spirit. Exo. 6.9.

Christs anguish and agonie, at the mount Oliuet. Matt. 26. 27, 28. Marke 14 33,34. Luke 22 44.

Answere, put for to speake. Matth 15.15. and 17.4. and 28. 5. Mar. 11.14. and 12.35. Luke 13.14. & 14.3. Euery Christian ought to giue an answere to any that aske of his hope, and how. 1. Pet. 3.15,16.

A soft answere asswageth wrath. Pro. 15.1.

What it is to answere a matter before we vnderstand the trueth. Prou. 18.13. Eccius 11.7,8.

Antichrist. Looke in the first Table.

Anointing. With the anointing ople, not lawfull to anoint mans flesh. Exodus 30.23, 24,25. Leuit. 30.31,32,33. Looke Ointing.

Anointing, a signe that the Priesthoode should be euerlasting. Exod 40.15.

Saul anointed king. 1. Sam. 9.16 * and 10.1. and Dauid, first by Samuel. 1. Sam. 16.13. then by the men of Iudah. 2. Sam. 2. 4 and afterward by the Elders. 2. Sam 5. 3. and Salomon by Sadok, Dauid then liuing. 1. King. 1.39.

Dauid washeth and anointeth himselfe, and why 2. Sam. 12.20.

Notwithstanding the plenty of Oliue trees, the wicked shall not enioy the anointing of themselues with the ople. Deu. 28.40.

Dauid would not harme Saul the Lords anointed 1. Sam. 24 5, 7. * Hee that layeth hand on the Lords anointed, is worthie death 2. Sam. 1.14,15,16. Psal. 105.15.

Ruth washeth and anointeth her selfe, and why. Ruth 3.3. so did Judeth Judet. 10.3.

Cyrus called Gods anointed, and why. Isa. 45.1.

Anoint thy head when thou fastest. Matt. 6.17.

The holy Ghost the anointing of the faithfull. 1. Joh. 2 27. Of which anointing reade Psal. 45 7. Psal. 89.20. Isa. 61.1. Dan. 9.24. Luke 4.18. Heb. 1.9.

The Apostles anointing the sicke, healed them. Marke 6.13. This ceremony, why it is left. Looke James 5.14. note i.

Of Apostles. What is meant by the word Apostle, and how they were chosen out of the Disciples. Luke 6.13.

The Apostles the light of the world. Mat. 5.14. the salt of the earth. Mat. 5.13. Marke 9.50. Luke 14.34.35. dispolers of Gods secrets 1. Cor. 4.1. Ambassadours. Ephel. 6. 20. Ministers of Christ. 2. Cor. 3.5. and 4.1. Gods labourers. 1. Corinth. 3.9. witnesses of the passion and resurrection of Iesus Christ, and

and preordained to preach the same to al nations. Luke 24.47,48. Acts 1.8, 22.& 2.32. Mar. 16.15 Mat. 28.19,20. &c

Paul tearmeth himselfe the least of the Apostles, and why. 1. Cor. 15.9.

The Apostles faith proued by a tempest. Mat. 8.24,25,26. Mar. 4.37,38.* Luk. 8.23, 24. They are reproued that they did not fast. Mat. 9.14. Mar. 2.18. Luk. 5.35. Christ foreshewth that they shal fast after his ascension Mat. 9.15. Mark. 2.20. Luk. 5.35. The power that Christ gaue them. Matth. 10.1. Christ commandeth them to preach the Gospel for nothing Matt. 10.8. They are sent to preach the Gospel onely to the Iewes. Matth. 10.6. They trauel without money, staffe. &c. Matth. 10.9. 10. Luk. 9.3. Mar. 6.8,9.

The Apostles forbidden to salute any man by the way. Luc. 10.4. Their iourney & preaching. Mat. 6.12. and the returne. Luke 10. 17. Christ foreshewth them the troubles they should suffer for the Gospel. Matth. 10.16.* Mark. 13.9. Luke 12.11, 12 and the griefe whilest he was in the graue John 16.16,20. They confesse that during their preaching, they wanted nothing. Lu. 22.35. Christ praieth for them, and for those that should beleeue by their preaching. John 17.9,15,20. Hee taught them his fathers will. Joh. 17.8 Hee foreshewed them that they should bee dispersed, & leaue him alone at his passion. Joh 16. 32. He speaketh plainely to them. Joh. 16.29 And therefore they beleeue. John 16.30.

The Apostles reaped that which the Prophets had sowen. John 4.38. Jesus manifesteth himselfe vnto the Apostles, as they were fishing. Joh. 21.3,4. Hauing receiued the holy Ghost, they spake diuers languages. Acts 2.4,6. They preach in the Temple and in the houses. Actes 5.42.

The Apostles put in prison, and beaten for preaching Christ, and commanded to speake no more in that name. Acts 4.3,5,18. and 5. 40. They reioyce that they were counted worthy to suffer for Christ. Actes 5.41. Their epistle to the Gentiles. Act. 15.23, to 30.

Apostles and diuers sorts of functions ordeined in the Church, to deliuer the Gospel, both to helpe our infirmities. 1. Cor. 12.28. and to confound the wisedome of the world. 1. Cor. 1.27,28.

The Apostles had the true vnderstanding of the Prophets. 2. Pet. 1.19.

Christ the foundation of the Prophets and Apostles. Ephe. 2.20.

The xi. Apostles saw Christ after his resurrection. 1. Cor. 15.5. & so did 500. brethren at once. 1 Cor. 15.6.

The Apostles commaunded to preach the Gospel to all men. Mat. 28.19. Mar. 16.15. Joh. 15.8.* & 20.22. Act. 1.2. & 10. 34. Their preaching spread throughout the world, therfore none can plead ignorance Rom. 10.18.*

The Apostles shal iudge the twelue tribes of Israel. Mat. 19.28.

Iesus Christ is our Apostle, sent by the Father. Heb. 3.1.

Paul the Apostle of the Gentiles. Roma. 11.13. 1. Tim 2.7. 2. Tim. 1.11. He vsed not alway the libertie of his Apostleship, as hee might. 1. Cor. 9.4,5,15.* looke Paul.

Of false Apostles & markes to know them by. Rom. 16.17,18. & 2 Cor. 2.17. & 11.13.

Apparell. Women ought to be comely and not costly apparelled, and why 1. Timot. 2.9, 10. 1. Peter 3.3, to 7. Isa. 3.16.*

No man to be the better regarded for his goodly Apparell. James 2.1.2.3.

Gorgeous Apparell and delicate fare, meeter for Courtiers, then preachers. Lu. 7.25. Looke Excesse, Garment, and Raiment.

Appearance. Man looketh on the outward Appearance: but the Lorde beholdeth the heart. 1. Sam. 16.7. looke Likelihoodes.

A peare. How the Lord Appeared to Abraham, Izhak, & Moses, looke the first table.

How Christ shall Appeare in iudgement. 2. Thess. 1.7.8.

Of Appearings, visions, strange sights and hearings, reade Jos. 5 13,14, 15. 2. King. 7.6, 7.2 Ps. 3.24.* & 5.2,3. & 10.29,30. & 11 8.

Apple. God kept the Israelites as ỳ apple of his eye. Deu. 32.10. He that afflicteth the faithfull toucheth the apple of his eye. Zec. 2.8.

The Arke. Noah commanded of God to make an Arke, that he & his family should enter into it for their preseruatiō. Ge. 6.14 *& 7.1,7.

The Arke rested on the mountaines of Ararat. Gen. 8.4.

Arke. Moses at Gods commaundement made an Arke of wood, wherein he put the tables of the ten commandements. Deu. 10. 1, to 6 Exod. 34.1, 24 28. Exod. 31.18.

The forme of the Arke of couenant. Exo. 25.10. the situation. Exod. 36.30, 31, 32.

The booke of the Law put in the side of the Arke, & why. Deut. 31.26.* It stood still in Jorden vntill the Israelites were gone ouer. Josh. 3.14, 17. The order of the carying thereof described. Josh 3.3,4 & 4.16, 20.*

From Gilgal the Arke is caried to Shiloh Josh 18.1.

The Arke taken from the Israelites. 1. Sam. 4.3,4,10,11.

The Arke being placed of the Philistims by the idole Dragon, he fell downe broken, & they were plagued 1. Samu. 5.1,2,3,4. from Ashod it was remoued to Gath. 1. Sam 5. 8. from thence to Ekron: but the Ekronites tasting like inconuenience thereby. 1. Sam. 5. 10.* returned it to the Israelites with giftes, and so it staied at Beth-shemesh. 1. Sam. 6.3. 5, to 14. from whence some being slaine for looking into it. 1. Samuel 6. 19, 20, 21. It was brought into Abinadabs house. 1. Samu. 7. 1. 2 Where it staied with small account, till Dauid with great solemnitie fetching it thence, placed it with Obed Edom, whom God blessed by meanes thereof. 2. Samu 6.3, to 12. 1. Chron. 13.5.* wherefore from thence he brought it to his owne citie Zion. 2. Samuel 6.12, to 20 and 1. Chron. 16. 1. from whence when Zadok and Abiathar would haue remooued it, hee commaunded them to returne therewith. 2. Samuel 15.24, to 30 Last of all, Salomon brought it with great solemnitie, & placed it in the Temple. 1. King. 8.1, 6.2. Chron. 5.2.7.

What things were in the Arke before Gods enemies had it in possession. Exod 16. 33,34 Deut. 10.2,3. & 31.26. Heb. 9.4 Nu. 17.10, and what after. 1. King 8.9 2. Chron. 5.10.

Moses words at the going forward of the Arke, and when it rested. Num. 10.35,36.

Arme The stretched out Arme of God heard of through the world. 1. Kings 8.42.

God foreshewth Eli, the cutting off of his Arme and his fathers house for euer. 1. Sam. 2.31,32.

Arme, for strength or power. Exod. 15. 16. Zech. 11.17. Luke 1.51. John 12.38.

An Arme of flesh for mans power. 2. Chro. 32.8.

Armour. Faith Dauids chiefe armour against Goliah. 1. Sam. 17.45,46,47. He contemned not the worldly armour which Saul would haue giuen him. 1. Sam. 17.38,39.

What armour Christ will vse at his comming. Isa. 59.17,19.

Not onely the Armour of righteousnesse, and light. 2. Cor 6 7. Roman. 13.12. but also the whole Armour of God is to be put vpon vs. Ephes 6.11, to 19.

Arrogancie, looke High-minded, and Presumption.

Arrowes. Gods Arrowes sharpe. Psal 45. 5. Isa 5.28. 2. Sam. 22.15. Job 6.4. Arrowes of famine. Ezek. 5.16.

The shooting of three Arrowes a signe betweene Jonathan & Dauid. 1. Sam. 20.20.*

Of shooting Arrowes, looke 2. Kin. 13.15, to 20.

God threatneth the Israelites, that hee would bestow his Arrowes vpon them, and make them drunken with blood, if they forsake him. Deut. 32.23,42.

The Ascend No man Ascendeth to heauen but Christ. John 3.13.

Christ being not Ascended, forbiddeth Marie to touch him. John 20 17.

Of Christs Ascension, looke Christ.

Ashamed. Adam and Heua being naked, were not ashamed, before they disobeyed God. Gen. 2 25.

The wicked more ashamed of men then of God. 2. Sam. 13.9.

Not to be Ashamed of Christ and his Gospel, or the professors of them. Luke 9.26, Rom. 1.16. 2. Tim. 1.8. ne yet of any affliction ỳ may happen thereby. Isa 69.6.2. Cor. 1.5,6 but rather reioyce. 1. Pet. 4.13, 14.*

The hope of saluation maketh Christians not ashamed of any thing that happeneth for Christs sake. Rom. 5.5.

Christ not ashamed to cal vs brethren, and why. Heb. 2.11. Nor God the Father, to bee called the God of the faithfull Heb. 11.16.

Wee ought to bee ashamed of our former wicked conuersation. Rom 6.21.

Sound doctrine and vpright life make the aduersaries of the truth ashamed. Matth. 5. 16. and why. Tit 2.7, 8. 1. Pet. 3.16.

Where of not to bee ashamed. Eccles. 4. 21, to 27. and 22.25. & 42.1, to 9. And whereof to be Ashamed. looke Eccles 41.17.*

Hee that hopeth in God, shall not be ashamed. Psal. 25.2.20 and 119.46.

The disobeyers of Gods word, to be excluded the godlies company, that they may be ashamed. 2. Thess 3.14, 15.

Ashes. Tamar put Ashes on her head, after she was deflowred. 2. Sam. 13.19. & ceremony

monie in token of sorow. Iosh.7.6.1.Sam.4. 12.Est.4.1.Iob.42.6. Ierem.6.26.& 25.34. Iudg.4.10,11.& 9.1.Est.14.2.Ionah.3 6.

Man is but earth and Ashes, Ecclus 17. 33.looke Dust and Earth.

Aske. God granteth whatsoeuer we aske, according to his wil.1.Iohn 5.14,15.If our heart condemne vs not. 1.Iohn 3.19,20,21, 22.And if we Aske in faith in Christs name, & to his glory. Matth.21.21,22.Ioh. 14.13, 14.He willeth vs to aske, and we shall haue. Mat 7 7,8.Mar. 11.24. Luk.11.9,10.Iohn 16.23,24,26. For whatsoeuer two or three faithfull gathered together shall desire in the name of Christ,it shall be giuen them. Matt. 18.19,20.

The wicked obtaine not what they Aske, and why. Iames 4.3.

Whatsoeuer we Aske of God, it must bee done in prayer. Phil.4.6.

Hanna asketh a sonne of God, and obtaineth.1 Sam.1.17,19,20.

Salomon willed of God to Aske what hee would, asketh wisedome, and obtaineth that he Asked, and more.1.Kings 3.5,to 14.

Elisha asked of Eliah, to haue his spirit double.2.Kings 2.9.

God asketh nothing at our handes, but feare, obedience, and loue Deut.10.12.

Asses. The children of Iaakob vsed Asses. Gen.43.18.

Balaams Asse speaketh. Numb. 22.28.& 2.Pet.2.16.

Saul seeketh his fathers Asses.1.Sam.9. 3.and 10.2.*

The 30.sonnes of Iair, rode on 30. Assecolts. Iudg. 10.4. and the 40. sonnes and 30. nephewes of Abson on 70. Assecoltes. Iudg. 12.14.

Samson with a Iawbone of an Asse, slew 1000. Philistims. Iudg. 15.15.

The Asse and Lyon stoode by the Prophets bodie, slaine by the Lyon for disobedience.1.King.13.24.

In the great famine of Samaria, an asses head sold for 80. pieces of siluer.2.Kin.6.25.

The Midianites left the Israelites neither fruit, food, sheepe, oxe, nor Asse. Iudg. 6. 4.

Christ rideth vpon an Asse to Ierusalem. Zech.9.9. Matth. 21.2,5,6,7. Marke 11. 7. Luke 19 35.

Assist. No man assisted Paul at Rome at his first answering, but God. 2. Timoth.4. 16,17.

Astonishment at Christs doctrine. Matth. 7.18.and 13.54.Mar. 1.37. Luke 4. 22,23. at his miracles. Mat.9.8,33.& 12.23.and 15 31.Mar.1.27 & 6.51.& 7.37. and at his answeres. Mat.2.22.Marke 12.17.

Atonement. We haue receiued by Christ Rom.5.11.

¶ *Auarice*, looke Couetousnesse.

Authoritie of Scripture. Acts 1.16.

Authoritie of a Pastour. 1.Cor.9.18. 2. Cor 10.8.2.Thess.3 9.

Authoritie of Magistrates, looke Kings, Iudges, &c.

Auenge. Luke 18.3 looke Vengeance.

Auoide. What company to Auoide. Rom. 16.17,18.

¶ *Awake.*1. Cor.15.34.looke Watch.

Audience. No wordes to be vsed, where there is no audience. Ecclus 32.4.

Axe. The Axe not to boast himselfe against him that heweth. Isa.10.15.

The Axe taken for Gods vengeance. Lu. 3.9.

Ayde, looke Helpe, or Succour.

Ayre. Satan is the prince that ruleth in the Ayre. Ephe.2.2.

Signes in the Ayre fourty dayes.2.Mac. 5.2,3.looke Appearings.

B

¶ *Babes* in Christ.1.Cor.3.1.1.Pet.2.2.

Babblers. Against Babblers, prayers, & busie bodies. Eccles. 10.11. Ecclus 20.5.1.Tim. 5.13.

Backebitings. Ecclus 21 28. Psal.140.11 looke Talebearer, Tongue, Slander, and Speaking euill.

Backparres of God, what. Exod.33.23.

Balances, looke Weights.

Bald. God forbade the Israelites to make themselues bald Deut.14.1.

The 42. children that called Elisha baldpate, are deuoured of Beares. 2. Kings 2. 23,24.

Bankets. Ecclus 18.33.looke Feasts.

Banning, looke Cursing.

Baptisme, by interpretation, *washing*, or *wetting*. Iudeth 12.7. Mat.3.6. Mar.7.4.

Noahs Arke a figure of Baptisme. 1. Pet. 3.21.

Baptisme succeeded Circumcision, looke Circumcision.

The Israelites Baptized in the cloude, and in the sea.1.Cor.10.2.

Iohn baptized with water to newnesse of life. Mat.3 2,6,8. Mar.1.4,5. Luke 3.8.

Christ baptized by Iohn. Matth 3.15,16. Mar.1.9. Luke 3.21. Iohn 1.31,33.

Not Christ, but his disciples baptized. Ioh 4.1,2. They are commanded to Baptize all ỳ beleeue in him, & how. Mat.28.19,20.

Whosoeuer shall beleeue and be Baptized, shalbe saued. Marke 16.16.

There is but one Baptisme. Ephe.4.5.

By Baptisme we are cleansed and sanctified. Eph 5.26,27. and vnited in one bodie.1. Cor.12.13.

The inuisible grace by faith, and not the outward ceremonie of Baptisme, iustifieth. Rom.3 22,to 29. and 4.1.* Eph.2 8,9. Gal. 2.16.* and 3.1.*

Lydia beleeued before shee was baptized Acts 16 14,15 and Paul. Act 9 17,18. and the Eunuch, Act.8.38. and Cornelius with the Gentiles in his house. Act.10.47,48.

By Baptisme we put on Christ. Gal.3.27. We are dead and risen with him. Rom. 6 3, 4. In which places the Scripture attributing to the signe of Baptisme that which is proper to faith it selfe, is well expounded. 1.Pet.3.21.

The Apostles Baptized in the name of Iesus Christ. Acts 2.38.

Baptized vnto Iohns Baptisme. Act. 19.5.

Paul not chiefely sent to baptize, but to preach the Gospel.1 Cor 1.17.

He baptized but Crispus, Gaius, and the houshold of Stephanas, verse 14.16. & why. verse 15.

The Samaritanes baptized, Acts. 8.12. & many of the Corinthians. Act 18.18. and the Gaoler. Acts.16.33,34.

Christ was baptized with the holy Ghost Mat.3.16,17.

Christ baptized with the holy Ghost and with fire. Luke 3.16. Mar.1.8. Matth 3.11. Iohn 1.33. Act. 1.5. looke Act.2.18,33.& 6.6. and 8.15,16,17. and 9.17 and 10.44.

Baptized for dead.1.Cor.15.29.

Baptisme, one of the first principles of Catechisme. Heb.6.1,2.

Infants not to be denied Baptisme. Gene. 9 9. and 17 7,8 Mar. 10. 14,15,16. Rom.3. 3 and 4.21,22 *

To be baptized with Baptisme. Marke 10. 38. Luke 12.50.

Barley. Ruth caried home the barley which Boaz gaue her Ruth. 3.15,17.

The dreame of the cake of barley crpounded. Iudg.7.13,14 looke Bread.

Barren. No woman should bee barren, if we could keepe Gods commandements Exo. 23.26.

Sarah was barren, and God made her fruitfull. Gen.11.30. and 21.1,2. and Rebekah likewise. Gene.25.21. and Manoahs wife. Iudg.13 3,24. and Elisabeth. Luke 1 7,13. 2.King 4.16. and Hannah 1.Samu.1.5,19,20. when Peninnah was barren.1.Sam.2 5.

Leah fruitfull, and Rahel Barren. Genes. 23.31.

Barrennesse and fruitfulnesse not in man or womans power, but in God. Genes.16.2. and 20.18.and 30.2.

Barrennesse a great reproch among the Iewes. Luke. 1 25. looke Wombe.

Base of brasse in Salomons Temple.1. Kings 7.27,to 38.

Basket. Paul conueied from his enemies out of a window by a basket. Actes 9.24,25. 2.Cor.11.32,33.

Bastard. A Bastard shall not enter into the congregation of the Lord. Deut.23.2.Ezra. 10.44.

Bastards plants shall take no deepe roote, and why. Wisd. 4.3,4,5,6.

Beards. Priestes forbidden the shaning of their Beards. Leuit.19.27. and 21.5 Isa. 15.2.

Dauids seruants Beards halfe shauen off by Hanun in reproch.2.Sam.10.2,3,4.

Beare. Dauid slew a Lyon and a Beare. 1. Sam.17.34,to 38.

To beare his sinne, what. Leuit.24.15.

Beastes. The Creation of Beastes. Gen.1. 24. and 2.19.

Adam gaue names to all Beastes. Genes. 2.20.

God prouided foode, both for man & beast. Gen.1.29,30.

God punisheth also the Beast, for shedding mans blood. Gene.9.5.

The male and female of euery Beast, taken into the Arke. Gen 7.8,9.

Death threatned to man and Beast, that approched nigh Sinai, whilest God spake to Moses. Exod. 19.13. and 34 3.

Beastes cleane and vncleane. Leuit. 11. 2 to 13.

p 11. and Deut. 14.4, to 22.

The citie being accursed, men, women, children and beasts are destroyed. Iosh. 6. 17.

All the beasles in Egypt died. Exod. 9. 3, 4, 6.

The harme of any mans Beast to another man, how to be recompensed. Exod. 22. 5.

The vision of foure Beasts. Reu. 4. 6.

Euery man a beast by his owne knowledge Iere. 10 14 and 51. 17.

God calleth princes & gouernours kine or Beasts. Amos 4. 1.

The condition of man and beast. Eccles 3. 19, 20.

Paul fought with beasts. 1. Cor. 15. 32.

Beaten. Paul & Silas beaten with rods. Acts 16. 22, 23, 37.

Paul thrise beaten with rodds. 2. Corint. 11. 25.

The Apostles beaten. Acts 5. 40.

The officers of Israel beaten vniustly. Exod. 5. 14, 16.

Offenders beaten. Deut. 25. 2, 3.

The seruant that knoweth his masters will and doeth it not, shalbe beaten with many stripes: and he that knoweth it not, with few, Luke 12. 47, 48.

Beautie, see Faireneſſe.

Bed. Ogs bed described. Deut. 3. 11.

A woman of good estimation made a bed, a table, &c. for Elisha. 2. King. 4. 8, 9, 10.

At our going to bed, at our vprising, &c. to thinke vpon Gods lawes, and teach them our children. Deut. 11 18, 19. and 6. 6, 7, 8, 9.

Bees. Samson found a swarme of Bees with honie in the body of a lyon. Iudges 14. 6, 8.

Before. Solemne fasting before the Lord Exod. 18 12 and offring. 1. Sam. 11. 15. and 1. 19. and couenant making. 1. Samm. 23. 16, 18. 2 Sam 5. 3.

Beggers. A Beggers life miserable, though sweet with shamelesse creatures. Eccius. 40. 28, 29, 30 see Poore.

Beguile. see Deceiue.

Beginning. The world had a beginning by God, who is without begioning. Gen. 1. 1. Ioh 1. 1, 3.

Kings haue no better beginning nor ending then other men. Wisd 7. 1, to 7.

The beginning of wisedome is the feare of the Lord. Psal. 111, 10.

Beleeue. They that come to God, must beleeue that God is Heb. 11. 6.

None can beleeue in Christ that haue not heard of him. Rom. 10 14.

Those beleeue who are borne againe from aboue of God, which haue that gift of God. Matth. 16. 17. Ioh 6 65. for it is his onely gift. Matth 13. 11, to 18. to whom God hath giuen a minde to know him. 1. Ioh 5. 20. 10 whom the Father hath giuen the sonne who are drawen by him, and haue heard of him. Ioh 6 39, 44. Whose heart is opened by the Lord, to attend to his preachers. Acts 16. 14. who are ordeined of God to beleeue vnto eternall life. Act. 13. 48. who are planted by him. Mat. 15. 13. who are taught of God. Ioh 6. 45. and to whom the dooze of faith is opened. Acts 14. 27.

The end of the Euangelists care & paines in writing was, that wee should beleeue, and be saued. Ioh 20. 30, 31. 1. Ioh 1. 2, 3.

He that shall beleeue, and be baptized, shal be saued: but hee that will not beleeue shall be damned. Marke 16. 16.

To beleeue in the light, that wee may bee the children of light. Ioh 12. 36.

He that beleeueth in Christ, beleeueth in God, and remaineth not in darknesse. Ioh 12. 44, 46.

They blessed, that haue not seene, and yet beleeued Christ. Ioh 20. 29.

Abraham beleeuing, was reputed righteous. Gen. 15. 6.

By beleeuing in Christ, wee ouercome the world. 1. Ioh 5 5. 1. Cor 15. 57. wee receiue remission of our sinnes. Act. 10. 43. He is the perfection of the Lawe to iustifie beleeuers. Rom. 10. 4.

He that beleeueth that Iesus is the sonne of God, ouercommeth the world. 1. Ioh 5. 5. and 1. Cor. 15. 57.

The raising of Lazarus from death, caused many Iewes to beleeue in Christ. Ioh 11. 40, 44, 45. and 12. 11.

Christ knewe from the beginning, who should beleeue. Ioh 6. 64.

The Iewes beleeue not Christ, because they are not of his sheepe. Ioh 10. 26.

After Christ had turned the water into wine his disciples beleeued in him. Ioh 2. 9, 11.

Mary blessed, because she beleeued Gods message. Luke 1. 45.

Why the Apostles beleeued. Ioh 16. 30.

To beleeue with the heart vnto righteousnesse. Rom. 10. 10.

The Eunuch beleeuing with all his heart that Iesus Christ was the sonne of God, was baptized. Acts 8. 37, 38.

Hee that beleeueth in Christ, confesseth that God is true. Ioh 3. 33. and receiueth the record that God witnessed of Christ at his baptisme, and transfiguration. 1. Ioh. 5. 10. Matth. 3 17 and 17. 5. 2. Pet. 1. 17.

Whosoeuer beleeueth not God, hath made him a liar. 1. Ioh 5. 10.

Beleeuers are the children of God. Ioh 1. 12. and borne of God. 1. Ioh 5. 10.

All things possible to him that beleeueth. Marke 9. 23.

What tokens followed them that beleeued. Marke 16. 17, 18.

Hee that beleeueth in Christ, shall neuer hunger nor thirst. Ioh 6 35. nor perish, but haue eternall life. Ioh 3. 15, 16, 36.

The vnspeakeable ioy, and glorie reserued for beleeuers. 1 Peter 1. 7, 8. Isa. 35. 1. They entred into Gods rest. Heb. 4. 3.* They shall not be ashamed. 1. Pet. 2. 6 Roma. 9. 33. At the comming of Christ, they shall rise againe with him. 1. Cor. 15. 23.

They that beleeued confessed their sinnes and shewed their workes. Acts 19. 18.

Paul beleeued, and therefore spake boldly. 2. Cor 4 13. Ephe. 3. 12.

Christ a stone to stumble at, and a rocke of offence to those that beleeue not. 1. Pe. 2. 7, 8.

Albeit wee beleeue not, yet abideth God true in his promises 2. Tim. 2. 13.

Whoso beleeueth in the Lorde, keepeth his commandements. Eccius. 32. 24 and he that beleeueth not, cannot bee stablished in the trueth, nor please God. Isa. 7. 9. Heb. 11. 6. Sundry sorts of beleeuing. Luke 8. 12, 13. Acts 8. 13. looke Faith and Vnbeliefe.

Beloued. Christ the beloued sonne of God, in whom hee is well pleased. Marke 1. 11. Matt. 3. 17. & 17. 5. 2. Pet. 1. 17. Luke 9. 35.

Dearely beloued. Luke 7. 2. 1. Pet. 2. 11. 2. Peter 3. 1. 1. Ioh 4. 1, 3. Ioh 2. 5, 11. Iude 3 Col 3. 12.

Benefits. Gods Benefits on man, to what ende. Deut. 4. 32, to 41. & 8. 2. * & 29. 2, to 10. 2. Samu. 7. 8, 21. Ierem. 2. 2.* Isai. 63. 12.* Mat. 8. 4 Mar. 1. 44. Luke 5. 14 Act. 14. 17.

Benignitie, looke Kindneſſe and Bountifulneſſe.

Benevolence shewed for charities sake. Rut. 2. 8, to 18 Roman. 9. 3. and 10. 2, 3. In these words, looke Loue, Almes, & Bountifulneſſe.

Almes called a benevolence. 2. Cor. 9. 5.

Beseech, looke Pray.

Beware of dogges, and of concision. Phili. 3. 2.

Bewayling, looke Buriall, dead, and Mourning.

By word, looke Prouerbe.

Bigamie, or hauing two wiues together. Gen. 4. 19 and 26. 34 &c.

Bill of diuorcement. Deu. 24. 1. Matth. 5. 31. and 19. 7.

Binde. Samson bound and deliuered to the Philistims. Iudges 15. 10, 12, 13.

Of *Binding* and Loosing, looke Keyes.

Binde not two sinnes together. Eccius 7. 8

Bond. Loue the Bond of perfectnesse. Col. 3. 14.

Paul in bonds for the Gospel. Col. 4. 3.

Remember them that bee in Bondes, as though ye were bound with them. Heb. 13. 3.

Bound in spirit, what. Actes 20 22.

Albeit Paul was bound, yet Gods word was not bound. 2. Tim. 2. 9.

Birdes. Birdes created by God, and power giuen them to engender Gen. 1. 21, 22.

How birdes and foules should bee offered in sacrifice. Leuit. 1. 14 *

What they ought to doe that finde a birds nest Deut. 22. 6. looke Beastes.

Birthright. Esau selleth his birthright to Iaakob for a messe of pottage. Gene. 25. 29, 33.*

Birthday. Herod solemnizeth his birthday. Mat 6. 21. Mat. 14. 6. and Pharaoh. Genes. 40. 16.

Bishoppe, signifieth one watching ouer, or superintendent, who is called in Scripture by diuers names, as an ouerseer. Act. 20 28. A watcher ouer Gods people. Isa. 62. 6. one that hath charge of soules. Act. 1. 20. A shepheard. Ioh 21. 15, 16, 17. 1. Peter 2 25. A minister of the Gospel. Rom. 15 16. A disposer of Gods secrets. 1. Cor. 4. 1. A worker. 2. Cor. 6. 1. A labourer. Mat 9 37. an embassadour. Ephe. 6. 20.

Of the institution of Bishops. 1. Tim. 4. 14. Tit. 1. 5. Acts 14. 23.

Bishops called Elders and Ministers indifferently. Acts 20 17. Titus 1. 5. Rom. 15. 16. 1. Cor 3. 5. 2. Cor. 3. 6. and 4. 1. Ephe. 3. 7. Col. 1. 23. 1. Tim. 3. 1. & 4. 6. & 5. 1. 1. Pet 5. 1

What

What maner of men ſhould be elected Biſhops. 1. Ti. 3. 2, to 8 Tit. 1 6, to 10. Act. 6 3.

A Biſhop ſhould be an enſample for others. 1. Tim. 4. 12. 2. Tim. 1. 13 Tit 2. 7, 8.

A Biſhops lips ſhould preſerue knowledge. Mala. 2. 7.

What is to bee required in a Biſhop. Tit. 1. 9, 10, 11 2. Tim. 2. 2. He muſt not be careſull for worldly things 2 Timoth 2. 4. What ſhould be his exercise. 1. Tim. 4. 7, 8 * What order of diſcipline her ſhould vſe. 2. Cor. 2. 1, to 12. 1. Tim. 5 20, 21.

Biſhops to vſe a moderation in rebuking ſuch as goe aſtray. 1. Tim. 5. 1, 2.

A Biſhop ought not to lay hands ſuddenly on any man. 1. Tim. 5. 22.

Many Biſhops in Philippi. Phil. 5. 1.

Biſhops authority. Ephe. 3. 2 Coloſ. 1. 25. * 2. Theſſ. 3. 9. Tit. 1. 5, 13. looke Keyes.

Chriſt the Biſhop of our ſoules. 1. Pet. 2. 25. looke Paſtor, Elder, Preacher, & Miniſter.

Bitterneſſe. Anger, &c. not to be in Chriſtians. Ephe 4. 31.

Bitternes or vexation of ſoule. 2. king. 4. 27.

Bitter waters made ſweete. Exod. 15. 25. Eccluſ. 38 5.

¶ Blameleſſe. Paul liued blameleſſe. 1. Theſ. 2. 10. Io would bee haue all Chriſtians to do. Phil. 2. 15.

Blaſphemie is the iniurie, ſlander, or opprobrie that is done againſt God. The blaſphemie of the Phariſes. Matth. 12. 31, 32. Mar. 3. 28, 29, 30. Luke 11. 15. Of Pharaoh. Exod. 5. 2. & 10. 10, 20 Of Sanacherib. 2. King. 19 3, 6. Of Holofernes. Judeth 6. 2, 5. Of Nabuchad nezzar. Daniel 3. 15. Of the high Prieſts. Matt. 27. 25, 29, to 44. reade 2. Kings. 18. 19, 32. & 19. 10, to 14. Matth. 3 1. Num. 16. 2, 32. * 2. Sam. 12. 14. 1. King. 20. 23. 2. King. 1. 2, 10. 1. Chron. 20. 7. 2. Macca. 15. 5, to 14. 1. Ioh. 5. 16, 17. Reu. 13. 5. Zech. 3. 3, 4. Acts. 26. 11.

The Blaſphemer ſtoned. Leuit. 24. 14, 15, 16.

Blaſphemie againſt the holy Ghoſt ſhall neuer be forgiuen. Matth. 12. 32. Mar. 3, 29. Luke 12. 10.

Paul was a blaſphemer. 1. Tim. 1. 13.

The name of God daily blaſphemed. Iſa. 52 5. and for that cauſe God puniſheth the world. Iſai 5. 18. * Numb. 11. 20, 33. Pſalm. 98. 3, 7. Reu. 3. 16, 17.

All blaſphemie ſhould bee baniſhed from Chriſtians. Ephe 4. 30.

The names of blaſphemie are in ỳ crowne of Antichriſt. Reu. 13. 1. *

Blaſting of corne, Mildeaw, &c. ſent vs of God for ſinne. Amos 4. 9. Haga. 2. 17, 18. 1. King. 8. 37.

Blemiſh. Nothing that hath blemiſh to be offered to the Lord. Leu. 22, 21, 22.

Bleſſe. To bleſſe, put for to praiſe. 2. Cor. 1. 3. Lu. 1. 68. and to giue thankes. 1. Cor. 14. 16. and to conſecrate and to prepare 1. Corin. 10. 16. and to curſe or blaſpheme. 1. Kin. 21. 10, 13. Iob 1. 5.

God bleſſed man and wife, Gen. 1. 28. and 5. 2.

God bleſſed the ſeuenth day and hallowed it. Gen. 2, 3. Exod. 20. 11.

God bleſſed Noah & his ſonnes. Gen. 9, 1.

Shem and Japhet are bleſſed. Genes. 9. 26, 27.

God bleſſeth Abraham. Gene. 24. 35. and promiſeth to bleſſe Izhak. Gene. 26. 3 and bleſſeth Laban for Iaakobs ſake. Genes. 30. 30.

God bleſſeth Iaakob Gen. 35. 9. and Sarah. Gen. 17. 16. and Putiphar for Iolephs ſake. Gen. 39. 3, 6. and the Leuites, for ſlaying the Idolaters. Exo. 32. 28, 29. and Samſon. Iudges 13. 24, 25.

God bleſſeth him that taketh no blurie of his brother. Deut. 23. 20 and that grudgeth not to lend that may doe him good. Deut. 15. 9, 10.

God bleſſeth the Iſraelites in all things. Deut. 2. 7.

The maner of bleſſing the people preſcribed to the Prieſt. Num. 6. 23. *

Chriſt bleſſed yong children. Mark. 10. 16. and his Apoſtles, aſcending vp to heauen. Luke 24. 51.

The Angel bleſſed Iaakob. Gene. 32. 29.

Izhak bleſſed Iaakob and Eſau. Genes. 27. 27, to 41.

Iſhmael bleſſed at the requeſt of Abraham Genes. 17. 20.

Rebekah bleſſed of her parents. Geneſis 24. 60.

Laban bleſſeth his daughters at their departing. Gen. 31. 55.

Iaakob gaue euery of his children a ſeuerall bleſſing. Genes. 49. 3. * and bleſſeth the children of Ioſeph, and how. Gene 48. 5.

Moſes bleſſed euery tribe of Iſrael. Deu. 33. 2. * and the tabernacle, and all that Bezaleel and Aholiab had done. Exod. 39. 43.

Aaron bleſſed the people, after hee had made oblation. Leu. 9. 22.

The Leuites ſeparated to bleſſe their brethren in the name of the Lord. Deut. 10 8.

Iohua bleſſeth the Reubenites, Gadites, and halfe Manaſſeth. Ioſh. 22. 1, 6 and Caleb. Ioſh. 14. 13.

Dauid bleſſeth the people. 2. Sam. 6. 20.

The houſe of Obed edom, bleſſed for the Arkes ſake. 2. Sam. 6. 12.

Salomon bleſſeth all the congregation of Iſrael. 1. King. 8. 14, 15.

Abrahams ſeruant bleſſed the Lord, for his proſperous iourney Gene. 24 27.

Melchiſedech bleſſed God for Abrahams victorie. Gene. 14. 19, 23.

Bleſſings to thoſe that keepe Gods cõmandements. Exo. 23. 25. Leu 26. 3, to 14 Deut. 7 9, 11, 12, 13. * De. 11. 13, to 16 and 28. 1, to 15. and to thoſe that feare God. Pſa. 128. 1. *

Bleſſings pronounced vpon mount Gerizzim Deut. 27. 12.

The Lord bleſſe thee: a maner of ſalutation. Ruth 2. 4. bleſſed bee hee or thou of the Lord. Ruth 2. 19, 20 and 3 10. Gen 47. 7.

Dauid deſireth God that his houſe might be bleſſed. 2. Sam 7. 29.

Wee ought to bleſſe the Lorde after our meales. Deut. 8. 10.

Samuel bleſſed the Sacrifice before the people did eate thereof 1. Sam 9. 13.

Paul bleſſed God 1. Cor. 1. 3. 4 and ſo did Peter. 2 Pet. 1. 3.

Iael bleſſed, and why. Iudg. 5. 24, to 28.

Saul bleſſed thoſe that betrayed Dauid vnto him, 1. Sam. 23. 21.

Dauid confirmed the peoples bleſſing of Salomon. 1. King. 1. 47, 48.

The Queene of Sheba bleſſed the Lord. 1. King. 10. 9. and 2. Chr. 9 8.

Iaakob tearmeth his preſent to Eſau, a bleſſing. Gene. 33. 10, 11.

To bleſſe a mans ſelfe in his heart, is to flatter himſelfe. Deut. 29. 19.

Izhaks bleſſing to Iaakob irreuocable. Gene. 27. 33.

God promiſeth to bleſſe Abraham. Genes. 12. 2, 3. which he performed. Gene. 13. 2. and 21. 2, 3. Mat. 1. 2, 16. Act. 2. 18, 22, 25.

Bleſſed be the Lord, a terme ſometime vſed of the wicked. Iech. 11. 5.

The faithfull are bleſſed with faithfull Abraham. Gal. 3. 9.

The kingdome of heauen is prepared for the bleſſed. Mat. 25. 34.

Wee ought to bleſſe thoſe that curſe vs. Luk. 6 28. 1. Cor. 4. 12. & why. 1. Pet 3. 9.

Bleſſing and curſing ought not to proceed out of our mouth. James 3. 10.

The Bleſſed of God are called ſheepe. Mat. 25 33, 34.

The deſcription of a bleſſed man. Pſal. 1. 1, 2. and 119. 1. * Mat. 5. 3, to 13.

A bleſſed thing to giue, rather then to receiue. Acts 20. 35.

Bleſſed bee the man that truſteth in the Lord. Jere. 17 7, 8.

Iudge none bleſſed before his death. Eccluſ. 11. 28.

Bleſſed are they that are not offended at Chriſt. Luke 7. 23.

Blinde. Two blinde men healed. Matt. 9. 27, 32. Mar. 10. 46. * Luke 18. 35. *

Chriſt healeth the blinde with his ſpettle. Mar. 8. 22, 23, to 27. John 9. 6.

The blinde borne for the glorie of God. John 9. 1, 3.

If the blinde leade the blinde, both fall into the ditch Mat. 15. 14.

We ought to lay no ſtumbling blocks before the blinde. Leuit. 19. 14. Deut. 27. 18.

God puniſheth with blindneſſe thoſe that obſerue not his commandements Deut. 28. 28, 29. Examples. Gen. 19. 11. & 2. kin 6. 18. 2. Mac. 3. 27. and 10. 30. Luke 24 16. Act. 9. 8. and 13. 11.

Of the blindnes of heart. Iſa. 6 9, 10. and 59. 10. Hoſe. 2. 6. Pſalm 69 23. John 12. 40. Mat. 13. 14, 15 Mar. 4. 12. Lu. 8. 10. Act. 28 26. Rom. 12. 7, 8, 10. and 1. 21. * 2. Cor 4. 4. Ephe. 4. 18.

The cauſe of the blindneſſe of the Iewes is vnbeliefe. Rom. 11. 20.

Vnlearned Paſtours called blind guides. Mat. 15. 14.

Rewardes blinde the eyes of the wiſe. Exod. 23. 8. Deut. 16. 19 Eccluſ. 20. 28.

Bliſters, looke Scabe.

Blocke, looke Sumble.

The ſtumbling blocke of iniquitie. Ezek. 14. 3.

Blood. The life of the fleſh is in the blood. Leuit. 17. 11 and therefore God forbade the Iewes to eate blood. Deut. 12 16 Gene. 9. 4 Leuit 7. 26, 27 and 19. 26. Deut. 15. 23.

The

The Israelites did eate blood. 1. Samu. 14.32, to 35.

The Jewes might not offer blood with leavened bread. Exod. 23.18.

The blood striken upon the Israelites houses. Exod. 12.7, 13.

The atonement of our soules was made with blood. Leui. 17.11. and without shedding of blood is no remission. Heb. 9.22.

Blood of bulles and goates could not take away sinnes. Heb. 10.4. and 9.13.

The olde Testament was ordeined with blood of beastes, but the new with Christes blood. Hebre 9.12, 19, 23.* Christes blood speaketh better things then that of Abel. Heb. 12.24.* for thereby wee haue remission of sinnes, and are sanctified. Mat. 26.28. Heb. 10.10, 18.* 1. Pet. 1.2. & 1. Joh. 1.7. Reu. 1.5.

For such as prophane the blood of Christ, there resteth no more sacrifice for sinne. Heb. 10.29. and 6.4, 5, 6. and 1. John 5.16.

Water and blood issued out of Christes side. John 19.34.

God punisheth those that shed the blood of his seruants. Deut. 32.41, 42.

Shedding of mans blood reuenged both in man and beast. Gen. 9.5, 6.

The blood of Abel cryed to God for vengeance. Gen. 4.10.

Manasseh shedde innocent blood exceedingly. 2. kings 21.16 which was the cause of the destruction of Jerusalem afterwards. 2. King. 24.2, 4.* and 25.1.*

Of water conuerted into blood. Exod. 7. 17, 19, 20.

Blood taken for murther, for sinne, concupiscence, and all that is not of the spirite. Josh 20.5. Psal. 5.14. John 1.13.

Blood for the redde licour of the grape. Deut. 32.14.

To take away the blood, for appeasing of Gods wrath by punishing the murtherer. 1. Kings 2.31, 32. 2. Sam. 1, 16.

The Moabites seeing water as redde as blood, & thinking it to bee the blood of their enemies, were emboldened to their owne destruction. 2 Kings 3.17, 22, 23.

Flesh and blood cannot inherit the kingdome of heauen. 1. Cor. 15.50.

Woe to them that builde vp Sion with blood, and Jerusalem with iniquitie. Mic. 3.10. and 7.2. Hab. 2.12.

¶ Boast. Many will boast of their owne goodnesse, &c. Pro 20.6.

Wee ought not to boast of to morow. Pro. 27.1. James 4.13, 16.

Loue boasteth not it selfe. 1. Cor. 13.4.

Wee ought not to boast of other mens labours. 2 Cor. 10.15.

Boast not thy selfe against the branches. Rom. 11.18.

Body. The Church is the body of Jesus Christ. Ephe. 1.22, 23.

All the faithfull are one body in Christ, & one anothers members. Ro. 12.5. Eph. 4.1, 4.

Our Bodies are the members of Christ. 1 Cor. 6.15. The temples of the holy Ghost consecrated to God, and not to fornication. 1. Cor. 6.13, 19. The vessels of our bodies to be kept in holinesse and honour. Ephe. 4.4. that God may be glorified thereby. 1. Cor. 6.20.

He that committeth fornication, sinneth against his owne body. 1. Cor. 6.18.

Before wee can beare the image of the heauenly body, wee must beare the image of the earthly. 1. Cor. 15.35, to 50.

Paul calleth his body the body of death. Rom. 7.24.

Sinne must not reigne in our mortal bodies. Rom. 6.12.

Our bodies called earthen vessels 2. Cor. 4.7. earthly houses. 2. Cor. 5.1. and tabernacles. 2. Pet. 1.13.

Being at home in the body, we are absent from the Lord. 2. Cor. 5.6.

Paul chastiseth his body, and why. 1. Cor. 9.25, 26, 27.

Our corruptible bodies shall rise incorruptible. 1. Corin. 15.53, 54. The glory of the heauenly bodies differeth from the earthly. 1. Cor. 15.40.

Bodily exercise profiteth little. 1. Tim. 4.8.

Bold. By Christ we may be bold to enter into the holy place. Heb. 10.19. and are willed to goe boldly to the throne of grace for mercy. Heb. 4.16.

Bondage. It is a bondage to liue vnder the ceremonies of the Law. Galat. 2.4. & 4.1, 3.

Bond, looke Binde.

Bond men, bond women, and bond seruants, looke Seruitude, Captiuitie, & Maides.

Bone. Woman being made of ye rib of man is called Bone of mans bones. Gen. 2.22, 23.

The Israelites were cõmanded not to breake a bone of the Paschall lambe. Exod. 12.46.

Josephs bones caried out of Egypt. Exo. 13.19.

The bones of two Prophets, saued from burning with others. 2. King. 23.18.

The king of Edoms bones burnt in despite. Amos 2.1.

Bookes. The booke of ye Law found in the Temple. 2. King 22.8, 10.

Fiue men wrote in 40. dayes 204. bookes. 2, Esd. 14 42, 44.

The bookes of the Law burnt and cut in pieces 1. Mac. 1.59, 60.

Many bookes and much reading wearieth the flesh. Eccles. 12.13.

To be registred in the booke of life, what. Phil. 4.3. Luke 10.20. Reue. 3.5. and 20.12. and 21.27. and to be put out of the booke of life what. Exod. 32.32, 33. Psal. 69.28.

Mans conscience a booke, wherein is registred his sinnes. Reue. 20.12.

2000. Markes worth of bookes of curious artes burnt. Actes 19.19, 20.

Borne of God, who. 1. John 5.1.

Wee must bee borne of water, and of the spirit. John 3.3, 4, 5.

The faithfull are borne anew by the word of God. 1. Pet. 1.23. John 1.12.

Hee that is borne of God, sinneth not, and why. 1. John 3.9.

As new borne babes wee must desire the sincere milke of Gods word. 1. Pet. 2.1, 2.

Bounds. Those are cursed that remoue the ancient bounds. Deuter. 27.17. & 19.14. Pro. 22.28. and 23.10. reade Hos. 5.10.

Bountifulnesse. Those that haue true loue are bountifull 1. Cor. 13.4.

Gods bountifulnesse toward man. Tit. 3. 4, to 8. Ezek. 18.30, 31, 32. and especially to vs Gentiles. Rom. 11.22.

Bowes, looke Arrowes and Swords.

Bow. Wee ought to bow our hearts vnto the Lord. Josh. 24.23.

Bath-sheba bowed her selfe vnto her husband Dauid. 1. Kings 1.16. and Salomon to her. 1. Kings 2.19.

God bowed the heauens, and came down. 2. Sam. 22.10.

The children of Israel bowed downe and worshipped God. Exod 4.31.

Abraham bowed himselfe vnto the Hittites. Gen. 23.7.

Bowels of mercy, looke Tender, & Mercy.

¶ Branches. The Jewes the naturall branches of the Oliue tree. Rom. 11.17, to 28.

Brasen serpent, looke Serpent.

Bread for all things necessary to this present life. Ge. 18.5, 6, 7, 8. & 21.14. Judg. 19.5. 2. kin. 6 22, 23. Mat. 4. & 6.11. Mar. 6.36.

The heart is strengthened with bread. Psal. 104.15.

Man ought to eate bread in the sweate of his face. Gen. 3.19.

Man liueth not by bread onely, but by &c. Deut. 8.3. Mat. 4.4. Luke 4.4.

The Lord rained bread from heauen. Exodus 16.4, 15.

God will blesse our bread, and our water, if we obey him. Exo. 23.25. and we shal eate our bread in plentifulnesse. Leuit. 26.5.

The staffe of bread. Leuit. 26.26.

The Canaanites were but as bread for the Israelites, and how. Num. 14.9.

The bread of affliction. 1. Kings 22.27.

The bread of teares. Psal. 80.5.

The bread of sorow. Psal. 30.20.

The bread of aduersitie. Isa. 30.20.

Want of bread in all the land of Egypt and Canaan. Gen. 47.13.

An offering of bread. Leuit. 2.2.

The shew bread. Leuit. 24.5, to 10. whereof. 1. Sam. 21.6.

Elisha with twenty loaues of barly bread in time of dearth feedeth 100. men. 2. Kin 4. 42, 43.

The bread of life is the flesh of Christ. Joh. 6.48, 51.

The bread in the Lordes Supper doeth declare vnto vs, that we are made one bread with him. 1. Cor. 10.16, 17.

Vnleauened bread, looke Passeouer.

Vnleauened bread of sinceritie & trueth. looke 1. Cor. 5 8.

Of breaking of bread from house to house. Actes 2.42, 46.

The bread of the Gospel was the Jewes first. Matt. 15.26.

Jaakob desireth of God onely bread and clothes. Genes. 28.20. and so should Christians. Pro. 27.24.* Mat. 5.25. 1. Tim. 6.8.

Breath of God taken for his wrath, power, and spirit. Psal. 18.15. Job 33.4. Psal. 33.6.

Brethren dying without issue, the next to marrie his wife, and why. Deut. 25.5. Matt. 22.24 Mar. 12.19.

Vnitie of brethren acceptable to God and man. Ecclus. 25.1. Psal. 133.1, 2, 3.

The 7. brethren and the mother tormented vnder

brother Antiochus. 2. Mac. 7. 1.*

The princes heart not to bee lifted vp aboue his brethren. Deut. 15. 20.

Of Iosephs brethren. Gen. 37. 4, 11.* and 42, 3, 6.* and 43. 3.* and 14. 4, 14.*

Iaakob called those of his household, brethren. Genes. 31. 32. and strangers alſo brethren. Gen. 29. 4.

Dauid calleth his men of warre, brethren. 1. Sam. 30. 23.

The Apoſtles and the elect, Chriſt calleth brethren. Matt. 28. 10. Heb. 2. 11, 12.

Chriſt made like his brethren in all things, except ſinne, and why. Heb. 2. 17. and 4. 15.

All Chriſtians are brethren. Matth. 23. 8. Rom. 1, 13. & 8. 29. 1. Cor. 6. 6. & 8. 11. Ephe. 6. 21. Col. 4. 15. and 1. Theſſ. 5. 14.

Chriſt the firſt borne among many brethren. Rom. 8. 29.

Wee ought to lay downe our lines for the brethren. 1. Ioh. 3. 16.

Brethren for kinſfolkes of Chriſt. Mat. 12. 47. Ioh. 7. 3. 1. Cor. 9. 5. Gal 1. 19. They beleeued not in him. Ioh. 7. 3, to 6. Luk. 8. 20.

Falſe brethen. 2 Corint. 11. 26. Galat. 2. 4. and 2. Sam. 20. 10. looke Brother.

Bribes. Againſt bribes and extortion. Ier. 22. 13. Micah. 3. 10.

Samuel was no bribetaker, 1. Samu. 12. 3, 4, 5. looke Gifts, and Rewards.

Bridle of bondage, looke 2. Sam. 8. 1.

Brimſtone. Burning with brimſtone and ſalt threatned. Deut. 29. 23.

The Sodomites deſtroyed with fire and brimſtone. Gen. 19. 24.

The torment of the wicked in ꝑ lake that burneth with fire and brimſtone. Reu. 21. 8.

Brother. Not to defraude or oppreſſe our brother, and why. 1. Theſſ. 4. 6, 7, 8.

How often our brother repenting, is to be forgiuen. Mat. 18. 21, 22. Luk. 17. 3, 4. & how he is to be corrected. Mat. 18. 15, 16, 17.

Not to deſtroy our brother for meats ſake. Rom. 14. 15 but rather neuer to eate meate, then to offend him. 1. Cor. 8. 12, 13.

Who ſo hateth his brother, is in darknes. 1. Ioh. 2. 11.

Brotherly correction. Eccl. 19. 13, to 18. looke Correction.

Brotherly kindneſſe to bee embraced. 2. Pet. 1. 7. looke Fruites of Faith.

Of brotherly loue. Rom 12. 10. 1. Theſſ. 4. 9. 1. Pet 1. 22. Heb. 13. 1.

Buckler. God promiſeth Abrahã to be his buckler. Gen. 15. 1. looke Protector, & Shield.

Buffeted. Chriſt buffeted. Mat. 26. 67.

To be buffeted for our faults. 1. Pet. 2. 20.

Buggerers, looke Inceſt and Adultery.

A ſtewes of buggery in Iury. 1. kin. 14. 24.

Build. Thoſe that diſobey God ſhall build an houſe, and not dwell therein Deut. 28. 30.

None building an houſe, forced to the warre vntill he had dedicated it. Deut. 20. 5.

Salomon built many cities and houſes. 1. Kings 9. 17, to 20.

To build, for to make. Gen. 2, 22.

To build, for to beare children. Gen. 16. 2. Ruth 4. 11. looke Houſe.

Chriſt hath builded his Church, as it was foretold. 2 Sam 7. 13.

Building vſed for teaching. Matth. 21. 42. 1. Cor. 14. 17. Gal. 2. 18.

The faithfull are Gods building. 1. Cor. 3. 9.

The Goſpel is the foundation of Chriſts building. 1. Cor. 3. 11, 12.

The ſtone which the builders refuſed, is made the head of the corner. Matth. 21. 42. Mar. 12. 10. Lu. 20. 17. Act. 4. 11. 1. Pe. 2. 7

To build, for to exalt or preſerue. Iere. 12. 16. and 31. 4.

Building vp Zion with blood. Micah. 3. 10.

Bundle The bundle of life. 1. Sam. 25. 29.

Burdens. The Phariſes ouerlade other men with burdens. Mat. 23. 4.

We ought to beare one anothers burthen. Gal. 6. 2.

Euery one ſhall beare his owne burthen. Gal. 6. 5.

Chriſtes yoke eaſie, and his burthen light. Matth. 11. 30. 1. Ioh. 5. 3.

No burden to be caried on the Sabboth day. Iere. 17 21.

Burden, for great calamity. Iſa. 13. 1.

Burie. Wee are buried in Chriſt by baptiſme into his death. Rom. 6. 4.

Sara buried. Gene. 23. 19. and Abraham. Gen. 15. 8, 9. & Iaakob. Gen 50. 13. & Moſes. Deu. 34. 6. & Samuel. 1. Sam. 25. 1. & Saul and his ſons. 1. Sa. 31. 13 & Aſahel. 2. Sam. 2. 32. & Abner. 2. Sa. 3. 32. & the diſobedient prophet which was ſlaine of ꝑ lion. 1. kin. 13. 28, to 31. and Iohn Baptiſt. Mat. 14. 12. and Chriſt by Ioſeph of Arimat. Mat. 27. 59, 60.

Abraham purchaſed a field to burie in. Gen. 23. 4.*

Burned. All ꝑ cities of the Beniamites burned for committing whoredom. Iudg. 20. 48.

Ai burned. Ioſ 8. 28. & Hazor. Ioſh. 11. 11. & Iericho. Ioſ. 6. 24. & the tower of Shechem with aboue 1000. men & women. Iudg. 9. 49.

The prieſts daughter that plaied ꝑ whore, was to be burnt with fire. Leuit. 21. 9.

Achan ſtoned, and after burned with all that he had. Ioſh. 7. 24, 25.

Murmurers againſt God burned. Nu. 11. 1

Zimri burned himſelfe. 1. Kings 16. 18.

Idolatrous groues commanded of God to be burned. Deu. 12. 2, 3. which Aſa obſerued. 1. kin. 15. 12, to 15. & Iehu 2. kin. 10. 11, to 36

The Gentiles in burning their children to Idoles not to be followed. Deut. 12. 31.

Samſons wife and her father burned. Iudges 15. 5, 6.

Caliſthenes was burnt for ſetting the holy gates on fire. 2. Mac. 8. 33.

Burnt offrings, looke Offring & Sacrifice.

Buſibodies. Againſt buſibodies & prattlers. 1. Tim. 5 13 looke more Light buſwiues.

Butter, looke Milke.

Abraham ſet butter and milke before the three Angels. Gen. 18 8.

Buy. We muſt buy as though we poſſeſſed not. 1. Cor 7. 30

Of buying & ſelling. Geneſ. 23. 15.* & 33. 19. Leui. 19. 11, 35, 36. & 25. 14.* Deuter. 15. 12. & 25. 13, to 17. 2. Sam. 24. 21.* Prou 11. 1, 24, 26. & 16. 8, 11. & 20. 10, 14, 23 Iſa. 23. 2, 8, 18. & 58 9, 13 Iere 9. 3 to 6. Eze. 45. 10, 11, 12. Mic. 6. 10, 11, 12.* Eccl. 7. 13. and 26. 30 and 27. 2. Matth 7. 2. Luke 14, 18, 19. 1. Cor 7. 30. 1. Theſſ. 4. 6.

C

Cake, looke Barley.

Caldron. Ten Caldrons for the Temple. 1. Kings 7. 38.

Calfe. The Iſraelites honor ꝑ golden calfe. Ex. 32. 4. which Moſes abolished. Ex 32. 20.

Ieroboam and Hoſhea, made two calues of gold. 1 Kings 12, 28.

The Calfe honoured of the Iſraelites at Beth-auen, tranſported into Aſſyria. Hoſe. 10. 5, 6.

The Calues of our lips the beſt ſacrifice. Hoſe 14. 3. Heb. 13. 15.

Call The Lorde called Samuel foure times. 1. Sam. 3. 4.

Chriſt came not to call the righteous, but ſinners to repentance. Mat 9. 13. Mar. 2, 17. Luke 5. 32 1. Tim. 1. 15.

As many as God ſhall call, ſhall be ſeuen. Acts 2. 39, 41.

Many called, but few choſen. Matth. 20, 16. and 22. 14.

Many called to ſalnation both of Iewes and Gentiles. Rom. 9. 24.

Whereunto we are called. Eph. 1. 1, 18.* 1. Theſ 4. 7. 1. Pet. 2. 9.

Wee are not called for our workes ſake, but according to his eternal purpoſe. 2. Tim. 1. 9. 1. Pet. 1. 1, 2, 3. we are called to ſalnatiõ by ꝑ preaching of ꝑ Goſpel. 2. Theſ 2. 13, 14.

Let vs endeuour our ſelues to attaine the reward of our high calling in Chriſt Phil. 3. 13, 14.

Of the calling of the Iewes. Hoſe. 3. 4, 5. Rom. 11. 25, 26. & 2. Cor. 3. 16. and Gentiles. Zeph. 3. 8. Rom. 15. 8.*

Of calling to euerlaſting ſaluation. Ro. 8. 29, 30. & 11. 29. 1. Cor 1. 9, 24 Epheſ. 4. 1. 1. Tim. 2. 1 2. & 5. 24. 1. The. 5. 24. 1. Pet. 5. 10.

Of calling to preach Mat 4. 18, 19. Mark. 3. 14 Luk. 6. 13. Rom. 1. 1. 1. Cor 1. 1. Gala. 1. 15. to follow Chriſt. Matth. 8. 22. and 9. 9. Ioh 1. 43.

Call on God in trouble, and he will heare thee. Pſal. 17. 6. 1. Samu. 22. 4, 7. for hee is nigh to all that call vpon him faithfully. Pſal. 145. 18.

Such as cal on the Lord with pure heart, are to be followed. 2. Tim 2. 22.

They that called vpon Baal, ſcorned. 1. Kings 18. 24, 26, to 30.

Whoſoeuer ſhall call on the Name of the Lord, ſhalbe ſaued. Roman. 10. 13. They that beleeue not in him, call not vpon him in trueth. Rom. 10. 14.

Abraham called vpon ꝑ Name of the Lord Gen. 12. 8. & 13. 4. & 21. 33. & Iaakob Gene. 33. 20 and Moſes. Exod. 34 5, 9. and Samſon. Iudges 15, 18. and 16 28 looke Name.

Candleſticke. The forme of ꝑ Candleſticke of the Tabernacle. Exod. 25 31. & 37. 17. the ſituation thereof. Nu. 8 4 Exod 26. 35. & 40. 24. The diſh of ꝑ golde candleſticke. Zec. 4. 2.

Ten golden candleſtickes that Salomon made. 2. Chron. 4. 7.

The viſion of the ſeuen golden candleſtickes. Reu 1. 12, 20

By the Candleſticke is vnderſtood the office of a paſtour. Reue. 2. 5.

Canticles, looke Songs.

Captiue, How to take a captiue woman to

to wife Deut. 21.10, to 15.

Naamans captiue maid put him in minde of Elisha 2. King. 5. 1, 2, to 5.

Our naturall inclination leadeth vs captiue to sinne. Rom. 7. 23.

Captiuitie threatned to those that disobey Gods commandements. Deut. 28. 47, 48 and deliuerance when they turne to him. Deute. 30. 1, 2, 3. to 11. Isai foretolde Hezekiah of the captiuitie 2. Kings 20. 16, to 19.

Jeremie foretold the Jewes of the 70 yeres captiuitie, and why. Jere. 25. 1, 11, 12.* looke Bondage, Egypt, and Babylon.

Care, or carefulnesse. God careth for his people. Leu. 26. 3, to 14. Examples Gen 12. 17.* and 21. 14, 29. looke Affliction.

We must not bee carefull for any worldly thing. Matth 6. 25.* Luke 12. 22. Phil. 4 6. but onely cast our care vpon God, for he careth for vs. 1. Pet. 5. 7. Psal. 55. 22.

Our hearts must not bee oppressed with cares of this life, and why. Luke 21. 34.

Christs care ouer his Apostles and ministers Matth. 10. 1, 2.*

Paul had a care for all Churches. 2. Cor. 11. 28.

The cares of this worlde choke vp Gods word. Mar. 4. 19.

Against worldly carefulnesse and trusting in any thing but God. Deut. 7 4, 5, 6. Leuit. 25. 2, to 22 Deu 8. 1, 2, 3. Job 7 4, 5, 6. Psal. 145. 15.* Pr. 10 3, to 6 and 13. 25. Mat 13. 22 Mar. 16. 2, 3. Luk 8. 14 and 12 11, 12. & 14. 17, 15. 1. Cor 7. 21, 32. Heb. 13 5, 6.

Of godly care. Matt. 6 33 Lu. 11. 28. and 2 Cor. 12. 10.

Of fleshly care. Matt. 6. 19, 20, 21. and 20. 21. and 26. 51. Luk 9. 33, 54, 55, 56. & 11. 38. Rom. 8 6.

Careles people bee soone conquered. Judg. 8. 11 and 18. 10, 27. Looke Securitie.

Caried. God caried the Israelites vpon Egles wings out of al dangers. Exod, 19. 4. Deut. 32. 11, 13.

Of being caried vp into heauen, looke Ascending.

Carnall. Paul calleth the Corinthians carnall, and why. 1. Cor. 3. 1, to 5.

Temporall goods called carnall things. 1. Cor. 9. 11. looke Flesh and Fleshly.

Carpenter. Jesus Christ was a Carpenter. Mar. 6. 3.

Cast off. The Israelites cast off God, by making a King 1 Sam. 10. 19.

Cattell and vnreasonable beasts ought not to bee ouer hardly dealt withall. Gen. 33. 13. Exod. 23. 11, 12. Num. 22. 23, to 34. Deu. 5. 14 and 22. 10. Pro. 12. 10. Eccle. 7. 22.

Caue. Abraham bought a caue to burie in. Gen. 23. 9. to 19.

Elijah fleeing from Jezebel, dwelt in a caue at Horeb. 1. Kings 19. 8, 9.

The Israelites so plagued for their idolatrie, that they were forced to dwell in caues. Judg. 6. 2.

Cause. God iudged Davids cause, in punishing Nabal. 1. Sam. 25. 33. 39.

Celebrate, looke Feastes, Passeouer, and Sanctifie.

Censers, looke Num. 16. 6, 18, 38.*

Centurion. A Centurion is a captaine ouer 100. souldiers: such Moses constituted. Exo. 18. 21, 25. Deut. 1. 13, 15

Christ healeth the Centurions seruant. Matt. 8. 5, to 14. Lu. 7. 2, to 11.

The Centurion, and those who watched with him, confessed Jesus to be the sonne of God. Matth. 27. 54.

Ceremonies. All the Jewes ceremonies but a shadow of the spirituall seruice. Exo. 33. 2, 3, to 17 Num. 15. 31.* Deut. 16. 1. Ezek. 20. 7, 8.* & 1. Cor. 10 1. Heb. 7 12, & 8. 5. and 9. 8.

And therefore being ordained to continue but till the manifestation of Christ. Heb. 9. 10, 11. are now iustly abrogated by him. Hebrewes 10. 5, 6, 7.

God reiecteth the faithlesse ceremonies of the Jewes. Isai. 1. 11, to 16.* & 43. 23. 24. and 46. 1.* & 66 3, 4. Jer. 3. 13.* Psl. 50. 8.* Jer. 7. 4.* and 14. 12. Hos 6. 6. Amos 5. 21, 22, 23.* Mic. 6. 6, 7, 8. Mal. 1. 8. & 2. 2.* Ier. 7. 3, to 8.* Mat 9. 13. & 15. 2, 3, 4, to 12. Joh 20. 21, to 27 Acts 13. 38. to 42. Rom 8. 1, to 9. Ephes. 2. 8.* and Col 2. 8, 14.* looke Tradition.

Chaffe. As chaffe and wheate ought not to be mingled together, no more ought fables with truth Jere. 23. 28.

Changed. Those whom Christ shal finde alive at his comming, shall bee changed. 1. Cor. 15. 51, 52, 53.

Charet. Elisha calleth vnto Elijah, my father, my father, the Charet of Israel. 2. King. 2. 12.

Sisera warred against the Israelites with 900. charets of yron. Judges 4 3, 13.

Salomon had 1400. charets. 1. Kin. 10. 26.

Charets of yron were in vse among the Canaanites, as appeareth. Judg. 1. 19.

Chargeth. Ahab chargeth Michaiah to tell him truth. 1. King. 22. 16.

Paul charged the Thessalonians, that his Epistle sent to them, should not bee kept secret from any brother. 1. Thessal. 5. 27. Hee chargeth also Timothie to be feruent in his vocation. 2. Tim. 4. 1, 2.

Chargeable. Paul laboured, because hee would not be chargeable to any. 1. Th. 2. 6, 7.

Charmes, looke Magitians, and Sorcerers.

Charitie, looke Loue.

Chaste. Men chaste three maner of wayes. Mat. 19. 12. looke Eunuch.

Chasten. As many as the Lord loueth, hee chasteneth. Heb. 12 6. Reuel. 3. 19.

Blessed is the man whom the Lorde chasteneth. Job 5. 17.

Children should be chastised betime. Pro. 13. 24. and 19. 18. and 22. 15. & 23. 13. looke Correction and Chilrie.

Chastitie. Example of Chastitie in Joseph. Ge. 39. 7. 12.* in Sarah Tobias wife. Tob. 3. 14.* In Judeth. Judet 8. 4, 8. In Anna. Lu. 2. 37, 39. In Susan. Dan. 13. 20, to 26.* Example of chastitie in mariage, looke Tob. 8. 4 to 9.

Wee must auoide all things that corrupt chastitie. Eccles. 9. 3, to 12.

Of chastitie, looke more. Wisd. 4. 1, to 7. Judet. 15. 11, 12, 13. and 16. 21, 22.* 1. Cor. 7. 8, 9, 27, 29, 34, 38, 40.

Chance, looke Happe.

Chaines. Of chaines of golde. Exod. 28. 14. and yron. 2. King. 25. 7. Ezek. 7. 23.

Chaire, looke Seate.

Cheere. Dissembling prophets and such as commend wine or good cheere, bee meere for the wicked. Micah. 2. 11.

A ioyfull heart maketh a cheerefull countenance. Pro. 15. 13. & causeth good health. Pro. 17. 22.

Chiefest Jewes, looke Confesse.

Chiefe shepheard, looke Shepheard.

Child, and women with child. The punishment of him that hurteth a woman with childe. Exod 21. 22.

The wife of Phinehas being with childe, hearing of the taking of the Arke, fell in trauell immediatly. 1. Sam. 4. 19.

Women with child ript vp. 2. Kin. 15. 16.

Woe foretolde to the women with child at the destruction of Jerusalem. Mat. 24. 19.

The Angels haue charge of litle children. Mat. 18. 10.

We must be children concerning maliciousnes but not in vnderstanding. 1. Cor. 14. 20. Mat. 18 2, to 7.

Children being brought to Christ, hee receiued them, and blessed them. Mat. 19. 13, 14, 15. Mar. 10. 13, 14, 15, 16.

Litle children were deuoured of beares. 2. Kings 2. 23, 24.

Wherein the duetie of parents and children consisteth. Psal. 78. 5, 6, 7.

Woe to that land whose gouernor is a child in wisedome and counsell. Eccles. 10. 16, 17.

The childe shall not bee punished for the fathers offence. Jerem. 31. 29, 30. Ezek. 18. 4, 5. Lamen. 5. 7.

Litle children, who. 1. John 2. 12.

The captiuity of the children of Israel, and their deliuerance out of Egypt is foreshewed by God. Gen. 15. 13, 14.

The 12. children of Jaakob. Gen. 35. 22.

Jaakob sendeth his children into Egypt to buy corne. Gen. 42. 1, 2.

The children of Jaakob knewe not their brother Joseph. Gen. 42. 8.

The names of the children of Israel and their children. Gen. 46. 7, 8. to 28.

Jaakob foreshoweth the deliuerance of the children of Israel. Genes. 48. 3, 4, 21. and so doeth Joseph. Genes. 50. 24.

The names of the children of Israel which entred into Egypt, are rehearsed. Exod. 1. 1, to 7.

The children of Israel oppressed with burdens to the end they might not multiply. Exo. 1. 9, 10, 11. The more they were oppressed, the more they grew. Exod. 1. 12. They complaine to God of their bondage, and are heard. Exo. 2. 23, 24, 25. They depart out of Egypt with Josephs bones. Exod. 12. 37. and 13. 19. After they had dwelt there 430. yeres. Exo. 12 40. they passe dry foote through the red sea. Exod. 14. 22.

Why God led not the children of Israel by the land of the Philistims, but another way. Exod. 13. 17, 18.

The voyage of the children of Israel in the wildernes to mount Sinai, and Gods goodnes in feeding them, and fighting for them. Exo 15. 22.* and 16. and 17. & 19 chapters.

The children of Israel meete for warre, are numbred. Num. 1. 2, 3.*

The children of Israel lothe Manna, and are punished. Num. 11.1,4,6,31,33.* They commit whoredome with the daughters of Moab Num. 25.1,2,3.*

The children of Israel being ready to enter into the land of Canaan are againe numbred Numb. 26.2.* They fight against the Midianites. Num. 31. 2, to 13. They are loued of God by meanes of election, and not for any goodnesse in them. Deuter. 7.6, to 12. They passe drie foote thorow Iordane. Ios. 1.16,17. They haue an ouerthrowe at Ai. Iosh 7.5.

The children of Israel serue Eglon the King of Moab 18. yeeres. Iudg. 3.14. They commit idolatrie. Iudg. 3.7. And are oppressed for their wickednesse seuen yeeres of the Midianites. Iudg. 6.1, to 7. Their idolatrie and repentance. Iudg. 10 6, 10. Their ruine for their incredulitie. Iudeth 5.6,7.

How children ought to be brought vp. Eccl. 30.1, to 14 With what instruction, and to what ende. Deut. 4.9, 14. & 32.46. as the children of Abraham. Genes. 18.19. Not as the sonnes of Eli. 1. Samu. 2.22.* or of Dauid. 1. King. 1.5,6.

God punisheth the children that imitate their fathers in wickednesse. Deut. 4.25, 26, 27. Lam. 5.7.

Samuels children imitated not their father in godlinesse. 1. Sam. 8.3.

Sanacherib murdered by his owne children. 2. King. 19.36, 37.

Gideon had 70. children of diuers wiues. Iudg. 8.30. all but one slaine by Abimelech. Iudg. 9. 5.

Ibzan Iudge of Israel had 60. children. Iudg. 12.8.9.

Abdon Iudge of Israel had 40. men children. Iudg. 12.13,14.

Children eaten, looke Women.

Burning of children in the honor of idols forbidden. Deuter. 12.30,31. & 18.10, to 15. Leuit 20, 2, to 6. and yet vsed. 2. Kings 16.3. and punished. 2. King. 17.7.*

The true children of Abraham are those that imitate him in true faith. Rom. 9.8.

God hath predestinated vs to be his adopted children by faith in Christ. Ephes. 1.5. Gal. 3.26. John 1.12,17.

We are the children of God, and therefore ought to be holy. Deut. 14.1,2. 1. Pet. 1. 15,16.

Those are the children of God, that are led by his Spirit. Rom. 8.14.

The children of the resurrection, are the children of God. Luke 20 36.

The children of God, are heires of God, and coheires with Christ Iesus. Rom. 8.17.

The worlde knoweth not the children of God, and why. 1 John 3.1.

The prodigal childe. Luke 15.11.*

The parable of two children, by which Christ teacheth that the Iewes promised to doe the wil of God, and yet did not. Mat. 21. 28, to 33.

Children to be reserued at the winning of certaine townes. Deut. 20.14.*

To children in malice, &c. the kingdome of God appertaineth. Mat. 19.14.*

As a childe is trained vp in youth, so shall ye haue him in age. Pro. 22.6.

A law to punish disobedient children. De. 21.18,19, to 22. Pro. 20.20. looke Chasten.

Of the duetie of children, yong folke, and parishioners towarde their father and mother, pastour, and other superiors, looke Gen. 47 and 9.23. and 22.1, to 14. and 27.3.* and 28.1, to 11. and 37.2.* Exo. 20.12. and 21.1, to 16 and Leu. 19.3,32. and 20.9. and 21.9. Numb. 30.3,4 Deuter. 5.16. and 21.18. and 27.16 Iudg. 14.2.1. Sam. 2.11.* and 3.1,* 8,3.2. Sam. 18.6. and 1. kin. 2.3.2. King. 2. 15. and 12.1,2. and 21.1,2. & 22.1,2.2. Chr. 34.1,2. Iob 1,5,18. and 7.1,2,3. and 32.1.* Prou. 1.3,4,5. and 4.1. and 6.20. and 10.1. and 13.1. and 15.1,20. and 19.26,27. and 20. 20.* and 22.6. and 23.20,21,22. and 28.7, 14 and 30.11,17,19. Iere. 35.6.* Ezek. 22. 7, 10, 11. Tob. 1.3. and 4.2, to 6.* and 14.12.* Ecclus. 3.1,2, to 19. and 6.18.* and 7.29. and 8.1,7,9, to ●. and 22.3. and 23.18.19. and 25.1, to 6. and 32.9,10, 11,12. Matt. 4.18, to 23. and 5.44.* and 10.21. and 15 4. Marke 10.7,13,14,15,16,19. Lu. 2.49.51. & 18.15, 16,17. Actes 7.14. and 22.3. Ephes 6.1,2,3. Col. 3.20. and 1. Tim. 6.1,2. and 2. Timot. 3. 2. & 1. Pet. 5 5. looke more in Sonnes, Daughters, and Parishioners.

Chosen. God hath chosen vs to saluation before the beginning of the worlde. Ephes. 1. 4.2. Thes. 2.13.

God chose the Iewes onely, because hee loued them. Deut. 4.37. & 7.7, to 12. and 10. 15. to the end they should bee a holy and precious people to himselfe. Deut. 7.6. and 14.2.

Many are called, but fewe are chosen. Mat. 20.16 as appeareth by the Israelites. Heb. 3.16,17.*

God iustifieth his chosen in Iesus Christ. Rom. 8.33,34.

Saul and Dauid chosen of the Lord, to be kings ouer Israel. 1. Sam. 10.24. and 2. Sam. 6.21.

Paul a chosen vessell of Christ. Act. 9.15.

Howe Gods enemies haue preserued his chosen contrary to their expectation, looke Iere. 37.21.

God hath chosen the foolish things of the worlde, to confound the wise. 1. Cor. 1.27.

Christ, is as much as to say, as anointer: yet that name is proper to our Sauiour, because that by spiritual vnction, he was consecrated of God to be the onely Priest, King, & Prophet, which should appease his wrath by his onely sacrifice. Heb. 9 13, 14. and 10.12,14. reigne ouer all things. Ioh. 18.37. and 2. 10. Colos. 1.20. and declare his fathers will vnto vs. John 8.26,40. Acts 7.37.

Christ God eternall. John 1.1,2, and 5.19. Prou. 8.22, to 32. begotten before all creatures. Colo. 1.15. whereunto the father, and the holy Ghost beareth witnesse in heauen. 1. John 5 7. and the spirit, water and blood in earth. 1. John 5.8. which witnes also was by voice from heauen by God the Father at his baptisme and transfiguration confirmed. Mat 3.17. and 17.5.

Christ the image of God the Father. Wis. 7.26. and 2. Cor 4.4. Col. 1.15. Heb. 1.3.

In Christ are hidden all the treasures of wisedome and knowledge. Col. 2.3.

In Christ dwelleth all the fulnesse of the Godhead bodily. Col. 1.19.

All things were created by Christ. John 1.3.

God purposed from euerlasting, not onely to create heauen and earth, but also in time by Christ to gather together in one, all things that were in them. Ephe. 1.9, 10, 11.

Christ is promised to Adam to dissolue all the power of the deuill. Gen. 3.15.

Christ promised to Abraham. Genes. 12.3. and 18.18. and 22.18. to Isaak. Gene. 26.3, 4. to Iaakob. Genes. 28. 14. and to Dauid. 2. Sam. 7.16.

Christ is to be heard. Deut. 18.15,18.

Christ was prophesied to bee borne of the virgin Mary. Isai. 7.14. and 9.6. Ierem. 31. 22. Isai 49.8.

The comming of Christ was foreshewed of Balaam. Num. 24.16,17. and of Isaiah. Isa. 40.9.

Hannah prophesied of the comming of Christ 1. Sam. 2.10.

Of the comming of Christ, and of his victory against death, sinne, and hell. Isa. 25.8. and 35.5.* Hos. 13.14. Hab. 3.3. Roman. 6.9. 1. Cor. 15.54, to 58. 2. Tim. 1.10. Heb. 2.14. 1. John 5.4, 5, 11, 12. Reuel. 7.17. and 21.4.

The brasen serpent bare a figure of Christ. Num. 21. 8,9.

Izhak, in that he should haue bene offered of his father, bare a figure of Christ. Genes. 22.8, to 15.

Christ descended of the seede of Dauid, whose kingdome endureth for euer. 2. Samu. 7.11, 12, 16. Luke 1.32, 33.

The Prophet Isaiah very greatly desired Christ his comming. Isa. 62.1, 2, 3.

Many Prophets and righteous men haue desired to see the comming of Christ. Matth. 13.17. Luke 10.24.

Prophecies of Christes kingdome, his Church, and of the word of God. Mic. 4.1, 2.* Hag. 2.10. Zech. 3 6.* Obad. 1.7, 21.

Christ descended of Iudah. Genes. 49.8, 9, 10, to 13 Deut. 18.15. Matth. 1.3, 16. Luke 3.23, 33.

The nativitie of Christ couertly foretolde. Iere. 33.14, 15, to 19. Isa. 8.3, 4. Eze. 44.2.

Christ is conceiued by the holy Ghost. Matt. 1.18, to 24. Luke 1.35, 38 borne of the virgin Mary. Mat. 1.24, 25. Luke 2.7. John 1.14. Galat. 4.4. in Bethlehem. Matth. 2.1. Luke 2.4, to 8. according to the prophecie. Mic. 5.2.

Whe incarnation of Christ brought ioy to the faithfull. Isa. 4.2.* Baruch. 3.34, 37.

Christ liche his brethren, looke Brethren.

Christ was circumcised, and named Iesus. Mat. 1.2, 25. Luke 2.21. He is presented in the Temple. Luke 2, 22, to 24. he came of the Iewes. Matth. 1. 1, to 17. Luke 3. 23.* Rom. 9.5.

The wise men came to worship Christ, and offered presents. Mat. 2.1, 2, 11.

Christ fleeth into Egypt. Matt. 2.14. and after Herods death returneth againe. Matt. 2.19, to 22. is brought vp at Nazareth, and therefore called a Nazarite. Matt. 2.22, 23.

Christ at the age of xii. yeeres, disputed with the Doctors. Luke 2.46. Was subiect vnto

vnto Marie and Joseph. Luk. 2.51. went neuer to scheole. John 7. 15. was baptized. Matth 3.16. Mark 1.9. Luke 3.21. Hauing fasted fortie dayes and fortie nights, hee was tempted of the deuill, and comforted of Angels. Matth. 4.1,2,11. Mark. 1.12,13. Luk. 4.1,2,13.

The Nazarites could not beleeue that Christ was the true Messias, because he descended of so base a stocke. Mat. 13.54. * Mar. 6.2, to 7. Luke 4.22, to 31.

Christ was sent to saue all men by the preaching of the Gospel. Isa 60.1, to 8. Luk. 2.32.

Christ was not sent to call the righteous, but sinners to repentance. Matt. 9.13. Mar. 1.32, to 40. & 2.17. Luke 5.32. to the end hee might loose the workes of the deuill in them. 1. John. 3 8. and might saue them. 1. Tim. 1. 15. Finally that they by beleeuing should be made righteous by him, waiting for eternall life. Titus 2.11. * Isai 42.6, 7, 16. Psalme 69 6. *

Christ came at the very prefixed time for to offer himselfe in sacrifice for sinnes. Psal. 40.7, 8.

Christ came to deliuer vs from the power of the deuill. Luke 1.71. and from the darkenesse of this world. Joh 12.46.

Christ is not come to destroy, but perfectly to accomplish the Law. Matt. 5.17.

Christ was made a little inferiour to the Angels by suffering of death, that hee might bee crowned with glorie farre aboue them, and destroy death for all men. Heb. 2.9. * and 1,2,3,4. *

Christ more worthy of glorie then Moses, and why Heb. 3.3, to 7. Greater then Dauid. Matt. 22.43,44. Mar. 12.36. Luk. 20.42. & Salomon. Matt. 12.42.

Christ constituted by God, Lorde ouer all things in heauen and earth, and head of his Church. &c. John 3.35. & 17.2. 1. Cor. 15.25, 27. Ephe. 1.20, 21, 22. & 4.8. & 5.23. Col. 1. 18. Heb. 2.8. Phil. 2.11.

God is the father of Christ. Joh. 8.16, 18, 19, 28. the head of Christ. 1 Cor. 11.3.

Christ knoweth his father and keepeth his word. Joh. 8 55. and none knoweth the sonne but the father. Mat. 11.27.

The Father is alwayes with Christ. John 8.29.

Hee that hath knowen and seene Jesus Christ, hath knowen and seene God. Joh. 14. 7, 9. to 12.

Christ speaketh the words of the Father. John 3.34.

The Father willeth vs to heare Christ. Mat. 17.15. Mar. 9.7.

Who so heareth not the Gospel of Christ, shall perish euerlastingly. Acts. 3.23. Hebr. 2, 3.

Christ was replenished with grace and trueth. Joh. 1.14.

Christ preacheth & healeth diseases. Matt. 4.17, 23. Mar. 1.14, 15.

Christ hauing sent his Apostles to preach, preacheth also himselfe. Matth. 11. 1.

Christ prayeth in mount Oliuet by night, and preacheth in the temple by day. Luke 21.37.

Christ preached out of a ship. Mat. 13.1, 2, to 10 Mar 4.1, 2, to 35. Luke 8.4, to 19.

Christ preacheth in a Synagogue vpon a text of the Prophet Isaiah. Luke 4.16. &c.

The people are astonied at his wisedome. Luke 2.47 Mat 7.28, 29. Marke 6.2. Mat. 13.54 Luke 4.22. and 8.25. Luk. 4.32. Joh. 7.46.

Christ spake nothing but parables, and why Mat. 13.34, 35.

Great multitudes follow Christ. Mat. 8.1. His comming and preaching was in great humilitie. Matt. 18.4, 11. and 11.29.

Christ was demanded by whose authority he did those things that he did. Matt. 21.23. Marke 11.28. Luke 20 2.

Christ preferred not the obedience of his carnall mother, before the commaundement of his heauenly Father. Luke 2.48, 49. Neither could the care that hee bare vnto her, withdraw him from preaching the Gospel. Mat. 12.46, 47, 48, 49, 50 Marke 3.31, 32. * Luke 8.20, 21.

Christs will is, that his should bee partakers of his glorie and kingdome. Joh. 17.24.

Where Christ first preached the Gospel. Isa. 9.1, 2. Mat. 4.13, to 17. Luk. 4.14. * Joh. 2.1. *

Christ sighed to see the Jewes infidelitie. Mar. 8.12.

Christ had compassion on the multitude, to see them dispersed like stray sheepe. Matt. 9.36.

Christ is wearie. Joh. 4.6. hungrie. Mat. 4. 2. doeth weepe for Jerusalem. Luke 19.41. wept and groned, when hee raised Lazarus. John 11.33, 35, 38.

Of Christ his powertie. Matth. 8.20. Luk. 9.58.

Christ became poore, that wee might bee made rich. 2. Cor. 8.9.

Women ministred of their substance to relieue Christs necessitie. Luke 8.2, 3.

It was prophesied in how great meekenesse and humilitie Christ should liue. Isa. 42 1. & c. Mat. 12.18, 19, 20.

Matthew maketh Christ a banquet. Matt. 9.9, 10. Mar. 2.14, 15. Luk. 5.29.

Christ bidden to a banquet by a Pharisee, refused not to goe. Luke 14.1.

Christ, and his mother, and his disciples dined at a wedding. John. 2.12.

Christ supped with Lazarus. John 12.2.

Christ dined with a Pharisee. Luk. 11.37

Christ termed a glutton, and a drinker of wine. Matt. 11.19.

Christ eateth with publicanes & sinners, and is reproued of the Pharises. Matt. 9.11. Mar. 2.15, 16.

Christ interpreteth the Scriptures vnto the two disciples going to Emmaus. Luke 24.15, to 32.

Christ reputeth that which is done vnto his afflicted members, to bee done vnto himselfe. Mat. 25.35.

Christ payed tribute. Mat. 17.27.

Sundrie opinions of Christ Matt. 16.14. Mar. 8.28. Luke 9.19. Joh. 7.12, 40, 41, 42, 43, 46.

The Pharises are asked whose sonne Christ was. Mat. 22.42.

Christ asketh his Apostles whome they thought him to be. Mat. 16.15, 16 Marke 8. 29. Luke 9.20.

The people tooke Christ for a Prophet. Mat. 21 46.

Christ publisheth openly that hee was sent of God, and that hee was the sonne of God. Joh 5.18. & 7.29. & 8.18. Proouing the same by the testimonie of John Baptist, and the Scriptures. John 5.32, 33, 39. *

Many that were present at Lazarus raising from the death, beleeued on Christ. John 12.10, 11. John 11.45.

The virgin Mary, in her canticle, maketh mention of Christ promised. Luk. 1.47, 54, and so did Simeon. Lu. 2 25, to 36. and Anna confesseth that Christ was come. Luk. 36, 37, 38.

The Samaritans came to see Christ, and beleeued in him, confessing him to be the saiuour of the world Joh. 4 28, 29, 41, 42.

The miracles that Christ did, testified that he was come. Mat. 11.5.

Officers sent to fetch Christ, but they brought him not, and why. John 7.32, 46.

The Jewes sought meanes to take Christ but could not, before his houre was come. John. 7.30.

The people and chiefe rulers durst not confesse Christ, looke Confesse.

Christ committeth not himselfe vnto the Jewes, because hee knew them to bee hypocrites. John 2.24.

After Christ had raised by Lazarus from the dead, hee walked not openly among the Jewes. John 11.54.

Christ hid himselfe for feare of being stoned by the Jewes. John 8.59.

Christ ascended to Jerusalem at the feast of Tabernacles. John 7.10.

Christ deliuereth himselfe very miraculously out of the hands of the Nazarites. Lu. 4.28, 29, 30.

Christ healed all maner of sicknesses both corporall and spirituall. Matth 4.24. Joh. 7. [illegible]

Both winds and sea obeyed Christ. Matt. 8.26, 27 [illegible] 4.39. Luke 8.24, 25.

There can bee no reconciliation betweene Christ and the deuill. 2. Cor. [illegible]. Christ stronger then Satan. Mat. 12. [illegible] Mat. 3.24, 27. Luke 11.20, 21, 22.

Christ of his owne will layde downe his life for his sheepe. John 10.15.

Caiaphas prophesied that Christ should die for the people. John 11.49, 51.

Christ deliuered to death, by the determinate counsell of God. Acts. 2.23.

Christ right heartily longed to bee baptized for vs, with the baptisme of his death. Luk. 12.50. for the loue hee bare towards vs. Ephe. 5.2. Phil. 2.8.

Peter would haue diswaded Christ from death. Matt. 16.22. and Pilates wife would haue had her husband not to deale with him. Mat. 27.19.

The chiefe Priestes consult how they might put Christ to death. Matth. 26.3, 4. Mar. 14.1. Luk. 22.2.

Judas selleth Christ for 30. pieces of siluer. Matth. 26.14, 15. Mar. 14.10, 11 Luke 22.3,

22.3,to 7.Zech.11.12.

Christ his soule was heauie,euen vnto the death.Mat.26.28.

Christ cryeth his manhood fearing death, weat water and blood.Luke 22.44.

Christ praying against death, willingly condiscended vnto his fathers will.Mat.26. 39,42,44,45.

Christ offered himselfe vnto Iudas. John 18.4. is apprehended by the Iewes.Matth. 26.50. craueth that his disciples might escape free,and why.John 18.8,9.

Christ very mildely reprooueth him that smote him.John 18.23.Isa.50.5 6.*

Christ answered not one word to his false accusers.Matt.16.59,60,63.and 27.12,14. Isa.38.13,14

Christ confesseth that he is the Christ promised.Mat.26.63,64.

Pilate beareth witnesse of Christs innocencie Joh.14.4.Matt.17.24.Luk.23.4,22. His innocencie is prophesied of.Psal.18.23. Isai 53.* and his wounds. Psalme 22.16. Zech.13.6.

The people being perswaded by the high Priests,asked Christ to be crucified.Matth. 27 20,22,26.

Christ is mocked.Mat.27.29.

Pardon is promised to the enemies of Christ,if they repent.Isa 50.10.

Christ is led vnto his death.Matt. 27.31. and suffered without the gate of Ierusalem. Heb.13.12.

Pilate in ỹ superscription of set ouer Christ to bee the King of the Iewes, albeit the priests,&c.verified it not.Mat.27 37.Mark. 15.26.Luke 23.38 John 19 19,to 22.

Christ was crucified concerning his infirmitie 2.Cor 13.4.

Christ cryeth to God on the crosse.Mat.27. 46.Psal.22.1.*

The Iewes reuiled Christ.Matth.27.39, to 45.

The ignominie and glory of Christ is prefigured in Iosh 12 the high Priest.Zechar. 3.1.*

The passion of Christ is foreshewed.Dan. 9.26.Zech 3.7.Isa.53.1.*Matth.16.21.and 20.18,19.

Christ is obedient vnto the death. Phil. 2.8.

Christ died & was buried.Matt.27.50,59, 60.Mat.15.37,46.Luk 23.46,53.John 19. 30 40.*Roman.5.6,8.and 6,3.and 8.32.and 1.Cor.15.3. and 2.Cor 5.15. and 1.Thess.5. 8,10 whose death argueth Gods great loue towards vs miserable sinners.Rom.5.6 8.

Christ by his owne oblation, once for all hath purchased full satisfaction for our sins. Rom.4 25.Hebrewes 9.12.* Isa.53 8 that through faith in him wee should enioy eternall life.John 3.15.and that thenceforth wee should not liue vnto our selues,though sinne, but vnto him through righteousnes.2. Corin. 5.15.

The Iewes crucified Christ through ignorance.Luke 23.34.Actes 3.17.

Of Christ his descensing into hell, reade Psal.16.10 Isa.53 10,11,12.Act.2.27,31. Eph 4.9.and 1.Pet.3.18 19.

Christ rose againe the third day from the dead.Mat.28.6.Mark.16.6.Lu.24.2,5,6,7 John 20 5,7,8.Actes 2.24,31,32. and 10. 40,41.and 13.29,30,33 Rom.4.24,25.and 8.11.& 14.9.1.Corin.15.3,4.* 1.Thess 4.14. 2.Tim.2.8. according as it was prophesied. Psal 3.5.and 16.9,10. and 49.15.Jonah. 2. 2.Mat.12.40. and 16.21.and 17.22,23.and 20.19.Mar.8.31.and 9 31.and 10.34 Luke 11.30.and 18.33.John 2.19,21.22.

Of the vertue of Christ his resurrection, looke Hos.6.2.1. Cor 15.20,21,22. Colos.1. 18.Reue.1.5.Rom.4.25.Acts 26.23.

Of whom Christ was seene after his resurrection.Mat.28.9 Mar.6.19.1.Cor.15. 5,to 8.

Of Christ his triumph. Psal. 68.18.Hose. 13.14.Col.2.15

Of the exaltation and inhaling of Christ. Isa.52.13,14.

Christ ascended into heauen. Mat.16.19. Lu.24.51.Acts 1.9.10,11.Ephe.4.8,9,10. sitteth at the right hand of God the Father. Marke 16.19. Actes 7.55.Col.3.1.Heb.1.2, 13 and 10.12.and 12. 2 Pet.3.21.

Albeit Christ filleth all in all things, yet counteth he himselfe not perfect without his Church which is his fulnesse.Eph.1.23.

Christ shall appeare the second time.Hebr. 9.28.with whom wee shall appeare in glory. Col.3.4

How Christ shall appeare, and of the maner of his iudgement, looke Matt.3.12 and 16.27,28. and 24 30,31.* and 25.31, 32.* Lu.21.27.John 5 22,23.Acts 1.11.2.Cor. 5.10 1.Thess.4 16.Looke Comming.

Christ ordeined of God to bee iudge of quicke and dead. Actes 10.42.1.Cor.15.51, 52.1.Thes.4.15,17.2.Tim 4.1.

God hath giuen vs victorie by Christ ouer sinne,death,and hell.1.Cor.15.57.

The father hath reconciled all things vnto himselfe by Christ.Col.1.20.

John auoucheth that Christ is come. 1. John 1.1,2.

What ioy those that beleeue in Christ doe purchase.Isa 35 1.*

An exhortation to come to Christ with an vpright heart, and assured faith. Hebr 4.11, 12.*Isa.11,1,2,3.*

Those that crane any thing of God by Christ, shall bee heard.Isai.65.24.John.14. 13.

Christ is set foorth vnto vs for an example of life.Ephes.2.5,6.7.8.1.Pet.2.21. and also that wee should be clothed with his righteousnesse, and followe his steppes. Rom.13. 14.

An exhortation to moue vs to follow Christ Heb.13.13,17.* & to haue no confidence in worldly things.Mat 8.19,20,21,22.Luk.9 57,58, 59.* as hee did when the people would haue made him king.John 6.15.

If wee remaine in Christ, we must walke as he walked.1.John 2.6.

Christ foreshewed his Apostles, that hee should not alwayes bee with them corporally.Matth.26.11. but by vertue of his spirit hee would, to the ende of the world.Mat. 28.20.

Christ receiued the charge of the faithfull of God his father.Zech.11.4.

The kingdome of Christ is euerlasting. Dan. 72.5. Isa.9 7.and 32.17.and 33 20. and 65. 20, Jere.33.20.* Dan.2. 44.and 7.27. Luke 1.33.Gen.49.10.

The Gentiles shall bee called to the kingdome of Christ by the Gospel. Mich. 4.2. Acts 26.23.

Christ his power shall bee farre spread & broad Zech.9.14.

The wicked are not able to hurt either Christ or the faithful.Psal.91.1.*and 92 9.*

Christ confesseth to his father that he hath executed his charge, and taught those that he hath commanded him John 17.4,6,8.

Christ hath so taught the Gospel vnto all, that if any perish hee perisheth through his owne negligence.John 3.16,to 22.

Whosoeuer loueth not Christ,accursed bee hee.1.Cor.16.22.

Christ was a minister to the Iewes,to declare his fathers trueth in his promises: to the Gentiles to declare his fathers mercie. Rom.15.8,9,10,11,12.

As well Gentile as Iewe hath accesse to God the father through Christ, by one Spirit. Ephe 2.18.

The names of Christ.Isa.9.6.

Christ our aduocate. 1. John 2. 1. entred into heauen to appeare in the sight of God for vs.Hebr. 9.24.alwayes maketh intercession for vs.Rom 8.34.

Christ the Lambe of God offered for a redemption.John 1.29,36.Reue.5.8,9.

Christ our Apostle and high Priest.Hebr. 3.1.

Christ the head of euery man, and God Christs head.1.Cor.11 3.

Christ Lorde of the Sabbath. Matthewe 12.8.

Christ the ruler of Israel. Micah.5.2.

Christ was the desire and expectation of the Gentiles. Isa.51.5.

Christ is a Sanctuarie, a light, a glorie, a stone,a tryed stone,a precious corner stone, a sure foundation,a rising against of the godly, a stumbling blocke, a rocke of offence to fall on, a snare,a net,a fall,& a signe, which shall be spoken against by the wicked. Isa.8.14, 15.and 28.16. Lu.2 32,34.1.Pet. 2.4,6,7, 8.Mat.21.42.44.Lu. 20.11,17,18.1. Cor. 3.11,12.Ephe.2.14,20.

Christ is the saluation of God. Luk.2.30. the Sonne of man.Mat. 8.20 and 12.8 32. & 20 18,28. Mat,2 10.looke Sonne of man

Christ the fountaine of grace and vertue Zech.13 1.the heire of all things,the brightnes of Gods glorie, and the ingraued forme of his person. Hebr.1.2, 3. the portion of our inheritance.Psalme 16.5.our righteousnes, wisedome, sanctification, and redemption.1. Corint.1.30. Isa. 43.13.and hope of glorie. Colosl.2 27. the true light of men.John 1. 4,9.and 8. 12. and 1. John 2.8 our master. Matth. 10.24.Luke 6.40,46. John 13. 13, 16.and 15.20.our mediatour Hebr.8.6.and 9.15.Heb. 12. 24 and 1. Tim.2.5.the physitian of sicke sinners.Matth.9 12. Mark.2. 1.17.Luke 5.27, 31,32 the doore by which the faithfull enter into life euerlasting. Joh. 10.7,9. the good shepheard. John 10. 1, 11. spirituall meate, drinke, and Rocke.1. Cor. 10.3,

10.3,4. the first borne among many brethren. Rom.8.29.

Christ is the chiefe shepheard. 1. Peter 2. 25. and 5.4. the Prince of the Kings of the earth. Reu.15.5. and the one Lord and King ouer all the earth. Zech.14.9. the husband or bridegrome of his Church. Matt.19.15. and 25.1,5,6,10. Ioh. 3.29. Mar.2.19,20. Reu. 21.9. the atonement and reconciliation for our sinnes. Rom.3.25. and 5.10,11,1. Ioh. 2.1, 2. and 4.10.

Christ hath power and authoritie to forgiue sinnes. Mat.9.2,5,6. Mar.2.10. Luke 5.20.24.

Christ confesseth that he is the King of the Iewes. Matt.27.11. Mar.15.2. Luke 23.3.

Christ is the Sauiour of the world. Luke 2.11. 1. Ioh. 4.14. the saluation and light of the Gentiles, and all beleeuers. Isa.49.6. the word of life. Ioh. 1.1,4,14. and 1. Ioh. 1.1. the way, the truth and the life. Ioh. 14.6.

Christ was a graft of the roote of Iesse, and borne of the virgine Marie. Isai 11.1. Mat. 1.1,16. Luke.3.23,31.

Christ is the vine, and wee are the branches. Ioh 15.4,5,6.

Christ was anointed. Psal.45.7. Isa.61.1. Adam a figure of Christ. Rom.5.14.

To proue that Christ in his humane nature did increase in wisedome & stature, and was ignorant of the last day: but his diuine nature did not increase, but knew all things, these directions may satisfie. Isai.7.14,15, 16. and 8.4. and 53.3. * Psal.139.6. Marke 11.12,13. and 13.32. Luke.2.40,52. Matth. 26.39. and 27.4,6. Mat he 10.40. Matt.20. 23. Ioh 5.19,30. and 11.33,34. and 14.10, 27. Phil.2,5,6,7. Heb. 2.16, 17,18. and 4. 15. and 2.13. and 5.7,8. and 1. Peter 2.24. Reu.19.12.

Christ the surname of others besides Iesus Christ: as Saul was called the Christ or the anointed of the Lord. 1. Samu.26.11. and 2. Sam.1.14. and so was Dauid 2. Samuel 23.1. so was Cyrus. Isa.45.1.

False Christ foreshewed. Mat.24.23,24.

Christians. The professors of the Gospell first called Christians in Antioch Acts 11.26

Christians are taught of God. Isa.54.13. Ioh 6.45. Ier.31.33.

The puritie of Christians, by meanes of the knowledge of the Gospel. Isa. 11.6, to 11.

The ioy of Christians, by reason of their deliuerance by Christ. Isa.9.3. and 61.10,11.

A thanksgiuing of the Christians for Gods great mercies shewed them by Christ. Isai 12.1.*

Christians are a chosen generation, a royal Priesthood, a holy nation, a peculier and precious people vnto God. Titus 2.14. 1. Pet 2.9.

Wee ought not to be ashamed to suffer as a Christian. 1. Pet. 4.16.

Christians are Gods workmanship, ordeined to good workes. Eph. 2.10.

What the exercise of Christians ought to be. Acts 17.11.

Christians are free, and bond. 1. Pet. 2.16. Ioh. 8.32.36.

Christians hated of the world. Matth. 10. 22. Luke 21.17.

Church signifieth a Congregation: it is taken in the new Testament, for the company of the faithfull assembled in the name of Christ. So the whole flocke of Christians, dispersed through the world, is called a Catholike or vniuersall Church.

The Church is the house of God. 1. Tim. 3.15. the body of Christ. Eph. 1.23. Col. 1.18

The Church of God is holy. Isa. 4.3. the spouse of Christ. Psal. 45.10.* Reu. 21.9,10.

Head of the Church, see Christ.

Christ gaue himselfe vnto the death for his Church, and why. Ephe. 5.25,26,27,29.

The Church is free from sinne, death and hell. Isa. 11.8.9.*

The Church is confirmed in faith by the hope of Gods promise. Michah. 7.20.

The Church tooke her beginning at Ierusalem. Isa. 2.3. and so became the ioy of the whole earth. Psal. 48.1,2.

The Church of God should bee gathered of all nations, and therein receiue remission of sinnes Psalm. 65.1,2,3.* Isa. 33.23,24. and 60.1,22.*

Christ vnder the name of Ples speaketh to the Church gathered of the Gentiles. Isai. 49.1.* looke Christ. 1. Cor. 3.11,12.

The gates of hel shal not preuaile against the Church & faith which is in Iesus Christ. Matt. 16 18.

Christ prayeth for the Church. Ioh 17. 9.20.*

In the Church are good and bad vessels of gold, and vessels of earth, hypocrites mingled with the saints Mat. 13.24, to 31. and 47, to 51. 2. Tim. 2.20.*

Diuers gifts, administrations and operations in the Church. 1. Cor 12.4,5,6,10.*

Women ought to keepe silence in the Church. 1. Cor. 14.34.

The Church of God is not contentious. 1. Cor 11.16.

One maner of doctrine ought to be in all Christian Churches. 1. Cor. 14.33.

Phebe was a sister and a minister of the Church of Cenchrea. Rom. 16.1.

Church discipline. Matth. 18.15,16,17. Zech. 14.20,21.

Who are forbidden to enter into the congregation or the Church by Moses Lawe. Deut. 23.1,2,3.

The Church described vnder the figure of Ierusalem. Psal. 122.2.* Ezek. 48.31.* her preseruation described vnder the same figure Zech. 14 1,2.

The new name of the Church, wherin the will of God shall be performed Isa 62.2.

The complaint of the Church for her reiection. Psal 89.38, to 52. Isa. 49.21. Looke Persecute.

Christ being the protector of his Church threatneth the enemies, and comforteth his. Zech. 14.12 Mich. 4.11,12,13.

The restauration of the Church is prophecied. Amos 9.11.*

Many good gifts and blessings were promised to the Church after the preaching of the Gospel. Isa. 60 1,2.*

The ioy of ꝑ Church, for the hope of Gods promises. Isa. 61.10,11.

The felicitie of the Church is foreshewed. Isa. 33.20.* and the eternitie thereof. Ioel 3.20.

The Church of the faithfull are the children of God, borne through his word & made saints by his spirit. Pro. 9 1 Ioh 1.1,4,12, 13. and 3.1,3, to 22. Rom. 8.16. and 9.9. Gal. 3.7,8. and 4.6. Ephe. 1.1, to 10.

The Churches members, are both Iewes and Gentiles. Isa. 43.9. Ioh 10.16. 1. Cor. 12.13,14. Ephe. 3.6.

God euermore a defender of his Church. Exod. 13.21. & 29.45,46 Lau 26.4 Numb. 25.13. Deu 7.19, to 25. and 23.14. and 31.3, 6,8. also 1. King. 6.23. Psal 90.1,2. Isai. 43. 2. Iere. 46.27,28. Matth. 18.20. and 28.20. Ioh 14.14, 26.2. Cor. 6.16, 17.

The Church ought to finde her ministers necessaries, and not oppresse them. Deut. 12. 19. and 14. 27, 29. and 25. 4 Ezra. 7.24. Matth. 10.10. Luk. 10.7, 12. Rom. 15.27. 1. Cor. 9 7, 11, 14. Galat. 6 6.

The Church ought to pray for her preachers. Acts 4.24, to 31. and 12.5. Rom. 15. 30. Coloss. 4.3,4. Eph 6.18.1.2. Thes. 3.1,2. Heb. 13 8.

The faithfull that dwelt together in one house called a Church. Rom 16.5. Col. 4.15.

Sathan doeth what hee can to hinder the Church. Zech. 3.1.

The Church is knowen by Gods worde, looke Matth. 7.24 and 16.13, to 19. Ioh 6.6.* and 8 47. and 10.27. and 5.39. Acts 2.42. Rom. 10 17.1. Cor. 3.11,12, 13. Ephe. 5.25,26. 1. Tim. 3 15.

The Church once sanctified ought not to defile her selfe againe. Cant. 5.3.

Eight seuerall vocations in the Church. 1. Cor. 12.28.

One praying & the rest consenting thereto, was vsed in the primitiue Church. 1. Cor. 14.16.

Lysimachus the wicked Church robber slaine. 2. Mac 4.42.

Of the materiall Church, and the vse thereof, looke Synagogue, Temple, and House of God.

Chuse life. Deutero. 30.19. looke Chosen, Freewill, and Freechoise.

Circumcision, is sometimes taken for the people circumcised. Gala. 2.7. Tit. 1.10 but most commonly for a sacrament of Gods couenant with Abraham vntill the comming of Christ, that God would bee the God of him and his seed, that should trust in him. Gene. 17 9.* Leuit. 12.3. Ioh 17.22,23.

Whosoeuer neglected or despised circumcision, was not counted any of Gods people. Gen. 17.14.

Abraham and all his houshold circumcised. Gen. 17.23.*

Izhak circumcised. Gen. 21.4.

God commanded circumcision the second time, and why. Iosh. 5 2, to 10.

The Shechemites are by a wile procured to be circumcised. Gen. 34.13,14,15.*

Iohn Baptist circumcised. Luke 1.59.

Christ circumcised. Luke 2 21.

The Apostles thought it not meete to burden the Gentiles with the lawe and circumcision. Acts 15.10,19,24,28.

Paul Circumciſed Timothy, and why. Acts.16.1,2,3.

Paul Circumciſed not Titus who was a Gentile, and why. Gal.2.3,4.

Falſe Apoſtles conſtrained the Galatians to be circumciſed, and why. Gal.6.12,13.

Circumciſion is bondage. Gal.2.4.

In Chriſt Jeſus, neither circumciſion nor vncircumciſion auaileth any thing. 1.Cor.7.19. Gal.5.6. and 6.15.

Moſes wife circumciſed her ſonne in a time of neceſſity. Exod.4.25.

Of the Circumciſion of the heart & eares of the faithfull. Deut.10.16. and 30.6. Jere.4.4. and 6.10. Actes 7.51. Rom.2.29. wherewith Chriſt hath circumciſed the faithfull. Col.2.11,12,13. and in ſtead of the other, hath inſtituted Baptiſme, looke Baptiſme.

The Jewes did circumciſe themſelues, and became Apoſtates. 1.Mac.1.16.

Children newe circumciſed, ſlaine with their mothers. 2.Mac.6.10.

Circumciſion maintained in the Apoſtles time. Titus 1.10 notwithſtanding their Edict to the contrary. Actes 15.24,28. Looke Conciſion.

Circumſpect. By meditating Gods Law wee are made circumſpect Pſal.19.11.

Cities. The firſt cities before and after the flood, were builded by the wicked. Gen.4.17. and 11.4.

Cities and ſuburbs giuen to the Leuites, and why. Num.35.2.109.

Cities of refuge, ſee Refuge.

God commanded the idolaters and their cities to be vtterly deſtroyed and burnt. Deu.13.12,to 17.

The fort of Zion became the citie of Dauid. 2.Sam 5.7,9.

God is the defender of cities. 2 Kings 19.34. and 20.6. Pſal.127.1.

The portion of the citie of Jeruſalem. Ezekiel 45.6.

If God ſpared not the citie where his Name was called vpon, he will not let other goe free. Jere.25.29.

No euill in the citie, which the Lord hath not appointed. Amos 3.6.

A citie that is ſet on a hill, cannot bee hid. Matth.5.14.

We haue here no continuing citie. Hebr. 13.14.

The deſcription of the new and heauenly citie Jeruſalem, of ꝑ which God is the founder. Heb.11.10.& 12.22. Reu.3.12.& 21.10.*

Cities threatned by Chriſt. Matth.11.21. and 23.37 Luke 19.43,44.

Citie, for the people of the citie of Jeruſalem. Matth.21.10.

Clay. God is our father, and we are the clay. Iſa.64.8. Job.10.9. ſee Man.

Cleane beaſts &c. See Beaſts.

None cleane that is borne of a woman. Job 25.4.

The Scribes and Phariſes made cleane the vtter ſide of veſſels: but their hearts were full of bribrie and exceſſe. Matth.23.25.

The Apoſtles were made cleane onely by giuing credite to Gods word. John 15.3. and 13.10.

Thoſe that bee pure and cleane in heart, ſhall ſee God. Matth.5.8.

Cleaue. God commaundeth vs to cleaue vnto him by faith Deut.13.4. and 11.22.

Thoſe that cleaue vnto the Lord ſhall bee preſerued, but idolaters ſhall bee deſtroyed. Deut.4.3,4.

Wee ought to cleaue vnto that which is good, & abhorre that which is euill. Ro.12.9.

Clarkes and *Cleargie*, ſee Elders.

Cloake, ſee Mantell.

Cloth, and *Clothes*. God clothed Adam and Heua Gen.3.21. ſee Foode.

The Iſraelites being ſanctified, waſhed their clothes. Exod.19.14.

The high Prieſt ought not to rende his clothes for the dead. Leuit.21.1,10,11.

Gideon clothed vꝑ Gods ſpirit. Judg.6.34.

We ought to clothe the naked. Matth.25.36,43.* Iſa.58.7. ſee Tearing.

Cloude. The Temple is filled with a Cloude. 1.King.8.10,11.

God rideth on the cloudes in his glorie. Deut.33.26.

The glorie of God appeared in a cloude. Exod 16.10.

The Iſraelites were guided in their iourneys by a cloude. Exod.13.21,22. Num.9.1,22. Exod.14.19,20.

God ſpake vnto Moſes in a cloude. Num 11.25. Deut.31.15.

A cloude riſing out of the Weſt, is a ſigne of raine. Luke 12.54.

The viſion of the white cloud. Rev.14.14

Cluſter. A cluſter of grapes of exceeding bignelle and weight Num.13.24.

Coadiutors in the Goſpel. Ro.16.3. Col.4.11.1.Cor.3.9.

Coales of fire were kindled at the Lords wrath. 2.Sam.22 8,9.

Wee ought to heap coales of fire vpon our enemies head. Rom.12.20. Prou.25.21,22.

Coate. Joſephs coate dipped in goates blood. Gen.37.31,32,33.

He that hath two coats, let him part with him that hath none. Luke 3.11.

Of Aarons coates. Exod.20.39,40.

Samuels coate. 1.Sam.2.19.

Chriſt his coate was without ſeame. John 19.23.

God made Adam coats of ſkinnes. Gene. 3.21. ſee Raiment, Garment, and Apparel.

Cockatrice. Iſa.11.8.

Cold. God will ſpue out of his mouth, thoſe that are neither cold nor hot. Reue.3.16.

Collections, ſee Gatherings and Almes.

Colledge. There was a Colledge in Jeruſalem. 2.King.22.14. 2.Chro 34.22.

Cumbred, ſee Care. 2.Cor.11.28.

Comelineſſe, ſee Faireneſſe.

Come neere. When God will come neere vnto vs. Deut.4.7. and 33.3.

Comfort. Chriſt willeth vs to bee of good comfort, and why. John 16.33.

Dauid comforteth himſelfe in the Lorde. 1.Sam 30.1,6.

Moſes comforteth the Iſraelites in the Lord. Deut 31.6.

God is the God of all comfort, and comforteth vs, and maketh vs able to comfort others in all tribulation. 2. Cor.1.3,4 Example in Jaakob. Gen.28.15.

Examples of comforting one another, in Joſeph Gene.50.19,20,21. and 45.3, to 16. in Dauid. 2.Samu.12.24. in Jonathan. 1. Sam.23.16,17. in Paul. 1.Theſſ.4.18. and 5.14. and 2.11,12.2.Theſſ.2.16,17. and in Chriſt. John 14.1,3.* John 14.1,19.

Comforter. Chriſt promiſeth vs the holy Ghoſt to bee our Comforter. John 14.16. and 15.16. and 16.17.

Jobs wife was a wicked comforter vnto him. Job.2.9. and his friends miſerable comforters. Job 16.1,2.

Commandements. All men ought to feare God, and keepe his commandements. Deut. 6.1,2,to 7.

How diligent the faithfull ought to bee in the ſtudie of Gods Commandements, & teaching their children the ſame. Deuter.6.7,to 16.* Deut.11.18,19,20.

Sinne tooke an occaſion by the Commandement, and reuiued Rom.7.1,9.

The newe Commandement of Chriſt, is mutuall loue. Joh 13.34,35. and 14.21,23. 1.John 3.23. wherby the Law is fulfilled. Rom.13.9,10. Matth.22.37,38,39,40. Keeping of the commandements, obteineth life. Matth.19.17.

The obſeruation of Gods Commandements, profiteth vs where circumciſion doeth not. 1.Corint.7.19. Jewiſh fables, and commandements of men to be auoyded. Titus 1, 14.

To feare God and keepe his commandements, is the whole duetie of man. Eccles. 12.13.

The commandements of God ought to bee done in charitie. 1.John 3.14,15,17,18. and 1.John 5.2.

Hee that keepeth Gods commandements, dwelleth in God, & God in him. 1.John 3.24.

Hee that loueth God, keepeth his Commandements. 1.John 5.3.

Who ſo beleeueth in the Lorde, keepeth his commandements. Eccluſ.32.24.

The newe commandement of Chriſt, the old commandement of God. 1.John 2.7,8.

God will not forſake thoſe that keepe his commandements. 1.King.6.13.

Dauid exhorteth Salomon to keepe Gods commandements, and why. 1.King.2.3,4.

Paul affirmeth that the commandements, which he had taught, were of the Lorde, and not of himſelfe. 1.Corinth.14.37. and Moſes likewiſe. Exod.20.1,22.

Bleſſings or curſings to thoſe that obſerue or breake the commandements. Deut. 11.16,17,21,26,27,28. Exod.23.22,25.* ſee Bleſſe, and Curſe.

Comming. Of the firſt comming of our Sauiour Jeſus Chriſt. Mal.3.1,2.

Of the great deſire that the Prophets haue had for Chriſt his comming. Iſa.62.1.

Of the comming of Chriſt, and the tokens thereof, looke Chriſt.

Chriſt foreſhewed that his comming ſhould ſhortly bee publiſhed throwe all the world, by preaching of the Goſpel, and the vertue of Miracles. Matth.16.28.

Of the ſecond comming of Chriſt. Reuel. 6.16 which ſhall be ſuddein. Mat.24.37,38 Luke 17.26,27.2. Peter 3.10. Reuelat.3.3

Matth.

Matth.24.27. Of the terriblenesse thereof, looke more. Mala. 4.1,2,3.* Zeph.1.14, 15, 16.* Mat.16.17. and 24.30,31. and 25.31.* Lu.17.24.* and 21.27.1.Thes.4.16.

Christ shall come from heauen as hee ascended thither. Actes 1.11.

The faithfull waite for the comming of Christ. 1.Cor.1.7. Heb.9.28.

Christ shall not come before there be a departing first, and the man of sinne bee disclosed 2.Thes.2.1.to 4.

The comming of the Lord draweth neere. Iam.5.8.

Why the Lord slacketh his comming. 2. Pet.3.9. looke Iudge, and Iudgement, & Day of the Lord.

Commit. An example that wee ought not to commit our selues into the handes of the wicked, if wee may conuentently shunne it. Neh.6.3.

Of committing sinne, looke Transgression, Trespasse, and Sinne.

Commodities. Three commodities come vnto vs by prophesying: that is, by reading, preaching, and expounding the Scriptures vnto vs in our mother tongue: where but one is reaped otherwise. 1.Cor.14.3,4.

Common, for polluted or vncleane. Actes 10.14. Mat.7.2.

All things were common among ỹ faithfull in the primitiue Church, and how. Actes 2.44. and 4.32.

The common people be neuer long pleased with any superiour. Eccles.4.15.

The cõmon wealth prospereth when godly princes haue the gouernement. Pro.28.2, 10,12,28. and 29.2,4,7,8,14. by good counsell, and not by oppression. Pro.11.14,18.

Commotion. A commotion in Ierusalem, at Christs comming thither. Mat.21.10.

Communicate, for to be a partaker with the faithfull in Gods worde and Sacraments, whereof, and of the communion of Saints, looke 1.Cor.11.12, to 26.* Ephes.4.4, 5, 6. and 5.30 Col.2.19. Rom.12.5. Phil.2.1,2. looke fellowship, and Supper of the Lord.

Communication. In profitable and honest communications, the faithfull ought to be occupied. Exod. 18.7,8. & 22.28. Psal.15.2.* Pro.13.2,3,5. & 24.28,29.* & 25.11,12. and 29.11. Eccle.5.1,2,5,6. Eccles.7.14. Mat.5. 37. & 12.31, to 38. Ep.4. 25,29,31. & 5.3,4, 12,19,20. Col.3.8,17.1.Pet. 3.9,10,15,16. Euill communication, looke Tongues.

Companie. Good companie wee ought to embrace. Gen 19.17. Psal.25.4,5. & 31.6,7. Pro.13.20. Amos 5. 14,15. Ecclus. 6. 35, 36,37,38. Eccles.8.8,9. and 9.16,17,18,19. and eschew and abhorre the contrary. Leu.7. 21. Num.16.26. & 25.1.* Iosh.23.12. and 2. Chro.19.2. Iob.31.3. Psal.36.1, to 5. Prou. 1.10. and 4.14. and 6.12 and 20.26. and 22. 26. and 23.3,6. and 24.16. Eccles.4.1. Iere. 16.3,5. Eccles.12.7. & 13.1. Matt. 7.13,14. Actes 19.9. 2.Cor.6.14. Ephes.5.7.2. Thess. 3.14,15. 2 Tim.4.15. Reue.18.4.

Vnlawfull companyings ought to be punished by death, looke Leu. 18.20. and are cursed. Deu.27.20. Exod 21,19.

Compassion. God had compassion of the Israelites groninge. Iudges 2.18.

Of Gods mercifull compassion towards man. Ionah.4.11. Exod.33.19. Deu.32,36. Gen.39.2.2. King.13,4,5. Iudg. 2.18. looke Mercie.

Compelled. Iosiah compelled his subiects to serue the Lord. 2. Chron.34.33. looke Discipline.

Competent. The wise man desired of God but a competent liuing, & why. Pro. 30.8,9.

Complaine. Moses complaineth to God for that hee had not deliuered Israel out of captiuity so soone as he would haue had him. Exod.5.22,23.

Iesbun complaineth to God, because his people were put to flight at Ai. Iosh.7.7,8,9.

Gideon complaineth to God, for that the Israelites were afflicted by the Midianites. Iudg.6.13.

Complaints of the Prophets for want of righteous men. Mic. 7.1,2,3. Psal.53.3.*

God heareth the complaints of the distressed. Exod.2.24. Psa.9.12. and 18.9 Nehe.9. 9. looke Crie and Mourne.

Conceite. Wee ought not to be wise in our owne conceit. Iob. 37.24 Pro 26.12. Rom. 15.1.

There is a generation pure in their owne conceite, & yet are not washed from their filthinesse. Pro. 30.12.2. Pet.2.10. see Flatter.

Conception and fruitfulnesse the gifte of God. Gen.4.1,17. and 16.4,19.36. & 20.18. and 21.2. and 25.23. and 29.32.* and 30.5, to 25. Exod. 2.2. Iudg.13.3 1.Sam. 1.20.2. Sam 12.24. Hose.1.3,6,8. Lu.2.24.

Concision. Paul calleth the doctrine of circumcision, concision Phil.3.2,3.

Concord betweene man and wife, and also betweene brethren is agreeable to God and man. Eccles.25.1.

Paul exhorteth to vnitie and concorde. Rom.12.2. and 15.6. and declareth that the Spirit hath distributed to euery man seuerall giftes, that concord might be nourished. 1.Cor.12.11.

Concord of the faithfull preferred before all sacrifices. Matt.5.24. looke Vnitie.

Concubine, for a maried wife. Iud.19.1,2, 24. but they had not ỹ superiorittie of controlling ỹ household, as the wife had. Gen.25.1,6.

Dauid had both wiues and concubines. 2. Sam.5.13.

Dauid left ten concubines at Ierusalem, which Absalom lay withall. 2. Sam. 15. 16. and therefore Dauid afterward neuer accompanied with them. 2.Sam.20.3.

Salomon had 700. wiues and 300. concubines. 1.Kings 11.3.

Concupiscence is that euill inclination that is by nature in man sithence his fall, which traineth him vnto euill. Gen.8.21. which we had not knowen to haue bin sinne, if the law had not forbidden it. Rom.7.7

Concupiscence ought to be resisted & mortified, and how. Galat.5.16,18 Colos.3.5.2. Pet 1.4. and 2.10. and 3.3. Ecclus. 18.30, 31. Rom.13.14.

Euery man is drawen vnto sinne by his owne concupiscence. James 1.14,15.

Of the fruits of concupiscence. Iam.4.1, 2. looke more of concupiscence in Couet, Desire, and Lust.

Condemne. Hee that is mercifull will not condemne the innocents. Mat 12.7.

Who can condemne Gods chosen? Isa.50 9. Rom.8.33,34.

As all men are condemned by Adam, so are they iustified by Christ. Rom.5.18.

The Ninenites and Queene of Sheba shall condemne the Iewes, and why. Matth. 12.41,42. Lu.11.31,32.

Hee that beleeueth in Christ, shall not bee condemned. Ioh. 5.24. and he that beleeueth not, is condemned already. Iohn 3.18. looke Iudge.

No condemnation to the faithfull, which walke after the Spirit. Rom.8.1.

We are here chastened of the Lord, to the end wee should not bee condemned with the world. 1.Cor.11.32.

The law is the minister of condemnation. 2.Cor.3.7,8.

A condemned person ought to giue God glory, and humbly confesse his faults. Iosh 7.19

Blessed is hee that is not condemned in his conscience, and fallen from his hope in the Lord. Ecclus 14.2.

Condition. The condition of all men is alike, and how. Eccles.7.1, to 7.*

The condition of men & beasts alike, and how they differ, looke in the margent. Eccle. 3.19,20.

The lawe of God giuen vpon condition, how, looke in the margent. Roman. 3.27. and 8.1,2.

Confesse. Pharaoh confessed that God was righteous, and that hee and his people were wicked. Exod.9.27.

Iethro confessed the God of Israel to bee the true God, and why Exod.18.11.

Naaman being healed of his leprie, confessed that there was no God but in Israel. 2.King.5.15.

God punisheth the faithfull, vntill they confesse their sinnes. Num.21.7.

Achan confessed his sinne vnto Iesbua. Iosh 7.20.

Moses confesseth vnto God the sinne of his people, and by his feruent prayer mitigateth Gods wrath. Exod.32.31,32.*

The high Priest was commanded to confesse his and the peoples sinnes, vpon the head of the Scape goate Leuit.16.18,22.

God requireth at our handes confession of our sinnes before we can be purged. Numb. 5.6,7. to 11. Leu.5.5.*

The Israelites confesse before the Lorde in Milpeh 1.Sam 7.6.

Of confessing of sinnes before God. 1.kin. 8.46, to 49. Psal 32.5.

How to confesse our sinnes truely. Jerem. 14.20,21,22. Dan.9.4, to 20. Psal.41.4 and 51.3 and 25.7. and 19.12.1 Esd 9.8. Lu 15 18,19. and 18.13. looke Prayer.

Those that were baptized of Iohn, confessed their sinnes. Matth 3.6.

Many that beleeued, came and confessed and shewed their workes. Acts 19. 18.19.

If we confesse & acknowledge our sinnes, God is faithfull to forgiue vs our sinnes, according to his promise. 1.John 1.9.

Wee ought to confesse our sinnes one to another James 5.16.

God dwelleth in him, that by true faith confesseth Christ to bee the sonne of God. 1. Ioha 4. 15. which confession is the gift of God Mat. 16 16,17.

Wee ought not to bee ashamed to confesse our sinnes. Eccius. 4. 26.

Many of the chiefe of the Iewes durst not confesse Christ publikely for feare of the Pharises. Iohn 7. 13 and 12. 42.

Christ will not confesse those before his Father that are ashamed to confesse him before men. Matth. 10, 32, 33. Luke 9. 26 and 12. 8 Mat. 8. 38.

It was for shewed that the Gentiles should after their receiuing of the Gospel, confesse one God, and yeeld due praises vnto him 2. Sam. 22. 44, 45, 46, 50.*

To confesse and forsake sinne, obtaineth mercie, but he that hideth his sinnes shal not prosper. Pro. 28. 13.

Of Christians is required confession with mouth, and faith in heart to iustification. Rom. 10 9, 10.

To cõfesse, put for to praise or giue thanks. Luke 2. 38. and 10. 21.

Wee ought not to be ashamed to confesse Christ. 2. Tim 1. 8. Heb. 4. 14.

Fasting, prayer, confession of sinnes, and willingnesse to heare Gods word. Neh. 9. 1, 2, 3. Looke Faith.

Confidence. looke Trust, and Hope.

Confirmeth. God confirmeth his promises to tẽ that walke in his wayes. 1. Kin. 2. 3, 4. God will confirme his in the trueth vnto the end. 1. Cor. 1. 8

Conformable. Paul was conformable to all indifferent things, and why. 1. Cor. 9. 22. and 10. 23, 24 33.

Confusion. God is not the author of confusion, but of peace. 1. Cor. 14. 33.

Confusion of tongues. Gen. 11. 9.

Congregation, looke Church.

Conuuration, looke Rebellion.

Conjurers, looke Witches.

Conscience. The conscience of the wicked is alwayes fearefull Wisd. 17. 10. but the righteous is as bold as a lion. Pro. 28. 1.

The praise of a good conscience. Prou. 15. 13 and 17. 22.

Our consciences are reuyelled by the Gospel. Pro. 12. 25.

Saint Paul reioyced that hee enioyed a quiet conscience. 2. Cor. 1. 12. & exhorteth Timothie to seeke to enioy the like. 1. Tim. 1. 19.

The faith of Iesus Christ quieteth a godly conscience. Rom 5. 1.

Who so doth any thing against his conscience, is condemned, & why. Ro. 14. 21, 22, 23.

We ought not to wound the conscience of our weake brethren, & why. 1. Cor. 8. 7. to 13.

Albeit S. Pauls conscience did not condemne him, yet durst he not iustifie himselfe. 1. Cor. 4. 3, 4.

The fruits of a quiet conscience. Lu. 2. 29. Act. 20. 26. Rom. 9. 1. 1. Pet. 3. 15, 16, 21.

We ought to couet to enioy a quiet conscience, both toward God and man. Act 23. 16.

True repentance purchaseth a quiet conscience. Iob 11. 13 to 19.

Mardocheus refuseth not to honor Haman of pride, but for conscience sake. Est. 13. 12, 13, 14.

Blessed is hee that is not condemned in his owne conscience. Eccius. 14. 2.

The booke of a mans owne conscience, shall be his accuser at the last day. Reue. 20. 12. Rom. 2. 15, 16. John 8. 9.

Consecrated. The Leuites consecrated their handes to God, by slaying the Israelites. Exod. 32. 19.

The law of the consecration of the Nazarites Num. 6. 2, 13, 18, 21.

Of the consecration of Aaron & his sonnes. Exod. 30. 19, 20, 30.* Leu. 8. 9. looke Aaron.

How the high Priestes were consecrated, looke Priests.

Of the consecration and purifying of the Leuites. Num. 8. 6.*

Consolation. Christ the consolation of Israel. Luke 2. 25. looke Comfort.

Conspiracie, looke Treason.

Constellation. Looke Signes of heauen.

Consult. The wicked consult against the godly Psal. 83. 5.

Consuming To whom God is a consuming fire. Deut. 4. 24. Heb. 12. 29.

Contemne. God will punish those that contemne his word, lawes, and preachers. Isai. 28. 14.* Ezeki 33. 30, 31, 32, 33. Hose 5. 10. Example in Manasseh. 2. Chron. 33. 10, 11. looke Despise, and Mat. 7. 6.

Content. To bee content with foode and raiment, and to couet no riches but godlines, and why. 1. Tim. 6. 6, to 10.

To be content with the state whereto wee are called, without grudging. Phil. 4. 11.

Contention. Nothing to bee done through contention or vaineglory. Phil. 2. 3.

A contentious man apt to kindle strife. Prou 26. 21.

The lot causeth contentions to cease. Pro. 18. 18.

Contention a worke of the flesh. Gal. 5. 20

The Lord hateth them that raise contentions. Prou. 6. 19.

Hatred stirreth vp contentions, but loue couereth all trespasses. Prou. 10. 12.

To the wicked the godly seeme contentious. Ier. 15. 10. looke Quarelling, Debate, Dissention, Strife, and Rom. 13. 13 & 1. Cor. 1. 11

Continencie, a speciall gift of God. Matt. 19. 11. and 1. Cor 7. 7.

Continue. We ought to continue in goodnesse for many causes. Gen. 19. 17. Iob 2. 3. Pro. 3. 27, 28 & 23. 17. Ezek. 18. 17, 19, 20.* & 33. 7, 12. Eccle. 2. 1, 2.* & 11. 20.* Mat. 24. 13 Lu. 9. 62. Iob. 8. 31, 32, 61. Act. 2. 42. and 11 23. & 13. 43. & 14. 22. 2. Tim. 3 14. Heb. 3. 12,* 2. Pet. 2. 20, 21, 22. 1. Ioh. 2. 19. Reu. 2. 25, 26. Looke Persevere.

Controuersies decided by the Iudge. Deu. 25. 1, 2, 3.

Conuersation. The conuersation both of Iew and Gentile, before they knew Christ 1. Pet. 4 3. Ephe. 2. 1, 2, 3. Rom. 1. 24.*

Christ hath redeemed vs from our vaine conuersation. 1. Peter 1. 18.

Good conuersation the sacrifice of faith. Phil. 1. 12, to 18.

The summe of Christian conuersation. Phil 4 8, 9.

The conuersation of Christians ought to be in heauen. Phil. 3. 20. It ought to be holy & honest, especially among ỹ ignorant & enemies of the word. 1. Pet. 2. 12. 2. Pet. 3. 11.

Considering the end of the Apostles conuersation, wee ought to followe their faith. Heb. 13. 7.

Conuersion. To shewe our conuersion whiles we may sinne. Eccius. 18. 20.

An exhortation to true conuersion. Ioel 2. 12.*

God is mercifull to such as conuert vnto him. 2. Chr. 30 9.

Except we conuert, we cannot enter into the kingdome of God Mat. 18. 3.

Hee that feareth the Lord, conuerteth in heart. Eccius. 21. 6.

Coppersmith. Looke Alexander.

Coard, A threefold coard not easily broken. Eccles. 4. 12.

Cornehoorders. Against Cornehoorders, looke Amos 8. 4, to 8.*

Correct. God correcteth the faithfull for their wealth, and triall of their faith. Iob 1. 11, 12. and 42. 11, 12. Looke Chasten.

Of brotherly correction, exhortation, and warning, reade. Gen. 37. 21, 22. Leu. 19. 17. Pro. 1. 22, 23, 24, 25.* Pro. 9. 7, 8, 9. & 10. 17. & 12. 1. & 15. 31. Pro. 17. 10. & 22. 15. & 25 8, 9, 10, 12. & 27. 5, 6. & 28. 23. & 29. 1. Eccius 7. 7. Eccli. 19. 13, to 18. & 20. 1, 2. & 21. 6, 7. and 31. 31. Matt. 18. 15 to 18. Luke 17. 3. Gala. 2. 11.* & 6 1. 1. Tim. 5. 24, 25, 26. Heb. 3. 7, 8, 12, 13. Jam. 5. 9, 10, 11. looke Discipline.

The correction of the wicked, a warning for the godly Deut. 13. 10, 11. & 17. 12, 13. & 19. 19, 20. & 21. 18, 19, 20, 21. Prou. 19. 25 & 21. 11. Eccius. 23. 18, 19, 20, 21, 22. Act. 5 3, 4, 5, 6, 10, 11, 13. 1. Tim. 5. 20.

The corrector or rebuker ought to bee blameleſſe himselfe. Mat. 7. 3, 4, 5. Lu. 6. 39. John 8. 7, 9. 1. Tim 3. 2. Tit. 1. 6, 7.

Of correction of Children, looke Chasten.

Corrupt. The earth was corrupt before God. Gen. 6. 11.

All mankinde through Adams fall corrupted. 2. Esd. 9. 19. & 7. 48 and 3 21. Gen. 3, 6, 7 Rom 5. 12.*

The mount of corruption, why so called. 2. King. 23. 13.

Couenant. God maketh a couenant with Noah. Gen. 6. 18.* & 9. 9, to 18. and with Abraham. Gen. 15. 18. and 17. 2, to 22.

Abraham maketh a couenant with Abimelech, and why. Gen. 21. 23, to 33.

The Israelites make a couenant with God. Exod. 24. 3, 7, 8. and God with them. Exod. 19. 5, 6.

Eliah grieued, that the Israelites had forsaken Gods couenant. 1. King. 19. 10, 14.

Iehoiada maketh a couenant betweene the Lord, the king and the people. 2. Kings 11. 17.

Izhaks couenant with Abimelech. Genes. 26. 28, 31. And Iaakobs with Laban Gene. 31. 44, to 49.*

Dauids couenant with Jonathan. 1. Samuel 20. 16. for the which he well entreateth Mephibosheth. 2. Sam. 9. 7.

God promiseth a newe couenant to the faithfull. Iere. 31. 31, to 34. Isa. 42. 5, 6. and 49. 8. Luke 2. 31.

The

The godly ought not to make any couenant with the wicked, and why. Exod. 23. 32, 33. and 34. 12, 15, 16. looke Mariage.

Ahab maketh a couenant with Benhadad king of Syria. 1. King. 20. 34, 42.

The Iſraelites for making Couenants with the wicked, are puniſhed. Iudg 3. 6, 8.

The Fathers couenant with God, bindeth the children. Deut. 29. 14, 15.* & 31. 13.

The people make a couenant with the Lord, and ſeale it. Nehe. 9. 38.

The couenant of ſalt, what. Num. 18. 19. looke Teſtament.

Couet. We ought not to coet our neighbours wife nor anything that is his. Exod. 20. 17. Deut. 5. 21.

Paul coueted no mans ſiluer, gold, or apparel. Acts 20. 33. looke Deſire.

Couetous. The miſerable ſtate of a couetous rich man. Eccles 6. 2, 3.

Couetouſneſſe is inſatiable. Prou. 27. 20. the roote of all euill 1. Tim. 6. 10.

Idolatrie. Epheſ. 5. 5. Col. 3. 5. not to bee named among Chriſtians. Ephe. 5. 3. whereof Chriſt willeth vs to take heede and beware. Luke 12. 15, to 35. Heb. 13. 5

Iudges ought to hate couetouſneſſe. Exo. 18. 21.

An exclamation againſt couetous magiſtrates. Iſa. 3. 14.*

Woe to thoſe that are couetous. Iſa. 5. 8. Habak. 2. 6, 9, 12.

We ought to pray that our hearts may be inclined to Gods teſtimonies, and not to couetouſneſſe. Pſal. 119. 36.

Couetouſneſſe infecteth all ſorts of people, Ier. 6. 13. and 8. 10.

Nothing worſe then a couetous man, and why. Eccius 10. 9.

The couetous man enuieth himſelfe. Eccius. 14. 3, 4, to 17. and whereunto he is reſembled, looke Partridge.

The children of Eli, being couetous, peruerted iudgment. 1. Sam. 2. 12, to 18.

The couetouſneſſe of Gehazi puniſhed. 2. Kings 5. 20, 27.*

Againſt couetous preachers, which make marchandiſe of Gods people, 2. Pet. 2. 3.

The couetous Phariſes mocked Chriſt, for reproouing their couetouſneſſe. Lu 16. 14

Paul vſed no coloured couetouſneſſe, or flattering words. 1. Theſſ. 2. 5.

The couetous, &c. ſhall not inherite the kingdome of God. 1. Cor. 6. 10.

Couetous wretches, in ſtead of releeuing Gods children, vſe to reuile them. 1. Sam. 25 10, 11.

Of Couetouſneſſe, and the puniſhment thereof, looke more Joſh. 7. 1. 1. Sam. 8. 3. 1. king. 21. 1, 2, 3.* Pſal. 37.* Pro. 1. 10, to 20. and 11. 1, 24, 26, 28 29. and 28. 8, 20, 22. and 30. 8, 9, 14, 15. Eccles 2. 26 and 4. 8. and 5. 9, 10, 12, to 17. Iſa. 22. 6 and 56. 11. Amos 8. 4, 5, 6.* Mich. 6. 10.* Eccli. 31. 1, 3, 5, 6, 7, 24. 2. Mac. 4. 7, to 36. Matt. 6. 19, 20, 21, 24.* Mat 26. 14, 15, 16. and 27. 3. to 11. Iob. 12. 6. Acts 5. 1, 2, to 11. and 8. 18, to 25. and 24. 26. 27. 1. Tim. 6. 17. and 3. 3, 8. Tit. 1. 7.

Out of the heart proceede euill thoughtes, couetouſneſſe &c. Marke 7. 22.

Counſell. Dauid prayeth that Ahitophels wicked counſell might bee turned to fooliſhneſſe 2. Sam. 15. 31. which came to paſſe. 2. Sam. 17. 1, 7, to 15.

Thoſe that diſobey Gods commaundements ſhalbe without counſell. Deut. 32. 28.

No counſell can reſiſt God. Pro 21. 30.

The counſell of God is beyonde mans reach. Rom. 11. 33, 34.

The difference betweene aged and yong mens counſell. 1. king. 12. 6, 7, 9, 10, 11.

Ruth followeth the counſell of her ſtepmother Naomi. Ruth. 3. 1, to 6. In doubtfull matters we ought to aſke counſell of Gods word, and prophets. Gene. 25. 22, 23. Leuit. 24. 12. Numb. 9. 8. and 15. 34, 35. and 27. 5. Deut. 17. 8, to 14. and 21. 5.* Iudg. 1. 1. and 20. 18, to 24. and 20. 2, 3, 4. 1. Samu. 9. 9. and 10. 22. and 23. 2, 11, 12. and 30. 7, 8. 2. Sam. 2. 1. and 5. 19. and 21. 1. and 1. King. 14. 2, 3. and 22. 5, 8, to 39. 2. kin. 3. 11, 13. and 8. 8, to 16. and 22. 13, 14. Pſal. 119. 9. Prou. 3. 1, to 7. Iſa. 8. 19, 20. and 9. 13. and 25. 1, 9. and 45. 11. Iſa. 30. 1, 2. and 37. 1, 2. Eze. 14. 1, 2. Zec. 7 2, 3. Tob. 4. 19. Eccius 8. 9. and 9. 16. and 37. 15, 16. Luke 16. 29.

At the dead, ſorcerers, and falſe prophets, we ought not to aſke counſell Leuit. 19. 31. and 20. 6. Deut. 18. 10, to 15. and 1. Samu. 28. 7, 15.* and 2. king. 1. 2, 3. 2. Chr. 18. 5, 21. Iſa. 8. 19. Dan. 2. 27. and 4. 4. and 5. 7, 8.

Good counſell of whomſoeuer, not to bee diſdained. Exod. 18. 19, 24.

God confoundeth wicked counſels. Pſal. 33. 10, 11. Gene. 11. 7, 8. and 37. 21. and 50. 20. Num. 22. 4, 12, 20.* and 23. 8.* and 24. 5.* and 2. Sam. 15. 2, 32.* and 17. 14 Neh. 4. 15. Eſt. 7 4, 8.* Job 5. 12. Pſal. 2. 1, 2, 3, 4. Pſal. 20 8. Pſal 21. 8, 9, 12. Iſai. 7. 4, 5, 7. & 19. 3. Matt. 27. 62.* and 28. 2, 3, 4. Acts 5. 17, 27, 38, 39.* and 9. 23, 24, 25. and 22. 30. and 23. 1. and 27. 42.*

God worketh all things after the counſell of his owne will. Epheſ. 1. 11.

The reward of following euill counſell. 1. kings 12. 13, to 16.

Paul reuealed to ꝑ Elders of the Church, the whole counſell of God. Acts 20. 27.

The Phariſes, and Herodians take counſell againſt Chriſt. Matth. 12. 14. and 22. 15, 16. Mar. 12. 13. and 3. 6.

Ieroboam taketh counſell to withhold the people from the true ſeruice of God. 1. King. 12 27, 28, 29.

Iezebels wicked counſel againſt Naboth. 1. king. 21 5, 7, to 11.

We ought not to bee guided by our owne counſels. Pro. 23. 2.

God threatneth them that leane to their owne counſell. Eze. 11. 21.

Of generall Counſels, looke in Doctours and Doctrine.

Counſellers. Euill counſellers purchaſe hatred to their prince, where good might happen. 2. Sam. 10. 3.

Wicked counſellers make a wicked King. 2. Chro. 22. 3, 4, 5.

Countenance. A mans countenance, germents, and geſtures, doe bewray his diſpoſition Eccius 19. 27, 28.

Counterfeit. The wicked can counterfeit. Eſt. 5. 10. looke Diſſemblers, and Fainirg.

Countries, looke Nations.

Court. The forme of the Court of the Tabernacle. Exo. 29. 9, 10, to 20. and 38 9, to 21. and of the ſituation thereof. Exod. 40 33.

Courtiers ſhould reade the Scriptures. Acts 8. 28.

The Court of the Temple of Salomon. 2. Chro. 4 9, 10.

Courteous. Chriſtians ought to be courteous one to another. Eph. 4 32.

Cowardneſſe. God will puniſh thoſe that tranſgreſſe his commaundements, with cowardneſſe and faint hearts. Leui. 26. 36, 37. Deut. 28. 65, 66, 67. and 32 25.

Cowards or faint hearted might not goe to warre, and why. Deut. 20. 8.

Craft, looke Subtiltie.

Create. God created all things of nothing. Genes 1. 1.* by Chriſt Col. 1. 16. for his will and pleaſure, and for mans ſake. 2. Eſd. 6. 55 Reu. 4. 11. looke Man.

Creator and Creature, God is our Creator Deut 32. 18.

The Creator may bee knowen by his workes Wiſd 13. 5 Rom. 1. 19, 20.

Gods power declered by his Creatures, Iob 12. 7, 8.

The creation of Gods wonderfull workes commended. Eccius 42. 15.* and 43. 1, 27.*

Gods creatures muſt conforme themſelues to his will. Iſa. 45. 9.

Thoſe that truſt in creatures, are deceiued. Iſa. 30. 16.

Chriſt was begotten before all creatures, Col. 1. 15, 17.

Euery creature of God is good. 1. Timo. 4. 4, 5.

Euery creature gaue glory to the Lambe, Jeſus Chriſt. Reu 5. 13.

Creatures ſubiect to vanitie: howe, and why. Rom. 8. 19. 20, to 24.

Chriſt commanded his Apoſtles to preach to euery creature. Marke 16. 17 which commandement they haue fulfilled. Coloſſ. 1. 23. Rom. 10. 18.

The regenerate ought to become newe creatures. 2. Cor 5. 17. Gal. 6. 15.

Creeples from their mothers wombe, healed by Peter and Paul. Act. 3. 2, 7. & 14. 10.

Cry. The cry of the Ekronites went vp to heauen. 1. Sam. 5. 10, 12.

Habels blood cried vnto God for vengeance. Gen. 4. 10.

The crie of Sodome and Gomorah aſcended to God. Gen. 18 20, 21.

The Lord heareth the crie of the afflicted. Deut. 26 7. Exod. 3. 2.

The Iſraelites crying to the Lorde, were deliuered. 1. Samu. 12. 10, 11. Iudg. 10, 10. and 11. 2, 3.

Moſes crying to the Lorde for Iſrael againſt Pharaoh was heard Exo. 14. 15, 16.* and Samuel, againſt the Philiſtims. 1. Sam 7. 8. 9.

Dauids enemies cryed to the Lord, but he anſwered not. 2 Sam. 22. 42.

The hyred ſeruant oppreſſed, crying to God, ſhalbe heard. Deu 24. 14. 15 Jam. 5. 4.

Chriſt will auenge his elect that crie to him perſeuerantly. Luke 18 1, 7.

Why God heedeth ꝑ yong rauens that cry

to him, much more his chosen. Luk. 12. 22, to 25. Psal 147. 9.

He that stoppeth his eare at the crying of the poore, shal cry himselfe, and not be heard. Pro. 21. 13.

All crying, euill speaking, &c. to be banished from Christians. Ephe. 4. 31.

Crosse. Christ is led with his Crosse to bee crucified. Matth. 27. 31, 33. Mark. 15. 20, 22. Lu. 23. 26, 33. Joh. 19. 16, 17. Hee cryeth on the crosse, that he was forsaken. Mat. 27. 46. Psal. 22. 1, 2. What anguish he endured on the crosse. Psal. 22. 14.

To beare the crosse of Christ. Mat. 16. 24. Mar. 8 34. 38. Luke 9. 23, 24, 25, 26. else not to enter into Gods kingdome. Mark. 10, 21, 23, 24, 38. Mat. 20. 16. 20, to 24.

He that taketh not his crosse to follow after Christ, is not worthy to bee Christes disciple. Mat. 10. 38.

The crosse or affliction is commended, and why. Matt. 5. 3 to 12. Job 5. 7. Prou. 10. 17. and 12. 1. Eccius. 2. 1, to 6.

Crosse, put for preaching of ꝑ Gospel. Ph. 3. 18. for the benefit of redemption. 1. Cor. 1. 17. and for Christ crucified. 1. Cor. 1 18, 23.

Paul reioyced nothing more then in the crosse of Christ. Gal. 6. 14.

The crosse of affliction is layd on all true beleeuers. Gen. 4. 8. and 27. 41. * and 37. 18. Exod. 2. 15. 1. Kin. 19. 2. Matt. 10. 9, 10, 16. * and 24. 9. Mark. 13. 9, 13. Luke 14. 26. and 21. 17. Joh. 15. 18. and 16. 2 Act. 9. 14. Gal. 4. 29. 1. Thessal. 3. 3, 4. 2. Tim. 3. 12. 1. Pet. 4. 12. and that by the prouidence of God. La. 3. 37. for their wealth and profite. 2 Samu. 7. 14. 15, 16. Job. 5. 15, 16, 17. * and 33. 16, 17. Prou. 3. 12. Jerem 46 27, 28. 1. Cor. 11. 19, 32. Heb. 12. 6, to 12. 1. Pet. 4. 13. Reu. 3. 10, 12. to traine them thereby to the knowledge of God Exod. 1. 12. *2. Chro. 32. 20. * Prouerb. 6. 23. Iudeth 8. 9. * Matth. 7. 13. Luke 24. 19, 25, to 33. John 12. 25, 26. Acts 14. 19 20. * Rom 8. 17. 2. Chron. 4. 8, to 13. and 5. 1, 2, 3 * Phil. 2. 8, to 12. 2. Thess. 1. 5, 6. Heb. 2 9, 10. and 12. 2, 3. and so to preserue them till the comming of Christ. Prouerbs 17. 3. and 27. 21. Eccius 27. 5, 8. 2. Thessal. 2. 7. 1. Peter 1. 7, 9. and therefore is not onely to be borne patiently Matth. 5. 5. and 10. 28, 38. John 15. 11. Luke 21. 19. John 16. 20. Actes 5. 41. and 16. 25. 2. Corinth. 8. 2. Coloss. 1. 11, 12. Heb. 2. 10. 36. James 1. 2, 3. 1. Peter 4. 13. 16. 2. Thessal. 1. 4. but also most ioyfully to be imbraced of them. Job. 5. 17. * Psal. 89. 33, 34, to 38. Prouerb. 23. 18. Isa. 26. 1. * Jerem 3. 24, 31, 32. * Matth. 5. 4, 6, 10, 11, 12. Joh. 15. 2, 7, 8, 11. Joh. 16. 20, 22, 33. 1. Corinth. 10. 10, 13. 2. Cor. 1. 4, 5, to 8.

The Crosse was layd vpon Dauid for his aduiterr. 2. Sam. 12. 10, to 19.

The foolishnesse of the preaching of the crosse. 1. Cor. 1. 23. is the power of God to saluation in those that beleeue. 1. Cor 1. 18.

How the crosse of Christ is made of none effect, 1. Cor. 1. 17. looke Affliction, Persecution, and Tribulation.

Crowne, the crowne of life is promised to those ꝑ endure tentation, Ja. 1. 12. Reu. 2. 10.

The crowne of Gods ministers are those whom they winne vnto Christ by their preaching, Reue. 3. 11. Phil. 4. 1. 1. Thess. 2. 19.

The crowne of righteousnes shalbe giuen to all that loue the appearing of Christ. 2. Tim. 4. 8.

Crowne of glory. 1. Pet. 5. 4.

The Crowne of thornes, put on Christes head, Matth. 27. 29.

Of Dauids crowne which hee tooke from the head of the king of the Ammonites, 1. Chron. 20. 2.

Crucifie. True Christians crucifie the flesh, Gal. 2. 19 and 5. 24.

Paul preached Christ crucified. 1 Cor. 1. 23. In respect whereof hee esteemed not the knowledge of any thing. 1 Cor. 2. 2.

Saint Paul was crucified to the world, and the world vnto him, Gal. 6. 14.

Christ was crucified, Matth. 27. 35. Mar. 15 24. Luke 23. 33. John 19. 18. 1. Cor. 2. 8.

Cruelty. The earth was full of cruelty, Gen. 6. 11. looke Tyranny.

Cubite. Albeit a cubite is counted but for one foote and a halfe, yet some thinke the common cubite of the Hebrews did containe 2. foote and a halfe, whereof two doe make a Geometricall cubite, that is fiue foote by the standard: after which measure it is thought the Arke was made, Gen 6. 15. 16.

2000 cubites, or a mile distance between the Arke and the armie, when they should passe Jordan, Joshua 3 4.

Cup, for the wine in the Lordes supper, Matth. 26. 27. 1. Cor. 11. 25.

The Cup and bread signifie that we are ioynt partakers of the fruites of Christs passion: that is, one body, and coheires with him of euerlasting saluation, 1. Cor. 10. 16, 17.

Cup, taken for the death of Christ. Mat. 20 22, 23. and Mar. 10 38. and for the wrath of God, Mat. 26. 39. Mar. 14. 36. Luke 22. 42.

Curious questions, 1. Tim. 5. 13. Luke 12. 29. 1. Tim. 6. 5. Matth 24. 36 John 9 3 and 14. 11. and 21. 20, 21, 22. Acts 1. 6, 7 8 Acts 17. 19, 21. Rom. 9. 22, and 11. 33. Coloss. 2. 16. * 1. Thess 5. 1. 2. Tim 2, 14 and 1. Pet. 4. 15. looke Disputation.

Wee ought not to bee curious in Gods works, and why, Eccius 3. 23. Deut. 29. 29.

Curious artes are to be auoided, Col. 2 8, 18. Acts 19. 19, 20.

Curse. Rebekah forced not to take vpon her the curse of Izhak, Gen. 27. 13.

The curse which Jotham asked to fall vpon the Shechemites came to passe, Judges 9. 19, 20, 57.

The Israelites desired Gods curse, if they gaue of their daughters to the Beniamites to wife, Judges 21. 1, 18.

Of the curses of God on the transgressors of his commandements. Leuit. 26. 14, to 42. Deut 28. 15. * and 11. 28. Job. 27. 13. *

Of the maner of cursing, Deuter. 27. 13, 14, 15. *

Dauid desireth Gods curses to fall on Joab for slaying of Abner. 2. Sam. 3. 9.

God turneth the curse of Balaam, into a blessing, Num 23. 5, 11. Josh. 24. 9, 10.

God cursed the earth, when he sent the deluge, Gen. 8. 21.

The earth was cursed for mans sinne, Ge. 3. 17. the serpent for enticing Heuah. Gen 3. 14. Cain for killing his brother, Genesis 4. 8, 11.

God promiseth Abram to curse those that curse him. Gen, 12. 3.

Cursed is he that curseth Isakob. Gene. 27. 29.

Balak sendeth for Balaam to curse Gods people. Num. 22. 5, 6.

Goliath cursed Dauid. 1. Sam. 17. 43.

Joshua cursed ꝑ Gibeonites. Jos. 9. 23, 27.

The Shechemites cursed Abimelech. Judges 9. 20, 27.

Dauid cursed those that stirred vp Saul against him. 1. Sam. 26. 11.

Cursed is he that fulfilleth not all the commandements of the law. Galat. 3. 10. Deut. 27. 26.

Cursed is he that hangeth on a tree. Deut. 21. 23.

Christ was cursed for vs, and why. Galat. 3. 13, 14.

We ought not to curse Leu 19. 14. Rom. 12. 14. but blesse, euen those, that curse vs. Matth. 5. 44. Luke 6. 28.

Dauid cursed not Shimei, who cursed him. 2. Sam. 16. 5, to 14.

Those that shall stande on Christes left hand, shall be cursed. Matth. 25. 41.

The Pharises called those cursed that beleeued in Christ. John 7. 49.

Whosoeuer cursed the name of the Lord, was stoned to death. Exod. 21. 17. Leuit. 10. 9. Matth. 15. 4.

Cursed bee the man that trusteth in man, &c. Jere. 17. 5, 6.

Cursed bee he that doeth the worke of the Lord negligently. Jere. 48. 10.

Of cursing, looke more. Gen. 9. 25. Num. 5. 18. * Josh 8. 34. Pro. 26. 2. Jerem. 29. 17, 18 and 49. 13. Zech 8. 13.

The godly haue cursed, and how. Jere. 21. 14. 15. Job. 3. 1. *

Curtaines of the Tabernacle. Exod. 26. 1, to 15. and 36. 8, to 20.

Customes of the Hebrewes. Genes. 32. 32. and 43. 24, 25. Judg. 11. 34, 37, 39, 40. Ruth 4. 7. and 2. Chro. 25. 24.

Custome is a Lawe to the wicked. Wisd. 14. 15. looke Accustomed.

Custome is an ill president. Job. 18. 39. Matth. 27. 15.

Against custome contrary to the truth. looke Exod. 23. 2. Leuit. 18. 30. Deut. 12. 32. 2. kings 17. 39. 40. Matth. 15. 9. Mat. 7, 8, 9. 1. Cor. 11. 16. Jere. 10. 3.

A good custome. Acts 25. 16.

Cutting our selues, looke Balde.

Baals Priestes cut themselues. 1 kings 18. 28.

D

Daintie. looke Wanton, Diet, and Apparel.

Damnation looke Condemne, and Hell.

The Damned are called Gotes. Matth. 25. 33.

Danger. He that loueth danger shall perish therein. Eccius 3 27.

No man ought rashly to put his life in danger. Eccles 8 8.

God deliuered the Israelites out of great danger. Exod. 14. 2, 3, 4, 16. *

Darkeneſſe vpon the deepe. Gen.1.2.

The ix. plague of Egypt was palpable darkeneſſe Exod.10.21,22. and why. Wiſd. 18.4.

Darkneſſe ouer all the land of Iurie, when Chriſt died. Mat.27.45. Mark.15.33. Luke 23.44.

In God is no darkneſſe. 1. John 1.5.

We Gentiles were darkeneſſe. Ephe.5.8. but now are light. 1. The.5.5.

The light ſhineth in darkeneſſe, and the darkeneſſe comprehended it not. 1. John 1.5.

The workes of darkneſſe. Rom 13.12,13

God wil lighten things that are hidden in darkeneſſe. 1. Cor.4.5.

If we walke in darkneſſe, we haue no fellowſhip with Chriſt. 1. John 1.6.

Whoſoeuer hateth his brother, is ſtill in darkeneſſe. 1. John 2.9.

There is no communion betweene light and darkeneſſe. 2. Cor. 6.14.

The Lorde will lighten the darkeneſſe. 2. Sam.22.29.

The dayes of darkeneſſe. Eccles 11.8.

Darkeneſſe put for ignorance of God. Ioh. 3.19. Matt.4.16. for the whole corruption of mans nature. Ephel.5.8. for ſinne Rom.13. 12. Ephel.5.11.1. Ioh 1.6. for blindneſſe of mind. Matt.4.16. Luke 1.79. Ioh.8.12. and 12.46. Acts 26.18. Col.1.13. 1. Theſſ.5.4. 1. Pet.2.9. 1. John 2.8.

Vtter darkeneſſe. Mat.8 12. and 25.30.

Of darke ſpeeches, looke Parables, and Riddle.

Dare. Who dare ſtand againſt God? Wiſ. 12.13.

Daughter. What care an honeſt man ought to haue of his daughter. Eccius 42.9, 10.11. and 26.10.

Like mother like daughter. Ezek. 16.44. Daughter of Zion, for all the number of the faithfull. Cant 3.11. reade Iſa.3.16.

Daughters for cities. Ezek 16.46. Matth. 21.5. for cittizens. Luke 23.28.

A wiſe daughter is an heritage to her husband. Eccius.22.4.

The daughters of Princes, ware a garment of diuers colours. 2. Sam.13.18.

Of the daughter ſold to be a ſeruant, reade Exod.21.7, to 12.

No man ought to perſwade his daughter to whoredome. Leuit.19.29.

Iphtah offered his onely daughter in ſacrifice. Iudg. 11.31,39. looke Children and Women.

Daunced. The Iſraelites daunced before the golden calfe. Exod.32.18,19.

The Beniamites tooke of the daughters of Shiloh, when they kept their ſolemne feaſts of daunсing. Iudg.21.21.22,23.

Dauid daunced before the Arke. 2. Sam. 6.14,16. 1. Chr.15.29.

To ſhun the woman that is a dauncer & a ſinger. & why. Eccius 9.4. reade Exod.15.20. Iudg.11.34 1. Samu. 18.6. & 29.5. Eccles. 3.5. Matth.14.6. Marke 6.22. Luke 15.25. looke Piped.

Day. The day was created by the word of God. Gen.1.3,5.

Two great lights to diuide the day and the night. Gen.1.16,17,18.

Day and night ſhal not ceaſe to the worlds end. Gen.8.22.

God is the life and length of dayes to the faithfull. Deu.30.20

The longeſt day that euer was or ſhal be, in Ioſhuahs time. Ioſh.10.13,14.

God will prolong their dayes that obſerue his lawes. 1. Kings 3.14.

The Lorde the Iudge be Iudge this day: a kinde of othe. Iudg.11.27.

How a man may ſee good and long dayes. 1. Pet 3.10.* Pſal.34.12.*

Redeeme the time, becauſe the dayes bee euill. Ephel 5.16.

Superſtitious obſeruation of Dayes reproued. Gal.4.10. Col. 2.6,16,17.*

All dayes ought to bee alike among Chriſtians. Rom.14.5,6. Mat.12.1, to 9. Mar.2. 27. Luke 13.15,16. John 5.10,11.

One day with the Lord is as a thouſand yeeres. 2 Pet.3.8.

A day for a yeere. Ezek.4.6.

The day of ſaluation. 2 Cor.6.2.

The day of the Lord is at hand. Rom.13. 12. it is vnknowen. Matt. 24.36,43. & 25.13. 1. Theſſ.5.2 it will be fearefull. 2. Cor.5.10, 11. Mal 4.1,5. Amos 5.18. reade 2. Theſſ.2. 1,2,3 Zech.14.7 looke Iudgement.

The great day of Gods wrath is come. Reue.6.17.

Sunday called the Lords day, and why. Reue.1.10.

The day of death vnknowen. Eccle.9.12.

Dayly bread, looke Foode.

Widowes neglected in the dayly miniſtring. Acts 6.1.

Wee ought to releeue our brethren deſtitute of dayly foode. James 2.15.

The dayly ſacrifice of Chriſtians. Malac. 1.11.

Chriſt taught dayly in the Temple. Matt. 26.55. Luke 19.47.

Scriptures ſearched dayly. Acts 17.11.

Paul died dayly. 1. Cor.15.31.

¶ *Deacons.* Of Deacons, and what men they ought to be. 1. Tim.3 8,to 14.

Deacons ordeined in the Church by the Apoſtles, and why. Act.6.2,3, to 7. of their office. Rom.12.8.

Dead. The dead raiſed vp by Eliiah. 1. Kin.17.22. by Eliſha. 2. kin.4.35. by Chriſt. Mat.9.25. & 22.52,53. Mar 5.41. Luke 7. 12,15 by Peter. Act.9.36.* by Paul. Acts 20.9,10,11,12,40 and by touching the dead bones of Eliſha. 2. Kings 14.21.

The dead is not to bee ſought vnto. Deut. 18.11. Iſai. 8. 19,20. looke Praying for the dead.

The Iewes might not cut or make themſelues balde for the dead, and why. Deut. 14. 1, 2.

The high Prieſt might not bee preſent at the burial of the dead. Leu 21.1,2,3,4.

Faſting and prayer with teares, cannot profit the dead. 2. Sam.12.22,23.

The dead ſhal heare the voice of the ſonne of God, and liue. John 5.25.

Dead mens bones burned Amos 2.1.

To be dead to ſinne, how. Rom 6.2.

The faithfull ſeeme dead vnto the world, when they before God, doe liue in Chriſt Ieſus. Col. 3.3,4.

Chriſt riſing from the dead, was made the firſt fruits. 1. Col. 15. 20. and firſt borne of the dead. Col. 1.18.

We are buried by baptiſme as dead with Chriſt. Rom.6.4.

Being dead with Chriſt, from the ordinances of the world, wee are not burdened with traditions, and why. Col 2.20.*

Widowes that liue at pleaſure, are dead being aliue. 1. Tim.5.6.

Of the burial and bewayling of the dead, looke Mourning.

Deafe. God maketh dumme and deafe. Exod.4.11.

Curſe not the deafe. Leuit.19.14.

Chriſt healed a deafe man. Mar.7.32.*

Dealing plainly, looke Simple.

Deare. Luk 7. 2. Act.20.24. looke Beloued and Precious.

Dearely beloued, looke Beloued.

Dearth, looke Famine.

Death. God foretolde Adam, that whenſoeuer he did eate of the tree of knowledge, hee ſhould die the death. Gen.2.16,17.

Death followeth the breach of Gods commandements. Deut.30.17,18,19.

The death of Adam and all his poſteritie vnto Noah. Geneſis 5.5.* Of Noah. Gene. 9.29. Of Terah Abrahams father. Geneſis. 11.32. Of Abraham. Gen.25 8. Of Sarah. Gene.23.2. Of Deborah Rebekahs nourſe. Gen.35 8 Of Iſhak. Gen.35 29. Of Iaakob. Gen.49.33. Of Ioſeph and all his brethren. Exod.1.6. Of Aaron. Numb.20.28. and 33.38. Deut.10.6. and 32.50. Of Moſes. Deut 34.5. Of Ioſhua. Ioſh.24.29. Of Gideon. Iudg.8.32. Of Iphtah. Iudg.12.7. Of Samſon. Iudg.15.30. Of Saul and his children. 1. Samu. 31.6. as was foreſhewed him by the Deuil. 1. Sam.28.19.

The death of Saul and Ionathan, is tolde vnto Dauid. 2. Sam.1.4.

The death of the ſonne of Dauid, begotten in adulterie. 2. Sam.12.18.

The death of Dauid. 1. Kings 2.10. Of Salomon. 1. Kings 11.43.

The death of beaſtes the firſt plague of Egypt. Exo.9.3,4,6. Death of the firſt borne, the tenth. Exod. 11.5. and 12.29.

We muſt ſtriue for the trueth, and defend iuſtice to the death Eccius 4.28.

The remembrance of death is very bitter to ſome, and acceptable to other. Eccius 41. 1, 2.

Death is better then a bitter life. Eccius 30 17.

Iob deſireth death. Iob.6.8,9.

The day of death is vncertaine, and therfore we ought to watch. Luke 12.39,40,45, 46. Mar.13.33, to 37. Iam.4 13,14,15. Eccles 9.12.

Dauid deliuered from the ſentence of death, which he pronounced againſt himſelfe, was yet puniſhed for his offence. 2. Sam.12. 11,13,14 and 15.14.* and 16.21,22.

Death is ſwallowed vp in victory. Heſ.13. 14. and 1 Cor.15.54. by Ieſus Chriſt. 1. Cor. 15 57. Heb.2.14,15.

The woman of Zarephath imputed the cauſe of the death of her childe, to bee bee

Ennes,

sinnes. 1. Kings 17. 18.

Christ goeth to the Father by suffering death. Iohn 14 2.*

God is glorified by the death of his saints. Iohn 21 19. Phil. 1. 20.

Paul would gladly receiue death, to confirme the doctrine which he taught. Phil. 2. 17, 18.

Paul foresaw that his death was at hand 2. Tim. 4. 6.

Paul willingly conformed himselfe to Christs death, that hee might attaine to the glorie of the resurrection by him. Phil. 3. 10, 11, 20.

Pauls death brought fruit to the Corinthians. 2. Cor. 4. 12.

Christ foretelleth his Disciples of his death Matth. 16. 21. and manner thereof. Iohn. 12. 32, 33. and how more should beleeue the Gospel after his death, then if he had ben alwayes present. Iohn 12. 24.

Christ his soule heauie, euen to the death. Matt 26. 38. Mar. 14. 34. 35, 36.

Christ condemned to death Matth. 27. 22, 23, 26. Mar. 15. 13, 14, 15. Luke 23. 23, 24. deliuered to death for our sinnes. Rom. 4. 25. Heb. 9. 15.

God hath reconciled vs to himselfe by the death of his Sonne Col. 1. 20, 21, 22.

Death is the wages of sinne. Rom. 6. 16, 23. James 1, 15.

The sting of death. 1. Cor. 15. 56.

The death of Iesus Christ hath saued vs from death. Rom. 5. 6, 7, to 19.

Peter proueth the death and resurrection of Christ. Actes 2. 23, 24. 40.

Second death. Reu. 20. 14. & 21. 8. Ioh. 5. 24, 25.

Christ compareth his death vnto baptisme. Luke 12. 50.

Death, and the time thereof is appointed for all men. Deuter. 31. 14. Iosua 23. 14. 1. Sam. 26. 10. Iob 14. 5. Psal. 89. 48. Eccles. 3. 2. and 8. 8. Eccius. 17. 2. Iohn 7. 30. and 8. 20. Rom. 5. 12. Heb 9. 27.

Death of the faithfull called a sleepe. Deu. 31. 16. Mat. 9. 24. & 27. 52. Ios. 11. 11, 12, 23. Acts 7. 60 & 13. 36. 1. Cor. 7. 39. and 11. 30. 1. Thess. 4. 13.

Playing vpon instruments, vsed at the death or burial of any. Matth. 9. 23.

Sudden death, or euerlasting damnation, or both prepared for the wicked. Gene 7. 21, and 14. 15. & 19. 24, 25. Exod. 15 28. Numb. 16. 31, 32, 33 49.* Ester 7 8, 9 and 2. Kin. 2. 10, 12. &c. Mat. 9 55, 56.

Wee ought rather to suffer death, then commit idolatry. Dan. 3. 16, 17, 18.

Precious is the death of Saints. Psalm. 116. 15.

After death commeth the iudgement. 2. Esd. 14. 35. Heb. 9. 27.

Through enuie of the deuill came death into the world. Wisd. 2. 24. by Gods sufferance. Eccius. 11. 14. None is to bee iudged blessed before his death, and why. Eccius. 11. 28.

Of death and of those that be the occasion of their owne deaths, looke Die, and Kill.

Dew fell with the Manna. Exod. 16, 13, 14.

The heauens dropped the dewe vnto Gods people. Deut. 33. 28.

Isahak prayeth God to giue Iaakob the dew of heauen. Gen. 27. 28.

God gaue neither dew nor raine in three yeeres together 1. King. 17. 1.

Moses blesseth the tribe of Ioseph with the dew of heauen. Deut. 33. 13. and prayeth that his doctrine may drop as the raine, and his speach as the dew. Deut. 33. 2.

Debate betweene Abrahams & Lots herdmen. Gen. 13. 7, 8 looke Contention.

Debtes. The widowes debtes paid by the encrease of the ople. 2. King. 4. 1, 2, to 8. looke Lending.

Deceiue our brethren we may not. Leuit. 19. 11. looke Defraude.

Michal deceiued her father with an image. 1. Sam. 19. 12.

A lying spirit in the mouth of all Ahabs prophets, to deceiue him. 1. kin. 22. 20, 22, 23.

Iaakob deceiued Esau. Gene. 27. 36. and Laban Iaakob. Gen. 31. 7.

Dauid deceiued Saul. 1. Sam. 20. 1, 5.* and Achish king of the Philistims. 1. Sam. 27. 8, to 12.

Let no man deceiue vs with vaine words. Ephes. 5. 6.

How mans heart may deceiue him. Deut. 11. 16, 27. through pride. Obad. 3.

Men are deceiued, for want of the knowledge of the Scriptures Matth. 22. 29. Mar. 12. 24. looke Erre, and Errour.

Euill men and deceiuers shall waxe worse and worse. 2. Tim. 3. 13.

Christ counted a deceiuer, and those that beleeued in him, deceiued. Matth. 27. 63. Iohn 7. 47.

Gods preachers also are counted deceiuers 2. Cor. 6. 8.

Who be indeede deceiuers, looke 2. Ioh. 7. 2. Tim. 3. 1, to 10.

Decrees, looke Ordinances.

Dedication of the Temple by Salomon. 1. Kin. 8 63, 64.* confirmed by God. 1. King. 9. 3.

Of the dedicating of a new house. Deuter. 20 5.

Of the dedicating of the Temple in the time of Eldras. Ezra 6. 16, 17.

Of the dedication of the wall at Ierusalem. Nehe. 12 27.

Of the dedication of the altar vnder Iudas Maccabeus. 1. Mac. 4. 56.

Feast of dedication. Iohn 10. 22. looke Sanctifie.

Deedes. Good deedes are tokens of amendment of life. Mat. 3. 8, 9. 10 Luke 3. 8, 9. Act. 26. 20 looke Doe, and Workes.

Deepe. The deepe. Gen. 1. 2 is a masse or lumpe of earth without forme, mingled confusedly with the waters.

The deuils crane that they may goe out into the deepe Luke 8. 31.

Defend, looke Humble.

Deferre. To deferre turning to God, looke Repentance, and to Put off.

Defile. How the name of God is defiled. Leuit 18. 20 and 19. 12.

How the Priests of the Law were defiled. Leuit. 21. 1. Ezek. 44. 25. looke Pollute.

Defloure, looke Rauish.

Defraude not one another. 1. Thessal. 4. 6. looke Deceiue.

Degree, looke Estate.

Deliuer. God deliuereth his out of aduersitie. 2. Sam. 4. 9. and 22. 1, 4.*

God sent Gideon to deliuer the Israelites. Iudg. 6. 14, 16.

Ioseph foretold the deliuerance of the Israelites. Gen 50. 24.

God sheweth Moses, how the deliuerance of Israel should be brought to passe. Exod. 3. 20, 21, 22.*

The Israelites are commaunded to celebrate the day of their deliuerance. Exod. 12. 2, 14.

Moses sheweth Iethro how God had deliuered Israel from Pharaoh. Exod. 18 8.

God deliuered Paul out of the mouth of the Lion. 2. Tim. 4. 17.

Christ hath deliuered vs from sinne, the deuill, and the law Luke 9 56. 2. Tim. 1. 9. and being deliuered, we are become seruants to righteousnesse. Rom. 6. 16, 17, 18.

Samson called his victorie, a great deliuerance. Iudg. 15. 18.

God promiseth Ahab to deliuer the hoste of Benhadad into his hand. 1. King. 20. 13.

Delight. God delighteth in Christ and his chosen. Mat. 3. 17. and 17. 5.

Delusion. God sendeth strong delusions to vnbeleeuers. 2. Thess. 2. 11.

Denie. A stone pitched on ende, for a witnesse against the Israelites, that afterward should denie their God. Iosh. 24 26, 27.

Peter stoutly promiseth that he would neuer denie Christ, and yet did. Matth. 26. 35, 70, 72, 74.

If wee denie Christ, he will denie vs. 2. Tim. 2. 12 Luke 12. 9.

He is an Antichrist that denieth that Iesus is Christ. 1. Iohn 2. 22.

Depart. All that call on Christ must depart from iniquitie. 2. Tim. 2. 19.

We ought not to depart from God, to serue idoles Deut. 11. 16. 1. Sam. 12. 20, 21.*

Samson being departed from God, his strength departed from him Iudg. 16. 19, 20.

Paul and Barnabas departed asunder. Actes 15. 36, 37, 38, 39.*

Depose. Asa deposed his mother, and why. 2. Chro. 15 16.

Descend. God descended to see the affliction of his people. Exodus 3. 8. and to see the towre of Babel. Gen 11. 7.

Of Christ his descending into hell, looke Christ.

Desert, looke Merite.

Desire, looke Concupiscence.

Despaire. The children of Israel despaire. Exod. 5 21.

Comfort for such as despaire. Ezekiel 33. 11, to 20. Psalm. 103 8, to 19. Looke Comfort.

The 4. lepers despairing to bee famished, declare Gods prouidence to the Samaritanes. 2 Kings 7. 3, 4, 8 *

The punishment of desperate wicked men, Iere. 16. 12 *and 18. 12.*

Despise. The wicked despise gouernment. Iude 3.

Who

Who so despiseth God and his word, shall be despised of him, and destroyed. 1. Sam. 2. 30. Prou. 13. 13.

God hath chosen the despised things of the worlde, to confound the mighty. 1. Corinth. 1. 27, 28.

Hee that despiseth the faithfull minister of the Gospel, despiseth God. 1. Thess. 4. 8. looke Contemne.

Destroy. God destroyeth dumbe creatures for mans sinne. Zeph. 1. 3.

God destroyeth Sisera and all his chariots. Iudges 4. 15.

Destruction threatned to the Israelites. Deut. 28. 48, 51, 53.

Pride goeth before destruction. Prou. 16. 18.

Couenant making with idolaters, bringeth destruction. Iudg 2. 2, 3.

Deuils. God forbiddeth to offer to deuils. Leuit. 17. 7.

Deuil, signifieth a cursed speaker or an accuser. Iude 9. Reu. 12. 9, 10.

The Israelites consecrated their children vnto idoles and deuils. 2. Kings 17. 16, 17. Deut. 32. 17.

Deuils cast out, looke Fasting, and Matth. 17. 20, 21.

Deuil in the maide, looke Diuination.

Deuils know and confesse Christ. Matt. 3. 11. Luke 4. 41. Actes 19. 15.

The Iewes said that Christ had a deuil. Mat. 12 24. Mat. 3. 22.

Wee ought not to reioyce that deuils are subdued vnto vs, but rather, &c. Lu. 10. 20.

The Gentiles sacrificed to deuils. 1. Cor. 10. 20.

Those that sacrifice to deuils, are deuils fellowes. 1. Cor. 10. 20.

Doctrine of deuils, looke Doctrine.

Christ healed the possessed, and chased out the deuils. Mat. 8. 33. & 9. 32, 33. & 12. 2. & 17. 18. Mar. 1. 25. & 5. 1, to 14. Luk. 8. 26, to 34. and 11. 14.

The deuill possessing the serpent, seduceth the woman. Gen. 3. 1, to 7. and is vanquished by Iesus Christ. Gen. 3. 15.

The deuil cannot hurt when he will, nor so much as he would. Mat. 8. 31, 32, 33. Mar. 9. 22. Luke 4. 13 Reu. 2. 1, 2, 10. and 7. 2, 3.

The deuill called the prince of this world. Ioh. 14. 30. and 16. 11. and of darknes. Eph. 6. 12 and that ruleth in the aire. Eph. 2. 2.

The deuill is our aduersarie. 1. Peter 5. 8. Mat. 13. 39.

The deuill is a murtherer, liar, and father of lies and liars. John 8. 44. and the king of pride. Iob 41. 25.

The children of the wicked are the seed of the deuill. Matt. 13. 25, 38, 39. and his detained captiues. 2. Tim. 2. 26.

Christ hath destroyed the deuils power ouer vs. Heb. 2. 14 and therefore he appeared. 1. Ioh. 3. 8.

Wee may ouercome the deuill with faith, and the word of God. 1. John 2. 14.

Wee ought not to giue place to the deuil. Eph 4 27.

Christ calleth the Iewes the children of the deuil. John 8 44.

Iudas betrayed Christ by the prouocation of the deuill. John 13. 2.

Euerlasting fire prepared for the deuill and his Angels. Mat. 25. 41.

The deuill laboureth continually for the destruction of men. Zech. 3. 1, 2. Matth 4. 3. to 12. Luke 8. 12. and 22. 31. Reue. 2. 10 his power is of God. 2. Chron. 18. 21. Iob. 1. 12. and 2. 6 7. Matth. 8. 32. Mar. 5. 13. Col. 1. 16. 2. Tim. 2. 26.

Deuilish wisedome, what. Iam. 3. 15, 16.

Deuices. God confoundeth the deuises of the wicked. Iob 5. 12, 13. Dan. 6. 8, 15, 24.* and 13. 62. and 14. 31, 42

Desert, looke Wildernesse.

To Die. Moses died vpon mount Abarim. Deut. 32. 49. 50.

Gideon feared to haue died, because hee had seene an Angel. Iudg. 6. 22. so did Manoah Iudg. 13. 22, 23.

Aaron died on mount Hor. Numb. 20. 23, 24, 25, 26, 28.

How Samson died. Iudg. 16. 30.

The children of Israel wish to die. Exod. 16. 3. Num. 14. 2, 3, 4 so did Moses. Num. 11 14, 15. and Elias. 1. King. 19. 3. 4.

Whether we liue or die, we are the Lords. Rom. 14. 8. Phil. 1. 21, 22.

Thomas exhorteth his fellowes to die with Christ. John. 11. 16.

Christ earnestly desired to die for vs, that the Gospell might the sooner bee preached thorow the world. Lu. 12. 49, 50, 51.

Christ died for our sinnes, and rose againe for our iustification. 1. Corint. 15. 3, 4. Rom. 4 25.

To eate any thing that dieth alone, forbidden, and why. Deut. 14. 21.

Christ died for all men, and why. 2. Cor. 5. 15.

Christ died for vs, declaring his loue. 1. John 3. 16. that we might enioy the grace of God. Heb. 2. 9.

We must be ready to die for our brethren by Christs example. 1. Ioh 3. 16.

Those that beleeue not in Christ shal die. Ioh. 3. 36. as contrariwise. Ioh. 6 40.

To die in the Lord, and die the death. Reuel. 14. 13 Mar. 7. 10.

Be good to thy friend before thou die. Eccl. 14. 13, to 16.

The soule that sinneth shall die. Eze. 18. 4.

Herod died miserably. Actes 12. 23. so did Antiochus 2. Mac. 6. 5, 6.*

To goe to the fathers, and enter into the way of all the world, is for to die. Gene. 15. 15. Ioh. 23. 14.

Diet. Moderate diet commended. Prouer. 15. 16, 17. and 27. 27. Dan. 1. 12, to 17. Eccl. 31. 19, to 31. and 37 28.

Difference betweene man and beast, looke Condition.

Difference betweene a bodie and a spirit. Luke 24. 39.

Difference of meats. Matth. 15. 11. Actes 10. 13, 14, 15 Rom 14. 14, 17.

Digge. A law for him that diggeth, or openeth a well. Exod. 21. 33.

Whoso diggeth a pitte, shall fall therein. Eccl. 27. 26. Prouer. 26. 27. Psalm 57. 6. Eccles. 10. 8.

How the proude digge pits for the godly, looke Psal. 119. 85.

Dinner. Better is a dinner of greene herbs with loue, then a stalled oxe with hatred. Prou. 15. 17.

Direct We ought to direct our hearts vnto the Lord. 1. Sam. 7. 3.

The Lord directeth both our tongues and doings. Ps. 16. 1. 9. 33. & 19. 2. looke Prepare

Dissensions ought not to bee among Christians. 1. Cor. 1. 10, 11. & 3. 10, 11. looke Contention, Debate, and Strife.

Disciple. The Pharises in scorne willed him that was borne blinde and healed, to bee Christs disciple. John 9. 28.

The disciples were afraid on the sea. Mat. 14. 16, 30 Mar. 6. 48, 49, 52.

The disciples of Christ would haue dissuaded him from going to Iudea, and why. John 11. 8.

Christs disciples being an hungred, plucked the eares of corne to eate on the Sabbath day. Mat. 12. 1, 2.

Christes disciples forbade one to cast out deuils, and why. Mar. 9. 39.

The disciple offended at the waste of oyntment. Matth. 26. 7, 8, 9. Mar. 14. 3, 4, 5. John 12. 3, 4, 5, 6.

Christ foretold his disciples that they would forsake him. Mat. 26. 31. Mar. 14. 28. Ioh. 16 32. and so they did. Mat. 26. 56 Mar. 14. 50.

Some of the disciples doubted of Christes resurrection. Mat. 28. 17.

Christ came among his disciples, the doores being shut. John 20. 26.

Christs disciples knowen by mutuall loue. John 13. 35.

Who so loueth any thing more then Christ, cannot be his disciple. Mat. 10. 37.

Who so giueth a cuppe of drinke to a disciple of Christ, shall not lose his reward. Mat. 10. 42. looke Apostles.

Discipline. Of the commodity of discipline and discommodity of the contrary. Pro. 13. 13, 14. 18. Wisd. 6. 17, 18, 19.*

Fooles despise discipline. Pro. 15. 5.

An order of discipline described in Ezra. clap. 7. 11, to 27. 1 Esd. 8. 25.

Discipline of the Church Mat. 18. 17.

Discord, looke Contention.

Disdaine. Wee may not disdaine to bee taught, no not of our inferiour. Exod. 18. 24. Acts 18 24. 26.

Diseases. The diseases of Egypt, with all other plagues, are punishments of the breach of Gods commaundements. Exodus 15. 26. Deut. 7. 12, 15. and 28. 35, 59. & 29. 22. Mat. 9. 2. John 5. 14. 1. Cor. 11. 30.

Intemperance breedeth diseases. Eccles. 31. 19, 20.* and 37. 29.

Christ healed a man that had bene diseased 38. yeeres. Ioh. 5. 5, to 10. looke Sicknesse, and Infirmities.

Disguising rayment forbidden both man and woman Deut 22. 5.

Disobedient to God and his word, subiect to many curses. Deut. 28. 15.* Iere. 26. 4. 5, 6. Deut 30. 17, 18.

Achan for disobedience stoned to death. Ioh. 7. 11, 14, 15, 18, 25.*

The Israelites for disobedience were caried captiue into Syria. 2. Kin. 17. 6, to 24.

A pro-

A prophet for his disobedience was slaine by a lion. 1. King. 13. 24.

All men for y disobedience of Adam were subiect vnto sinne, death, & damnation. Rom. 5. 12.

Disobey. Whosoeuer disobeyed the Priests or Iudges, was put to death. Deut. 17. 9, 10, 12. 14.

Of disobedience & the punishment therof, looke more. Gen. 3. 2.* and 19. 14.* Leu. 10. 1.* and 26. 15.* Num. 14. 10.* & 16. 1, 2.* and 20. 2.* Deu. 11. 28. & 27. 15.* Iud. 1. Sam. 12. 9. and 13. 9, to 15. & 15. 23. & 28. 7.* 2. Sam. 6. 6, 7. 1. Kin. 11. 1, to 14. and 13. 1, to 25. & 14. 7, 8, to 19. & 20. 31.* 2. Chr. 7. 19.* & 26. 16.* Isa. 24. 5, 6 * Iere. 11. 3.* & 13. 11. * and 17. 23.* and 35. 13, 17. Ionah. 1. 3.* Mat. 14. 28, 29, 30. & 17. 8, 14. Acts. 7. 39, to 43. Rom. 2. 1, to 10. Gal. 3. 10. looke Rebellion.

Disposers. The Apostles and Ministers of Christ are disposers of Gods secrets. 1. Cor. 4. 1. and manifold graces. 1. Pet. 4. 10. and ought to be faithfull distributers of the same. 1. Cor. 4. 1, 2. Looke Apostles, Bishops, and Ministers.

Disputation. Vaine disputatiós, foolish questions, brawlings about the Lawe, ought to bee auoided, and why. Titus 3. 8, to 11. 1. Tim. 6. 3, 4, 5, 20, 21.

Dissemble. Peter, Barnabas, & the Iewes dissembled. Gal. 2. 11.*

Saul dissembled as though hee heard not what the wicked spake against him, and why. 1. Sam. 10. 27.

Dissemblers can thinke one thing, & speake another. 2. Sam. 13. 20, 22, 26, to 29. and 16. 16, to 20 *and 17. 15.*

Dissembling prophets be meet for the wicked. Micah. 2. 11.

Dissimulation ought not to bee vsed among Christians. 1. Pet. 2. 1.

Ieremie dissembled, and why. Ier. 38. 26, 27. looke Counterfeit.

Distrust, looke Vnbelief.

Diuination or soothsaying ought to be punished with death. Leuit. 20. 27. it ought not to be vsed. Isa. 8. 19.

Paul dispossessed a spirit of diuination. Acts 16. 16, 17, 18. looke Soothsayers.

Diuine. Ioseph counterfeited himselfe to diuine and prophesie. Gen. 44 15.

Diuision, looke Strife and Contention.

Diuision of tongues, looke Tongues.

Diuorced. None ought to be diuorced. 1. Cor. 7. 27. except for fornication. Matt. 19. 9.

Moses suffered a bill of diuorce. Deu. 24. 1, to 5. Mala. 2. 16. Matt. 19. 7, 8. Mar. 10. 4, 5. contrary to the first institution. Matth. 4. 5, 6, 9 Mar. 10. 6, 7, 8, 9, 11, 12.

¶ *Doe.* God doe so to thee, and more also: a kinde of adiuration vsed of the Hebrewes. 1. Sam. 3. 17.

The obseruers of Gods commandements, shall prosper in all their doings. Deut. 29. 9.

Wee must doe, as wee would bee done to. Mat. 7. 12. Lu. 6. 31. Tob. 4. 15.

Wee are commaunded not onely to heare, but also to doe Gods commãdements Deut. 4. 1, 5, 6, 10, 13, 40. & 5. 1, 27, 31. and 6. 1, 2, 3, 24. 25 and 7. 11, 12. & 8. 1. & 10. 12. Iosh. 22. 5. Iere. 7. 3, 4. for Not euery one that saith, Lord, Lord, shall enter into the kingdome of heauen, but hee that doth the Fathers will. Matth. 7. 21. For, not the hearers, but the doers of the Law shalbe iustified. Rom. 2. 13. Lu. 6. 46. Actes 26. 19, 20. and 1. John 2. 4. and 1. 6. for those that heare Gods word and doe it not deceiue themselues. James 1. 22. and are foolish builders. Mat. 7. 26, 27. Luke 6. 49. but the doers are wise builders Matth. 7. 24, 25. Luke 6. 48. and are blessed. John 13 17.

Good doers commended. Matth. 25. 34.* called Christs friends. Ioh. 15. 14. S. Lukes Gospel conteineth all that Iesus did and taught. Actes 1. 1.

We ought to doe all things to the glorie of God, and in Christs name. Matth. 5. 16. 1. Cor. 10. 31. Col. 3. 17. and 1. Pet. 1. 11.

Doe good to all, but chiefly to them of the houshould of faith. Gal. 6. 2c.

The glorie of well doing, pertaineth to God. 1. Sam. 25. 34. looke Workes and Well-doing.

Dore. Christ is the Dore. Ioh. 10. 1, 9. Act. 14. 27.

God standeth at the Dore, and knocketh. Reu. 3. 20.

Dore of vtterance. Col. 4. 3.

Doctors. The holy Ghost is the Doctor of the Apostles, and all the faithfull. Ioh. 14. 26. Psal 51. 10, 12, 13.

Paul the Doctor of the Gentiles in faith and veritie. 1. Tim. 2. 7. 2. Tim. 1. 11.

Christ ordeined Doctors in his Church. 1. Cor 12. 28. and why. Ephes. 4. 11, to 17.

Doctors and such as turne men to righteousnesse, shall shine as the starres for euer. Dan. 12. 3.

Doctors ought to be guided by the rule of the same word they preach Roman. 12. 6. 1. Pet. 4. 10, 11.

What Doctors should come in the latter dayes. 1. Tim. 4. 1, 2, 2. Pet. 2. 2. look Disputations.

Doctrine is the gift of God. Rom. 12. 7.

Wholesome doctrine. Tit 2. 1.*

Doctrine of deuils. 1. Timot. 4. 3. 2. Pet. 2. 1, 3. Iude 4.

The Iewes cal the Gospel new doctrine. Mar. 1. 27.

Wee ought not to approue any that teacheth other doctrine then of Christ. 2. John 10, 11.

Wee ought not to bee caried about with strange doctrines. Heb. 13. 9.

The Scriptures are written for our doctrine. Rom. 15. 4.

The forme of doctrine which God hath giuen is charitie. Rom. 6. 17.

They that followed Christ, were astonied at his doctrine. Mar. 11. 18.

Paul exhorteth to attende to reading, exhortation, and doctrine. 1. Tim. 4. 13, 15, 16.

An idole or stocke, is a doctrine of vanitie. Ier. 10. 8.

True doctrine ought to be taken out of the Scriptures. Actes 28 23.

True doctrine chiefly maintained by humilitie. Phil 2. 1, 3 to 9.

No doctrine but Christs ought to bee receiued. Col. 2. 8, 9.

We must hearken to the word of God, and not to the doctrine and precepts of men Exod. 23. 13, 21, 22 Deu. 4. 2. and 12. 30, 31, 32. and 13. 1, 2, 3, 8. Ios. 1. 7, 8. Psa. 12. 4. Pro. 5 1, 2, to 15. and 30. 5, 6. Isa. 8. 19, 20. & 29. 13, to 17. Ier. 2. 8, 11, 13, 17, 18.* and 23. 16, 17, 18.* Eze. 13. 2, 3, 6, 7. Matt. 5. 19. & 7. 15, 16, to 21. & 15. 9. & 16. 6, 12. & 17. 5. & 24. 4, 5, 11, 23, 24. Mar. 7. 6, to 14. Luk. 16. 13, 15. John 13. 16, 20, 35. Actes 15. 5, to 30 Acts 20. 32. Rom. 16. 17, 18. 1. Cor 1. 12, 13. and 3. 5, 6, 7, 18, 21. & 7. 12, 25, 35. Gal. 1. 8, 9, 10. Ephe. 4. 14 15. Phil. 3. 2, 16, to 19. Colo. 2. 4, 6, to 9. 1. Tim. 1. 3, to 7. & 4. 1. * & 6. 3. 2. Tim. 1. 13. and 2. 14, 15, 16.* Heb. 13. 7, 9. 1. John. 2. 18, 19.* and 3. 7. and 4. 1, 2, 3, 6. 2. John 7, to 11, Iam 2. 1, to 4. & 2. Pet. 3. 16, 17, 18. Reuel. 22. 18, 19.

Dogges. Iezebel was eaten with dogges, 2. Kings 9. 36.

Dogges or whelpes put for the Gentiles. Mat. 15. 26. Mar. 7. 27.

Dogges also for stubborne enemies of the Gospel. Matth. 7. 6. and for false prophets. Phil. 2. 3.

The dogge is turned to his owne vomit. 2. Pet. 2. 22. Pro. 26. 11.

Hazael asked Elisha, if he were a dogge, and why. 2. Kings 8. 13.

A dead dogge, for a despised person. 2. Sam 9. 8.

Vnpreaching pastours called dumbe and greedie dogges. Isa. 56. 10, 11.

Of dogges. 2. Sam. 3. 8. Iob 30. 1. Psalm. 22. 16, 20. Eccles. 9. 4. Tob. 5. 16. and 11. 4. Luke 16. 21. Reu. 22. 15. looke Hire.

Domage, looke Hurt.

Dumbe. God maketh the eloquent, dumbe and deafe. Exod. 4. 11.

The dumbe healed, looke Deuill.

Zacharie becommeth dumbe, for his incredulitie. Luke 1. 18, 19, 20.

Heliodorus suddenly stricken dumbe, is healed again at the praier of Onias. 2. Mac. 3. 29, 33.

Dumbe creatures spoken vnto. Ezek. 6. 23 and 36, 1. Micah. 6. 1, 2.

Dumbe creatures punished for mans sake. Zeph. 1. 2, 3.

Dominion. Christs dominion endureth euer Psa 145. 13. is farre aboue al principalitie, power, &c. Ephe. 1. 21. looke Kingdome, Lordship, Power, and Rule.

Double tongued persons ought to bee abhorred, and why. Eccius. 28. 14.*

Double hearted. Eccius. 2. 13. and 3. 28.

Done sent out of the Arke. Gen. 8. 8.

Doues dung sold for fuel. 2 Kin. 6. 25.

Dough. The Israelites caried vnleauened dough for haste out of Egypt. Exod. 12. 39.

Dowrie. Leahs dowrie. Gen. 30. 20.

Dowrie of virgins. Exod. 22. 16, 17.

Shechem offereth Iaakobs daughter a large dowrie. Gen. 34. 11, 12.

¶ *Dragon* The Dragon Satan bound for 1000. yeeres. Reue. 20. 2.

Of the Dragon that fought with Michael and his angels. Reue. 12. 3, 7.

Daniel slayeth the Dragon without sword or speare. Dan 14. 26, 27.

Dragons taken for great and monstrous fishes.

fishes. Psal. 148.7.

Draw. None can beleeue in Christ except the Father draw him. Joh. 6.44.

Dread. looke Feare.

Dreame. Jaakob dreamed hee saw a ladder. Gen. 28.12.

Abimelech by a dreame kept from touching Sarah to defile her. Gen. 20.6.

Laban warned by a dreame, to speake wel to Jaakob. Gen. 31.24.

God willeth Salomon by a dreame, to aske what he would. 1. King. 3.5.

God spake to the Prophets by dreames. Num. 12.6. 1. Sam. 28.6.

Joseph rehearsed his two dreames to his brethren Gen. 37.5,9, to 12.

Of the dreames of Pharaoh, looke Gen. 41.1, to 8.

A souldier expounded his fellowes dreame. Judg. 7.13,14.

God is the interpreter of dreames. Gen. 41 16. Dan. 2.28,30.*

Of dreames, reade more. Gen 31.3, to 14. and 40.5.* and 46.2, to 5.1. Samu. 3.4.* 2. Sam 7.4, to 18. Job 7 14. and 33.15, to 18. 2. Macc. 15.11, to 18. Mat. 1.20, to 24. and 2. 12,13,19,22.* Acts 16.9.

Dreames that doe lead from God, ought not to be regarded. Deut. 13.1,2,3,5. Jer. 23 16,25, to 28.*‡ 27.9,10. Eccius 32.2, to 8.

Dreames make fooles to haue wings. Eccius 34.1.

Pilates wife was troubled in her dreame, for Christ. Matt. 27.19.

Dreames come by the multitude of busnesse. Eccles. 5 2.

Yong men shall see visions, and olde men shall dreame dreames. Acts 2.27.

Dresse. God put Adam in Paradise to dresse it, and keepe it. Gen. 2.15.

Drinke, Drunkennesse, & Drunkards. The Israelites murmured, and contended with Moses for want of drinke. Exod. 15.24. and 17.1, to 8.

Eliah being fed by rauens, dranke riuer water. 1 King. 17.5,6.

God willeth Gideon to take none to war with him, that kneeled downe to drinke water. Judg 7.4 to 7.

Strong drinke was forbidden Aaron and his sonnes. Leuit. 10 8,9.

Stong drinke is raging. Pro. 20.1.

A Prophet is commanded not to drinke nor eate in Beth-el. 1 King. 13.9.

David being very drie would not drinke of the water, which his three worthies fetched. 2. Sam. 23.15,16,17.

The Israelites dranke of the red licour of the grape in the lande of promise. Deut. 32.14.

What drinke was to bee accounted vncleane. Leuit. 11.32, 33.34.

The Iewes did drinke the spiritual drink that we drinke of. 1. Cor. 10.3,4.

The Apostles filled with the holy Ghost, counted drunke. Acts 2.13.

Christ also called a drinker of wine. Matt. 11.19.

Eli iudged Hannah to be drunke, when he sawe her lips moue, and heard no voyce. 1. Sam. 1.12, to 19.

Noah being drunke, was mocked by his sonne Ham. Gen. 9.21,22.

Lot being drunke, committed incest. Genes. 19.33,35,36.

Dauid would haue made Uriah drunke. 2. Sam. 11.13.

Ammon being drunke, was slaine by his brother Absalom. 2. Sa. 13.28.

Benhadad being drunke, was discomfited by Ahab. 1. King. 20.16,20,34.

Elah being drunke, was slaine by Zimri. 1. King. 16.8,9,10.

Nabal was drunke. 1. Sam. 25.36.

Holofernes being drunk, was slaine by Judeth. Judeth 13.2,8.

Princes ought to abhorre drunkennesse, and why. Pro. 31.4,5.

Christians must abhorre drunkennesse, Luke 21.34. Eph. 5.18. Rom. 13.13. 1. Cor. 6.10. and 11.21. 1. Pet. 4.3. Matt. 24.49.

Drunkennesse condemned. Pro. 30.1.

Wee ought not to keepe company with drunkards, and gluttons, and why. Prou. 23. 20,21. 1. Cor. 5 11.

A woe against drunkards. Isai. 5. 11,12, 22. and 28.1. Joel 1.5. Hab. 2.15.

A drunken woman is a great plague. Eccius 26.8.

A labouring man, giuen to drunkennesse shall not be rich. Eccius 19.1.

Drunkennesse a worke of the flesh. Galat. 5.21.

Gods arrowes drunke with his enemies blood. Deut. 32.41,42.

Dropsie healed on the Sabbath day. Luke 14.2,4.

‡ Dust. Man is dust, and to dust he shall returne. Gen 3.19. and 18.27. Eccle. 12.7. looke Man.

The Hebrewes in token of sorow, vsed to cast dust or ashes on their heads. 2. Sam. 1. 2. looke Ashes.

Paul and Barnabas shooke the dust from their feete against the vnbeleeuing Iewes. Act. 13.51. as Christ willed his Apostles to doe. Mat. 10.14,15. looke Earth, and Tearing of Clothes.

Duetie. Wherein the whole duety of man consisteth, looke Eccles. 12.13.

‡ Dwell. Moses foretolde that the Israelites should dwel in safetie. Leuit. 26.5. Deut. 11.29,30,31.

God dwelt with the Israelites vpon mount Sion. Exod. 15.17.

Paul dwelt in Rome by himselfe two yeeres. Acts 28.16,30,31.

The dwelling of Israel in Egypt, was 430. yeres. Exod. 12.40,41.

What it is to dwell in Christ. 1. John 2. 6. John 6.65.

The Spirit of God assureth vs that hee dwelleth in vs. 1. John 3.24.

We dwell in Christ Jesus, if we confesse him to be the Sonne of God. 1. John 4.11, 13,15,16.

Christ assureth vs, that in his Fathers house are many dwelling places. Joh. 14.2.

E.

‡ Eare. The eare of seruants which would not bee set at liberty, bored with an awle. Exod. 21.6. Deu. 15.17.

All eares hearing of Eli his punishment shall tingle. 1. Sam. 3.11.

He that hath eares to heare, let him heare. Mat. 13 9. Mat. 4.9. Luke 8.8.

God giueth to those that loue him, eares that can and will harken to his word. Deut. 29.2,3,4.

Rebels haue neither eyes, nor eares to see or heare withall. Ezek. 12.2.

Nose and eares taken for Princes and Priests. Ezek 23.25.

It was lawfull to gleane eares of corne vpon necessitie. Deut. 23.25. Mat. 12.1.

Early. Elkanah and his wines rose early, and worshipped 1. Sam. 11.19.

Of early rising. Gene. 19.27. & 20.8. & 21. 14. & 22.3. & 28.18. Ex 8.20. and 9.13. 1. Sa. 17.20. Isa. 37.36. and 50.4. 2. Kings 3.22. Jer. 32.33. Matt. 20.1. Mark. 16.2.

The murtherer riseth early to kill the poore and needy. Job 24.14.

Earnest. Gods Spirit the earnest of our inheritance. 2. Cor. 1. 22. & 5.5. Ephes. 1.13, 14. and 4.30. Rom 8.15,16,17. Gal. 4.6,7.

Earth. God separated the earth from the waters, which first were mingled together. Gen. 1.2,9.

God gaue the earth vertue to bring foorth herbes and trees. Gen 11.12.

The earth cursed, see Cursed.

Adam was driuen out of Paradise to till the earth. Gen. 3.23.

The earth corrupt before God. Gen. 6.11.

Noah got his liuing by tilling the earth. Gen. 9.20.

By whom the earth was ouerspread. Gen. 9.19 and 10.32.*

All the earth is the Lords. Exod. 9.29. and all that is therein. Psal 24.1.

The earth and fruits thereof cursed to the disobedient. Deuteron. 28.15,16,17,23,38, to 43.

Moses calleth heauen and earth to witnesse. Deut. 32.1.

Naaman craueth that hee might carry of the earth of the lande of promise, to sacrifice thereon to the true God. 2. King. 5.17.

The earth & all that is therein, shall burne at the day of iudgement, and afterward there shall be a new earth, wherein righteousnesse shall dwell. 2. Pet. 3.10,13 Reue. 21.1. Isa. 65.17. & 66.22.

Why art thou proud, O earth and ashes? Eccius 10.9. looke Dust.

Earthquake. The earth trembled at the deliuerie of the Law. Exo. 19.18. Psal. 68.8. Heb. 12. 26. and when God spake to Eliah, 1. King. 19.11,12.

Earthquakes foreshew that God is angry, and will punish the vngodly. 2. Sam. 22 8. Psal. 18.7. Isa. 13 13. & 24.18,19,20 & 29.6. As appeared by Korah Dathan, & Abiram Num. 16.1, to 36. and Uzziah. 2. Chron. 26. 16.* Amos 1.1. Zech. 14.5.

The earth quaked at the death of Christ, Mat. 27.51,54. when he rose againe Matth. 28.2 and after the Apostles prayers. Act. 4. 31. and 16.26.

Earthquakes precede great alteration of Religion. Reue. 6.12 & 8.5. & 16.18. and also are signes of Christ his speedie comming vnto

vnto iudgement. Ioel 12. 10. Matth. 24. 7. Mark. 13. 8. Luke 21. 11.

Earthly. The firſt man is of the earth earthly. 1. Cor. 15. 47, 48.

Eaſter, looke Paſſeouer.

Eate. He that will not worke muſt not eate. 2. Theſſ. 3. 10, 11, 12.

The Apoſtles had no leaſure to eate. Mar. 6. 30, 31.

The faithfull are forbidden to eate no meate, ſo they do all to Gods glory. 1. Cor. 10. 25, 31.

To eate the fleſh of Chriſt, looke Supper of the Lord.

The Iſraelites ſate downe to eate & drink, and roſe vp to play. Exod. 32. 6.

The miniſter may eate and drinke at his Churches charge. 1. Cor. 9. 4, 7, to 16.

We ought not to eate any thing that dieth alone. Deut. 14. 21.

What the Iewes ſhould eate & offer, and where. Deut. 12. 11, 12, 13, 14, 15, 16.

God ſendeth plenty of foode to eate, to thoſe that loue him. Deut. 11. 13, 14, 15.

Hannah ſo vexed with barrenneſſe, that ſhe could not eate. 1. Sam. 1. 6, 7.

Samuel bleſſed the ſacrifice before the people did eate. 1. Sam. 9. 13. looke Faſting, Fatte, Foode, and Women.

¶ *Ebrewes* might not eate bread with the Egyptians. Gen. 43, 32.

Abram called an Ebrew. Gene. 14. 13. and Ioſeph. Gen. 39. 14.

Paul boaſteth of his being an Ebrew, and why. 2. Cor. 11. 16, 17, 18, 22.* Phil. 3. 5.

Edge, looke Garment.

Edifie. Chriſtians ought to exhort & Edifie one another. 1. Theſſ. 5. 11. with that which is good to Edifie withal. Rom. 15. 2, 1. Tim. 1. 3, 4, 5.

¶ *Effeminate*, looke Wantons.

¶ *Egle.* The Iewes forbidden to eate of an Egle. Deut. 14. 12.

The properties of an Egle. Deut. 32. 11. 2. Sam. 1. 23. Ier. 4. 13. Lam. 4. 19. Hoſ. 8. 1. Pſalm. 103. 5. Iere 49. 16. Obad. 4. Pſoub. 30. 19. Exod. 19. 4. Mica. 1, 16. Matt. 24. 28. Luke 17. 37.

The parable of the two Egles, and the ſignification. Ezek. 17. 2, 3, 7.

¶ *Elders*, ordained by election thorowe all Churches Acts 14. 23. Tit. 1. 5.

Pauls exhortation to the Elders of Epheſus. Acts 20. 17.*

What maner of men Elders ought to be. Titus. 1. 6, to 10.

What Elders are worthy of double honour. 1. Tim. 5. 17.

Receiue no accuſation againſt an Elder vnder two or three witneſſes. 1. Tim. 5. 19. looke Biſhops.

Elect. The elect are few in number. Mat. 7. 14 and 20. 16. and 22. 14.

Elected to ſaluation from the beginning of the world. Ephe. 1. 4. 1. Pet. 1, 2. Reuela. 17. 14.

The elect of God cannot be condemned. Rom. 8. 33, 34.

Gods purpoſe is by his election. Ro. 9. 11.

S. Paul knewe that the Theſſalonians were Elect. 1. Theſſ. 1, 4.*

Thoſe that are Elect depart from iniquity. 2. Tim. 2. 19.

The Elect onely beleeue. Acts 13. 48.

The Elect feare God, and be mindfull of pleaſing him. Mal. 3. 16.

Election. Iſrael hath obtained by free Election, that which hee could not by workes. Rom. 11. 5, 6, 7.

Election proceedeth from grace, and not of workes. Rom. 9. 11, 12, 13.

The Iewes being enemies to the Goſpell for our ſakes, touching the Election, are beloued for their fathers ſake. Rom 11. 28.

Election lieth in God & not in vs. Rom. 9. 11, 16.

We muſt make our Election ſure by good workes. 2. Pet. 1. 10. looke Choſen, and Predeſtination.

Eloquence. Aaron appointed to aſſiſt Moſes in ſtead of eloquence. Exod. 4. 10, 14, 16.

Elements. The Elements ſhall melt with heate. 2. Pet. 3. 10.

The powers of the Elements were known to Salomon. Wiſd. 7 17.

All the Elements ſerue the will of God. Wiſd. 19. 17. looke Rudiments.

¶ *Embrace.* Eſau embraced his brother Iaakob. Gen. 33. 4. So did Ioſeph both his brother Beniamin. Gene. 45. 14. & his father Iaakob. Gen. 46. 29. and Iaakob embraced Ioſephs children. Gen. 48. 10.

There is a time to embrace, and a time to abſtaine. Eccles. 3. 5.

Wiſedome will bring them to honour that embrace her. Pro. 4. 8.

The right hand of Chriſt embraceth his Church. Cant. 2. 6.

King Eupator embraceth Iudas Maccabeus. 2. Mac. 13. 24.

Embawming, looke Gen. 50. 2, 26.

¶ *Enchanter*, looke Finger.

The puniſhments of Enchanters. Reuela. 22. 15. Looke Sorcerers, Southſayers, and Witches.

Enclined. God is more Enclined to mercy, then to wrath. Wiſd. 7. 18, &c.

God *Encourageth* Ioſhua and the Iſraelites. Ioſ. 1. 6, 7, 18. Deu. 31. 6, 7, 8. & S. Peter and Paul. Acts 10. 16. & 8. 9. & 23. 11.

The godly haue neede of encouragement in their faith Mat. 9. 22. Luke 1. 36. Act. 11. 23. and 14. 22. and 15. 36. and 16. 5. and 18. 23, 27. and 20, 1, 2, 6, 17.*

The *Encreaſe* of the doctrine of Chriſt ought to bee attributed vnto God onely. 1. Cor. 3. 6, 7.

Ende. When the ende of all tranſitorie things ſhall come. 1 Cor. 15. 24.

The ende of all things is at hand. 1. Pet. 4. 7.

The wiſe will conſider their end. Deu. 32. 29 & ſo ſhal they not doe amiſſe. Eccius 7. 36.

The ends of the world are come vpon vs. 1. Cor. 10. 11.

Ending, looke Beginning.

Endued. Chriſt willeth his Apoſtles to abide in Ieruſalem, till they were endued with the holy Ghoſt. Luke 24. 49.

Endure, looke Continue, and Perſeuere.

Enemies. God deliuereth the diſobedient into the hands of their enemies. Deut. 28. 25.

God threatneth to take vengeance of his enemies. Deut. 32. 42, 43.

If we feare God, hee will make our enemies to feare vs. Leu. 26. 7, 8. Deut. 6. 2, 13, 14. & 11. 13, 22, 25. and 28. 1. 7.

God made Iaakobs enemies afraide of him. Gen. 35. 5, 6.

God deliuereth Lots enemies into Abrahams hand. Gen. 14. 20.

God deferreth to afflict, leſt the enemies ſhould ſwell. Deut. 32. 27.

If we loue God, hee will lay his curſes on our enemie. Deut. 30, 6, 7.

God ſold the Iſraelites into the hands of their enemies. Deut. 32. 30, 41. Iudg. 2. 14. and 3. 7, 8, 12, 14. and 4 2. and 6. 1. and 10. 7, 8. ſee Aduerſary.

Saul became Dauids enemie, becauſe he ſaw that God was with him. 1. Sam. 18. 11, 12, 15.

Dauid fled to his enemies, and there liued in more ſafetie then among the Iſraelites. 1. Sam. 21. 10.* and 1. 2.*

We ought both to loue our enemies, & doe them good Mat 5 44. Luke 6. 27. 2. King. 6. 22, 23. (& not to reioyce at their hinderance. Pro. 24. 17.) that we may winne them to amendement. Deut. 23. 4, 5. Prou. 25 21, 22. Rom. 12, 20, 21. Examples in Dauid toward Saul. 2. Sam 1. 17. 1. Sam. 24. 5, to 8. and 26. 8.* & toward Shimei. 2. Sam. 16. 5, 10, 11, to 15. Example alſo in Chriſt. Luk. 3 24. & in Steuen. Act. 7. 34. And God hath reconciled vs to himſelfe, euen when wee were his enemies. Col. 1. 21.

Chriſt hath many & diuers enemies. John 15. 18. Acts 20. 30.

Chriſtes enemies compared to woolues. Matt. 10. 16. Act. 20. 29. They are not to bee feared. Matth. 10. 26. for they fall into great deſtruction. Mat. 10. 15. & 22. 7, 44. Luke 19. 27. 1. Cor. 15. 25 Heb. 1. 13.

Who bee the enemies of Chriſt his croſſe. Phil. 3. 18.

Gods enemies conſtrained to ſpeake well of God & the godly, ſometimes againſt their conſcience. 1. Sam. 24. 17, 18.* 26. 21, 24, 25. Exod. 9. 27. & 10. 16, 17. 2. Mac. 9. 12.

Empriſonment, ſee Priſon.

Enſample, ſee Example.

Entyſing, ſee Flattering.

Enuie of the Philiſtims, ſee Welles.

Rahel enuied Leah. Gen. 30. 1.

The Egyptians enuied the increaſe of the Iſraelites. Exod. 1. 12.

Labans ſonnes enuied the proſperitie of Iaakob. Gen. 31. 1.

The brethren of Ioſeph enuied him. Gen. 37. 4, 8, 11.

Dauid forced not of the enuie of his brother Eliab. 1. Sam. 17. 28.

Saul enuied Dauid, becauſe the chiefe praiſe of the victorie was aſcribed to him. 1. Sam. 18. 8, 9.

Enuious folkes ought to be ſhunned. Pro. 23. 6.

Chriſt was deliuered vnto Pilate through the enuie of the hie Prieſts Matt. 27. 18.

Hee that is endued with charity, enuieth no man. 1. Cor. 13. 4.

Enuie is forbidden Chriſtians. Gal. 5. 21.

1. Pet.

1.Pet.2.1.Pro.14.13.Mat.7.1.Luk.5.30. Rom.1.29.and 13.13. Phil.1.15.1. Timot. 6.4.Tit 3.3. Iames 4.5.

Through enuie of the deuill came death into the worlde.Wisd.2.24.

Examples of enuie. Matth. 20.24. Luke 15.25.*Act.7.9.and 17.5.

Where enuie and strife is,there is sedition and all maner of euil workes.Iam.3.14,16.

What should an enuious man doe with money? Ecclus.14.3.

The wicked enuie the godly. Dan.6.4.see Hate.

¶ *Epicures* and Stoikes disputed against S.Paul.Acts 17.17,18.

Epicures and Atheists are described. Wisd. 2.1,to 23.2 Pet.3.3,4. Ephe.2.12. Rom.1. 21.* Of their punishment. Rom.2. 8,9, 12. Reu.20.15.and 22.15.

Epistle. The Corinthians are the Epistle of Iesus Christ.and of S. Paul.2.Corinth. 3.2,3.

Peter warneth vs to beware of the difficultnesse in Pauls Epistles.2.Pet.3.16.

Pauls Epistle to the Romanes was written out by one Tertius. Rom.16.22.

¶ *Equall.* Iesus Christ being in the forme of God, thought it no robberie to bee equall with God. Phil.2.6.

Equalitie among Christians how to bee held.2.Cor.8.14.

¶ *Erre.* Why the Israelites erred in their hearts.Psal.95.10.

Couetousnesse causeth many to erre from the faith.1. Tim.1.6.and 6.10.

They erre that imagine mischiefe, & will not be reformed. Pro.14.22 Ecclus 17.1.

God causeth no man to erre. Ecclus. 15. 12.

Who so conuerteth him that hath erred from the truth,doth saue a soule from death James 5.19.

The wicked thinke it not enough to erre themselues, except they drawe others with them.Wisd.14.21.*Isa.30.10,28.

Errour and darknesse are appointed for sinners.Ecclus.11.16.Rom.1.27.

In the latter dayes men shal giue heed to spirits of errour.1.Tim.4.1.

The last errour shalbe worse then the first. Matth.27.64.

How to discerne the spirit of errour from the spirit of trueth.1. John 4.6.

¶ *Estate.* No estate exempted from the reading and expounding of the Scriptures. Nehe.8,8,13.

Eschew. Wee ought to eschew euill & doe good. Ecclus.4.20.and 1.Pet.3.11.

Esteeme. Paul esteemed not to know any thing saue Iesus Christ, and him crucified. 1.Cor.2.2.

¶ *Eternall* life. Matt.19.16,17.& 25.35, 36.46.Mar.10.17,to 32.Luke 18.18,to 31. John 4 36.and 5.39.& 6.68.and 10.28. and 12 25.1.Tim.1.16.and 6.12 looke Life.

Eternall iudgement.Heb.6.2.

Eternall redemption.Heb.9.12.

Eternall inheritance.Heb 9.15.

Eternall glory. 1. Pet.5.10.

Eternall fire. Iude 7.

¶ *Euer* Taken for the continuance of this world. Eccles 2.4.for fiftie yeeres. Exod.21. 6.for the time till Christs first comming. Exodus 12.14,17.1.Chro.17.12.for so long as a promise is kept. Exod.32. 13.and for many times or often. John.8.20. but simply for a time without end,as 1.Thess.4.17.

Of euerlasting life,looke Life.

Euidence hidden in the ground, and why. Jere.32.14.

Euil. All the imaginations of the thoughts of mans heart are euil continually. Gen.6.5. and 8.21.

How wee may take the euill fourth of the mids of vs. Deut.13.5.

No euill can come to those whom God fauoureth Psal.23.4.and 91.10 and 121.7.

Euill shall hunt the cruell man to destruction.Psal.140.11.

Hee that followeth euill, seeketh his owne death.Prou.11.19.

The feare of the Lord causeth man to depart from euill Prou.16.6.

Wo to them that speake good of euill,and euill of good.Isa.5.20 Michah.3.2.

Of the two euils which Gods people committed.Jere.2.13.

Euery man ought to turne from his euill way,&c.and why.Jere.25.5.

All prouocation to euill,is infectiue.Prou. 6.27,28,29. and to be shunned.1. Thessal.5. 22.

Adam eating the forbidden fruite, knew good and euill.Gene.3.5,7.

We ought not to render euil for euil.Pro. 20.22.and 24. 29.1.Pet.3.9.Roma.12. 17. 1.Thess.5.15.

Mabal rendred Dauid euill for good. 1. Sam 25.7,to 11.

The euil pretended against Ioseph, in selling of him, turned to good. Genesis. 50.20. Rom.8.28.

We ought not to doe euill,that good may come thereof Rom.6.1.

Iehoram acknowledgeth that the euill of Samaria came by Gods prouidence. 2.Kin. 6.27,30,33.

We are euill by nature.Matth.7.11.Luk. 11.13,48 Gen.6.5.

We ought not to follow a multitude to doe euill.Exod.23.2.

The Iewes accuse Christ for an euil doer. John 18.30.

The worshipping of idoles is the beginning,the cause,and the end of all euill.Wisd. 14.16.*

To put farre the euill day, for being careless of Gods wrath, and liuing in all voluptuousnesse Amos 6.3.

Worldlings are wise to doe euill, but not to doe well. Jere 4.22.

The wicked proceede from euill to worse. Jere 9.3.

No euill in a citie,looke Citie.

We must not companie with euil men,nor enuie them.Prou.24.1.

Cease from doing euill. Isai 1.16. Looke Good.

Euill gotten goods purchase shame. Actes. 1.18.

Eunuches or gelded men, might not enter into the congregation of the Lord. Deut.23. 1,2,3. Leuit.21.18.*

Eunuches were chiefe officers vnto Princes.1.Sam.8.15.Act.8.27.looke Chaste.

¶ *Exalt.* Who so exalteth himselfe shalbe brought low Lu 14.11. Lee y humbleth himselfe shalbe exalted. Phil 2.8,9 Luk.18.14.

God exalted the kingdome of Dauid. 2. Sam.5.12.

Examine. Wee must examine our selues, whether we be in the true faith,or no.2.Cor. 13.5. and not to come to the Lords Supper before.1.Corinth.11.28,29.*Looke Trie and Proue.

Examplar, looke Fashion.

Example. God by his owne example, proueketh vs to be holy. Leuit.11.44.and 19.2. and 20.7.and 21.8.

Christ gaue vs an example. John 13.15. Phil.2.5,to 9.1.Pet 2.21.*

Bishops example,looke Bishops.

Paul willeth vs to followe his example Phil.3.17.1.Tim.1.16.2.Thess.3.9.

The old Testament was a paterne or example to be accomplished in the new. Heb.8. 5.and 9.23.

The newe Testament is an example or paterne of things to bee performed in the euerlasting kingdome of Christ. Heb.9.24.

An example of Gods compassion towarn man,Jonah.4.10,11.

The euill example of men in authoritie, causeth inferiours to sinne. Jere.50.6.

The afflictions of the Iewes are written for our example. 1.Cor.10.6,11.

Excesse of wine breedeth drunkennesse. Ephes 5.18.

Excesse was one of the sinnes of Sodome. Ezek.16.49.

Incommodities growing by excesse. Ecclus.31.16.*37.29,30.

Against excesse of apparell and fare. Ecclus.11.4.Acts 12.21,22,23.Luke 16.19.* 1.Pet.4.3,4. looke Apparell, Drunkennesse, and Gluttonie.

Excommunicate. Those that professed Christ, excommunicate out of the Synagogue. John 9 22,34. and 12.42.and 16.2.

The maner how Paul did excommunicate.1.Cor.5.4,5.

Paul excommunicated Hymeneus and Alexander.1.Tim.1.20.

The faithfull ought to excommunicate from their fellowship all that liue disorderly. Pro.22.10.Mat.18.8,9,17.Rom.16.17,18. 2.Thess.3.6.1.Tim.6.5.2. Tim.2,19.and 3. 5.Titus 3.10,11.2.John 10.

How a disordered person excommunicated,should bee entreated of vs. 2.Thessal.3. 14,15.

An excommunicate thing, what? Josh. 7.1.

Excuses of the vngodly.Eccle. 32.18 will not preuaile. Mat.8.21.& 25.44. and 27.24.

Exercise of wise men, and the commodity thereof.Ecclus.39.1,to 12.

The daily exercise of Christians ought to be in meditating in Gods Law. Act.17.11. Psal.1.2.

The exercise of an Elder or Bishop. 1. Tim.4.7,to 17.

Execrable. An execrable thing, what? Josh.

Joſh.6.17.

Who ſo loueth not Jeſus Chriſt, let him be had in execration, that is, excommunicate to death.1.Cor.16.22.

Exhort. God exhorteth Salomon and his people.1.King.9.3,to 10.

Moſes exhorteth all men to obey God, for that he is ſo bountifull vnto ſuch.Deu.4.1,to 14.*

Exhorration muſt followe doctrine.Col.3.16.1.Tim.6.2.& is neceſſary in the Church. Acts 2.40.and 11.23.and 13.15.Rom.12.8 1.Tim.4.13.2.Tim.4.2.Tit.1.9.and 2,15. Heb.13.22.

Before wee can exhort or admoniſh one another effectually, wee muſt be repleniſhed with goodnes and knowledge.Rom.15.14.

How diligent Paul was to exhort to take heede of falſe prophets.Acts 20.31.

Wee ought to exhort or admoniſh one another.1.Theſſ.5.11,14.Heb.3,13.

Exorciſts. looke Witches.

Experience. He that hath good experience can talke of wiſedome.Ecclus.34.9.& 25.6.

Miſerable experience was mans deſtruction.Gen.3 7.

Patience bringeth experience: and experience hope.Rom.5.4.

Extortioners compared to the horſe leaches two daughters.Pro.31.15.looke Oppreſſion

Eye. The eyes of God were alwayes vpon the land of promiſe, that is, he made it fruitfull.Deut.11.12.

The Philiſtims put out Samſons eyes. Judg.16.21.

Nahaſh the Ammonite demanded y right eyes of the men of Jabeſh.1.Sam.11.2.

Zedekiah had both his eyes put out. 2.kin. 25.7.

The eyes of Adam and Heuah were opened.Gen.3 7.

The woman ſeeing the tree pleaſant to the eyes, ate therof contrary to Gods commandement.Gen.3.6.

God opened the eyes of Hagar to ſee the well of water.Gen.21.19.

God opened the eyes of Balaam to ſee the Angel.Num.22.31.

Gods eyes are vpon the hautie to humble them.2.Sam.22.28.

Such as diſobey God, ſhal looke in vaine for comfort, till their eyes fall out.Deuter.28. 65.

Eyes able to ſee Gods benefits, looke Eares.

Wee may not doe what ſeemeth good in our owne eyes.Num.15.39.Deut.12 8.

Saul being little in his owne eyes, was made King.1.Sam.15.17.

Hee that hideth his eyes from the poore, ſhall haue many curſes.Pro 28.27.

All things are naked and open vnto Gods eyes.Heb.4.1.

God promiſeth that his eyes and heart ſhould be perpetually in the Temple. 1.Kin. 9.3.

Of the ſingle eye and wicked eye.Mat.6. 22.23.Luke 11.34.

Of the euill eye that is grieued to looke on his needie brother.Deut.15.9.Alſo the euill eye put for enuie.Mat.20.12.

The light of the body is y eye.Lu.11.34.

An eye for an eye.Mat.5.38.Exod.21.24. Leuit.24.20.

The eye hath not ſeene.&c.1.Cor.2.9.

Job was the eyes of the blind.Job.29.12.

Rebels haue no eyes.looke Eares.

Whence are red eyes.Pro.23.29.

Euery eye ſhall ſee Chriſt at the day of iudgement.Reue.1.7.

God ſhall wipe away the teares from the eyes of all the faithfull Iſa.25.8.Reue.7.17. and 21.1.

Luſt of the eyes, looke Luſt.

Paul prayeth for the illumination of the eyes of the faithfull Ephes.1.16,18.

Dauid prayeth God to turne away his eyes from vanitie.Pſal.119.37.

Job made a couenant with his eyes, and why.Job.31.1.

Of prohibition of eyes, looke more.Gen.6. 2.and 34.1,2.and 39.7.2.Sam.11.2.and 13 1.Iſa.3.16.Pro 23.30.31,33.Eccles.9.5, 7,to 10.and 20.18. and 25.23.and 42.11,12 13.and 26.11,12.2 Pet.2.14.Mat.5.29.

Eyes lift vp in prayer towards heauen. John 11.41.and 17.1.

F

Fables. Prophane and old wiues Fables. 1.Timot.1.4,to 8. and 4.1, 2,7.2. Tim.4.4. looke Doctours.

The Apoſtles in their doctrine were not directed by deceiueable Fables.2.Pet.1.16.*

Face. The Iſraelites appeared before the face of the Lord.Deut.31.11.

The Face or preſence of God, went with the Iſraelites.Exod.33.14.

Moſes hid his face, for hee was afraide to looke on God.Exod.3.6.

Moſes could not ſee Gods face, and liue. Exod.33.20.

Moſes ſpake to God face to face.Exod.33. 11.Deut.5.4.and 34.10.

The Lord paſſed before Moſes face.Exo. 34.5,6.

Wee ſhall ſee God face to face, after this life.1.Cor.13.9,10,12.

Gideon ſaw an Angel face to face. Judg. 6.22,23.

God will hide his face from thoſe that forſake him.Deut.31.16,to 19.

Wee muſt pray feruently that Gods face may ſhine vpon vs.Numb.6.25.

Seeke the face of God.Pſal.27.8,9.

God will ſet his face againſt. &c.Leu. 17. 10.and 20 2,to 7.and 26.17.

The face of God hidden.Jere.33.5.

Faileth. God neuer faileth thoſe that truſt in him Deut.14.38.

Fayning. Chriſtians ought to loue without fayning.1.Pet.1.22.

Dauid fained himſelfe mad, and why. 1. Sam.21.11,12,13.*

Fainthearted. looke Cowardneſſe.

Fayreneſſe. Saul was a goodly young man and a faire.1.Sam.9.2.

Dauid was faire and [illegible] viſage. 1.Sam.16.12.

Abſalon excelled in fayreneſſe, and comely proportion.2.Sam.14.25.

The ſonnes of God ſaw the daughters of men, that they were faire.Gen.6.2.

Abraham and Izhak feared to bee ſlaine for their wiues ſakes, becauſe they were faire Gen.12.11,12,13.and 20.2.and 26.7.

Rahel was a faire woman.Gen.29.17. ſo was Abigail.1.Sam.25.3. and Bathſheba. 2.Sam.11. 2.and Tamar Abſaloms ſiſter. 2.Samuel 13.1. and Tamar, his daughter. 2.Sam.14.27.and Abiſheg.1.Kings 1.3,4. looke Fauour.

Faith. The definition of Faith.Heb.11.

The faith of God put for his trueth in accompliſhing that which he hath ſpoken.Rom 3.3.

Faith put for the gift of working miracles. 1.Cor.12.9.and 13.2.

Such as haue faith in God ſhall proſper. 2.Chron.20.20.and 1.Sam.12.20.*

Except the word of God bee mixed with faith, the hearing thereof doth profit nothing. Heb.4.2.

Without faith, it is impoſſible to pleaſe God.Heb.11.6.

God doeth vnto vs according to our faith. Mat.9.29.

Faith commeth by hearing of the word of God.Rom.10.17.and it is the worke of God in vs.Ephes.1.18, 19.of the which Chriſt is the author and finiſher by the holy Ghoſt. 1.Cor.12.5,9,11. it is giuen vs for Chriſts ſake.Phil.1.29.2.Pet 1.3,4. and therefore commeth not of our ſelues Mat.16.17.Mar. 9.24.Epheſ.3.17.

Wee ought not in matters of faith, to bee led by mans wiſedome, but by Gods trueth. 1.Cor.2.3.4,5.

The efficacie of faith, which onely iuſtifieth.Iſai.5.3,11, 12.Habac.2.4.Mat.5.36. and 16.16.Lu.1,45 and 7.50 and 8.48 Joh 5.24 Act.10.43.and 13.39.and 16.31 Rom 3.23,24,28. and 4.5.and 5.5. Gal.2.16,21. and 3.11,22. and 5.6.Ephes.2.8. Phil.3.9. 1.Pet.2.6,7.Heb.4 2.

Faith was counted vnto Abraham for righteouſneſſe.Gen.15.6.

The readineſſe of Abraham to offer vp his ſonne, declared his faith Gen.22.2,11.

Eliſha endued with ſtrong faith, feared not thoſe that were ſent to apprehend him.2. King.6.16,17,18.

The faith of Gideon ſtrengthened by the fleece of wooll.Judg.6.36,to 41.

Jonathan with his armour bearer diſcomfited the Philiſtims through faith. 1.Sam. 14.6,to 24.

Dauid by faith, feared not to fight with Goliath.1.Sam.17.26,32.*

The faith of Daniel and his companions, Dan.3.17.

Of the faith and conſtancie of ſeuen brethren and their mother. 2.Mac.7.1.*

Of the faith of Jeſus Chriſt, and his hope in tentation Pſal.3.4,5,6.*

God confirmeth the Iſraelites faith, by recording to them his benefits.Deut.8.2,3.*

God tryeth our faith by ſignes and wonders, &c.Deut.13.1,2.

Abrahams faith proued.Gene.22.1.

Of the faith of Eliah.1.Kings 17.1,22. 2.Kings 4.1,42,43.

Faith is neceſſary for him that will come to Chriſt Heb.11.6.

Faith

Faith purifieth the hearts. Acts 15.9.
Of Faith proceedeth the obseruation of Gods commandements. Ecclus. 32.23,27.
We ought to pray in the Holy Ghost, to be edified in faith and loue. Iude, verse 20,21.
True faith is that, that worketh by loue, and bringeth foorth good workes. Galat. 5.6. 2. Pet. 1.5, to 16.
Against the faith of the Church, the gates of hel shall not preuaile. Mat. 16.16,18.
All the chosen are regenerate by faith, and freely iustified. Rom. 3.24,25, to 29.* 2. Cor. 5.17.
The ende of our faith is the saluation of our soules. 1. Pet. 1.9.
Those that are iustified by faith, are at peace with God. Rom. 5.1,10.
Paul by faith waited for the hope of righteousnesse. Gal. 5.5.
We are raised vp from sinne by faith. Col. 1.12.
Wee are by grace saued through faith in Christ. Ephe. 2.8,9. 2. Tim. 3.15.
We know God by faith. 1. John. 2.3.
Wee haue boldenesse, and free accesse to God by faith in Christ. Ephe. 3.12.
By faith we resist the deuil, and ouercome both the world and him. 1. John 5.4. 1. Pet. 5.9.
We are blessed of God by faith. Gal 3.14
We are preserued vnto saluation by faith. 1. Pet. 1.5.
Christians see God by faith, not with their bodily eyes. 2. Cor. 5.7.
Faith maketh vs reioyce in tribulation. Rom. 5.2, to 5.
The holy Ghost is receiued by faith. looke Holy Ghost.
By our inclination to good workes, wee learne whether wee haue true faith or no. Philem. 5. 1. John 2.3,4,5.
The brestplate and shield of faith & loue. Ephe. 6.6.1. Thes. 5.8.
The true knowledge of faith, is the summe of Christianitie. 1. Thess. 3.5.*
Faith vnfained is knowen by loue, 1. Tim. 1,5.
Faith, hope, and loue continue: other gifts cease. 1. Cor. 13.8,13.
What things the fathers attempted, and what they endured by faith. Heb. 11.4.*
Of Abrahams faith. Rom 4.17.*
Of the faith of Iohn Baptist. John. 1.31, 33,34 Of Andrewe, verse 37,40. Of Philip and Nathaneel, verse 43,45.* and of Peter. Mat. 16.16.
The faith of the Thessalonians. 1. Thessa. 1.8.
Let vs followe the faith of the Apostles. looke Conuersation.
Christ prayed that Peters faith should not faile Luke 23.32.
The thiefe saued by faith. Luke 23.42.
The faith of the Centurion, and those that watched Christ. Mat. 27.54.
Peter and John by faith healed a creeple borne. Acts 3.2,6,7.
A sinfull woman for her faiths sake, is forgiuen. Luke 7.47,50.
By faith wee receiue the forgiuenesse of sinnes. Acts 26.18.
Felix and Drusilla his wife instructed in the faith. Acts 24.25,26.
The godly glorified God for Pauls conuersion to the faith. Gal. 1.22,23.
The faith of the leper. Matth. 8.2. of blind men. Matth. 9.27,28,29. and 20.30.* Marke 10.46.* Lu. 18.35.* Of the ruler of the Synagogue. Matth. 9.18,19. Of the woman with the issue of blood. Matt. 9.21,22. Of the father of him that was possessed. Mar. 9.24. Of the Canaanitish woman. Matt. 15.22, to 29. Mar. 7.24, to 31. Of the ruler in Capernaum. John. 4.50. Of the Panim Centurion. Mat. 8.6, to 14. Luk. 7.2, to 11. Of a man lame borne. Acts 14.8,9,10. Of the sicke of the palsie. Mat. 9.2. Mar. 2.5. Luk. 5.20. and 7.2, to 11.
Sicknesses are healed by faith. Mat. 14. 39. Mar. 6.56.
Christ tried the Apostles faith by a tempest. Mat. 8.24,25,26.
Peter walked vpon the water by faith. Mat. 14.28,29.
Faith as much as a graine of Mustard seede. Matth. 17.20. and 21.21. Luke 17.6. John 15.7,8.
Christ reproueth his Apostles for want of faith. Mar. 4.40.
The Apostles desired Christ to increase their faith. Luke 17.5.
Whatsoeuer we aske in faith shalbe granted. Mat. 21.22. Mark. 11.24.
The doore of faith opened vnto the Gentiles. Acts 14.27.
The Pharises neglecting faith, iudgement, &c. tithe mint, rue, &c. Matth. 23.23. Luk. 11.42.
Wee ought to draw neere to Christ with a true heart in assurance of faith. Hebr. 10.22, 23.
Moses exhorteth the people to haue faith, in the victory promised them. Deut. 20.3.
Paul exhorteth to bee stedfastin faith. 1. Cor. 15.1,2 Acts 14.1,3,22.
An exhortation vnto faith and good workes. Psal. 37.3,4,5.
All men haue not faith. 2. Thes. 3.2.
When the sonne of man commeth, shall he finde faith on the earth? Luk. 18.8.
Of trying and examining our faith, looke Examine.
Wee must fight the good fight of faith. 1. Tim. 6.12. and persuere therein. Col. 1.23. John 15.4. and growe from faith to faith. Rom. 1.17.
Whatsoeuer is not of faith, is sinne. Rom. 14.23. Matth. 13.33,34. Rom. 10.14. Hebr. 11.6.
Faith taken for the doctrine of the Gospel. Acts. 6.7. 1. Tim. 3.9. and 4.6. and for a full perswasion of Christian libertie in things indifferent. Rom. 14.22.
Reuolters from the faith. Hebr 6.4, to 9. and 2. Pet. 2.20.
Good inst[illegible] the faith. 1. Tim. 4.6.
God will p[illegible] his worke of faith. Psal. 138.8.
Of faith, hope, and loue. 1. Cor. 13.13.
Wee must doe good to all, but especially to those of the houshold of faith. Gal 6.10.
By no worldly thing can man assure himselfe of Gods fauour but only by faith. Eccles. 9.1,2,3.
Fruits of faith, looke Fruits.
Faith obtaineth that which the sacrifices prefigured. Gal. 3.23.
The lawe of faith giuen vpon condition. Rom. 3.27. and 8.1. Looke Beleeue, Workes and Iustifie.
Faithfull. Samuel was a faithfull Prophet. 1. Sam. 3.19,20.
God foretolde that hee would stirre vp a faithfull Priest. 1. Sam. 2.35.
Moses was a faithfull seruant of the Lord. Num 12.7. Heb. 3.5.
God is faithfull. 1. Cor. 1.9. 2. Thess. 3.3. 1. John. 1.9.
All the faithfull are one bodie in Christ. Rom. 12.4,5.
The faithfull are called the house of God. 1. Peter 4.17. a chosen generation borne of God, a royall and holy Priesthood, an holy nation, a peculiar people, and a spirituall house, and why. 1. Pet. 2.2,5,9. The Temple of the liuing God. 2. Cor 6.16. beloued of God. Iude 3.21. children of God. John. 3. 1,10. made free by Christ. John 8.36. Ephe. 1.1. and coheires with Christ of his euerlasting kingdome. Tit. 3.7. Rom. 8.17.
The faithfull in afflictions humble themselues to God. Job 1.20,21.
God promiseth to be a father to the faithfull. 2. Cor. 6.18.
God is carefull for the faithfull. Psal. 101. 6,7,8.
The Prophet exhorteth the faithfull to godlinesse and patience Psal. 37.28.*
God exhorteth the faithfull vnto faith and patience by the example of Abraham. Isai 51.2.*
The confession of the faithfull. Isai. 25.9.
The faithfull put their trust in God onely. Psal. 146.3,4,5,6.*
The faithfull acknowledge their persecutions to come by Gods prouidence. Psalme 38.1.*
The ioyes of the faithfull, and torments of the vnfaithfull. Isa. 65.13,14.
Prayer of the faithfull against persecuters. Looke Persecution.
God spareth the faithfull for their great profit. Mal. 3.17,18.
The faithfull prayse God, by whose grace they serue not Idoles. Wisd. 15.1,2.*
A comparison betweene the faithfull and the infidels. Psal. 37.1,24.*
The faithfull and vnfaithfull mingled together in the Church. 2. Tim. 2.20.*
The faithfull ought not to haue fellowship with an infidell. 2. Cor 6.14,15,16.
Vnto the faithfull all things are pure. Tit. 1.15.
The faithfull ought to bee stedfast in the doctrine which hath beene taught them. 1. John. 2.27.
The faithfull desire to bee remooued from the bodie, & to dwell with God. 2. Cor. 5.4.6.
The faithfull be strangers in this worlde. Hebr. 11.13,16.
The faithfull ought to bee ready alwayes to render a reason of the hope. 1. Peter 3. 15,16.

The congregation of the faithfull, to be gathered by the preaching of the Goſpel, is prophecied of. Iſa. 11.12.

The faithfull ought to bee united in Spirit. Act. 2.44.* and 4.32.

Among ſt faithful of the primitiue Church there was none that lacked any thing neceſſarie Acts. 4.34,35.

The Lorde knoweth howe to deliuer the faithfull out of afflictions. 2. Pet. 2.5,6,7,8.

Life promiſed to the faithfull. Pſalter bes. 16.

10. be faithfull hope onely in the mercie of God. Pſal. 52.9.

The faithfull are the children of Abraham by promiſe. Rom. 9.8.

The faithfull ſhall not come into condemnation. John 5.24 Looke Beleeuers, Children of God, Church, Saints, and Conuerſation.

Faithfulneſſe is required in the diſpoſers of the ſecrets of God. 1. Cor. 4.2. Matth. 28. 19,20.

God will reward euery man according to his faithfulneſſe. 1. Sam. 26.23.

Of the faithleſſe, looke Infidelitie.

Falſe, We are forwarned of falſe prophets who are knowen by their fruits Matth. 7.15 16. & 24 4.5,11,24 Acts. 20.31. Phil. 3.18. Deu. 13.1, to 6. Jer. 23.9,16,25, to 35.*

Falſe witneſſe, Exodus 20.16. and the puniſhment. Deut. 19.16,21.

We ought not to be falſe witneſſes, or credite a falſe tale. Exo. 23.1.

Falſe prophets termed woolues. Act. 20.29. and deceitful workers. 2 Cor. 11.13. who vnder the colour of the Goſpel ſerue their owne bellies. Rom. 16.18.

How a falſe prophet may be knowen. Deu 18.22.

Foure hundred falſe Prophets aſſembled before Ahab. 1. Kings 22.6.2. Chr. 18.5.

Of the doctrine and couetouſneſſe of falſe prophets. Ezeke. 22.25. Jerem. 23.9, 25, to 35.*

Falſe prophets flatter Gods people. Jerr. 6.14. and 14.13,14.

Of falſe friends, Eccluſ. 37.1, to 7.

No degree but dealeth falſly. Jere. 6.13. and 8.10.

Fall. We ought not to reioyce at our enemies fall, and why. Pro. 24.17,18.

The righteous ſhall ſee the fall of the wicked. Pro. 29.16. and 11.5.

Chriſt the fall and riſing againe of many in Iſrael. Luke 2.34.

Wee muſt take heede we fall not from the grace of God. Heb. 12.15.

It is better to fall into the hands of God, then man. 2. Sam. 24 14.

It is better to fall into the hands of the wicked, then to ſinne before God. Daniel 13. 23.

It is a feareful thing to fal into the hands of God. Heb. 10.31.

Saul fell downe with the Prophets and prayſed God. 1. Sam. 19.24.

Abraham did fal on his face, and laughed. Gen. 17.17.

Ruth fell on her face before Boaz. Ruth 2.10.

Moſes and Aaron fell on their faces before the Lord. Nu. 20.6. ſo did Joſhua. Joſh. 7.6. Moſes fell downe before the Lorde, praying for the Iſraelites Deut. 9.18.

We ought to help vp an oxe or an aſſe that is fallen. Deut. 22.4.

To fall taken for to die. 2. Samu. 3.34. to be deceiued. Eccluſ. 23.1. Luke 6.39. and to be diſhonoured. Eſter 6.13.

The iuſt man falleth ſeuen times, and riſeth againe, but the wicked fal into miſchiefe Pro. 24.16.

Hee that thinketh hee ſtandeth, muſt take heede leſt he fall. 1. Cor. 10.12.

A man may fall with his tongue, and not with his will. Eccluſ. 19.16.

Where the tree falleth, there it lyeth. Eccluſ. 11.3.

To fall on the necke. Gen. 45.14.

Familie, looke Flocke.

Familiar. Saul ſought vnto a witch that had a familiar ſpirit. 1. Sam. 28.7.

Famine threatned to the diſobedient. Leu. 26.26. Deu. 28.23. & 32.24. looke Amendement.

Famine ſent vs by reaſon of our ſinnes. 1. King. 8.35.

Abraham to auoide famine in Canaan, went into Egypt. Gen. 12.10. Iſhak for the ſame cauſe, ſoiourneth among the Philiſtims. Gen. 26.1,6.*

Seuen yeeres famine in Egypt, and all lands thereto adioyning. Gen. 41.30,54.

Howe Joſeph dealt in the time of famine. Gen. 47.11, to 27.

Three yeres famine in the time of Dauid. 2. Samu. 21.1. Another great famine in the time of Ahab. 1. Kings 18.2. Another in the time of Jehozam. 2. Kings 6.25, to 29.

Famine prophecied. Jerem. 14.1, to 7. Ezek 9.10,11.* and 12.16,18,19. Hoſ. 9.2.*

In the famine God enriched Iſhak with plentie. Gen. 26.1,12,14,13.

The widowe of Zarephath relieued in the famine. 1. Kings 17.12,14,15,16.

Eliſha foretolde the Shunammite of the famine of ſeuen yeres. 2. King. 8.1,2.

Elimelech fleeing the famine ſoiourned in the land of Moab. Ruth. 1.1,2,3.

Eliah foretolde the famine vnto Ahab. 1. King. 17.1.

In the famine Eliſha maketh the bitter pottage ſweete. 2. King. 4.41.

A famine in Jeruſalem in the time of Zedekiah. 2. King. 25.3.

Agabus foretolde of an vniuerſall famine Acts 11.28.

A famine of the word of God. Amos 8.11.

The arrowes of famine. Ezek. 5.16. looke Hunger.

Fanne. The fanne of Chriſt is the Goſpell. Matth. 3.12. Luke 3.17.

Faſhion. God commandeth Moſes to make the tabernacle according to the faſhion ſhewed him in the mount. Exod. 25.9,40.

The faſhion of this worlde goeth away. 1. Cor. 7.31.

Faſting. How we ſhould faſt. Matth. 6.16, 17,18.

What faſting the Lorde requireth. Iſai 1, 16,17. and 58.6,7.

Faſting and ſacrifices doe not profit the obſtinate. Jer. 14.12.*

Faſting without the true workes of mercy, vnprofitable. Zech. 7.9,10,11.*

A queſtion concerning faſting. Zech. 7.3,5, 6,7.

Lunatike deuils are not caſt foorth but with prayer and faſting. Matt. 17.15,18,20, 21 Mat. 9.29.

Daniel prayed vnto the Lord with faſting. Dan. 9.3.

After faſting and prayers, hands were laid on Paul and Barnabas. Acts 13.2,3.

Prayer & faſting at the ordaining of Elders. Acts 14.23.

Pawles often faſtings. 2. Corin. 11.27. and 6.6.

Anna faſted and prayed foureſcore and foure yeres continually. Luke 2.37.

Sarra Raguels daughter faſted & prayed to God with teares. Tob. 3.10

The children of Iſrael faſted before the Lord. Judg. 20.26. Againe they faſted, confeſſing their ſinnes. 1. Sam 7.6. looke Confeſſion.

Jehoſhaphat proclaimed a generall faſt throughout all his dominion. 2. Chr. 20.3.

Eldras proclaimes a faſt. Ezra. 8.21.

Turne to the Lord with faſting and mourning. Joel 2.12, to 18.

The Niniuites proclaimed a generall faſting. Jonah 3.5,6,7.*

Moſes faſted forty dayes and forty nights. Exod. 34 28. ſo did Eliah. 1. King. 19.8. and Chriſt likewiſe. Matt. 4 2. Of whoſe faſting reade Pſal. 35 13. and 69.10. and 109 24.

Dauid and his men wept, and faſted vntill euen. 2. Sam. 1.12.

The inhabitants of Jabith Gilead faſted ſeuen dayes. 1. Sam. 31.13.

Dauid faſted and prayed vnto God, for the childes life. 2. Sam. 12.16.

Ahab faſted, and lay in ſackecloth, & God pitied him. 1. King. 21.27,29.

Judeth (ſauing a few dayes) faſted all her widowhood. Judeth 8.6.

Eſter faſted and prayed three dayes and three nights Eſter 4.16.

A generall faſt proclaimed. Jere. 36.9.

Chriſts diſciples reproued, becauſe they faſted not, and excuſed. Mat 9.14,15.

Faſting a ceremony appertaining to burials. 1. Sam. 31.13.

The wicked Elders obey Jezebel in proclaiming a faſt. 1. King 21.9,11,12.

The hypocrites caſt God in the teeth with their faſting. Iſa. 58.3.

An example of true and falſe faſting. Luk. 18.11, to 14.

Of faſting more for feare then for deuotion. Jer. 36.6.*

Faſtings, nor prayers of the wicked regarded. Eccluſ. 34.18,27.*

Of meaſurable abſtinence, the dayly faſt of Chriſtians. Eccluſ. 31.12.* and 37.28, 29,30. Matt. 15,11,18,19,20. Luke 21.34. Rom. 13.13, 14.1. Corinth. 7.5. Gala 4.16, to 20.* Phil. 3.18. 19.1. Thel 5.5, to 9.1. Tim. 4.8. Colol. 3.5,8,12,13.1. Pet. 1.13, to 17. & 5.5,6,8.2. Peter 1.5, to 9.1. John 2.16, 17. Eph. 5.3,4,5,18. looke Abſtinence.

Fathers ought not to prouoke their childre

to wrath. Ephe. 6. 4. Col. 3. 21.

Fathers are charged to teach their children the law of God. Deut. 11. 19.

God commandeth the childe to honour his Father and mother. Matth. 15. 4. Mar. 7. 10. looke Children.

Cursed is hee that honoureth not his Father and mother. Deut. 27. 16.

He that smiteth his Father or mother shall die the death. Exod. 21. 15.

Of them that curse Father or mother. Leu. 20. 9. Prou. 20. 20. and 30. 11.

Fathers and mothers must not bee loued more then Christ. Matth. 10. 37. Luke 14. 26. Neither must they bee followed in euill. Matth. 15. 2, to 12. Actes 7. 51. and 1. Peter 1. 18.

The childe ought not to die for his Father nor the Father for his childes sinne. Deut. 24. 16. Jere. 31. 29, 30.

The childe ought to aske his Father, what God hath done for him. Deut. 32. 7.

Jesus Christ onely knoweth the Father, and reuealeth him to whom it pleaseth him. Matth. 11. 27.

The spirit of Christ emboldeneth vs to cal God our Father. Gal. 4. 6.

Christ willeth vs to call no man Father in earth, and why. Matth. 23. 9.

Joseph was the supposed Father of Christ. Matth. 13. 55. Luke 3. 23.

God is our Father. Deut. 32. 6. Isa. 63. 16. 1. Esdras 12. 29. 1. Cor. 6. 18. and him must wee honour and feare. 1. Peter 1. 17, 18.* Mala. 1. 6.

Hee that knoweth Christ, knoweth the Father. John 14. 7.

Job was called the Father of the poore, and why Job 29. 16.

Father taken for a chiefe gouernour, or prince. 1. Chron. 2. 24. For Prearers and Prophets. 2. king. 2. 12. and 13. 14. 1. Cor. 4. 14, 15. Gal. 4. 6, 19. Phil. 1. c. For aged men Leuit. 19. 32. 1. Timoth. 1. 2, 3. &c. for magistrates. Exod. 22. 28. Deu. 16. 18. Rom. 13. 4 and for predecessors. Matth. 23. 30, 32. Actes 15. 10. Heb. 1. 1.

Fatherlesse. God doeth right vnto the Fatherlesse. Deut. 10. 18.

We ought to be a father of the Fatherlesse, Eccli. 4. 10. after the example of God. Psal. 68. 5 and 146. 9.

The Jewes were led captiue for vexing the Fatherlesse and widow. Ezek. 22. 7.

Of oppressing or reliefing of the Fatherlesse, looke Widow.

Fat. Israel being waxed Fat with sloth, forsooke God. Deut. 6. 10, 11, 12. and 8. 7, 8, 9, 10.* and 31. 20, 21. and 32. 15.

God commaunded the Israelites not to eate the Fat of the beasts offered. Leu. 7. 23, 24, 25. and 3. 17.

The Fat of Lambes, Rammes, Goates, wheate, &c. were Gods blessings on the land of promise. Deut. 32. 14.

Fat for plentifull. Eccli. 38. 11. for wealthie. Psal. 22. 29. Prou. 28. 25.

The Fatte of the land, what. looke Genes. 45. 18.

Fatnesse, for the spirit of wisedome, knowledge, and zeale. Jere. 31. 14.

Izhak blessed Jaakob with the Fatnesse of the earth. Gen. 27. 28.

Fauour. Who so is mindfull of mercy and trueth, shall finde Fauour in the sight of God and man. Pro. 3. 3, 4.

Louing Fauour is better then siluer or gold. Prou. 22. 1.

Grace & Fauour of men commeth of God. Gen. 39. 4. Exod. 11. 2, 3. and 12. 35, 36.

Ruth found Fauour in the sight of Boaz. Ruth. 2. 2, 9, 10, 13. reade 2. Kings 25. 27.* Psal. 105. 19, 20, to 23. Jere. 40. 2, 3, 4. Dan. 1. 9. Nehe. 1. 11. and 2. 5, to 9.

Gideon craueth a signe of God to knowe whether he were in his Fauour or no. Judges 6. 17.

Such as Fauour the wicked, are worthie death as well as they. Rom. 1. 31.

Fauoured. Joseph was a well fauoured person. Gen. 39. 6. looke Faire.

If Feare in affliction is expelled by calling to minde Gods benefits, power, and promises. Deut. 7. 18, 19.

Wee must make an end of our saluation, with Feare and trembling. Philip. 2. 12, 1. Pet. 1. 17.*

We ought to Feare God. Deut. 4. 10. and 14. 23. Reue. 14. 7. Exod. 20. 18, 20.

Whom we ought to Feare, and whom not. Matth. 10. 28. Luke 12. 5. and 1. Pet. 2. 17.

Whosoeuer Feareth God, and worketh righteousnesse, is accepted with him. Actes 10. 35.

The mercie of God is alwayes on them that Feare him. Luke 1. 50.

Princes and Judges must Feare God. Deut. 17. 19. Exod. 18. 21.

God delighteth to haue his people to feare him. Deut. 5. 29.

Josua exhorteth the Jewes to Feare the Lord. Josh. 24. 14.

The Israelites hauing seene the mightie power of God, Feared the Lord. Exo. 14. 31. and 19. 16. Deut. 5. 5, 23, to 28.

Moses Fearing the wrath of God, prayed vnto him for the Israelites. Deut. 9. 18, 19.

The prayse and commodities of the Feare of God Psal. 103, 13. & 128. 1.* Pro. 10. 27. and 14. 27. and 19. 23. and 22. 4. and 28. 14. Eccles. 1. 11, to 34. and 2.* and 34. 13, to 18.

Of the Feare of God. Mal. 1. 16.

He that Feareth God, will neither speake nor doe euill. Leuit. 19. 14.

Adam after hee had sinned, was afraid of God. Gen. 3. 7, 10.

Joseph feared God. Gen. 42. 18. so did the midwiues in Egypt. Exodus 1. 17, 20, 21.

The seruãts of Pharaoh that feared God were preserued from the haile. Exod. 9. 10.

Obadiah feared God. 1. Kin. 18. 3, 12.

Euery man ought to feare his father and mother. Leuit. 19. 3.

Let vs feare, lest by forsaking Gods promises, we perish through infidelitie. Heb. 4. 1, 3.

Those that obserue not Gods commandements, shall feare their life day and night. Deut. 28. 66.

The brethren of Joseph feared him. Gen. 45. 3. and 50. 15, to 22.

Saul was afraid of Dauid, because God was with him. 1. Sam. 18. 28, 29.

The people feared Salomon for his wisedome. 1. Kings 3. 28.

Dauid seeing Uzzah stricken, Feared. 2 Sam. 6. 6, 7, 8, 9, 10. Looke good intent.

Jaakob Fearing Esau, falleth to prayer. Gen. 32. 7, 9, 10 13.

The Israelites afraid at the challenge of Goliah. 1. Sam. 17. 11, 24.

Samuel was afrayd to annoint Dauid king. 1. Sam. 16. 2.

Saul was afrayd of the hoste of the Philistims. 1. Sam. 28. 5.

Eliah fled for feare of being slaine by Jezebel. 1. king. 19. 23.

Wee ought to Feare them to whom Feare belongeth. Rom. 13. 7.

The people being afrayd of Gods wrath, followed Saul & Samuel with one consent. 1. Sam. 11. 7. Israel dwelt without feare all the dayes of Salomon. 1. Kings 4. 25.

A cõmendation of the feare of God which was in Abraham. Gen. 22. 12, 16, 17, 18.

Elisha feared not the king of Syria his armie. 2. Kings. 6. 14, 15.

Perfect loue expelleth feare. 1. Joh. 4. 18.

God threatneth, that they shall be afrayd in their chambers, who prouoke him by idolatry. Deut. 32. 21, 25.

The meanes to feare God, is to heare his word. Deut. 4. 10. and 6. 2.

The king of feare. Job. 18. 14.

Feare for imbracing. Psal. 72. 5. for zeale. Psal. 119. 53. for reuerence. Josh. 4. 14. for obedience towards men. Rom. 13. 4, 7. 2. Cor. 17. 5. Ephe. 5. 6. 1. Pet. 3. 14.

A godly feare. Psal. 119. 120.

The feare of the Lord. Pro. 8. 13. Psalme 34. 11, 12.

What feare is. Wisd. 17. 11.

The honourable seede are they that feare the Lord. Ecclus. 10. 20.

Who so feareth God, departeth not from him. Jere. 32. 40.

Foure things to bee feared. Ecclus. 26. 5.

The elect feare God. Mal. 3. 16.

Those that feare God, shall haue no euill report. Judeth 8. 8.

Blessed is the man that feareth alway. Psal. 112. 1. Pro. 28. 14.

God giueth wisedome to such as feare him. Ecclus. 43. 33.

The beginning of wisedome is the Feare of the Lord. Psal. 111. 10.

None forsaken that feareth the Lord. Ecclus. 2. 11. Neither shall any euill happen to them. Ecclus. 31. 1.

We ought to eat in the Feare of the Lord. Ecclus 9. 18.

Pouertie is the Feare of the needie. Prou. 10. 15.

Feare the Lord, and honour his ministers. Ecclus. 7. 29.

The prayse of the Feare of God aboue riches, strength, and beautie. Ecclus. 40. 26, 27.

He that feareth God, conuerteth in heart. Ecclus. 21. 6. and is vpright without hypocrisie Prou. 14. 2.

Job feared God and eschewed euill. Job. 1, 8. Prou. 14. 16.

Of worldly and carnall Feare. John 9. 22.

and 12.42.and 19.8.

Cornelius feared God with all his houſe-hold. Acts 10.2.

Simeon feared God. Luke 2.25.

Iudgement and righteouſneſſe follow the feare of God. Iſa.5.7.

Miniſters muſt not feare, looke Miniſters.

Of childly feare. Jerem.36.16. Mar.5.33. Act.9.31.& 10.2.2. Cor.7.1. Eph.5.21. Col. 3.22.1. Pet.2.17.

Of naturall feare. Mat.14.26. Iſa.24.13.

Of ſeruile feare. 2. Kin.17.32,33. Joſh.1. 16. Jere.36.16. Rom.8.15. Luk.1.74. and 1. Iohn 4.18. Reuel.21.8.

We ought not to feare the reproch of men, and why. Iſa.51.7,8.

He that feareth inconueniences, ſhall neuer doe his duetie. Eccles.11.4.

That which the wicked feareth, ſhall come vpon him. Pro.10.24.

Eſther was trained vp in the feare and knowledge of God. Eſther 14.5.

Of the perſecution of thoſe that feare the Lord. 2. Eſd.16.62, to 66. and how God will deliuer them. verſ.66. and puniſh the wicked. verſe 68.

It is a fearefull thing to fall into the hands of the liuing God. Hebr.10.31. Looke Timorous.

Feaſt. The Iewes feaſts were many, looke Sabboth and Paſſeouer, and looke Pentecoſt in the firſt Table.

The feaſt of blowing of hornes or trumpets. Leuit.23.24. Numb.29.1, to 7. and 2. Chro.5.3,12,13.

The feaſt of humbling, reconciling, and cleanſing ſinnes. Leui.16.29,30.* and 23.7. Numb.29.7, to 12.

The feaſtes of boughes or boothes, or Tabernacles, called alſo the feaſt of gathering fruites. Exodus 23.16. Leuit.23.24, to 37. Numb.29.12.* Deut.16.13. to 16. and 31. 10, to 14. Ezra.3.4. Nehe.8.1,2,14,15.* 1. Eſd.5.51,52. 2. Mac.1.9,18.* & 19.5, to 9. Iohn 7.2.

The feaſt of the new moone. Numb. 28. 11, to 16. and 1. Sam.20.5,24. Ezek.45.18, 19.& 46.7. with other feaſts: as Eſt.9.21.* 2. Mac.25.36,37.

The dedication of the Temple was alſo counted a ſolemne feaſt among the Iewes. 1. Kings 8.65. Iohn 10.22.

What the Iewes ſhould offer at euery feaſt. Exo.23.14, to 20. Leui.23.2.* Num.20.3.* God hateth the Iewes feaſtes, for that they were prophanes. Iſa.1.11, to 15. and 66.17. Amos 5.21,22. and 8.5,10. Mal.2.8,13.

Why Chriſt was not apprehended on the feaſt day. Matt.26.5.

Ieſus on the feaſt day, driue buyers and ſellers out of the Temple. Iohn 2.14,15,16.

Abraham made a feaſt when Izhak was wained. Gen.21.8.

Whom wee ought to bid to our feaſtes: and howe wee ſhould behaue our ſelues in feaſting. Eccliu.9.17,18. Exod.18.12. Luke 14.12,13,14. Tobit.2.1,2. and 4.16,17. 1. Cor.5.8.

The poore ought to be remembred at our feaſtings. Nehe.8.10.

Iob feared diſorder and abuſe in his children feaſting. Job 1.5.

Izhak made a feaſt of Abimeleth. Geneſ. 26.30,31. and Ioſeph to his brethren. Gene. 43.31,32. and Salomon to all his ſeruants. 1. Kings 3.15.

Of feaſtes vſed at ſheepeſhearing. Gene. 38.12.1. Samuel 25.4,11,36.2. Samu.13. 24,28.

Pharaoh made a Feaſt on his birth day. Gene.40.20. ſo did Herode. Matth. 14.6. Marke 7.21.

Wedding feaſtes. Gene.29.22. Iudg.14. 10 Iohn 2.2, to 11.

Dauid made a Feaſt to Abner, 2. Sam. 3.20.

Adoniah made a Feaſt vnto his brethren. 1. Kings 1.5,9,25,41,49.

The loweſt roomes at Feaſts. Luke 14.8, to 12.

Matthewe made a great Feaſt for Chriſt, his diſciples, and others. Luke 5.29. Marke 2.15. Matth.9.9,10.

The chiefe places at Feaſts. Mat.23.6,7.

The office of a Feaſt maſter. Eccliu.32.1,2 looke Solemne.

Feaſting, for faſting. Iſai.22.12,13.

Feeble. We ought to comfort the feeble minded. 1. Theſſ.5.14.

Hannah barren, and feeble, had children. 1. Sam.2.5.

Feede. Iaakob was fed of God all his life long. Gen.48.15.

How Dauid did feed Iſrael. 2. Sam.5.2. Pſal.78.72.

Iudges and gouernors ought to fee Gods people fed. 2. Sam.7.7.

Chriſt commaunded Peter to feede his ſheepe. Iohn 21.15,16,17.

Peter willeth the Elders of the Church, to feede the flocke of Chriſt, 1. Pet.5.1, to 5.

Thoſe that feede a flocke are worthie to eate of the milke. 1 Cor.9.7.

The greene paſtures & waters for Chriſtians to feede on, are to bee founde in the Scriptures. Pſalme 23. 23. Iohn 6.27, 55,56.

Feete. It was a courteſie in olde time, firſt to waſh the feete of ſuch as a man harbored. Gen.18.4,5.& 19.1,2. and 24.32,33. Iudg. 19.21. Gen 43.24.

Abigail humbleth her ſelfe to waſh Dauids ſeruants feete. 1. Sam.25.41.

The feete of the Iſraelites did not ſwell in the wildernes. Deut.8.4.

God maketh the feete of his choſen, to bee like Hindes feete to doe his will. 2. Sam. 22.34.

Joſhua cauſeth his chiefe men of warre to ſet their feete on the neckes of Kings. Joſh. 10.24,25.

Ruth ſlept at the feete of Boaz. Ruth.3. 4,8.14.

Aſa had a diſeaſe in his feete. 1. King.15. 23.2. Chro.16.12

A ſinfull woman waſhed Chriſtes feete. Luke 7.37,38.

Chriſt waſhed his diſciples feete. Joh.13. 5,14,15.

Iob was feete to the lame. Job.29.15.

Fellow-helpers, looke Coadiutors.

Fellow ſeruants. Tychicus a fellow ſeruant in the Lord. Col.4.7.

Fellowſhip. The faithfull continued in the Apoſtles doctrine and Fellowſhip. Actes 2.42.

To haue Fellowſhip with God and his Sonne, is to beleeue in Chriſt, and to walke in the light. 1. Iohn 1.3,5,6,7.

The vnfruitfull Fellowſhip of Chriſtes members, Pſal.14.7. and 15.1.*

Righteouſneſſe hath no Fellowſhip with vnrighteouſneſſe, nor light with darkeneſſe, nor the godly with infidels. 2. Corint. 6.14.* Epheſ.5.7,8. and 1. Theſ.5.5,6.

Feuer. God will ſmite ſuch as diſobey him with feuers. Deut.28.22.

Chriſt healed Peters mother in lawe of a feuer. Matt.8.14,15. Mark.1.30,31.

Fielde. The Iſraelites might not ſowe their field with mingled ſeed. Leu.19.19.

Of him that hurteth his neighbours field or vineyard. Exod.22.5.

Wee ought not to remoue the markes or bounds of the field. Deut.19.14.

Abſalom cauſeth Joabs field to be ſet on fire. 2. Sam.14.30.

The field of blood. Acts 1.19.

The field which Jeremie bought of Hanameel. Jere 32.7, to 16.

Fight. looke Warre.

Figge. The parable of the Figge tree. Mat. 24.32,33.

The curſing of the Figge tree. Mat.21.19, to 23. Mar.11.13,14.

The parable of the vnfruitfull figge tree, Luke 13.6, to 10.

The figge would not be king ouer other trees Judg.9.10,11.

To Fill. God will fill vs with all good things, if we loue him. Deut.11.13,14,15.

Wee ought not to forget God, when wee are filled with his benefites. Deut.8.10,19. and 6.10,11,12. as did the Iſraelites. Deu. 32.15.

Finde. To ſeeke God and to finde him, and to loſe him, how. 2. Chro.15.2,4,15.

Gods iudgements cannot be found out by man. 2. Eſd.5.40.

Finger. A giant ſlaine that had 24. fingers and toes. 2. Sam.21.20,21.

Tables written with the finger of God. Exod.31.18.

Pharaohs enchanters confeſſe that Moſes miracles were brought to paſſe by the finger of God, and not by ſorcerie. Exodus 8. 18,19.

The finger of God, what. Luke 11.20.

Firmament. Gen.1.6,7,8. Pſal.150.1.

Firſt. The firſt borne of man or beaſt, dedicated to God. Exod.13.2,12,14. and giuen for a parcell of the Leuites inheritance. Nu. 3.12,13.

The firſt borne of man might bee redeemed, and how. Exod.13.13.

The firſt foale of an aſſe was redeemed with a lambe. Exod.13.13.

Chriſt was the firſt borne of euery creature. Rom.8.29. Col.1.15.

How the firſt fruites ought to be offered. Deut.26.2,3, to 12.

The firſt fruites pertained to the high Prieſt. Num.5.9. See Tithes.

Chriſt

Christ the first fruits, first borne, and first begotten of the dead. 1. Corint. 15. 20, 21, 22. Col. 1. 18. Reu. 1. 5.

All the first borne of Egypt are slaine. Exod. 12. 29.

The first borne are the Lords. Exod. 22. 29, 30. & 34. 19, 20. Leuit. 27. 26. Numb. 8. 14, 16, to 20. Deut. 15. 19. 1. Sam. 1. 11, 20, 22, 28. Eze. 44. 30. Luke 2. 23.

Of the firstlings or first fruits. Ex. 23. 16. and 34. 26. Leui. 23. 10. Num. 18. 13. Deut. 18. 4. 2. Chron. 31. 12. Nehe. 10. 35, 37. Pro. 3. 9, 10. Eze. 44. 36.

The prerogatiue of the first borne ouer his brethren. Gen. 4. 7. and 25. 31, 32, 33. Genes. 49. 3. Deut. 21. 15, 16, 17. 2 Chr. 21. 3.

We that haue the first fruits of the spirit, not grone for deliuerance. Rom. 8. 21, 22, 23.

The first borne were otherwhiles reiected, and how, and why. Gen. 9. 22, 25. and 48. 14, 18, 19. and 49. 4.

If the first fruits be holy, the whole lumpe is holy. Rom. 11. 16.

Fishes created by the word of God. Genes. 1. 21, 22.

Preachers called Fishers. Ezekiel 47. 10. Mat. 4. 19. Mar. 1. 17. Luke 5. 10.

¶ Flame, looke Angel.

Flattering. How hurtfull flatterie is. Pro. 27. 6. and 28. 23. Eccles. 7. 7. Hab. 2. 15.

Against flatterers. Prou. 24. 24. and 18. 8. and 26. 22, 28. * Mat. 11. 7. and 14. 4. and 18. 15. Rom. 16. 18 1. Cor. 11. 17. 1. Thess. 2. 5.

Flatterie of false Prophets looke False.

Worldlings flatter both God and themselues. Psalm. 78. 36. and 36. 2. looke Worldlings and conceit.

The nature of flatterers. Pro. 29. 5. Rom. 16. 17, 18. Psa. 41. 5, to 9. examples of flatterie. Mat. 22. 16. John 18. 22. Acres 3. 4. and 12. 22. and 24. 2, 3.

Harlots haue flattering lips. Judg. 14. 15, 16, 17. and 16. 5, 6, 10, 13, 15, to 19. Prou. 2. 16, to 20. and 5. 3. to 7. and 6. 24. * 7. 5, 21. *

Absalom, by flatterie, sought to aspire to his fathers kingdome. 2. Sam. 15. 2, 3, 4, 5, 6.

Flea. Dauid tearmeth himselfe a Flea. 1. Sam. 26. 20.

Flee. Christ willeth vs if we bee persecuted in one citie, to flee into another. Mat. 10. 23. so did Paul and Barnabas. Acts. 14. 5, 6.

Elisha willed one of the sonnes of the Prophets to flee, as soone as he had anoynted Jehu. 2. King. 9 3.

God willed Elijah to flee from the presence of Ahab. 1. Kings 17. 3.

Dauid fled. 1. Sam. 15. 14. and 19. 10, 12. and 22. 3, 4, 5.

Elijah fled from Jezebel. 1. King. 19 3.

Moses fled from Pharaoh. Exodus 2. 15. Num. 16. 42. and Jaakob from Esau. Gene. 27 43, 44.

The disciples fled. Matt. 26. 56.

Joshua seemeth to flee before the people of Ai. Josh 8. 9. 15, to 30.

The Syrians flee frō Ahab. 1. kin. 20. 20.

Sisera fled. Judg 4 17, 21.

Absalom fled. 2. Sam. 13. 29, 34.

The Philistims fleeing were slaine. 1. Sam. 17 51, 52.

The Israelites fled before the Philistims 1. Sam. 31. 7.

Fleece. Of the experience of the Fleece of wool. Judg. 6. 37, to 41.

Flesh taken for man simply. Matth. 24. 22. Act. 2. 17. Rom. 3. 20. and 7. 18. 1. Cor. 1. 29. Galat. 2. 16. for the naturall affection of man Matth. 26. 41. for the outward shew of man. John 8. 15. for outward pompe and ostentation, or for weake state and condition. 2. Corinth. 10. 2, 3. for the common course of nature. Gal. 4. 29. for this present life. 1. Pet. 4. 2. for the ceremonies of the lawe Galat. 3. 3. for the mortall bodie. Phil. 1. 22. for the generation after the flesh. Phil. 3. 3, 4. 2. Cor. 5. 16.

Flesh and blood taken for man or any thing in mans nature corrupted. Matth. 16. 17. John 3. 6. Roman. 7. 18. and 8 5, 6. Gal. 1. 16. Ephes. 6. 12. and for men corrupt through sinne. 1. Cor 15. 50.

The Iewes might not eate any flesh borne of beasts. Exod. 22. 31. nor that touched any vncleane thing. Leuit. 7. 19. neither might they eat their flesh for the dead. Leuiticus 19. 28.

Man and wife are but one flesh. Genes. 2. 24. Matth. 19. 5. Mar. 10. 8. Ephes. 5. 31. 1. Cor. 6. 16.

The people fell a lusting for flesh, & God gaue it them. Num. 11. 4, 13, 18, 19. and punished them for their lust. verse 33, 34.

Hophni and Phinehas tooke from the people perforce, the flesh of the sacrifice. 1. Sam. 2. 13, to 16.

Elijah is nourished with bread and flesh by rauens. 1. Kings. 17. 6.

Flesh attributed to fishes. 1. Cor. 15 39.

Man being destitute of Gods Spirit, is but flesh, working fleshly whatsoeuer he doth. Gen 6. 3, 12.

All flesh is grasse. 1. Pet. 1. 24.

Jesus Christ being made man, became partaker of our flesh and blood, & why. Hebr. 2. 14. 1. Joh. 4. 2.

The true knowledge of Christ is not reuealed by flesh and blood. Mat. 16. 17.

By the sinne of the flesh is vnderstood fornication, and all such sinnes as our nature is inclined to. Gal. 5. 16, 17, 19, 20, 21.

The flesh naturally desireth fleshly things. John 3. 6. Rom. 7. 14. and 8. 3, 5.

The wisedome of the flesh is death Rom. 8. 6.

They that are in the flesh, cannot please God. Rom 8. 8.

No goodnesse dwelleth in the flesh. Rom. 7. 18.

Those that liue after the flesh, shall die. Rom. 8. 13.

The faithfull must banish from them all fleshly lusts. Rom 13. 12, 13, 14. Galat 5. 13. Eph. 2. 2, 3. 1. Pet. 2. 11. Gal. 5. 24.

The deedes of the flesh are mortified by Gods spirit. Rom. 8. 3.

No trust in fleshly helpes. Obad 1. 7. Nahum 1. 9, 19.

Of the frailtie of the flesh. Eccles. 14. 17, 18

The flesh approueth his owne counsels. Prou. 15. 21.

The flesh is deceiued by his owne wisedome. Pro. 14. 18.

The peruerse opinion of the flesh, thinketh that God hath no regard vnto it. Job 35. 13.

The flesh is contrary to the spirit. Galat. 5. 17.

Flesh of Christ, looke Supper.

For a stony heart, God will giue a heart of flesh. Eze. 11. 19.

Flies in Egypt. Exod. 8. 21, 24.

Flocke, looke Feede and Foode.

The flockes of cattell are cursed to those that disobey God. Deut. 28. 18.

We ought to know the state of our flocke, or family. Pro. 27. 23. and to feede them with true doctrine, and good examples. 1. Pet. 5. 2, 3, 4. Acres 10 2. * Rom. 16. 5. Ephes. 6. 4. 1. Tim. 5. 8. 2. Tim. 4. 19. looke Houshold.

Christs flocke little. Luk. 12. 32.

Flood. Noahs flood. Genesis 6. 17. * and 7. 10.

Floore. Christs floore Matth. 3. 12. Luke 3. 17.

Flowre. Man is but as a flowre of ỳ grasse. Jam. 1. 10, 11. looke Grasse.

An offering of flower. Leu. 2. 1.

¶ Folde. looke Sheepfold.

Follow We ought to follow goodnes. Gal. 5. 4, 18. 1. Thess. 5. 15.

Wee ought to follow Gods word. Deut. 13. 1, to 12. and obey it. Deut. 13. 4. 1. Sam. 12. 14.

Joshua and Caleb constantly followed the Lord. Num. 32. 12.

To follow Christs steps, is to suffer affliction patiently as he did. 1. Pet. 2. 21.

Great multitudes followed Christ, and he healed them all. Mat. 12. 15.

Christ shewed by miracle, how they shall want nothing that followe him. Mat. 14. 13, to 22. Mar. 6. 34, 37, to 45. Luk. 9. 11, to 18.

Who so will follow Christ, must haue no lets to stop him. Mat. 8. 22.

To followe strange gods, looke Whoring.

Wee ought not to followe a multitude to doe euill. Exod. 23. 2.

We ought to be followers of God as deere children. Ephe. 5. 1.

We ought not to followe that which is euill, and why. 3. John. 11.

Paul willeth vs to bee followers of him. 1. Cor. 4. 16. 2. Thess. 3. 7, 8.

The Thessalonians became followers of Christ and his Apostles, and howe. 1. Thess. 1. 6. *

We ought to bee followers of them which through faith and patience inherite the promises. Heb. 6. 12.

Foode of Gods word preserueth them that be godly. Wisd. 16. 26.

God ordeined foode for man and beast. Gen. 1. 29, 30.

Jaakob desireth of God foode and apparell. Gen. 28. 20.

The Midianites destroy all the foode of the Israelites both in field and house. Judg. 6. 1, to 7.

God giueth foode and raiment to the fatherlesse, &c. Deut. 10 18.

Christ willeth vs to aske our daily foode.

and 12.42. and 19.8.

Cornelius feared God with all his household. Acts 10.2.

Simeon feared God. Luke 2.25.

Iudgement and righteousnesse follow the feare of God. Isa. 5.7.

Ministers must not feare, looke Ministers.

Of childly feare. Ierem. 36.16. Mar. 5.33. Act. 9.31. & 10.2.2. Cor. 7.1. Eph. 5.21. Col. 3.22.1. Pet. 2.17.

Of naturall feare. Mat. 14.26. Isa. 24.13.

Of seruile feare. 2. Kin. 17.32,33. Iosh. 1.16. Ierem. 36.16. Rom. 8.15. Luk. 1.74. and 1. Iohn 4.18. Reuel. 21.8.

We ought not to feare the reproch of men, and why. Isa. 51.7,8.

He that feareth inconueniences, shall neuer doe his dueti. Eccles. 11.4.

That which the wicked feareth, shall come vpon him. Pro. 10.24.

Esther was trained vp in the feare and knowledge of God. Esther 14.5.

Of the persecution of those that feare the Lord. 2. Esd. 16.62, to 66. and how God will deliuer them. vers. 66. and punish the wicked. verse 68.

It is a fearefull thing to fall into the hands of the liuing God. Heb. 10.31. Looke Timorous.

Feast. The Iewes feasts were many, looke Sabboth and Passeouer, and looke Pentecost in the first Table.

The feast of blowing of hornes or trumpets. Leuit. 23.24. Numb. 29.1, to 7. and 2. Chro. 5.3, 12, 13.

The feast of humbling, reconciling, and cleansing sinnes. Leui. 16.29, 30. * and 23.7. Numb. 29.7, to 12.

The feastes of boughes or boothes, or Tabernacles, called also the feast of gathering fruites. Exodus 23.16. Leuit. 23.24, to 37. Numb. 29.12. * Deut. 16. 13. to 16. and 31. 10, to 14. Ezra. 3.4. Nehe. 8.1, 2, 14, 15. * 1. Esd. 5.51, 52. 2. Mac. 1.9, 18. * & 19.5, to 9. Iohn 7.2.

The feast of the new moone. Numb. 28. 11, to 16. and 1. Sam. 20.5, 24. Ezek. 45.18, 19. & 46.7. with other feasts: as Est. 9.21. * 2. Mac. 25.36, 37.

The dedication of the Temple was also counted a solemne feast among the Iewes. 1. Kings 8.65. Iohn 10.22.

What the Iewes should offer at euery feast. Exo. 23.14, to 20. Leui. 23.2. * Num. 20.3. * God hateth the Iewes feastes, for that they were prophaned. Isa. 1.11, to 15. and 66.17. Amos 5.21, 22. and 8.5, 10. Mal. 2.8, 13.

Why Christ was not apprehended on the feast day. Matt. 26.5.

Iesus on the feast day, driue buyers and sellers out of the Temple. Iohn 2.14, 15, 16.

Abraham made a feast when Izhak was wained. Gen. 21.8.

Whom wee ought to bid to our feastes: and howe wee should behaue our selues in feasting. Eccius. 9.17, 18. Exod. 18.12. Luke 14.12, 13, 14. Tobit. 2. 1, 2. and 4 16, 17. 1. Cor. 5.8.

The poore ought to be remembred at our feastings. Nehe. 8.10.

Iob feared disorder and abuse in his childrens feasting. Iob 1.5.

Izhak made a feast of Abimelech. Genes. 26.30, 31. and Ioseph to his brethren. Gene. 43.31, 32. and Salomon to all his seruants. 1. Kings 3.15.

Of feastes vsed at sheepeshearing. Gene. 38.12.1. Samuel 25.4, 11, 36. 2. Samu. 13. 24, 28.

Pharaoh made a Feast on his birth day. Gene. 40.20. so did Herode. Matth. 14.6. Marke 7.21.

Wedding feastes. Gene. 29.22. Iudg. 14. 10 Iohn 2.2, to 11.

Dauid made a Feast to Abner, 2. Sam. 3.20.

Adoniah made a Feast vnto his brethren. 1. Kings 1.5, 9, 25, 41, 49.

The lowest roomes at Feasts. Luke 14.8, to 12.

Matthewe made a great Feast for Christ, his disciples, and others. Luke 5.29. Marke 2.15. Matth. 9.9, 10.

The chiefe places at Feasts. Mat. 23.6, 7.

The office of a Feast master. Eccliu. 32.1, 2 looke Solemne.

Feasting, for fasting. Isai. 22.12, 13.

Feeble. We ought to comfort the feeble minded. 1. Thess. 5.14.

Hannah barren, and feeble, had children. 1. Sam. 2.5.

Feede. Iaakob was fed of God all his life long. Gen. 48.15.

How Dauid did feed Israel. 2. Sam. 5.2. Psal. 78.72.

Iudges and gouernors ought to see Gods people fed. 2. Sam. 7.7.

Christ commaunded Peter to feede his sheepe. Iohn 21.15, 16, 17.

Peter willeth the Elders of the Church, to feede the flocke of Christ, 1. Pet. 5.1, to 5.

Those that feede a flocke are worthie to eate of the milke. 1 Cor. 9.7.

The greene pastures & waters for Christians to feede on, are to bee founde in the Scriptures. Psalme 23. 23. Iohn 6. 27, 55, 56.

Feete. It was a courtesie in olde time, first to wash the feete of such as a man harbored. Gen. 18.4, 5. & 19.1, 2. and 24 32, 33. Iudg. 19.21. Gen 43.24.

Abigail humbleth her selfe to wash Dauids seruants feete. 1. Sam. 25.41.

The feete of the Israelites did not swell in the wildernesse. Deut. 8.4.

God maketh the feete of his chosen, to bee like Hindes feete to doe his will. 2. Sam. 22.34.

Iosh. causeth his chiefe men of warre to set their feete on the neckes of Kings. Iosh. 10 24, 25.

Ruth slept at the feete of Boaz. Ruth. 3. 4, 8. 14.

Asa had a disease in his feete. 1. King. 15. 23. 2. Chro. 16.12

A sinfull woman washed Christes feete. Luke 7.37, 38.

Christ washed his disciples feete Iob. 13. 5, 14, 15.

Iob was feete to the lame. Iob. 29.15.

Fellow-helpers, looke Coadiutors.

Fellow seruants. Tychicus a fellow seruant in the Lord. Col. 4.7.

Fellowship. The faithfull continued in the Apostles doctrine and Fellowship. Actes 2.42.

To haue Fellowship with God and his Sonne, is to beleeue in Christ, and to walke in the light. 1. Iohn 1.3, 5, 6, 7.

The topfull Fellowship of Christes members. Psal. 14.7. and 15.1. *

Righteousnesse hath no Fellowship with vnrighteousnesse, nor light with darkenesse, nor the godly with infidels. 2. Corint. 6.14. * Ephel. 5.7, 8. and 1. Thes. 5.5, 6.

Feuer. God will smite such as disobey him with feuers. Deut. 28.22.

Christ healed Peters mother in lawe of a feuer. Matt. 8.14, 15. Mark. 1.30, 31.

Fielde. The Israelites might not sowe their field with mingled seed. Leu. 19.19.

Of him that hurteth his neighbours field or vineyard. Exod. 22.5.

Wee ought not to remoue the markes or bounds of the field. Deut. 19.14.

Absalom causeth Ioabs field to be set on fire. 2. Sam. 14.30.

The field of blood. Acts 1.19.

The field which Ieremie bought of Hanameel. Iere 32.7, to 16.

Fight. looke Warre.

Figge. The parable of the Figge tree. Mat. 24.32, 33.

The cursing of the Figge tree. Mat. 21.19, to 23. Mar. 11.13, 14.

The parable of the vnfruitfull figge tree. Luke 13.6, to 10.

The figge would not be king ouer other trees Iudg. 9.10, 11.

Fill. God will fill vs with all good things, if we loue him. Deut. 11.13, 14, 15.

Wee ought not to forget God, when wee are filled with his benefites. Deut. 8.10, 19. and 6.10, 11, 12. as did the Israelites. Deu. 32.15.

Finde. To seeke God and to finde him, and to lose him, how. 2. Chro. 15.2, 4, 15.

Gods iudgements cannot be found out by man. 2. Esd. 5.40.

Finger. A giant slaine that had 24. fingers and toes. 2. Sam. 21.20, 21.

Tables written with the finger of God. Exod. 31.18.

Pharaohs enchanters confesse that Moses miracles were brought to passe by the finger of God, and not by sorcerie. Exodus 8. 18, 19.

The finger of God, what. Luke 11.20.

Firmament. Gen. 1.6, 7, 8. Psal. 150.1.

First. The first borne of man or beast, dedicated to God. Exod. 13.2, 12, 14. and giuen for a parcell of the Leuites inheritance. Nu. 3.12, 13.

The first borne of man might bee redeemed, and how. Exod. 13 13.

The first foale of an asse was redeemed with a lambe. Exod. 13.13.

Christ was the first borne of euery creature. Rom. 8.29. Col. 1.15.

How the first fruites ought to be offered. Deut. 26.2, 3, to 12.

The first fruites pertained to the high Priest. Num. 5.9. See Tithes.

Christ

Chriſt the firſt fruits, firſt borne, and firſt begotten of the dead. 1. Cozint. 15. 20, 21, 22. Col. 1. 18. Reu. 1. 5.

All the firſt borne of Egypt are ſlaine. Exod. 12. 29.

The firſt borne are the Lords. Exod. 22. 29, 30. & 34. 19, 20. Leuit. 27. 26. Numb. 8. 14, 16, to 20. Deut. 15. 19. 1. Sam. 1. 11, 20, 22, 28. Eze. 44. 30. Luke 2. 23.

Of the firſtlings or firſt fruits. Ex. 23. 16. and 34. 26. Leu. 23. 10. Num. 18. 13. Deut. 18. 4. 2. Chron. 31. 12. Nehe. 10. 35, 37. Pro. 3. 9, 10. Eze. 44. 36.

The prerogatiue of the firſt borne ouer his brethren. Gen. 4. 7. and 25. 31, 32, 33. Geneſ. 49. 3. Deut. 21. 15, 16, 17. 2 Chr. 21. 3.

We that haue the firſt fruits of the ſpirit, doe grone for deliuerance. Rom. 8. 21, 22, 23.

The firſt borne were otherwhiles reiected, and how, and why. Gen. 9. 22, 25. and 48. 14, 18, 19. and 49. 4.

If the firſt fruits be holy, the whole lumpe is holy. Rom. 11. 16.

Fiſhes created by the worde of God. Geneſ. 1. 21, 22.

Preachers called Fiſhers. Ezekiel 47. 10. Mat. 4. 19. Mar. 1. 17. Luke 5. 10.

Flame, looke Angel.

Flattering. How hurtfull flatterie is. Pro. 27. 6. and 28. 23. Eccles. 7. 7. Hab. 2. 15.

Againſt flatterers. Prou. 24. 24. and 28. 8. and 26. 22, 28. * Mat. 11. 7. and 14. 4. and 18. 15. Rom. 16. 18 1. Cor. 11. 17. 1. Theſſ. 2. 5.

Flatterie of falſe Prophets looke Falſe.

Worldlings flatter both God and themſelues. Pſalm. 78. 36. and 36. 2. looke Worldlings and conceit.

The nature of flatterers. Pro. 29. 5. Rom. 16, 17, 18. Pſa. 41. 5, to 9. examples of flatterie. Mat. 22. 16. John 18. 22. Acts 3. 4. and 12. 22. and 24. 2, 3.

Harlots haue flattering lips. Judg. 14. 15, 16, 17. and 16, 5, 6, 10, 13, 15, to 19. Prou. 2. 16, to 20. and 5. 3. to 7. and 6. 24. & 7. 5, 21. *

Abſalom, by flatterie, ſought to aſpire to his fathers kingdome. 2. Sam. 15. 2, 3, 4, 5, 6.

Flea. Dauid tearmeth himſelfe a Flea. 1. Sam. 26. 20.

Flee. Chriſt willeth vs if we bee perſecuted in one citie, to flee into another. Mat. 10. 23. ſo did Paul and Barnabas. Acts. 14. 5, 6.

Eliſha willed one of the ſonnes of the Prophets to flee, as ſoone as he had anoynted Jehu. 2. King. 9 3.

God willed Eliiah to flee from the preſence of Ahab. 1. Kings 17. 3.

Dauid fled. 1. Sam. 15. 14. and 19. 10, 12. and 22. 3, 4, 5.

Eliiah fled from Jezebel. 1. King. 19 3.

Moſes fled from Pharaoh. Exodus 2. 15. Num. 16. 42. and Jaakob from Eſau. Gene. 27 43, 44.

The diſciples fled. Matt. 26. 56.

Joſhua ſeemeth to flee before the people of Ai. Joſh 8. 9. 15, to 30.

The Syrians flee frō Ahab. 1. kin. 20. 20.

Siſera fled. Judg. 4 17, 21.

Abſalom fled. 2. Sam. 13. 29, 34.

The Philiſtims fleeing were ſlaine. 1. Sam. 17 51, 52.

The Iſraelites fled before the Philiſtims 1. Sam. 31. 7.

Fleece. Of the experience of the Fleece of wool. Judg. 6. 37, to 41.

Fleſh taken for man ſimply. Matth. 24. 22. Act. 2. 17. Rom. 3. 20. and 7. 18. 1. Cor. 1. 29. Galat. 2. 16. for the naturall affection of man Matth. 26. 41. for the outward ſhew of man. John 8. 15. for outward pompe and oſtentation, or for weake ſtate and condition. 2. Cozineth. 10. 2, 3. for the common courſe of nature. Gal. 4. 29. for this preſent life. 1. Pet. 4. 2. for the ceremonies of the lawe Galat. 3. 3. for the mortall bodie. Phil. 1. 22. for the generation after the fleſh. Phil. 3. 3, 4. 2. Cor. 5. 16.

Fleſh and blood taken for man or any thing in mans nature corrupted. Matth. 16. 17. John 3. 6. Roman. 7. 18. and 8 5, 6. Gal. 1. 16. Ephel. 6. 12. and for men corrupt through ſinne. 1. Cor 15. 50.

The Iewes might not eate any fleſh torne of beaſts. Exod. 22. 31. nor that touched any vncleane thing. Leuit. 7. 19. neither might they eat their fleſh for the dead. Leuiticus 19. 28.

Man and wife are but one fleſh. Geneſ. 2. 24. Matth. 19. 5. Mar. 10. 8. Ephel. 5. 31. 1. Cor. 6. 16.

The people fell a luſting for fleſh, & God gaue it them. Num. 11. 4, 13, 18, 19 and puniſhed them for their luſt. verſe 33. 34.

Hophni and Phinehas tooke from the people perforce, the fleſh of the ſacrifice. 1. Sam. 2. 13, to 16.

Eliiah is nouriſhed with bread and fleſh by rauens. 1. Kings. 17. 6.

Fleſh attributed to fiſhes. 1. Cor. 15 39.

Man being deſtitute of Gods Spirit, is but fleſh, working fleſhly whatſoeuer he doth. Gen 6. 3, 12.

All fleſh is graſſe. 1. Pet. 1. 24.

Jeſus Chriſt being made man, became partaker of our fleſh and blood, & why. Hebr. 2. 14. 1. Joh. 4. 2.

The true knowledge of Chriſt is not reuealed by fleſh and blood. Mat. 16. 17.

By the ſinne of the fleſh is vnderſtood fornication, and all ſuch ſinnes as our nature is inclined to. Gal. 5. 16, 17, 19, 20, 21.

The fleſh naturally deſireth fleſhly things. John 3. 6. Rom. 7. 14. and 8. 3, 5.

The wiſedome of the fleſh is death Rom. 8. 6.

They that are in the fleſh, cannot pleaſe God. Rom 8. 8.

No goodneſſe dwelleth in the fleſh. Rom. 7. 18.

Thoſe that liue after the fleſh, ſhall die. Rom. 8. 13.

The faithfull muſt baniſh from them all fleſhly luſts. Rom 13. 12, 13, 14. Galat 5. 13. Eph. 2. 2, 3. 1. Pet. 2. 11. Gal. 5. 24.

The deedes of the fleſh are mortified by Gods ſpirit. Rom. 8. 3.

No truſt in fleſhly helpes. Obad 1. 7. Nahum 3. 9, 19.

Of the frailtie of the fleſh. Eccles. 14. 17, 18

The fleſh approueth his owne counſels. Prou. 15. 21.

The fleſh is deceiued by his owne wiſedome. Pro. 14. 18.

The peruerſe opinion of the fleſh, thinketh that God hath no regard vnto it. Iob 35. 13.

The fleſh is contrary to the ſpirit. Galat. 5. 17.

Fleſh of Chriſt, looke Supper.

For a ſtony heart, God will giue a heart of fleſh. Eze. 11. 19.

Flies in Egypt. Exod. 8. 21, 24.

Flocke, looke Feede and Foode.

The flockes of cattell are curſed to thoſe that diſobey God. Deut. 28. 18.

We ought to know the ſtate of our flocke, or family. Pro. 27. 23. and to feede them with true doctrine, and good examples. 1. Pet. 5. 2, 3, 4. Acts 10 2. * Rom. 16. 5. Epheſ. 6. 4. 1. Tim. 5. 8. 2. Tim. 4. 19. looke Houſhold.

Chriſts flocke little. Luk. 12. 32.

Flood. Noahs flood. Geneſis 6. 17. * and 7. 10.

Floore. Chriſts floore Matth. 3. 12. Luke 3. 17.

Flowre. Man is but as a flowre of ỹ graſſe. Jam. 1. 10, 11. looke Graſſe.

An offering of flower. Leu. 2. 1.

Folde. looke Sheepfold.

Follow We ought to follow goodnes. Gal. 5. 4, 18. 1. Theſſ. 5. 15.

Wee ought to follow Gods worde. Deut. 13. 1, to 12. and obey it. Deut. 13. 4. 1. Sam. 12. 14.

Joſhua and Caleb conſtantly folowed the Lord. Num. 32. 12.

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Paul willeth vs to bee followers of him. 1. Cor. 4. 16. 2. Theſſ. 3. 7, 8.

The Theſſalonians became followers of Chriſt and his Apoſtles, and howe. 1. Theſſ. 1. 6. *

We ought to bee followers of them which through faith and patience inherite the promiſes. Heb. 6. 12.

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Matt.6.11.and not to be carefull for things of this life. Matth. 6.25,*31,33. looke Rayment.

The Succothites and Penuelites,flaine for that they would not giue foode to Gideon and his men. Iudg. 8 5,9,16,17.

Fooles ought to bee scourged with roddes. Pro.26.3.

Fooles are the authours of contentions. Pro. 18.6.

Fooles delight to talke what they lift, vncontrolled. Pro.18.2.

Fooles are not to be taught. Pro.23.9.

Doctrine is very cumbersome for fooles. Eccius.21.19.and 22.7.

A fooles counsell is not to bee regarded. Eccius.8.17.

Riches profit not a foole. Pro.17.16.

The heart of fooles is in their mouth. Eccius.21.26.

Honour is vnseemely for a foole. Prouer. 26.1.

A foole thinketh his owne wit best. Prou. 12.15.

A foole is incorrigible. Pro.17.20.

Of the nature and qualitie of a foole, and how he should bee regarded. Pro. 12.16. and 26.4,&c 15. Eccius.21.20.

Foolish Iewes regarded not God for all his benefits. Deut. 32 5,6.

Christians may not vse foolish talking or iesting. Eph.5.4,5,6.

The preaching of the Crosse is counted foolishnesse. 1.Cor.1.18.

To bee truely wise, is to bee accounted a foole in the world. 1.Cor.3.18,19.

God hath chosen the foolish things of this world to confound the wise. 1.Cor.1.27.

Paul was counted a foole for Christ his sake. 1.Cor 4.10.

God hath made the wisedome of this world foolishnesse, by the foolishnesse of preaching. 1.Cor.1.20,21.

Dauid did very foolishly in numbring his people. 2.Sam.24.10.

The naturall man iudgeth the doctrine of the Gospel foolishnesse, 1.Cor 2.14.

Foolish questions, see Questions.

Foote of pride. Psal 36.11.

Forbid. Christ would not that his Apostles should forbid any to doe a miracle in his name. Mat.9.39.

Forerunner. Christ our forerunner & high Priest. Heb.6.20.

Foreskinnes. Saul desired of Dauid a hundred foreskinnes. 1.Sam.18.25.

Forget God, looke Fill.

The Israelites hauing forgotten God, were plagued. De. 32.17,18,to 27.& deliuered into their enemies handes. 1.Sam.12.9.

The chiefe butler of Pharaoh forgate Ioseph his friend. Gen.40.21,23.

Forgiue. We ought to forgiue. Eccius.28. 1,2,to 9. Matt.5.23,24,25.and 6.12,14,16, and 18.15,16,17.*Ephe.4.26,32.and 5.21. Col.3.12,13.Luke 17.3,4.

Ioseph forgaue his brethren. Gen.50.17, to 21.

God onely forgiueth sinne, and keepeth from sinning. Gen.20.6.Num.34.18.Exod. 34.7. Psalm. 19.12.and 103.3,12.Isai.45. 25.and 44.22.and 51.12.Iere.31.34.& 33.8. Psal. 3.8.& 17.7.and 32.1,2,5.and 49. 7, 8. and 51.14. and 79.9. Dan.9.9. Hose.13. 4. Micah.7.18,19.Mat.2.7.Lu.5.21. through Christ Iesus. Isa. 45.25.and 53.5,6.*Dan. 9.24.Mat.1.21.and 9.2,6.Mark.2.5,9,10. Mat.26.28.Luk.1.77.& 2.30,31.Luk.5.20, 24.and 24.47.John 1.29.Acts 4.12.and 10. 43.and 13.23,38, 39.1.Cor.6.11. and 15.2, 3.1.Cor.5.18,19,21.Gal.1.4.Col.1.14.and 2.11,13.1.Tim.1.15.Tit. 2.14.Heb. 1.3.& 9.13,14,22,26,28.1.Peter 1.9,10,11, 18.* and 2.24.& 3.18.& 4.1,13.1.John.1.7,9.and 2.12 & 3.5.and 4.10. looke Sinne & Pardon.

Free forgiuenes of sinnes. Rom 4.7. is annexed to the Gospel. Mat.16.19.Ioh.20 23.

Foreknowledge, looke Counsel and Prouidence.

Fornace. Egypt is called the yron fornace. Deut.4.20.

Fornication. The bodie is not for fornication. 1.Cor.6.13.

We ought to abstaine from fornication. 1. Cor.10.8.1.Thess.4.3.Acts 15.20,29.Hebr. 12.16.

To auoide Fornication, euery man may haue a wife. 1.Cor 7.2.

Fornicators shall not inherit the kingdome of heauen 1.Cor.6.9.

Christians ought not to eate with fornicatours. 1.Cor.5.11.

Fornication ought not once to bee named among Christians. Eph.5.3.

S. Paul excommunicated the fornicator. 1.Cor.5.1,to 6.whom vpon amendement hee receiued againe and comforted,2. Cor. 2,1, 7,to 12.

Of fornications that deserue death. Leui. 18.6,29.*looke Incest, and Whoredome.

Forsake. The Israelites forsooke God, and honoured the golden calfe. Exod.32.8.& serued Baalim and Ashtaroth. 1.Sam.12.10.

God will not forsake his people, for his name and promise sake. 1.Samu.12.20, 21, 22.Deut 4.31.

God will not forsake them that walke in his wayes.1. King.6,12,13.

God promised Iosua that hee would not forsake him. Deut.31.8.

Israel forsooke God, looke Fill.

Those that forsake God, God will forsake them. 1.Kings 9.9.

Those that forsake God, shalbe consumed. Iosh.24.20.

The Israelites forsaking God, were deliuered into the Philistims hands. Iudg.6 1, 13.and 10.7.

None forsaken that feare God. Eccius.2. 11.

Those that forsake any commoditie for the loue of Christ shalbe wel recompensed. Mat. 19.29.

We ought to forsake all that wee haue, to follow Christ, and wyp. Matt. 16.24,25,26. Lu.9.23, to 27.and 14.33. Examples in Abraham. Gen. 12.1,4.5.& 17.23.& 21.12,14 and 22.2,to 20. In Dauid. 1.Samu. 17.45. 2.Sam.15.25,26,30,31. In Elisha.1.Kin. 19.20,21. In Eleason.2. Macca.6.18.* In the Apostles. Matt.4. 19,to 23.and 8 9,23.* Mar.10.28.and in Paul. Phil.3.7,8.

We forsake God, when we sweare by any other thing. Ier.5.7.and 4.2.

Forswearing, looke Othe.

Forte. The forte of Sion, was the citie of Dauid.2. Sam.5.1,7 which was besieged. 1.Mac.6.18,19,48,51. and Simon the brother of Iudas enioyed it.1.Mac.13.47,49.

Fortie. It rained fortie dayes and fortie nights. Gen.7.12.

Fortie persons and moe conspired the death of Paul. Acts 23.12,13,14.

The punishment of fortie stripes. Deuter. 25.2,3.

In Sodome fortie righteous could not be found. Gen.18.29.

Moses was in the mountaine fortie dayes and fortie nights. Exod.25.18.

Eli iudgeth Israel fortie yeeres. 1.Sam. 4.18.

Dauid reigned ouer Israel fortie yeeres. 1.King.2.11.

Salomon had fortie thousand stalles of horses. 1.King.4.26.

Israel was in the desert of Sin fortie yeeres. Num.14,33,34.

Christ was in the desert fortie dayes. Mar. 1.13.

The Temple was in building fortie and sixe yeeres. John 2.20.

Iesus appeared vnto his disciples fortie dayes after his resurrection. Acts 1,3.

Signes seene in the ayre fortie dayes long 2.Mac.5.2.see Fasting.

Fortune, looke Prouidence.

Foules, looke Birds.

Fountaines. Leuit.11.36. Gen.21.19. and 16.7.and 21,25. and 24.11,13,16.and 29.2, 10,11.Exod. 2.15.John 4.6.looke Welles.

God willeth the Israelites to stoppe the fountaines of water of the children of Moab. 2.King. 3.19.

Christ the fountaine of grace and veritie. Zech.13.1.John 1.17.

Foure. A riuer sprang out of Eden, & was liuided into foure heads. Gen.2.10.

Abimelech layde waite against Sichem with foure bands of men. Iudg.9.34.

Foure thousand Israelites slaine by the Philistims. 1.Sam.4.2.

Foure thousand fed, see Loaues.

The elect shall be gathered from the foure windes. Mar 13.27.

Lazarus dead foure dayes. John 11.39.

A vision of a sheete knit at the foure corners. Acts 10.11,12.

Foure beasts full of eyes. Reue.4.6.

Foure Angels stand on the foure corners of the earth, holding the foure windes. Reue. 7.1.

Dauids sentence of foure fold restitution, and death also against himselfe. 2.Sam.12. 5,to 15.

Zacheus restored wrongfull gotten goods foure fold. Luke 19.8.

Foure things insatiable. Pro.30.15.

Foure hidden. verse 18.

Foure troublesome. verse 21.

Foure full of wisedome. verse 24.

Foure comely in going. verse 29.

Foure things to be feared. Eccius.26.5.

Fourteene thousand 700. Israelites died of

of the plague, beſides them that died in the conſpiracie of Korah. Num. 16.49.

Chriſt fourteene generations in the geneologie from Abraham to Chriſt. Matt. 1.17.

Found. Moſes found fauor in Gods ſight. Exod. 33.13,14.

God found Iaakob his inheritance in a waſte land, and roaring wilderneſſe. Deut. 32.9,10.

Foundation. Chriſt is the foundation of the Church. 1. Cor. 3.11.

Preachers muſt build vpon Chriſt the foundation. 1. Cor. 3.10, to 16.

The foundations of the mountaines ſhall be ſet on fire in Gods wrath. Deut. 32.22. and the foundations of the world were diſcouered at his rebuke. 2. Sam. 22.16.

Paul would not build on any mans foundation. Rom. 15.20.

Foxe. Chriſt called Herode a Foxe. Luke 13.32.

Foxes haue holes, but Chriſt had no reſting place. Mat. 8.20.

Samſon tyed firebrands to 300. Foxes tayles. Iudg. 15.4,5.

Foxes for heretikes. Cant. 2.15.

Falſe prophets like Foxes, and why. Ezek. 13.4.

¶ *Frailtie* of man, ſee Man.

Free. God required of the Iſraelites free offerings. Exod. 25.2.

Free cities, ſee Refuge.

Wee ought to ſtand faſt in the libertie whereunto Chriſt hath made vs free. Galat. 5.1. that is, from ſinne. Rom. 6.7,18,22. and how. 1. Pet. 2.16.

Freedome proclaimed to the Iſraelites in the yeere of Iubile. Leuit. 25.10,11.

Eliſha hauing freely receiued Gods gifts, beſtowed them freely to helpe Naaman. 2. King. 5.15,16.

Freewill. Of mans freewill before his fall. Geneſ. 1.26,31. and 2.25. Eccluſ 15.14, to 18. and 17.1, to 7, 12. Wiſ. 2.23. Col. 3.9,10. Ephe. 4.23,24.

Of mans freewill after his fall, and how that without Gods ſpirit he can doe nothing but ſinne. Gen 6.5. & 8.21. & 20.6. Deut. 29.2,3,4. Pſal. 14.3. and 49.20. and 116 11. Pro. 16 1,9. and 19.21. & 20.9,24. and 21.1. Iſa. 63.17. Iere. 10.23. and 24.7. and 31.14,18. Ezek. 36.26,27. Hoſ. 13.9,14. Matt. 10.20. and 15.18,19. and 16,17,23. Mark. 2.11,12. John 1.12,13. and 3.5,6,27. and 6.44,45. and 15.2,4,5,6. Acts 16.14. & 26 18. Rom. 8.6,7. and 9.16. 1. Cor. 3.7. & 4.7. and 12.3. and 15.10. 2. Cor. 3.5. Eph. 2.1,2,3,5, 12. Phil. 1.6. and 2.13,21. and 4.13. Tit. 3.3, to 9. Hebr. 13.20,21. Iam. 1.14,17. and 4 8. Eccluſ 17.14. Rom. 5.6. Gal. 5.17.

Friends and neighbors ought to be loued. Leuit. 19.18.

The heartie counſell of a friend is moſt ſweete. Prou. 27.9.

Our friends ought to bee entertained. Prou. 27.9. Eccluſ 9.12. and cheriſhed. Eccluſ 14,13, to 17.

The ſecrets of our friend we may not diſcouer. Eccluſ 27.16, to 22.

Beware of deceitfull friends, and why. Obad. 7 Mat. 7.2,4,5.

The propertie of a friend, and howe wee ſhould chuſe him, and behaue our ſelues toward him. Eccluſ 6.6, to 18.

Sweete talke multiplieth friends. Eccluſ 6.5.

Riches ingender friendſhip. Prou. 19.4, 6,7.

What things breake friendſhip, and what conſtancie and charitie ought to bee among friends. Eccluſ 22.20, to 26.

Howe to behaue our ſelues with a friend that is our ſuperiour. Pro. 23.1,6,7,8.

Friends ought to be friendly one to another and why. Pro. 8.24.

The propertie of a true friend. Pro. 17.17. Eccluſ 27.6. and of a fained friend. Eccluſ 27.1, to 6.

How a man may know a friend. Eccluſ 12.8,9.

Wee ought not to giue our friend power ouer vs. Eccluſ 33.18.

Friendſhip of this world, enimitie with God. James 4.4.

We ought to make vs friends, by diſtributing our temporall goods to the poore, & why. Luke 16.9.

Chriſt called his Apoſtles friends. John 15.14. & calleth Iudas friend. Matt. 26.50.

Of deceitfull and wicked friendes. Deut. 13.6,8, to 12. 2. Samu. 3.27. and 15.7, 10. and 20.9,10. Pſalm. 55.12,13,14. Ierem. 9.3, to 7. and 12.6, 14. and 41.2,6,7. Dan. 11.26,27,32.

Huſhai a faithfull friend to Dauid. 2. Samuel 15.37. and 16.16,17.

Froward, ſee Generation.

Fruits. The tree is knowen by his fruit. Mat 7.16,21. Luke 6.43.

Fruits of righteouſnes and of ſinne. Rom. 6.1.* and fruits of the ſpirit. Gal. 5.22.*

God placed the Iſraelites in the lande of Canaan, to eate the fruits of the fields. Deu. 32.13.

The ſpies ſent to Canaan, brought of the fruit Num 13.21,24.

Fruit of bodie, and fruit of ground, &c. bleſſed to thoſe that loue God. Deut. 28.1,3. and curſed to thoſe that doe not. Deu. 28.18.

Fruit of the body eaten. Deutero. 28.53. ſee Women.

We are deliuered frō the curſe of the law, that we ſhould bring forth fruit. Rom. 7.4,6.

Our motions to ſinne, bring forth fruit vnto death. Rom. 7.5.

God made Leah fruitfull. Gen. 29.31. and Rahel. chap. 30.22. Ruth 4 11.

Of vncircumciſed fruit. Leuit. 19.23.

What be the fruits of faith after regeneration. Zech. 8.16,17. 1. John 3.14. 2. Pet. 1.6, to 10. Mihe. 9.1,2,3.

Fruits of righteouſneſſe. Phil. 1.11. & fruits of mans inuentions. Michah. 7.13. Locke Confeſſion and Faith.

¶ *Fulfilling.* Wherein the fulfilling of the Law conſiſteth. Hoſe. 12.5. Deut. 10.12,13. Rom. 13.8. Gal. 5.14. and 6.2.

Chriſt hath fulfilled the law for vs. Matt. 3.15. Rom. 8.4. Matt. 5.7. ſee Chriſt, Obedience, and Faith.

Fulfill the meaſure put for making perfect and finiſhing all wickednes. Matth. 23.32.

Fulneſſe. The fulneſſe of Chriſt, is the Church. Ephe. 1.23.

Chriſt came at the fulneſſe of time, and why. Gal. 4.4,5. Ephe. 1.10.

Of Chriſts his fulneſſe wee haue all receiued. John 1.16.

Full. Chriſt ful of grace & truth. Joh. 1.14

Woe be to them that be full, for they ſhall hunger. Luke 6.25.

The wicked full of vnrighteouſneſſe. Rom. 1.29.* and 3.10,14, to 19.

The wiſedome of God is full of mercie and good fruits. Iam. 3.17.

The full age of Chriſt. Ephe. 4.13.

Funerals. ſee Mourning.

Furious men abound in tranſgreſſion. Pſ. 29.22. locke Wilfull.

Furniture neceſſarie for a Preacher. 2. Kings 4.10. ſee Armour.

¶ *Fire* breaking out. Exod. 22.6.

Fire was not kindled on the Sabbath day. Exod. 35.3.

Of fire that ſhould neuer be put out. Leui. 6.12,13.

Fire was in the tabernacle by night. Exod. 40.38.

God conſumed Gideons ſacrifice by fire, and why. Iudg. 6.21.

Fire from heauen conſumed Eliahs ſacrifice. 1. Kings 18.24,38,39.

Fire mingled with haile, the ſeuenth plague of Egypt. Exod. 9.24,25.

Sodom and Gomorah deſtroyed with fire, and brimſtone from heauen. Gen. 19.24,25.

The murmurers againſt God, conſumed with fire. Num. 11.1.

Nadab and Abihu deſtroyed with fire, and why. Leu. 10.1,2.

The two captaines ouer fiftie, were with their fifties conſumed with fire from heauen. 2. King. 1.10,12.

Of purifying by fire. Num. 31.20,23.

Ahaz conſecrated his ſonne in fire vnto idoles. 2. King. 16.3.

The fire wherewith the wicked ſhall bee tormented. Marke 9.44.

Euerlaſting fire prepared for the deuill and his angels. Matt. 15.25.

The faithleſſe ſhall bee caſt into hell fire. John 15.6.

The fire ſhal conſume reuealters and blaſphemers. Heb. 10.27.

God is a conſuming fire to the wicked. Deu. 4.9,10,24. Heb. 12.29. & a comfortable fire to the godly. Exo. 13.21,22. Num. 9.15.

God came downe in fire, when he deliuered the law. Exo. 19.18.

The glory of God appeared in mount Sinai, as a conſuming fire. Exod. 24.17.

Conſuming fire went out of Gods mouth. 1. Sam. 22.9.

Fire was kindled in Gods wrath againſt Iſrael. Deut. 32.22

Chriſt deſired that the fire of his Goſpell were kindled. Luke 12.49.

Euery mans worke ſhall be tried by fire. 1. Cor. 3.13,15.

Eliah was taken vp into heauen by a chariot and horſes of fire in a whirlewinde. 2. King. 2.11.

The Angel appeared to Moses in a flame of fire. Exod 3.2.

The lake that burneth with fire and brimstone. Reue. 21.8.

Of the fire hid in the pit, and miraculously both preserued and found. 2. Macca. 1.18, 19, 22, 24.*

Of the vnquencheable fire of hell. Matth. 3.12. and 5.22. Mar. 9.43.

Fire taken for warre. Num. 21.28. for the effect of Gods Spirit. Matth. 3.11.

Fiery tryall, put for affliction, 1. Pet. 1.7. and 4.12.

Fiery law, so called because it doth terrifie, and fray the conscience. Deut. 33.2.

G.

Gage, see Earnest, and Pledge.

Garish attire, see Apparel.

Garments of linsie woolsie forbidden. Deu. 22.11.

The souldiers cast lots for Christ his garments. Matth. 27.35.

Sicknesses healed by touching the hemme of Christs garment. Mat. 14.32. Mar. 6.56.

Saul discerned not Samuel by his garments. 1. Sam. 9.18.

White garments. Eccles. 9.8.

What a mans garment, &c. betokeneth. See Countenance.

We ought to hate the garment spotted by the flesh. Jude. 23. see Vestures and Coates.

Gazing. Saint Paul was made a gasing stocke to the world. 1. Cor. 4.9, 10.

Gate. Judges were wont to sit in the gate to heare controuersies, and giue iudgement. Deut. 21.19. and 22.15. Gene. 34.20. Ruth 4.1, 11.

Gates put for greatest strength, and power, because the munitions of townes and cities were principally at the gates. Gene. 24. 60. Matth. 16.16, 18.

The straite gate leadeth to heauen. Matt. 7.13, 14.

Gathering. The tribe of Dan called a gathering hoste. Iosh. 6.13.

The feast of Tabernacles after the gathering in of corne. Deut. 16.13.

Manna gathered euery day, saue the Sabbath. Exod. 16.4, 5, 15.*

S. Paul exhorteth to charitable gatherings for the poore saints. Rom. 12.13. & 15. 25, 26. 1. Cor. 16.1, 2. Acts 11.29. and 12.25

Against those that gather riches and hope therein. Luk. 12.16, to 35. Eccles 11.18, 19.

Gaine. Against such as teach for gaine. 1. Tim. 6.4, 5. Tit. 1.11.

Godlinesse is great gaine. 1. Tim. 6 6.

Of those that are greedy of gaine. Prou. 1. 19 see Couetousnesse.

¶ *Gelded* folkes, see Eunuches.

Genealogie of Simeon. 1. Chr. 4.24. Gen. 46.10. Exod. 6.15.

The Genealogie of Beniamin. Gene. 46. 21. and 1. Chr. 7.6. and 8.1.

The Genealogie of Iudah. Gen. 38.3. and 46.12. and 1. Chr. 2.3. and 4.1, to 24.

The Genealogie of Issachar. Gen. 46.13. 1. Chr. 7.1.

A briefe Genealogie from Adam to Esau and Iaakob. 1. Chr. 1.1, to 35.

Fables and Genealogies ought not to be heeded. 1. Tim. 1.4.

Generation, taken for ancestors. Matt. 1. 11. for condition or estate. Luke 16.8. for an age, or the people liuing in that age, or for a certaine time. Matt. 24.34 Luke 1.48. Heb. 3.10.

The generation of Ishmael. Gene. 25.12 to 19. of Izhak. Gen. 25.19. of Iaakob. Gen. 46.8, to 28. of Iesus Christ. Mat. 1.1. Luke 3.23.*

Christians a chosen generation. 1. Pet. 2.9

The Israelites a froward and crooked generation Deut. 32.5.

The Pharises and Sadduces a generation of vipers. Matt. 3.7. and 12.34. Luk 3 7.

Of foure wicked generations, looke Prou. 30.11, to 15.

Our generation and creation is of God. Deut. 32.18.

To all creatures on earth, God gaue vertue of continuall generation. Gen. 1. 11, 12, to 29.

Gentiles maners and abominations to bee auoyded. Ephel. 4.17, 18, 19. Roman. 1, 21.* Deut. 14 1. Leuit. 18, 26.*

Gentiles called sinners. Galat. 2.15. and whelpes, see Dogges.

The conuersation of the Gentiles before they knew Christ. Ephel. 2.11, 12. 1. Cor. 8. 1.* and 12.2.

The crosse foolishnesse to the Gentiles, see Crosse.

God suffered the Gentiles to walke as they listed vntill the preaching of the Gospel. Act. 14.16.

Iesus foretold that he should be deliuered into the hands of the Gentiles. Luke 18.32.

Iesus Christ the expectation of the Gentiles. Gen. 49.10. Isa. 60.9.

The election of the Gentiles. Psal. 18.49. and 80.9.

The conuersion of the Gentiles. Psal. 113. 4, 8. Isa. 2.2. Acts 11.18.

The vocation of the Gentiles. 2. Sam. 22. 44, 50. Isa. 66.10. Zeph. 3.8.

The Gentiles pertaine to the kingdome of Christ. Psal. 2.8. Rom. 15.12.

The Gentiles of themselues farre from Christ. Ephe. 2.12. and righteousnes. Rom. 9.30.

The poore of faith opened to the Gentiles. Acts 14, 27. Christ foretelleth their entrie. Mat. 8.11. & 12.18, 20, 21. conuersion. Mat. 24.14. Marke. 13.10, 13, 14. spirituall worship. John 4.20, to 24. as vnto whome he was sent. Luke 2. 30, 31, 32. Acts 2. 39. and therefore calleth them his sheepe. John 10. 14, 16. because the Iewes would not enter. Luk. 14.18, 19, to 25.

The calling of the Gentiles, by the preaching of the Gospell, after the Iewes refused it. Mat. 10.5, 6. Mark. 7 27. Acts 13, 45, 46, 47. Galat. 3.8, 9.

The election of the Gentiles is free. Rom. 10.20.

Gentiles desire Philip that they might see Iesus. John 12, 20, 21.

God purified the hearts of the Gentiles, and therefore they are cleane. Act 15.9. and 10.11, to 17.

God reuealed the glorious mystery of his grace to the Gentiles. Col 1.26, 27. Matt. 2. 1, 2, 9, 10, 11.

Christ sent his Apostles to instruct the Gentiles. Mat. 28.19, 20.

As many of the Gentiles as were ordained to life, beleeued Acts 13 48.

The Iewes forbade the Apostles to preach to the Gentiles. 1. Thess. 2. 16. Acts 11. 1, 2, 3.

Paul a minister of the Gentiles. Rom. 15. 16. their Apostle. Rom. 11. 13. 1. Tim. 2.7. their teacher. 2. Tim. 1.11. sent to them. Act. 9.15. Gal. 2.7. Ephes. 3.2, to 13.

The holy Ghost giuen to the Gentiles. Act. 10.45.

The Apostles Epistle to the Gentiles. Act. 15.23, to 30.

The offering vp of the Gentiles faith called an acceptable sacrifice vnto God. Rom. 15. 16. The glory whereof is due to God, verse 17.18.

Saluation refused of the Iewes, came to the Gentiles to prouoke the Iewes to follow them. Rom. 11. 11.

The Gentiles are citizens with the saints, and of the household of faith Ephes. 2.19. and light in the Lord. Ephes. 5.8.

Saint Paul calleth the Gentiles a wilde oliue tree. Rom. 11.17.

Iewes and Gentiles conioyned in one. Ephes. 2.13, to 18.

The Gentiles are become the children of God. Rom 9.26.

The Gentiles ought not to boast of their election, and of the Iewes reiection. Rom. 11.18, to 26. but to remember what they were before they knew Christ. Ephe. 2.11.*

There should moe Gentiles then Iewes, beleeue in Christ. Isa 54.1.*.

The Gentile Achish had a care of Dauid. 1. Sam. 29.9, 10. and 27.2, 12. and 28.2 and Hiram the Gentile (who furnished Salomon with stuffe and workemen) bare him like good will. 1. King. 5.1, 5, 6, 7.*

Naaman the Gentile confessed that there was no God, but in Israel. 2. King. 5.15.

The Queene of Sheba being a Gentile, acknowledgeth the name of the Lord. 1. Kin. 10.1, to 11.

Gentlewomen, see Apparell.

Gentlenesse commended. Mat. 5.5, 25. and 11.29. and 18.1. 2, to 17. 1. Cor. 13.5. Gal. 5. 22, 23. Ephes. 4.2. Col. 3.12. Titus 3.2. as a fruit of the spirit, Gal. 5.22.

¶ *Ghost*. Christ yeelded vp the ghost vpon the Crosse. Mat. 27.50.

¶ *Gifts*. The seruant of Abraham gaue gifts to Rebekah & her parents. Gen. 24.53.

Voluntarie gifts required toward the making of the Tabernacle. Exo. 25.2, to 10.

What gifts God gaue Salomon. 1. Kin. 3.5, 12, 13, 14. and 4.29.*

Alabel presumed of Gods gifts. 2. Sam. 2.18, 19, to 24.

Saluation is the gift of God. Eph. 2.8.

Iesus Christ giuen for vs, is the gift of God. John 3.16. and 4.16. Rom. 5.15, 16.

To giue the holy Ghost is the gift of God. Acts 8. 17, 18, 20. So is it to vnderstand and interprete the Scriptures. Luke 24. 45. and is to bee obtained by prayer. 1. Cor. 14.

14,12,13.

It is the gift of God with patience to beare affliction. Phil. 1.29.

All things that we enioy, are Gods good gifts. Matth. 25.15, to 31. Luke 19.12, to 28. 1. Cor. 4.7 Iam. 1.17. 2. Pet. 1.3.

Christ ascending into heauen, gaue diuers gifts to the edification of his Church. Ephe. 4.8, 11, 12.

The gifts of God are without repentance. Rom. 11.29.

Euery man hath his proper gift of God. 1. Cor. 7.7.

Gods gifts are diuers, according to his grace giuen vs. Rom. 12 6.

Of the gift of tongues. Acts 2.4. 1. Cor. 12 28, 30. and 14. 1, to 12. and of healing. 1. Cor. 12.28, 30.

To sit on the right or left hand of Christ, is the gift of God. Matth. 20. 21, 23. Marke 10.37, 40.

The gifts of God must be employed to his glory. 1. Pet. 4.10, 11. lest wee be depriued of them, and cast into hell fire. Mat. 25.27, 28, 30. Luke 19.23, 24, 26.

Gifts blind the eyes of the wise. Eccles. 20.28. Therefore Iudges ought not to receiue them Deut. 16.18, 19. Exo. 23.8.

Gifts for tribute. 2. Sam. 8.2.

God measureth the gift by the heart. Mar. 12.42, 43, 44.

Of gifts & presents looke more. Ge. 32.13. & 33.8, to 12. & 43.11, 25, 26. 1. Sa. 8.3. De. 27.25. 2. Sa. 8.10. 2. Kin. 5.15, 16, 22, 23, 27.

Giue, and it shall be giuen vnto you. Luke 6.38.

Great and precious promises are giuen vs by Christ. 2. Pet. 1.4.

The holy Ghost teacheth vs that al things that we haue, are giuen vs of God. 1. Cor. 2. 10, 11, 12.*

To whom much is giuen, of him shall bee much required. Luke 12.48.

It is a blessed thing to giue rather then to receiue. Acts 20.35.

God giueth all things Gen. 33.11.

God gaue the citie Iericho into the hand of Iosh. Iosh. 6.3, 4, 5.

God loueth a cheerefull giuer. 2. Cor. 9.7.

God gaue Samuel to succeede Eli in the Priesthood. 1. Sam. 1.27, 28.

Girded. God girded Dauid with power to conquere his enemies. 2. Sam. 22.40.

Saint Paul willeth vs to stand girded with verity. Eph. 6.14.

¶ Gladnesse, see Ioy, and Reioycing.

Glasse. He that heareth and doeth not, is as he that beholdeth his face in a glasse. Iam. 1. 23, 24.

We see now through a glasse darkely, but then shall we see face to face. 1. Cor. 13.12.

Gleaning. Ruth gleaned corne after Boaz reapers. Ruth 2.3.

The gleaning of grapes of Ephraim, better then the vintage of Abiezer. Iudg. 8. 2. see Widowes.

Glory. The glory of God appeared in the cloud. Exod. 16.10.

The sight of the glory of the Lorde, like consuming fire. Exod. 24.17.

The glory of the Lord appeared, when Iosh̄ua and Caleb should haue been stoned. Num. 14.10.

The glory of the Lord filled the tabernacle. Exo. 46. 34, 35. & the Temple. 1. kin. 8.11

The glory of God appeared to Moses and Aaron Num. 16.42, 44.

Moses besought the Lord to shew him his glory. Exod. 33.18.

The Arke of God, called the glory of Israel. 1. Sam. 4.21.

Isaiah saw the glory of God after a sort. Isa. 6.1, to 6.

God discomfiting Pharaoh & all his host, got glory to himselfe. Exo. 15.11. Rom. 9.19.

God filleth all the earth with his glory, by punishing the infidelity of his people. Num. 14 21.

God was the sword of the Israelites glory Deut. 33.29.

God chose the children of Israel vnto his glory Deut. 26 18, 19.

Dauid did all that he did, to the glory of God. 1. Sam. 17 45, 46, 47.

The counsels of the wicked turne to Gods glory. Psal. 66. 10, 11, 12.

All people created to the glory of God. Deut. 26.19.

The Philistims being plagued with Emerodes and Mice, their priestes exhorted them to giue glory to the God of Israel. 1. Sam. 6.2, to 6.

The glory of Christ, as the glory of the onely begotten Sonne. Iohn 1.14.

Glory put for mercie. Rom. 9.23.

The glory of God is reuealed to vs by the Gospel. 2. Cor 4.6.

The sicknesse and raising of Lazarus, was the glory of God. Iohn 11.4, 40.

Glory to God in the high heauens. Luke 2.14.

Abraham gaue glory to God, when he constantly depended on his promises. Ro. 4.20.

God did shew the riches of his glory vpon the elect, by his mercy. Rom. 9.23.

All glory is due vnto God onely for whose pleasure all things were created. Reu. 4.11. Phil. 4.19, 20.

Glory to the Lambe who was slaine for vs. Reu. 5.12.

No man ought to glory in any thing but in God. Iere. 9.23, 24. & 1. Cor 1.31. 2. Cor. 10.17.

Christians ought to doe all things to the glory of God. 1. Cor. 10.31.

The good workes of man, set forth Gods glory. Phil. 1.9, 10, 11. 1. Pet. 2.12.

The holy Ghost foresheweth Christ his sufferings and glory. 1. Pet. 1.11.

Our light afflictions are not worthie the eternall weight of glory, which they bring. Rom. 8. 18. 2. Cor. 4. 17.

Man is the image of Gods glory, and the woman is the glory of the man. 1. Cor. 11. 17

The glory of the Ephesians was Pauls suffering. Ephes. 3.13.

The Thessalonians were Pauls glory and crowne. 1. Thess. 2. 19, 20.

Paul preached the Gospel not for glory of men, but to please God. 1. Thessal. 2, 3, to 14.*

Christians should not be desirous of vaine glory. Gal. 5. 26. looke Vaineglory, Confesse and Die.

The glory of the wicked is to their shame. Phil. 3.19.

Glorified. God will be glorified. Leu. 10.3. and therfore he defended his people wonderfully. Exod. 14.25.

How God is glorified. Exod. 14 31.

We must glorifie God for deliuering vs from the Deuill and sinne, as the Israelites did, for their deliuerance from Pharaoh Ex. 15. 1. 2, to 20.

God is to be glorified in all things. Deut. 28.58. through Iesus Christ. 1. Pet. 4. 11.

Wee ought to pray that the worde of God may haue free passage, and bee glorified. 2. Thess. 3 1.

Christ was glorified, when Iudas went to betray him. Iohn 13.31.

Christ desired his Father to glorifie him among men. Iohn 17.1.

Benhadad glorified himselfe in ỹ strength of his armie, and was discomfited. 1. Kin. 20. 3, 18, 25, 30.

He ought to glorifie God, that suffereth as a Christian. 1. Pe. 4. 14, 16. Mat. 5. 10, 11, 12.

God is to be glorified by the purity of our bodies. 1. Cor. 6. 20.

Iesus Christ shall bee glorified by his Saints. 2. Thess. 1. 18.

If wee will be glorified, wee must suffer with Christ. Rom. 8. 17.

Of the glorifying of our bodies, Looke Phil. 3. 21. and Body, and Resurrection.

Gluttonie, is a worke of darkenesse. Rom. 13. 13. and of the flesh. Gal. 5. 19, 21. to be auoyded. 1. Pet. 4. 3. by the example of Esau, who was prophaned thereby. Heb. 12. 16.

Wee may not keepe company with gluttons or belly gods. Pro. 23. 20.

A prayer against gluttonie. Eccles. 23. 1, 6.

Of the rich Glutton. Luke 16. 19. Looke Drunkennesse and Surfetting.

¶ Gnashed. The Iewes gnashed at Steuen with their teeth. Acts 7. 54.

Of gnashing of teeth, looke more Matth. 8. 12. and 13. 50. and 24. 30.

Gnat. The Pharises strained out a gnat, and swallowed vp a camel Matt. 23. 14.

¶ Goe. God did goe before the Israelites to guide them. Deut. 31. 3.

How the Israelites did goe out of Egypt. Exod. 12. 37, 38, 39.

To goe vnto his fathers, put for to die. Gen. 15. 15.

To goe into the number, put for being inrolled. Exod. 30 13.

God. God is a Spirit. Iohn 4. 24.

God is one. Mar. 12. 29. Iob. 17. 3. 1. Cor. 8. 6. 1. Tim. 2. 5. Alpha and Omega. beginning, and ending, first, and last Reuel. 1, 8, 11, 17.

God the Father tooke great delight in his Sonne Matth. 3. 17.

Christ preacheth that hee was God, and that the Father wrought by him. Iohn 5. 17. and 10. 31.

No man hath seene God, can see him, or know him as hee is, but Christ. Iohn 1. 18. and 4. 22. 1. Tim. 6. 16.

One

One God, and Father of all, aboue all, thꝛough al, and in ꝟs all. 1. Coꝛ. 8 6. Eph. 4 6

God dwelleth not in Temples made with hands. Acts 17.24. and 7.48.

The name of God. Exod. 3.14.

God filleth heauen and earth, and seeth all things. Iere. 23.24.

Nothing hidden oꝛ vnknowen to God. Eccles. 16.17,18.

We liue, moue, and haue our being in God Acts 17.28.

The wicked think there is no God, oꝛ that God hath no regard to woꝛldly things. Iob 22.13,14 & 24.1,2.* & 34.19. Psal. 10.4,13. and 14.1. and 53.1. and 73.11.

Nothing is certaine without God. Wisd. 11.22.

All things are possible with God. Gen. 18. 14. Mat. 19.26. Luke 18.27. Mar. 10.27.

God needeth no mans help. Iob 26.2,3,4*

Because God hath made al creatures, they ought to humble themselues vnto his oꝛdinances. Isa. 45.9,10,11,12.

All things are Gods. Psal. 24.1. of God, thꝛough God, and foꝛ God. Rom. 11,36.

God doeth all things vnsearchably. Pꝛou. 25.2,3.

Philip desired to see God the Father. Ioh. 14.8.

All the woꝛkes of God are exceeding good. Eccles. 39.16. Gen. 1.31.

The God & Father of Christ, is our God and Father. John 20.17.

God was the Israelites God, and dwelt amongst them. Exod. 29.45.

There is no God, but the God of Israel. Deut. 4.35,39 and 32.39. 1. Sam. 2.2.

The Lord said that he was the God of Israel, and bade them not to feare the gods of the Amoꝛites. Iudg 6.10.

God chose the Israelites, to the ende hee would be their God. Exo. 6.7. Deut 4.20.

God would be knowen to be the Lord, by signes and miracles. Exod. 7.17.

Our God is God of gods, and Lorde of Lords. Deut. 10.17,21. Isa. 45.1,5,12.

God was declared to be the onely and true God of Israel, by sending fire to consume Eliiahs sacrifice. 1. King. 18.36,37,38.

Naaman the Syrian confessed, that the God of Israel was the onely true God. 2. King. 5.15 So did Iethro. Exo. 18.11. And Rahab. Ioh. 2.11.

None other but God alone, that afflicteth and healeth, that killeth and giueth life. Deut 32.39.

God was the onely conductoꝛ of the Israelites. Deut 32.10,12.

God is he that doeth all things in ꝟs. 2. Sam. 22.30.

Dauid did all things that God might bee glorified. 1. Sam. 17.45,46,47.

God giueth all things. Gen. 33.11.

God careth foꝛ ꝟs. 1. Pet. 5.7.

Of the familiarity and bountifulnesse of God toward Abraham. Gene. 18.10,17,18, 19,24.* and 19.29.

God was with Izhak foꝛ his fathers sake, and therefoꝛe willeth him not to feare. Gen. 26.24.

God was with Iaakob in his way, and on him onely he depended. Gene. 28,13,15,20. and 46.4.

God was with Ioseph. Gen. 39.2,3. with Caleb. Iosh. 14.12. and with Iosh. in whatsoeuer he did. Iosh. 1.9. and with Ionathan. 1. Sam. 14.10,15,45.

God promised Gideon that he would bee with him. Iudg. 6.12,16.

God would be knowen to be our deliuerer out of bondage. Exo. 16.6. Deut. 5.6.

God refused to conduct his people, foꝛ their idolatrie sake. Exo. 33.3.

God fought foꝛ Israel. Iosh. 10.42.

God deliuered into the hands of the Israelites, their enemies. Deu. 2.21. and 3.2.

God will haue all victoꝛie to bee ascribed vnto him. Iosh. 24.11,12. foꝛ he deliuered the Philistims into the hands of Dauid. 2. Sa. 6.24,25. and Og into the hands of the Israelites. Deut. 3.3. Therefoꝛe he sent but thꝛee hundꝛed men with Gideon. Iudges. 7.2,4, 6,7.

God was he that chased the Amoꝛites, and other. Exod. 34.11.

God gaue Hezekiah victoꝛy foꝛ his owne names sake, and foꝛ Dauid his seruants sake. 2. King. 19.34.

God will not bestowe his grace alwayes in vaine. Iudg. 10.10, to 14.

How Moses, Aaron, Nadab, Abihu, and the 70. Elders of Israel, &c. saw God. Exod. 24.9,10,11.

God appeared to Iosh. like a man with a dꝛawen swoꝛde in his hand. Iosh. 5.13, 14,15.

Manoah and his wife thought they had seene God, when they sawe but his Angel. Iudg. 13.3,22.

God ought to be followed. Ephe 5.1. and blessed, and why. 2. Coꝛ. 1.3,4.

The children of Israel not able to heare God speake. Exod. 20 18,19.

The people seeing the sicke of the palsie healed, glorified God. Matt. 9.8.

How to offer to God our selues, and al that we haue. Rom. 6.13.

Wee ought to feare, woꝛship, and offer to God onely. 2. Kings 17.36.

All knees shall bow vnto God. Isa. 45.23.

We must loue and serue God with all our heart and soule. Deut 6.3,5,13. & 11.13. and submit our selues vnto him. Eccl. 13.8. and by pꝛayer seeke vnto him onely, and we shall finde him. Deut. 4.29,30,31. Eccius 38.2,9.

Unto God onely belongeth all honour and glory. Isa. 42.8.

We cannot serue God and riches. Mat. 6. 24. Luke 16.13.

We ought not to tempt God. Deut. 6.16.

He that is of God, heareth Gods woꝛde. John 8.47.

Hee that is of God, ought to walke as Christ walked. 1. John 2.6.

All things are of God, by Iesus Christ. 2. Thess. 1.11,12.

God, the giuer of all grace beginneth the good woꝛke in ꝟs, and peꝛfoꝛmeth it. 1 Coꝛ. 4.7. Phil 1.6. Heb. 13.21.

God is to be acknowledged the authoꝛ of all goodnesse. 1. Coꝛ 8.6.7.

God is he that iustifieth ꝟs foꝛ the loue of Christ. Rom. 8.32,33.

We are elected of God to be sanctified by his spirit. 1. Pet. 1.2.

God hath raised ꝟs vp to life with Christ, and why. Eph. 2.5,6,7.

God hath called ꝟs vnto glory and vertue. 1. Pet. 1.3.

The Phariles despised the counsel of God Luke 7.30.

We are in God, and dwel in him, if wee loue God and our neighbour. 1. Ioh. 2.5. and 3.24. and 4.12.

Our God is the God of mercie, patience and comfoꝛt. Rom. 15.5. 2. Coꝛ. 1.3.

God cannot lie. Titus 1.2.

God wil giue eternall life to those that he hath pꝛomised the same. Heb. 10.23,36.

Gods giftes, and calling are without repentance. Rom. 11.29.

Those that cleaue to God, shal liue, whereas those that follow idoles shall perish. Deut. 4.3,4.

God chastiseth him whom he loueth. Heb. 12 6.

The first fruites ought to bee offered vnto God. Exod. 23.16,19.

Iaakob going into Egypt, offered sacrifice vnto God. Gen. 46.1.

Ioseph attributeth vnto God both his selling into Egypt, and the honour that he receiued there. Gen. 45.8.

God suffereth the spirit of errour to possesse the mouth of false pꝛophets. 1. King. 22. 21,22.

God sent an euill spirit betweene the inhabitants of Shechem and Abimelech, that they might destroy one another. Iud. 9.23,24

Of the pꝛouidence of God toward the Samaritanes afflicted. 2. King. 7.16.*

The mercie of God toward all men. Wis. 11.10,26. and 12.1,2,8,10.*

None good but God onely. Matth. 19.17. Marke 10.18. Luke 18.19.

God is loue. 1. John 4.16.

Pꝛeachers are Gods labozers. 1. Coꝛ. 3.9.

God onely conuerteth the heart. 1. Kings 18.37.

God touching our hearts, we shall follow. 1. Sam. 10 26.

God ruleth the steps and wayes of men. Pꝛou. 20.24. Ier 10.23.

Paul pꝛayeth God to giue his iourney. 1. Thess 3.11.

God beholdeth the heart, not outward appearance. 1. Som. 16.7.

God foꝛeshoweth things to come, and not idoles. Isa. 42.8,9.

God is the authour of peace, and not of confusion. 1. Coꝛ. 14.33.

God onely is holy. Reue 15.4.

The description of God. Exod. 34.5,6,7. his power and benignitie. Isa. 40.10.*

The name of God is our pꝛotection. Pꝛo. 18 10.

How God is to bee sought foꝛ, and who finde him. Wis. 1.1,2.

God onely foꝛgiueth sinnes. Marke 2.7.

God saueth without swoꝛd. 1. Sam. 17.45.

God is onely wise. Rom. 16.27.

God seeth and searcheth the heart, and reines. Acts 15.8. 1. Thessal. 2.4. Reuele. 2.23.

2.23. Pſal.7.9. Iere. 11.20. & 17.11. & 17. 10.

God onely was the finder of wiſedome. Baruch 3.32,36.

In puniſhing the wicked God is eſteemed ſanctified. Iſa 5.16.

It was the will of God, that Rebekah ſhould be the wife of Iſhak. Gen. 24.50,51.

Moſes the man of God. Deu 33.1.

Of thoſe that worſhippe both God and Idoles. 2. Kin. 17. 33.

The Iſraelites did chooſe to ſerue God, & reiected idoles. Joſh. 24.16, 21,22, 23,24, 31.

Satan called the god of this worlde. 2. Cor. 4.4.

God made Moſes a god to Pharaſh. Exodus 7.1,2.

To ſanctifie God, what. Deu. 32.51.

God ſpeaketh by his preachers. Jerem. 7. 23,26. and 11.7,10.

How God is pacified Dan. 4.24.

God is able to abate the pride of princes. Dan. 4.34.

God neuer faileth thoſe that truſt in him. Dan. 14.38. 2. Mac. 15.26,27.

What God requireth of vs. Micah. 6. 8.

God only gouerneth all things. 2. Eſd. 6.6

God is the preſeruer and giuer of kingdomes. 2. Chr. 36.23. Eſt. 16.16.

How God is tempted. Pſal. 78.18.

God is our father. Deut. 32.6. Malac. 1.6. 2. Eſd. 1.29.

Godhead. The fulneſſe of the godhead dwelleth in Chriſt. Col. 2.9.

Godly. How we are partakers of the godly nature, 2. Pet. 1.3.

All that liue godly ſhal ſuffer perſecution. 2. Tim. 3.12.

Godlineſſe cauſeth a King to bee bleſſed. Pro. 25.2,4.

Godlineſſe, or vngodlineſſe doeth neither profit or hurt God, but man. Job 35.6,7,8.

Godlineſſe hopeth for eternall life. Tit. 1. 1,2.

Wee ought to exerciſe faith, true Godlineſſe, and holy conuerſation. 1. Tim. 4.7,8. 2. Pet. 3.11.

Gods. If we honour ſtrange gods, we ſhall periſh. Deu, 5.7, to 10.

The gods that are made with hands, are no gods. Acts 19.26.

Rahel ſtole away the gods or idoles of her father. Gen. 31.19,30.

Iaakob commaunded his houſhold to put away the ſtrange gods. Gen. 35.2.

Samuel exhorteth the people to put away the ſtrange gods, to ſerue the true God. 1. Sam. 7.3.

Gods vſed for Iudges and Princes Exo. 22.8 Pſal. 82.1,6. for Angels. Pſal 95.3.*

Gods the worke of mens hands. Deu. 4.28

Of the diuerſitie of the gods of the Gentiles 2. King. 17.29,30,31.

Many be called gods, yet vnto vs there is but one, 1. Cor 8.5,6.

The gods of the Gentiles are not to bee feared. Baruch 6.3,4,22,26.*

The true God blaſphemouſly compared to the gods of the Gentiles. 2. King. 18.33, 34,35. and 19.10,12,13.

He that will ſerue the Lord, muſt put away ſtrange gods. Joſh. 24.23.

No mention may bee made of any other gods but the Lord. Exod. 23 13.

Who ſo offereth to other gods, ought to be ſlaine. Exod 22.20. looke Idolatrie and Superſtition.

Thoſe to whom Gods word is giuen, are called gods. John 10.34,35.

Golde or ſiluer that appertained to idoles, may not be put to priuate vſe, and why. Deu 7.25,26.

The weight of golde that came yeerely to Salomon. 1. Kings 10. 14 The Queene of Shebas gift vnto him and of diuers things made of golde. 1 Kin. 10. 10, 16, 17, 18, 21.

Golde and ſiluer as plenty as ſtones. 2. Chron. 1.15.

Golde or ſiluer cannot deliuer any from Gods wrath. Ezek. 7.19.

Joſhua reſerued the golde, ſiluer, &c. at the ſacking of Iericho, and put it vnto the treaſure of the houſe of the Lord. Joſh. 6.19,24.

If any man build gold on the foundation of Chriſt, his building will endure. 1. Cor. 3.12.

Chriſt ſent his Apoſtles to preach without golde, ſiluer, &c. Matth. 20.9. Mark. 6.8. Luke 9.3.

Good. None good. Pſa. 14.3. & 53.1,3. Ro. 3.10, nor pure. Job 25.4. but God only. Mat. 19.16,17. Mar. 10.18. Luk. 18.19.

God ſaw all that he had made, and loe it was very good. Gene. 1.31.

God made all his good to goe before Moſes. Exod. 33.19.

Cleaue to that is good, and abhorre that is euill. Rom. 12.9. Gal. 4.18. 1. Theſſaloni. 5.15.

We ought to be wiſe to good, and ſimple to euill. Rom. 16.19.

Do good to all, but eſpecially to the faithfull. Gal. 6.10.

Wee ought to doe good euen to our enemies. Luke 6.35.

It is lawfull to doe good on the Sabbath day. Luke. 6.9,10.

God will conſume idolaters after he hath done them good Joſh 24.20.

Dauid did good for euill. 1. Sam. 24.5,7, 8. and 26.9.

We ought to doe that is good in the ſight of the Lord. Deut. 6.18.

Good and euill. Deut. 30.15.

Our corrupt nature can not doe that good we would. Rom. 7.18,19.

Good intent contrary to Gods word, is ſinne. 1. Sa. 13.11, to 15. & 15.11,13,19,20.

Uzzah for his good intent contrarie to Gods commandement, was ſlaine by God. 2. Sam. 6.6,7. looke Thoughts.

Goods of him that is taught are to be imparted to the teacher. Gal. 6.6.

Shame is the reward of euill gotten goods. Act. 1.18. looke Riches, and Bleſſings.

Goodneſſe. Ouercome euil with goodneſſe Rom. 12.21.

Mans heart vnreformed by God, is vnapt to goodneſſe. Hag. 1.14.

Goſhauke. It was not lawfull for the Iewes to eate of a Goſhauke Deut. 14.12.

Goſpel is the glad tidings of ſaluation. Luk. 2.10. Rom. 10.17.

The Goſpel declareth howe Chriſt died for our ſinnes, was buried, &c. 1. Corinth. 15.1, to 5.

The Goſpel giueth eternall life by Chriſt vnto Gods choſen, according to his purpoſe and grace. Epheſ. 1.7,9.2. Timoth. 1.9. Tit. 2,11.

The Goſpel called the wiſdome of God. Matth. 11.19. 1. Cor. 2.7. the myſterie hidden from the beginning of the world. Epheſ. 3.9. Col. 2.26. the adminiſtration of the ſpirit and righteouſneſſe. 2. Cor. 3.8,9. a myſterie, or ſecret. 1. Cor. 4.1. Col. 4.3. and the reuelation of the myſterie. Rom. 16.25.

Wee are ſaued by the Goſpel. 1. Corinth. 15.2.

The Goſpel is the new couenant. Jerem. 31.31.

The Goſpel preached by Chriſt firſt in Galile. Iſa 9.2. Mat. 4.16.

It was foretold that the Goſpel ſhould bee reuealed to the Gentiles. Iſai. 29. 18. and preached. Iſai 27. 12,13. and howe ſinners ſhould receiue the ſame. Iſa. 29.24.

Whither the Goſpel traineth vs. Hebr. 12. 22,23,24.

The Angel declared the Goſpel vnto the ſhepheards. Luk. 2.10.

The promiſe of eternal life reuealed by the Goſpel. Ephe. 1.5. Tit. 2.11.

The Goſpel which the Apoſtles heard in ſecret, ſhould bee preached openly. Matth. 10.27.

Chriſt ſent his Diſciples to preach the Goſpel. Mat. 28.19,20. Mar. 16.15,16.

The Goſpel to be preached throughout all the world. Matth. 24.14. Mar. 13.10. and to euery creature. Marke 16.15. and ſo it was. Col. 1.23.

Paul preached the Goſpel from Ieruſalem to Illyricum. Rom. 15.19.

The maieſtie of Chriſt is declared by the Goſpel. 2. Cor. 4.4.

None ought to bee forbidden to preach the Goſpel, albeit he bee vnworthy, and why. Luke 9 49,50.

Who ſo loueth father or mother more then Chriſt, is not worthy to bee a miniſter of the Goſpel. Matth. 10.37,39. and 16.25 Marke 8.35.

The deceitfulneſſe of riches, &c. maketh the Goſpel to bee vnfruitfull to many. Mar. 4.15,17,19.

The Goſpel compared to ſeede ſowen. Matth. 13.3, to 10, 18. to 24.

All thoſe to whom the Apoſtles preached the Goſpel, beleeued not Rom. 10. 16. Iſai 53.1.

The Goſpel is hid to ſome through their incredulitie 2. Cor 4.3,4.

The Goſpel from the time of John Baptiſt, ſuffered violence. Matth. 11.12. Luke 16.16.

Thoſe that haue not beene faithfull in riches of iniquitie, are not to bee truſted with the Goſpel. Luke 16.11.

The Goſpel vnknowen to the wiſe Iewes, and yet knowen to the ſilly Apoſtles. Matth. 11.25.

The Goſpel compared to a treaſure hidden.

uen, and a precious stone found. Matth. 13. 44,45.

The Pharises beleeue not the Gospel, neither will suffer others to beleiue. Mat. 23. 13. Luke 11. 52.

The Gospel bringeth dissention and death to the professors thereof. Mat. 10. 34,35. Act. 14. 1,2,107.

What they shall receiue, who for the Gospels sake haue forsaken all things. Matth. 19. 28,29.

None but such as are called and chosen, receiue the Gospel, and bring foorth fruits. Mat. 20. 1,8,to 16.

Our conuersation must be such as becommeth the Gospel Phil. 1. 27.

The terrible iudgement of God against such as contemne the Gospel. 2. Thess. 2. 10, 11,12.

The Gospel is the more aduanced by good workes. Col 1. 6.

The Gospel prophesied of, to bee preached in diuers languages. Isa. 28. 11.

The Church is gathered by preaching of the Gospel. Isa. 60. 3.

The conscience is gladded with the word of the Gospel. Pro. 12 25.

The Gospel of Iohn why it is written. John 21 30,31

Gouernour. Ioseph Gouernour ouer the land of Egypt. Gen. 42. 6.

Against wicked gouernours of cities. Zep. 3. 3. looke Princes and Magistrates.

¶ *Grace.* Noah found grace in the eyes of the Lord. Genes. 6. 8, 9. so did Moses. Exod. 33. 17.

Hannah desired to find grace in Elies sight 1. Sam. 1. 8.

By the rich grace of God, wee are redeemed. Eph. 1. 7. Tit. 3. 7.

The Prophets foretold of grace to come to vs by Christ. 1. Pet. 1. 10.

God determined before the beginning of the world to bestow his grace on vs. 2. Tim 1. 9. that hee might bee glorified for so great grace bestowed. Ephe. 1. 4,5,6.

The grace of God appeared that we should liue holily, waiting for the blessed hope of eternall life. Tit. 2. 11,to 15.

Wee are saued not by workes, but by grace in Iesus Christ. Ephes. 2. 8, 9. John 1. 17. or else were grace no more grace. Rom. 11 6.

The remnant of the Iewes shall be saued by grace. Rom. 11. 4, 5.

They make frustrate the grace of Christ, who seeke to be iustified by workes. Gal 5. 4.

We ought to trust in the grace offered by the Gospel. 1. Pet. 1. 13. and not to receiue the same in vaine. 2. Cor. 6. 1.

Who so reiecteth the grace of God offered, can looke for no mercie. Heb. 10 26, 27.

The Apostles wish grace & peace to those Churches they write vnto. Rom. 1. 7. 1. Cor. 1. 3. 1. Pet. 1. 2.

We ought to grow in grace and the knowledge of Christ. 2. Pet. 3. 18.

As we profit in the knowledge of God and Christ, so shal the grace of God be multiplied vnto vs. 2. Pet. 1. 2.

Grace put for the doctrine of the Gospel. Titus 2. 11. Heb. 13. 9. 1. Pet. 5. 12. for faith and the fruits thereof. 1. Pet. 1. 5. For free gifts. 1. Cor. 1. 4. For spirituall gifts. 2. Pet. 3. 18. For the ministerie and preaching of grace. Gal. 2. 9. For free forgiuenesse of sins. John 1. 17. For the whole calling of the faithfull. Heb. 12. 15. For the efficacie and power of the spirit. Acts 14. 26.

Of Grace, before and after meales, looke Thankesgiuing and Praises.

Of the grace of God, looke Fauour, Gifts, and Mercie.

Gracious. God is gracious and mercifull, &c. Exod. 36 6, 7.

Grafted. To what ende wee are grafted with Christ into his death. Rom. 6, 3, 4, 5.

The Iewes were broken off, that the Gentiles might be grafted in. Rom. 11. 17, 19.

Grapes, looke Cluster.

It was permitted the Iewes to eate of the neighbours grapes, but not to cary any away Deut. 23. 24.

Grasse. God will send grasse to feede the cattell of those which loue him. Deuter. 11. 13, 15.

All flesh is grasse, and all the grace thereof is as the flower of the field. Isa. 40. 6. 1. Pet. 1. 24.

Grashopper, looke Blasting.

Graues. The graues did open at the death of Christ. Matth. 27. 52.

Iaakob set a pillar vpon Rahels graue, Gene. 35. 20 1. Sam. 10. 2.

No man knoweth where Moses graue is. Deut. 34. 6.

Iosiah commanded, that none should touch the graue of ỹ man of God. 2. Kin. 23. 17, 18.

The graues of lust. Num. 11. 34.

The graue described. Iob. 10. 19, 21, 22.

The Lorde bringeth downe to the graue, and raiseth vp. 1. Sam. 2. 6.

Grauen. Michaiahs grauen and molten image. Iudg. 17. 3, 4.

Great. God is great. Deut. 10. 17.

Who shall be greatest in the kingdome of heauen. Mat. 18. 4 Mar. 9. 34 Lu. 9. 46, 48.

God hath done great things for his people 1. Sam. 12. 24.

Saul foretold Dauid that hee should doe great things 1. Sam. 26. 25.

Moses desireth God that his power might be great. Num 14. 17.

The *Greekes* seeke after worldly wisdome. 1. Cor. 1. 22.

A prophesie of the kingdome of the Grecks Dan. 11. 2, 3.

Greeting. Of the greeting betweene Moses and Iethro. Exod. 18. 7.

Paul willeth the faithfull to greete one another with an holy kisse. Philip. 4. 21. 1. Thess. 5. 26.

The Scribes and Pharises loued greetings in the markets, &c. Matth. 23. 7. looke Salutation.

Grieue not the holy Spirit of God. Ephe. 4. 30.

It grieueth Gods enemies that his children prosper. Nehe. 2. 10.

Grone. Euery creature groueth with vs, for the reuealing of the sonnes of God. Rom. 8. 22.

¶ God heard the groning of the Israelites. Exo. 6. 5, 6. and had compassion on their gronings, for their Iudges sakes. Iudg. 2, 18.

Grewe. Samuel grewe and the Lord was with him. 1. Sam. 3. 19.

Grudging. looke Murmuring.

Grudgingly. Men must not giue almes grudgingly. 2. Cor. 9. 7.

¶ *Guided.* Wee must be guided by Gods word, and not by good intent. Eccles. 4. 17.

Guile. No guile found in the mouth of Iesus. 1. Pet. 2. 22.

All guile ought to be laid aside of Christians 1. Pet. 2. 1. looke Wrong.

¶ *Gyants.* Emims Zamzummims, and Anak. Deu. 2. 10, 20, to 24. Num. 13. 23, 34.

Gyants were mighty men, and contemners of God. Gen. 6. 4.

Dauid discomfited foure Gyants, the sons of Haraphah. 2. Sam, 21 2, 16, 2.

H

¶ *Habitation.* The land of Canaan Gods holy Habitation. Exod. 15. 13.

Wee grow to bee an Habitation of God, by the building of the spirit. Ephes. 2. 21.

Hailestones. God destroyeth his enemies with Hailestones. Iosh. 10, 11.

Hallowed bread, looke Bread.

Halte. Iaakob Halted on his thigh. Gen. 32. 31.

To halte betweene two opinions, what. 1. King 18. 21.

Hand taken for strength. 1. Kings 18. 46. Lu. 1. 66. Act 11. 21. for ministery or seruice. Leuit. 26 46.

Tamar deflowred of Amnon, layde her handes on her head. 2. Sam. 13. 19.

The leprous hand of Moses became sound. Exod. 4. 6, 7. so did the dryed hand of Ieroboam. 1. King. 13. 4, 6.

The Apostles reproued for eating with vnwashen hands. Mat. 15. 2. Mar. 7. 2, 3, 4, 5.

The Pharises marueile that Christ sate to dinner with vnwashen hands. Luke 11. 37, 38.

Pilate washed his handes in token of Christs innocency. Mat. 27. 24.

Paul willeth vs to worke with our owne handes. 1. Thess. 4. 11. as himselfe did. Actes 18. 3. day and night. 1. Thes. 2. 9 2. Thess. 3. 8. to relieue himselfe and others. Act. 20 34.

Paul willeth him that hath stollen, henceforth to labour with his hands. Eph. 4. 28.

God will prosper our handie worke, if wee loue him. Deut. 30. 9. for hee is the directour of the same. Psal. 90. 17.

Christ lifting vp his handes, blessed his Apostles. Luke 24. 50, 51.

If our hand offend vs, wee ought to cut it off. Mat. 5 29, 30.

Christ healed the dryed hand on the Sabbath day. Mat. 12. 10, 12, 13.

The Apostles healed the sicke, by laying on their hands. Marke 16. 18. so did Christ. Lu. 4. 40.

Children brought to Christ that he might lay his hands on them. Matth. 19. 13 Marke 10. 13, to 16.

Ioshua repleniſhed with wisedome, by the laying on of Moses hands. Deut. 34. 9.

Paul recouered sight, by laying on of Ananias

nanies hands. Acts 9.17,18.

Stretching forth the hands to God, taken for acknowledging the offence. 1. King. 8.38.

Salomon praying, stretched out his hands towards heauen. 1. King. 8.22.

Moses praying, spread his hands vnto the Lord. Exod. 9.29,33.

So long as Moses held vp his handes to God, the Israelites preuailed, &c. Exod. 17. 11,12.

Lifting vp the hands to heauen, a maner of swearing. Deut. 32.40. Gene. 14.22. Reuel. 10.5.

To lift vp the hand against any, is to rebell. 1. King. 11.26.

None can deliuer any out of Gods hands. Deut. 32.39. nor anoyde his handes. Amos 9.2.

The Lords hand is not shortened. Numb. 11.23.

Gods hand was sore against the Iewes, when hee deliuered them into their enemies hands. Judg. 2.15.

The hand of the Lord was against the Philistims all the dayes of Samuel. 1. Samuel 7.13.

The hand of God is vpon any when he afflicteth them with any kind of plague. 1. Sam. 5.7.

The faithfull are in Gods hands. Deut. 33.3.

The hand of God for a cloud. Exo. 33.23. Looke Laying.

What Gods right hand signifieth. Luke 22.69. Acts 7.55.

Handwriting. Christ hath put out the handwriting of ordinances that was against vs. Col. 2.14.

Hanged. The Philistims hãged vp Sauls body vpon the wall of Bethshan. 1. Samuel 31.10.

The seuen kinsmen of Saul were hanged before the Lord. 2. Sam. 21.1,2,6,9.

Rechab and Baanah were hanged for murthering Ishbosheth 2. Sam 4.5,6,12.*

Whosoeuer was hanged on a tree, ought to be buried the same day. Deut. 21.22,23. because he is cursed Gal. 3.13.

Happe, looke Prouidence.

Happy. Ten things happy. Ecclus. 25.7, to 14. looke Blessed.

Hard. Two things hard and perilous. Ecclus. 26.30.

Nothing too hard for God. Jerem. 32.27. Gen. 18.14.

Harden. Whom God will, he hardeneth. Rom. 9.18. and 11.7.

To harden our hearts, is to be obstinate. 1. Sam. 6.6. John 12.40.

God hardened the hearts of the Hiuites, and why. Josh. 11.10.

God hardened Pharaohs heart. Exod. 7. 3,13,14. and 8.15,32. and 9.7,12,34,35. and 10.1,20,27. and 11.10. and 14.4,8.

God hardened the spirit of Sihon, and why. Deut. 2.30.

Heart hardened, taken for forgetful. Mar. 6.52.

The hardnesse of heart is the fountaine of ignorance. Ephe. 4.18. looke Heart.

Hare forbidden the Iewes to eate. Leuit. 8.6. Deut. 14.7.

Harlots. Two harlots pleaded before Salomon. 1. Kings 3.16.*

He that coupleth himselfe with an harlot, is one body with her. 1. Cor. 6.16.

Harlots shall sooner enter into the kingdome of God then proud Pharises. Matth. 21.31,32.

Of the behauiour of harlots. Pron. 9.13, to 18. looke Whoores.

Harnesse, looke Armour.

Harte. The Iewes might eate of a Harte, &c. Deut. 14.5.

Harueſt. The law of harueſt Leuit. 19.9, 10. and 23.22.

Our harueſt shalbe plentiful if we please God. Leuit. 26.3,4,5.

Whitsuntide was the feast of the first fruits of harueſt. Leuit. 23.16.

Samuel called vpon God in the time of harueſt. 1. Sam. 12.17.

Pray the Lord to send labourers into his harueſt. Matt. 9.38.

The Apostles reaped the harueſt which the Prophets had sowen. John 4.38.

The Lords harueſt Reue. 14.18.*

Hate. God punisheth those that hate him. Deut. 5.9.

Wee ought not to hate our brother in our heart. Leuit. 19.17.

Christ was hated of the world, and why. John 7.7.

Christians are hated of al men for Christs names sake. Matt. 10.22.

We ought to doe good to them that hate vs. Matt. 5.44.

Dauid loued those that hated him. 2. Sam. 19.6.

He that hateth his brother is a manslayer. 1. John 3.15. and 2.9,11.

Isaak is hated of Abimelech and Phicol. Gen. 26.27. and Jaakob of Esau. Gen 27. 41. & Joseph of his brethren. Gen. 37.4,5,8.

The Egyptians hated the Israelites. Ex. 1.12. Psal. 105.25.

Amnon hated his sister, after he had deflowred her. 2. Sam. 13.15. and therefore Absalom hated him. 2. Sam. 13.22.

He that calleth vpon God, shall be deliuered from them that hate him. 2. Samuel 22. 18.

Wee ought to hate all for Christes sake. Luke 14.26. John. 12.25.

Three sortes of men hated. Ecclus. 25.2. Looke Enuie and Malice.

Hautinesse. Looke Pride or Nobility.

Haile mingled with fire, destroyeth cattell and other things in Egypt. Exodus 9.18, 24,25.

Haire. Not one haire of their heads perisheth, that suffer for Christ his sake. Luke 21.18.

All the haires of our heads are numbred. Matth. 10.30. Luke 12.7.

Absaloms haire polled yeerely, weied 200. shekels. 2. Sam. 14.26.

Long haire comely for a woman, not for a man. 1. Cor. 11.14,15.

Broyded haire forbidden. 1. Tim. 2.9. and 1. Pet. 3.3.

Head. The people that feare God, shalbe made the head, and not the taile to any nation. Deut. 28.13.

Christ is the head of whom the body of the Church dependeth, and is nourished. Ephe. 1.22. & 4.13,15. Col. 1.18. & 2.10,19. 2. Samuel 22.44.

Christ brake the Serpents head. Gene. 3.15.

The mans head must bee bare when hee prayeth, and the womans couered. 1. Cor. 11. 4,10.

The head for the honorable man, or prince. Isa. 1.6. and 9.15. Amos 9.1. Num. 1.4.

Heale. God onely healeth, and deliuereth from afflictions. Deut. 32.39.

God healeth all our infirmities. Exod. 15. 26. Jere. 17.14.

We are healed of our sinnes by Christ his stripes. 1. Pet. 2.24.

Health. The health of Israel is the Lord, Jere. 3.23.

To whom health is promised. Prouerbes 4.22.

Health is the most excellent thing in the world. Eccius. 30.15,16.

Heape. The wicked heape sinne vpõ sinne. Ecclus. 3.29.

Heape coales, looke Coales.

Heard of swine, looke Swine.

Heardmen. Strife betweene the Heardmen of Gerar and Isaak. Gen. 26.20. looke Shepheards.

Heare. Samuel heareth God speake vnto him. 1. Sam. 3.10,11.

The Israelites would not hearken to Moses, and why. Exod. 6.9,12.

The Lord would not heare the Israelites, presuming to fight contrary to his commandement. Deut. 1.42,45.

All ought to heare and obey Gods voice. Josh. 8.35. 1. Sam. 12.14.

Such as heare Gods voyce, are his chiefe treasure, &c. Exod. 19.5,6.

God commaundeth vs to heare the Prophet Christ. Deu. 18.18,19. Mat. 17.5. Luk. 9.35. 2. Pet. 1.17.

None can heare without a preacher. Rom. 10.14.

Faith commeth by hearing the worde of God preached. Rom 10.27.

Christ exhorteth all that haue eares, to heare. Mat. 13.9. Mar. 4.3,9. Luke 8.8.

Preachers must speake whether the people will heare or not. Jere. 7.27.

To heare put for to beleeue. Matth. 7.24. John 10.8,16.1. Tim. 4.16.1. Joh. 4.6. and for to vnderstand. 1. Cor. 14.2.

Hearing onely is not sufficient. Mat. 7.21. Luk. 11.28. Rom. 2.13 James 1.22.* looke Doe.

Diuers kindes of hearers. Matth. 13.19, 20.* John 7.40,41.

They that heare Gods preachers, heare God himselfe. Luke 10.16. and are of God. Joh. 8.47. and contrariwise. 1. Joh. 4.6. looke Parishioners.

Famine of hearing. See Famine.

We ought to be swift to heare, and slowe to speake. James 1.19.

God will not heare contemners of his word and preachers. Jere. 11.11.

Dauids

Dauids enemies crying for ayde, were not heard. 2. Sam. 22. 42.

God heard Eliiah. 1. King. 18. 37, 38.

God will heare the cry of the afflicted and oppreſſed calling on him. Exod. 22. 23. 2. Samuel 22. 7.

Whom God doeth heare, and whom not. Ioh. 9. 13.

God heard the voice of Iſhmael. Gen. 21. 17. of Leah and Rahel. Gen. 30. 6, 17. and of Iaakob in his tribulation. Gen. 35. 3.

Moſes was heard of the Lord. Exod. 32. 14. Num. 14. 20. Deut. 9. 16, 19. & Samuel, 1. Sam. 7. 9. and Manoah. Iudges 13. 8, 9.

Heart comforted with bread. Iudg. 19. 5.

The heart of man is deceitfull and wicked about all things. Ierem. 17. 9. Gen. 6. 5. and 8. 21.

To bleſſe a mans ſelfe in his heart, is to flatter himſelfe in his wickedneſſe. Deuter. 29. 19.

God knoweth the ſecrets of all hearts, and trieth them. 1. Sam. 16. 7. 1. King. 8. 18 Acts 15. 8. 1. Theſ. 2. 4. 1. Ioh. 3. 20. Reue. 2. 23. 1. Chro. 28. 9. Pſal. 7. 9. Iere. 11. 20. and 17. 10. and 20. 12.

God ſhall make manifeſt the counſaile of the heart 1. Cor 4. 5.

Of the abundance of the heart, the mouth ſpeaketh. Luke 6. 45. Matt. 12. 34, 35.

What defileth the heart, and what not. Matt. 15. 11, 19. Mar. 7. 15, 18, 19, to 24.

The hearts are purified by faith. Act. 15. 9

God turneth and reneweth the hearts of men, and why. Ezek. 11. 19. and 36 26, 27. Ier. 32. 39, 40. 1. King. 18. 37.

Salomon prayeth God to conuert the hearts of his people vnto him. 1. Kings 8. 58.

God gaue Saul another heart to be a new man. 1. Sam. 10. 6, 9.

With the heart man beleeueth vnto righteouſneſſe. Rom. 10. 9, 10.

God muſt open the heart, if any heare attentiuely. Acts 16. 14. and reforme it before it be apt to goodneſſe. Hag. 1. 14.

Where our treaſure is, there will the heart be alſo. Mat. 6. 21.

Our heart will not condemne vs before God. if &c. 1. Ioh. 3. 18, 19, 20.

Wee ought to ſpeake vnto our ſelues and make melodie vnto the Lord in our hearts. Ephe. 5. 19. The word of God ought to bee laid vp in our hearts. Deu. 6. 6. and 11. 18.

Hannah prayeth in her heart to the Lord, to become fruitfull. 1. Sam. 1. 10, to 14. and hauing obteined, her heart reioyced. 1. Sam. 2. 1.

To beleeue in heart. 2. Eſd. 1. 37.

God meaſureth our almes according to the heart. Marke. 12. 41, to 44. Luke 21, 1, to 5.

Wee ought to draw neere to Chriſt with a pure heart. Heb. 10 22. and follow them that call vpon God with pure hearts. 2. Tim. 2. 22.

It is God that ſtabliſheth our hearts in holineſſe. 1. Theſſ. 3. 13. 2. Theſſ 2. 16, 17.

The Phariſes coueted rather to haue their cuppes then their hearts cleane. Matt. 23. 25.

Chriſt mourned for the hardneſſe of the Phariſes hearts. Marke 3. 5.

We ought to forgiue our brother from our hearts. Mat. 18. 34, 35.

We ought to loue and ſerue God with all our hearts. Deu. 6. 5, 13. and 10. 12, and 11. 1. Luke 10. 27.

Aſa his heart was vpright with the Lord. 1. Kings 15. 14. And ſo muſt ours be. Chap. 8. 61.

Ioſhua exhorteth to ſerue God with all the heart and ſoule. Ioſh. 24. 14, 23 and 22. 5.

We may not attribute to our vprightneſſe of heart, eternall life which God giueth freely. Deut. 9. 4, 5.

Wee ought to turne to God in heart, if wee looke to obtaine mercie. 1. Kings 8. 47, 48.

Dauid followed God with all his heart, 1. Kings 14. 8.

Hezekiah walked before the Lord with a perfect heart. 2. Kings 20. 3.

Our heart is turned from God, when we ſerue ſtrange gods, or truſt in any thing beſide God. Deut. 29. 18.

The idolatrous wiues of Salomon turned away his heart from God. 1. Kings 11. 3, 4.

Thoſe that turne their heart from God, ſhall haue their liues ſhortned. Deuter. 30. 17, 18.

The cry of a contrite heart vnto God Pſa. 130. *

If wee returne vnto God with all our heart, he will turne vnto vs. Deut. 30. 9, 10.

Samuel exhorteth to turne to God, with all the heart, and to ſerue him onely. 1. Sam. 7. 3.

Ioſiah turned to the Lord, with all his heart. 2. Kings 23. 25.

God promiſeth mercie to thoſe that conuert in heart. Deu. 30. 1, 2, 3.

Salomon craueth of God an vnderſtanding heart. 1. King. 3. 9.

The King is commaunded to reade the Law, leaſt his heart ſhould be lift vp. Deut. 17. 14. *

Our hearts ought not to be lift vp to forget God, and why Deut. 8. 5, 14.

Pharoohs heart hardened. Exod. 9. 34.

God giueth to thoſe that feare him, an vnderſtanding heart. Deut. 29. 3. 4. and to thoſe that diſobey him, a faint heart Leui. 26. 36.

The Shechemites mooued the hearts of the Iſraelites to receiue Abimelech. Iudg. 9. 2, 3, 6.

The hearts of the Amorites and Canaanites fainted at the Iſraelites comming. Ioſh. 5. 1.

The Iſraelites hearts melted, when they were diſcomfited at Ai. Ioſh. 7. 5.

Boaz comforted the heart of Ruth, by ſpeaking kindly Ruth. 2. 13.

Heart hardened againſt the poore, looke Harden.

God giueth the diſobedient a trembling heart. Deut. 28. 65.

Sauls heart ſore aſtonied, when hee ſaw the Philiſtims aſſembled againſt him. 1. Samuel 28. 5.

Dauid touched in heart, after he had cut off the lap of Sauls garment. 1. Sam. 24. 6.

Moſes willeth the Iſraelites to ſet their hearts to Gods word. Deut. 32. 46.

Wee ought not to ſeeke after our owne heart. Num. 15. 39, 40.

The hearts of the ſimple deceiued by Abſalom. 2. Sam. 15. 2, to 7, 11.

We ought to loue one another with a pure heart. 1. Tim. 1. 5. 1. Pet. 1. 22.

Saint Paul walked in the ſimplicitie of his heart. 2. Cor. 1. 12.

Dauid led the Iſraelites in ſimplicitie of heart. Pſal. 78. 72.

The thankeſgiuing of a true and faithfull heart. Pſal. 103. *

God led Iſrael 40 yeres in the wildernes to proue their hearts. Deut. 8. 2.

Ioſiahs heart did melt, when he heard the Law read. 2. King. 22. 10, 11, 18. *. 2. Chron. 34. 27.

They whoſe heart God had touched, followed Saul. 1. Sam. 10. 26.

The ſorow of the heart hath ſlaine many. Eccius. 30. 23.

How a mans heart may deceiue him. Deu. 11. 16.

The pride of the heart deceiueth man. Obad. 3.

The heart of God for the purpoſe of his will, &c. 1 Chr. 17. 19.

Eyes and heart of God, looke Eyes.

The heart ought to holde faſt the worde of God. Pro. 4. 4.

Gods lawes written in the hearts of the faithfull. Heb. 8. 10.

One heart and one way expounded. Iere. 32. 39. Act. 4 32. Ezek. 11. 19. & 36. 26, 27.

Woe to the double hearted. Eccius. 2. 13. and 3. 28.

Hee that ſeareth the Lord, conuerteth in heart. Eccius. 21. 6.

The reward of them that ſet vp idoles in their hearts. Ezek. 14. 1, 3, to 11.

Of the keeping of the heart. Pro. 4. 23.

Dauid was a man after Gods own heart. 1. Sam. 13. 14.

God ſory in his heart. Gen. 6. 6.

The heart is made holy and pure through Chriſt. Pſal. 51. 10.

Heart of the earth, for the inward part of the earth. Mat. 12. 40.

Heart for the beſtre of the heart. Mat. 6. 21 For the ſoule. 1. Pet. 3. 4. For the conſcience. 1. Theſ 1, 3, 13. 1. Ioh 3. 20, 21. and for the will. Acts 4. 32.

Heathen, Such as refuſe admonition, ought to be vnto vs as Heathen men. Matth. 18. 17.

Heauen, and the Heauen of Heauens, is the Lords. Deut. 10. 14. and is called his throne and dwelling place, though it be not able to conteine him. 1. Kings. 8. 27, 30, 39, 43, 49. Mat. 5. 34. Acts 7. 45.

The Heauen called the firmament, made by the word of God. Gen. 1. 8.

The Heauens, created and preſerued by Gods worde, ſhall be diſſolued with fire. 2. Pet. 3. 5, 7, 12.

Paul taken vp into the third Heauen. 2. Cor. 12. 2.

Heauen open. Matth. 3. 16. Acts 7. 56.

Heauen and earth are called to witneſſe. Deut. 32.1.*

God openeth the heauens, in giuing raine in due ſeaſon. Deut. 28.12.

Whoſoeuer worſhippeth the hoſte of heauens, ought to be ſtoned to death. Deut. 17.2, 3, 5.

Heauen and earth ſhall paſſe. Matt. 24.35. Mar. 13.31. Heb. 1.11. Reu. 21.1.

The heauenly kingdome prepared for the holy Angels and Gods elect. Matth. 25.34. and 5.3, to 13.

Heauie. The hand of the Lorde heauie againſt them of Aſhdod. 1. Sam 5.6.

The rich yong man ſorie to ſell all, went from Chriſt heauie. Luk. 18.22.23.

The Phariſes did binde heauie burdens for other. Mat. 23.4.

Chriſts ſoule heauie, euen to the death. Matth. 26.38. his diſciples eyes heauie alſo. verſe 43.

Of heauineſſe and harme comming thereof. Pſal. 31.10. Eccluſ. 25.14 & 30.21. and 38.18, to 24. looke Sorow and Weeping.

Heeles. The Iſraelites being waxen fat, ſpurned with their heeles againſt God. Deu. 32.15.

Iudas lifted vp his heele againſt Chriſt. Iohn 13.18. Pſal. 41.9.

Satan may bruiſe the heele of the godly, but not ouercome them. Gen. 3.15.

Iniquity compaſſeth vs euen at the heels when we are in miſerie. Pſal. 49.5.

Hell. In Hell there is no meate. Eccluſ. 14.16.

The deſcription of hell. Iſa. 30.33.

How hell is prepared from the beginning for the deuill, and his Angels, and all wicked perſons. Matt. 25.30, 41, 46. Iob 10.21, 22. Iſai 66.15, 16, 24. Dan. 7.11. Miſa. 5.1, to 15. Matt. 3.10, 12. and 5.20, to 27. and 6.16. and 8.12, 29. and 13.30, 42. and 18.8, 9 and 22.13. and 23.33. Mar. 9.43, to 49. Luke 3.9, to 17. and 10.15. and 16.23.* Phil. 2.10. Heb. 10.27. 2. Pet. 2.4. Iude 6. Reuel. 6.8. and 19.20. and 20.10, 14, 15.

The gates of hell, looke Gates.

Hell taken for the graue. Gen. 37.35.

Helpe. God did helpe Iſrael againſt the Philiſtims. 1. Sam. 7.10.

Our helpe in time of need is Chriſt. Heb. 4.16.

The helpe of Iſrael is the Lorde God. Deut. 33.26.

The Iſraelites cry to the Lorde for helpe. Iudg. 6.7, 8, 14.

God helpeth the faithfull oft times miraculouſly. Hoſe 5.13.*2. Kings 6.17. and 19.35. 2. Macca. 10.29, 30. and 11.8. looke Appearing.

Henne. Chriſt would haue gathered the Iſraelites, as a henne her chickens. Matth. 23.37.

Herbes. The weake may eate herbes, ſo that hee iudge not thoſe that eate them not. Rom. 14.2, 3.

Herbes with their ſeedes, created by the word of God. Gen. 1.11, 12.

Hereſie. There muſt be hereſies, and why. 1. Cor. 11.19. 2. Pet. 2.1.

Hereſies are þ workes of the fleſh. Gal. 5.20.

Chriſt his religion counted hereſie. Actes 24.14.

Heretikes, after twiſe admonition, ought we to reiect. Tit. 3.10, 11.

Heritage, looke Inheritance.

Heires. Chriſt hath regenerated vs by the holy Ghoſt, that wee ſhould bee heires of eternall life Titus 3.5, 6, 7.

Ieſus Chriſt is the heire of al good things. Luke 20.14. Heb. 1.2.

Abraham the heire of the world by faith. Rom. 4.12.

Chriſtians heires of God, through Chriſt. Gal 4.7. Rom. 8.17.

Heire of wormes, looke Proud.

Of heires, looke more First borne.

I Hide. God will hide his face from thoſe that forſake him. Deut. 31.17, 18.

Eliiah bidden to hide himſelfe from the rage of Ahab. 1. Kings 17.3.

The Iſraelites did hide themſelues for feare of the Philiſtims. 1. Sam. 13.5, 6.

He that hideth his ſinnes ſhal not proſper. Prou. 28.13.

High. The people ſacrificed in high places before the building of the temple. 1 Kin. 3.2

Ieroboam made an houſe of high places. 1. Kings 12.31, 32, 33.

Amaziah and Iehoſhaphat tooke not away the high places, which Ieroboam had erected. 2 King. 14.4. 1. King 22.43. but Hezekiah did. 2 Kings 18.4, to 9.

Salomon offred incenſe in the high places before hee built the temple. 1. King. 3.3. and after alſo by the prouocation of his wiues. 1. kings 11.4, to 10.

Mountaines and high trees, for proude and loftie people. Iſa 2.14.

We ought not to be high minded. Rom. 12 16. and why. Prouer. 16.18. and 18.12. looke Abomination, and Preſumption.

Samuel willed Saul to goe vp vnto the high place. 1. Sam. 9.19.

The heauens are not ſo high to finde as Gods perfection. Iob 11.7, 8.

Holy. God onely is holy. Reu. 15.4. Pſal. 99.5, 9.

God is holy, and hee onely will be honoured. Ioſh. 24.19, 20.

The Beth ſhemites did confeſſe that the God of Iſrael was the holy Lorde God. 1. Sam. 6.20.

God commanded his people to be holy vnto him. Exodus 22.31. Num. 15.40.

The wicked count themſelues as holy as the godly, and all degrees alike holy. Num. 16.3.

The Iſraelites an holy people of God. Deu. 14.2, 21.& 26.19. by hearing his word, and keeping his couenant. Exod. 19.5, 6.

Thoſe whom God hath predeſtinate, are holy, in that they are iuſtified by Chriſt. Rom. 8.30.

We ought to be holy in converſation, as he is holy that called vs. 1. Pet. 1.15, 16. and why. 2. Pet. 3.10, 11.

The place is holy where Gods word is declared. Iob. 5.15. Exod. 3.5. Actes 7.33. Pſal. 74.7, 8.

The holy places where into Chriſt is entred for vs. Heb. 9.24.

Giue not that which is holy vnto dogges. Matth 7.6.

Timothie knew the holy Scriptures of a childe. 2. Tim. 3.15.

Holy dayes, looke Feaſt.

Holy Ghoſt. No man can ſay that Ieſus is the Lord, but by the Holy Ghoſt. 1. Corinth. 12.3, 4.

The Holy Ghoſt promiſed to the Apoſtles. Luke 24.49. Iohn 14.16, 26. Actes 1.8. and ſent to them. Actes 2.4.

God giueth the Holy Ghoſt to them that feruently deſire him. Luke 11.13.

Our loue proceedeth from the Holy Ghoſt, and by him is ſhedde abroad in our hearts. Rom. 5.5 1. Iohn 4.13.

Ieſus Chriſt was conceiued by the Holy Ghoſt. Luke. 1.31, 35.

Chriſt diſpoſſeſſed deuils by þ Holy Ghoſt. Matth. 12.28. Luke 11.20.

The Holy Ghoſt is giuen the faithfull, to anſwere the aduerſaries in the truth. Matt. 10.19, 20.

The Holy Ghoſt declared to the Prophets, the ſufferings and glory of Chriſt. 1. Pet. 1.11.

The Prophets ſpake as the Holy Ghoſt moued them 2. Pet. 1.21.

We are elect that wee might be ſanctified by the Holy Ghoſt 1. Pet. 1.2.

The ſending of the Holy Ghoſt was prophecied of. Ioel. 2.28, 29.

Chriſt promiſed to ſend the Holy Ghoſt. Luke 24.49. who was not ſent till Chriſt was glorified. Iohn 7.39.

The Holy Ghoſt called the comforter and ſpirit of truth. Iob 14.16, 17, 26. Acts 1.8.

Chriſt baptizeth with the Holy Ghoſt. Matth. 3.11.

The Holy Ghoſt is called the water of life. Iohn 4.10. and 7.38.

Chriſt gaue his diſciples the Holy Ghoſt. Iohn 20.22, 23.

The Holy Ghoſt was giuen to the Apoſtles according to Chriſtes promiſe. Actes 2.4.

The Samaritanes receiued the Holy Ghoſt. Actes 8.17.

To whom the Holy Ghoſt is giuen. Gal. 3.2.

The faithfull are ſealed with the Holy Ghoſt. Ephe. 1.13. and 4.30. who is the earneſt of the inheritance promiſed to confirme vs in the aſſured hope thereof. 2. Cor. 1.22. Epheſ. 1.14.

The grace of the Holy Ghoſt powred vpon the Gentiles. Acts 10.44, 45.

Our bodies are temples of þ Holy Ghoſt. 1. Cor. 6.19.

Zachatias was filled with the Holy Ghoſt, and prophecied. Luke 1.67.* ſo did Simeon. Luke 2.25, to 36.

Iohn Baptiſt filled with the Holy Ghoſt from his birth. Luke 1.15.

The Holy Ghoſt was not giuen vnto Ieſus Chriſt by meaſure. Iohn 1.16. and 3.34. Heb. 1.9.

The Holy Ghoſt reproueth the world of ſinne, of righteouſneſſe, and of iudgement. Iohn 16.8.

The Holy Ghoſt beareth witneſſe in our con-

conſcience, that we are the ſonnes of God. Rom. 8. 15, 16. and that God dwelleth in vs. 1. Iohn 3. 24.

By the vertue of the Holy Ghoſt, wee are made ſtrong againſt death, ſinne, and the deuill. 2. Tim. 1. 7.

Howe the Holy Ghoſt was the teacher of the Apoſtles. Iohn 14. 26. and 16. 13.

The Holy Ghoſt witneſſeth in our hearts, that repentance and remiſſion of ſinnes come by Chriſt. Acts 5 31, 32.

The Holy Ghoſt forbade Paul to preach in Aſia. Acts 16. 6.

The gifts of the Holy Ghoſt diuers, yet one ſelfe ſame ſpirit. 1. Cor. 12 4, 11.

Both Iew and Gentile inſpired with the Holy Ghoſt, hath acceſſe to the Father, by Chriſt his ſonne. Ephe. 2. 18. and 3. 6.

Sinne againſt the Holy Ghoſt neuer forgiuen. Mat. 12. 31, 32. Mar. 3. 29.

Holineſſe to the Lorde, was a ſuperſcription in the high Prieſts mitre. Exod. 39. 30.

True holineſſe required in Chriſtians continually. Luke 1. 75. Ephe. 4. 24, 1. Theſ. 3. 13. and 4. 3, 4. 2. Cor. 7. 1.

Honeſtie is not to bee learned of vnhoneſt men. Eccluſ. 3. 7, 11.

We ought to behaue our ſelues honeſtly, &c. 1. Theſ. 4. 12.

Honie. The Iſraelites ſucked honie out of the ſtone, and oyle out of the harde rocke. Deut. 32. 13.

Honie in the carkaſe of a lion. Iudges 14. 8, 9.

Ionathan taſting honie, contrary to his fathers edict, hardly eſcaped death. 1. Sam. 14 26, 27.

Honie eaten temperately is verie good. Pro. 24. 13. and 25. 16, 27.

Honour. We ought to honour the perſon of the olde man. Leui. 19. 32. Alſo maiſters. 1. Tim. 6. 1.

Wee ought to giue honour to whome wee owe honour. Rom. 13. 7.

Wee ought to honour all men, namely, kings. 1. Pet. 2. 17.

Elders worthy double honour. 1. Timoth. 5. 17.

In giuing honour wee ought to goe one before another. Rom. 12. 10.

Thoſe that honour God, God will honour them. 1. Sam. 2. 30.

Thoſe that receiue honour one of another and ſeeke not the honour that commeth of God alone, cannot beleeue in Chriſt. Iohn 5. 44.

God gaue Salomon riches and honour vnaſked. 1. Kings 3. 13.

Manoah and his wife purpoſed to honour the Angel. Iudges 13. 17.

Chriſt honoured his Father, and the Iewes diſhonoured him. Iohn 8. 49.

Whoſoeuer honoureth not the Sonne by beleeuing in him, diſhonoureth the Father that ſent him. Iohn 5. 23.

Eli honoured his children more then God. 1. Sam. 2. 22, to 26.

Saul hauing ſinned coueted to be honoured before the elders of his people, by Samuel. 1. Sam. 15. 30.

The huſband ought to giue honour to the wife, and why. 1. Pet. 3. 7.

Honour is vnſeemely for a foole. Pro. 26. 1

Humility goeth before honour. Pro. 15. 33

Wee muſt honour God with our riches, and firſt fruites. Pro. 3. 9, 10.

Hope is Gods gift. 2. Theſſ. 2. 16.

Hope is no hope, when the thing we hope for is ſeene. Rom. 8. 24.

He that hopeth abideth with patience for that hee ſeeth not. Rom. 8. 25.

Hope ought to bee certaine. Philip. 1. 20. Col. 1. 23. Heb. 3. 6. and 10. 23.

Hope is ſtrengthened by conſidering Gods benefits receiued. Mat. 16 8, 9. Rom. 5. 2, 3, 4. 2. Cor. 1. 10.

Wee muſt hope in God. 1. Pet. 1. 21.

Hope is one. Epheſ. 4. 4.

Wee are regenerate to a liuely hope, by the reſurrection of Chriſt. 1. Pet. 1. 3. whereby wee are made heires of eternall life. Tit. 3. 7.

As we are called in one hope, ſo ought wee to be one body and one ſpirit. Epheſ. 4. 4.

Chriſt is the hope of glory. Col. 1. 27.

Wee ought to reioyce in hope. Rom. 12. 12 for thereby we are ſaued. Rom. 8. 24.

Hope is the helmet of ſaluation. 1. Theſſ. 5 8. Ephe. 6. 11, 17.

The Scriptures confirme Chriſtians in hope Rom. 15. 4.

Wee muſt pray that wee may abound in hope, through the power of the holy Ghoſt. Rom. 15. 13.

Hope maketh not aſhamed, and why. Rom. 5. 5.

Paul reioyceth for ỳ Theſſalonians hope in their great tribulations. 1. Theſſ. 1. 2, 3, 6.

Howe farre hope doeth extend it ſelfe. 1. Cor. 15. 13. and 15. 19.

The hope of the creature for the deliuerance of the children of God. Rom. 8. 20.

Hope put for faith. 1. Pet. 3. 15. For promiſe. Heb. 6. 18. for things which are hoped for. Epheſ. 1. 18. Col. 1. 5. Titus 2. 13. Rom. 8. 24.

Hope compared to an anker. Heb. 6. 19.

The hope of the hypocrites is vaine & ſhall periſh. Iob. 8. 13. Wiſdom. 3. 10, 11. Neither haue they any hope after this life. 2. Eſd. 8. 55, 56.* and 9. 9, to 14. Wiſd. 3. 18, 19. and 4. 19, 20. and 5. 14.*

Bleſſed is hee that is not fallen from his hope in God. Eccluſ. 14. 2.

Hope deferred is a fainting to the heart: Pro. 13. 12.

The hope of the faithfull muſt onely depend on God and his eternall word. Geneſ. 26. 2, to 11. Iudg. 7. 1, 2, to 8.* 1. Sam. 4 3.* & 17 32, 37.* & 22. 3. 1. Kin. 20. 28.* 1. Chro. 21. 1, 2, to 14. 2. Chr. 16. 7.* and 20. 15, to 27* Pſalm. 9. 10. & 13. 5. & 21. 7.* & 31. 1. & 40. 4. & 62. 5.* & 65. 5. & 67. 1.* & 70. 1, 5, 6. and 91. 2. and 115 9. & 42 5 & 146. 3, 4, 5. Pro. 3. 5. and 22. 19. and 28. 25, 26. and 30. 5. Iſa. 26. 3. and 30. 2, 3 and 31. 1. and 36. 4, to 11. and 40. 31. Iere. 2 37. and 7. 4, 8. and 9. 4, 23, 24. and 17 5, 7. and 22. 13, to 18. and 39. 18. Lam. 3. 21, 24, 25, 26. Eze. 29. 16. Hoſe 12 6.

The hope of the vngodly is deceiueable. 2. King. 18. 19.* and 19 35. Wiſd. 5. 4, 6* Eccluſ. 5. 1, to 9. 1. Mac. 2. 9, 44.

Hoording, Looke Gathering.

Hoarehead, looke Honour.

Horne, taken for glory and eſtate. Iob. 16. 15. Pſal. 75 5 and 89. 24. & 112. 9. and 148. 1 4 for ſtrength. Deut. 33. 17.

God is the horne of our ſaluation. 2. Sam. 22. 3.

God exalted the horne of his anoynted, when hee ſent his Sonne into the world. 1. Sam. 2. 10. Luke 1. 69.

Hannahs horne was exalted by becomming fruitfull. 1. Sam. 2. 1.

Blowing of hornes, looke Feaſt.

Zidkiiah made hornes of yron. 1. Ki. 22. 11

Hornets ſent before the Iſraelites, to deſtroy their enemies. Ioſh. 24. 12. Exo. 23, 28 Deut. 7. 20. ſo as they were ready to fall before them. Deut. 12. 29. Ioſh. 2. 9. and 5. 1. or ſeeke their fauour. Ioſh. 9. 10.* Or els reſiſt them to their deſtruction. Ioſh. 11. 20.

Horſes of Salomon. 1. Kin. 4. 26. 2. Chro. 9. 25.

A Horſe is but a vaine helpe to ſaue a man. Pſalm. 33. 17. neither is God delighted with his ſtrength. Pſalm. 147. 10. And therefore woe to them that truſt in horſes & worldly helpes. Iſa. 30. 1, 2, 16. For they ſhall not helpe them when God will puniſh. Mic. 5. 10

The wicked are like fed horſes, and why. Iere. 5. 8.

A ſcornefull friend, is like a wilde horſe that neyeth. Eccluſ. 33. 6.

Hoſpitalitie commended and commanded. Rom. 12. 13. Heb. 13. 2. Tit. 1. 8. Iſai. 58. 7.* Matt. 25 35, to 41. Lu. 10. 38. & 14. 12, to 15. 1. Tim. 3. 2. and 5. 10. 1. Pet. 4. 9. 3. Iohn 5. Iam. 1. 27. Acts 9. 43. and 16. 15, 34. and 17. 2 and 21. 16. and 28. 7.

Examples of Hoſpitalitie in Abraham Gen. 18. 2, to 9. In Lot. Gen. 19. 1, 2, 3. In Bethuel Gen. 24. 25, 31. In Moſes father in law Exod. 2. 20. In Manoah Iudg. 13. 15. In the Leuites father in law. Iudg. 19. 3, 4, to 8. In the citizens of Gibeah. Iudges. 19. 16, to 22. In the widow of Zerephath. 1. King. 17. 9.* In the woman of Shunem. 2. King. 4. 8, to 11 In Iob. Iob. 31. 16, to 22. In Tobias. Tob. 2. 2. In Martha Luke 10. 38.* In Zacheus. Luke 19. 5, to 11. In Lydia. Acts 16. 14, 15. In Phebe. Roma. 16. 1, 2. In Priſcilla and Aquila. Acts 18. 2, 3. In Stephanas. 1. Cor. 16. 15, 16, 19. and in Gaius Rom. 16. 23.

In commodities of not being able to keepe hoſpitalitie. Eccluſ. 29. 24.*

Of luch as be able and will not. Deut. 24. 19, to 23. Iudg. 8 5, to 18. and 19. 25.* and 20. 4.* 1. Sam. 25. 9, to 39. Iſa. 16. 4.* Wiſd. 29 13, 16.*

Hoſte. Euery hoſte of the Iſraelites muſt campe vnder the enſigne of their fathers houſe. Numb. 2. 2, 3.

Who were thoſe that ſhould bee put out of the hoſte. Numb. 5. 2, 3, 4.

The hoſte of heauen and earth, what. Gen. 2. 1.

The hoſte of heauen taken for Gods Angels. 1. King. 22. 19.

The hoſte of heauen honoured both of Gentiles and Iewes. 2. King. 17. 15, 16. and 21. 2, 3. Acts 7. 42.

The

The Lord of Hosts onely to be honoured & feared. Isa 1 24,29. Ier. 11.17,20. Mal. 1.6.

House infected with the leprie, how it is to be cleansed. Leu. 14.34.*

Of the sale & redeeming of lands, houses, &c. Leu. 25.23,29,39.*

The houses of Salomon, and his wife, builded. 1. King. 7.1,2,8.

What wee ought to do, when we build faire houses. Deut. 8.11,12,17,18. looke Dedicating.

As we sit in our houses, we must meditate on Gods word. Deu. 11.19. and 6.7.

Of the gouernment of the house of Salomon. 1. King 4.7,22.* and 10 4,5, to 10.

The people wish that the house of Boaz might bee like the house of Pharez. Ruth 4.12.

Beth-el the house of God. Gen. 28.2. and 35.6,7,15 Judg. 18.31.

Dauid seeing that his sonne was dead, went into the house of the Lord. 2. Sam. 12.20

The house of him whole shoe is put off, vsed for a prouerbe. Deut. 25.9,10.

Dauid might not build God an house. 2. Sam. 7.5. and why. 1. King. 5.3.

God promiseth Dauid to establish his house for euer. 2. Sam. 7.16.

God promised to build Ieroboam a sure house. 1. King. 11.38. and promiseth to Sadok likewise. 1. Sam. 2.35.

Rahel and Leah builded the house of Israel Ruth. 4.11.

God called the people of Israel his house. Numb. 12.7. and the house of Israel Gods vineyard. Isa. 5.7.

The house of God, is where his worde is declared. Gen. 28.13, to 18.

The house of God, is the Church. 2. Sam. 7.13.

The faithfull are the spirituall house of God. Heb. 3.6. and 1. Pet. 2.5.

The Temple the house of prayer. Isa 56. 7. Matt. 21.13. looke Temple.

House taken for mans bodie. 2. Corinth. 5. 1,2.

Paul preached publikely, and throughout euery house. Acts 20.20.

Better to goe into the house of mourning then feasting. Eccles. 7.4.

What we must doe, returning from Gods house, to our owne. 1. Chr. 12.43.

We ought to set our house in order before we die. 2. King. 20.1.

Houses maintained by briberie shalbe destroyed. Job 15 34.

Houshold. Abraham instructed his household. Gen. 18.19.

Houshold of faith, looke Faith.

Humble. The humble excuse of the Reubenites &c. for erecting an altar. Iol. 22.21, 22, to 32.

The prayer of the humble pearceth the cloudes, &c. Eccles. 35.17.

God giueth grace to the humble. Iam. 4. 6. 1. Pet. 5.5.

Paul humbled himselfe, that hee might exalt the Corinthians. 2. Cor. 11.7.

Who so will bee greatest in the kingdome of God, must humble himselfe as a little childe. Mat. 18.2,4. Mar. 9.35. Luke 9.48.

Paul was humbled, yet perished not. 2. Cor. 4 8,9.

He that humbleth himselfe shal be exalted. Mat 23.12. Lu. 14.11. Iames 4.10. Examples of the Publicane. Luke 18.13,14 And Christ himselfe. Phil. 2.8,9.

Ahab humbled himselfe before the Lorde. 1. King. 21.27,29.

We ought to humble our selues vnder the mightie hand of God. 1. Pet. 5.6,7. 2. Chr. 8 48,49.

God punisheth man to humble him. Lam. 3.20,22,31,32,33.

Whereby God humbleth man. Eccles. 3. 10. and 1.13.

To bee humbled, is to know a mans selfe Deut. 8.16.

God humbleth whom hee please. Tobit. 4. 19.

To humble the soule, is to fast. Leuit. 23. 27.

Humbled taken for subdued. Judg. 3.30. and for deflowred, or defiled. Deut. 21.14. and 22.24.29.

God humbleth the pride of them that trust in themselues. 2. Samu. 22. 28. Luke 1. 51, 52.

The Israelites often humbled by the Midianites Judg. 6.2,6.

The Midianites humbled before the Israelites. Judg. 8.28.

To humble our selues to hell, is by worldly meanes to seeke saluation. Isa. 57.9. &c.

Hannah was humbled or brought lowe by barrennesse. 2. Sam. 2.7. looke Lowly.

Humblenesse of minde to be embraced. Ephes. 4.2. Col. 3.12. looke Meeknesse.

Humilitie taught by the parable of ghests bidden to a feast. Luke 14 7, to 12. by the example of Christ. Matth. 11.29. Phil. 2.1, to 8

The praise of humilitie. Prou. 16.19. Eccles. 10.8.

The preferment of humilitie. Pro. 15.33. and reward thereof. Pro. 22.4.

Humilitie purchaseth Gods fauour. Dan. 10 12.1. King. 21.27,29.

God hath alway rewarded true humilitie. Gen. 18.27. & 29.31.* and 41.40,51.* Exo. 3.5,10,11.* and 4.10.* Judg. 6.11,13,22.* 1. Sam. 7.6, to 13.2. Chron. 12.6,7,12. & 32. 26. & 33.12,13. & 34.27,28. Psal. 34.18. Pr. 11.2 & 18.12. & 25.7. & 29.23. Isai. 37. 1, to 8,14.* & 57.15. & 66.2,4. Jer. 1.2,6,7. Iona. 3.5,6.* Eccles. 3.19,20,21. & 7.5, 17. & 11. 1,12. Iudet. 4.9, to 16 Iudet 9.9,11.* Mat. 3 4,14,15.* & 5.3.5,11, to 13. and 8.2, to 14. & 15.22, to 29. & 20.26,27. and 21.5. Mar. 9. 35.36,37. & 10.43,44 Luke 9.23,48. & 10. 16 & 15.17.* & 22.24,25,26. Iob. 13.4,12, to 18. Act 10.30,31,35. Rom. 11.18,20. 1. Cor 4.6.* and 5.2. and 15.8, to 12. Heb. 11.25.* Reuel. 4.10,11. and 19.4.

Hundred. An hundred folde more in this world, promised to those that forsake all for Christ. Matth. 19.29. Mar. 10.29,30. Luke 18.29.

Hundreds, &c. Exod. 18.21. Deu. 1.13,15. and 31.28 looke Centurion.

Hunger. Christ was hungrie. Matth. 4.2. and 21.18. Luke. 4.2.

God filleth and giueth bread to the hungrie. Luke 1.53. Psal. 146.7.

Paul had learned both to be full and hungrie. Phil. 4.11,12.

Hunger and other afflictions. looke 1. Cor. 4.11,12,13. 2. Cor. 11.23,27.*

Those that hunger and thirst for righteousnesse, shalbe filled. Matt. 5.6. if they come to Christ. John. 6. 35.

If our enemie hunger, wee must feed him. Rom. 12.20. Prouer. 25.21. much more our brother. Isa. 58.7,10. Ezek. 18.7. Tob. 1.16. and 4.16. Eccles. 4.2.

The faithful shal neither hunger nor thirst after this life. Isa. 49.10. Reu. 7.16.

To make emptie the hungrie soule. Isai. 32.6.

Christ hungrie in his members. Matt. 25 35,40,42,45.

Hurt. If we hurt any, we must recompense it, or bee punished. Exod. 22.5, to 16. and 21. 22. God would not suffer Laban to hurt Iacob. Gen. 31.7.

He that hurteth any of Gods people, hurteth himselfe. Zech. 2.8.

Husband. Sarah obeyed her husband Abraham, and called him Lord. 1. Pet. 3.5,6. Gen. 18.12.

Elkanah a louing husband. 1. Sam. 1.5, 8,23. so was Izhak. Gen. 24.67. and 26.8.

The husband is the wiues head. 1. Corin. 11.3.

Of the duetie and authoritie of husbands toward their wiues. Gen. 2.23,24. and 3.16. Num. 5.12,13.* and 30.7,8,9. Deut. 22.13, to 22. & 24.1, to 6. Eccl. 7.19,26. & 9.1. Wisd. 2.23. Pro. 5.15, to 21. Mal. 2.14,15,16. Tob 10.12. Eccles. 9.9.1. Corin. 7.3,4, 5,11,12, 27,29,33. Ephes. 5.25.* Col. 3.19. Tit. 2.4, 5.1. Pet. 3.7. looke Wife.

Husbandrie, looke Plough, and Tillage.

Huswiues, looke Busiebodies.

¶ *Hypocrisie* is a deceit in the heart. Pro. 12.20.

Hypocrisie of the Iewes reproued. Isa. 29. 13.* and 58.2, to 6.

Hypocrisie the leauen of the Pharises. Lu. 12.1.

Against Hypocrisie. Psal. 139.1.*

Hypocrites are a generation pure in their owne conceit. Pro. 30.12.

Hypocrites murmure, for that God beateth them not. Isa. 58.2,3.

The iudgement of hypocrites is confusion and despaire. Iob 36.13.

The blindnesse of hypocrites will neuer suffer them to knowledge their sinnes. Mal. 3.7,13,14,15.

Against the Iewes which were hypocrites Isa. 48.1,2, to 12.

Against hypocrites, that sanctifie themselues by outward works. Isa. 66.3,4.

The Lorde sheweth euidently, that the Iewes were hypocrites. Jere. 2.13.*

Of the hypocrisie and hypocriticall repentance of Saul. 1. Samu. 15.13,20,30.* and 18.17,19.

Hypocrites pretend to set foorth Gods glory when they maintaine idolatrie. Ezra. 4.2, to 17.

Hypocrites speake faire, but slander a man behinde his backe, and seeke his destruction.

Nehe.6.19.Eccle.19.25,26.

The hypocrites shal not come before God. Job 13.16.

When hypocrites reigne, it is a signe of Gods displeasure. Job.34.30.

Hypocrites in heart, what they are, & what is their end. Job 35.13,14.

The crie of hypocrites God wil not heare. Psal.18.41.

Hypocrites seeme to seeke to God in trouble, but not from the heart. Psal.78.34, 36, 37.yet God forgiueth such otherwhiles verie 38.and why.verse 39.

Euery one is an hypocrite and wicked. Isa 9.17.

Hypocrites seeme godly, but their deedes bewray them. Jere.5.2.

Of hypocrites, and their reward. Ezek.14 1,3,4,7,to 11.

Hypocrites will cloke their sinnes with the visard of leaning vpon the Lorde. Micah. 3. 11.

An hypocrite hurteth his neighbour with his mouth. Pro.11.9.

Vaineglorious hypocrites haue their reward. Mat.6.2.

What hypocrites discerne, and what they doe not. Luke 12 56,57.

Of hypocrisie. looke more.2.Samu.15. 2, 3,to 7.2.King.1.1.*Genes.3.10.and 15.21. and 20.5.*and 27.8.Jerem. 2.20. and 9.3. Eze.33.31.Wisd. 1.2,to 13.Eccl.19.24, 25,26.& 32.16.2.Mac.6.21.*Matth.2.7,8. and 7.5,21,22.*& 15.7, 8,9.& 16.3.& 22.18. and 23.13, 14,15.*and 24.51. Mar.7.6, to 14.Lu.11.39,to 45.and 18.9,to 15.Actes 5. 3,to 12.and 8. 18,23,24.and 13.10,11.Ro. 2.1,3,4.5.17.*Gal.2.11,12,13.1.Tim.4.1 2,3.1.Pet.2.1,2,16.

Hyre. We may not keepe backe the labourers hyre, and why. Deut.24.14,15.and 25. 4.Leuit.19.13.

Christ giueth all men hyre alike. Matth. 20.8. Looke Wages, and whore.

The Hyreling will flee, when hee seeth the wolfe. John 10.12,13.

All Hyrelings for money, may bee called Michahs priests. Judg. 18.4.

Hysope dipped in the blood of the Passeouer. Exo.12.22.reade Joh.19,29. Heb.9 19.

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Of Iakes. Baals temple was made a Iakes 2.King.10 27.

Iawbone, looke Asses.

Of Idle talke and iesting condemned. Eph. 5.4.Mat.12.36.

Pharaoh calleth the people, when they desired to serue God, Idle. Exod.5.8.

Against idle huswiues 1.Tim.5 13.

Against idle shepheards. Eze. 34.2,to 17.

Idlenesse one of the sinnes of Sodome. Eze.16.49.

Dauid through his idlenesse committed aduulterie.2.Sam.11.1.*

Against Idlenesse. Pro.12,11.& 18.9.Eccl. 33.24,26.2.Thes.3,10,11,12.1.Tim. 5.13.

Idole. What an Idole is.1.Joh.5.21.

Idolaters shall not inherit the kingdome of heauen.1.Cor.6.9.

Let vs not be Idolaters, lest wee perish as did the Israelites.1.Cor.10.7.

Wee ought to flee from Idolatrie. 1. Cor. 10.14.

The destruction of the Israelites came for their Idolatrie. Jerem.16.11.* Ezek. 6.4.2. Kings 17.4.

Jeremiah reproueth the people for their Idolatrie. Jere.44 2.*

Idolatrie vsed especially of the priests and head gouernours themselues. Ezek.8.3.5.*

Idolatrie of the Israelites reproued, and yet not forsaken Hos.12.10,11,14.

The Idolatry of Aholah and Aholibah. Ezek.23.2,3,4.*

The description of the Israelites Idolatrie, and how it was punished. 2.King.17.7, 13,18.*

Of the Idolatrie of the line of Judah. 1. King.14.22.*

Jeroboam prouoked Israel vnto Idolatry. 1.Kin.14.7,16.*

God left the Idolatrous Canaanites among the Israelites. Judg. 2.2,3.Josh 23. 12,13.

God reputeth disobedience for Idolatrie. 1.Sam.15.23.

The Israelites became Idolaters, committing whoredome with the daughters of Moab. Num.25.1,2,18.

Idolatrie committed with the golden calfe. Exod.32.4,to 7.

Of the punishment of Idolaters. Exod. 22. 20.and 23.32,33.Deut. 17.2,5,to 8.and 29. 23,26.and 30.17,18.Reu.21.8.

We may not honour Idoles, nor company with Idolaters. Exo. 23.24.2.Chro.20.37.1. Cor 5.11.

All places of Idolatrie ought to be destroyed. Deut.12 2,3.

We may make no compact with Idolaters Exo.23.24,32,33.and 34.12,*17.Deu 11. 16,17.Josh.23.7.

What euils proceed of Idolatrie. Wis.14. 26,27.*

Against Idolaters, looke Psal.97.7.

Idolaters are cursed and miserable. Deut. 27.15.Wisd.13.10.*

Of the vanitie of Idoles.1. Samu.12.21. 1.Kin.16.26.Isa.46.1,2,5.*Jere.10.8.and how they tooke their beginning. Wisd.14.1, 10.13,to 27.

Idoles are vnprofitable, & can doe nothing. Isa.44.9,to 21.

Idoles are mocked. Isai.41.23.*Wis.13. 10.*

Against Idoles and Idolatrie. Jer. 10.3,4, 5,8.Eze.6.6.Baruc.6. 3.*Psal.115.4,to 7. and 135.15,to 19.Isa.40.18,19,20.& 42.8.

Wee ought to make no Idoles or grauen image. Leu.26.1. for cursed is the Idole and Idole maker. Wisd.14 8.

An Idole is nothing in the world.1.Corint. 8.4.*

No agreement betweene the Temple of God and Idoles.2.Cor.6.16.

We ought not to turne to Idoles, or make molten gods. Leu.19.4.

Against worshippers of Idoles. Hab.2.18, 19,20.Amos 4.2,3,4.*Isa.42.8. Wisdo.15. 6,and 16.1,to 20.

We ought not to sacrifice our children vnto Idoles. Leuit.20.2,to 6.

Asa destroyed Idolatrie.1.Kin.15. 12,13, and so did Josiah.2.King.23.4,5,20.

Of meate consecrated vnto Idoles.1.Cor. 8.4.

Who so eateth of meate sacrificed vnto Idoles, seemeth to fauour Idolatrie.1.Cor.10. 28.

The golde or siluer of images and Idoles, is not to bee coueted but abhorred, and why. Deut.7.25,26.

No kindred or friendship is to bee regarded which alureth to Idolatrie. Deut.13.6.

Idolatrie called fornication. 2.Chr.21.11. It is a worke of the flesh. Gal 5.10.

Nothing is too deare for Idolaters. Jere. 10.9.

Idolaters haue plentie. See Plentie.

Idoles called by the name of blinde and lame.2.Sam.5.6.

Couetousnesse called Idolatrie. Col.3.5.

Idoles and all that belong to them, called filthinesse.2.Chr.29.5.Actes 15.20.

Idoles called new gods. Deut 32.17.

Idolatrous Leuites, looke Leuite.

Idolaters by prayer thinke to moue their gods. Jonah 1.5,6.looke Image and Gods.

Of Ielous. God is Ielous, and will haue vs trust in him onely. Exod.34.14.Deuter.5 9. Exod.20.5,Nahum.1.2.

Paul ielous with godly ielousie. 2. Corin. 11.2.And not as others were. Gal.4.17.

Eliiah ielous for the Lord of hostes, and why.1.Kin.19.14.

The law of ielousie Num 5.11.*

Gods ielousie for Zion. Zech.8.2.

A ielous and a drunken woman is a great plague. Eccles.26.6,8.

Against ielousie. Ecclus.9.1.

God is ielous against them that feare not his threatnings. Deut.29.20.

God moued to ielousie with idolatrie. De. 32.21.

Jesting, looke Idle.

Jewes baptized vnto Moses.1. Cor. 10.2.

The Iewes exercised in affliction, and why. Dent.8.2,3,5,15,16.

Of the Iewes obstinacie. Isa.48.4.Actes 28.27.

The reprobation of the Iewes, & their calling againe. Gene.49.10. Deut.4.26,to 32. Psal.59.6,11,to 16.Jere. 31.1.*Isa.10.20, 21,22.Ezek.33.28,29.& 37.22.* Hose 3.4, 5.Lu.21.24.Rom.11.25,26.Joh.10.16.

The vnion of the Iewes and Gentiles in Christ. Isa.19.24 Eph.2.2,15,18.*

Iewes of two sorts. Rom.2.28,29.

Paul desireth to be deliuered from the disobedient Iewes. Rom.15.31.looke Infidelity.

Ignorance no excuse. Lu.12.48.Deut.30. 11.Rom.10.6,7,8.

The heathen are strangers from the life of God through ignorance. Ephe.4.18.

Sacrifices peerely offered for the ignorances of the people. Heb.9.7.

The ignorance of the foolish, is put to silence by our well doing. 1.Pet.2.15.

All men by nature are ignorant of God. Wisd.13.1.2.Esd 5.39.

None can pleade ignorance. Deut.30.11. Rom.10.6,7,8.*

A prayer

A prayer for the Ignorances. Haba. 3. 2.*

Ignorance of the Scriptures, is the occasion of Gods wrath & bredeth all sinne, and sorow. 2. kin. 17. 26. Psal. 95. 10, 11. Pro. 28. 29, 30, 31. Isa. 1. 3, 4. and 5. 13. Wisd. 5. 6, 7. and 14. 21. Eccles 4. 25. Mat. 15. 14. Mar. 12. 24. Joh. 3. 19, 20, 21. and 12. 35. Rom. 1. 28.* Rom. 10. 2, 3. 1. Cor. 14. 38. and 15. 34. 1. Cor. 2. 8. 1. Thes. 4. 13. Acts 3. 17.

The Athenians worshipped ignorantly. Acts 17. 23.

Who so is simple and ignorant, must haue recourse to the holy Scriptures. Pro. 9. 4, 5. John 6. 55, 58.

Image. Why no Image was seene, when God gaue the Law. Deut. 4. 15, to 20.

God forbad þ making of Images to serue, or bow downe vnto. Exod. 20. 4, 5. Leu. 16, 1.

The danger that commeth by making Images. Deut. 4. 25, to 29.

God abhorreth the Images that are made to be honoured. Deut. 9. 12. and curseth them that make them. Chap. 27. 15.

The Iewes did trust in Images, & sought to them for aide. Deut. 32. 37, 38.

God commanded the Israelites to destroy all Images and their worshippers. Deut. 7. 2, to 6. Num. 33. 52.

Micha had a grauen and a molten Image in his houle. Judg. 17. 4. Which certaine of the tribe of Dan tooke away, and set vp in the citie of Dan. Jud. 18. 13.*

Those that loue and worship Images, what they are worthy of. Wis. 15. 6. & 16. 1, to 20.

The sight of Images stirreth vp the desire of the ignorant vnto idolatry. Wis. 15. 5.

Images set vp. 1. kings 12. 28, 29.* 2. Chr. 25. 14. & 33. 2, to 10. Dan. 3. 1, to 8. Hos. 13. 2. 1. Mac. 1. 57. looke Idoles.

Images pulled downe and defaced. Exod. 32. 20. Deu. 9. 21. Judg. 6. 25, 28. & 10. 16, 1. Sam. 7. 3, 4. 2. kin. 10. 26, 27. & 11, 18. 2. king. 28. 4. 2. Chr. 14. 3. & 15. 8. & 27. 3. & 23. 17. and 29. 16. & 30. 14. & 31. 1. 2. Chr. 33. 15. & 34. 3, to 8. 1. Mac. 5. 67. and 13. 47, 48. and 14. 7.

Warnings, exclamations, & threatnings against Images and idolaters. Deut. 4. 23, to 29. & 5. 32. & 6. 3, 12. to 17. & 7. 25, 26.* and 8. 11.* & 11. 16, 17, 18. & 12. 30, 31. & 13. 3, 8.* & 29. 20.* & 30. 17, 18. Josh. 23. 11.* & 24. 14, 20. 2. Chro 7. 19.* Isai. 1. 20, 24, 25. & 2. 8, 9, 18.* Je. 5. 6, 7, 19.* & 7. 9.* & 17. 3, 4. & 19. 3.* Ezek. 6. 3.* & 23. 22, 23, 24, to 36.* Hos. 4. 12.* Mich. 1. 5.* Hab. 2. 18, 19. Zeph. 1. 2.*

Worshipping of Images punished. Exod. 32. 20, 27, 28. Leu. 10. 1, 2. Num. 25. 4, to 10. Judg. 2. 14, 15. & 3. 8, 12. & 4. 1, 2. & 6. 1, to 7. and 10. 7, 8, & 13, 1. 1. King. 11. 14, 23.* & 13 4. & 14 10, 11, 17. 2. kings 2. 4, 16.* & 21. 12, to 17, 23. and 24. 18, 20. and 25 16, 27.* and 28. 5, to 9. and 29 8, 9. & 33. 11. Lam. 1. 3.* and 2.* & 3. 1, to 18, 42.* and 4. 1, 9.* Ezek. 5. 12. Rom. 1. 24.* 1. Cor. 10. 5, 7, 8.

God created man in his owne Image incorruptible. Gen. 1. 27. Wis. 2. 23. and to the same Image he shall be tenued. 1. Cor. 15. 49. Ephe. 4. 23, 24. Col. 3. 10.

Iesus Christ the Image of the inuisible God. Col 1, 15.

Man is the Image & glory of God. 1. Cor. 11, 7.

The Image of a voice. 2. Es. 5. 37.

Imagination. He that seemeth to himselfe to bee somewhat, deceiueth himselfe in his owne imagination. Gal 6. 3.

The imaginations of mans heart are euill continually. Gen. 6. 5. and 8. 21.

We may not follow the Imaginations of our owne heart. Num. 15. 39 looke Thinke.

Imitate looke Follow.

Immortalitie. God only hath immortality. 2. Tim. 6. 16.

God hath giuen vs his spirit in earnest of our immortalitie. 2. Cor. 5. 4, 5. Ephes. 1. 14.

This mortall must put on immortaline. 1. Cor. 15. 53.

Adam had bene immortall, if hee had not eaten the forbidden fruite. Gen. 2. 7. & 3. 22.

The keeping of Gods Lawes is the assurance of Immortalitie. Wisd. 6. 18. and immortalitie maketh vs neere God. Wisd. 6. 19. looke Soule.

Impatience. Job is reprehended of Impatience. Job 4. 2, 5, 6.

The remedie for impatience. 1. Thessal. 5. 18.

Of Impatience, and the punishment thereof. Exod. 14. 11. and 15. 24. and 16. 2, 3. and 17. 2, 3. Num. 11. 4, to 16. and 14. 1, 2, 3, 4, 10, 22.* and 21. 4, 5, 6. Job. 3. 1.* Pro. 12. 8, 13, 18, 19. Eccles 2. 15.

Impossible For obstinate blasphemous Apostates to be renewed by repentance. Hebr. 6, 4, to 9.

That seemeth impossible vnto man is possible and easie vnto God. Gen. 18. 14. Matth. 19. 25, 26. Marke 10. 24, to 28. Luke 1. 37. & 18. 25, 26, 27. Jerh. 8. 6.

It is impossible for man to fulfil the Law of God absolutely. Deut. 6. 1, 2. 5, 6. & 27. 26. Mat. 5. 17, 21, 22, 27, 28, 38, 39.* Actes 15. 10. Rom. 7. 14, 15, 17, 23, 24.* and 8. 3. 1. Cor. 2. 14. Jam. 2. 10. Gal. 3. 9, 10, 11.

Incarnation. The Incarnation of Jesus Christ brought ioy vnto þ faithful. Isa. 4. 2.*

Incense. of offering incense. Leuit. 2. 1.

Incest of Lot. Gen. 19. 34.

Incest forbidden. Leuit. 18. 6, 22, 23. and 20. 15, 16. Rom. 1. 27.

Inchanters, looke Southsayers.

Incomprehensible are all Gods workes. 2. Esd. 4. 11.

Incorruptible. Man created incorruptible. Wisd. 2. 23.

Man shal rise againe incorruptible. 1. Cor. 15. 52, 53.

Incredulitie, looke Vnbeliefe.

Indifferent things lawful, but some not expedient for some respectes. 1. Cor. 6. 12, 13. Eccles 37. 27.

Paul was conformable to all Indifferent things, and why. 1. Cor. 9. 22.

Infame, looke Report and Slander.

Infidels, How the Iewes became Infidels. Deut. 32. 18. 1. Sam. 17. 10.

Nothing pure to Infidels. Tit. 1. 15.

Satan blindeth the eyes of the Infidels. 2. Cor. 4. 4.

Of Infidel beasts which denie the resurrection. 1. Cor. 15. 32, 33.

The end of Infidels. 1. Pet. 4. 17, 18. Rom. 2. 8, 9.

Horrible iudgements denounced against Infidels. 2. Thes. 2. 10, 11, 12.

We ought not to company with Infidels, and why. 2. Cor. 6. 14, 15.

Infidelitie of the Israelites pursued by Pharaoh. Exod. 14. 10, 11, 12. of Moses and Aaron when the people chid for water. Num. 20. 10, 12.

Moses reproueth the Israelites for their Infidelitie. Deut. 1. 32.

Infirmities shal be taken away from them that obey God. Deut. 7. 15.

Christ felt our infirmities, and yet was without sinne. Hebr. 4. 15.

Christ crucified concerning his infirmitie, liued through the power of God. 2. Cor. 13. 4.

Paul reproued in infirmities, and why. 2. Cor. 12. 9, 10.

Mans infirmitie, and Gods grace. Ezek. 3. 14.

Ingratitude. looke Vnthankfulnesse.

Inheritance. To whom the inheritance of the deceased without heire male shal descend. Num. 27. 8, to 12.

Naboth would not forgoe his inheritance. 1. King. 21. 3.

God was the inheritance of the Priestes and Leuites Deut. 18. 1, to 9. and 10. 9. Nu. 18. 8, 20, 26.*

The inheritance of heauen commeth not to vs by workes, but by Gods promise, through faith. Gal. 3. 18, 22.

An inheritance immortall is reserued for vs in heauen. 1. Pet. 1. 4.

Why Christ refused to diuide the inheritance betweene the two brethren. Luke 12. 13, 14.

No fornicators, idolaters, &c. shall inherite the kingdome of heauen. 1. Corinth. 6. 9, 10. Ephes. 5. 5.

Iniquitie. Because iniquitie shalbe increased, the loue of many shalbe cold. Mat. 24. 12.

God visiteth the iniquities of fathers vpon the children of such as hate him. Exod. 20. 5. Deut. 5. 9.

God forgiueth iniquitie. Exod. 34. 7.

He that hath loue, reioyceth not in iniquitie, but in trueth. 1. Cor. 13. 6.

Those that are elect, depart from iniquitie, 2. Tim. 2. 19.

Iniuries to be reuenged, Christ forbiddeth. Mat. 5. 39, 40.

We must rather suffer iniurie, then goe to law with our neighbour. 1. Cor. 6. 7.

Wee ought not to bee angry, nor doe any thing by iniurious practises. Ecclus. 10. 6.

We ought not to be mindfull of iniuries. Leuit. 19. 18.

Joseph pardoned his brethren the iniurie they had done him. Gene. 50. 17, 19, 21. and Dauid suffered the iniurie of Shimei. 2. Sa. 16. 7, 10.

Moses reproued him that had iniured his fellowe. Exod. 2. 13. and defended Iethros daughters from iniurie. Exod. 2. 17.

Dauid reuenged the iniurie done to his seruants. 2. Sam. 10. 5, 12.*

Innocents are oppressed. Eccles. 4. 1.

None innocent before God. Exod. 34. 7.

We ought not to slay the innocent. Exod. 23. 7. and cursed is hee that taketh rewarde

to that end. Deut. 27. 25.

Innocent. Uriah & other Innocents slaine by Dauids commandement. 2. Sam. 11. 17.

Samuel pleadeth his innocency before the people. 1. Sam. 12. 2, to 6.

The innocencie of Tobias. Tob. 2. 13, 14.

Job recited his innocencie. Job 31. 1.*

Herod causeth the innocent children to be slaine. Mat. 2. 16.

Pilate said he was innocent of the blood of Christ. Matt. 27. 24.

Abimelech tooke Abrahams wife with innocent hands. Gen. 20. 5.

Innocent as Doues, looke Simple.

Euery man ought to defend his innocencie. Iosh. 22 21, to 32. 1. Samuel 1. 15, 16. 1. King. 18. 18. * Iere. 37. 13, 14, 18. John 8. 46, 49. * Acts 2. 13, to 37. and 6. 11, 13. and 7. 2.* and 28. 17.*

Inordinate affection ought to be mortified in vs. Col. 3. 5.

Euery brother walking inordinately, is to be shunned. 2. Thess. 3. 6.

Inquire. Wee ought to inquire or sue to God for aide in sickenesse, and not to idoles. 2. King. 1. 16.

Iosua made peace with the Gibeonites, and inquired, or counselled not with God. Iosh 9. 14, 15.

Instructed. God instructed the Israelites 40. yeeres. Deut. 8. 2, 3.

Instruments of musicke played vpon by Dauid & his people before the Arke. 2. Sam. 6. 3, 5, 12. which he afterward appointed to continue. 1. Chr. 15. 16.

The Instruments of a foolish sheepheard. Zech. 11. 15.

Insurrection, looke Rebell.

Intemperancie breedeth diseases. Eccius. 31. 19, 20, and 37. 29.

Intent. Of good intent, looke Good.

Intercessor. Abraham an intercessor for the Sodomites. Gen. 18. 23.*

Christ is our onely intercessor vnto God his father. Rom. 8. 34. 1. John 2. 1. looke Mediator.

Interpretation of dreames commeth of God Gen. 41. 8, 15, 16.

He that speaketh a strange tongue, ought to pray that he may interprete it. 1. Co. 14. 13

The interpretation of tongues is a gift of the holy Ghost. 1. Cor. 12. 10, 11.

Interest, looke Vsurie.

Intise. We ought not to consent vnto such as intise vs vnto sinne. Pro. 1. 10, to 20.

Invention. Curses against wicked workes and inuentions of men. Deut. 28. 20.* Wisd. 15. 4.

Vaine inuentions are not to be regarded. Psal. 119. 113.

Invocation, looke Call, and Prayer.

The *Inward* man delighteth in the Law of God. Rom. 7. 22, and is renued daily. 2. Cor. 4. 16.

Iourney. Paul iourneyed often. 2. Cor. 11. 26.

Of the 42. iourneyes of the Israelites. Num. 33. 1, 2.*

A Sabbath dayes iourney. Acts 1. 12.

Joy. The faithfull suffer with ioy the spoyling of their goods, and why. Heb. 10. 34.

What ioy is in heauen for one sinner that conuerteth. Luke 15. 7.

The sorowes of the godly shall be turned into ioy. John 16. 20, 21, 22.

All true ioy and peace proceedeth from the holy Ghost. Rom. 14. 17. Galat. 5. 22. by the preaching of the Gospel. 1. John 1. 4.

Christ would that his ioy should be fulfilled in vs. John 17. 13, 17, 19.

The two Maries did ioy in Christs resurrection. Matth. 28. 8. and so did his disciples. Luke 24. 41, 52.

The birth of Christ was tidings of great ioy. Luke 2. 10.

Of ioy and peace of conscience, looke Act. 2. 46. and 8. 8. and 13. 52.

The feare of the Lord giueth ioy. Eccius 1. 12. and prolongeth the life of man. Eccius 30. 22.

Ioyfull giuer, looke Giuer.

Ioyes ordeined for the godly. Rom. 2. 7, 10. 1. Cor. 2. 9. Isai 35. 10. and 51. 3, 11.

Of Israelites of two sorts Rom. 9. 6. 1. Cor. 10 18. Gal. 6. 16 looke Children.

Of Italie. Paul saileth into Italie. Act. 27. 1, 6.* looke in the first Table.

Cornelius Captaine of the Italian band. Acts 10. 1.

Of Iudge, & Iudgement. Iudges are exhorted to iustice and wisedome. Wisd. 6. 1, 2, 3.

Whose presumptuously disobeieth y Iudge that iudgeth right, ought to die. Deu. 17. 12.

The Iudge ought not to haue any regarde of persons. Leuit. 19. 15.

Iudges ought to be mercifull to the widow and the fatherlesse. Pro. 3. 3.

Iudges termed gods. Psal. 82. 1.

Wee ought not to raile vpon Iudges, &c. Exod 22. 23 Acts 23. 5.

An example of a true Iudge or Prince. 1. Sam. 12. 2, 3.*

Of Moses Iudges, see Centurion.

Othniel was Iudge over Israel. Iudg. 3. 9, 10. so was Deborah. Iudg. 4. 4.

God many times deliuered his people for their Iudges sake. Iudg. 2. 18.

The Israelites hauing no Iudge, became idolaters. Iudg. 17. 6.*

Samuels children were bribing Iudges. 1. Sam. 8. 3.

Wicked Iudges condemned innocent Naboth. 1. King. 21. 11, 13.

That God is Iudge of all the worlde, and how he iudgeth, reade Gen. 18. 25. Deut. 10. 17, 18. Iob 34. 11, 12. Psal. 7. 8, 11. and 94. 2. Prou. 24. 12. Isai 11. 3, 4. Ecclus 35. 12. Matth 16 27. Rom. 2. 1, to 12. 1. Cor. 4. 3, 4. Heb. 12. 23. 2. Tim. 4. 1. Mal. 3. 5.

Christ shall iudge both quicke and dead. Acts 10 42. Rom. 14. 9, to 13. Iob. 5. 27.

We may not be rash Iudges of other. Mat. 7. 1, 2, to 6.

Iudges ruled in Israel 450. yeeres. Actes 13. 20.

Like Iudge, like officers. Eccius 10. 2.

The meanes to iudge rightly is to regard Gods glory, & not priuate commodity. John 5. 43.

Iudge none blessed, before his death, and why. Eccius 11. 28.

Iudges execute not mans iudgement, but Gods. 2. Chro. 19. 6.

The faces of Iudges are couered by God. Iob 9. 24.

Iudges and Princes shall abide the sorest iudgement, if they abuse their authoritie. Wisd. 6 5, to 10.

God doth iudgement to the fatherlesse and widow. Deut. 10 18.

God iudged Dauids cause against Nabal. 1. Sam. 25. 38, 39.

Moses iudged controuersies betweene the Israelites from morning till euen. Exod. 18. 13. so did the Elders. Exod. 24. 14.

Why Aaron bare the names of the twelue tribes in the brestplate of iudgement. Exod. 28. 29.

Samuel went his circuite to execute iudgment yere by yere, all his life. 1. Sa. 7. 15, 16.

In iudgement we may not follow the opinion of the multitude to ouerthrow the truth. Exod. 23. 2.

What equitie is required in iudgement. Exod 23. 1, 7, to 10.

Weighty matters in iudgement were decided by the high Priest. Deut. 17. 8, 9.

We ought not in iudgement to peruert the right of strangers, fatherlesse, &c. and why. Deut. 27. 17, 18.

Abraham commanded his household to doe righteousnesse, and iudgement. Gen. 18. 19.

Jeremiah exhorteth the king of Iudah to execute righteousnesse and iudgement. Iere. 22. 3.

Dauid executed iudgement to all his people. 2. Sam. 8. 15.

All the waies of God are iudgement. Deu. 32. 4.

Wee must haue Gods iudgements before our eyes. 2. Sam. 22. 23.

If Gods hand take hold on iudgement, he wil reuenge those that hate him. Deu. 32. 41.

Gods iudgements are iust, and like a great deepe. 2. Esd. 5. 40. Rom. 11. 33. Psal. 36. 6.

Whatsoeuer we do, is subiect to the iudgment of God, and not of men. Rom. 14. 6, 8, 10, 13, 14.*

The iudgement and vnsearchable wisedome of God is manifest by his workes. Iob 37. 1, 2.*

The iudgements of God are wonderful. Wisd. 16. 17.

The wicked haue no consideration of Gods iudgements. Pro. 28. 5.

God by his iudgement, sometime suffereth the obstinate to doe what they list. Psal. 81. 11, 12.

Of the great iudgement of God against the Wicked. Wisd. 17. 1.*

Iudgement mercilelle to them that shew no mercy. James 2. 13.

Gods iudgements against such as beleeue not his Gospel. 2. Thes. 2. 10, 11, 12. and such as withdraw other frō the trueth. Gal. 5. 10. God iudgeth the heart, not by outwarde appearance. 1. Sam. 16. 7. neither ought wee to iudge by likelihoods. Eccius 11. 2 John 7. 24.

If God should iudge according to right, no man should be innocent. Iob 9 28.

Gods iudgement beginneth at his owne house. 1. Peter 4. 17. Pro. 11. 31. and why. 1. Cor.

1.Cor.11.32.

God iudgeth when he punisheth. Gen.15.14.1.Sam.3.12,13.

To iudge his people, taken for to pitie them. Deut.32.36.

The iudgement of God against the sonnes of Eli.1.Sam.2.25.

Of the iudgement of God against the carnal Israelites. Hose.4.2,3.* and against the enemies of his people. Ioel 3.1,4,12.*

God iudgeth the cause of his, when hee auengeth their wrong. 1.King.8.32,45,49.1.Sam.25.38,39.

Christ was not sent to iudge the world, but to saue it. John 3.17. and 12.47.

Christ iudgeth as he heareth, & his iudgement is iust. John 5.30.

He that refuseth Christ, shall be iudged by his word. John 12.48.

The maner of Gods comming to iudgement. Psal.50.3,to 7. Matt.25.31.* 2.Thes.1.7.to 11.

The day of iudgement is knowen to the Father onely. Marke 13.32.* Matth 24.36. What signes shall precede the same Matth. 24.29. Mar.13.24.* Then wil God reueale the counsels of all hearts. 1.Cor.4.5. Then shal one be taken and the other refused. Mat. 24.40. Luke 17.36. looke Comming.

John Baptist threatned Gods iudgement to moue to repentance. Mat.3.7,to 13.

The Saints shal iudge the worde. 1.Cor. 6.2. Wisd.5.1,2,15,16. Matth.19.28. Iude 14.15.

Gods miracles, called his great iudgements. Exo.7.3,4.

Iudgement put for law and right. Leuit. 19.37. Psal.9.16.

The lawe iudgeth no man before it heare him. John 7.51.

Christ forbiddeth to iudge our brother or neighbour. Mat.7.1,to 6. Lu.6.6,37,41,42.

Hee that iudgeth his brother, iudgeth the Law. Jam.4.11,12.

We may not iudge the seruants of Christ concerning meates, and why. Rom.14.3,to 9. Col.2.21,22,23.

Iudge not before the time. 1.Cor.4.5.

The spirituall man discerneth all things, and is not iudged of any. 1.Cor.2.15.

Why Christ came vnto iudgement into this world. John 9.39.

Christ shall bring foorth iudgement vnto victorie. Mat.12.20.

Christ affirmed that the iudgement of the world was by his vanquishing of the deuill. John 12.31.

Paul passed litle to be iudged of any: may be iudged not himselfe. 1. Cor.4.3.4.

We shal render accounts of al our doings at the last iudgement Eccles.11.9,14.

To be corrected by iudgement, what. Jer. 46.28. and 10.24.

Of Gods place of iudgement. Joel 3.12.

Of the general iudgement. Reade 2.Esd. 7.31,32,33.

After death shall the iudgement come. 2. Esd.14.35. Heb.9.27.

Wee must haue boldnesse in the day of iudgement 1.John 4.17.

Iudgement, for a setled state of gouernement. Mat.12,18. For equitie. Matt.23.23. For punishment. Ac.8.33. Rom.2.3. For authoritie and power. Job.5.22,27. and 16.11 For reuoking things out of order. John 9.39. For Gods secret counsel and workes. Rom. 11.33. Reue.19.2. For affliction and correction. 1.Cor 11.32. 1.Pet.4.17.

Gods iudgements ought to bee declared vnto our children. Joel 1.3.

Gods iudgements are shewed vpon persecuters. Amos 7.17.

The wicked tremble at Gods iudgements. Acts 24.26.

The wicked vnderstand not iudgement. Pro.28.5.

Of the office and authoritie of Iudges. Exodus 21.* and 22.* and 23.* Leuit.24.14.* Deut.17.2.* and 25.* Josh. 7.20.* 1.Sam. 12.* Eccles.4.9,10. and 10.1, 2. and 42.2. Psal.82.* Ieremi.18.5. Isa.5.7,23. and 10.1, 2. Jer.5.28. Luk.18.2,to 9. and 23.1,to 26. John 8.15,26,27. Jam.2.4,6.

Against peruerse iudgement. Eccles.11. 7,8,9. Acts 28.4,6.1.Tim.5.19,21.

Before iudgement must goe experience. Gen 3.8,14.* and 11.5. and 18.21. Exod.3. 7,8. Deut.13.14,15.* and 17.4,5. and 19.18, 19. Josh.7.19,20,21.* & 22.21.* 33. Jud.20. 3,4.13.* 1.Mac.7.6,* 23,24. Eccles 11.7,8 Dan.13.48,49,* 62.

Iudgement of doctrine appertaineth to the faithfull Deuter.13.4, to 12. Job 34.1, to 5. Iudeth 8.28,29. Mat.7.6,29.1.Cor.14 32. Col.2.8.16,19.1.John 4.12,13.

The iudgement of the dead is immediatly to life or death. Mark.16.16. Luke 16.22.* and 23.43. John 3.15,36. and 5.24,29. looke Purgatorie.

Iust men shall shine as the Sunne. Matt. 13.43. looke Day.

The iust shall liue by faith. Hebr. 10.38. Gal.3.11. Rom.1.17. Heb.2.4.

Those are iust, whose sinnes are couered. Psal.32.1,2. Rom.4.7,8.

Of iust and vpright men. Gen.6.9. Job 1. 1. Luke 1.6. and 2.25.

God is iust. Deut.32.4.

John Baptist was sent to turne the disobedient to the wisedome of iust men, &c. Luk. 1.17. looke Righteous.

Iustice. Abraham the paterne of Gods iustice Isa.41.2.

Iustification. Christ died for our sinnes, and rose for our iustification. Ro.4.25. looke Righteousnesse.

Iustifie. None can bee iustified in Gods sight. Job.9.2,15. Psal.143.2.

The Gentiles iustified through faith. Galat.3.8.

We are iustified by faith in Christ. Rom. 4.24. and 5.1. and by the spirit of God. 1. Cor.6.11. before wee can bring foorth good fruits. Luke 1.45,75.

God iustifieth, who can condemne? Rom.8. 33,34.

No man is iustified by the lawe, but by faith in Christ. Gal.3.2,*26.

If we be iustified by the lawe, Christ died in vaine. Gal.2.21.

Those that will be iustified by the Lawe, haue no neede of Christ. Gal 5.4.

Wisedome iustified of her children. Matt. 11.19.

Those that are iustified are no debters to the fleshly but to the spirit of God. Rom.8.12, 13. and are at peace in their consciences. Rom.5.1,3,9,10,11. and are heires of eternall life. Titus 3.7.

Howe God iustifieth vs. Actes 13.38,39. Titus 3.5.

By our words we shall be iustified or condemned. Matt.12.37.

Confession of mouth, and faith of heart iustifieth Rom.10.9,10.

To iustifie God, is to praise him as iust. Luke 7.29.

K

Keepe. Howe God kept Israel. looke Apple.

We must keepe Gods commaundements. Exod.15.26. in keeping whereof is great reward. Psal.19.11.

God did great actes for his people, that they should keepe his commandements. Deu. 11.7,8. And is mercifull to those that keepe them. Exo.20.6.

God promised to keepe Jaakob, wheresoeuer he went. Ge.28.15,20. And to be kept Dauid. 1.Sam.25.39. 2.Sam.8.6.

Wee ought to pray to God that hee will keepe vs. Num.6.24.

Joshua exhorteth the Reubenites, &c. to keepe Gods commandements. Jos.22.2,3,5

How to keepe the feast of Christs passeouer. 1.Cor.5.7,8.

Moses kept the sheepe of Jethro his father in law. Exod.3.1.

Dauid being anoynted king kept his fathers sheepe. 1.Sam.17.15.

He that beleeueth in the Lord keepeth his commandements. Eccles 32.24.

The keeper of the prison of Philippi conuerted. Actes 16.27,to 35.

We must pray to be kept blamelesse to the comming of Christ. 1.Thes.5.23.

To keepe holy. looke Sanctified.

Keyes of binding and loosing. Mat.16.19, and 18.16,17.* John 20.23.

Wherein the Keyes and authoritie of the Church consisteth. Mar. 16.15. Luk 22.24, 25,26. Actes 2.38.* 1. Pet.5.2,3.

The keye of Dauid. Reu.3.7.

The keye of the bottomlesse pit Reu.9.1.

Kill. God doth kill, and make aliue. Deut. 32.39. 1.Sam.2.6.

God would haue killed Moses in the inne. Exod.4.24.

God willed the Israelites to kill all the people that they found in the land of promise Deut.7.16.

We ought not to kill. Exod. 20.13 Deut. 5.17. Gen 9.6.

Whosoeuer killeth, must be killed. Gen.9. 6. Exod.21.12,to 15. Leu.24.17. Saul commanded that Dauid should be killed 1. Sa. 19.1.

Of those that haue killed themselues. 1. Sam.31.4.2 Sam.17.23. 1.King.16.18. 2. Mac 16.13 & 14.37,41. Mat 27.5. Ac.1.18.

For Christes sake wee are killed all day long. Rom.8.36.

If the wicked refraine to kill, howe much more ought the godly. Jonah 1.14.

Kindnesse. Christians ought to put on kindnesse, &c. Col. 3:12, 13, 14.

Kindred. looke Tribe.

King. The King is ordeined to doe equitie and iudgement. 1. King. 10. 9.

A King by iudgement maintaineth his realme. Pro. 29. 4.

The King ought not to haue many wiues and why. Deut 17. 17.

Kings are forbidden to drinke wine excesliuely, and why Pro. 31 4, 5.

The Kings heart is in the hande of the Lord. Pro. 21. 1.

The wrath of a King is as messengers of death. Pro. 16. 14 and 20. 2.

Woe to the land when the King is a child. Eccles. 10. 16.

Jeremiah exhorteth the King to execute iudgement. Iere 22 3.

The Lorde will set a wise King ouer his beloued. 2. Chr. 1. 11.

What is the honour of a King, and howe his throne may be established. Pro. 25. 4, 5.

Kings changed. looke Kingdome

The King must reade Deuteronomie all his dayes Deut. 17. 18, 19. 20.

The health and victorie of Kings commeth of God. Psal. 144. 10.

We must honour the King, and submit our selues to his ordinances. 1. Pet. 2 13, 17. and pray for all that are in authority. 1. Tim. 2. 2.

An exhortation vnto Kings and Iudges. Psal 2 10. 11, 12.

When the Israelites had no King or Magistrate, euery man did what he listed. Iudg. 17. 6.

The Israelites desire a King to iudge them. 1. Sa 8. 5, 19, 20. Wherefore Samuel reproueth them. 1. Sam. 10. 19. and 12, 12.

King and people doing well, shalbe preserued: doing euill, shall perish. 1. Sam. 12. 14, 15, 25.

What maner of men earthly Kings naturally are. 1. Sam. 8. 9, 11, to 19.

A law written for the King to obserue. 1. Sam 10. 25.

Saul is constituted King against his will. 1. Sam. 10. 22, 23, 24.

Iehoiada the high Priest taught Iehoash the King. 2. King. 12. 2.

Dauid, Iosiah, Hezekiah were Kings that feared the Lord. Eccle. 49. 4 and so was Asa and Iehoshephat. 1. Kin. 15. 11. 2. Ch. 17. 3.

Prophets boldly reproued Kings 2. King. 5. 8. 2 Sam. 12. 7.

The people honoured King Salomon for his wisedome. 1. King. 3. 28.

Fiue Kings hanged. Iosh. 10. 16, 22, to 38.

The King of Ai hanged. Iosh. 8. 29.

Elah King of Israel being drunken, was slaine by his seruant. 1. King. 16. 9, 10.

The Kings of Edom. 1. Chr 1. 43.*

To the King euerlasting, immortall, &c be glorie for euer and euer. 1. Tim. 1. 17.

Christ affirmed that hee was the King of the Iewes. Mat. 27. 11. Pilate confesseth it, the Iewes denie it. John 19. 15.

Christians are Kings and Priests, &c. 1. Pet. 2 9 Reu 5. 10.

Kings haue committed fornication with the great whore. Reu. 17. 2.

Of the King of feare. Job 18. 14.

Kings haue dominion ouer their subiects bodies and catteil Nehe. 9. 37. looke Princes.

Kingdomes are preserued by God. Ester 16. 16.

The kingdome of Saul was renewed in Gilgal. 1. Sam. 11. 14.

Adonijah vsurpeth the kingdome of his father. 1. Kings 1. 5.

The change of kingdomes is a worke of God for sinne. Job. 34 24. Eccles. 10. 8. Pro. 28. 2.

The ende of the kingdome of Israel is threatned Amos 8. 2. for their sinnes. 2. Kin. 17. 7, 8. and of the kingdome of Iudah. 2. King 23, 27.

The state of a kingdome consisteth in the goodnesse of the king. Eccles. 10. 2, 3.

Of the foure monarchies or kingdomes of the world. Dan 7. 17.

The succession of the foure kingdomes. Zech. 6 5

The kingdome of Christ described Gen. 49. 10. Isa. 32. 1, 2.* Psal. 72. 1.*

Christs kingdome shall haue no end. Isa. 9 7. Luk. 1. 33.

God confirmeth his promises touching the kingdome of Christ. Isa. 54 4.*

Christ teacheth that it is our fathers pleasure to giue vs the kingdome of heauen. Lu. 12. 32.

Christes kingdome is not of this worlde. John 18 36. appointed to the faithful by him selfe, as his father appointed it to him. Luk. 22. 29 30.

The kingdome of God is prepared for the chosen. Mat. 25. 34.

Through many afflictions the godly are vouchsafed to enter into the kingdom of God Acts 14. 22. 2. Thes. 1 5.

Who shall not inherite the kingdome of God Galat. 5, 19, 20, 21 1. Cozin. 6. 8, 9, 10. and 15. 50.

The parable of the figtree, shewing when the kingdome of God is neere. Matth. 24. 32, 33.

Kingdome of God, taken for the administration of the Gospel. 1. Cozin 4 20 For the Gospel it selfe. Matt. 21 43. for all that belongeth to the glorie of God. Matt. 6 33. for Gods spirituall gouernment of the faithfull in the person of Christ. Mar. 1. 15. for euerlasting life. John 3. 3. and for the preaching of the Gospel. Mar. 4. 30, 31. and 9. 1.

Kingdome of heauen for the new state of the Church. Matth 5. 19. and 11. 11. and 15. 43. for the doctrine and preaching of the Gospel. Mat. 11. 12. & 13. 24. For the kingdome of Messias. Mat. 3. 2. for eternall life. Mat. 5. 20. and 7. 21. and 19. 23. and for the visible Church. Mat. 5. 19 and 13. 24, 47.

Kingdome of the Sonne of man, for the glorie of Christs ascension, or for the preaching of the Gospel. Mat. 16. 28.

The Apostles were commanded to preach that the kingdome of God was at hand. Matt. 10. 7.

To whome it is giuen to vnderstand the mysteries of the Kingdome of heauen. Matt. 13. 11.

Wherein the kingdome of God consisteth. Rom. 14. 17.

The kingdome of heauen suffereth violence. Mat. 11. 12.

The kingdome of God is not in word, but in power. 1. Cor. 4 20.

To whom the kingdome of heauen appertaineth. Mat. 19. 14. Mar. 10. 14, 15.

None can enter into the kingdome of God except he be regenerate. John 3. 3, 5, to 9.

Many are called vnto the kingdome of heauen, but fewe enter. Luke 14. 15, to 25. Mat. 22. 2, to 15.

Rich men hardly enter into the kingdome of heauen. Matt. 19. 24, 25, 26. Mar. 10, 23, to 28.

The kingdome of God is within vs. Luk. 17. 21. looke Leauen.

First seeke the kingdome of God. Matth. 6. 33.

The Pharises neither enter into the kingdome of heauen themselues, nor suffer other. Mat. 23. 13.

Christs casting out of deuils by vertue of the holy Ghost, shewed that the kingdome of heauen is come. Mat. 12 28.

The Pharises aske Christ when the kingdome of heauen shal come. Luk. 17 20.

The Iewes dreamed of a restitution of the kingdome of Dauid. Mar. 11 7, to 12. and the Apostles asked Christ, when hee would restore the kingdome to Israel. Acts 1. 6.

Of the spirituall Kingdome of God. 1. Sam. 2 9, 10, and 29. 9, 11, to 26. Psal. 2, 9, 10, and 9.* and 21. 5.* and 72.* and 110.* and 45.* and 22. 25.* and 144 18.* Isai 11. 2.* and 41, to 18 and 42. 3, 4, 7. Ierem. 23. 5. and 33 20.* Ezek. 34. 23.* and 37. 16 Dan. 2 44. 45, 46, and 4. 28, 31.* and 7. 27. and 9. 24.* 5. Hose 3. 4. 5. Mich. 4.* and 5.* Zech. 7. 9.* Luke 22 69.* and 23. 2. John 12. 32, 36. Heb. 1. 2. and 2 2.

Kisse. Izhak kissed his sonne Iaakob. Genes 27. 27.

Iaakob kissed Rahel. Ge. 29. 11. and Iosephs children. Gen 48 10.

Laban kissed his sonnes and daughters. Gen. 31. 55.

Esau kissed Iaakob. Gen. 33. 4.

Joseph kissed his brethren. Genes. 45. 15. and his father being dead. Gen. 50. 1.

Aaron kissed Moses. Exod. 4 27. and Moses father in law. Exod 18. 7.

Naomi kissed her two daughters in lawe. Ruth 1. 9.

Samuel kissed Saul. 1. Sam 10. 1.

Jonathan and Dauid kissed eache other. 1. Sam 20. 41.

Dauid kissed Absalom 2. Sam. 14 33. and Absalom the people. 2. Sam. 15. 5.

Dauid kissed Barzillai. 2. Sam. 19. 39.

Elisha desireth that he might goe kisse his father and mother. 1. King. 19. 20, 21.

A chaste and holy kisse, a token of perfite charitie. Ro. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 2. Thes. 5. 26. 1. Pet. 5. 14.

The brethren kissed Paul at his departing. Acts 20. 37, 38.

The sinfull woman kissed Christes feete. Luke 7. 38, 45.

Judas betraied Christ with a kisse Luke 22. 48. Mat. 26, 48, 49. Mar. 14 44, 45.

Knees and *Kneeling*. Salomon prayed kneeling on both his knees. 1.Kings 8.54 ſo did Daniel Dan. 6.10.

The 50. ſouldiers ſent to Eliiah, fell on their knees before him. 2.Kin.1.13,15.

God had reſerued 7000. in Iſrael that had not bowed their knees to Baal. 1.Kin. 19.14.18.

Thoſe that kneeled downe to drinke water, were forbidden to go with Gideon. Iud. 7.5,6.

Miſerable apoſtumes in the knees, ſhal afflict the diſobedient. Deut 28.35.

Know. God will be knowen to be Lorde. Exod 7.17.

We know God, if we keepe his commandements. 1.Iohn 2.3,4,5.

To know and bee knowen of God, looke Gal.4 9.

The Lord knoweth who are his. 2.Tim. 2.19.

To knowe, for to haue to doe. Gen.4.1.1. King.1.4. or to doe good. Ruth 2.10, and for to proue or allow. Reuel.2.2.

God hath not caſt away his people whom he knew before. Rom.11.2.

Whom God knew before, them he ordeined to bee like faſhioned to the image of his Sonne. Rom.8.29.

Wee muſt meditate in Gods Lawe, to learne to know our dutie, and doe it. Ioſh. 1.8.1.Kings 2.3.

Knowledge puffeth vp, but loue edifieth. 1.Cor.8.1.

Bezaleel and Aholiab were filled with knowledge, &c. Exod.31.3. & 35.30. ſo was Hiram. 1.King 7.17.

Iohn Baptiſt brought knowledge of ſalvation. Luke 1.77.

We ought to increaſe in the knowledge of God Col.1.10.

Some euer learning, & neuer able to come to the knowledge of the trueth. 2.Tim.3.7.

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The tree of knowledge of good and euill. Gen.2.9. and 3.1,5,7.

The Lord is a God of knowledge. 1.Samuel 2.3.

The knowledge of God is better then burnt offerings Hoſe.6.6.

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Kow. Of the ſacrifice of the redde Kow. Num.19.2,9.

Two milch kine ſent away from Ekron, with the Arke of God. 1.Sam.6.7,10,12.

Unthankfull princes are called kine, and why. Amos 4.1.

L

Of Labour. Mans life is a continuall labour and trauaile. Iob 7.1.* Eccles. 1,8. Pſal.90.10 Ecclus 18.6.

Wee ought to liue of our labours. Prou. 5.15.

The praiſe of labour. Prouer.12.11. Eccluſ. 7.15.

Labour bringeth abundance. Prou.14 23.

He that ſhunneth labour, ſhall come to pouertie. Prou 20.4. and 21.5,17.

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God beheld the labour of Iaakobs hands Gen.31.42.

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Thoſe that die in the Lord, reſt from their labours, &c. Reuel.14.13.

We ought to reuerence theſe that labour in the Goſpel. 1.Cor.16.16.

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Labour maketh not rich, but the bleſſing of God. Gen 3.18. & 26.12. and 30.27,30.* Deut.8.3, ,16. Iob.42.10. * Prou.10.3,6. Eccles 11.2,3,4 Ecclus.11.21, to 28.

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What the Law of God is, and the fruite thereof. Pſal.19.7. to 12.

The Law taken for the doctrine of the Law. Mat.7.12. for other bookes beſides the bookes of Moſes. Ioh.10.34 and 12.34 and 15.25 Rom 3.15. For the whole doctrine of God. Iam.1 25. and for outward profeſſion. Phil.3.5. for the whole doctrine of ſaluation. Iſa 2.3.

The Law diuided into two Tables. Mat. 22.37,38.

The Law was ordained by Angels in the hand of a mediatour. Gal.3 19.

The Law was giuen by Moſes. Ioh.1.17 and 7.19.

The conſtitution of the Law appertaineth to the Iewes. Rom 9.4.

The knowledge of ſinne commeth by the Law. Rom.3.20.

The Law was added becauſe of tranſgreſſions, and was ordained by Angels in the hand of a mediatour. Gal.3.19.

Why the Law entred Rom.5.20.

The Law is a ſchoolmaſter to leade vs to Chriſt Gal.3 24.

The Law is holy, iuſt & good Rom.7.12

The Law is good, if it be vſed lawfully. 1 Tim 1 18.

If a man doe that which he would not, he conſenteth to the Law, that it is good. Rom. 7.16.

The Lawe of Moſes an importable yoke. Acts 15 10.

The Law called the ſtrength of ſinne. 1. Cor.15.56. becauſe it is an occaſion of ſinne.

Kindneſſe. Chriſtians ought to put on kindneſſe, &c. Col. 3:12, 13, 14.

Kindred. looke Tribe.

King. The King is ordeined to doe equitie and iudgement. 1. King. 10. 9.

A King by iudgement maintaineth his realme. Pro. 29. 4.

The King ought not to haue many wiues and why. Deut. 17. 17.

Kings are forbidden to drinke wine exceſſiuely, and why Pro. 31 4, 5.

The Kings heart is in the hande of the Lord. Pro. 21. 1.

The wrath of a King is as meſſengers of death. Pro. 16, 14 and 20. 2.

Wo to the land when the King is a child. Eccles. 10. 16.

Jeremiah exhorteth the King to execute iudgement. Iere 22 3.

The Lorde will ſet a wiſe King ouer his beloued. 2. Chr. 1. 11.

What is the honour of a King, and howe his throne may be eſtabliſhed. Pro. 25. 4, 5.

Kings changed. looke Kingdome

The King muſt reade Deuteronomie all his dayes Deut. 17. 18, 19. 20.

The health and victorie of Kings commeth of God. Pſal. 144. 10.

We muſt honour the King, and ſubmit our ſelues to his ordinances. 1. Pet. 2 13, 17. and pray for all that are in authority. 1. Tim. 2. 2.

An exhortation vnto Kings and Iudges. Pſal 2. 10. 11, 12.

When the Iſraelites had no King or Magiſtrate, euery man did what he liſted. Iudg. 17. 6.

The Iſraelites deſire a King to iudge them. 1. Sa 8. 5, 19, 20. Wherefore Samuel reproueth them. 1. Sam. 10. 19. and 12, 12.

King and people doing well, ſhalbe preſerued: doing euill, ſhall periſh. 1. Sam. 12. 14, 15, 25.

What maner of men earthly Kings naturally are. 1. Sam. 8. 9, 11, to 19.

A law written for the King to obſerue. 1. Sam 10. 25.

Saul is conſtituted King againſt his will. 1. Sam. 10. 22, 23, 24.

Jehoiada the high Prieſt taught Jehoaſh the King. 2. King. 12. 2.

Dauid, Joſiah, Hezekiah were Kings that feared the Lord. Eccli. 49. 4 and ſo was Aſa and Jehoſhaphat. 1. Kin. 15. 11. 2. Ch. 17. 3.

Prophets boldly reproued Kings 2. King. 5. 8. 2 Sam. 12. 7.

The people honoured King Salomon for his wiſedome. 1. King. 3. 28.

Fiue Kings hanged. Joſh. 10. 16, 22, to 38.

The King of Ai hanged. Joſh. 8. 29.

Elah King of Iſrael being drunken, was ſlaine by his ſeruant. 1. King. 16. 9, 10.

The Kings of Edom. 1. Chr 1. 43.*

To the King euerlaſting, immortall, &c. be glorie for euer and euer. 1. Tim. 1. 17.

Chriſt affirmed that hee was the King of the Iewes. Mat. 27. 11. Pilate confeſſeth it, the Iewes denie it. John 19. 15.

Chriſtians are Kings and Prieſts, &c. 1. Pet. 2 9 Reu 5. 10.

Kings haue committed fornication with the great whore. Reu. 17. 2.

Of the King of feare. Job 18. 14.

Kings haue dominion ouer their ſubiects bodies and catteil Nehe. 9. 37. looke Princes.

Kingdomes are preſerued by God. Eſter 16. 16.

The kingdome of Saul was renewed in Gilgal. 1. Sam. 11. 14.

Adoniiah vſurpeth the kingdome of his father. 1. Kings 1. 5.

The change of kingdomes is a worke of God for ſinne. Job. 34 24. Eccles. 10. 8. Pro. 28. 2.

The ende of the kingdome of Iſrael is threatned Amos 8. 2. for their ſinnes. 2. Kin. 17. 7, 8. and of the kingdome of Judah. 2. King 23. 27.

The ſtate of a kingdome conſiſteth in the goodneſſe of the king. Eccles. 10. 2, 3.

Of the foure monarchies or kingdomes of the world. Dan 7. 17.

The ſucceſſion of the foure kingdomes. Zech. 6 5

The kingdome of Chriſt deſcribed Gen. 49. 10. Iſa. 32. 1, 2.* Pſal. 72. 1.*

Chriſts kingdome ſhall haue no end. Iſa. 9 7. Luk. 1 33.

God confirmeth his promiſes touching the kingdome of Chriſt. Iſa. 54 4.*

Chriſt teacheth that it is our fathers pleaſure to giue vs the kingdome of heauen. Lu. 12, 32.

Chriſtes kingdome is not of this worlde. John 18 36. appointed to the faithful by him ſelfe, as his father appointed it to him. Luk. 22. 29 30.

The kingdome of God is prepared for the chooſen. Mat. 25. 34.

Through many afflictions the godly are vouchſafed to enter into the kingdom of God Acts 14. 22. 2. Theſ. 1 5.

Who ſhall not inherite the kingdome of God Gala. 5, 19, 20, 21 1. Cor. 6. 8, 9, 10. and 15. 50.

The parable of the figtree, ſhewing when the kingdome of God is neere. Matth. 24. 32, 33.

Kingdome of God, taken for the adminiſtration of the Goſpel. 1. Cor. 4 20 For the Goſpel it ſelfe. Matt. 21 43. for all that belongeth to the glorie of God. Matt. 6 33. for Gods ſpirituall gouernment of the faithfull in the perſon of Chriſt. Mar. 1. 15. for euerlaſting life. John 3. 3. and for the preaching of the Goſpel. Mar. 4. 30, 31. and 9. 1.

Kingdome of heauen for the new ſtate of the Church. Matth 5. 19. and 11. 11. and 15. 43. for the doctrine and preaching of the Goſpel. Mat. 11. 12. & 13. 24. For the kingdome of Meſſias. Mat. 3. 2. for eternall life. Mar. 5. 20. and 7. 21. and 19. 23. and for the viſible Church. Mat. 5. 19 and 13. 24, 47.

Kingdome of the Sonne of man, for the glorie of Chriſts aſcenſion, or for the preaching of the Goſpel. Mat. 16. 28.

The Apoſtles were commanded to preach that the kingdome of God was at hand. Matt. 10. 7.

To whome it is giuen to vnderſtand the myſteries of the Kingdome of heauen. Matt. 13. 11.

Wherein the kingdome of God conſiſteth. Rom. 14. 17.

The kingdome of heauen ſuffereth violence. Mat. 11. 12.

The kingdome of God is not in word, but in power. 1. Cor. 4 20.

To whom the kingdome of heauen appertaineth. Mat. 19. 14. Mar. 10. 14, 15.

None can enter into the kingdome of God except he be regenerate. John 3. 3, 5, to 9.

Many are called vnto the kingdome of heauen, but fewe enter. Luke 14. 15, to 25. Mat. 22. 2, to 15.

Rich men hardly enter into the kingdome of heauen. Matt. 19. 24, 25, 26. Mar. 10, 23, to 28.

The kingdome of God is within vs. Luk. 17. 21. looke Leauen.

Firſt ſeeke the kingdome of God. Matth. 6. 33.

The Phariſes neither enter into the kingdome of heauen themſelues, nor ſuffer other. Mat. 23. 13.

Chriſts caſting out of deuils by vertue of the holy Ghoſt, ſhewed that the kingdome of heauen is come. Mat. 12 28.

The Phariſes aſke Chriſt when the kingdome of heauen ſhal come. Luk. 17 20.

The Iewes dreamed of a reſtitution of the kingdome of Dauid. Mar. 11 7, to 12. and the Apoſtles aſked Chriſt, when hee would reſtore the kingdome to Iſrael. Acts 1. 6.

Of the ſpirituall Kingdome of God. 1. Sam. 2 9, 10, and 29. 9, 11, to 26. Pſal. 2, 9, 10. and 9.* and 21. 5.* and 72.* and 110.* and 45.* and 22. 25.* and 144. 18.* Iſai 11. 2.* and 41, to 18 and 42. 3, 4, 7. Ieremi. 23. 5. and 33 20.* Ezek. 34. 23.* and 37. 16 Dan. 2 44. 45. 46. and 4. 28, 31.* and 7. 27. and 9. 24.* 5. Hoſe 2. 4. 5. Mich. 4.* and 5.* Zech. 7. 9.* Luke 22 69.* and 23. 2. John 12. 32, 36. Heb. 1. 2. and 2 3.

Kiſſe. Iſhak kiſſed his ſonne Jaakob. Geneſ 27. 27.

Jaakob kiſſed Rahel. Ge. 29. 11. and Joſephs children. Gen 48 10.

Laban kiſſed his ſonnes and daughters. Gen. 31. 55.

Eſau kiſſed Jaakob. Gen. 33. 4.

Joſeph kiſſed his brethren. Genes. 45. 15. and his father being dead. Gen. 50. 1.

Aaron kiſſed Moſes. Exod. 4 27. and Moſes father in law. Exod 18. 7.

Naomi kiſſed her two daughters in lawe. Ruth 1. 9.

Samuel kiſſed Saul. 1. Sam 10. 1.

Jonathan and Dauid kiſſed eache other. 1. Sam 20. 41.

Dauid kiſſed Abſalom 2. Sam. 14. 33. and Abſalom the people. 2. Sam. 15. 5.

Dauid kiſſed Barzillai. 2. Sam. 19. 39.

Eliſha deſireth that he might goe kiſſe his father and mother. 1. King. 19. 20, 21.

A chaſte and holy kiſſe, a token of perfite charitie. Ro. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 2. Theſ 5. 26. 1. Pet. 5. 14.

The brethren kiſſed Paul at his departing. Acts 20. 37, 38.

The ſinfull woman kiſſed Chriſtes feete. Luke 7. 38, 45.

Judas betrayed Chriſt with a kiſſe Luke 22. 48. Mat. 26, 48, 49. Mar. 14 44, 45.

Knees

Knees and *Kneeling*. Salomon prayed kneeling on both his knees. 1. Kings 8.54 ſo did Daniel Dan 6.10.

The 50. ſouldiers ſent to Eliiah, fell on their knees before him. 2 Kin. 1 13,15.

God had reſerued 7000. in Iſrael that had not bowed their knees to Baal. 1. Kin. 19.14 18.

Thoſe that kneeled downe to drinke water, were forbidden to go with Gideon. Jud. 7.5,6.

Miſerable apoſtumes in the knees, ſhal afflict the diſobedient Deut 28.35.

Know. God will be knowen to be Lorde. Exod 7.17.

We know God, if we keepe his commandements. 1. John 2.3,4,5.

To know and bee knowen of God, looke Gal.4 9.

The Lord knoweth who are his. 2. Tim. 2.19.

We knowe, for to haue to doe. Gen.4.1.1 King. 1.4. or to do good. Ruth 2.10, and for to proue or allow. Reuel. 2.2.

God hath not caſt away his people whom he knew before. Rom. 11.2.

Whom God knew before, them he ordeined to bee like faſhioned to the image of his Sonne. Rom.8.29.

Wee muſt meditate in Gods Lawe, to learne to know out dutie, and doe it. Joſh. 1.8. 1. Kings 2.3.

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The Iewes were compelled to forſake the Law of God. 2. Mac.6.1.

What the Law of God is, and the fruite thereof. Pſal.19 7, to 12.

The Law taken for the doctrine of the Law. Mat.7.12. for other bookes beſides the bookes of Moſes. Joh.10.34 and 12.34 and 15.25 Rom 3.15. For the whole doctrine of God. Jam.1 25. and for outward profeſſion. Phil.3.5. for the whole doctrine of ſaluation. Iſa 2.3.

The Law diuided into two Tables. Mat. 22.37,38.

The Law was ordained by Angels in the hand of a mediatour. Gal.3 19.

The Law was giuen by Moſes. Joh.1.17 and 7.19.

The conſtitution of the Law appertaineth to the Iewes. Rom 9.4.

The knowledge of ſinne commeth by the Law. Rom.3.20.

The Law was added becauſe of tranſgreſſions, and was ordained by Angels in the hand of a mediatour. Gal.3.19.

Why the Law entred Rom.5.20.

The Law is a ſchoolmaſter to leade vs to Chriſt Gal.3 24.

The Law is holy, iuſt & good. Rom.7.12

The Law is good, if it be vſed lawfully. 1 Tim 1 18.

If a man doe that which he would not, he conſenteth to the Law, that it is good. Rom. 7.16.

The Lawe of Moſes an importable yoke. Acts 15 10.

The Law called the ſtrength of ſinne. 1. Cor.15.56. becauſe it is an occaſion of ſinne.

Rom.7.5,8. called alſo the Law of ſinne and death. Rom.8.2. & of wrath. Rom.4.15. & the miniſtration of death and damnation. 2.Cor. 3.7.9 & the oldneſſe of the letter. Rom.7.6.

None of the Jewes kept the Lawe. John 7.19.

The Law giueth not life. Gal.3.21.

No man is iuſtified by the Lawe in the ſight of God. Gal.2.16. and 3.11.

As many as are of the workes of the Law, are curſed. Gal.3.10.

The ende of the Lawe is loue. Matth.5. 43,44. and 7.12. and 22.37, to 41. John 13. 34,35. Rom.13.8,9. Gal.5.14,22. and 6,2, 10. 1.Tim.1.5.

Chriſt hath abrogated the Law. Ephe.2. 15.2.Cor.3.7,11. Mat.11.13. Actes 13.38, 39. & 15.10,11. Rom.7.6. Gal.3 24, 25. & 4.3, to 8. Col.2 17. Heb. 8.9.*

The Law was a ſhadow of good things to come. Heb.10 1,10.

The Law was read in the Synagogues euery Sabbath. Acts 13.27.

The Jewes alledge a Lawe to put Chriſt to death. Joh.19.7.

Chriſt came to redeeme thoſe that were vnder the Law. Gal.4 5.

Chriſt is the end of the Law. Rom. 10.4.

That which the Law could not doe, Chriſt hath accompliſhed. Rom. 8.3,4.

The Law made nothing perfect. Heb.7.19

The ſimilitude of the heire, and the allegorie of the children of Sarah, and Agar, proue that the Law is ceaſed. Gal.4.1,22.

Chriſt came to fulfill the Lawe and the Prophets. Matth.5.17.

The Law is not giuen to the righteous, but to the Lawleſſe, diſobedient, &c. 1.Tim.1 9,10. Gal.5.18.

God hath written his Lawes in the hearts of the faithfull. Heb.8.10.

The Law of God delighteth the ſpirits of the faithfull. Rom.7 22.

The wiſedome of the fleſh is not, or can not be ſubiect to the Law of God. Rom. 8.7.

The law of our members rebelleth againſt the law of our minde. Rom 7.23.

The Law of Chriſt is a Lawe of libertie. Jam 2.12.

The royall Law is the loue of our neighbour. James 2.8.

If the Law were glorious, how much more the Goſpel? 2.Cor 3.7,8,9.

Who ſo ſhall faile in one point of the Law, is guiltie of all. James 2.10.

Againſt wicked law makers, looke Iſai. 10.1.

Wicked lawes ought to be broken. Dan. 6.15.

Cuſtome is a Lawe to the wicked. Wiſd. 14.15.

There is one Law giuer which is able to ſaue and to deſtroy. Jam.4.12.

The firſt Law. Gene.2.16,17. tranſgreſſed, and puniſhed. Gen.3.6.*

The Law of the ten commandements was giuen by voice. Exod.20.1, to 18. written in Tables. Exod.31.18 Deut 5.22. which are broken. Exo.32.19 Deut 9.17 and renued. Deut.10.1, to 6. Exod.34.1,28.

The Law is read Deut.31 9, to 14. Joſh. 8.35. Acts 15.21. 2.King.23.1,2,3. 2.Chr. 34.18. Nehem.8.1, to 9. 1.Eſd 9.40, to 48. 2.Mac.8.23.

Before the Lawe, ſinne was not counted ſinne. Rom.5.13.

Of tranſgreſſing the Law of God, or the king, ſee Tranſgreſſe.

The Lawe of God cannot bee fulfilled without the Spirit of God. Deut.5.29,33. and 30.14. Pſal.119.1,2.* Luk.18.14,16, 27. Acts 15.9,10,11. Rom.8.1, to 18. Gal.5. 16,18,22.*

The Law was giuen to bring forth fruite in vs. 2.Eſd.9.31.

Proſperity followeth them that loue Gods Law. Pſal.119.16.

The Lawe of faith giuen vpon condition, and how. Rom.3.27. and 8.1.

We may not goe to lawe vnder vnbeleeuers. 1.Cor.6.1, to 9.

Laugh. Abraham and Sarah laughed, and why. Gen.17.17. and 18.12.

Woe vnto them that laugh now, for they ſhall weepe. Luke 6.25.

Though ſome laugh Gods meſſengers to ſcorne, yet ſome profite thereby 2.Chron.30. 10,11.

Laughter, ſee Countenance.

We ought to laugh no man to ſcorne. Eccl. 7.11. ſee Paſtime.

Lay. ſee Whoredome.

Laying on of hands. Gen.48.13.* Exo.29. 10. Leuit.1.4. and 3.2.8,13. Num.27.18.* Mat.10.16. Acts.6.6. & 8.17, to 25. & 13.3. & 15.6. 1.Tim.4.14. and 5.22. 2.Tim.1.6.

¶ Leadeth. Gods long ſuffering leadeth to repentance. Rom.2.4.

Leaſe. The ſound of a leafe ſhaken, ſhall chaſe the wicked. Leuit. 26.36.

Learne. The Elders of Iſrael did learne Gods Law. Nehem 8.13.

Leaſt. Gideon confeſſeth himſelfe leaſt of his fathers houſe. Judg.6.15.

Paul leaſt among the Apoſtles. 1.Cor.15 9, and of all Saincts. Ephe.3.18.

Who ſo ſhall breake one of the leaſt commandements, and teach men ſo, ſhalbe called leaſt in the kingdome of heauen. Mat.5.19.

The leaſt in the kingdome of heauen, is greater then John Baptiſt. Matth.11.11. Luke 7.7,28.

Leaue, ſee Forſake.

Leauen, The meate offerings were made without leauen. Leu.2 11.

Leauened bread might not be eaten at the celebration of the Paſſeouer. Exod.12.15.

The kingdome of God compared to leauen. Matth.13.33.

Leauen take for pernicious doctrine. Mat. 16.6,12. Gal.5 9. & for hypocriſie Luk.12.1.

The leauen of malice ought to be purged in vs. 1.Cor 5.7,8.

Leeſe. To ſeeke God, and to finde or leeſe him. 2.Chr.15.2,15.

Of leeſing or finding Oxe, Sheepe, Aſſe or garment. Deut.22.1,2,3.

Legions of Angels and deuils. Matth. 26. 53. Mat.5.9. Luke 8.30

Lending. The Law of lending, borowing, and receiuing to cuſtodie. Exod 22.7,9,14, 15. Leuit.6.4 Deut.24.10.

Of lending to the poore. Exod.22. 25,26, 27. Deut.15.2,7, to 12. Eccius. 29. 1, to 12. Mat.5.42. Luke 6.30,35.

Leprous. ſee Hand.

Leproſie. How it was to be knowen. Leu. 13.2.* and how to be cleanſed. Leuit.14.2.* and how greatly to be taken heede of. Deut. 24.8.

Naaman the Syrian healed of a leproſie. 2.King.5.15.

The Lepers declared to the Samaritanes the prouidence of God. 2. King.7.10.

Miriam became leprous for grudging againſt Moſes. Num. 12.10 and was ſecluded the hoſte ſeuen dayes. Num 12 15. according to the Law. Leuit.13.46 Num.5.2. 2.King.15.5.

Chriſt healed one of the Leprie. Matt.8. 2,3.

Of the ten Lepers which were cleanſed by Chriſt Luk.17.12, to 20.

King Uzziah ſtriken with Leprie. for vſurping the Prieſtes office. 2.Kings 15.5. 2.Chr 26.16,19, to 22.

Leſſer. ſee Men.

Letter taken for the Lawe. 2.Cor.3 6. Or for the ſigne of the ſacrament, when the truetth is not conioyned Rom.2.27,29.

Uriah caried a letter of his owne death. 2.Sam.11.14.

Of Jezebels counterfeit letters. 1.Ki.21.8.

Paul calleth the Law the oldneſſe of the Letter Rom.7.6.

Leuites that ſerued idoles, no more admitted to the Prieſthood, and why. Eze.44.10, to 15 looke in the firſt Table.

Lewde. God giueth the wicked ouer vnto a lewde minde. Iſa. 57.20,21. Rom.1.28.

¶ Liberall. We ought to be liberal to the poore. Eccius. 11.1.

Libertie. The creature ſhall bee deliuered from corruption into the glorious Liberty of the ſonnes of God. Rom.8.21.

Chriſts ſeruant is at liberty in the Lorde. 1.Cor.7.22.

The libertie of the Goſpel ought not to be an occaſion of falling to the weake, nor colour of wickedneſſe to the fleſh. 1. Corin.8,9. Gal.5.13 1.Pet 2.16.

Of the libertie which we haue by Jeſus Chriſt. Iſa.43.15.*

Paul vſed not his libertie. 1. Cor.9.4,15.

Falſe Preachers promiſe falſe libertie. 2. Pet.2.19.

Libertie proclaimed in the 50. yeere. Leu. 25.10. Deut 15.2,3.

Lice ſent vpon man and beaſt in Egypt. Exo.8.16,17.

Life breathed into mans face. Gene.2.7.

The Life of man is a vapour. Jam.4.14. is a winde. Job 7.7. is ſhort. 1.Cor.7.29. is vanitie. Pſal. 39.5,6. through ſinne. Pſal. 90.3, to 11.

Job is wearie of his life. Job 10.1.

God prolongeth and ſhorteneth the life. 2 King.20.5,6 Deut.30.16,18. Exo 23 26.

Long life promiſed to thoſe that obey God. Exod 23 26. and that honour father and mother. Exod.20.12. Deu.5.16. Eph.6 2,3.

The life of the wicked ſhall hang doubtfull before them. Deut.28.66.

The

The ſaints loued not their liues, in reſpect of the promiſes of Gods word. Reue. 12.11.

Jeſus Chriſt is the life. John 14.6. Col. 3.3. 1. John 1.2. And hath ſwallowed vp death, that wee might bee heires of euerlaſting life. 1. Pet. 3.9,10,12.

Chriſt is the breade of life, which giueth eternall life John 6.48,54.

Chriſt hath life in himſelfe, as the Father hath. John. 5.26.

In the word was life, and the life was the light of men. John 1 4.

To know the onely God and Chriſt whom he hath ſent, is life eternall John 17.3.

Life eternall is the promiſe of God. Titus 1.2. 1. John 2.25. through Chriſt. John 10. 28. and 17.2 Rom 6.22,23.

Being inſtiſied by grace, wee are made heires of eternall life. Titus 3.7.

God hath giuen vs eternall life, and that life is in his Sonne. 1. John 5.11. who layd downe his life for his ſheepe. John 10.15.

The Apoſtles preached eternal life. 1. Joh. 1.2.

Thoſe that beare Gods word, and beleeue the ſame, haue life eternall. John 5.24. 1. John 5.13.

If we will enter into life, we muſt keepe the commandements. Matth. 19.17.

Life eternall, is the end of righteouſneſſe. Rom. 6.22.

The life of Chriſtians is hid with Chriſt in God. Col. 3.3. Looke Saluation, and Eternall life.

The tree of life in the middeſt of Paradiſe terreſtriall. Gen. 2.9.

Adam driuen out of Paradiſe, leſt hee ſhould eat of the tree of life. Gen 2.22,23,24

Of the miſerie and vnſtableneſſe of mans life, looke more. Geneſ. 3.17,18,19. 2. Sam. 14.14. 1. Chron. 29.15. Job 3 3.* and 8.9. and 9.25,26. and 13.12. Pſal. 103.15,16. and 102.3,9,11. & 143 4 Eccles. 2.1.* and 3.1.* & 7.1,2. Iſa. 40.6,7,8. Wiſd. 2.1, to 6. and 5.8, to 14. Eccluſ. 14.17,18. & 18.7.8,9. and 40.1, to 12. Luk. 12.20 Eph. 5.16 Heb. 13.14. 1 Pet 1.14. James 1.11.

The life of the faithfull muſt be conformable to the life and doctrine of Chriſt. Geneſ. 17 1,9* Exod. 20.1, to 18. Leuit. 11.44,45. and 19.2,3,4. and 20.1.* Mat. 5.3.* & 6.1.* and 7.1.* Lu. 6.20.* Joh. 13.14, to 18. & 15. 2, to 21 & 21.19,22. Rom. 6 3.* & 8.1, to 18. & 13.8.* & 15.4,5. Eph. 2.10. & 4.1,2,3,15, 17.* & 5.1 2.* Phi. 1.27. & 2.2, to 17. Col. 2. 6. and 3.1.* 1. Theſ. 4 1, to 13. Tit 2.12.* & 3.8,14. 1. Pe. 1.14,15. & 2.1,2,11.* & 3 2.* and 4.1,2. 1. Joh. 1.7. & 2.6. Heb. 12.1,2,3.

During thy life, giue not away thy ſubſtance. Eccluſ. 33.18 19,20.

He that will ſaue his life, ſhall loſe it: and contrariwiſe. Matt. 10.39.

Life and death, pouerty and riches, commeth of the Lord Eccluſ. 11.14.

Falſe witneſſe to be puniſhed life for life. Deut. 19 18. to 22. looke Soule.

Lifting vp the heart. Deut 8.14.

Lifting vp the hand, looke Hand.

Light. God is the Light of the faithfull. 2. Sam. 22.29.

Dauid was called the Light of Iſrael. 2. Sam. 21.17.

Chriſt the true Light, which lighteneth euery man. John 1.4.9. and 8.12. and 9.5. at his comming will lighten things that be hid in darkeneſſe. 1. Cor. 4.5.

Awake thou that ſleepeſt, and Chriſt ſhall giue thee Light. Ephe 5.14.

The light of the wicked ſhal be quenched. Job 18.5.

No wickednеſſe ſo cloſe, but it ſhall come to light Eccles 10.20.

The Goſpel is a Light Acts 26.23.

The Light created. Gen. 1.3.

God is Light. 1. John 1.5. and dwelleth in light. 1. Tim. 6,16.

Light, for all happineſſe. Acts 20.23.

Why Chriſt which is the Light, was not receiued of the Jewes John 3.19.

The faithfull miniſters are the light of the world. Matt 5.14.

While we haue the Light, let vs beleeue in the Light, that we may be the children of the Light John 12.36.

If we walke in the light, as Chriſt is the Light, we haue fellowſhip one with another. 1. John 1.7.

He that hateth his brother, is not in light. 1. John 2.9.

It is light, which maketh all things manifeſt. Epheſ. 5.13.

The Gentiles were darkeneſſe, but now are light in the Lord. Eph. 5.8.

Chriſtians ought to ſhine as lights in the world. Phil. 2.15,16.

Two great lights created, and why. Gen. 1.14,15,16, to 19.

The armour of light, what. Rom. 13.12.

Linage, looke Tribe.

Like mother, like daughter. Eze. 16.44.

Like maſter, like man. 2. Sam. 13.28,29. Gen. 17.23.

Like people, like Prieſt. Iſa. 24.2. Hoſ. 4. 9. and 6.9.

Thoſe that are crucified with Chriſt, are made like to his image Rom. 1.29.

Likeneſſe, looke Image and Similitude.

Likelihoods. Wee ought not to iudge by likelihoods. John 7.24.

Line, looke Weights.

Lions ſent to deſtroy the Samaritanes. 2. King. 17.25.

Samſon ſlewe a Lion. Judg. 14.6. ſo did Dauid. 1. Sam. 17.35.

A man ſlaine of a Lion, for diſobeying Gods commandement. 1. Kings 20.35,36. and likewiſe a prophet. 1. King. 13.18, to 25.

Chriſt the Lion of the tribe of Judah. Reuel. 5.5.

Lip labour. Eccles. 5.1. See Prayer.

Lips, looke Calfe.

Little children muſt heare the Law read. Deut. 31.10, to 14. Joſh 8.34,35.

Little babes in faith, muſt haue the milke of the Goſpel. 1. Cor. 3.1,2.

Little children appointed to enter into the land of Canaan Deut. 1.39.

Saul being little in his owne ſight, was made king. 1. Sam. 15.17.

Little ones, put for vile perſons in the ſight of the world. Matth. 10.42.

Little number, ſee Plagues.

Liue. The iuſt ſhall liue by faith. Hab. 2.4.

The man that fulfilleth the Law, ſhal liue thereby. Leuit. 18.5,36.

Wee ſhall liue becauſe Chriſt doeth liue in vs. John 14.19. Gal. 2.20.

Man cannot ſee the face of God, and liue. Exod. 33.20.

We liue, and die to the glory of God. Roman 14.8. & not to our ſelues. 2. Cor. 5.15.

None may liue idlely. 2. Theſ. 3.10.

We ought to die vnto ſinne, and liue vnto God. Rom. 6.10,11.

All liue vnto God. Luke 20 38.

To liue in pleaſure, is death. 1. Tim. 5.6.

The liuing God. Joſh. 3.10.

I liue for euer, an oth of God. Deu. 32.40.

As thy ſoule liueth: as the Lord liueth, othes of men. 1. Sam. 1.26. Judg. 8.19. Rut. 3.13.

Liuing in ioy in this world. Eccles. 8.15. and 9.7.

Man liueth by the word of God. Deut. 8. 3. Matth. 4.4.

Let the King liue, for, God ſaue the king. 1. Sam. 10.24.

The creation of all liuing and mouing things. Gen 1.21,24.

Adam gaue names to all liuing creatures. Gen. 2.19.

God prouideth nouriture for euery liuing thing. Gen. 1.30.

Loaues. 4000. fed with 7. Loaues & a few fiſhes. Mat. 15.33,34. & about 5000. with 5. loaues & two fiſhes. Mat. 14.17, to 22. Mar. 6.38, to 45. John 6.9, to 16. looke Bread.

Log. A meaſure. Leuit. 14.10.

Looke, ſee Countenance.

To deſire God to looke downe vpon vs. Deut. 25.15.

The Lord looked vpon the Iſraelites tribulations. Exod. 2.25. and 4.31. and cauſed Saul to be anointed their king. 1. Sa. 9.16.

Hannah prayed that God would looke on her trouble. 1. Sam. 1.11.

Moſes prayed God not to looke vpon the ſtubburnneſſe of his people Deut. 9.27.

Loopes or ſtrings, ſee Strings.

Long ſuffering of the Lord, let vs ſuppoſe to be ſaluation. 2. Pet. 3.15. looke Patience.

Looſing of ſinnes, looke Keyes.

Lord. Our God is the onely Lord Deut. 6.4. Ephe. 4.5.

The Lord is at hand. Phil. 4.5.

All things be the Lords, and therefore nothing created for our vſe, maketh vs vnclean. Rom. 14.14.

The Lord hath done great ſignes in Egypt, and why. Exod. 7.5.

Pharaoh knew not the Lord. Exod. 5.2.

It is the ſpirit of the Lord that altereth man. 1. Sam. 10.6.

The Lord bleſſe thee, looke Salute.

The power and authoritie of Lordes and maſters. Exod. 21.2.* 12,26,27. Leuit. 19. 13. and 25.39.* & 15.12. to 19 and 25 1,2,3. Job 31.13. Pſa. 29.12,19,21. Jer. 34 8,9.* Eccluſ. 7.20,21. and 33.23.* and 42.5. Epheſ 6.9. Col 4.1.

Your, or Lord, a courteous and reuerent name. Gen. 24.18. and 23.6. Acts 25.26.

The huſband is called the wiues Lord. Judg. 19.26.

Iaakob

Iaakob calleth his brother Lord. Gen 33. 13,14.

Chriſt the Lord of glory. 1. Cor 2.8.

Sunday the Lords day. Reuel. 1.10.

Lordſhip. How thoſe that haue Lordſhip, or rule, ought to vſe the ſame. 2. Sam. 23.3.

Loſt, looke Leeſe and Deut. 22.1.

Lots. Of caſting of Lots. Leu. 16.8,9,10. and 33 54. Ioſh 7 13, to 19. & 18.8 1. Sam. 10.20,21. & 14.16,40,41,42. Prou. 16.33. & 18.18. Nahe. 11.1. Ezek. 20.19. Ionah 1.7. Acts 1.23.*

The wicked caſt Lottes to doe miſchiefe. Eſter 3.7.

Loue commeth of God, and he that loueth, is borne of God. 1. Iohn 4.7.

We are called the ſonnes of God through the loue which God hath ſhewed vnto vs. 1. Iohn 3.1,2.

Wherein the loue of God appeared Rom. 5.8. 1. Iohn 4.9,10.

The loue of God is ſhed in our hearts by the holy Ghoſt Rom. 5.5.

God hath choſen vs, that we ſhould be holy before him in loue. Epheſ. 1.4.

Loue is the end and fulfilling of the law. Rom. 13.9, 10. 1. Tim. 1.5.

Loue ought to bee without diſſimulation. Rom. 12.9.

The loue of God is not in him, who being able, doeth not helpe, ſeeing his brothers neede. 1. Iohn 3.17,18.

God loueth vs with an euerlaſting loue. Ierem. 31.3.

Whoſoeuer hath loue, will doe his neighbour no harme. Rom. 13.10.

Loue couereth the multitude of ſinnes. 1. Pet. 4.8. Prou. 10.12.

Loue edifieth. 1. Cor. 8.1.

Loue is the bond of perfectnes. Col. 3.14. therefore wee muſt loue without faining. Rom. 12.9,10. Epheſ. 5.2. 1. Theſſ. 4.9. 1. Iohn 3.11. 1. Pet. 1.22.

All things ought to bee done in loue. 1. Cor. 16.14.

Ioſeph exhorted his brethren to loue one another. Gen. 45.24.

Chriſtian debt is loue. Rom. 13.8.

Who ſo is perfect in loue, ſhall haue boldnes in the day of iudgement. 1. Iob. 4.17,18.

S. Paul wiſheth to the faithfull increaſe of loue, and why. Epheſ. 3.17. Phil. 1.9,10, 11. 1. Theſſ. 3.12,13.

Chriſt foreſheweth that loue ſhould waxe cold, and why. Matth. 24.12.

The wounds of a louer are faithfull. Prou. 27.6.

Commandements of loue. Exod. 20.12, to 18. Prou. 3.27,28.

Loue of neighbours acceptable to God and man. Eccluſ. 25.1.

The great loue of Iaakob toward Rahel. Gen. 29.18,20. 30

Ammons wicked loue. 2. Sam. 13.1.2.

Salomon aſſarted in the loue of his idolatrous wiues. 1 Kings 11.1, to 9.

The Prophet that goeth about to turne vs from the loue of God, ought to be ſtoned to death. Deut. 13.1, to 12.

God loued vs, before we loued him. 1. Iob. 4.19. and choſe vs, becauſe hee loued vs. Deut. 7.8. and 10.15.

God loueth the people. Deut. 33.3.

The vnſpeakable loue of God toward his children. Hoſe. 2.1.* Deut. 4.36,37,38. and 10.15. and 23.5.

God loued Salomon. 2. Sam. 12.24,25.

God ſo loued the world, that he gaue his onely begotten Sonne, and why. Iohn 3.16. Ephe. 2.4. 1. Iohn 4.10,11.

Chriſt ſo deerely loued vs, that he gaue his life for vs. Ioh. 15.13. Gal. 2.20. Epheſ. 5.2.

The Father loued the Sonne, and why. Iohn 10.11,17.

Chriſt hath taught vs the Goſpel, that we might be loued of God. Iohn 17.25,26.

Who loueth God perfectly indeede. 1. Iohn 2.3,5.

If we loue the world, the loue of God is not in vs. 1. Iohn 2.15.

Whereby we know that we loue God. 1. Iohn 5.1,2.

All things worke for the beſt to them that loue God. Rom. 8.28. The crowne of life is promiſed to them. Iam. 1.12. and God will acknowledge them for his. 1. Cor. 8.3.

Saul loued Dauid. 1. Sam. 16.21. ſo did Ionathan as his owne ſoule. 1. Sa. 18.1,3 & 20.17. aboue the loue of women. 2. Sa 1.26.

We ought to ſupport one another, & folow the trueth in loue. Ephe. 4 2,15.

He that loueth not his brother, abideth in death. 1. Iohn 3.14.

Good miniſters muſt bee had in ſingular loue for their works ſake. 1. Theſ. 5.13.

Wee ought to edifie our ſelues in the loue of God. Iude 20.21.

All goodneſſe proceedeth from loue and brotherly kindneſſe. Heb. 6.10.

We muſt loue Chriſt before we can keepe his word. Iohn 14.15.

Thoſe that bee the children of God, loue Chriſt. Iohn 8 42.

Thoſe that loue Chriſt, reioyce that hee went to the Father. Iohn 14.28

Who ſo loueth the Sonne, ſhall be loued of the Father and the Sonne. Iohn 14.21.

Becauſe many ſinnes are forgiuen the ſinfull, they loue much Luke 7.37,47.*

Wee are knowen to be Chriſts diſciples, by mutuall loue. Iohn 13.35.

Chriſt loued Marie, Martha, & Lazarus. Iohn 11.5. and the young man. Marke 10.20. and Iohn the Euangeliſt. Iohn 21.20.

Chriſt aſked Peter three times if hee loued him. Iohn 21.15,16,17.

We ought to loue our enemies Matth. 5. 44. Prou. 25. 21. Rom. 12.20. as Dauid loued Saul. 1. Sam. 24.7.* and 26.9.*

Thou ſhalt loue the Lord thy God, and thy neighbour as thy ſelfe. Mat. 22.37, to 41.

To loue God aright, is more then all burnt offrings. Mar. 12.29,*33 Deut 6.3,4.

We are exhorted to loue God, and our neighbour. 1. Iohn 4 7.* & 3.23. Ioſh 23.11.

Ioſhua exhorteth the Reubenites to loue God. Ioſh 22.5.

God requireth of vs to loue him. De. 10.12

God circumciſeth our hearts, that wee ſhould loue him. Deut. 30.6.

Salomon loued God. 1. Kings 3.3.

God is mercifull to thoſe that loue him. Exod. 20.6. Deut. 5.10. and 7.12,13.

To loue God, and obey his word, is life and felicitie. Deut. 30.16,20.

The commendation of loue, and the properties thereof. 1. Cor. 13.*

God is the God of peace and loue. 2. Cor. 13.11.

God chaſtiſeth whom hee loueth. Heb. 12. 6. Prou. 3.10. Reue. 3.19.

The care of diſcipline is loue: and loue is the keeping of Gods Law. Wiſd. 6.17,18.

Of the great loue of God toward thoſe that beleeue in him. Exo. 20.2,6. Deu. 6.10, 11. & 7.6,7,8,13. Ioſh. 24.17,18. Pſa 8.17. Ier. 31.3. Eccluſ. 4.10,12,14 Iohn 10.10, to 19. and 11.5. and 13.1.* & 15.9, to 14. and 16.23,26. Rom. 5.8. Gal 2.20. Eph. 2.4. and 5.2. 1. Iohn 4 9,10,11. Eccluſ. 17.29.

True faith worketh by loue. Gal. 5 6.

We know that we are the ſonnes of God by true loue. 1. Ioh. 3.17.* which is the new and old commandement. 1. Iohn 2.8. and 3. 23. 2. Iohn 5.

What they are worthy of that loue images. Wiſd. 15.6. and 16.1, to 10.

Proſperity foloweth them that loue Gods Law Pſal. 119 165.

Lowe. Let the brother of lowe degree, reioyce when he is exalted. James 1.9,12.

He that is lowe in his owne ſight, to ſet forth Gods glory, is of great account with God and good men. 2. Sam. 6.22. ſee Meeke and Humble.

Loynes. Eliiah girded vp his loynes, and ranne. 1. King. 18.46. ſo did Gehazi. 2. Kin. 4.29.

We muſt gird vp the loynes of our mind, and bow. 1. Pet. 1.13.

Chriſt willeth vs to gird our loines about, Luke 12.35.

Loyterers, ſee Idleneſſe.

¶ Lucre, ſee Gaine.

Luke-warme ſee Cold.

Lunatike. Chriſt healed one that was lunatike. Matt. 17.15, 18. Marke 9.17, to 30. Luke 9.38.

Luſt. Graues of luſt. Num 11 34.

We muſt ſhunne the former luſts of ignorance. 1. Pet. 1.14. and youth. 2. Tim. 2.22, and of concupiſcence. 1. Theſ. 4.4.

The people luſteth after fleſh, and is puniſhed. Num. 11.33.

Luſtes choke in vs the word of the Goſpel. Marke 4.19.

Looking on a woman to luſt after her, is adulterie in the heart. Matt. 5.28. Prou. 6.25, 29, 32. Eccluſ. 25.23.

The luſt of the two wicked Iudges puniſhed. Dan. 13.8, 11, 20, 62.

The luſtes of the fleſh, and luſtes of the eyes are not of the Father. 1. Iohn 2 16.

We may not obey the luſts of ſinne. Rom. 6.12. ſee Concupiſcence.

¶ Lying. A lying ſpirit in the mouth of all Ahabs prophets. 1. Kings 22 23.

The olde prophet made a lie vpon a good intent to the man of God. 1 Kings 13.18.

Lying ought to bee auoided. Epheſ. 4.25. Col. 3.8,9. Reuel. 21.27. and 25.15.

Lying is of the deuill, and he is the father thereof. Iohn 8.44.

The iudge ought not to receiue a lie or falſe tale. Exod. 23. 1.

All men are liars. Iſa. 9. 17.

An Amalekite to pleaſe Dauid, forged a lie 2. Sam. 1. 10

The Lord hateth a rich man that is a lyer. Eccluſ. 25. 2.

The Cretians were lyars. Titus. 1. 12.

The Iewes lyars. Iohn 8 55.

Ananias and Sapphira lyed to the Holy Ghoſt. Acts 5. 2, 3.

God cannot lye Tit. 1. 2. Heb. 6. 18.

Iaakob, by his mothers counſell, made a lye to obtaine the bleſſing. Gen. 27. 19.*

Of lying looke more Gen. 3. 3. and 37. 32. & 39. 14, 15. Leu. 19. 12, 16. 2. Sa. 15. 3, 7, 8. 2. Ki 5. 22, 25. Wiſ. 1. 5, 6, 8, 11. Eccluſ. 7. 12. & 20. 23, 24, 25. & 26. 5. Pſ. 6. 17. & 12. 17, 18. 19. Hoſ. 4. 2 Rom 3. 4. 1. Ioh. 2. 4, 22. & 4 20.

Curſed be he that lyeth with his fathers wife, &c Deut. 27. 20, 22.

M

Mad. Hee that anointed Iehu King ouer Iſrael, was termed a mad fellowe. 2. Kings 9. 11.

Feſtus tolde Paul, that much learning made him mad Acts 26. 24.

God will ſmite the wicked with madneſſe Deut 28. 28. 34.

What madneſſe is. Eccles. 1. 17.

Magiſtrates How we ought to obey Magiſtrates Rom. 13 1, to 8.

Chriſt payed tribute to the Magiſtrate. Mat. 17. 24.*

How the Magiſtrates throne is ſtabliſhed. Pro 25. 5.

Wicked Magiſtrates regard not the cauſes of the poore. Pro. 29. 2.

Magiſtrates ought to be no drunkards, and why. Pro. 31. 4, 5.

A good Magiſtrate is the gift of God. Eccluſ. 10. 4.

Three chiefe points neceſſarie for a Magiſtrate. Eſt. 10 3. looke Princes, Iudges, Rulers, Elders, and powers.

Magicians. Looke Soothſayers, Sorcerers, Witches and Wiſemen.

To *Make*, God did make. Deuter. 32. 15. therefore wee ought not to aſke him why hee did ſo. Rom. 9. 10.

Men praiſe them that make much of themſelues Pſal. 49. 18.

Male. God created the male and female. Gen 5. 2.

Malice. God deſtroyeth the wicked in their owne malice. Pſal. 94 23.

Malice of women. Eccluſ. 25. 14.*

Who ſo ceaſeth not from malice, ſhall periſh. 1. Sam. 12. 25.

Maliciouſneſſe vtterly to be baniſhed from Chriſtians. 1. Cor. 5. 8. Epheſ. 4. 31. Col. 3. 8. 1. Pet. 2. 1. Iam. 1. 21.

We ought to be children concerning malicioufneſſe. 1. Cor. 14. 20. looke Enuie.

Mammon. looke Riches, or Luke 16. 13.

Man. In what eſtate man was created. Gen. 1. 26, 27. & 9. 6. Wiſ. 2. 23. Eccli 7 31. to what ende. Iſai. 43. 7. of what mould. Gen. 2. 7. & 3. 19 & 18. 27. Iob 4. 19. and 10. 9, to 13. Pſal. 146. 4. Eccluſ 10 9. Man is a winde that paſſeth & returneth no. Pſal. 78. 39. graſſe. Iſa. 40. 6, 7, 8. dung & wormes. 1. Mac. 2. 62.

God gaue man power to multiplie, and made all things for his ſake, and ſubiect to him. Gen. 1. 28, 29. 2 Eſd. 6. 55.

God forbade man the eating of the tree of knowledge. Gene. 2. 17. and gaue him foode. Geneſ. 1. 29.

Man placed in paradiſe, to dreſſe it. Gen. 2. 15. where hee gaue names to all things. Gen. 2. 19, 20.*

The name of man giuen to both ſexes indifferently. Gene. 5. 2.

God gaue man an helper like vnto himſelfe. Gen. 2. 18, 21.*

Mans dignitie. Pſal. 8. 4.*

The heart of man is naturally wicked. Gen. 6. 5.

Vncleane by birth is man. Iob 25. 4.

Man is full of miſerie. Iob 14. 1. borne to trauell. Iob 5. 7. why. Eccles. 1. 13. & 3. 10.

All men are lyars. Pſal. 116. 11. Iſa 9. 17 by nature the children of wrath. Epheſ. 2. 3. and beaſts by their owne knowledge. Iere. 10. 14. and 51. 17. they are in Gods handes, as clay is in the potters. Eccluſ. 33. 12. their dayes are numbred. Iob 7. 1. their helpe is vaine, they are vanitie. Pſalme 60 11. and 62. 9.

What mans righteouſneſſe is. Iſa. 64 6.

Man looketh on the outward appearance. 1. Sam. 16. 7.

Ieſus Chriſt knoweth what man is, and what is in him. Iohn 2. 25.

By one man came death vnto al mankind 1. Cor. 15. 21, 22.

God reformeth mans heart, before it bee apt to goodneſſe. Hag. 1. 14.

The firſt man Adam was made a liuing ſoule. 1. Cor. 15 45.

The firſt man was of the earth earthly: the ſecond, the Lord from heauen. 1. Cor. 15. 47.

Ieſus Chriſt is a man. Iohn 8. 40.

Paul diuideth man into three parts. 1. Theſſ 5. 23.

Paul went not about to pleaſe men, but God. Gal. 1. 10.

It is lawfull for euery man to haue his wife. 1. Cor. 7. 1.

The Phariſes teaching mens precepts, worſhipped God in vaine. Matt. 15. 2, to 10. Marke 7. 2, to 14.

Fables of men that turne from the trueth, are to be auoided. Titus 1. 14.

Moſes called the man of God. Deut. 33. 1. ſo was Eliah. 1. Kings 17. 24. and an Angel Iudg. 13. 6.

The Prophet is called the man of God. 1. Sam. 9. 6. 1. Kings 12. 22.

Fiue comely men from heauen ayded Iudas Maccabeus. 2. Mac. 10. 29.

Seuen women faine to take holde on one man. Iſa 4. 1.

The woman ought not to weare a mans not a man a womans raiment. Deut. 22. 5.

Man is the womans head: and Chriſt the mans. 1 Cor. 11. 3.

Of mans infirmitie, and Gods grace and power. Eze. 3. 14. Iob 40. 2.*

Of thoſe that haue recourſe to mans helpe, and forſake God. Iſa. 31. 1.* Ierem. 17. 5, 6.

Of the regeneration of man. Matth. 18. 3. Iohn 1. 13. and 4. 13, 14. 23, 24. & 7. 37, 38, 39. 1. Cor. 4. 15. Gal. 4. 5, 6, 19.* Eph. 4. 13.* and 16. 22, 23, 24. Col. 3. 9, 10. 1. Pet. 2. 1, 2.

A wauering minded man, is vnſtable in all his wayes. Iames 1. 8.

We ought not to feare the reproch of men, and why. Iſa. 51. 7, 8.

The ſpirit or breath of man aſcendeth. Eccles. 3. 21. and 12. 7.

Wherewith a man ſinneth, by the ſame ſhall he be puniſhed. Wiſd 11. 13.

God deſtroyeth dumbe creatures for mans ſinne. Zech. 1. 3.

Why God puniſheth man by little & little, and deſtroyeth him not at once. Wiſd. 12. 2, 10, 20. Amos 4. 6.*

Mans anger is according to his power. Eccluſ. 28. 10.

Man with man wrought filthineſſe among the heathen. Rom. 1. 27.

Mans merits, looke Merits.

Man and wife one fleſh. Gen. 2. 24 Matt. 19. 5. 1. Cor 6. 16. Epheſ. 5. 31. Marke 10. 8.

Saul was turned into another man, and how. 1. Sam. 10. 6, 9.

The man of ſin. 2. Theſ. 2. 3, 8. looke Men.

Manners. Euil ſpeakings corrupt good maners. 1. Cor. 15. 33. Looke Cuſtome.

Manſions, looke Iourneys.

Manſlaughter reuenged. Gene. 4. 8,* 19, 23, 24. and 9. 5.

When the manſlayer ſhal be iudged innocent. Deut 19. 4, to 11.

Whoſoeuer hateth his brother, is a manſlayer, and hath not eternall life abiding in him. 1. Iohn 3. 15.

Of Manſlaughter forbidden, tranſgreſſed, & puniſhed. Gen. 37. 18.* and 42. 21. Exod. 1. 22. & 2. 11, 14, 15. and 20. 13. & 22. 3. Leu. 24. 21. Num. 24. 20. and 25. 7.* Deut. 5. 17. and 19. 11, 12, 13. & 21. 1, to 10. and 27. 25. Ioſh. 20. 2.* Iudg. 9. 5.* 1. Sam. 18. 11.* 2. Sam. 4. 5.* 1. kin. 2. 5, 6, 28, to 36. & 21. 13.* 2. King. 14 5, 6. and 21. 16, 23, 24. Prouerbs 6. 17. and 28. 17. Lam. 4. 13. Ezek. 11. 6, to 14. and 22. 3, to 17. & 24. 6.* Hoſe. 4. 2.* Hab. 2. 7, 8. Eccluſ. 34. 21, 22, 23. Matth. 5. 21, to 27. and 15. 19. and 19. 18. and 23. 29.* and 26. 4, 14. 15, 16. and 27. 3, 4, 5, 21. Mar. 15. 7, 11. Luke 23 25. Iohn 8 44. Acts 3. 14. Rom. 1. 29. and 13. 9. Gal. 5. 21. 1. Tim. 1. 9. 1. Peter 4. 15. Iames 5. 6. 1 Iohn 3. 12. Reuelat. 13. 10. and 21. 8. and 22 15. looke Murther.

Mantell Eliah caſt his mantell on Eliſha. 1. Kings 19. 19.

Eliah diuided the waters with his mantel 2. Kings 2 8. ſo did Eliſha. verſe 14.

Many there be that go into the broad gate of deſtruction. Mat. 7 13.

The godly Preacher turneth many from their iniquitie. Mal. 2. 6.

Many Prophets and righteous men deſired to ſee Chriſt in the fleſh. Matth. 13. 17. Luke 10 24.

Many ſhall come in the Name of Chriſt, and deceiue many. Matth 24. 5. Mark. 13, 6. Luke 21. 8.

Many ſhal come from the Eaſt and Weſt, and ſhall ſitte downe in the kingdome of heauen.

heauen. Matt.8.11.

Chriſt hauing done many good workes, aſketh the Iewes for which of them they would ſtone him. Iohn 10.32.

Many of the Iewes beleeued. Iohn 4.42. and 11.45. and 12.42. Acts 4.4.

Chriſt ſpake many things in parables. Matth. 13.3.

We may not walke as many doe, who are enemies of Chriſt his Croſſe, and why. Phi. 3.17.*

In many things we ſinne al. Iam. 3.2.

Merchants of Babylon were the great men of the earth. Reu 18 23.

The marchants of the earth are wared rich by Babylon, but they ſhall weepe for her deſtruction Reu. 18.3,11.

A marchant cannot lightly keepe him from wrong. Eccluſ. 26.30 looke Buying.

Markes to know falſe Apoſtles by. Rom. 16.18.

Thoſe that ſhalbe ſaued, are marked. Ezekiel 9.4,6. Reue. 7.3. Exod. 12.22,23 Looke Bounds.

Mariage inſtituted. Genel. 2. 22.* Matth. 19.5.

The praiſe of mariage. Pro 18.22.

Againſt ſuch as breake their faith in mariage. Mal. 2.11,to 17.

Raphael inſtructed Tobias how he ſhould marrie Tob. 6.15.

Conſtitution of marriage. Gen. 9.1,7.

Pauls counſell to married folkes, and to widowes. 1. Cor. 7.8,9.

New married men exempted from al publike buſineſſe the firſt yeere. Deu. 24,5.

Yong widowes are willed to marrie, and why. 1. Tim. 5.14.

An olde manet to marrie the elder before the ponger. Gen. 29.26.

Mariage feaſts. looke Feaſts.

With what feare of God the mariages of Izhak and Tobiah were celebrated. Genel. 24.1.* Tob. 7.12,13. and 8.1.*

He that had not on a marriage garment, was caſt into vtter darkeneſſe. Mat. 22.11, 12,13.

Againſt mariage with infidels for worldly reſpects Gen. 6.1,2. and 19.14,15. Deuter. 7.2,3,4. and 20.18. and 21.12.1. King. 11.* 2. King. 8.18,26.2. Cor. 6.14.* Looke Couenant.

Mariage forbidden by deceiuers. 1. Time. 4.3.

Mariage compared to the coupling of Chriſt and his Church. Ephe. 5.29.

Second mariages. Rom. 7.2.1. Cor. 7.8,9, 39.1. Tim. 5.14. looke Diuorce.

Mariage of miniſters lawfull. Acts 21.9. 1. Cor. 7.2,9. & 9.5. Phil 4.3.1. Tim. 3.2,4,5. and 4.1,3. Tit. 1.6. Heb. 13.4.

Of Mariage looke more Genel. 3.16. and 8.16. Exod. 34.12,15,16. & 23.32,33. Num. 31.16. and 25.1.* and 21.1,2. and 28.1. and 29.15.* and 24 1,to 9. Joſh. 23.7. Iudges 3. 6. and 14.2.* Ezra 9.2.* Neh. 13.23. Eſter 2.17. Pro. 18.22. Eccluſ. 25 1,8.* and 40. 15,19. Matth. 8.14. and 19.3,to 13. and 22. 24,to 34. Luke 14.8,to 12.1. Tim 3.2,to 4. Titus 1.6.

Of Spirituall marriage betweene God and the faithfull. Cant. throughout. Iſai. 50. 1.* 54.1.* and 62.5. Iere. 31.32. Ezek. 16.8. Hoſe. 2.2.* Matth. 9.15. and 22.2. and 25.1 Mar. 2.19. Luk 5.34. Iohn 3.5.2. Cor. 11.2. Reue. 19.7. and 21.2.

Martyrs. The felicitie of Martyrs. Wiſ. 3. 1, to 10. their comfort. Matth. 10.28,29. and 16.25. Luk. 21.16,18. Rō. 8.36,37. 2. Tim. 3.12.

Martyrdome of ſeuen brethren and their mother. 2. Mac 7.1.* & of Eleazar. 2. Macc. 6 18.*

Maſter. Our onely Maſter is Chriſt. Mat. 23.8.

The diſciple is not aboue his Maſter. Ma. 10 24.

Wee ought not to couet to be Maſters, and why. Matth 23 8. Iam. 3 1

Of Maſters duetie, looke Lord.

Matter. Gods ſpirit miniſtreth Matter to ſpeake in the trueth. Iob. 32,18.

Maide. The high Prieſt might not marry but a maide. Leuit 2.13.

A law for a Maide that is corrupted. Exo. 22.16,17. Deut. 22.28,29.

Of a maiden forced in the fields. Deu. 33. 23,25.

The maide that played the whore in her fathers houſe, was ſtoned to death. Deuter. 22.21.

The 400. maides giuen to the Beniamites to wife. Iudg. 21.12,14. looke Steale.

Maidens taken in warre, were reſerued aliue, and why. Numb. 31.18.

Of the Iewes bond maides. Exod. 21.7. Leuit. 19.20. and 25.44. Deut. 15,12. looke Virgins and Seruants.

¶ *Meaſure.* With what meaſure a man doth mete, it ſhall be meaſured to him. Matt. 4,24.

To meaſure themſelues with themſelues, what. 2. Cor. 10.12.

Fulfill the meaſure, looke Fulfill.

Falſe meaſure, looke Weight.

Meate. What Salomons Meate was for one day. 1. Kings 4.22,23.

All meates lawfull for the faithfull. Actes 10.15. Rom. 14.2,3,14.

Being receiued with thankeſgiuing and prayer. 1. Tim. 4 3,4,5.

Spirituall meate, which laſteth for euer, Chriſt giueth vs. Ioh. 6.27,51. 1. Cor. 10 3

Wee ought not to iudge our brother for meates ſake. Rom. 14.14,15.

Forbidding meates is the doctrine of deuils. 1. Tim. 4.1.

Chriſts meate, what. Iohn 4.34.

Dauid had meate brought him by Gods prouidence. 2. Sam. 17.28,29.

Medicines, looke Phiſicians.

Mediatour betweene God and the Iſraelites, was Moſes. Deut. 5.5

One Mediatour betweene God and man, Chriſt. 1. Tim. 2 5. Hebr. 12 24. Mat. 11.28. Luke 3.22. Iohn 10. 1,2,7. Rom. 8.31,32, 34. and 10.13.1. Cor. 1.30. Heb. 7.24,25.1. Iohn 2.1,2.

Chriſt our mediatour, God and man in one perſon. Mat. 1.23. and 12.28. and 16.16 Mar. 1.11. Ioh. 1.14. and 3.13. and 6.69. and 14.1. and 5.17,18. & 11.25,26. & 14.6. and 16 23. and 20.28,31. Act 20.28. Rom. 3.25,30. and 4.3. and 5.10. and 8.2. and 9.5. 2. Cor. 5. 19. Phil. 2.5.7. Col. 1.14,15,19,20. and 2.9 1. Tim. 2 5 Heb. 1.3. and 4.14 and 5.8,9.

Meditate. Children taught by their parents, ought to meditate in Gods la continually Deut. 11.18,19.

Iohua bidden to meditate in the law day and night. Ioſh. 1.8.

Meeke. Wee muſt learne of Chriſt to bee meeke, and lowly in heart. Mat. 11.29.

The meeke ſhall inherite the earth. Matt. 5 5.

Moſes was a meeke man aboue all others Num. 12.3.

The meekeneſſe of Paul in rebuking faults. 1. Cor 4 21. and of Dauid towards Shimei. 2. Sam. 16.11.

Of meekeneſſe, looke more Ioſh. 7.19. 2. Sam. 25.5.* 1. Kin. 12.7. Pro. 15.1. Eccluſ. 1.28. Matth. 5.5. Galat. 6.1. Epheſ. 4.2. 1. Tim. 2.25. Looke Humbleneſſe, Lowlineſſe, and Gentleneſſe.

Meete, looke Salutation

Melting of the heart, looke Heart.

Members we are one of another in Chriſt, and therefore muſt haue mutuall loue. Rom. 12.5. 1. Cor. 10.16,17. and 12.12.* Epheſ. 4.25.

Wee ought not to giue our members vnto ſinne. Rom. 6.13.

Our bodies are the members of Chriſt. 1. Cor. 6 15,19.

The members of the body of ſinne, muſt be mortified. Col. 3.5.

Members, for all the parts and powers of man. Rom. 6. 19. and for the part not regenerated. Rom. 7 23.

Men, put for perſecuting men. Mat. 10.17

Men ought to loue their wiues. Eph. 5.28. Pro. 5.18.*

The counſell of men will come to nought. Acts 5.38,39.

What men ſhall be in the latter dayes. 2. Tim. 3.2, to 10.

When men be not vnder the yoke of a law, there is nothing to bee looked for, but the wrath of God. Iudges 21.25. and 20.1.*

Wee ought not to feare the reproches of men. Iſa. 51.7.

Why men be leſſe and leſſe. 2. Eſd. 5.53, 54,55. looke Man.

Mercie. God is rich in mercie, and the Father of mercie. Epheſ. 2.4. 2. Samu. 24.14. Pſal 32.10. Ioel 2.13.

The Lord is mercifull to thoſe that loue him Exod. 20.6. and 34 6,7. Deut. 4 31.

God will not forſake his people, becauſe he is mercifull. Exod. 4.31.

God will heare the crie of the afflicted, becauſe he is merciful. Exod. 22 27.

Gods mercie is euerlaſting. Luke 1.50.

Of the praiſe of Gods mercie Eccluſ. 17. 28 Pſal. 30.* and 2. Sam. 7.23.

Samuel alleageth vnto the people the mercies of God 1 Sam. 12 7.*

Of the mercie of God toward his, and his iudgements toward the wicked Pſal. 62.12 and 101.1.*

Lot confeſſeth that it came of Gods mercie, that hee periſhed not among the Sodomites,

mites. Gen. 19.19.

Salomon acknowledgeth the mercie of God to Dauid, in placing him king in his ſtead. 1. Kings 3.6.

God in mercy redeemed his children out of captiuitie. Exod. 15.13. All things in this life to bee attributed to Gods mercie. Deut. 8.18.

The mercy of God extendeth it ſelfe euen to beaſts. Pſal. 36,5,6,7.

Mercie is promiſed to thoſe that repent. Deut 30.2,to 11.

The mercy and truth of God promiſed. Pſal. 89.1,2.*

The onely mercie of God hath deliuered vs from ſinne by the bloud of Ieſus Chriſt. Iſa. 52.3.

God will not withdrawe his mercie from his choſen 2. Sam. 7.15.

We are regenerated by the mercie of God 1. Pet. 1.3.

Through the tender mercie of God, Chriſt became man. Luke 1.78.

Chriſt tooke on him our fleſh, that he might bee a mercifull and a faithfull high Prieſt. Hebr. 2.17.

It is not in him that willeth, or in him that runneth, but in God that ſheweth mercy. Rom. 9.16,18.

God hath mercy on whom hee will. Exod. 33.19. Rom. 9.15,18.

Paul propoundeth to the Iewes Gods mercy. Rom. 11.6,7.

The Gentils haue obteined mercy, that the Iewes might follow them. Rom. 11.31,32.

Paul obteined the office of preaching by Gods mercy. 2. Cor. 4.1.

Let vs looke for the mercy of the Lorde Ieſus Chriſt. Iude 21.

Moſes confeſſed the mercy of God. Num. 14.18,19.

Naomi wiſheth her daughters in lawe Gods mercy. Ruth 1.8.

Paul wiſheth mercy to the houſe of Oneſiphorus. 2. Tim. 1.16.

God ſheweth mercy on his enemies, that they may ſhew mercy on his friends. 1. Kin. 8.50.

God will haue mercy and not ſacrifice. Matth. 9.13

Bee merciſull as your father is merciſull. Luke 6.3,6.

How greatly Chriſt eſteemeth the workes of mercy. Mat. 25.35.*

Mercy promiſed the merciſull. Mat 5.7.

God bleſſeth the merciſull and liberall. Pro. 11.25,26.

Iudgement merceleſſe, to him that ſheweth no mercy. James 2.13.

Dauid ſhewed mercy vnto his enemie Saul. 1. Sam. 24.7,8. which mercy Saul is compelled to acknowledge. 1. Sam. 26 21.

Ionathan required Dauid to vſe like mercy to his poſterity, as he vſed to him. 1. Samuel 20 15.

Saul ſpared the Kenites becauſe they ſhewed mercy to Iſrael. 1. Sam. 15.16.

To deale mercifully and truely is to doe that a man deſireth. Gene. 47 29.

God hardened the Hiuites hearts, that no mercie might be ſhewed to them. Ioſh. 11.26.

To ſhew mercy, put for to ſaue life. Iudg. 1.24. Ioſh 2.12.

The praiſe of mercy. Pro. 14.21. & 19 17.

Iaakob confeſſeth himſelfe vnworthy the leaſt of Gods mercie. Gen 32.10.

We ought to pray God to be merciſul vnto vs. Num. 6.25.

Gods mercy to Ioſeph. Gen. 39.21.

God was merciful to his people, for their enemies cruelties. Iudges 2.18.

God bee merciſull to thee, my ſonne, was Iacobs bleſſing to his brother. Gen 43.29.

We ought to ſhew mercie with cheerefulneſſe Rom 12.8.

God more enclineth to mercie then to wrath. Mica. 7.18,19.

God is he that ſheweth mercy. Iere 9.24.

Gods mercie is as great as himſelfe, and his puniſhment as his mercy. Eccluis. 2.21. and 16.12.

To ſhew mercie to the fatherleſſe, is acceptable to God. 2. Sam 9.3.

God is merciſull to ſuch as conuert vnto him. 2. Chro. 30.9.

An example of Gods mercie toward man. Ionah 4.11.

Of the merciſulneſſe of God toward the faithfull. Gen. 18.15.* Exod. 6.1, to 9. & 9.26. and 11.3,7. and 20.6. and 34.6, 7. Numb. 20.8. Deuteronomie 4.30,31. and 5.10. and 7.9. and 10.17,18. and 28.1, to 15. and 30.1,11. and 32.4, 10, 36. and 2. Sam. 7.8,9, 15. and 12.13. and 24.10,12,14.* 1. King. 8. 23.2. King. 20.1.5, to 12. Neh 9.17.* Pſal. 21.7. & 35.5,7. & 85.1,10. & 86.5. & 103.10.* and 111.4. & 126.* & 145 8,9. Iſa. 30.18. and 54.7,8,10 & 55.3,7. Iere. 12.15,16. & 18.8. Ezek. 18.32.* and 33.14,15,16. Hoſe. 2.14, 23.* Ioel 2.13. Iona 4.2. 2. Eſd. 2.10.* and 7.62.* Wiſd. 11.20.* Eccluis 2.12. & 3.19, 21. & 17.19. and 18.4. Matt. 11.28. & 18.11.* Luke 1.50, 58, 72. & 6.36. & 15.4.* and 23. 34,43. Rom. 11.4,30,31,32. 2. Cozinth. 1.3. Epheſ. 2.4. 1 Tim. 1.13 to 18.

Merciſulneſſe of the faithfull toward their neighbours, and the reward thereof. Prou. 3.3,4. & 14.22,31. & 16.6. & 19.17. & 21. 21. and 25.21,22. Iſa. 58.6.* Hoſ. 6.6. Mic. 6.8. Zech. 7.9,10. Eccluis 3. 33, 34. and 28.2, 4. and 35.19. Matt. 5.7. & 9.13. and 10.42. and 18.15.* and 25.35, to 41. Mar. 9.41. Luke 6. 27.35,36. and 10.30, to 38. Roma. 12.8. Galat. 6.10,16. Col. 3. 12. 1. Tim. 5.10. Looke Almes, Pitie, and Compaſion.

Of vnmerciſulneſſe, and the puniſhment therof. Exo. 1.10.* Iudg. 8.4, to 18. 1. Sam. 25.10.* Iob. 20.5.* Prou. 21.13. Iſai. 57.1. Amos 1.3.* Eccluis 35.18. Matth. 18.28.* and 25.41.* Luke 16.19.* James 20.13.

Be not merciſull to thoſe that offende of malice. Pſal 59.5.

Merciſeate. Exod. 25.17. and 26.34. & 35 12,13. and 37.6.

Merineſſe, and *Mirth*, looke Paſtime.

Merites. Againſt mans merites. Deut. 9. 4,5,6. Iob. 9.3,20. Pſalm. 143.2. Iſa. 64.6. Matt. 10.8. and 13.11. & 18.27. & 24.22. and 25.34. Lu. 1.30,48. and 12.32. & 17.7,9,10. and 18.14. Iob. 1.6. & 3.15, 16. & 6.40, 65. & 10.28. & 15 16. Acts 13.48. & 15.16. & 26.8. Rom. 3 10,11,12,19,20,27. & 4.2. and 6.23. and 9.32. and 10.3 and 11.2,5 6,32,35,36. 1 Cor 1.27. and 5.5. & 4.4,7. & 15.57. Galat. 1 15. and 2.16. and 3 18. & 5.4. Ephe. 1.4,5. and 2.4,8,9, 13. Phil. 1.29. Col. 1.12 and 2. 13. 2. Theſ. 1.11. and 2.16 2. Tim. 1 9. & 4. 8. Tit. 3.5,7. Heb 2. 10. Iam. 2.5. 1. Pet. 1. 2,3,9,18. and 5.10. 2. Pet. 1.3. 1. Ioh. 1.10. and 2.12. and 3.1. & 4.10, 19 Iude 21. Reu. 3.18. and 4 10,11. and 21 6 and 22.17.

Meſſengers. The Kings wrath is as Meſſengers of death. Pro. 16.14. looke Preachers, Miniſters, Angels, and Prophets.

Midwiues in Egypt feared God. Exod. 1.15,17.*

Mightie. God is mighty and terrible. Deu. 10.17.

Chriſtians weapons are mightie. 2. Cozin. 10.4.

Company not with one that is mightier then thy ſelfe. Eccluis. 13.2.

Apollos mightie in the Scriptures. Acts 18 24. 26.1. Cor 1.12.

Of Dauids mightie men and worthies. 2. Sam. 23.8.*

Mildeaw, looke Blaſting.

Milke. The land of Canaan flowed with milke and hony. Exod. 3.8. Deut. 32.13,14.

Abraham ſet butter and milke before his gheſts. Gen. 18.8.

Iael gaue Siſera milke to drinke. Iudg. 4.19.

To whom the milke of the worde appertaineth. Heb. 5.12,13,14. 1. Cozinth. 3. 1,2. 1. Pet. 2.2.

Milſtone ought not to be taken to pledge, and why. Deut. 24 6.

Mind. The wicked are deliuered by vnto a reprobate minde, and why. Rom. 1.18. Iſa. 57.20.

Chriſt hath giuen vs a minde to know the true God. 1. John 5.20.

Wee ought to be like minded one to another. Rom. 15.5,6.

Trauaile of minde, ſee Labour.

We ought to be of that minde that Chriſt was of. 1. Pet. 4.1.

The mind of man is vaine. Eph. 4.17,18.

Mindfull. We ought not to bee mindefull of wrong. Leuit. 19.18. looke Remember.

Miniſters. What maner of men the miniſters of the Temple ſhould be. Leuit. 21.10.

Who ſo murmureth againſt Gods miniſters, murmureth againſt God himſelfe. Exo 16.2,3,8.

God choſe the houſe of Aaron to miniſter before him. 1. Samu. 2.28. Eliſha was the miniſter of Eliiah. 1. Kin. 19.21. and Ioſhua of Moſes. Ioſh 1.1.

Ieſus Chriſt came to miniſter and to giue his life for our redemption. Matth. 20, 28. Mar. 10.45.

Chriſt is the miniſter of Saints, and Biſhop of Chriſtians. Heb. 8.1,2.

Paul was a miniſter of the Goſpel. Col. 1. 25. ſo was Apollos. 1 Cor. 3.5. and 4,1.

Paul a miniſter of the new Teſtament of Ieſus Chriſt among the Gentiles. Rom. 15. 16. 2. Col. 3.6 and 11.23. Col. 1.25.

Chriſt gaue inſtructions to the miniſters of his word. Matth. 10.1.*

The

The Miniſters of the worde ought to feede the flocke. Ioh. 21.15.

What loue true Miniſters beare to the Church. Phil. 1.8.*

How the miniſter ſhould declare the woords of God. 1. Pet. 4.11. and ſuffer perſecutions. Mat. 10.24,25. Ioh. 12.26.

We ought to loue the miniſters of ꝑ word. 1. Theſſ. 5.12,13. and honour them. 1. Tim. 5.17 and pray for them. Ephe. 6.19. Col. 4.3. 2. Theſſ. 3.2.

Miniſters ought not to ſeeke their owne, but the honour of our Lord Ieſus. Phil. 2.21. Neither ought they to be couetous. 1. Tim. 6.5. Titus 1.7.

Miniſters of the worde ought to haue all things neceſſary. Matth. 10.10. Luke 10.7. Rom. 15.23. and 9.10,11,14. Gal. 6.6. and 1. Timot. 5.18. As Paul being in priſon had. Phil. 4.10,14,16,18.

We ought to pray for the increaſe of labouring miniſters. Matt. 9.38.

He that will be chiefe among Gods miniſters, ought to be made their ſeruant. Matth. 20.26,27. Luke 22.26.

Miniſters ſhall receiue according to their labour. 1. Cor. 3.8,14.

Phebe a Miniſter of the Church of Cenchrea. Rom. 16.1.

Againſt falſe Miniſters, ſee Falſe.

Miniſters that tickle the eares with fables. 2. Tim. 3.6. and 4.3. Titus 1.10.

The Miniſters diſorder cauſeth religion to be contemned. 1. Sam. 2.27.

God giueth his Miniſters ſuch vertues as are anſwerable to their vocations. 1. Samu. 10.9.

The holy Ghoſt ſpeaketh by his Miniſters Matth. 18.20.

Death ought not to fray Gods Miniſters from declaring the trueth. Iere. 26.12. to 16. Acts 18.9,10.

The office of Miniſters, Ezek. 33.2. looke Prieſts and Preaching.

Miniſtring to the poore. Rom. 15.16,26. 2. Cor. 8.4. looke Almes.

The Miniſterie of the worde is the preaching of the Goſpel of the grace of Chriſt. Ephe. 4.12. Acts 20.24.

Miracles. God ſheweth Miracles, that hee might be acknowledged the onely God. Exo. 7.3,4,5.

God wrought miracles by his Prophets. 2. Kin. 4.1, to 8.* and by Moſes. Exod. 4.3,5. and 14.21, and declared by miracles that hee was with Ioſhua. Ioſh 3.7.

The Father is glorified by the miracles of his Sonne. Matth. 15.31. Mar. 7.37.

Power of working miracles is the gift of Gods ſpirit. 1. Cor. 12.10. for to confirme his word Marke 16.17,18.

No man could do ſuch miracles as Chriſt did, except God were with him. Ioh. 3.2.

Miracles are wrought onely by the power of Chriſt. Actes 3.12,16. and 9.34. Marke 16.17.

The Apoſtles prayed that they might worke miracles. Acts 4.30.

Chriſt was approoued the Sonne of God by miracles. Acts 2.22.

The Galileans ſeeing Chriſtes miracles, beleeued in him. Ioh. 4.53. ſo did other. Ioh. 2.23. Matth. 12.15,22,23.

All glorified God for the miracle. Actes 4.22,24. and turned to the Lord. Acts 9.35.

The firſt miracle that Ieſus wrought. Ioh. 2.11.

The Apoſtles wrought many miracles. Acts 2.42. and 3.15.

God wrought no ſmall miracles by the hands of S. Paul. Acts 19.11.

By the miracles at Chriſts death, the Centurion confeſſed him to be the ſonne of God. Matt 27.54.

The diſciples ſhould not reioyce, that they had wrought miracles, but that their names are written in heauen. Luke 10.20.

All the miracles of Chriſt are not written. Ioh. 20.30. and 21.25.

It was foretolde that ſeducers ſhoulde worke miracles. Matth. 24.23,24. 2. Theſſ. 2.9,10. Reuel. 13.14. and 16.14.

Miſerie of man, looke Man.

Mitigate. True repentance mitigateth Gods wrath. Ionah 3.5.*

¶ *Moate* in thy brothers eye. Matt. 7.3.

Mocked. Chriſt was mocked. Mat. 27.29. Ioh. 19.3. Marke 15.20. ſo was Eliſha. 2. Kings 2.23. and Dauid of Michal. 1. Sam. 19.17.

Eliah mocked Baal and his Prophets. 1. King. 18.27.

What men mocked Iob. Iob 30.1. to 15.

Men of high degree feare to bee mocked. Iere. 38.19.

Of *Moderate* fare, looke Diet.

Modeſtie required in a Biſhop. 1. Tim. 3. 2. and in young men. Eccius. 32.8,9.

Money deliuered, looke Lending.

Vnto Money all things are obedient. Eccles. 10.19.

Moneth Abib, wherein the Iſraelites departed out of Egypt. Exod. 13.4.

The oblation for the firſt moneth. Ezek. 45.18.* and of the ſeuen firſt dayes of the ſeuenth moneth. &c. Num. 29.2.*

Monuments, Why Monuments were and may bee erected. Ioſhu. 4.6.* Looke Stones and Graue.

Mortall. The wiſe man counted himſelfe mortall. Wiſd. 7.1.

Morter vntempered. Ezekiel 13.15. and 22.28.

Mortification. 2. Cor. 4.10,11,12. Coloſ. 3. 5. Rom. 8.13.

Mother. Hee that honoureth not his mother, is curſed. Deut 27.16.

Chriſt ſhewed who are his mother and brethren. Mat. 12.47.* Mar. 3.34,35. Luke 8.20,21.

Chriſt commendeth his mother to Saint Iohn. Ioh. 19.26,27.

Rizpah ſhewed a mothers affection on Sauls ſeuen ſonnes hanged. 2. Sam. 21.10.

Of the grieuous puniſhment of the ſeuen brethren, and their mother. 2. Maccabees 7.1.*

The mother gaue her childe ſucke three yeeres. 1. Maccab. 7.27. looke Father, and Martyrdome.

Mother tongue moſt commodious to edifie withall. 1. Cor. 14.3,4.

Motions of ſinne, while we are in the fleſh, haue force to bring foorth in vs fruite vnto death. Rom. 7.5.

Moulten, looke Grauen.

Mount. Neither man nor beaſt might approch neere the mount of Sinai. Exod. 19. 12,13. and 34.3.

Eliah ſate vpon the toppe of the mountaine. 2. Kings 1.9.

Of the woman which ſate vpon 7. Mountaines. Reuel. 17.9.

The Syrians blaſphemed God, calling him the god of the mountaines, and therefore were deſtroyed. 1. King 20.23,28.29.

The Mountaines ſhall drop ſweete wine. Amos 9.13. Ioel 3.18.

Chriſt taught vpon the Mountaine. Mat. 5.1,2.

Mourning. Chriſt mourned for the Iewes hard hearts. Mar. 3.5.

Samuel mourned for that God had reiected Saul. 1. Sam. 15.35.

Of feigned mourning of women. 2. Sam. 14.2, to 21. Iere. 9.17.

Of mourning and Buriall of the dead. Gen 5.5.* & 23.2.* & 25.8,9 & 35.29. and 37.34, 35. & 47.29,30. & 49.29.* and 50.1.* Leuit. 10.5,6. and 19.28. Numbers 19.11,14. and 20.28,29. Deut. 14.1. and 28.26. and 34.8. 1. Sam. 18.37. & 16.1. & 25.1. & 31.12, 13. 2. Sam. 1.11,12. & 2.4,5. & 3.31.* & 10.2,4. & 12.20, to 24. & 14.2,5. & 19.1,2,4. & 21.12. 1. King. 13.29,30,31. 2. Kin. 22.19,20. Iob. 1.20,21. Ierem. 34.4,5. 2. Eſd. 2.23. Tob. 1. 20. & 4.3,5. Eccliu. 22.10,11,12. and 34.30. 1. Mac. 12.52. & 13.25,26,27. 2. Macca 12. 39.* Matt. 9.23 Luke 7.12. Act. 8.2. & 9.37. looke Lamentation, Sorow, and Weeping.

Mouth God giueth man a mouth, and power to ſpeake. Exod 4.11.

The worde is neere thee, euen in thy mouth, and heart. Deut. 30.14.

God ſpake vnto Moſes mouth to mouth. Num. 12.8.

God put his words in the mouth of Chriſt to declare vnto vs. Deut. 18.18.

Ieſhua not hauing counſelled with the mouth of the Lord, made peace with the Gibeonites. Ioſh. 9.14.

To open the mouth to the Lorde, is to vow, which may not be done raſhly. Eccles. 5.1. Iudg. 11.36.

Of opening the mouth. Matt. 5.2. Acts 8. 35. and 10.18.

A froward mouth muſt Chriſtians baniſh. Pro 4.24. looke Heart.

¶ *Mule.* Salomon rode on a Mule. 1. King. 1.33,34. So did Abſalom. 2. Samuel 18. 9,14.

Be not like horſe and Mule, which want vnderſtanding. Pſal. 32 9.

Engendering of Mules firſt found by Anah. Gen. 36.24.

Multitudes ought not in all things to bee followed. Exod 23.2. Matt. 7.13 and 16.15. and 24 5. Luke 6.26. and 13.22,23,24. Ioh. 6.60 65,67. Act. 1.15. and 9.27. and 28.22.

Great multitudes followed Chriſt. Matth. 15.30. and he fed them. Marke 8.1,2, to 10. taught them. Marke 10.1. Iohn 6.1,2.* and healed them all Matthew 4.23,24,25. and

and 12.15. Mar. 3.10. Luke 5.15. and 6.17, 18,19.

Murmuring to bee auoided in all things Phil. 2.14.1. Cor. 10.10. Wiſd. 1.11.

Murmurers were conſumed with fire from the Lord. Num. 11.1.

The murmuring Iſraelites were conſumed by the hand of God. Num. 16 41.*

The Iſraelites murmured for fleſh. Num. 11.1,4. becauſe the water was bitter. Exod. 15.24. for want of water. Exod. 17. 1,2,3. Num. 20 2,3. for bellie cheare. Exod. 16.2,3. and for the way. Num. 21.4,5.

Moſes murmured againſt God Num. 11. 10,to 16 Aaron and Miriam againſt Moſes. Num. 12.1. and the people againſt Moſes, after they heard there were Gyants in the land of Canaan Numb. 13.34. and 14. 2,4.

Who ſo murmureth againſt Gods miniſters, murmureth againſt God himſelfe. Exo. 16.8.

Moſes putteth them in remembrance of their murmurings Num. 32.8.

God threatneth the Iſraelites murmurings. Num. 14.29,to 39.

Of murmurers, looke more. Mat. 9.11. Lu. 5.30. and 15.2. and 19.7. Joh. 6.41,61. Rom 1.21,29. Jude 16. looke Rebelion.

Murther abhorred of infidels. Acts. 28.4.

Law for murther Num. 35.16.*

Puniſhment for murtherers. Reuel. 21.8. looke Kill, and Manſlaughter.

Muſicke ought to be giuen eare vnto. Eccl. 32.5,6,7.

Muſtard. The encreaſe of the Church taught by the parable of the graine of Muſtard ſeed. Lu. 13.19.

Myſt went vp from the earth, and watered it at the beginning. Gen. 2.6.

Myſterie. The myſterie of our ſaluation is the Goſpel reuealed in the Scripture. Rom. 16,25,26.

The myſterie of the Gentiles receiuing, reuealed to Paul. Eph. 3.3,4,6. Coloſſians. 1.26.

The great myſterie, God manifeſted in the fleſh, and iuſtified in the ſpirit. 1. Tim. 3. 16.

Cleanneſſe required before and after the communicating of Gods myſteries. 1. Sam. 21.5,6.

The myſterie of the great whore. Reuelat. 17.5.

The myſterie of iniquity. 2. Theſ. 2,7. looke Secret.

Mytre. Of Aarons mytre, looke Exod. 39. 28, and 28.39.

N

Naked. Man before the tranſgretion, was naked, and yet not aſhamed. Ge. 2.25. but after, he knew he was naked. Gen. 3.7,11.

Saul being naked, prophecied with the Prophets. 1. Sam. 19.24.

The Iſralites naked among their enemies, when they forſooke God, to honour the golden calfe. Exod. 32.35.

Nakedneſſe threatned to the diſobedient. Deut. 28.48. Hoſ. 2.3.

Names giuen to all beaſtes and foules by Adam. Gen. 2,20.

Mothers were wont to giue Names to their children. Geneſis 29.32.* and 30.14. Judg. 13.24.

The neighbors gaue name to Boaz childe Ruth. 4.17.

The high Prieſtes daughter that playeth the whore, polluteth the name of her father. Leuit. 21.9.

Joſhuahs name famous throughout all the world, and why Joſh. 6.27.

A man ought to haue a regard of his good name. Eccluſ. 41.12,13.

God made Dauid to haue a great name vpon earth 2. Sam. 7.9.

The builders of the Tower of Babel, ſought to get them a name vpon earth. Gen. 11.4.

To ſtirre vp the name of the dead. Ruth. 4 10,11.

Names written in heauen. Luke 10 20.

God will put out their name from vnder heauen, that flatter themſelues in wickedneſſe. Deut. 29,20.

The Iewes are commaunded to deſtroy the name of Amalek from vnder heauen. Deut. 25.19.

To deſtroy idoles, and aboliſh their names. Deut 12.3.

The name of God. Exod. 3.14.

God reuealed not his great Name Jehouah, to Abraham, Izhak, and Jaakob. Exod. 6.3.

The name of God is a ſtrong tower. Pro. 18.10.

Dauid ouercame Goliath in the Name of the Lord of hoſtes. 1. Sam. 17.45,49.

Gods Name is holy. Lu. 1.49,51,52.

God exalteth the name of ſuch as keepe his lawes. Deut. 26.19.

The place that God chuſeth to put his Name there, is to bee ſought vnto. Deuter. 12.5.

God will not forſake his people for his great Names ſake. 1. Sam. 12.22.

The great Name of God heard ouer all. 1. King 8.41,42.

Dauid bleſſed the people in the Name of the Lord. 2. Sam. 6.17,18.

Eliſha curſed the children in the Name of the Lord. 2. Kin. 2.24.

When men began to call on the Name of the Lord. Gen 4.26.

Abraham called on the Name of the Lord. Gen. 12.8. and 13.4. ſo did Hagar. Gene. 16. 13. and Izhak. Gen. 26.25. looke Calling.

Moſes did publiſh the Name of the Lorde. Deut. 32.3.

The Leuites bleſſed Iſrael in the Name of God. Deut. 10.8.

Eliſah in the Name of the Lord, repaired the Altar. 1. Kin. 18.30,32.

Who ſo blaſphemed Gods Name, was ſtoned to death. Leuit. 24 11,14,16.

Take not the Name of God in vaine. Exo. 20.7 Deut. 5.11.

Sweare by the Name of God, and not of idoles. Deut. 6.13.

Gods Name was in the Angel that guided Iſrael. Exod. 23.21.

To put the Name of God vpon any, is to pray for him. Num. 6.27.

Joſhua feared Gods name ſhould be blaſphemed, if Iſrael were ouercome. Joſhua 7.9.

The falſe Prophet ſpeaking in the Name of the Lorde, ſhould die. Deuter. 18.20,22. looke Pollute.

Name vſed for power. Matth. 7. 22. John 1.12. and 22.23. Acres 3.6. For dignitie. Phil. 2 9.

Names put for men. Reue. 3.4 Acres 1.15.

A good name better then great riches. Prou 22.1. then a good ointment. Eccles. 7. 3 and maketh the bones fat. Pro. 15.30. and endureth for euer. Eccluſ. 41.13.

Narrow is the way that leadeth vnto life. Matth. 7.14.

Nations. God diuided to the nations their inheritance. Deut. 32.8. Eccluſ. 17.15.

The Iewes aboue all nations, created to Gods glory. Deut. 26.19.

Why God did roote out the nations by litle and litle. Deut. 7.22. Judg. 3.1.

Moſes foreſhewed that all nations that reſiſted Joſhua, ſhould be deſtroyed. Deuter. 3.21.

The Nations are with God as a drop of a bucket. Iſa. 40.15.

Chriſtians are an holy nation, 1. Pet. 2.9. Exod. 19.6. looke Gentiles.

Nativitie, looke Birth.

Naturall branches God ſpared not. Rom. 11.21,24.

The naturall man perceiueth not the things of the Spirite of God, and why. 1. Corinth. 2.14.

Wee muſt firſt beare the naturall body before wee can enioy the ſpirituall. 1. Corinth. 15.46.

Timothie, Pauls naturall ſonne, how. 1. Tim. 1.2.

Nature taken both in ill and good part. Ephe. 2.3. 1. Cor. 11.14.

All men by nature are vaine and ignorant. Wiſd. 13.1.

Two natures in Chriſt. Mat. 1.23. John 1.14. and 3.13. and 6.62. Acts. 20. 28 Rom. 1.3,4. Phil. 2 6,7.

Nayle. Iael driueth a nayle into Siſera his temples as he ſlept. Judg. 4.21,22.

As a nayle in the wall ſticketh faſt, &c. ſo doeth ſinne betweene ſelling and buying. Eccluſ. 27.2.

Thomas would not beleeue till hee ſaw the print of the nayles of Chriſtes woundes. John. 20 25,27,28.

Neceſſarie, looke Scripture.

Needs of all things threatned to the diſobedient. Deut. 28.48 looke Poore & Beggers.

Negligently, looke Curſed.

Neeſe, looke Sneuen.

Neighbours. We ought to bring home our neighbours Ore or sheepe, &c. that goeth aſtray, if we know thereof. Deut. 22.1.

Euery man hath a commandement giuen him concerning his neighbour. Eccluſ. 17. 12.

Wee ought to lende to our Neighbours. Eccluſ. 29.1,2.

Neighbour, vſed for another man. Matth. 22.39.

Thoſe that conte nne their Neighbours.

prouoked. Mala. 2. 10.

Wee ought not to defame our neighbour. Ecclus. 19. 8, 10.

Howe to reproue our neighbour. Ecclus. 19. 17. Leu 19. 17.

Hee is our neighbour, that needeth our helpe. Lu. 10. 30, to 38.

Euery man must please his neighbour in that that is good to edification Rom. 15. 2. 1. Cor 10. 24.

Loue of our neighbour fulfilleth the Law. Rom. 13. 8, 9, 10.

God threatneth destruction vnto ꝑ Iewes euill neighbours, that trouble them. Jerem. 12 14.

A neighbour neere is better then a brother farre off Prou. 27. 10.

Neast. The sawe for him that findeth a birds neast. Deut. 22. 6, 7.

To set mans neast on high. Haba. 1. 9.

Net. The parable of the draw net. Matth. 13. 47, to 51.

The net of God, what. Ezek. 12. 13. and 17. 20. and 32. 3. Hose. 7. 12. and net of man, what. Hab 1. 16. Hos. 5. 1.

New. The Israelites erected new gods. Deut. 32. 17.

Christians must be new creatures. Gal. 6. 15. 2. Cor. 5. 17.

Newe heauens, and newe earth. 2. Peter 3. 13.

Newnesse of life is the Spirit. John. 3 6.

Wee ought to walke in newnesse of life. Rom. 6 4. Acts. 3. 26. and 20. 21. Gal. 5. 16.* Ephe. 4. 1.* and 5. 1, to 21. Col. 3. 1.* 8. 16, 20.* 1. Thes. 4 3, to 13. 1. Pe. 1. 23. and 2. 9, to 13. 1. John 2. 3, to 7.

To serue God in newnesse of spirit. Rom. 7. 6.

Wee must put on the newe man. Ephes. 4. 24.

The New Testament. Heb. 8. 8, 10.* and 10. 16, 17. Gen. 3. 15. Mat. 26. 28.

Paul an able minister of the New Testament. 2. Cor. 3. 6.

The Newe commandement. 1. John. 2. 8. and 3. 23.

Next of kinne, looke Custome.

Neyeth. Euery man neyeth after his neighbours wife Jere. 5. 8.

¶ Niggardnesse, looke Couetousnesse.

Night. The parable of him that came to borrow bread of his friend at Midnight. Lu. 11. 5, to 11.

The night was created by the worde of God. Gen. 1. 5.

Joseph by night fledde into Egypt with Christ and Marie. Mat 2. 14.

The shepheards watched their flockes by night Lu. 2. 8.

Anna serued God night and day. Luke 2. 36, 37.

Peter trauailed all night, and could get nothing. Lu. 5. 5.

Nicodemus came to Christ by night. Joh. 3. 1, 2.

The night commeth when no man can worke. John. 9 4.

If any man walke in the night, he stumbleth, and why. John 11. 10.

The Angel by night opened the prison doores, and brought the Apostles forth. Actes 5. 19. and 12 6, to 11.

The night is past, and the day is at hand. Rom. 13. 12.

We are children of the day, and not of the night. 1. Thess. 5. 5.

Night diuided into watches. Matt. 14. 25. and 24. 43. Lu 12. 38.

Night otherwise diuided. Mar. 13. 35. and 14. 30. looke Day.

¶ Nobilitie defiled by pride and foolishnes Ecclus 22. 9.

Numbred. The Israelites meete for warre numbred. Num. 1. 3.*

None, put for very few. 1. Cor. 2. 8.

Nourishment, looke Foode and Meate.

Nose, looke Eares.

Nourse. Naomi noursed Ruths childe. Ruth. 4 36.

Mothers ought to nource their owne children. 2. Esd. 8. 10. 2. Mac. 7. 27. looke Sucke.

¶ Nurture, see Correction and Discipline.

O

Obedience God more esteemeth, then all sacrifices, & why. 1. Sam. 15. 22, 23. Eccles. 4. 17. Hose. 6. 6. Jere. 7. 22, 23.

We ought to obey the voice of God. Exo. 15. 26. Deut. 30. 20.

The people promised to obey Gods voice, Exod. 24 3, 7.

Blessing promised to those that obey God Deut. 11. 27.

Saul is reiected of God, because he obeyed not. 1. Sam. 28. 18.

Wee ought to bee obedient to those that helpe to aduance the Gospel. 1. Cor. 16 16.

Christ obeyed his Fathers will vnto the death. Heb. 5. 7, 8. Phil. 2. 8. by whose obedience we are made righteous. Rom. 5. 19.*

We ought to be obedient children. 1. Pet. 1. 14.

We ought rather to obey God then men. Acts. 5. 29. and 4. 19.

Paul prouoketh the Corinthians obedience. 2. Cor. 2. 9, and reioyced thereat. 2. Corinth. 7. 13, 14, 15.

Obedience due to parents. Exod. 20. 12. Leuit. 19. 3. Deut. 5. 16. Tob. 4. 3.

Christ obeyed his mother and supposed father also. Lu. 2. 51.

We ought to obey those that haue the ouersight of vs. Heb. 13. 17. vpon paine of excommunication. 2. Thess. 3. 14.

We ought to obey Magistrates. Exod. 22. 28 Rom. 13. 1, to 7. Deut. 17. 8, to 14.

The children of Israel were obedient to Joshua. Deut. 34 9. Josh. 1. 16, 17.

Abrahams obedience praised of God. Genes. 22 3, 16.*

The Gentiles obeyed the Gospel as soone as they heard it preached. 2. Samuel. 22. 45

Obedience of the Rechabites praised and rewarded. Jere. 35. 6.*

Howe God and his word must bee obeyed before all things, and what profit wee reape thereby. Genes 12 4.* anp 17. 1.* and 26. 2.* Exod. 1. 15.* & 19. 5.* & 23. 22.* Leui. 20. 22. & 26. 3, 4.* Deut. 4. 1.* & 7. 1.* & 11. 27. & 13. 4.* & 18. 9. & 24 8, 9.* & 27. 10.* and 28. 1, to 15. Josh. 22, 2.* 1. Sam. 12. 8, 9.* 2. Kin. 10. 6.* 2. Chr. 17. 12.* Pro. 1. 8, 9.* and 15. 31.* Isa. 48, 17.* and 55. 3, 7. Jerem. 11. 3.* and 17. 5, 7, 13, 22.* Dan. 3. 17.* Hos. 13. 1, to 8. Ecclus. 35. 1.* 2. Macc. 7. 1.* Matth. 4. 19, to 23. and 7. 21.* and 8. 27. and 9. 9. and 15. 35.* and 17. 24.* and 23. 3.* Luk. 5. 4, to 12. and 10. 3, to 21. John 2. 7, to 11. Rom. 16, 19. 1. Thess. 4. 3.* and 5. 10.*

Oblations, looke Offerings.

Obligation, looke Handwriting.

Obstinate. Destruction of the obstinate is prophesied. Ezek 6. 11.* Jerem. 7. 15, 16. and 17. 27. and 19. 2, to 10. looke Harden and Stiffenecked.

¶ Occasion. It came of the Lorde, that Samson sought an occasion against ꝑ Philistims. Judg. 14. 2, 4.

Sinne tooke occasion by the commaundement, and wrought, &c. Rom. 5. 8.

¶ Odour. God will not smel the sauour of their sweete odoures, that disobey him. Leui. 26. 31.

¶ Offend. Wee ought not to offend our weake brother for meates sake. Rom. 14. 20, 21. or giue them occasion of falling. 1. Cor. 8. 9.* and 10. 32.

Christ foretolde his Disciples that they should bee offended by him. Matth. 26. 31. Mar. 14. 27.

Peter was an offence to Christ. Matth. 16. 23.

Christ willeth vs to beware of offences. Matth 18. 6, to 10.

Paul is tormented in spirit for the offences of other. 2. Cor. 11. 29.

Not to be offended for persecution. John 16. 1, to 4.

Some of Christes disciples offended at his preaching. John 6. 61, 65, 66.

The Pharises were offended in hearing Christ. Mat. 15. 12.

Happy are they that are not offended at Christ. Matt. 11. 6.

The Nazarites offended with Christ, and why. Mat. 13. 57. Mar. 6. 4 Luk. 4. 22, 24.

The godly are an offence to the wicked. Exod. 10. 7.

Whatsoeuer doth offend vs, we ought to auoide. Exod. 34. 12, to 18. Deut. 7 2, 3, 4, 5, 16, 25, 26. and 13. 6.* Matth. 5. 29, 30. and 16. 22 to 27. Mar. 9. 42, to 48. Roman. 16. 17, 18.

Offering done without leauen. Leui 6. 15, 16, 17.

The offering for sinne done by ignorance. Num. 15. 24, to 30. Leuit. 4. 2.*

All meate offerings must be seasoned with salt. Leuit. 2. 13.

Offering of beasts. Leuit. 3. 1.*

The offerings of the princes at the dedication of the Tabernacle Num. 7. 2 *

Offrings of euery solemne feast day. Num. 28. 2. * and of the 8 first dayes of the 7. moneth. Num. 29. 1.*

God esteemeth not the offerings of the obstinate. Jere. 14. 12. Ecclus. 34. 18.

Christ was offered once for vs. Heb. 7. 27. and 9. 26. and 10. 12.

The pure offering of the Gentiles. Mala. 1. 11.

We ought to offer vnto God onely. Exod. 22. 20.

31.20. Leuit.17.3,to 10.

Wee ought not to offer vnto God any vile thing. Mal.1.8,13,14. looke Sacrifices.

Office of any man maketh not his prayer or sacrifice acceptable to God Mal.1.9.

¶ *Oynting Oyle*. Exod. 30.23,to 34. looke Anoint.

¶ *Older* Testament abolished with Christs Priesthood. Heb.8.3,13. looke Testament.

Of Eli his house should neuer bee olde man.1.Sam 2.32.

Olde adulterer, looke Adulterer

The olde man his person is to bee honoured. Leu.19.32.

The olde in vnderstanding shal flourish in the Church. Isa 65.20.

The olde way the best way. Iere.6.16.

Olde commandement. see Loue.

Old man with his workes we ought to put off Col.3.9. and crucifie, and why. Roman. 6.6.

Olive. The olive refused to reigne ouer other trees. Judg. 9.9.

With Olives ingrafted, ought not to boast against the naturall branches. Rom.11.14, 17,18.

One heart and one way expounded. Iere. 32.39. Ezek.11.19. and 36.26,27.

Be we Iew or Grecian, man or woman, all are one in Christ Gal.3.28.

Christ prayeth his Father, that all the faithfull should be one. John 17.21.

All that beleeued were of one heart and one soule. Acts 4.32.

Onely. God is our God onely. Deut.32.39.

The Lord only or alone led the Israelites Deut.32.12.

God onely deliuereth out of tribulation. 1. Sam.10.19. gouerneth all things. 2. Esd.6. 6,is onely good. Lu.18.19 onely wise. Rom. 16.27,is onely to be serued and feared Deu. 10 20. and 6.13. Mat 4.10.

Christ the onely begotten sonne of the father. John 1.14 and 3.16. and 1. Joh.4.9.

Onely beleeue. Luke 8.50.

The elect onely beleeue. Actes 13.48.

¶ *Open*. Elisha prayed God to open the eyes of his enemies. 2. Kin.6 20.

Wee ought to open our hand to our poore brother. Deut.15 8.

God opened the wombe of Leah. Genesis 29.31.

Pauls mouth was open to the Corinthians. 2. Cor.6.11 Looke Mouth.

Operations of the Holy Ghost are diuers, and diuerstly bestowed. 1. Cor.12.6,to 12.

Opportunitie, looke Time.

Oppresse. Thou shalt not oppresse thy brother. Leuit.19.13.

Samuel an vpright Iudge, and neuer oppressed any. 1 Sam.12.3,4,5.

None comfort the oppressed. Eccles.4 1.

Against oppression. John 5.8,9. and Mal. 3.5 looke Wrong, Defraud, and Vsurie.

Opprobrious. Hee that is accustomed to opprobrious speech, will neuer bee reformed. Ecclus.23.15.

¶ *Ordeined* vnto eternall life. Acts.13.48

Order. All things ought to be done honestly and by order. 1. Cor.14.40.

Hezekiah before he died was willed to put his house in an order. 2. Kings 20.1. which was denied to Alcimus. 1. Mac.9.55.

Ahitophel put his house in order, and hanged himselfe. 2. Sam.17.23.

Of the land where is none order, looke Job.10.22.

Other things will I set in order, when I come. 1. Cor.11.34.

Ordinances, see Abolish.

Of publike ordinances. Pro.16.11.

Against wicked decrees and ordinances. Isa.10.1,to 5.

Organs inuented. Gen.4.21.

Originall sinne, see Sinne.

Orphanes. see Fatherlesse.

¶ *Ostrich*, & of his nature. Job 39.17,to 22.

¶ *Othe*. God hath kept his Othe with the posteritie of Abraham, Izhak, and Iaakob. Deut.7 1,8. Josh. 21.43. Lu.1.72, to 76. as he promised. Gen.15.18. and 26.3.

Izhak and Abimelech tooke an othe each of other. Gene. 26.28,29,31. so did Iaakob, and Laban. Gen.31 50.*

Howe Abraham tooke an othe of his seruant. Gen.24.2,to 9.

Saul bound the Israelites with an othe. 1. Sam.14.24.

Saul falsified the othe made to the Gibeonites. 2. Sam.21.2.

Othes are to bee performed. Numbers 30.3.

When the Iudge shall take an othe. Exo. 22.10,11.

An othe is the end of all strife. Hebrew 6. 16.

God bound himselfe with an othe. Heb.6. 17,18. Isa. 54.9,10.

Othe abused. Matth. 23,16.* and 26. 63, 72. Mar 6.26. Acts 23.12.

Peter with an othe and cursing, denied he knew Christ. Mat.26.72,74. Mar.14.66, to 71.

Herods rash othe. Matt.14.7,9

Shimei put to death for breaking his othe. 1. King. 2.36,37,42.*

The chiefe of Israel in the name of the rest, receiued an othe to walke in Gods law. Nehe.10.29.*

Diuers formes of othes Gene.22.16. and 42.25 and 47.31. 1. Kin.19.2. Judeth 1. 12. Looke in Periurie and Sweare.

¶ *Owe*, looke Loue.

Outward, looke Appearance.

Outward man. 2. Cor.4.16.

¶ *Oxe* that goreth, what shalbe done therwith Exod.21.28.35,36.

The offering of oxe or bullocke. Leuit.3.1

Saul hewed a yoke of oxen in pieces, and why. 1. Sam.11.7.

The oxe ought not to bee mooseled, that treadeth out the corne. Deute 25.4. 1. Cor.9. 9,to 15.

The Iewes might eate the flesh of oxen. Deu.14 5,26.

Oxen in the Temple, vnder the molten Sea. 1. Kings 7. 23,24,25. 2. Chronicles 4. 3,4.

¶ *Oyle*, looke Debts.

The holy oyle. Exod. 30.23,to 26.

The mouth of a strange woman more soft then oyle. Pro.15.3.

P

¶ *Pacified*. Howe God may bee pacified. Deu.4.24.

Painted. Jezebel painted her face. 2. King. 9 30.

Palsie healed by Christ. Matth. 9.2, 6, 7. and by Peter. Acts 9.33,34.

Alcimus being striken with the palsie that he could not speake, died miserably. 1. Macc. 9.55,56.

Parable of Nathan to Dauid. 2. Sam.12. 1,to 5. of the Thistle and Cedar. 2. Chro 25. 18. of Gods vineyard the Iewes. Isai.5.7. of the two Egles. Ezekiel 17.3,7.* of the seething pot, and Ezekiels wife being dead. Ezek 24.3,16.

Iesus spake nothing to the multitude without Parables, and why. Matth 13.13. which hee expounded o his disciples. verse 18,36.

The Parable of children piping in the market place. Mat.11.16,to 20. Of the vncleane spirit that returneth worse then he went out. Matt.12.43,44,45. Of the sower. Matthew. 13 3. Of the tares. verse 24,25. Of the graine of mustard seede. verse 31. of the leauen. verse.33 Of the treasure hid. ver.44. Of the precious pearle. verse 45,46. Of the drawnet. verse 47,to 51. Of the Publicane and Pharise. Luke 18.9, to 15. Of the two sonnes. Matthew 21.28. Of the figge tree. Matth.24.32. Of the theefe. Matth.24 43. Of the talents. Matth. 25.15. Of the tenne virgins. Matth.25.1,to 14. Of the Samaritane. Luke 10. 30. to 38. Of the rich man. Lu.12.16,to 22. Of the fruitlesse figge tree. Luk.13.6.to 10. Of the prodigall sonne. Lu. 15.11.* Of the steward. Luke 16.1.to 9. Of the wicked Iudge and the widow. Lu.18.1, to 9 Of the candle light. Matth 5.15. Luke 11.33. Of the house built vpon the sande. Matth 7.26. Of the lost sheepe. Matth.18 2. Of the vnmerciful seruant. Matthew 18.28. Of the labourers in the vineyard. Matthew 20.2. Of the vineyard hired forth. Matthew 21.33. Of the King that made the marriage. Matth.22.2. Of the faithfull and naughtie seruant. Matthew 24.45,48. Of the seed that groweth and increaseth. Marke 4 27. Of the importunate friend. Luk.11.5. Of the strong man armed. Luke 11.21. and of the piece of siluer lost. Lu.15.8.

Of the signification of a Parable. Lu.8.10.

Parables are darke speeches. Psalm 49.4. and 78.2.

Parable for Prophesie. Mu.23.7. for a iest. Haba.2.6. looke Prouerbe.

Paradise vnknowen. 2. Esd.4.7. looke Eden in the first Table.

Pardon, looke Forgiue.

Many sometimes pardoned for a few goodly Genes.18.24,32. and 19.21. yea for one. Jer.5.1.

Against Pardons and Purgatorie. Isa.1. 18. and 57.1,2. and 43.25. Ezek.18.26,27, 28. Hos.13.14 Psalm.51.7. and 103.11,12, Eccles.9.5,6. and 11.3 Wisd. 3.1,2,3. Ecclus.14.14.16 Tob.3 6. Matthew 7.13,14. and 25 46. Marke 3.29. Luk.16 23,26. and 23 42,43,46 John 3. 18, 36. and 5. 24, 29. and 17.24 Acts 7.59. Rom.8.1. Gal.6.10.

Phil.1.21,23.1.Theſſ.4.13.2.Timo.4.7,8. Heb.9.14,27.1.Ioh.1.7.Reu.14.13.looke Purging.

Parentage. How in old time was executed the right of Parentage. Ruth 4.1,7.

Parents muſt bee honoured, obeyed, and helped. Exod.20,12.Deu.5.16.Ephe.6.1,2 Matth.15.4.

Wee ought not to curſe nor ſmite our parents. Exod.21.15,17.

Thoſe that deſpiſe their parents, are led captiues. Eze.22.7,10,15.

Parents are commanded to ſhew their children how they were deliuered from Pharaohs tyrannie. Exod.13.8,14,15.

Parents and childrens duetie wherein it conſiſteth. Pſal.78.5,6,7,8.looke Father and Children.

Pariſhioners muſt render double honour to their ſpirituall Fathers 1. Timothye 5. 17, 18.1.Corinth 4.1,15.and be carefull leſt the ſeed of Gods worde bee vnfruitfull in them. Mat.13.3,*10,18,24.* looke Children and Hearers.

Partakers of Chriſts ſufferings. 1.Pet. 4. 13.

Wee are made partakers of Chriſt, if wee perſiſt in faith. Heb.3.14.

Partridge. Saul hunted Dauid, as one hunteth a Partridge. 1.Sam.26.20.

The couetous reſembled to Partridges. Jerem.17.11.

Paſſion of Chriſt. Zech.13.7. Matth. 26. 31.*

Paſſeouer celebrated and kept vnder Ezra Ezra 6,19,20.

When, with what order, and what oblations the Paſſeouer was celebrated. Exod.12. 2,to 29. and 13.3, to 11. and 23.15. and 34. 18 Deut.16.1.Eze 45. 18,21 how Chriſtes is muſt keepe the feaſt of Paſſeouer. 1.Cor. 5.8.

Joſeph and Mary went yerely to Jeruſalem at the Paſſeouer. Luke 2.41.

Chriſt kept his paſſeouer with his diſciples. Mat.26 17,18,19.

Our Paſſeouer Jeſus Chriſt was ſacrificed for vs. 1.Cor.5.7.

We muſt alwayes continue the memoriall of the paſſeouer. Exod.12 14.

We ought to eate the Paſſeouer, howe and where. Exod.12.43,44,45.

The ſolemnitie of the Paſſeouer is commanded. Leu.23,2,5.

The Paſſeouer commanded to be celebrated againe, and the puniſhment of the neglecters thereof. Num.9.2,5,13.

The Paſſeouer kept by Joſhua. Joſhu.5.9, 10 By Hezekiah.2. Chro 30.1.*By Joſiah. 2.Kin.23.21,22,23. and no Paſſeouer from Samuels dayes kept like his.2. Chron 35. 18,19.

Paſtime. Hee that loueth paſtime, ſhall bee a poore man. Pro.21.17.looke Play.

Paſtor. Chriſt the chiefe Paſtor promiſed. Eze.36.25,26.Jer.23.5.*

Againſt falſe Paſtors which ſeduce þ people. Jere 12.10. and ſcatter and deſtroy the ſheepe of Gods paſture. Jer.23 1, to 5 looke Watchmen, Biſhops, and Shepherds.

Patience. God is the God of Patience and conſolation. Rom.15.5.

God by his patience and long ſuffering, leadeth vs to repentance. Rom.2.4.

After Gods long patience commeth his wrath. Rom.9.22.2.Pet.3.9,15.

The Prophets are ſet before vs for examples of long patience. Jam 5.10.

The patience of Job & Tobit. Job 2. 10. Tob.2.10.and 3.2.

The praiſe of patience Pſa.16.32.

Wee ought to be patient, not ſeeking reuenge. 1.Theſ.5.14,15.Col.1.11.

Loue is patient. 1.Cor 13.4,7.

Chriſtians haue neede of patience, and why. Heb.10.36.

Faith being exerciſed with afflictions, engendereth patience. Rom 5 3. Jam.1.3. and patience experience. Rom.5.4.

Paul reioyceth of the Theſſalonians patience. 2.Theſſ 1.4 and ſuffered perſecution himſelfe patiently. 1.Cor.4.11,12,13.

Our patience muſt be made perfect through good workes. Jam.1 3,4.

Who bring forth good fruit with patience Luke 8.15.

Aduerſitie in youth traineth vs vnto patience. Lam.3.27.

By your patience poſſeſſe your own ſoules Luke 21.19.

Our patient minds ought to be knowen to all men Phil.4.5.

Patriarke expounded. Heb 7.4.

The Patriarkes came of the Iewes. Rom. 9.5.

Iaakob begate the twelue Patriarkes. Act. 7.8.9.

Of the Patriarke Dauid. Act.2 29.

Peace be with you or vnto you, a kinde of ſalutation. 1.Sam.25.6.Geneſis 43.23. Judg.19.20.Luk.24.36.John 20.19.

Geue in peace, a kinde of leaue giuing. 1. Sam.1.17 Luke 7.50.and 8.48.

God is the author of peace. 1. Theſ.5.23. 1.Corinth.14.33. Roman.15.33. and Chriſt is our peace, and preacher thereof. Epheſ.2, 14,17.

Peace for reconciliation betweene God and man. Act.10.36 for quietneſſe of conſcience. Luk.2.14.for ſafe and ſound.2.Corin.16.11. for true ioy and felicitie. Matt.10.13.Luk.1. 79 and 19 42.& 24.36.Joh.14.27.Rom.1.7 and 8.6.

Paul exhorteth the Corinthians vnto peace.2.Cor.13.11.

We ought to haue peace with all men, as much as lieth in vs. Rom.12.18.Epheſ.4.2. Hebr 12,14.1.Pet.3.11.2.Tim.2.22.

Moſes would haue ſet peace betweene two Hebrewes Exod.2.13.

Paul wiſheth to all Chriſtians peace. Ro. 15.13.Eph.1.2.2.Theſ.3.16.

Wee ought to pray vnto God for peace. Num.6.26.

Hezekiah reioyceth that hee ſhould enioy peace in his dayes 2.Kings 20.19.

Peace betweene Salomon and Hiram. 1. Kings 5.12.

Peace in Iſrael all Salomons dayes. 1. Chr.22.9.1.King 4.24.

The Lord gaue peace to the Iſraelites in Joſhua his dayes. Joſh 22 4.

Peace in the Church. Actes 9.31.Iſai.66. 12.

When men ſhal ſay peace, ſudden deſtruction ſhall come. 1.Theſ.5 3.

If peace be offered a citie, and accepted, it muſt be ſpared. Deu 20.10,11.

Iſrael forbidden to make peace with Moab and Ammon Deu.23.6.

Gideon called his Altar, The peace of the Lord. Judg.6.24

The Lorde promiſed peace to his people. Hoſ.14.4.*

Peace of heart by Jeſus Chriſt. Pſalm.46. 8,9.

Peace in the Church. Iſa. 66.12.

Peace in heauen, and glory in the higheſt places. Luk.19.38.

Glorie to God, and peace in earth, ſee Glorie.

The faith of Chriſt bringeth peace of conſcience. Rom.5.1,2.

The peace of Chriſt paſſeth all vnderſtanding. Phil.4.7.

Jeruſalem knew not what belonged to her peace. Lu.19.42.

The peace of God ought to rule in our hearts. Col.3.15.

Peace on the houſe of thoſe that receiue Gods miniſters. Mat.10.13.

The doctrine of Chriſt bringeth peace to thoſe that ſuffer afflictions. John 16.33.

Chriſt left peace among his diſciples. Joh. 12.27.

Samuel was aſked if he came peaceably. 1.Sam.16.4.

Abraham to buy peace reſigned his right to his nephew. Gene 13.8.

Joſephs brethren could not ſpeake peaceably to him, and why. Gen.37.4.

Be peaceable, 1.Theſ.4.11.

Peacemakers the children of God. Matth. 5.9.

The inward peace betweene God and the beleeuing by Chriſt. Iſai.2.2,to 6.& 9.2,to 8. and 11.1.*Hoſ.2.18.*and Mich.4.1.*Zech. 9.9.*Lu.24.25,to 50. Joh.14.27.and 16.33. and 22.19 Actes 10.36.

Peculiar. Chriſtians a peculiar people, and holy nation. 1.Pet.2. 9. Tit.2.14. looke Precious.

Pelicane vnlawfull for the Iewes to eate of. Deu.14.17.

Penance, looke Amendement.

Pence One being forgiuen 10000. talents would not forgiue an hundred pence. Matth. 18.24.*

Two pence giuen to the hoſte, to relieue the wounded man Luk.10.35.

Pennie. A meaſure of wheate for a pennie. Reu 6.6.

Of the loſt pennie. Lu. 15.8.

People. God hath not caſt away his people which he knew before. Rom 11.2.

Two manner of people in the wombe of Rebekah. Gen.25.23.

God tooke the children of Iſrael to be his people. Exo.6.7. Deu 4.7.1.Kin.8.51.

God appointed a place for his people Iſrael.2.Sam.7.10.

Iſrael promiſeth that they will bee Gods people. 2.Kings 11.17.

The people remained at the foot of mount Sinai. Exod. 19.21.

The people murmured in despaire of entring into the land of promise. Num. 14.1,2. and 13.32.*

The people of Canaan not all destroyed, but made tributaries. Judg. 1.27,30,33.*

The wickednesse of the people. Ezek. 22. 29. who neither regarded God nor his word. Jere. 6.19.

The people of the land, what tyrannie they vse Ezek. 22.29.

Gods people are alwayes charged with breach of lawes, and diminishing princes profits. Est. 3.8.

Two manner of people God abhorreth. Eccles 50.25,26.

Of Gods people, see Church.

Perfect is the worke of the mightie God. Deut. 32.4.

If thou wilt be perfect, sell that thou hast, &c. Matth. 19.20,21.

Whosoeuer sinneth not in word, is a perfect man. Jam. 3.2.

Perfect in Christ Jesus. Col. 1.28.

Wee ought to be perfect as our heauenly Father is perfect. Matth. 5.48.

Paul exhorteth vs to perfection. Heb. 6.1. 1. Cor. 1.10.

The Lawe could bring nothing to perfection. Heb. 7.19.

Perfume. The confection or making of the perfume. Exod. 30.34,35.*

Perill, see Danger.

Periurie forbidden. Leuit. 19.12.

Against Periurie, vntrueth, light and false othes. Exod. 8.8,15,25.28,32.& 9.27,28,34, 35.& 20 7. Leu. 5.1,4.& 24,11,to 17.1. Sa 4. 6,to 18.1. Kin. 8.31,32.2. Chro. 36.13. Hose. 4.2. Zech. 5.4 & 8.17. Mal. 3.5. and 4.1. Eccles 23 9,10,11. and 27.14. 1. Macc. 6. 61, 62. and 7.15,16. and 11.9, to 19.& 13.43, to 49. 2 Mac. 4.7.* and 12.3,4. Matth. 5.34, to 38.& 26.69.* Marke 6.23, to 30. looke Othe, and Swearing.

Pearle, see Parable, and Swine.

Persecution commeth by Gods appointment. Psal. 39 9.* and therefore we are armed against the same. Matt. 10.17.* and 24. 9,13. John 5. 18,20.* and 16.1, 32.*

Who so will liue godly in Christ, shal suffer persecution. 2. Tim 3.12.

Whom persecution withdraweth from the true profession of Gods word. Mar. 4.17.

Being persecuted in one citie, wee may flee to another. Matth. 10.23.

The ministers of Gods word ought not to feare persecution, and why. Matt. 10.28.

The Lord deliuered S. Paul from many persecutions. 2. Tim. 3.11.

Paul suffred persecution patiently. 1. Co. 4.12.& the Lord deliuered him. 2. Tim 3.11.

Blessed are they that suffer persecution for righteousnesse. Matt. 5.10.

Great persecution against the Church. Acts 8.1.1. Pet. 1.1.

We ought to pray for those that persecute vs. Mat. 5.44. Rom. 12.14. 1. Cor. 4 12.13.

Gods iudgements vpon persecuters. Amos 7.17.

The Prophets complaine against wicked persecuters of the iust. Habak. 1.1.* 2. Esdra. 16.62.*

A prayer against those that persecute the Church. Eccles 36.1, to 18. see Affliction, and Tribulation.

Persuere in the faith. John 15.4.

God will confirme the faithfull in perseuering vnto the end. 1. Co. 1.8. see Continue, and Encure.

Persons. We ought not to haue respect of persons in iudgement. Leuit. 19.15. Deut. 1. 17. and 16 19. Pro. 24.23.

God receiueth all such as obey his worde, without regard of person. Isa 56.3, to 9.

God accepteth no mans person. 1. Samu. 16.7. Acts 10. 34. Ephes 6.9. Job 34.19. Wis. 6.7. Eccles 35.12, 13. Rom. 2.11. Gal. 2.6. Col. 3.25. 1. Pet. 1.17. Deut. 10.17. 2. Chr. 19.7.

No respect of persons among Christians. James 2.1, to 12. looke more. Pro. 18.5. and 28.21. Matt. 22 9,10,39 Rom. 10.12,13.

Pestilence threatned to those that disobey Gods Law. Leuit. 26 25. Deutero. 28.21,1. Kings 8.37. see Blasting.

Dauid of three plagues chose the Pestilence, and why. 2. Sam. 24.13,14,15. which ceased when he had sacrificed, verse 25. See Plague.

Perswaded. A man throughly perswaded in truth, ought to bee stedfast therein. 2. Tim. 3.14.

¶ *Pharise.* Paul was a Pharise. Act. 23.6. What the Pharises and Sadduces differ in. Acts 23.8.

The Pharises were blind. Joh. 9.39,40.

The Pharises would haue none to beleeue in Christ. John 7.48.

The Phariseis & Scribes taught the people without authority. Mat. 7.29 Luke 4 32. Mark. 1.22.

The Pharises reproue Christ and his Apostles, and why. Matt. 9.11,14. and 12.1,2. Luke 5.33.

The Pharises consult howe they might destroy Christ. Matth. 12.14. and giue charge, that if any man knewe where hee was, hee should bewray him. John 11.57.

The Scribes and Pharises sit in Moses chaire. Matt. 23.2,3.

The Pharises sent officers to apprehende Christ. John. 7.32.

A Pharise bade Christ to dinner. Luke 7. 36.

The Pharises asked the man that was borne blinde, howe he had receiued his sight. John 9.15,17.

The Pharise and Publicane pray in the Temple. Luke 18. 10, to 15.

The Pharises & Sadduces are called generations of vipers. Matth 3.7. hypocrites and serpents. Matt. 7.5 & 23.13,33. theeues and robbers. John 10.8.

The Pharises are rebuked of Christ. John 8.7. by Steuen. Acts 7.51,52. by Paul. Acts 23.3,6. Phil. 3.2.

The Pharises mocke Christ. Luke 16.14.

Phials or pots for the Temple. 2. Chro. 4. 11.

Philosophie ought to bee taken heede of. Col. 2.8.

Physician ought to be honoured, and why. Eccius 38.1, to 9.

Physicians could not heale the womans bloudy fixe. Marke 5 25,26.

Asa sought not to God, but to Physicians in his sickenesse. 2. Chr. 16.12.

¶ *Pietie*, see Godlinesse.

Pillar. A cloudie Pillar by day, and a fiery by night, directed the Israelites. Exo. 13.21. Num. 14.14. Deu. 1.33. Psal. 78.14. 1. Chr. 10.1.

God appeared to Moses in the pillar of a cloud. Deut. 31.15.

The pillars of the Tabernacle. Exod. 27. 10 11.

The two pillars of brasse for the Temple, and forme of them. 1. King. 7.15,41.

James, Cephas, and John were counted pillars in the Church. Gal. 2.9.

Pined, see Parable.

Pitch. He that toucheth pitch, shall bee defiled therewith. Eccius 13.1.

Pitchers of the 300. men that were with Gideon Judg. 7.16.*

Pit, see Digge.

Korah, &c went downe quicke into the pit. Num. 16.30, to 34.

Pitie. Peter willed Christ to pity himselfe Mat. 16.22. see Mercie and Compassion.

¶ *Place.* Not lawful for the Iewes to offer in euery place. Deut. 12.5, to 15.

Plagues, see Amendement.

Plagues are sent for contemning Gods word and preachers. Jere. 29.18,19.

God plagued the Egyptians that they might learne that he was the only true God. Exo. 7.1.* & 8.1.* & 9.1.* & 10.1.* & 12.1.*

Plagues sent vpon the disobedient. Deut. 28.15.* see Curses, and Blasting.

No end of plagues to the euill man. Prou. 24.20.

In all plagues God reserueth a remnant, to declare the cause of his punishment. Ezek. 12.16.

It is a plague for a rich man not to haue a liberall heart. Eccles 6. 2.

To know the plague in our owne heart, is to confesse our selues sinners. 1. Kin. 8.38.

Played. The Israelites played before the golden calfe. Exo. 32.6,19.

Samson played before the Philistims. Judg. 16.25,26,27.

Dauid, and others played on instruments before the Arke. 2. Sam. 6.5.

Dauid was a cunning player on the harp. 1. Sam. 16.16,17,18,23. and a sweet singer. 2. Sam. 23.1.

Mans slaughter counted a play with souldiers. 2. Sam. 2.14,15.16.

Planted, God planted the Garden of Eden. Gen. 2.8.

God planted Israel in the mountaine of his inheritance. Exod. 15.17.

God promiseth to plant his people, that they shall moue no more. 2. Sam. 7.10.

He that planteth a vineyard, may eate of the fruit. 1. Cor. 9.7. to 15.

Paul planted, & Apollos watered. 1. Cor. 3.6.

Euery plant which my heauenly father hath not planted, shalbe rooted vp. Matt. 15.13.

Ballard plants shall take no deepe roote, and why. Wisd. 4.3,4,5.

Plate. The plate for the holy crowne was of pure gold. Exod. 39.30. and set vpon the forefront of the Miter. Exod. 28.36,37.

Please. Samuel pleased, and was in fauor both with God and men. 1. Sam. 2 26.

Euery man ought to please his neighbour in that that is good to edification. Rom. 15.2.

Whole that goe about to please men, serue not Christ. Gal. 1,10.

Without faith it is impossible to please God. Heb 11.6.

God is well pleased in his Sonne. Matth. 3.17. and 17.5 2. Pet. 1.17.

Three things please God. Eccles 25.1.

Pleasure. All things created for Gods pleasure, Reue. 4.11. see Resist.

Pledge. Iudah gaue Tamar a Pledge. Gen. 38.17,18.

When Pledges shall be restored. Exod. 22.26,27.

What ought not to bee taken to pledge. Deut. 24 6,17.

We may not take any pledge by violence, nor sleepe with it. Deut. 24.10,to 14. Looke Earnest.

Plenis is an argument of Idolaters, for their religion Ier. 44.17,18,19.

Plentifulnesse. Want of Plentifulnesse, is to bee imputed to our sinnes. Hagge. 2.17, 18,20.

Plow not with an Oxe and an Asse together. Deut. 22.10.

Plough. Of him that putteth his hand to the Plough, and looketh backe. Luke 9.62. looke Tillage.

Pollute. Those that offer their children to Moloch, pollute the name of God. Le. 18.21. and 20 2,3. so doe the periured Leu. 19.12.

Pollution comming by night, how it was purged. Deut. 23.10,11.

The *Poole* Bethesda. John 5.2,

Poore among vs, and why. Deut. 15.4,5,11 Matt. 26.11. John 12.8.

Wee ought not to turne our eye from the poore. Eccles 4 1.5.to 9. but be carefull of them. Deut. 15 7, to 11.2. Cor 8.7,9.* and 9. 1.*

Lending to the poore. see Lending.

Hee that stoppeth his eares at the crie of the poore, shall crie himselfe, & not be heard. Pro. 21.13.

Paul laboured to relieue his owne necessitie, and other poore brethren Acts 20 34.

The reward of relieuing the poore. Matt. 25.40. Luke 16.9.

Wee ought to bid the poore to our feasts, and why. Luke 14 13,14.

God hath chosen the poore of the worlde, which are rich in faith. Iam. 2.5.

We ought to giue to the poore cheerefully, and why. Rom. 12.8. 2. Cor. 9.7.

Paul was willed in his preaching to be mindfull of the poore at Ierusalem. Gal. 2 9,10.

Pauls care for the poore Saints. 1. Cor. 16 1,2,3.

The liberalitie of those of Macedonia and Achaia towarde the poore Saints. Roman. 15.26.

Poore mans pledge, see Pledge.

Iudges ought not to respect the rich, more then the poore. Exod 23.3. Leuit. 19.15. nor ouerthrowe the right of the poore. Ex 23.6,7

The poore must be relieued, not oppressed. Rom. 22.2,7,9,16,22.

Against oppressors of the poore. Amos 5. 11 * Eccles. 5.7.

Wicked magistrates regard not poore mens suits: but hee that doeth, his throne shalbe stablished. Pro. 29.2,4,7,14.

The poore labourers hire must not be detained. Deut. 24 14,15.

God raiseth the poore out of the dust. 1. Sam. 2.8. and exalting the poore, punisheth the hautie 2 Sam 22.28. Luk. 1.48, 51.52.

The children of the Prophets were poore. 2. Kin. 6.1,2. so was the widow of Zarephath. 1. Kings 17 9, to 17.

We may not oppresse or macke, but haue mercie on the poore, and why. Prou. 14.31. and 17.5.

The godly poore, better then the wicked rich. Pro. 28 6. Psal. 37.16,17, to 23.

What a poore man that oppresseth the poore, is like. Prou. 28.3.

God hateth the poore man that is proude. Eccles. 25.2.

Blessed are the poore in spirit. Matt. 5.3. Luke 6.20.

The poore receiue the Gospel of Christ. Matth 11 5.

Elisha helped the poore 2. King 4.1, to 8.

He that hath mercie on the poore, lendeth vnto the Lorde. Pro. 19.17. & shall not lacke. Prou. 28.27.

God regardeth the poore. Iudg. 6.15,16. and is their strength. Isa. 25.4.

Poore and rich by nature both alike. Nehemiah 5.5. Eccles 9.3.

Wee are willed to bee liberall vnto the poore, and why Eccles 11.1.

We must be content with our estate, be it poore or rich. Phil 4.11.

What poore men God regardeth. Isa. 66. 2. see Widow.

The comfort of poore men. Mark. 10. 28, 29,30. Luke 9.23, to 27.

Better is a poore wise childe then an old foolish king. Eccles. 4.13.

Pouertie and shame to him that refuseth instruction. Pro. 13.18.

Pouertie with the feare of God, is commendable. Prou. 15.16,17.

He that is fallen into pouertie, ought to be relieued. Leuit 25.35,36,37.

The Philippians relieued Pauls pouertie. Phil. 4.10,14,16.*

In prosperitie thinke vpon pouertie. Eccles. 18.24. see Competent

Pouertie and riches are of the Lorde. Pro. 14.31. Eccles. 11.14.

Christ his pouertie. Mat. 8.20. Luke. 2.7, 12,16. and 9.58.

Porch of Salomon Actes 3.11. called the great court. 2. Chr. 4.9. & taken for the Temple where Christ preached. Mat. 21.23.

Porters ordeined. 1. Chr. 26.1.*

Portion. The Lords portion is his people. Deut. 32.9.

Elkanah gaue portions to his wiues, and children. 1. Sam. 1.4,5.

Possible. If it be possible, haue peace with all men. Rom. 12.18.

Christ prayed that if it were possible, that houre might passe from him. Mat. 14.35.

If it were possible, the very elect should be deceiued. Mat. 24.24. Marke 13.22.

If it had been possible, ye would haue giuen me your eyes. Gal. 4.15.

All things are possible to God. Genes. 18. 14. Matth. 19,26. and him that beleeueth. Marke 9.23.

Posteritie, looke Seed.

Pot. Ezekiel prepared a pot. Ezek. 24.3. see Phials.

Potter. We are in the Lords hand, as clay in the potters. Ier. 18.6. Rom. 9.21.

Power of God vanquisheth the enemie. not worldly helpes. Isa. 31.8,9.*

God is of power and might. Deut. 10.17. His power is not diminished. Isa. 50. 2. Hee would haue it knowen to all. Isa. 53.13.

Pharaoh resisted, that Gods power might be knowen. Exod. 9.16.

All power shall bee taken from those that disobey God. Deut. 28.32,33.

Mans strength is onely in the power of God, as may appeare by Peninnah & Hannah. 1. Sam. 2.9. and Samson. Iudg. 16.20.

Wee may not attribute our riches to the power of our hands, but to the mercie of God Deut. 8.17.18.

The Gospel is the power of God vnto saluation. Rom. 1.16.

The preaching of the crosse is the power of God. 1. Cor. 1.18.

Paul approueth himselfe a minister of God, by power of God. 2. Cor. 6.4,7. which was annexed to his preaching. 1. Cor. 2.4,5.

Paul had power to edification, not to destruction 2. Cor. 13.10 Which wrought in him mightily. Col. 1.29.

Wee are preserued by the power of God, vnto saluation. 1. Pet. 1.5.

Gods power is made perfect through weakenesse. 2. Cor. 12.9.

God ministreth to vs the power of his spirit by faith. Gal. 3.5.

To bee endued with power from on high. Luke 24.49.

Nicanor trusteth to his power, and Iudas in God. 2. Mac 15.25,26.

Gods anger is according to his power. Eccles. 28.10.

We ought not to burthen our selues aboue our power, in keeping company, and why. Eccles. 13. 2, to 15.

Powers. All powers are ordayned of God. Rom. 13.1. Wisd. 6 3.

Wee must obey them for conscience sake, &c. Rom. 13.5.1. Pet. 2.13, 14,17. Titus 3. 1 Looke Kings, Princes, Iudges, and Magistrates.

Prayer. Christ prayeth for vs, and obteineth whatsoeuer wee aske in his name. John 16.23,24,26.

Christ prayeth for his Apostles, & all that should beleeue through their preaching. Joh. 17.9, 20.* and for Peter, that his faith should not faile. Luk. 22.32.

Before wee pray, wee must forgiue, else God

God will not forgiue vs. Mat. 11.25,26.

By the examples of the sonne and the importunate friend, Christ exhorteth vs to pray in hope. Mat. 7.7, to 13. Luke 11.5, to 14.

Wee ought to pray with the spirit and vnderstanding. 1. Cor 14.15.

Wee know not what to pray as we ought, but the spirit maketh request for vs. Rom. 8. 26,27.

John Baptist taught his disciples to pray and so did Christ. Matth. 6.5,9, to 16. Luke 11.1, to 5.

The Canaanite woman prayed to Christ. Mat. 15.22, to 29. Mar. 7.25, to 31.

Izhak prayed to the Lorde to make his wife fruitfull. Gen. 25.21.

Iaakob prayed God to deliuer him from Esau. Gen. 32.9,10, to 13.

God heard the prayers of Leah and Rahel. Gen. 29.31. and 30.6,22.

Dauid prayed God to pardon his sinne. 2. Sam. 24 20. and to bleese his house. Chapter 7.25.

Moses in prayer beseecheth God to shewe him his glory. Exo. 33.18. & that he might go ouer into the land of promise. Deu. 3.25,26.

Elijah prayed for raine. 1. Kin. 18.42.

Dauid prayed that the counsel of Ahithophel might be turned into foolishnesse. 2. Samuel 15.31.

We ought to pray in the holy Ghost. Jude. 20.21.

We must pray continually, and why. Luke. 21.36. Rom. 12.11, 12. Ephes. 6.18, 19. Col. 4.2,3.

Paul prayeth for the increase of loue. 1. Thes. 3.12. Phi. 1.9. and knowledge of Gods will. Col. 1.9.

Moses and Aaron pray God to punish only the rebels. Num. 16 22.

Samson prayeth God to restore his former strength. Judg. 16.28.

Naomi prayed God that his fauour & rest might be on her two daughters in law. Rut. 1.8,9.

God commaunded the Iewes to pray for the life of Nabuchodonosor, and the prosperitie of Babylon. Jer. 29.7. Baruch. 1.11.

Hezekiah prayed God to send him ayde against the King of Assur. 2. Kings 19.15, to 20

Samuel prayed for the Israelites against the Philistims. 1. Sam. 7.8,9.

Iosua prayed and mourned before the Lord, because the Israelites were discomfited Iosh. 7.6, to 10.

Moses prayed God to bee with him in gouerning and leading the people. Exo. 33.13.

Elisha prayed that his enemies, sent to apprehend him, might bee smitten with blindnesse. 2. Kings 6.18.

Hannah prayed for a childe. 1. Sam. 1.10, to 19.

Iehoahaz prayed, and was deliuered from the King of Aram. 2. King. 13.4.

Salomon prayed the Lorde, that whosoeuer did pray in the Temple, might be heard. 1. King. 8.30.

Paul prayed for Timothy night and day. 2. Tim. 1.3.

Pray one for another: the prayer of the righteous auaileth much. Jam. 5.16.

We ought to pray for kings, & for all men. 1. Tim. 2.1,2.

We ought to pray for them that sinne not vnto death. 1. John 5.16.

Abraham prayed for the Sodomites. Gen. 18.23. * and for Abimelech. Gen. 20.17,18.

Moses prayed for the Israelites 40. daies and 40. nights. Exo. 32.11, to 14 Deu. 9.25, 26. * that God would pardon their incredulitie. Num. 14.13, to 20. or raise him out of the booke of life. Exod. 32.31,32.

Pharaoh prayeth Moses to pray vnto God for him. Exod. 8.8,28. and 9.28. and 10.17.

The Israelites pray Samuel to pray for them. 1. Sam. 12.19.

Moses prayed God to forgiue Aarons idolatrie. Deut. 9.20,21.

Aaron prayed Moses that he would pray vnto God to helpe their sister Miriam of the leprie. Num. 12.10. *

Aaron prayed for the people, & the plague ceased Num. 16.47,48.

Manoah prayed, and why. Judg. 13.8.

Hezekiah prayed Isaiah to pray to God for the Israelites against Sanacherib 1. kin. 19.2,3,4.

If any bee afflicted, let him pray. James 5.13.

At the Prophets prayer Ieroboams hand was restored. 1. Kin. 13.6.

Samuel being displeased with the people for craning a King gaue himselfe to prayer. 1. Sam. 8.6.

Moses prayed for ye idolatrous Israelites, albeit God forbad him. Exod. 32.10,11.

The prayer of two or three gathered together in Christs name, shall obtaine. Mat. 18. 19,20.

Prayer is a lifting vp of the heart to God, with assured trust to be heard. Psal. 25.1,2. and 86.4. and 143 8.

The house of prayer ought not to bee prophaned. Mat. 21.12,13.

God is neere to al that call to him by faithfull prayer. Deut. 4.7.

Wee may not vse vaine repetitions in our prayers. Mat. 6.7.

The prayer which Christ taught his Apostles. Mat. 6 9, to 14. Luke 11.2, to 5.

Iesus Christ spent all the night in prayer vnto God. Luke 6.12.

The Apostles with other faithfull, continued with one accord in prayer. Actes 1.13, 14. and 2.42.

Widowes indeed, doe trust in God, and continue in prayers day and night. 1. Timot. 5.5.

The Church made earnest prayer vnto God for Peter. Actes 12.5.

God being ouercome by daily prayer, deliuered the Israelites from their enemies. Judg. 10.1,13, to 17.

Of the place where the faithful were wont to pray. Actes 16.13.

S. Paul and his company were going to prayer. Actes 16.16.

The prayer of the Apostles. Acts 4.29,30.

The prayer of the faithfull seruant of Abraham. Gen. 24.12,13,14.

Elijah by prayer raised his hostesse sonne to life. 1. Kings 17. 20,22. * The like did Elisha. 2. King. 4.33, to 37.

The prayer of the people for mercie at Gods hand, Jere. 14.7, to 10.

The prayers of faithlesse people God regardeth not, Jere. 14.10,11.

The prayer of the Apostles at the election of Matthias, Acts 1.24,25.

We ought to shew our requests vnto God by prayer, Phil. 4.6.

Watch and pray, lest ye enter into tentation, Mat. 26.41.

Those that bee humbled with afflictions, are constrained to haue recourse to God by prayer, Leuit. 26.40,41.

Iehoshaphat fearing his enemies, had recourse to God by prayer, 2. Chr. 20 3,6, to 13.

Eliahs prayer vnto God to send fire from heauen to destroy Ahaziahs messengers, 2. King. 1.10,12.

To pray for giuing of thanks, 1 Sa. 2.1.

God heareth the prayer of the poore and oppressed, Gen. 16.11. & 21.17. Exo. 2.23. * & 3.7. & 6.5. & 22,23.27. Deut. 4.29.30. & 15.9. 1. Sam. 9.16. & 12.8, to 12. & 22.7.1. kin. 17. 1.2. King. 20.2, to 8. 2 Chr. 32.20,22. & 33. 12, 13. 2. Esd. 15.8,9. Judet. 4.9, to 14. Ecc 4.6. and 21.5. and 35.17,18. and 48.20,21. Psal. 3,4 & 4.3 & 9.9,10,18. & 17.6. & 18.6. & 20.2,4. & 21.24. & 50.15. & 55.16,19. & 86. 5.7. * & 116.1,2. & 145.8.18,19. Isai. 30.18. and 55.1,2,3,6. Jere. 29.12.

God will not heare the prayer of some. 1. Sam. 8.18. Psal. 18.41. Pro. 1.28,29. & 15, 29 and 21.13. and 28.9. Isa. 1.15. Jer. 7.16. and 11.11, 14. and 14.11, 12. Ezek. 8.18. & 14.14, 16, 18, 20. Mich. 3,4. Zec. 7.13. Eccles. 34.20,27. Heb. 12.16, 17.

Of the maner of the saints prayers, 1. kin. 8.22, to 60. 2. Chr. 6.12. & 14.11. Ezr. 9.5. * Nehe. 1.4. * and 2.4 Isa. 33.2. & 37.16, to 21. & 64.1. * Jere. 32.17. to 26. Lam 5.1. * Dan. 9.3, to 20. Jona 2.1. * Ecc. 3 1. * 7.11, to 16. Judet 9.1. * & 16.13, to 18. Est. 14.2. * Wis. 9.1. * and to the end of the booke. Eccles. 51. 1, to 13. and 23.1,7, and 36.1, to 18. 1 Mac. 4.30, to 34.2 Mac. 1.24, to 33.

Of perseuerance in prayer. Mat. 15.23,27 and 20.31. and 26.44. Luk. 18.1. and 21.36. 1. Thes. 5.17. Colo. 4.2. Acts 1.14. and 2.42. and 16.2. Rom. 12.12. Ephe. 6.18. 1. Tim. 5. 5.2. Tim. 1.3. 1 Pet. 4.7.

Praise. God is our praise, and ought to be praised of vs. Exo. 15.2.

The praise of the Creator, how farre it exceedeth. Eccius 43.23,30.

God chose the Israelites to excel al others in praise, name and glory, Deu. 26.18,19.

God is worthie to bee praised, and why, Deut. 32.41.

The Israelites praised God, and why, Josh. 22.33.

Hannah praised God, for making her fruitfull, 1. Sam. 2.1, to 11.

Salomon praised the Lord, because he had finished a Temple vnto his name, 1. King. 8. 15 18, 19, 20.

Dauid praised God for promising that the Messias should descend of him, 2. Sam. 18. * and for the victories which he had sent him. 2. Sam. 22.1,3. *

The Apostles continued in the Temple praising and laudyng God. Lu. 24. 52, 53.

The people seeing Christ his miracles, praised God. Lu. 18. 43.

God hath predestinate vs to the praise of his glorie. Ephe. 1. 4, 5, 6.

They which beleeued, praised God. Actes 2 46, 47.

Wee must offer to God the sacrifice of praise. Heb. 13. 15.

Euery man shal haue praise of God, when the counsels of the heart shall bee made manifest. 1. Cor. 4. 5.

Another man ought to praise vs, and not our selues. Pro 27. 2.

Praises vnto God ought to bee sung with vnderstanding, and why. Psalm. 47. 7. looke Blesse, Giue thanks, and Song.

Prattler. looke Babler.

Pray. looke Spoile.

Preaching. Christ preached in a ship. Mat. 13. 2. Mar. 4. 1.

God promised that hee woulde send Preachers of his word. Isa 30 21.

Of Preachers sent to shew the glad tidings of the Gospel. Isa. 2 5.

Before Isaiah began to preach, hee was purified by the Lord. Isa. 6 5, to 11.

Iesus commanded the Gospel to be preached to euery creature Mar. 16, 15.

None ought to preach except hee bee sent. Rom 10. 15.

Preachers ought to speake nothing, but as the word of God doeth teach them. 1. Peter 4. 11.

The Apostles preached in the Temple, and from house to house. Acts 5. 20, 21, 42.

Christ willeth him that is healed by him, to preach, what God had done vnto him. Mar 5. 19, 20.

Preachers ought to put their brethren in remembrance of their duetie. 2. Pet. 1. 12.

Who so preacheth any thing beside the Gospel of Christ, is not to be entertained. 2. John 10.

Wee ought to receiue and relieue Preachers. 3. John 8.

The Apostles preached what they had heard and seene. 1. John 1. 3.

False Preachers, and their punishment. 2. Pet. 2. 1, 2, 3.*

Paul ioyed that the Gospel of Christ was preached, howsoeuer. Phil. 1. 18.

Christ preached alwayes openly. John 18. 20.

Preachers ought to beware of vsurped authority. 1. Pet. 5. 3.

What a Preacher and his office is. Eccle. 2. 1.

God speaketh by his Preachers. Jerem. 7. 26.

The wicked seeke to slander the godly Preacher. Jer. 18. 18.

Whether the people will heare or no, the Preacher must speake. Jere. 7. 27. Ezek. 2. 5, to 11. and 3. 9, 11, 17. and 33. 2, * 18, 19.*

Contempt of Gods worde and Preachers plagued. Jerem. 29. 18, 19. The contrary recompensed. Jerem. 39. 18.

Preachers must rebuke, not flatter sinne. Lam. 2. 14.

What a Preacher ought to pray for. Colos. 4. 3. 4.

They that heare not Gods Preachers, are not of God. 1. John 4. 6.

True Preachers teach out of the Scriptures. Acts. 28. 23.

Preachers are called fishers. Ezek. 47. 10. and watchmen, and why. Ezekiel 3. 17. and 33. 2.

Preaching is a gift of the holy Ghost. 1. Cor. 12. 10.

At Peters first preaching were added to the Church 3000. soules. Act. 2. 41. at his second preaching the Church was numbred 5000. Acts 4. 3.

Of the preaching of Paul. Act. 13. 14. * & what was the effect thereof. 1. Cor. 2. 1, 2.

The preaching of S. Paul was trueth, & no wauering doctrine. 2. Cor. 1. 18, 19, 20.

God by the foolishnesse of preaching, saueth beleeuers. 1 Cor. 1, 21.

Against vnpreaching Pastours. Psal. 50. 16, 17. Pro. 27. 23. and 29. 18. Isa 42. 19. and 56. 10 11. & 58. 1. Jere. 1. 7, 8. & 23. 1, 2. & 48. 10. Ezek. 3. 18, 20. & 13. 3, 4, 5. & 33. 7, 8 & 34. 2, 3, 10, 18. * Hose. 4. 6, 8, 9. & 6. 9. Amos 8. 11. Mal 2. 7. Zech. 11. 17. Matth 5. 13, to 17. and 10. 27. & 28. 19, 20. & 25. 14, to 31. Luk. 10. 2. and 12. 42, 43, to 49. and 14. 28. * & 16. 2. Ac. 20. 28. John 10. 13. & 21. 15, to 18. Roma. 10. 14, 15. 1. Cor. 9. 14, 16. Phili. 2. 21. 2. Cor. 11. 14. 1. Timoth 4. 16. Tit. 1. 9. Heb. 13. 7. looke Prophets, Bishops, Ministers, Pastors, Interpreting and prophecying.

Predestination admitteth no pleading with God. Rom. 9. 20.

Whom God hath predestinate, he calleth, iustifieth, and glorifieth. Rom 8. 30.

God hath predestinated vs according to his will and purpose. Eph 1. 5, 11. and therefore vnto vs all things worke for the best. Rom. 8. 28.

The predestinate cannot be damned. Joh. 10. 28, 29. Rom. 8. 31.*

Of predestination and reprobation. looke more Exod. 7. 3 and 33. 19. Psal. 33. 12. and 65. 4. & 147. 19, 20. Pro. 16. 4 Isa 41. 9. Jere. 1. 5. 2 Esd 5. 23. to 28. and 6. 1, to 11. Matth. 7. 13, 14, 23. and 20. 16. and 24. 22. & 25 34, 41. Lu. 10. 20. Joh. 10. 26, 27. and 12. 39, 40. and 13. 18. & 15. 16. & 17. 10, 12. Acts 13. 48. and 22. 14. Roman. 8. 29, 30. and 9. 11, * 14, 20, to 24, 27. and 11. 5, 7, to 10. 1. Corinth. 2. 7. Eph 1. 4, 5, 11. & 2. 10. 1. Thes. 1. 4. 2. Thes. 2 13. 2. Tim. 1. 9 and 2. 19, 20. 1. Pet. 1. 2. and 2. 8. 2. Pet 1 10. 1. John 2. 19 Reuel. 13. 8. looke Elect, Chosen, and Reprobate.

Prepare thy selfe before thou pray. Eccli. 18. 22.

John Baptist was sent to make readie a people prepared for the Lorde. Luke 1. 17.

Presen, looke Gift.

Presumption. Hee that presumptuously resisteth iudgement giuen according to Gods lawe, ought to die. Deut. 17. 11, 12.

The presumption of the Corinthians. 1. Cor. 4. 6.

Presumption how it hath been forbidden, transgressed and punished. Gen. 3 6, 16 and 11. 4, to 10, Exod. 5. 2. and 14. 8. * Numb. 15. 30. Deut. 1. 43, 44. 1. Sam. 9. 18. and 17. 8, 9 * 2. Kin. 18. 19. * & 19, 10, * 24, 35, 36, 37. Job 22. 13, 14 Prou. 6. 16, to 20. and 13. 10. and 15. 25. and 16. 5, 18. and 18. 12. and 29. 23. Isa. 3. 16. * and 9. 13. * and 10. 13. * and 14 11, to 17. Jer. 48. 26. * and 49. 4, 16 Eze. 28. 2. & 31. 10. Dan. 4. 22. * Obad 3. Malac. 2. 17. Tob 4. 13. Judet. 2. 2, 4, 5, to 14 and 6. 1, to 12. and 13. 8. * Eccli. 10. 7. and 2. Mac. 9. 4, to 19 Luk. 1. 18, 19, 20. & 10. 25. and 14. 11, 16, to 25 and 18. 10, to 15. and 22 3, to 7. Acts 12. 21. * Rom. 11. 20, 21. 2. Tim. 3. 1, to 10. 1. Pet. 5. 5. Looke Pride.

Precious was the worde of God in the latter dayes of Eli. 1. Sam 3. 1.

The soule of Saul was precious in the eyes of Dauid. 1. Sam 26. 21.

Precious in the sight of the Lorde is the death of his Saints. Psal. 116. 15.

Preuent. Salomon would haue preuented Gods determination, but could not. 1. King. 11. 40. and 12, 2, 3.

Price. Christians are bought with a price therefore ought to be Gods seruants only. 1. Cor 6. 20. and 7. 23.

Abraham would not take the field without paying the price thereof. Gen. 23 9, 13.

Pricke. Saint Paul was disquieted with a pricke in the flesh. 2 Cor. 12. 7.

Pride. Paul reproueth the pride of the Corinthians. 1. Cor 4. 19

God breaketh the pride of men, which disobey him. Leuit. 26. 19. and scattereth them in the imaginations of their hearts. Luke 1, 51.

Dauids zeale counted of his brother Eliab, pride. 1. Sam. 17. 28.

God deferred to punish the Israelites, lest their enemies should waxe proude thereby. Deut. 32. 26.

Christ reproueth the pride of the Scribes and Pharises. Mat 23. 2, 4, to 8. and of those that couet to sit in chiefest places at feastes. Luke 14. 8.

A prayer against pride. Ecclus. 23. 4, to 7. Pro. 30. 7, 8.

Pride is the originall of sinne. Eccius. 10, 12, to 20.

The proude man shall be consumed. Isai. 29. 20. Hab. 2. 5.

Pride engendereth strife. Pro. 13. 10.

It is perilous to bee familiar with the proude Eccius. 13. 1.

God destroyeth the house of the proude. Pro 15. 25.

Hee is proude, that doeth about strife of wordes not being content with the doctrine of the Gospel. 1. Tim. 6. 3, 4.

God resisteth the proude, and giueth grace to the lowly. Jam 4 6.

We ought not by pride to esteeme better of our selues, then of other, but contrariwise. Phil. 2. 3.

The deuill is the king ouer the children of pride. Job 41. 25.

Pride goeth before destruction. Pro. 16. 18. and 18. 12.

The prosperitie of the wicked maketh the proude Job 21. 7, to 17.

The pride of the heart of the vngodly will deceiue them. Obad 3.

Mardocheus refused not to honour Haman of pride, but for conscience sake. Ester 13. 13,14.

God is able to abate the pride of princes. Dan.4.34.

The pride of these latter dates prophesied of. 2.Esdr. 8.50.2. Timo.3. 1,2,4. Looke Presumption and Ambition.

Priestes were either such as did sacrifice in the first tabernacle, or entred once a yere into the holiest place. Heb.9.6,to 9.

What the high Priest ought to observe before hee entred into the Sanctuary. Leuit. 16.2.*

The Priests did eate the residue of the oblations. Leuit.10.12.

When the Priests might not drinke wine. Leuit.10.9.

The maner of consecrating the Priestes. Exod.29.1,to 33.

Who were meete to receiue Priesthood, and who not. Leuit.21.17.*

The high Priest might marrie a maide, or els none. Leuit.21.13,14.

Of Priests and Leuites, & of their offices. 1.Chro.9.2.*2.Chro.19.8,9,10. their portions in the land of promise. Ezek.48.9,10.

God was the Priests inheritance, & therefore they lined of the sacrifices. Deu 18.1,2.

Causes of great importance were brought before the Priest. Deut.17.8,9.

Gods couenant with the Priestes was of life and peace, and that their lips should preserue knowledge. Mal. 2.4,to 8.

The Priests bare the Arke, going before the people. Iosh.3 6.

The king ought to receiue the law at the Priests hands. Deut.17.18,19,20 and therefore Iehoash was taught by Iehoiada the Priest.2.Kings.12.2.

Ioshua gouerned by the counsell of the hie Priest. Num.27.21,22.

The Priests daughter playing the whore, must be burnt. Leuit.21.9.

Ieroboam made Priests for money. 1.Kin. 12.31.

Salomon spared Abiathar, because hee was the Lords Priest. 1.King.2.26,27.

No more Priestes of Eli his stocke, looke Eli in the first Table.

Israel long without Priests to teach, and without law 2. Chro.15.3.

The Philistims Priests doubted whether their plague was of God, or by fortune. 1. Sam.6.2,9.

Dagons Priests tread not on the threshold of his temple.1. Sam.5.4,5.

Eliah slayeth Baals priests, 1.Kings 18. 40. so did Iehu.2.Kings 10.25.

The craft of Bels Priests detected. Dan. 14.10,to 23.

Pharaoh prouided for his Priestes in the famine. Gen.47.22.

The Priests kitchin. Ezek.46.20.

Against Priests. Hose 5.1. that contemne God and his name. Iere.2 8. and of their couetousnesse. Mal.1.6,8. and 2.1,2. Isa.3.14.

Of the vnmercifulnesse of the Priest and Leuite. Luk.10.31,32.

The Priests consult howe to put Christ to death. Matth. 26,3,4.

Christ was deliuered to Pilate by the enuie of the hie Priests. Matth.27.18.

Christ commanded the leper to shew himselfe to the Priest. Matth. 8.3,4.

Priests obedient to the faith. Acts 6.7.

Mattan, Baals Priest slaine. 2.kin.11.18.

Of the Priests of the second order. 2.King. 23.4.

Wherein the Priests offended. Eze.22.26.

The high Priest, wherefore he was ordeined. Heb.5.1.and 8.3.

Like people like Priests. Isai.24 2.Hos.4. 9.and 6.9. And such Princes such Priests. 2. Chr. 13.9.

Christ the euerlasting hie Priest after the order of Melchesedech. Heb 5.6.and 7.8,24, 25.and 6. 10. Where of reade 1. Sam. 2. 35. Psal.110.4.Iere.33.18.Zech.6.11.*Hebr. 2.17.and 3.1. and 7.15,16,17. and 8.6. and 9.11.and 10.10,to 15.

The faithfull are Priests. Exod.19. 6.Isa. 61.6.and 66.21.Iere.33.21.Psal.131.9,16. offering spirituall sacrifices. Rom.12,1. 1. Pet.2.5.Reue.1.6.

The Priest of Midian had seuen daughters. Exod.2.16.

Sith the Priesthood is changed by Christ, there must be a change of the law. Heb.7.12.

Iason obtaineth the high Priesthood by Simonie.2.Mac.4.7,to 11. looke Elder, and Sacrifice.

Princes are Gods Ministers, and why. Rom.13.1,3,4.

The estates of Princes are changed, and why. Iob.12.17,to 22.

An exhortation to the Princes and gouernours of Israel Eze.45.9.

Against Princes that oppresse the poore. Amos 4.1.* & like in pleasures. Amos 6.1.*

The Lord reprooueth the Princes of Ierusalem, and why. Zeph.3.3.

Against the tyrannie of Princes. Eze.22. 27.Mich.3.1,9.*

Wicked Prince, wicked seruants. Pro.29. 12.Eccles 10.2.

The Princes of this worlde crucified the Lord of glory. Act.3.17,18.and 1.Cor.2.8.

The portion of the Prince in the lande of promise. Ezek. 45.7. and 48.21. and of his and the peoples offerings. Ezek. 43.16,17. and 46.4,to 19.

Paul preached not the wisedome of Princes. 1.Cor.2.6,7.

The Prince of this worlde is cast out. John 12.31.

The deuill is the Prince that ruleth in the aire. Ephe.2.2.

The Princes of Salomons officers were fiue hundred and fiftie. 1.Kings 9.23.

Princes ought to eate in time, for strength, and not for drunkennesse. Eccles 10.17.

Princes may & ought to deale in matters of religion, as well as in ciuil causes. Deut.13. 13.* & 17.18,19. Iosh. 3.6. & 9.6. 2. Sam.5. 6,21.1.Chr. 13. 1,2,3. & 15.1,11,16.* & 16. 4.2.Chro.8.14,15. & 17 6,to 10. & 19 8.& 20. 3.1.King. 2.35.& 5.5.2.King.18.4.& 23.4,5, 14,21,to 25.2.Chro.29.3,5,15,18.* & 30.1, 2.* Psal.2.10.Isa.49.23.Matt.22.21.Ioh. 10.34. Rom. 13. 1, to 8. 1. Timo. 2.1,2,3.1. Pet.2.13,14,17.

The example of a Prince preuaileth the subiect to imitate. 2.Sam.3.33,36.

The euill of the subiects, the Prince must account his owne. Est.8.6.

Christ is a prince. Act.5.9.

Princes ought not to gather much treasure. Deut.17. 17,19,20.

God stirreth vp the spirit of Princes to doe his will. 2.Chro.36.22.

Princes the authors of wickednesse. Ezra 9.2.

Princes companions of theeues. Isa.1.23.

Princes wherein they offend. Ezek.22 27.

Princes otherwhiles abused by those that are about them. Est.16.6.

God is the preseruer of Princes and kingdomes. Est.16.16.

He that is fauoured of the Prince, is soone in fauour with the subiect. Esther 9.3. looke Kings, Iudges, Magistrates, and Powers.

Principalities spoyled by Christ. Col.2.15. who is the head of all principalitie & power. Col.2.10.

Principles of Gods word, looke Word.

Prison. Michaiah the Prophet of God put in prison. 1.Kin.22. 27.so was Paul.2.Cor. 11.23.Acts.16.23.and Peter.Act.12.4.and others.Acts 5.18.

The Iaylour of the prison beleeued, and was baptized. Acts 16.23,33.*

Paul persecuted Christians, & put them in prison. Actes 8.3.

Christ preached to the spirits in prison. 1. Peter 3.19.

Prisoners, how they ought to be comforted. Gen.14.14,to 17.1.Sam.30.3,to 9.Jerem. 31.7,to 31.Tob.1.16,18.Matth. 25 36,43. Actes 12.12.2.Tim. 1.16,17,18.Hebr. 13. 3.

Procession of Bacchus. 1.Mac.6.7.

Prodigality forbidden. Prou.5.9,10. looke Excesse.

Profit. The gifts of the spirit are giuen to profit withall. 1.Cor. 12.7.

What God requireth at our hands, is for our profit. Deut. 10. 12,13.

Profitable, looke Indifferent.

Prolong. By keeping Gods commandements a mans life is prolonged. Deuter. 11. 8,9.Exod.20.12.

Promises. We ought to credite Gods promises. 2.Chro.20.20.as did Abraham. Gene. 24.7.

God performed vnto the Iewes all his promises. Iosh.21.43.

God is true in his promises. 1.Sam.3.11, 12,19.

God will not breake his promise. Leu.26. 44 45.Psal.105.8.*

God performeth all his promises to those that walke in the trueth. 1.King. 1.4 & 8.15.

Gods promises are giuen to the faithfull onely. 1.Sam 2.30,35.

God pitied the Iewes because of his promise vnto Abraham. Exod.2.24.Deut.7.8.2. King.13.23.

God because of his promise to Dauid, dispossessed not Rehoboam of all the kingdome. 1.King.11.32,36.and 12.20.

God is charged with his promises. Exod. 32.11,13.Deut.9.26.*Psal.89.19.*

Iaakob calling to minde Gods promises, committeth himselfe to his tuition. Gen. 32. 9, to 13.

Izhak prayeth that the promises made to Abraham, might be accomplished in Iaakob. Gen. 28. 3, 4.

Dauid desireth the accomplishment of Gods promises. 2. Sam. 7. 25.

The promise of eternal salvation. 1. Ioh. 2. 25, made before all worlds, was reuealed by the Gospel. Ephe. 1. 4, 9, 2. Tim. 1. 9, 10. Titus 1. 2, 3. 1. Pet. 1. 20. Gal. 3. 23.

The promises of God are sicme and stable. 2. Cor. 1. 18, 20.

The inheritance of the kingdome of God is by promise, not by workes. Gal. 3. 14.*

Those are the children of promise, that beleeue in Christ promised. Rom. 9. 7, to 11.

The fathers receiued not the promise, and why. Heb. 11. 39, 40.

Most great and precious promises are giuen vnto vs, and why. 2. Pet. 1. 3, 4.

God sent our saviour according to his promise. Luke 1. 54, 55. * Acts 3. 12. *

Those receiue the promise, who with patience doe the will of God. Heb. 10. 36.

The promise of the Father was the holy Ghost Acts 1. 4.

The Church is confirmed by the promises made vnto our fathers Mica. 7. 20.

God promised hee would be our God and Father. 2 Cor. 6. 16, 18.

Wee ought to render vnto God that wee promise, being godly. Deut. 23. 21, 22, 23.

The people promised to keepe Gods law. Exod. 24. 3, 7. and 19. 8.

God promised Gideon to bee with him. Iudg. 6. 14, 16. and the Israelites to cast out their enemies. Exod. 34. 10, 11. Looke Couenant and Vowes.

The land of promise a very good lande. Exod. 3. 8. Deut. 8. 7, 8, 9.

Prophecie is no priuate motion of mans wit, but the gift of God through the holy Ghost. 2. Pet. 1. 20, 21. Rom. 12. 6. and 1. Cor. 12. 10.

The gift of prophesie. 1. Cor. 14. 1.

We ought to couet to prophesie. 1. Cor. 14. 1, 3. * and not to despise prophecying 1. Thess. 5. 20.

The spirit of prophecying, sometime giuen vnto the wicked. Matth. 7. 22. As appeared by Caiaphas. Ioh 11. 51. and Saul. 1. Sam. 10. 10, 11, 12.

The testimony of Iesus is the spirit of prophesie. Reue. 19. 10.

The ancient men chosen to gouerne with Moses, not onely did prophesie, but also Eldad and Medad, Num. 11. 25, 26. 27.

Elisha prophesied so long as the minstrel played. 2 Kings 3 15, 17, 18.

S. Paul prophesied of the resurrection. 1. Thess 4. 15.

Moses wished that all the people might prophecie. Num. 11. 29.

The wicked imagine when prophesies take no speedie effect, that they are false. Ezek. 12. 22.

Pride prophesied, see Pride.

Prophesie, for doctrine. Pro. 31. 1.

To prophesie, for to speake as a mad man. 1. Sam. 18. 10.

Women ought not to prophesie publikly, or bareheaded. 1. Cor. 14. 24, 25. and 11. 5.

A Prophet in the olde time was called a Seer. 1. Sam. 9. 9. And also a man of God. 1. Kings 13. 1.

The Lord would not answere Saul by Prophets. 1. Sam. 28. 6.

The Lord exhorteth the Israelites by his Prophets to turne from idolatrie. 2. King. 17. 12. *

God spake vnto the Prophets by dreames and visions. Num. 12. 6.

There arose not a Prophet like Moses sithence his death. Deut. 34. 10.

God called Elisha from the plough to be a prophet. 2. Kings 19. 16, 19. *

Elisha willeth Naaman to be sent him, to the ende hee might knowe that there was a prophet in Israel. 2. Kings 5. 8, 15.

The prophet of God cannot speake but that which God doeth put in his mouth. 1. Kings 22. 14, 17.

The authoritie of the Prophets of God. Micha. 3. 8. and 2 Kings 5. 8.

Their praise. Ecclus 49. 10. and 48. 1. *

A certaine Prophet reproouing Ieroboams idolatrie, is after slaine for disobeying God, by the perswasion of the olde Prophet. 1. Kin. 13. 1, 3.

A Prophet was sent by God to Ahab, to promise him victory. 1. Kings 20. 13, 14.

Obadiah hid a hundred prophets in caues, and fed them 1. Kings 18. 3, 4

Elijah complaineth that all the prophets were slaine besides himselfe. 1. King. 19. 10.

How a false prophet may be knewen, and of his punishment. Deut. 18. 20, 21, 22. and 13. 1, to 12.

Zidkiah the false prophet confirmeth the opinion of the 400. other false prophets, against Micaiah the onely true prophet. 1. kin. 22. 6, 11, 17.

Ieremie complaineth of the lying doctrine and couetousnes of false prophets, & priestes, and threatneth their destruction. Ier. 14. 10, 15, 17. and 8 8. *

How Elijah causeth all Baals prophets to be slaine. 1. King. 18. 22, to 41. and Iehu destroyeth them 2. Kings 10. 19, 25.

When Gods Prophets are not heard there followeth Gods wrath. 2. Chro 24. 19, 23, 24.

When Gods prophets are misused, he will surely punish to desolation. 2. Ch. 36. 15, to 22.

The prophets enioyed Gods spirit. Nehe. 9. 30.

The worde of the prophets is as a light that shineth in a darke place. 2. Pet. 1. 19.

The prophets prophecied of the grace that should come vnto vs by Christ. 1. Pet. 1. 10.

The spirits of prophets are in their power. 1. Cor. 14. 32.

The prophets an example to vs of patience. Iam 5 10.

The Prophets did desire to see Christ. Matth. 13. 17. Luke 10. 24.

The sonnes of the prophets were poore 2. King. 6. 2. and were refreshed by Elisha. 2. King 4. 38. 43.

The reward of him that receiueth a prophet or righteous man, in the name of a prophet or righteous man. Mat. 10. 41, 42.

False prophets like foxes, and why. Ezek. 13. 4.

Dissembling prophets meete for the wicked. Micah. 2. 11. Isa. 30. 10.

Against wicked prophets. Zeph. 3. 4.

A dumbe beast reproued the prophet. 2. Pet. 2. 16.

God will do nothing, but he reuealeth the same by his prophets to the people. Amos 3. 7, 8.

Abraham and Aaron prophets. Gen. 20. 7 Exod. 7. 1.

The great Prophet is promised. Deut. 18. 15. giuen and testified. Matth. 3. 16, 17. and 17. 57. Luke 7. 16 Ioh 4. 25, 26. and 6. 14, 69. looke Preacher.

Prophetesse. Miriam the sister of Aaron a prophetesse. Exod. 15. 20.

Deborah the Prophetesse iudged Israel. Judg. 4. 4.

Iosiah asked counsel of the Lord, by Huldah the Prophetesse. 2. Kin. 22. 13, 14, 15. *

Lying Prophetesses. Ezek 13. 17. *

Anna the daughter of Phanuel, a Prophetesse. Luke 2. 36.

Proselite. Acts 2. 10. Matth. 23. 15.

Prosper, and of prosperitie. Who that seeketh God with all his heart, shall prosper. 2. Chron. 13. 21.

It grieueth Gods enemies that his children prosper. Nehem. 2. 10.

Wee ought to desire God to prosper our handy worke. Psal. 90. 17.

God prospereth our labours, and increaseth our substance. Deut 8. 18.

Prosperitie and wisedome onely commeth of the Lord. 1. Chro. 22. 11, 12.

Prosperitie maketh men to forget God. Nehem. 9. 28

Prosperitie followeth them that loue Gods Law. Psal. 119. 165.

He that is in prosperitie ought to remember aduersitie. Iob 3. 25, 26. Ecclus 11. 25.

Prosperitie maketh not the godly proude, Iob. 31. 26.

Prosperitie & aduersitie come of the Lord. Ecclus 11. 14.

Of the prosperitie of the wicked, and of their destruction. Iob. 21. 7. * Psalm. 37. 1. * and 10. 1. * and 52. 1. * and 73. 3. * Iere. 12. 1, 2, 3. 2. Esd. 3. 33.

Protectour. God is the Protectour, deliuerer, and saluation of the faithfull. Psal. 18. 1, 2, * and 27. 1. and 31. 1. * and 33 18, 19, 20 and 71. 2. * and 115. 9. * and 144. 1, 2. * looke Buckler and Shield.

Proue. God proued the Israelites. Ex 15. 25. and 16. 4. and Abraham Gen. 22 1, to 19. Heb. 11. 17. and led the Iewes by the desert, to proue what was in their heart. Deut. 8. 2. and prooued the Israelites to cause them to feare him. Exod. 20 20. and proued whether the Iewes would loue him or no. Deut. 13. 3. Judg. 2. 21, 22, 23. and 3. 1. 4.

We ought to proue what the good will of God is. Rom. 12. 2. Ephe. 5. 10, 17. expressed. 1. Thes. 4 3. 4, 5.

Christ proued Philip. Ioh 6. 5. 6.

God proueth his elect that he may preserue them. 2. Chr. 32. 31. Iob. 1. 11, 12. * Wis. 3 5.

Looke

Looke Trie, Tempt, and Examine.

Prouerbe, or common sayings among the Iewes, Gen. 10.9. 1. Sam. 10. 12. and 19. 24. and 24.14.

God foretold that Israel should be a prouerbe among all people, 1. Kin. 9.7.8. Deut. 28.37. Iere 24.9. and 25.9. and why. Deut. 29.24.* Iere. 22.8,9.

Christ became a prouerbe vnto the Iewes, Psal. 69.11.

Salomon spake three thousand prouerbes, 1. Kings 4.32.

Prouide honest things before God & man, 2. Cor 8.21. Rom. 12.17.

Prouidence of God towards his seruants, Psal. 145.7, to 19. and 104.35.* and 139. 1, to 18. proued by his prouidence ouer small sparrowes, Matth. 10.29.

The Prophet reproueth those that denie the prouidence of God. Isa. 40. 27.

The prouidence of God euen vnto the vnworthy, 1. Kings 18.1.*

The Samaritanes beleeued not the prouidence of God in their extreme famine, 2. Kings 7.2,10,12,19.

It happened by Gods prouidence that Abimelech abused not the wife of Abraham, Gen. 20.6.

By the prouidence of God the woman Shunamite was nourished seuen yeeres, 2. Kings 8.1,2.

Nothing commeth to passe, without Gods prouidence, Gen. 45.7 & 15.19,20. Exod. 21.13. Deut. 32.39. 2. Sam. 24.1. and 16.9, 10 & 12.11,12. & 1. King 22,23. Iob. 1.12. & 14.5. Isa. 45.7 & 63.17. Pro. 16.33 Lam. 3. 37,38. Ezek. 14.9. Amos 3 6. & 2. Esd. 4.37. Wisd. 14. 3,4 Eccles 11. 14. Matth. 4. 1. and 6.26. & 8,31,32. and 10.29,30,31. Luk. 21. 16, 17, 18. Iohn 19. 10. 11. Acts 2,23. and 4.27,28. & 17.28. and 1. Pet 1.2. & 5 7.

Prouoke. The Israelites prouoked God to anger, Deut. 32.21.

Preaching of the Gospel to the Gentiles prouoked the Iewes to follow them, Rom. 11.14.

Proud, looke Pride, and Parth.

Of *Prudence*, looke Wisedome.

Psalmes, looke Sing.

¶ *Publicanes*. Iohn Baptist instructed Publicanes, Luke 3. 12, 13.

Publicanes and harlots beleeued in Christ, Mat 21.32. and iustified God. Luke 7.29.

The parable of the Pharisee and Publicane, Luke 18.9,10.

In *Publishing* Gods Name, he is to be glorified, Deut. 32.3.

Pulpit of wood, 1. Esd. 9.42,46. and Nehem. 8.3,4.

Punishment of murther. Gen 9.6. Exod. 21.12, 20, 21. Of theft, hurt, and idolatrie, Exod. 22 2,3,4,5,20.

Punishment of offendors, Deut. 25.1, 2, 3. of þ suspect wife. Nu. 5 24.* of Eli, see Fare.

Sharpe punishment purgeth away the euill. Prou 20.30.

Contemners of good orders and religion, God will punish. Hos. 5.10.

Transgressors of the lawes of God or the king, ought to bee punished as the fault deserueth. 1. Esdras 8.25 and Ezra. 7.26.

Wherewith a man sinneth, by the same shall he be punished. Wisd. 11.13.

As Gods mercie is, so is his punishment. Eccius 16.12.

Why Gods punisheth gently, Joel 2,32. Wisd. 12.2,10,20. Lam. 3.20,22.31,32,33. Amos 4 6.* looke Chastise, Correction, and Disobedience.

Purchase. God purchased the Israelites out of Egypt. Exod. 15.16.

Pure. Christians ought to be blameless and pure. Phil 2.15.

Saint Paul willeth Timothie to keepe himselfe pure. 1. Tim. 5.22.

Gods mercie maketh sinners pure Iere. 50.20.

Blessed are the pure in heart. Mat. 5.8.

There is a generation that is pure in their owne conceit. Pro. 30.12.

Pureness. God recompensed Dauid according to the pureness of his hands. 2. Samuel 22.21. Psal. 18.20,24.

Purgatorie, looke Pardon.

Purging of sinnes through the abundant mercie of God, onely by Christ. Matth. 1.21. and by the shedding of his blood for vs, may be proued by these places following. Matth. 26.28. Mar 14.24. Luke 22.20 Acts 13.38. Eph. 1.7. Heb. 9.12,13,14. 1. Pet 3 18. and 2.24. 1. Iohn 1.7. & 2,12. & 3.3,5,8. Rom. 4.25. Gal. 1.4. & 1 Tim. 1.15. looke Sacrifice.

He then that will purge his sinnes by any other meanes, shall bee grieuously punished, because hee hath despised so great a grace. Heb. 10.29.

If any man purge himselfe from all infidelitie, he shall bee a vessell sanctified vnto euery good worke. 2. Tim. 2.18,21.

The purging of an oth, of sinne committed at vnawares & by ignorance. Leui. 5. 2,3,6.*

The day of purging. Leui. 23.27.

The purging of sinne. Num 5 6,7, to 11, Leuit. 10 17.* and 6,2, to 8,25.*

Of the purging of the Sanctuary, the Tabernacle and Altar. Leuit. 16.15,1021.

Purifying of Leuites. Numb. 8.6,7. of women. Leuit. 12.1,2.*

Faith purifieth the heart. Acts 15.9.

Our soules are purified in obeying the trueth. 1. Pet. 1.22.

Purpose, looke Predestination.

Putting away a wife. see Diuorce.

To *Put fare* the euil day. Amos 6 3.

To *Put on* How we that are baptized into Christ, put on Christ. Gal. 3.26, 27. Rom. 13.14.

Put not off from day to day, to turne vnto the Lord, and why. Eccius 5.7. and 18.21. Looke Reformed, and Repentance.

Q

¶ *Quarrelling* The wicked seeke occasion of quarrelling with the godly. Dan 6 4,5.

Christians ought not to bee Quarrellers. Col 3.13. Phil. 2. 14,15. and 1. Thess 2.10. Tit. 3 2 looke Contention and Strife.

Quailes and Manna from heauen. Exod. 16.13, to 16. Numb. 11.7,31. Psal. 78.24. Psal. 105 40.

Quench not the spirit. 1. Thess 5.19.

Queene. The Queene of Sheba comming to heare Salomons wisedome. 1. King. 10.1. 2. Chro. 9.1. shall condemne the vnbeleeuing Iewes. Matth. 12.42. Luke 11.31.

The Israelites offered to the Queene of heauen. Iere. 7.18. and 44.17,18,19.

Questions vnlearned, curious, and vnprofitable. Eccius 3.22,23, to 27. Matt. 24.3. Iohn 2.18. Rom. 12.3. & 14.1. looke Curious disputations, Fables, Strife, and Quarrelling.

A Synode gathered for the resolution of a question. Acts 15.2.

Of what questions the ciuill Magistrate would giue no iudgement. Act 18.14,15,16.

Quicke and dead Christ shal iudge. 2. Timothie 4.1. Acts 10.42. 1. Pet. 4.5.

Quickly. Agree with thine aduersarie quickly, and why. Matt. 5.25.

Sit downe quickly, and write fifty. Luke 16.6.

Christ willed Iudas to do that hee would doe quickly, Iohn 13.27.

Quicken. Our mortal bodies shalbe quickned by God. Rom. 8. 11. which quickeneth all things. 1 Tim. 6.13. in Christ through the holy Ghost. Iohn 6.63. and 5 21.

Our bodie cannot bee quickned, except it die. 1. Cor. 15.36.

The last Adam Christ was made a quickning spirit. 1. Cor. 15. 45. and quickned vs from sinnes, to good workes Eph. 2.1,5,6,8, 10. Col. 2.13.

How God quickneth. Psal. 85.6. and 119. 37.40.50.93,149.

Quiet. Christians ought to studie to bee quiet. 1. Thes 4.11.

Quitting of debts. Deut. 15 2, to 12.

R

¶ *Ransome*, looke Redemption.

Rashly No man ought rashly to put his life in danger. Eccles 8,8.

Rasure. No Rasure came vpon the head of the Nazarites. Numb. 6.5. Judges 13.5.1. Sam. 1.11.

Rauen sent out of the Arke. Gen. 8.7.

The Iewes were forbidden the eating of Rauens. Deut. 14.14.

Eliah fed by Rauens. 1. Kings 17.4,6.

God feedeth Rauens, much more man. Psal. 147.9. Luke 12.24.

Rauish. The wiues of the disobedient shall be rauished Deut. 28.30.

Dinah rauished. Gen. 34.1,2.

The Lawe of rauishing maide or wife. Deut. 22.22, to 28. see Steale.

Raiment. The Israelites Raiment and shoes wared not olde while they were in the desert. Deut. 8.4. and 29.5.

We ought not to take a widowes raiment to pledge. Deut. 24.17.

God giueth food and raiment to them that want. Deut. 10.18.

Paul shooke his raiment against þ Iews, and why. Acts 18.6.

We ought to be content with food and raiment 1. Tim. 6.8. see Food.

Of Spirituall raiment, looke Matt. 22.11. Luke 24.49. Rom. 13.12. & 2 Cor. 5.2. Gal. 3.27. Ephe 4 24. Coloss 3.10. Looke Loue, Coate, Clothes, Apparell, and Disguising.

Raine. Before God caused it to raine vpon the earth, it was watered with a mist. Gen. 2,5,6.

It

It rained fortie dayes and fortie nights vpon the earth, when God destroyed it by water. Gen. 7.12,17.

God rained stones, and coales. Iosh. 10. 11. Psal. 18.12,13. and Manna, see Quailes.

The land of promise dranke the raine of heauen. Deut. 11.11.

God will send raine in due season vnto them that keepe his commandements, and to other turne raine into dust. Leui. 26.4. Deut. 28.12,24. and 11.14. or sendeth no raine. 1. King. 8.35. and 17.1. and by sending raine, declareth that he was pacified. 2. Sam. 21. 1,10,14.

Water without raine, see Water.

Moses desired that his doctrine might drop as raine. Deut. 32.2.

Elias prayeth for raine promised and obtaineth it. 1 Kin. 18.1,41, 42. Iames 5.18.

Rainbow, looke Couenant.

Raine of righteousnesse. Ioel 2.23.

To *Raise vp*, and of *Rising againe*.

The law of Raising vp seede to brother or kinseman. Deut. 25.5, to 11.

God hath raised vp his Sonne, and so will vs by his power. 1. Cor. 6.14.

Many dead bodies did rise againe at Christ his death. Mat. 27.52.

Christ is raised to life. Psalm. 16. 10. and 49.15. Matth 28 6. The first fruits of them that awaite the resurrection. 1. Cor. 15.20. for our iustification. Rom. 4.25.

We are baptized into Christs death, that we might be raised vp by him. Rom. 6.4. Ioh. 6. 39.

All the faithfull shalbe raised vp by God, aswel as Christ. 2. Cor. 4.17

Christ raised from death, deliuereth vs from the wrath to come. 1. Thess. 1.10. looke Resurrection.

The souldiers being corrupted, testified that Christ was not risen, but stolen away. Matth. 28.12, to 16.

The Apostles beleeued not the womens report from the Angel, and from Christ himselfe, whom they had seene and worshipped, that he was risen. Matth. 28. 6, to 11. Luke 24.6, to 12. wherefore Christ appearing miraculously, reproueth them, shewing his hands and feete. Iohn 20.19, to 30. Luke 24. 36, to 40. Marke 16.14.

Hee manifested vnto the Disciples that went to Emmaus, that hee was risen, and they to others. Luke 24.25,26,33. & againe vnto his Apostles as they were a fishing. Iohn 21.1. to 14. and they declared the same by miracles. Actes 4.33. Saint Paul prooueth it. 1. Cor. 15.4. to 9.

Christ the fall and rising againe of many in Israel. Luke 2.34.

If wee be risen with Christ, wee ought to seeke things aboue. Col. 3.1,2.

To Read. God commaunded princes to read and meditate in his Law day and night, and why. Deu. 17.19,20. Iosh. 1.8. Psal. 1.2. and the law to be read vnto men, women and children, and why. Deu. 31.11,12,13.

Gods word ought to be read, and expounded plainly. Nehe. 8.8.

Esdras read, see Pulpit.

Reading, see Commodities.

Realme, looke Kingdome.

Reaping. Leuit. 19.9,10. and 25.5,6,7. Ruth 2.3, to 18. Iob. 4.8. Psal. 126.5. Pro. 22.8. Eccle. 11.4. Iere. 12.13. Hos. 8.7. & 10. 12,13. Mic. 6.15. Matt. 6.26. & 25.24, to 31. Ioh. 4.36,37,38. & 1. Cor. 9.11 & 2. Cor. 9.6. Galat 6.7,8,9. Iames 5.4. Reu. 14.15. Eccles 7.2. see Gleanings.

Reason. Mans reason, in spirituall matters is blinde & not to be followed. Matt. 13.56. & 15.33.* and 16.14,22. and 22.29. Lu. 24 45 Iob 4.3,9,12. and 8.57. and 9.2,16.

Rebell. The Israelites were alwayes rebellious. Deu. 9.23,24. and 17.12. and 31.27. Isa. 1.23.

Against rebels. Isa. 1.20. and 30.1, to 18. Marke 14,21.

Moses called the Israelites Rebels, and why. Num. 20.10. Deut. 9.7.*

Rebellion is as the sinne of witchcraft. 1. Sam. 15.23.

Rebellion added to sinne. Iob. 34.37.

To Rebel against God, what. Ioth. 22.19 looke Prayer, Treason, Sedition, Murmuring, and Grudging.

Rebuke. Open rebuke is better then secret loue. Pro. 27.5.

We ought to rebuke in loue. Leuit. 19.17. and 2. Tim. 4.2.

Wee ought to liue without rebuke, in a crooked nation. Phil. 2.15.

God rebuked Laban for pursuing Iaakob Gen. 31.42.

Receiue. We may not reioyce in gifts receiued. 1. Cor. 4.7.

To receiue Iesus Christ, is to beleeue in him. Iohn 1.12.

Receiue, put for to comprehend or allowe. Matt. 19,11.

One shall be receiued, another left. Matt. 24.40,41. Luke 17.36.

Recompence not euill for euill. Pro. 24.29.

Recompence promised them that worke. Matt. 6.4,6,18. & 16,27. Acts 10.4. & 2. Cor. 5.10. & 1. Tim. 6.19. Heb. 2. 6.10. and 10.35. and 11.26. not of desert, but of Gods free goodnesse. Mat. 20.9,10.* Luke 14.14. Col. 3.24. Looke Merite, Reward and Vengeance.

Reconciliation. Howe wee are reconciled vnto God. 2. Cor. 5.18,19. Rom. 5.10.

Christ preferreth reconciliation before sacrifice Matt. 5.24,25.

The feast of Reconciling. Leuit. 23.27.

Record, looke Witnesse.

Redeeme the time, and why. Ephes. 5.16. Colos. 4.5.

Christ is made vnto vs Redemption &c. 1. Cor. 1.30. Ephes. 1 7. for he gaue his life for all men, but chiefely for the elect Matth. 20.28 Luke 10.45. & 1. Tim. 2.6. Heb. 9.12, 15. as was ordeined before the foundation of the world, & is declared in these last times. 1. Pet 1.18,19,20.

Signes to know that our Redemption is nigh. Luke 21.28,30, to 37.

The Redemption of Israel out of Egypt, and the maner thereof foretold. Gen. 50.24, 25. Exod 3.17.20,21,22.

Redeeming of lands. Leu 25.23, to 35.

Red sea Exod. 10.19.

Reede. Iesus Christ came not to breake a bruised Reede. Matth. 12.20.

Reformation begunne and repented. Iere. 34.15,16.

Reformed. He that hateth to be reformed, his life shall bee shortened. Eccius. 19.5. see Put off, and Opprobrious.

Refuge. Of the cities of refuge. Exod. 21. 13. Numb. 35.11, to 16. Deut. 4.41,42. & 19. 2,3, to 11. Iosh. 20.2.* 21.13,21.*

God is our refuge. 2. Sam. 22.3. Psal. 18. 2. Iere. 16.19.

God is the refuge of the poore. Psal. 9.9.

Regeneration. How Christians are regenerate. Isa. 6.7. Iohn 3.3, to 9.

Regeneration taken for that day and time, wherein the chosen begin to lead a new life. Mat. 19.28. Of the which reade. 1. Cor 6.11. and 2.5,17. Iames 1. 18. and 1. Peter 1. 3. Looke Newnesse.

Reigne. The Lord shal reigne for euer and euer. Exod. 15.18.

The Lord reigned ouer the Israelites before they had any King. 1. Sam. 12.12.

Salomon reigned in stead of Dauid, according to Gods promise. 1. Kings 3.7. and 2. Sam. 7.12.

Paul wished ỳ the Corinthians did reigne, that he might reigne with them. 1. Cor. 4.8.

Reioicing. The Lord will reioice ouer his people that obey him. Deut. 30.9.

The Apostles reioiced, that they were counted worthy to suffer for the Name of Christ. Acts 5.41.

S. Paul reioiced, and exhorted other to reioice that he was readie to suffer for ỳ Gospel. Col. 1.24. Phil. 2.17,18. 1. Cor. 15.31.

We ought to reioice alwaies in the Lord, through hope with them that reioice Rom. 12.12,15. Phil. 3.1,3. and 4.4. and 1. Thess. 5.16. and 1. Pet. 1.8. and 2. Cor. 6.10.

S. Paul reioiced for the loue and faith of others Philem. 7. 2. Tim. 1.4,5. 1. Thess 1. 2,3,4. and 2.19. Phil. 1.4,5. 2. Cor. 7 4.

The world reioiceth, when Christ his disciples weepe. Iohn 16. 20.

Saint Paul was willing to liue, that the Philippians might reioice. Phil. 1.25,26.

Iesus reioiced in spirit, and willed his disciples to reioice, and why. Luke 10.20,21.

God willed the Israelites to reioice onely in the place which he would chuse. Deut. 12. 11,30 15.

Iethro reioiced, and why. Exo. 18.9.

Saul and all the men of Israel reioiced, and why. 1. Sam. 11.14,15.

The people reioiced when Salomon was anointed king ouer Israel. 1. Kings 1.39,40 and at the crowning of Iehoach king ouer Iudah. 2. King. 11.20.

Wee ought not to reioice at our enemies fall, and why. Pro. 24.17,18.

S. Paul reioiced not in vaine, and why. 1. Cor. 9.15,16,18.

Those that are iustified, reioice in tribulations, and why. Rom. 5.1, to 6.

Some reioice in the face, and not in the heart. 2 Cor. 5.12.

He that reioiceth let him reioice in ỳ Lord. 1. Cor. 1.31. not in any gift. See Receiue, Partaker, Solemne feast, Tribulation, & Song.

Religion. What is the pure and vndefiled

Religion

Religion before God. Jam. 1. 27.

He that seemeth religious, and refraineth not his tongue, his religion is in vaine. Jam. 1. 26.

Christ his religion counted heresie. Actes 24. 14.

Remember the old benefits of God. Deute. 8. 1, 2, 11, 18, 19. and 32. 7, to 15.

Wee ought to remember our former life, & why. John 4. 39. Rom. 6. 21. Colos 1. 21. and 3. 7, 8. & 1. Tim. 1. 13, 14. * & 5. 9, 10. & 2. Tim 3. 10, 11. Tit. 3. 3, 4. Hebr. 10. 32. * & 1. Pet. 4. 3.

Why God made not the remembrance of the Iewes that sinned to cease. Deu. 32. 26.

God remembred Noah. Gene. 8. 1. and remembring his promises will pardō those that confesse their sinnes. Leui. 26. 40, 42, 45.

God remembring his covenant, deliuered the children of Israel out of bondage. Exod. 2. 24, 25. & 14. 30. and remembring Abraham deliuered Lot. Gen. 19. 29. and remembring Rahel, made her fruitfull. Genes 30. 22. and so did hee Hannah, remembring her request 1. Sam. 1. 11, 19, 20.

Remission, Looke Forgiuenesse and Sinne.

Remnant. The saluation and increase of the remnant of the Iewes. Isa 65. 8. Ezeki. 5. 3. and 14. 22. Mich 4. 7. Rom. 9. 27. & 11. 5 Jer. 23. 3. to 9. Looke Iewes.

Render account, looke Account.

Rending. Looke Tearing and Clothes.

Renewed. How Christ renewed vs, & why. Tit. 3 5, 6, 7, 8. Luke 1. 75.

Renowne. Looke Name.

Renounce. Looke Forsake.

Repent. God repented that he made man. Gen. 6. 6. and that hee had made Saul king. 1. Sam. 15. 11. and of the euill hee sent the Israelites. 2. Sam. 24. 16.

God repenteth not. 1. Samu. 15. 29. Hose. 13. 14. Amos 7. 3. though he seeme to repent. Jer. 18 8.

The Lord gaue men 120. yeeres space to repent in. Gen. 6. 3.

Who that repenteth truely, shal liue. Eze. 18. 4. * and 33. 5, 11.

The people repent and promise reformation. Ezra 10. 1, 19.

The Israelites repent their idolatry, and obteine deliuerance. Judg. 10. 15, 16. and repent that they destroyed the tribe of Beniamin. Judg. 21 3, 6.

Iob craueth time to repent. Job 10. 20.

If our brother repent, wee must forgiue. Mat 18. 15 Luk 17. 3, 4.

Repentance of Iudas. Matth. 27. 3, 4. of Esau. Heb. 12. 17.

God graunted the Gentiles repentance vnto life. Actes 11. 18.

God would haue all men come to repentance. 2. Pet. 3. 9. and calleth and exhorteth thereunto Hos. 14. 1. * Jere. 3. 1, 14, 22. * and 18. 11. and 25 5. and 35. 15. and 26. 3. and 2. King. 17. 13. Zeph 2. 1. Isa. 55 7.

Repentance is the gift and worke of God. Num. 5. 21. John 12. 40. Act. 5. 31. 2. Tim. 2. 25, 26.

Of true repentance. Jerem. 4. 1. as was Iobs. Job 42. 6. and Dauids. 2. Samu. 12. 13 and 24. 17.

Their pentance of Pharaoh was fained. Exod. 9. 27. and so was Sauls. 1. Samu. 15. 24, 25, 30.

Gods long suffering mooueth to repentance Isa. 48. 9. Wisd. 12. 19, 20. Rom. 2. 4.

Samuel mooued the people vnto repentance. 1. Sam. 12. 20, 21.

Ezekiel commanded to reduce the children of Israel to repentance. Ezek. 43. 9, 10.

Ahab by his voluntarie repentance, procured the prolonging of the plagues threatned. 1. Kings 21. 27, 29.

Repentance ought to be preached, and ioyned with faith. Matth. 3. 2, 6, 8. & 4. 17. Luke 3. 3. & 24. 47. Act. 2. 38. & 3. 19, 26. and 17. 30. and 19. 4. and 20. 21. and 16. 20. Mar. 1. 15.

No time of repentance auaileable after this life. Eccles. 9. 10. and 11. 3.

True repentance mitigateth Gods wrath. Jonah 3. 5. *

The fruits of repentance. Matth 3. 8. called by the Prophet, the trees of righteousnesse. Isa. 61. 3.

Grace promised to true repentance. Gene. 50. 17, 18 Deu. 4. 29, 31. & 30. 1, 2, 3, 4 & 31. 21. 1. kin. 8. 33, to 37. & 2. Chr. 7. 14, 15. & 30. 10 Job 11. 14. 15. and 22. 21, 23. Pro 28. 15. Isa. 1. 16, to 20. * & 30. 18. Jer. 39. 12, 13, 14. & 31. 18. * Ezek. 3. 18. & 16. 60. * & 22. 23, 27, 28, 31, 32. Joel. 2. 12. * Zech. 1. 3, 4, 5, 6.

Examples of true repentance. 2. Chr. 12. 12. & 33. 12, 13 Judet. 4. 9, 10. * Mat. 26. 75. Lu. 7. 39. & 15. 18, 19, 20, 21. & 17 4, 16. & 19. 8. & 22. 62. & 23. 40, 41, 42, 43. Act. 2. 37, 41. *

Examples of false repentance. Gen. 4. 3, 14. & 27 41. & 28. 8, 9. Exod. 8. 8, 15. & 10. 16, 20. Iol. 7 20, 21. Judg 1. 7. & 1. Sam 24. 17. * and 1 Kin. 3, 4, 6. Wisd. 5. 2, to 15. & 1. Mac. 6. 12, 13. and 2. Mac. 9 13, to 19. Matt 27. 3, 4, 5. Act. 8. 24. see Amendment.

Report. S. Paul was approued the minister of God by good report, and euill report. 2. Cor. 6. 4, 8.

Ill reports of Eli his two sonnes. 1. Sam. 2. 21, 23, 24.

Reprobates are cursed. Matth. 25. 4. and 2. Pet. 2. 14. and are vessels of wrath, and dishonour, appointed to perdition. Roma. 1. 28. and 9. 22. and 2. Thes 2. 12. & 2. Tim. 2. 29. & 2. Pet 2. 12. Jude 4. Isai 57. 20, 21.

The nature of reprobates, is to bee made blinder and blinder. Matth. 13. 15. Mark. 4. 12. Luke 8. 10.

God is angry with the reprobate for euer. Nahum. 1. 2, 3.

Reprobation knowen not by the iudgement of the world. 2. Cor. 13. 5, 6, 7. looke Predestination, and Psal. 64 4. in the margent.

Reproue. Vice must be reproued. John 16. 8. Ephe. 5 3. and 2. Tim. 4. 2.

How we should reproue our brethren. Gal. 6. 1. 2. Tim. 2. 25, 26.

S. Paul had care lest hee should bee reproued. 1 Cor 9. 27.

Sarah was reproued by Abimelech. Gen. 20 16.

Scorners will not bee reproued, but the wise will. Prou. 9. 7, 8, 9 and 15. 12. and 19. 25. looke Rebuke.

Require, see Mercifulnesse.

Resist. He that resisteth pleasure crowneth his owne soule. Eccles. 19. 5.

Respect of persons, looke Persons.

Rest to by Scriptures. Iol. 22. 4. Deu. 12. 10

God will send no rest vnto the disobedient. Deut. 28. 65.

Rest promised to Moses. Exod. 33. 14.

God promiseth to giue his people a place of rest. 2. Sam. 7. 10 11.

Naomi wisheth rest vnto her two daughters in law. Ruth 1. 9.

Rest of those that beare Christs yoke. Mat 11. 29. 2. Thess. 1. 7.

If we beleeue, we shall enter into the rest of God. Heb. 4. 3, 9.

Those which die in the Lorde, rest from their labours. Reue. 14 13.

God rested, looke Sabbath.

Restitution of goods wrongfully gotten or withholden. Leuit. 6. 1, to 8.

Restrained. How sinnes should be restrained of vs. Rom. 6. 12.

Resurrection of Christ foretold by Dauid. Act. 2. 31 and by Christ himselfe. Mat. 17. 9.

Of Christes resurrection, and the earthquake at the same. Hose. 6. 2. Matt. 28 2. and his appearing to Marie Magdalene after his resurrection. Marke 16. 9.

Those that beleeue the resurrection of Christ shall be saued Rom 10 9.

We hope to possesse life by the resurrection of Christ. 1. Pet. 1. 3.

After the resurrection, the Apostles vnderstood this saying, Destroy this Temple, &c. John 2 19.

Christ is the resurrection. John 11. 25.

We shall be partakers of the resurrection, if being grafted in Christ, wee bring forth fruit. Rom. 6. 4 5. * and 2. Cor. 5. 17.

S. Paul desireth to knowe the vertue of the resurrection. Phil. 3. 10, 11.

A prophecie of the resurrection of the dead. Job 14. 7, 12, 14. and 19. 26, 27. The time and manner thereof. 1. Cor. 15. 21, 22. * Phi. 3 21. and 1. Thess. 4. 14, 15. *

The first resurrection. Reuel. 20. 5, 6.

The Sadduces deny the resurrection, but the Phatises confesse it. Mar. 22. 23. Marke 12. 28. Luke 20. 27. Acts 23 8.

By the resurrection immortalitie is giuen. 2. Cor. 5. 1, to 5.

The Apostles cast in prison for preaching the resurrection. Actes 4. 2, 3.

Paul preaching the resurrectiō, was mocked. Acts 17. 32.

The resurrection of life and condemnation. John 5. 29.

After the resurrection there shall no more marriage be vsed. Matth 22. 30.

Some affirmed that the resurrection was past. 2. Tim. 2. 17, 18.

Those that relieue the poore shall bee recompensed at the resurrection of the Iust. Luke 14 14.

Of the generall resurrection of the dead, and glorifying of the flesh. Exod. 3. 6, 15. and 5. 24. & 2. King. 2. 11. Job 31. 14. Isa. 26. 19, 20, 21. & 66. 14. * Ezeki. 37. 3, to 15. Dan. 3. 25, 26, 27 & 12. 2, 3. Jona. 2. 2. * Zeph. 3. 11. * & 2. Esd. 2. 16, 45. 47. & 14. 35. Wisd. 3. 7. & 5. 5 and 2 Mac. 7. 9. * Job 6. 54. & 11. 24. 25, 26. Act 24. 15, 22. 2. Cor 4. 14. looke Raise vp.

Of *Retaining* and *Remitting* of sinnes, looke

looke John 20.23. and Keyes.

Returne. The Lord will returne vnto vs, if we returne vnto him. Deu. 30.8,9,10. with all our hearts, and bee obedient to his voice. Deut 4.29,30.

Reuile. Blessed are they that are reuiled for Christs sake. Matt. 5.11.

Reuilest thou Gods high Priest? Actes 23.4.

Reward of them that are persecuted for Christs sake. Matth. 5.11,12.

Of righteousnesse. see Righteousnesse.

Reward for receiuing godly men, see Prophets.

God taketh no reward. Deut. 10.17.

God was the exceeding great reward of Abraham. Gen. 15 1.

Iehu received a temporall reward for that which hee did against the house of Ahab. 2. Kings 10.30.

Boaz wisheth Ruth a reward of God for her welldoings. Ruth 2.12.

Saul promiseth reward to him that would kil Goliath 1. Sam. 17.25.

Daniel both refuseth and taketh rewards. Dan. 5.17,28.

Reward of humilitie. Pro. 22.4. looke Recompence and Gift.

Rib. Woman was made of mans rib. Gen. 2.21,22.

Rich and *Riches.* God is rich to all that call on him. Rom. 10.12.

A rich man compared to the flower of the grasse. Iam. 1.10,11.

Against respecting persons for riches or powerties sake. Iam. 2.1,2,3,5,6.

The discommodities of coueting to bee rich, and the duetie of rich men. 1. Tim. 6.9, 10.17,18.

The yong rich man whom Christ willed to sell all Luke 18.22,23. Matth. 19.20,21, 22. Mar. 10.21,22.

Rich Zacheus. Luke 19.2, to 11.

God filleth the hungrie, and sendeth the rich emptie away. Luke 1.53.

Parables of the rich man, & his steward, and the rich glutton and Lazarus, and the couetous rich man. Luke 16. 1,19, 20.* and 12.15,16, to 22.

Christ commendeth the poore widowe aboue all the rich men, and why. Luke 21.1, 2,3,4. Mar. 12.41, to 45.

Rich men are not blameless. Ecclus. 11. 10.

Howe some men become rich. Ecclus. 11. 28. Iob 24.2.*

What rich man is blessed, and what hated of God. Ecclus. 31.8. and 25.2.

Of the agreement and qualities of poore and rich men. Ecclus. 13.2.*

Abraham and Lot, Isaakob and Esau were very rich Gen. 13.2,5,6. and 36 7.

Izhak was rich, so was Boaz, and howe. Gen. 26.3.13,28. Ruth 2.1.

A rich woman relieued Elisha as hee passed by 2. Kings 4.8.

Nathans parable of a rich and of a poore man. 2. Sam. 12.1, to 15.

Riches euill gotten Prou. 28.8.

Riches gather friends. Prou. 19.4.

Riches are as a strong citie to the owner of them. Pro. 10.15. and 18.11.

God giueth power to get riches. Deut. 8. 18.

Abraham would not take riches of a king, and why. Gen 14.23.

God is the authour of riches and powertie. Pro. 22.2. and 1. Sam. 2.7. Eccles. 11.14.

When God hath blessed vs with riches, wee ought to take heede wee forget him not. Deut. 8.10, to 15.

The deceitfulnesse of riches doth choake Gods word in vs. Mar. 4.19.

Make friends with the riches of iniquitie. Luke 16.9.

God gaue Salomon riches and honor vnasked. 1. Kings 3. 12,13.

Wee cannot serue God and riches. Luke 16.13. Matth. 6.24.

Of the miserable estate of the couetous rich man. Eccles 6.2.

Of riches reserued to the owners harme. Eccles 5.12.

None ought to trust in riches, and why. Iob 31.24,25. Eccles. 5,1. Matth. 19.23, to 27. Mar. 10.23,24,25,26. Luk. 18.24, to 28

If riches increase wee ought not to set our hearts thereon. Psal. 62.10.

Neither riches nor any other thing comparable to the feare of God. Pro. 15.16. Eccius. 40.26,27.

We ought not to grudge at our state, be it poore or rich. 1. Cor. 7.20. Phil. 4.11.

How the rich ought to behaue themselues towards the poore. Leuiticus 25.14,35,36.* Deut. 15.7, to 12. Pro. 14.31. and 17.5. and 21.13. Eccle. 11.1,2. Isa. 23.4,18. Matt. 6. 1,2,3,4,19,20,21. Luke 14 12,13,14. Acts 2.45. and 4.34.*

Of the vanitie, deceitfulnesse, & contempt of riches. Psal. 39.6. and 49.6.* and 52.1, to 8. Pro. 11.4. and 23. 4,5. and 28.22. and 30. 8,9. Eccles. 5.9,10,11. and 6 2.* Isa. 2.7.* Jer. 22.13, to 18. Ezek 7.19. Zeph. 1.8,9,11, 18. Mat 13.22. Luke 8.14.

Against wicked rich men. 1. Samu. 25.2, to 39. Iob 25.* and 21.7.* and 27.8.* and Isa. 5.8,9,10.* & 32. 5,6,7. Jer. 15.13 Am. 6 1.* and 8.4, to 9. Habak. 2.6.* Luke 6.24. Jac. 5. 1,3 4. looke Couetousnes and Poore.

Riddle of Samson, see Wife.

Right hand of God. Luk. 22.69. and Act. 7.55. Matth. 26.64 looke Vpright.

Righteous. The righteous shall iudge the wicked, and are bolde. Pro. 14.19. and 28.1.

The end of the righteous is ioy and peace. Isa 57.2.

The song of the righteous. Isai. 25. 1.* Psal. 31.1.*

The Lord heareth the prayer of the righteous, and blessings are promised them. Pro. 15.29. and 10.6,7.

The constantnesse and happinesse of the righteous. Wisd 5.1,15,16.

Of the righteous, if hee turne from doing vprightly. Ezek. 18.24.

If the righteous scarcely bee saued, what shall the sinner? 1. Pet. 4.18.

What the feruent prayer of the righteous man auaileth. James 5 16.

The Lawe is not giuen to the righteous man, 1. Tim. 1.9.

Who are righteous and blessed. Psal. 32. 1,2,5,11. Gene. 15.6.

Pharaoh confessed God righteous, and himselfe wicked. Exod. 9.27.

The righteous shall flourish when the wicked shall want. Pro. 13 25. and 14.11.

A complaint for the want of the righteous. Micah. 7.1.

No man righteous before God. Gen. 6.5. and 8.21. and 1. King. 8.40 and 2. Chron. 6. 36. Job 4.17,18,19 and 9. 2,15,20,21. and 25.4,5,6. Psal. 14.1,3. and 51. 5 and 53.1, 3. and 143 2. Pro 20.9. Eccles. 7.22. Isai. 64.5,6,7. Jerem. 2. 29, 35. and 30. 14,15. Micah. 7.2. and 2 Esd. 4.30 & 8.35. Wisd. 12.10. Ecclus. 7. 5. Matth. 6. 12. Luke 17. 10. Gal. 3.11,22. Ephes. 2.1,3,8. and 1. John 1.8 Rom. 3.10, to 20. looke Iust, Saints, and Vpright.

He that doth righteously, is borne of God. 1. John 2.29.

Righteousnesse of God proued. Job 5.8.*

God rewardeth euery man according to his righteousnesse. 1. Sam. 26.23. as hee did Dauid. 2. Samu 22.21. and yet not for his righteousnesse Deut. 9.3,4,5,6.

Christ is our righteousnesse. Isai. 42.6. Jere. 33.16. and 1. Corinth. 1.30 which wee must hope and wait for through faith. Gala. 5 5.

Being freed from sinne, we are made the seruants of righteousnesse. Rom. 6 18.

Righteousnesse shall dwell in the new heauens and earth. 2. Pet. 2.13.

Christians righteousnesse ought to exceed the righteousnesse of Scribes and Pharises. Matth. 5.20.

Blessed are they that suffer for righteousnesse. 1. Pet. 3. 14. Mat. 5.10.

The fruite of righteousnesse is sowen in peace. James 3.18.

Mans wrath accomplisheth not Gods righteousnesse. James 1.20.

Of true righteousnesse & the fruit thereof. Phil. 1.11. and 3.9.

Righteousnesse put for keeping the Law. Mat. 3.15. for that which is vpright and holy. Act. 13.10. for vprightnesse of conscience. 2. Cor. 6.7.

Raine of righteousnesse. Joel 2.23.

The brestplate of righteousnesse. Ephes. 6.14.

Christ our righteousnesse before God, through grace and faith. Gen. 15.6. Isai. 45. 24. and 53.11,12. Jerem. 23.6 and 33.15, 16. Dani. 9.24. Habak. 2.4. Zech. 9 9. Actes 10.15,35,43. and 13.38, 39. Rom. 1.17. and 3.21,22.* and 5.1,9,17.* and 1. Corin. 1.30. Galat. 2.16.* and 3.6,8.* and 5 4,5. Tit. 3. 5,7.

Against the righteousnesse of the Lawe. Mat. 5.20.* Rom. 2.13.* and 10.3,4, to 13. Tit. 3.5. Heb. 9.8.* Reue. 3.15,16.*

Righteousnesse of the wicked, what. Isai 57.12. see Innocent.

Rise, looke Sleepe.

Moses desireth the Lord to rise vp against his enemies. Num. 10.35.

Rising againe. Looke Raise and Resurrection.

Riuer. The vision of the pure Riuer of wa-

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ter of life. Reuel. 22.1.

Out of Eden went a Riuer to water the garden. Gen. 2.10.

¶ *Robbing*, see Theft, and Stealing.

Rocke. Moses put in the cleft of the rocke while Gods glory passed by. Exodu. 33.21, 22, 23.

Water out of the rocke in Horeb. Exod. 17.6. Num. 20.8, to 12.

God caused the Israelites to sucke honie out of the stone, and oyle out of the hard rocke. Deut. 32.13.

Christ the rocke of offence to some. 1. Pet. 2.8. Rom 9.33. the spirituall Rocke which the Iewes dranke of by faith. 1. Cor. 10. 4.

The Rocke whereupon Christ builded his Church, himselfe being the head stone. Mat. 16.18. and 21 42.

Rodde of Moses and of Aaron which deuoured the sorcerers Roddes conuerted into serpents, and why. Exod. 4.3. and 7.10, 12.

Aarons Rodde budded, and bare ripe almonds, and why. Num. 17.8.

The Rocke smitten with Moses Rodde, yeelded water. Exod 17.5, 6.

Saint Paul was thrise beaten with rods. 2. Cor. 11.25.

Rod, for seueritie. 1. Cor. 4.21.

The Rodde and staffe of God doeth comfort the godly. Psal 23.4.

He that spareth the Rod, hateth the child Pro. 13.24.

Roofes to bee builded with battlements, and why. Deut. 22.8.

Rome and *Romanes*. Saint Paul arriued at Rome Acts 28.16.

The Romanes sent letters vnto kings for the protection of the Iewes. 1. Mac. 15.15.

The league with the Romanes & the Spartians, is renewed vnto Simon, Iudas Maccabeus brother. 1. Mac. 14.18, 20.

Balaams prophecie of the Romane Empire. Num. 24.24.

Saint Paul affirmed that he was a Romane. Acts 16.37. and 22.25.

The Romanes manner was, not to condemne any, before the accused had place to answere his accusers. Acts 25.16.

It was foretolde Paul that hee should preach at Rome. Acts 23.11. and hee was permitted so to doe in an house for two yeres space. Acts 28.30, 31.

How the Romanes shall destroy Ierusalem & the Temple. Num. 24.24. Isa. 5.25.* Dan 9.26, 27. and 11.30 *Matth. 24.2, 54. Luke 19.6, 20, to 25. John 11.48, 49, 50.

Paul much commendeth the faith of the Romanes Rom. 1.7, 8.

Roote, which bringeth forth gall & wormewood. Deut. 29.18.

Iesus Christ came of the Roote of Iesse. Rom. 15.12. Reue. 22.16.

If the Roote be holy, so are the branches. Rom. 11.16.

We that are made partakers of the roote, may not boast against the branches that were broken off for vs. Rom. 11.17, 18.

Antiochus Epiphanes the wicked roote. 1. Mac. 1.11, see Bastards.

Ropes about the heads, &c. a signe of submission. 1. King. 20, 31.

¶ *Rudiments*. The beggerly Rudiments of the world, what. Galat. 4.3, 9, 10. Colos. 2.8. looke Principles.

Rule. The peace of God on him that walketh according to ỳ rule of Christ. Gal. 6.16.

Christians ought to proceede by one rule, to the end they may minde one thing. Phili. 3.16.

Ruler & Ruling. God promised Dauid that hee should beare Rule ouer men being iust, and ruling in the feare of God. 2. Sam. 23.3.

What maner of men Rulers ought to bee. Exod. 18 21. Deu 1.13. and of their duetie. Deu. 1.16, 17.

He that ruleth, let him rule with diligence. Rom. 12.8.

Like Ruler, like subiects Eccles. 10.2. see Iudge, Prince, Gouernor, and Centurion.

Runne, see Loynes.

Saluation lyeth not in mans running, see Mercie.

How wee ought to runne in the spirituall race. 1. Cor. 9.24, 25.* Gal 2.2. Phili. 2, 16. Heb. 12.1, 2.

Ruine, see Fall and Destruction.

S

¶ *Sabbath*. God blessed and sanctified the Sabbath day, and why. Gene. 2.2, 3. looke in the first Table.

A commandement to sanctifie the Sabbath, and why. Ierem, 17.22. Exodus 20.8, to 12. Deut. 5.12, 13, 15.

The Sabbath ordained for seruants, strangers and cattell to rest in. Exod. 23.12. as well as their masters. Deut. 5 14.

The Sabbath was a signe betweene God and his people, that it is he that sanctifieth them. Exod. 31.13, to 18. Ezek. 20.12.

Nehemiah reproueth the breakers of the Sabbath, Neh. 13.15, to 23.

The sacrifices of the Sabbath Eze. 46 4.

God reproued the violating of the Sabbath Exod. 16 26. Ezek. 20.13.

Hee that gathered sticks vpon the Sabbath day, was stoned to death Num. 15. 32, 35, 36.

The Iewes refused to resist their enemies on the Sabbath. 1. Mac. 2.34. but were afterward aduised to doe the contrary. verse 41.

Nicanor determined to assaile Iudas on the Sabbath day. 2. Mac 15.1, to 6.

The Sabbath of rest to the land, euery seuenth yere. Exod. 23.11.

The Sabbath made for man, not man for the Sabbath. Marke 2.27.

The disciples of Christ plucked the eares of corne on the Sabbath day. Matth. 12.1, Mar. 2.23. Luke 6.1, 2.

Christ is Lord of the Sabbath. Mat 12.8. Marke 2.28. Luke 6.5. and healed many vpon the Sabbath day. Luke 13.10, 13. and 14 1, 4 John 5.5, to 10. and 9.16.

Sabbath of Christians must be euerlasting. Isa. 66.23. see Rest.

The true vse of the Sabbath. Isai. 56.2. and 58.13.

The exercise of Christ and his Apostles on the Sabbath day. Marke 6. 2 Luke 4. 16.* John 7.22, 23. Acts 13.14, 15 and 15.1. and 16.13. and 18.4. and 20.7.

A Sabbath dayes iourney. Acts 1, 12.

Sackecloth. Ahab put on Sackecloth when he heard the words of Elijah. 1. Kin. 21.19, 27. looke Ropes.

Wee are not saued by the outward signes of the Sacraments, but by the inuisible graces offered therein. Hag. 2.12, 13. Matth 3. 11. John 3 5. Roman. 4.9, 10, 11. 1. Cor. 10.1, to 6. Ephes. 5.25, 26. 1. Peter 3.21. Looke Baptisme, Supper, and Signes.

Sacrifices ought to be without blemish Leuit. 1.10. and 3.1. and 22.19. Numb 28.31. Deut 15.21. and 17.1 Ezek. 43.22.

The morning Sacrifice. 2. King 3.20.

Acceptable Sacrifices were kindled with fire from heauen. Genes. 4.4 & 8, 20, 21 & 15. 9, 17. Leuiticus 9.24. Iudg 6.21 & 13. 19, 20. 1. Kings 18.38. 2. Chron. 7.1, 2. Chron. 21.26.

Of the dayly Sacrifice. Exod. 29.38. Nu 28.3.

The feastes of Sacrifice were kept with ioy. Gen 31.54. Exod. 18.12. & 32.6. Numb. 25.2. Deuter. 12.6, 7, 11, to 15. and 27.6, 7. 1. Sam. 1.3, 4 and 9.13.* and 16.5. 2. Sam. 15.7, 11, 12. 1. King. 1.9, 25. and 3.4, 15. 1. Chron. 29.9, 21, 22.

Of Sacrificing of children. Leuit. 18.21. & 20.2. Deu. 12.31. Iudg. 11.30.* 2 Kin 3.27 and 16.3. & 17.17. 2. Chr. 28.3. Psa. 106.37. Isa. 57.5. Ier. 7.31. & 19.4. Eze. 16.20. & 20. 31. Of the Sacrifice of the vngodly. Gen. 4.3, 5. 1. Sam. 15.21, 22. Psal. 40.6. and 50.16, 17 and 51.16. Isa 1.11. to 16. and 44.15, to 21. & 66.3. Iere. 6.29. and 7.11, 18. & 14.12. Hose 5.6. and 6.6. and 8.13. and 9.4. Amos 5.21.* Mich. 6.7. Eccles. 34. 18. Matth. 9. 13. Mar. 12.33. Heb 10.6, 8.

Of spirituall Sacrifices. Psal. 5.7. & 26 6,* 27, 6. & 40. 6. & 50.14, 15. & 51.17, 19. & 116, 13.* Prou 21 3. Isa. 56. 1, 2. Iere. 7.3, to 7. Hos 6.6. Mic. 6.8. Eccles 35 1.* Matt. 5.23, 24. & 9.13. and 12.7. Marke 12.33, 34. 44. Rom. 12.1. Phil. 4.18. Heb. 13.15, 16.

Christ is the perfect Sacrifice for the faithfull. Isa 53.10. John 17.3. 2. Corinth. 5.18.* Ephes. 5.2. 1. Ioh. 2.1, 2 and 4 2. 9, 10, 14. Hebr. 1.3. and 5.1. whereof Izhak was a figure. Gene. 22.2. 8, 9, 13, 18. and all the Sacrifices of the old law a shadow. Heb. 10.1, to 10 Looke Priest and Offrings, and Aaron in the first Table.

Sacrificer, see priest.

Sadduces, see Resurrection.

Sadnesse. see Heauinesse

Saferie. Those that are vnder the protection of God, shall dwell in saferie Deut. 33 12, 28. Prou. 3.23. Isa. 14.30. Iere. 32. 37. Hos. 2.18. As did the Israelites, so long as they honoured God. 1. Sam. 12.11.

Saints. Wee ought to distribute to the necessitie of the Saints. Ro 12.13. 1. cor. 16.1, 2.

Paul would haue the Saints to decide all controuersies. 1. Cor. 6.1.

Of those that gaue themselues to minister to the Saints. 1. Cor. 16.15, 17.

Continuall prayers to be made in the spirit for the Saints. Ephes 6.18.

Christians called Saints, and why. Rom. 16 2. Ephes. 1.1. Phil 1.1. and 4.21. Philemon. 5 Heb. 13.24. 1. Cor. 1.2. 2. Corint. 1.1. Coloss. 1.2. 1. Thess. 5.27, &c.

Ie

It was giuen vnto the beast to make war with the Saints, and ouercome them. Reuela. 13.7.

The Saints loued not their liues to the death for the word of their testimony. Reue. 12.11. See Precious.

The Saints shall shine as the Sunne. Mat. 13.43. Their felicitie. Reue. 7.16, 17.

The prayers of Saints offered vp to God by the Angel Reue. 8.3, 4

Righteousnesse of Saints expressed by fine linnen. Reue. 19.8.

The Saints are in the hands of God. Deu. 33.3.

God will keepe the feete of his Saints from slipping away in temptations. 1. Sam. 2.9.

God punisheth his Saints in mercy. Psal. 99.6, 8.

The mysterie of saluation in Christ is manifested to his elect Saints. Col. 1.26.

Against worshipping of Saints. Iudg. 13.15, 16 Psal. 29.1. & 115.1. * & 81.9. Isa. 42.8. Eli 13.13, 14. Matt 4.10. Luke 4.8. Acts 10.25, 26. and 14.11, to 19. 1. Cor. 7.12, 13. and 3.5, 6. Reu. 22.8, 9. & praying or putting our trust in them. Psalm 36.6 & 115.17. and 60.1. & 145.18. & 146.3. Isa. 63.16. Iere. 15.1. and 17.5, 6. Ezek. 14.14, 20. Hose 13.4. Ester 14.3. Matth. 11.28. Iohn 14.6. Actes 4.12. Rom. 10.14. Num. 1.5, 17.

Sale looke Buy.

Salt. Lots wife transformed into a pillar of Salt. Gene. 19.26.

Abimelech sowed salt in the citie of Shechem. Iudg. 9.45.

God threatneth to burne the Iewes land with brimstone and Salt, if they disobeyed his Lawes. Deut. 29.23.

Elisha cast Salt into the infectious spring of waters, and healed them. 2. Kin. 2.21, 22.

Euery man shall be salted with fire, and euery sacrifice shalbe salted with Salt. Mark. 9.49.

The Apostles are called the Salt of the earth. Mat. 5.13.

Our speech must be powdred with Salt. Col. 4.6.

The conenant of Salt. Num. 18, 19.

The citie of Salt. Iosh 15.62.

Saluation belongeth vnto the Lord. Psal. 3.8.

The Lord is our Saluation. Exod. 15.2. Psal. 65.5. 2. Sam. 22.3.

Saluation is obteined by Iesus Christ. 1. Thess. 5.9. and by none other. Acts 4.12.

The Prophets haue diligently enquired of the Saluation that should come by Christ. 1. Pet. 1.9, 10, 11.

Saluation put for the doctrine of the Gospel. Heb. 2.3.

We ought to craue health and Saluation of God. Iere. 17.14.

God hath wrought our saluatiō by sending his sonne to be our redeemer. Isa. 59.20, 21.

Saluation is of the Iewes, of whom Christ descended as touching the flesh. Ioh. 4.22.

Eternall saluation giuen to all that obey the Lord Iesus. Heb. 5.9.

Our Saluation yet hid, at the last day shall be reuealed. 1. Pet. 1.5.

Saluation came into the house of Zacheus, because hee beleeued in Iesus Christ. Luke 19.9.

The knowledge of Saluation came vnto vs through Gods tender mercie, by Iesus Christ, without our desert. Luke 1.77, 78, 79. Rom. 6.23. Ephesians 2.1, 5, 8. Titus 3.4, to 8.

Hannah reioyced in Gods Saluation. 1. Sam. 2.1.

Christ the Saluation of the Gentiles is promised. Gene. 49.10. exhibited and seene. Luke 2.30, 31, 32.

All things necessary to Saluation, are reuelled to vs by Christ. Ioh. 15.15 Act. 20.27

Of the certaintie of our Saluation. Iob 13.15, 16. & 19.25, 26, 27. Psal. 71.1. Iohn 10.18, 29. Rom. 8.1, 16, 17, 38, 39. Gal. 4.6. Heb. 10.22, 23. and 11.1. Iam. 1.6, 7, 8.

How Saluation is obteined through faith by Gods gracious election, looke more Isa. 25.9. Matt. 20.15, 16. & 25.34 Mark 10.31, 40 Ioh. 3.15, 16. & 5.24. & 20.29, 31. Actes 2.47. and 15.11. & 16.31. Rom. 1.16. & 10.4, 9. Ephe. 1.11, 13. and 2.8. 1. Thes. 5.9. 2. Thes. 2.12, 14 2. Tim. 1.9, 10. and 2.10. Tit. 1.1, 2. and 3.4. to 8. 1. Pet. 1.2, to 6.

Salute no man by the way. Luke 10.4. 2. King. 4.29. see Blesse.

The salutation of the Angel to Gideon. Iudg. 6.12. and to the virgine Marie. Luke 1.28, 29.

Pauls maner of subscribing his Epistles, The salutation of mee Paul with mine owne hand. 2. Thess. 3.17.

Sanctifie, for to keepe holy. Deut. 5.12. to dedicate to God. Exod. 13.2. Numb. 7.1. to prayse. 1. Pet. 3.15. and to make a thing to be taken for holy. Matth. 23.17.

The Tabernacle, the Arke with the instruments, and Aarons sonnes sanctified. Exo. 29.43. and 30.26, to 31. Leu. 8.10, 11.

The faithfull are sanctified in the Name of Christ by the Spirit of God. 1. Cor. 6.11.

To sanctifie God, what. Deut. 32.51.

The vnbeleeuing husband is sanctified by the wife, &c. 1. Cor. 7.14. looke Celebrate, and Consecrate.

Of Sanctification 1. Cor. 1.30, 32.1. Thes. 4.3.

Sanctuary. The high Priest entred into the Sanctuary but once a yeere. Leuit. 16.2. Heb. 9.7.

The purging of the Sanctuary. Leuit. 16.14, 15, 16.

God commanded to reuerence his Sanctuarie. Leuit. 19.30.

The forme and situation of the Sanctuary with all the furniture, is made. Exod. 36.1.* and 37.1.* and 38.1.* and 39.32.* as was commanded. Exo. 25.1.* and 26.1.* and 27.1.* and is reared vp. Exod. 40.2.*

The land of Canaan, called Gods Sanctuary. Exod. 15.16, 17.

Satan obtaining leaue of God, destroyed all Iobs goods. Iob 1.12.* and afflicted him. Iob 2.6, 7.

Satan desired to winnow the Apostles as wheate. Luke 22.31, 32.

The fornicator to be deliuered vnto Satan, and why. 1. Cor. 5.4, 5. Hymeneus and Alexander likewise. 1. Tim. 1.20.

Satan hindred Pauls iourney to Thessalonica. 1. Thes. 2.18.

Satan bound and cast into the bottomlesse pit, and loosed againe. Reue. 20.2, 3.

Christ called Peter, Satan. Matth. 16.23. Marke 8.23.

They were instrumēts of Satan that tempted Dauid to slay Shimei. 2. Sam. 19.22.

Satan blindeth the mindes of infidels, that Gods glorious Gospel should not shine vnto them. 2. Cor. 4.4. and endeuoureth to withdraw the faithful from the same. 1. Thes. 3.5.

Of the Synagogue of Satan. Reuel. 2.9. and 3.9. and of his throne. Reue. 2.13. looke Deuill.

Antichrists comming is by the working of Satan. 2. Thessalon. 2.9. Looke in the first Table.

Satisfaction, see Christ and Restitution.

Satisfied, see Foure.

Saue. Israel a people saued by the Lord. Deut. 33.29.

God onely saueth out of all aduersities. 1. Sam. 10.19.

No man saued by his owne power or policie. Psal 33.16.

He that will saue his life, see Life.

Christ came to saue that which was lost. Matth. 18.11. Luke 19.10. euen sinners. 1. Tim. 1.15.

The Lord addeth daily to the Church, such as shall bee saued, by the Gospel preached. Acts 2.47.

God hath saued vs from sinne, and howe. Ephes 2.7, 8 Titus 3.5, 6, 7.

One asked Christ if but few should be saued. Luke 13.23.

Christ would haue al men saued, and come to the knowledge of the trueth. 1. Tim. 2.4.

Who shall be saued. Isa. 33.15, 16.

Of the ioyful estate of them that shall bee saued. Isa. 25.6.* & 30.19, 20. & 49.6.* and 60.1.* & 65.23, 24, 25. Ier. 31.23.* Dan. 12.3. 2 Esd 2.27, to 33.* Wisd. 3.1, 7, 8. and 5.1, 5. Matth 13.43. & 19.28, 29. & 25.10, 29, 34, to 41. Marke 13.25. Luke 9.29. and 16.22, 25. and 23.30. Ioh. 16.22. & 17.24 Rom. 8.17, 30. 1. Cor. 2.9. and 15.42. 2. Tim. 4.8. Heb. 10.36. and 13.14 Iam. 1.?. 1. Pet. 1.4, 5 and 5.1, 4. Reu. 2.7, 10, 17, 26.* and 3.5, 12, 20.* and 21.4, 7, 10.* & 22.1, 2, 3, 4, 5. looke Heauen and Life.

Who so taketh vpon him to be able to saue himselfe, maketh himselfe God. Iob 40.9.

Sauiour. God is our Sauiour out of al troubles. 2. Sam. 22.3, 7.

God is the Sauiour of all men, specially of those that beleeue. 1. Tim. 4.10.

Christ is a prince and Sauiour. Acts 5.31. in whom lyeth our saluation. Matt. 1.21.

Many called Sauiours. Iudg. 3.9, 15.

Sauour. The Lord smelled a sauour of rest at Noahs sacrifice. Gen. 8.21

To whom Christ his crosse is a sauour of death vnto death, and life vnto life. 2. Cor. 2.14, 15, 16.

Sawe. The Sawe may not exalt it selfe against him that moueth it. Isa. 10.15.

Scab. A blistering scab vpon man and beast, in all Egypt. Exod. 9.9, 10, 11.

Scape goate, what. Leuit. 16.8.

Scarcitie

Scarcitie, looke Plentie.
Schisme, look Heresies and Sects.
Schoolemaster. looke Law.
Scholler. A good Master maketh a good Scholler. Example. 2. King. 12. 2.
Scourged. Christ was scourged Mat. 27. 26
Paul should haue bene scourged, but was not. Actes 22. 24, to 30.
Christ foretolde his Apostles howe they should be scourged. Mat. 23. 34. looke Beaten
Scourges, looke Plagues.
Scribe, what it signifieth. Ezra 7. 6 looke Pharise.
Scriptures, why they were written. John 20 31.
The Scripture hath concluded all vnder sinne, and why. Gal. 3. 22, 23, 24.
The Scriptures testifie of Christ. Luke 24. 27, 46 John 5. 39. and 20. 9. Act. 18. 28.
Christ confounded the deuill by the Scripture Mat. 4. 4, 8, 10. Luke 4. 4, 8, 12.
Christ proued by the Scriptures, that hee was sent of the Father. John 5. 36, 39.
Christ came to fulfill the Scriptures, and therefore interpreteth them to his Apostles. Luk. 24. 27, 44, 45, 46.
Searching of Scriptures daily, and why. Actes 17. 11.
What profit wee reape of the Scriptures. Rom. 15. 4. 2. Tim. ¶ 16, 17.
Scripture put for the old Testament. John 5. 39 Rom. 15. 4. 1. Cor. 15. 3.
Hee that beleeueth not the Scriptures, will not giue credit vnto any person. Luke 16. 31.
Timothy instructed in the Scriptures from a childe. 2. Tim. 3. 15.
Peter exhorteth vs to take heede vnto the Scriptures, and why 2. Pet. 1. 19.* and 3. 1, 2.
To beware of wresters of the Scriptures, & why. 2. Pet. 3. 16, 17. All things that Christ did, are not in Scripture. John 20. 30, 31. and 21. 25.
The vnderstanding of the Scriptures is the gift of God. Luk. 24. 45.
The Scriptures are wholesome waters. Ezek. 47. 9.
All sorts of people ought to know the Scriptures. Deut 6. 7, 8, 9. Num. 11. 29. Iohn. 1. 8. Psal. 1. 2. ¶ 2. 10. ¶ 19. 7, to 11. ¶ 119. 9, 16, 105. Pro. 20. 5. Lu. 11. 52. Ioh 5. 39. Act. 17. 11. ¶ 18. 24. Rom. 15. 4 Col 3. 16. ¶ 1. Tim. 4. 13. and 2 Tim. 3. 15, 16. Reu. 22. 10.
The Scriptures are easie to the simple, if the spirit of God be not absent. Exod. 4. 15 Deu. 30 11, 12, 13, 14. Psal. 19. 7. ¶ 119. 130. Pro. 14. 6 Isa. 54. 13. Ier. 31. 34. Haba. 2. 2, 14. Mat. 11. 25. ¶ 13. 11. John 16. 13. Acts 2. 17, 18. ¶ 1. Cor. 2. 9, 10. Tit. 1. 3 and 2. Pet. 1. 20
Ignorance of the Scriptures, very dangerous for Christians. 2. Kin. 17. 26, 27, 28, 29. Psal. 95. 10, 11. Pro. 1. 28, 29. Isa. 1. 3, 4. and 5. 13, 14. Mic. 5 6, 7. and 14. 21. Eccle. 4. 25. Mat. 15. 14 Mar. 12. 24. Job. 3 19, 20. ¶ 12. 35. Rom. 1. 28.* and 10. 2, 3. and 1. Cor. 2. 8. and 14 38. and 15. 34. and 1. Thess. 4. 13.
The Canonicall Scripture comprehendeth all things needfull to saluation. Iob. 4. 25. and 5. 39. and 15. 15. and 16. 13. and 20. 30, 31. Act. 1. 1, 2. ¶ 20, 27. and 26. 22. Roma. 1. 16. ¶ 15 4. and 2. Tim. 3. 15, 16, 17. and 1. Cor. 1 8. 1. Pet. 1. 23, 25. and 2. Pet. 1. 21. Heb. 4. 12. and to decide all controuersies needfull for Christians to be resolued in. Psal. 119. 105. and 147. 19, 20. Mic. 1. 6. Eccius. 1. 5. Mat. 4. 3, 4, 7, 10. ¶ 9. 13. ¶ 12. 3, 4, 5, 40. and 15, 7, 8. and 16 4. and 22. 31, 32, to 39. Mar. 10. 2, 3, to 13. Luke 16. 29. and 19. 46. and 24. 26, 27. Joh. 10. 34 Act. 2. 16, to 22. and 3. 22. and 10. 43 and 18. 28. Rom. 3. 10, to 20. and 4. 3. and 9. 12.* and 2. Cor. 10. 4, 5. and 1. Cor. 11. 23.* and 2 Tim. 3. 16. Heb 4. 12.
¶ *Seale*. To seale, is taken for to approue, as Iohn 3. 33. and 6 27.
Sea, made and named of the waters gathered together. Gen. 1. 1, 9, 10.
Israel passed through the middest of the Sea, being diuided with Moses rodde Exod. 14. 21, 22.
The Sea of the wilderneste is called also the salt Sea Iosh 3. 16.
The bitterneste Sea. Deut. 11. 24.
The glasse Sea Reue. 15. 2.
The forme of the molten Sea, which Salomon placed in the Temple. 1. Kings 7. 23, to 27.
The Sea for a lake. Mat. 4. 13. Mar. 1. 16. Luke 5. 2.
Search. There is no searching of Gods vnderstanding Isa. 40. 28.
God searcheth all hearts. 1. Chron. 28. 9. looke Heart, and Curious.
Seasons, looke Signes.
Seate. What we should attribute to those which sit in Moses seate. Mat. 23. 2, 3.
Second death. Reue. 2. 11. and 21. 8.
Secret. S. Paul shewed the Corinthians a secret. 1. Cor 15 51.*
Some thinke God seeth not their secret abominations. Ezek. 8 12.
God shall iudge the secrets of men by Iesus Christ Rom 2. 16.
Sect. S. Paul was of the sect of the Pharises. Acts 26. 5.
How the Sects of Sadducees and Pharises differ. Acts 23. 8.
Securitie of Belthazzar. Dan. 5. 1, 2, to 6.* looke Carelesse.
Sedition, and the punishment thereof. Nu. 16. 1, 2.* ¶ 20. 2, to 7. Iudg. 9. 2.* ¶ 12. 1, to 7. 2. Sam. 20. 1, 21, 22. ¶ 1. King. 1. 5.* ¶ 2. 15, to 26. Est. 2. 21, 22. Acts 5 36, 37. and 23. 7, 9, 10.* looke Rebell, and Enuie.
Seditious persons are to be shunned. Pro. 24. 21.
Seduce, looke Deceiue.
See. How Moses and diuers other sawe God, whom no man can see and liue. Exod. 24. 9, 10, 11. and 33. 20, 23. Num. 12. 8.
Iaakob saw God face to face. Ge. 32. 30.
S. Paul desired to see the Thessalonians bodily. 1 Thess. 2. 17.
God will giue his children eyes to see withall. Deut. 29. 4.
See, put for to know. Matth. 9 4. John 6. 40. for enter into. John 3. 3. and for serue. John 8. 51.
Seede is sowen, and God giueth it a bodie at his pleasure. 1. Cor. 15. 38.
Seede shal be multiplied to them that giue liberall almes. 2. Cor. 9. 10.
Of Seede that is made vncleane. Leuit. 11. 38.
Of raising Seede, see Raise.
Seede of Abraham from Izhak by promise, not from Ishmael. Gene. 21. 12. Rom. 9. 8. Heb. 11. 18.
Seede for posteritie. Mar. 12. 19.
Iesus Christ was of the Seede of Dauid. 2. Sam. 7. 12, 13.
God hath left the Seede of the Iewes. Rom 9. 29.
The word of God is compared to Seede. Matth. 13. 3, to 44. Mar. 4. 3, 14, 26, 31. Luk. 8. 5, to 16.
The honourable Seede are they that feare the Lord. Eccles. 10. 20.
Seeke. He that doeth Seeke the Lord with all his heart, shall find him. Deut 4. 29, 30, 31. Iere. 29. 13.
To Seeke God, looke Leese.
The godly labour for all that seeke knowledge. Eccles. 33. 16. and 24. 39.
Seeme, looke Hypocrites and Eyes.
Seer, put for a Prophet. 1. Sam. 9 9, 11.
Seethe. The ceremoniall Law forbiddeth to seethe meate vpon the Sabbath day Exo. 16. 23.
The Seething pot. Ezek. 24. 3, to 15.
Seething children, see Women.
Sell that yee haue, and giue to the poore. Matth. 19. 21. Lu. 12. 33. 34 and 18. 22.
Ioseph was solde by Gods prouidence. Gene. 45. 5.
The faithfull solde their possessions, and why. Acts 2. 45. looke Buy.
Sende. God declared that hee did Sende Moses to gouerne his people. Num. 16. 28.
Christ sent by God. John 8. 18.
God sent Rezin, and Pekah against Ahaz. 2. Kings 15. 37. and 16. 1, 5.
Christ sent his Apostles as hee was sent. John 20. 21.
None can preach except they be sent. Roman. 10. 15.
Separate. God separated the Israelites from other people, that they might separate themselues from filthinesse. Leuit. 20. 24, 25, 26.
Of the Separate field. Leuit. 27 21.
Of the separating of the goates from the sheepe. Matth. 25. 31, 32, 33.
Sepulchre. Christs Sepulchre watched with souldiers. Matth. 27 60, 63.*
The Phrises are termed whited tombes, or Sepulchres. Matt. 23. 27, 28. looke Graues.
Serpent. The Serpent through subtilty beguiled the woman, and was cursed. Gene. 3. 1, 13, 14, 15. and 2. Cor. 11. 3.
The fierie Serpent of brasse set vp to heale them that were bitten of the fierie Serpents. Num. 21. 6, to 10. which after being honoured, Hezekiah caused to bee broken in pieces 2. Kings 18. 4. what it did signifie. John 3. 14 15.
Iesus Christ called the Phariles Serpents, Matt 23. 33. and willeth his Apostles to bee wise as Serpents. Mat. 10. 16.
The deuill called that old Serpent. Reuel. 12 9 and 20 2 see Rod.
Seruants, and their estate. Leui. 25. 44. 45.
Of him that lay with a maide Seruant affianced, and not redeemed. Leuit. 19. 20.
Of a Iewes sonne solde to bee a Seruant. Deut. 15. 12, to 19. Exod. 21. 2, to 7.

Of a mans daughter solde to be a seruant. Exod. 21. 7, to 12.

Ruth layde shee was Boaz seruant, and maide. Ruth. 2. 13.

A seruant that ran away from his master being an heathen. Deut. 23. 15, 16.

Of freeing of seruants Iere. 34. 9.*

Of the discipline of seruants. Ecclus 33. 23.*

How to entreate a seruant from his childhoode. Pro. 29. 19, 20, 21.

The duetie of seruants towards their master. Ephe. 6. 5, to 9. Col. 3. 22.* 1. Timot. 6. 1. Tit. 2. 9.* 1. Pet. 2. 18.* Mat. 8. 9.

Of seruants called to the knowledge of the Gospel. 1. Cor. 7. 21, 22.

Moses willed the Iewes to remember that they were seruants themselues. Deut. 16. 12. Examples of good seruants and faithfull. Gen. 24. 1,* 31, 38, 39, 40. and 39 1.*

God called the Israelites his seruants. Leuit 25. 55.

God hath compassion of his seruants Deu. 32. 36.

Christ calleth his not seruants, but friends, and why. John 15. 14, 15.

Wee are the seruants of God deliuered from sinne. John 8. 32, to 37. Roma. 6. 16, 17, 18.* 1. Pet. 2. 16.

Blessed is that seruant, whome his master when he commeth, shall finde waking. Luke 12. 36, to 49.

Wee are all vnprofitable seruants. Luke 17. 10.

The seruant is not greater then his master. John 15. 20

God will auenge the blood of his seruants. Deut. 32. 43.

Who so will be greatest, ought to bee seruant to all. Mat. 20 26, 27, 28.

A Bishop is the Lords seruant. 2. Tim. 2. 24.

The seruants of Christ ought not to be men pleasers. Gal. 1. 10.

Paul being free from all men, became seruant to all, to winne the more. 1. Corinth. 9. 19.

Wee are seruants of sinne, if wee be ouercome by it. John 8. 34. 2. Pet. 2. 19. and being seruants of sinne we are freed from righteousnesse. Rom. 6 20.

We ought to instruct our children, that of hond to the deuill. Deut. 6. 21.* we are made bonnes of God. Gal. 3. 26.

The seruant that knoweth his masters will, and doeth it not. Luke 12. 47, 48.

Dauid suffred not his seruants to doe Saul harme, and why. 1. Sam. 24. 5, to 11.

God prouided for his seruants contrary to their expectations. 2. Sam. 17. 20, 29.

The wicked are Gods seruants, and how. Iere. 25. 9, and 27. 6.

Seruant of the Church Rom. 16. 1.

Serue. How we must serue God. Iosh. 22. 5, 27, 28, 29. and 24 14, to 25. Exod. 23. 25. Deuter. 6. 13. and 10. 12, 17, 20. and 28. 47. 1. Sam. 12. 20. Matth. 4. 10. Luke 4. 8. Heb. 12. 28.

The Iewes serued Baalim, and Ashtaroth, and forsooke the Lorde. Judg. 2. 11, 13. and 3. 7.

Of those that serued both God and idoles. 2. King. 17. 28, 33.*

The end of our vocation and redemption, is to serue the liuing God. 1. Thes. 1. 9 Heb. 2. 15. Luke 1. 74, 75.

Seruice displeasing, or pleasing God. Isai. 1. 11, to 18. and 43. 22, 23, 24.

Seruile worke, what. Leuit. 23. 7.

Seruitude. God foretold Abraham the seruitude of the children of Israel, and their deliuerance out of Egypt. Genes. 15. 13, 14. looke Bondage.

Seuen. Iethro had seuen daughters. Exod. 2. 16. and Iob seuen sonnes. Job 1. 2. and 42. 13. looke Martyrdome.

Seuentie put for an infinite number. Mat. 18. 22.

Seuentie and two disciples sent to preach, and how. Lu. 10. 1, to 13, 16. Mat. 10. 1, to 16.

¶ *Shame* vpon those that disobey God. Deut 28. 20. looke Ashamed.

Sheepe were wont to bee watered toward night. Gen. 29. 2, 3, 7, 8. Exod. 2. 17, 18.

Sheepe were permitted the Iewes to eat. Deut. 14. 4.

Michaiahs parable of the sheepe without a shepheard. 1. Kings 22. 17, 35, 36, 37.

Whose flockes of sheepe are cursed, and whose blessed. Deut. 28. 4, 31. as appeareth. Judg. 6. 4.

An oblation of a Sheepe or Lambe. Leui. 3. 6, 7.

Wee were as stray sheepe before our conuersion. 1. Pet. 2. 25.

Christ calleth the Iewes lost sheepe. Mat. 10. 6. to whom he was sent Matth. 15. 24.

The qualities & safetie of Christs sheepe. John 3. 15, 16. and 10. 27, 28.

Those that were not of his sheepe, beleeued not. John 10. 26.

Christ calleth his sheepe, the blessed of his Father. Matth. 25. 33. 34.

Christ willeth Peter to feede his lambes and sheepe. John 21. 15, 16, 17.

Iewes and Gentiles are one sheepefold acknowledging Christ their onely sheepherd. John 10. 16. 1. Pet. 2 25.

Shepheards. Iaakobs children were Shepheards, which were an abomination to the Egyptians. Gen. 46. 32.*

Christ the Shepheard and expectation of the Gentiles. 2. Esd. 2. 34.* The good Shepheard. Joh. 10. 11, 14. The chiefe Shepheard. 1. Pet. 5. 4. and 2. 25. of the faithfull. Ezek. 34. 23, 24. Zech. 13. 7. whose birth was declared vnto Shepheards. Luke 2. 8, to 21.

Against couetous Shepheards. Ezek. 34. 2, to 23.

Of the foolish and idle Shepheard, and his instruments Zech. 11. 15, 16, 17.

Of Shepheards, looke more in Pastours, and Heardmen.

A *Shekel* of the Sanctuarie, what Exod. 30. 13. Ezek. 45. 12. Num 3. 47.

A common Shekel, what. Gen. 23. 15 Exo. 21. 32.

Twentie Shekels make one pound. Ezek. 4. 10.

Shewbread, looke Breed.

Shields of gold. 1. Kings 10. 17. put in the house called the forrest of Lebanon. Chap. 7. 2 caried away by Shishak king of Egypt, and brasen Shields put in their stead by Rehoboam. Chap. 14. 26, 27.

God is a Shield to the faithfull. Deutero. 33. 29. 2. Sam. 22. 3. Psal. 119. 114. Looke Protector.

Shooes of the Israelites waxed not old for fortie yeeres space. Deut. 29. 5.

Those that did eate the Paschal Lambe had their shooes on their feete, &c. Exo. 12 11

God commanded Moses to put his shooes off his feete. Exod. 3. 5. The like commaundement had Iosh. Iosh 5. 15. The ceremonie of putting off the shooe, in redeeming and changing. Ruth. 4. 7.

Moses prophesied vnto the tribe of Asher, that their shooes should bee yron and brasse. Deut. 33. 25.

Shut. God will shut vp the heauens to infidels. Deut. 11. 17.

Sicknesse sent of God to those that will not heare his worde. Exod 15. 26. or doe disobey his commandements. Deut. 28. 35, 59.

How Ieroboam behaued himselfe, when his sonne was sicke. 1. King. 14. 1, to 21.

Dauids behauiour while his sonne by Bathsheba was sicke. 2. Sam. 12. 15, 16, to 24.

Amnon fained himselfe sicke, and why. 2. Sam. 13. 5, 6.

The sicke should call for the Elders of the Church. James 5. 14, 15.

In our sicknesse wee ought to haue recourse to God. Ecclus. 38. 9. Isai. 38. 2, 3. (and set our house in order. 2. Kin. 20. 1.) and not to idoles or witches. 2. King. 1. 16.

If we serue God, he will remoue all sicknesse from among vs. Exod. 23. 25. and send them on all that hate vs. Deut. 7. 12, 15.

God sendeth sicknesse, sometime for our sinnes. Mat. 9. 2. sometime for his owne glorie. John 5. 5, 14 and 9. 3. and 11. 4.

Many weake and sicke for communicating vnworthily. 1. Cor. 11. 30.

Christ healeth the sicknesse both of body and soule. Mat. 8. 16.

We ought to humble our selues before we be sicke. Ecclus. 18. 20.

Sickenesse the punishment of sinne. Leuit. 26. 16, 18. Numb. 12. 10.* 2. Sam. 24. 11, to 18. 2. King. 5. 1, 27. 2. Chro. 21. 12, to 16.

How the sicke haue behaued themselues in their sickenesse, and death. Gene. 48 3.* and 49. 28.* & 50. 24, 25, 26. Deut. 31. 1, to 14.* Iosh 23. 2.* and 24. 1, to 30.* 1. Kings 2. 4, to 11. 2. Chron. 32. 24. 2. King. 20. 1, 2, 3. Tob. 4. 2.* 1. Macc. 2. 49.*

The sicke must bee visited and comforted. Ge. 48. 1. 2. Kin. 8. 29. Job 2. 11. Psa. 41. 3. Ecclus. 7. 34, 35. and 38. 9, 12. 2. Esd. 2. 21. Mat. 25, 36, 39, 40. 2. Cor. 1. 4. Looke Diseases and Infirmities.

Side of Christ pearced with a speare. Joh. 19. 34.

Sigh. The Israelites sighed for their bondage, & were heard. Exod. 1. 14. and 2. 23, 24.

Paul sighed, and why. 2. Cor. 5. 2, 3.

Sights, looke Appearings.

Signes oft times taken for miracles, whereby God doth make his power knowen. Exod. 4. 8, 9. and 34. 10. and 7, 3, 21.* and 16. 4.*

Iosh

Iosh.3.5.1.King.13.3.and 17.1,14. and 18 24.*and 20.13,22,28,36.42.2.Kin.5 10,to 15.and 20.8,to 12.Matt.8.3.*& 9.2.*& 14. 19,to 22,36.such the Scribes and Pharises required.Matth.12.38, to 43.and 16.1,to 6. Luke 11.29,to 33.1.Cor.1.22.

Signes sometimes also are tokens of assurance.Gen.9.12.& 15.8. Exod.31. 13. Iosh 2.18,to 22.Iudg.6.14.*1.Sam.2.34.& 10. 1,to 10.2.Sam.2.1,2 & 2.Kin.19.29. Isai. 37.30.& 38.7.Tob.5.2.Numb.16.28,29 Lu 1.35,36,37.& 2.12. sometimes for tokens of remembrance.Exo.12.13.Num.15.39. and 16.38. and 17. 10. Iosh.4.6. looke Sacraments.

Sunne,Moone,and Starres ordeined for Signes, leasons,dayes, and yeeres. Genes.1. 14,to 19.

Signes shall follow them that beleeue, for a confirmation of their doctrine.Mar.16.17

Signes preceeding the day of iudgement. Mat.24.29,to 31.Mar.13 24.*Lu.21 25.* Isa.13.10.Eze.32.7.Ioel.3.15.

Wee ought not to feare the signes of heauen.Ier.10.2.

Silence must bee kept, as time and place requireth.Psa.10.19.and 25,11.Eccles.20 1,5,to 9.

Siluer, looke Golde.

Similitude. God sending his owne sonne in the similitude of sinfull flesh, condemned sinne in the flesh Rom.8 3.and 6.5.

Simple concerning euill.Mat.10.16. Romans 16.19.

Hee that distributeth, let him doe it with simplicitie.Rom.12.8.

Paul reioyceth that his conuersation was in simplicitie.2.Cor.1.12.

Singing.Deborah and Barak sung praise to God.Iudg.5.1.* and Moses and the Israelites with Miriam.Exo.15.1.* and Dauid also.2.Sam.22.1.*

Wee ought to sing Psalmes and spirituall songs to the Lord in our hearts.Ephe 5. 19. Col.3 16 17.

A song for ỹ Israelites to learne by heart, and sing.Deut.31.19.and 32.1,to 44.

Singers ordeined,and their office,and courses. 1.Chr 25.1.*

Dauid the sweete singer of Israel.2. Sa. 23.1.looke Song.

Sinne and *Sinner*. Sinne taken for the root of peruersitie.Rom.6. and 7. Chapters.and for a sacrifice for the satisfaction for sinne. Rom 8.3.2.Cor.5.21. and sinners, for those that are altogether addicted to wickednesse. Mat.9.11.Ioh 9.31.

Adam layd his sinne to his wife, and shee to the Serpent.Gen.3.12,13.

Through whom sinne entred into ỹ world, and death by sinne,Rom 5.12.

The deuill prouoked the woman to sinne. Gen.3.1,to 6.

He that committeth sinne, is of the deuil. 1.Iohn 3.8.

Sinne is the sting of death.1.Cor.15.56.

He is a sinner that beleeueth not the Gospel.1.Pet.4 17.18.

Ieroboam sinned, & made Israel to sinne. 1.Kings. 12. 28,29,30. which sinne pulled destruction vpon the citie. 1, Kings 14.16.

The like is to be seene in Baasha.1.King 16.2,3.

Samuel counted it a sinne against the Lorde to cease praying for the Israelites.1. Sam.12.23.

The children of Eli sinned, and made the people to trespasse.1.Sam.2.12,17,24,25.

Idolaters company must be shunned, lest wee sinne against the Lorde. Exod.23.24, 32,33.

Who so is ouercome of sinne, is the seruant of sinne.Iohn 8.34.Rom.6.12.

Seruants of sinne, are freed from righteousnesse,and contrary.Rom 6.18,20.

Adam hauing sinned,fled from Gods presence.Gen.3.8.

None exempt from sinne,and therfore all haue neede of the sauiour.Psa.20.9.Isa.41. 29.and 53.12.1.Iohn 1.7.*

Sinne was not knowen to bee sinne, but lay as dead, before the Lawe declared and reuiued it.Rom.5.13.and 7.7,8,9.

As punishment for sinne, death is come vpon all men.Rom.5.12.

Sinne abounding could not surmount Gods grace.Rom.5.15,20,21.

The fruit of sinne is shame, and the ende death.Rom.6.21.

Euery man shall die for his owne sinne. Ier.31.30.

The blood of Bulles and Goates coulde not take away sinne. Heb.10.1,to 5.

God forgiueth sinnes.Num.14.18. Exod. 34.7.

Wee ought not to continue in sinne. Eccles.21,1.

To be conuerted from sinne, is the gift of God.Ier.31.18,19.

God called Adam to shewe him his sinne. Gen.3.9.

God shewed Kain his sinne before hee cursed him.Gen 4.10.

God punished the people, because their sinne increased.Ier.30.15.

Saluation promised to them that confesse their sinnes Leui.26. 40,42,45. Iob 13.16. Ezek.33.11.

God imputeth not sinne vnto his faithful Psal.32.2.

Dauid acknowledging his sinne, was pardoned.2.Sam.12.13.

The Israelites confessed the grieuousnes of their sinnes.Iudg.10.10.1.Sam.12.10.

Pharaoh confessed his sinnes Exod.9.27. and 10.16.

Of the sinnes of the Gentiles before their calling.Tit.3.3.1.Cor.6.9,10,11.Rom.1. 20.*Ephe.2.12.1.Pet.4 3.

Raine is denied, & famine sent for sinne. 1.Kings 8.35,37.

The Iewes attributed their affliction to their sinnes Baruch.2.5,6,7.

The sinnes for the which Ierusalem was afflicted.Ier.6.6,7.

God will not pardon their sinnes,who turne from him to others.Iosh.24.19,20.

For the sinne of Achan,al the people were punished.Iosh.7.1.and 22.20.

The men of Gibeah,for their sinne,Iudg. 19.24.25.were slaine,not onely committers, but winkers at the same.Iudges 20.13,14, 44,46.according to Pauls doctrine.Roma. 1.31.the like happened to the Sodomites. Gen.19.5,25.

God is merciful to the sinnes of his Saints, albeit he punish them. Psal.89.31, 32,33.and 106.44,45.

Moses prayeth God to pardon the peoples sinne, or els to raise him out of the booke of life.Exod.32.31,32.

Moses beseecheth God for the peoples sinne.Num.14.19.and Dauid for his owne. 2.Sam.24.10.

God promiseth to visite the sinne of idolatrie.Exod.32.34.

Abundance of spirituall blessings are promised after forgiuenesse of sinnes.Isa.44.3, 22.*

Christ sinned not.1. Pet.2.22.1. Iohn 3. 5.Isa.53.9.

If we say we haue no sinne, we make him a lyar who calleth all men wicked.1.Iohn.1. 10.Isa.9.17.

Remission of sinnes is through the mercy of God.Luke 1.78.Mat.2.5,10 Rom.6.15, 17,20.by his sonne.Matth.1.16,21.& by the shedding of his blood.Mat.26.28.Mar.14. 24.Luke 22.20.

Christ is the reconciliation for al our sins. 1.Iohn.2.2.who appeared to beare them vpō his body to the same ende.1.Iohn 3 5.Rom. 4.25.1.Pet.2 24.Gal. 1.4.1.Tim.1.15. by beleeuing in him.Acts 10.43.who is the innocent Lambe offered by the father. Iohn 1. 29.the onely sacrifice once onely offered for all.Hebr.9.26,28.and 10.12,14,18.that we should be zealous of good workes. Tit.2. 14.

Christ came to call sinners onely to repentance.Mat.9.13.

Christ hath authoritie to forgiue sinnes, Matt.9.6. and remission of sinnes must bee preached in his name to all nations. Luke 24.47.

Christ did eate with Publicaners and sinners. Mat 9.10,11.

Sinne against the holy Ghost, is irremissible.Mat.12.31,32.Mar.3.29.Luke 12.10. Heb.6.4,5,6.and 10.26,27.not to be prayed for.1.Iohn 5.16.

When we were dead by sinne,God quickened vs in Christ Ephe.2.5,6.

Victory ouer sinne,is giuen vs by Christ. 1.Cor.15 54,57.

Christ died for vs being sinners. Roman. 5.8.

Christ Iesus came into this world to saue sinners.1.Tim.1.15.

Christ hath satisfied for our sinnes,that we dying to sinne, might be quickened by the spirit to righteousnesse. 1. Pet 2.24 and 3. 18 Rom.6.6,11.

Gods new Testament is,that he will write his lawes in our hearts, and remember our sinnes no more.Heb.8.10.*and 10.16,17.*

We being vnder grace,may not therefore sinne: but rather be so much more ready to doe good.Rom.6.13,15.

If our faith bee not approoued by good workes, wee haue forgotten howe wee were purged from sinne.2.Pet.1.9.

If any man sinne, wee haue an aduocate Iesus Christ the iust.1.Iohn 2.1.

God is able to keepe vs from sinne, and to present vs faultlesse with ioy. Iude 24. 25.

Whosoeuer is borne of God, sinneth not. 1. Iohn 5 18.

Our duety toward our brother that sinneth against vs. Mat. 18. 15.* Luke 17. 3, 4. Gal. 6. 1, 2. Tim. 2. 24, 25, 26.

Hee that conuerteth a sinner, shall hide a multitude of sinnes. Iam. 5. 20.

Hee that sinneth, & being warned, amendeth not. Mat. 18. 17. looke Heathen.

Publike sinne, publikely to bee rebuked. 1. Tim. 5. 20.

Moses put the Israelites in mind of their sinnes, and why Deu. 9. 4.

Moses sheweth the Israelites their sinne, and prayeth God to pardon them. Exod. 32. 30, 31.*

We ought to pray for our brethren which sinne not vnto death, and life shall bee giuen them 1. Iohn 5. 16.

Howe great Gods mercie is to the sinner that truely repenteth. Luke. 15. 11, 12.*

Sinner that conuerteth, see Ioy.

Greater punishment argueth not alwaies greater sinners. Luke 13. 4, 5. Mat. 7. 1, 2.

Who so beleeueth not in Christ, shall die in their sinnes. Iohn 8. 24.

The wicked heape sinne vpon sinne. Eccles. 3. 29. to fulfill the measure of their fathers sinnes Matt. 23. 32. and 1. Thess 2. 16.

Some mens sinnes are open going before vnto iudgement, some follow after. 1. Timot. 5. 24.

Iudas confessed that hee had sinned, and how. Mat. 27. 4.

Prayse is not seemely in the mouth of a sinner Ecclus. 15. 9.

Wee may not consent to the inticement of sinners. Pro. 1. 10, to 20. Geu. 39. 9.

Moses calleth the molten calfe of the Israelites sinne. Deut. 9. 21.

The wicked thought of a foole, is sinne. Pro. 24. 9.

Samuel comforteth the Israelites confessing their sinnes. 1. Sa. 12. 19, 20.

Sinne commeth of our selues. Ecclus. 15. 11, 12.*

God seeketh not the death of a sinner, but his conuersion. 2. Chro. 12. 12. Ezek 18. 32. and 33 11.

How sinne should be restrained of vs. Rom 6. 12.

Dead to sinne, how. Rom. 6. 2.

Gods mercie maketh sinners pure. Jerem. 50. 20.

God searcheth out our sinnes. Iob. 10 6.

What were the sinnes of Sodome and her sisters. Eze. 16 49.

The soule that sinneth, shall die, except hee repent. Ezek. 18. 4, 5.*

Our sinnes cause barrennesse and scarcitie. Hag. 2. 17, 18, 20.

Of the offspring and originall of sinne, the punishment thereof, and howe all men are sinners. Genes 2. 17. and 3. 1.* and 6. 5, 6, 7. and 8 21. 2. Chron. 6. 36. Iob 14. 4. and 15. 4. Psal. 14. 3. and 51. 5. and 115. 11. Prou. 20. and 24. 16. Eccles. 7. 22. Isai. 1. 6. and 9. and 45. 25, 26, 27. and 53 6. and 64. 6. Ier. 17. 9. 2. Esd. 7. 48 and 8. 35. Wisd. 2. 24. Ecclus. 17. 14. and 21. 10, 15, 19, 20. Iob. 3. 6. Rom. 3. 10, to 24. and 5. 12, 14. and 7. 14, 15, 19, 20. and 6. 23. and 14. 23. Ephes. 2, 3. Phil. 3. 12. Iam. 1. 15. 1. Corinth. 15. 21 22. 1. Iohn 1, 10. looke Forgiuenesse, and Confesse.

Singlenesse of heart among Christians in the primitiue Church. Acts 2. 46.

Sister, for a citie. Ezek. 16. 46. and sisters for kinswomen. Mat. 13. 56. Mar. 6 3.

Sixe things God hateth and his soule abhorreth the seuenth Pro. 6. 16, to 20.

¶ *Scorne*. Some laugh Gods messengers to scorne, some profite by them. 2. Chron. 30. 10, 11.

Skie red, morning or euening, what it signifieth. Mat. 16. 2. 3 Luke 12. 54. 55, 56.

¶ *Slanderers* must not be heard. Prou. 20. 19 and 25. 23.

The wicked seeke to slaunder the godly Preacher. Ier. 18. 18.

The wicked causeth slaunder and shame. Pro. 13. 5. Looke Double, Backbiting, and Speaking.

Slaying. Why God would slay the children of Eli. 1 Sam. 2. 25.

Amaziah slew them that slew his father. 2. Kings. 14. 5.

Sanherib slaine by his owne children. 2. Kings 19. 37. Iosiah by Pharaoh Necho. 2. Kings 23. 29.

The Leuites slewe their Idolatrous brethren. Exo. 32. 27. looke Kill, and Refuge.

Sleepe. As Samson slept his haire was shauen off. Iudg. 16. 19.

Dauid finding his enemie Saul sleeping, did him no harme. 1. Samuel. 26. 7, 12. looke Abishag.

Eliiah slept when the Angel came to giue him sustenance. 1. Kings 19. 5, 6.

Lying downe to sleepe, we must meditate in Gods word. Deu. 11. 19.

Death a sleepe, in respect of the resurrection. Gen. 47. 30. Mat 9. 24. Mar. 5. 39. Luk. 8. 52. 1. Cor. 7. 39.

Sleepe put for ignorance and wicked life. Rom. 13. 11.

Let vs not sleepe as others doe, but watch and be sober. 1. Thes. 5. 6, 7, 10.

Slowe. Swift to heare, and slow to speake, &c. James 1. 19.

The *Slouthfull* will not plough because of winter, and therefore shall begge in summer. Pro. 20 4.

Whereto a slouthfull man is like. Pro. 15 19. and 18. 19. Eccl. 22. 1, 2.

The desire of the slouthfull slayeth him, and why. Pro. 21. 25.

The slouthfull seruant had his talent taken from him. Mat. 25. 26, to 31.

Wee ought not to bee slouthfull to doe seruice. Rom. 12. 11.

Of the slouthfull and slouthfulnesse. Pro. 6. 6, to 12. and 10. 26. and 13 4. and 18 9 and 19. 15. and 20. 13. and 22. 13. and 24. 30.* and 26. 13, to 17. Eccles. 10. 18. Ecclus. 37. 11. looke Idle.

¶ *Smal* looke Foure.

Smel looke Sauour.

Smite. God smiteth the disobedient with all maner of plagues. Deut. 28. 22.*

God smote the Beniamites before the Israelites. Iudg. 20. 35.

God smote Nabal to death. 1. Sam. 25. 38.

Who so smiteth any man, must die for it. Exod. 21. 12. Leuit. 24. 17, 21. Num. 35. 16, to 22.

Cursed is hee that smiteth his neighbour secretly. Deut. 27. 24.

Of the punishment of him that smiteth his seruant or maide. Exodus 21. 20, 21, 26, 27.

Zidkiiah smote Michaiah, and why. 1. kin. 22, 24.

Paul smitten on the mouth. Act. 23. 2. and Christ. Matth. 26. 67. Mar. 14. 65. Iohn. 18. 22, 23.

Smith. Tubalcain the first Smith or brasier. Gen. 4. 22.

No Smith in Israel in the time of Saul. 1. Sam. 13. 19.

¶ *Snares* of death ouertooke Dauid. 2. Sam. 22. 6. Psal. 18. 5.

Snowe in Summer, and raine in haruest not meete. Pro. 26. 1.

The blood of Christ washeth vs whiter then Snow. Psalm 51. 7. if by faith we turne to him Isa. 1 18.

¶ *Sobrietie* commended vnto vs. 1. Thess. 5. 8. 1. Tim. 3, 2, 11. Tit. 2, 2. 1. Pet. 4. 7. Ecclus. 31, 12.*

We must vnderstand according to sobrietie. Rom 12. 3.

Paul spake the words of soberneese and truth. Acts 26. 25.

Societie see Felowship.

Solde looke Sell.

Souldiers duety. Luke 3. 14.

Solemne. The Iewes at their Solemne feastes were wont to reioyce. Isai. 30. 29. with all their households, with poore and strangers, offering sacrifices of thankefulnesse. Deut. 26. 11, 12. Which feastes being prophaned, God abhorreth. Isa. 1. 11, to 16. Hose. 9. 4, 5.

A Solemne Feast, at the erecting of the molten calfe. Exo. 32. 5, 6. and at the setting vp of Ieroboams two golden calues. 1. Kin. 12. 32, 33.

At euery solemne feast was a prisoner let loose to the Iewes. Iohn 18. 39. looke Feast.

Solitarie. Christ prayed in a solitarie place Mar. 1. 35.

Songs The Song of Hannah. 1. Sam 2. 1, to 11, of Elizabet. Luke 1. 42, to 46. of the virgine Marie. verse 46, to 56. of Zacharias. verse 68, to 80. of the Angels. Luk. 2. 14. and of Simeon verse 29, to 33.

Salomons Songs were a thousand and fiue. 1. Kings 4. 32.

The song of Salomon of the loue between Christ and the Church, or the soule of man. Cant. at the 8. chapters, looke Sing, Psalmes, and Prayses.

Sonne. An euill nurtured sonne is the dishonour of his father. Ecclus. 22 5. and maketh his mother ashamed. Pro. 29 15.

Dauid at the first, through humilitie, refused to bee Sauls sonne in lawe. 1. Samu. 18. 18, 23.

Elisha by prayer obteined that his hostesse should

should haue a sonne. 2. King. 4. 14, 16, 17, see Children.

Sonnes offered, looke Sacrifice.

God spared not his onely Sonne, but gaue him for vs all. Rom. 8. 32.

Sonnes, vsed for inhabitants. Ezr. 2. 1, 21. and for posteritie. Ezra 2. 35. Matth. 22. 42.

Christ called the Sonne of man. Matth. 8. 20. and 12. 8. and 24. 30. and 25. 13, 31. and 26. 2, 24. Mar. 2. 10. and 9. 9, 31. & 13. 26. and 14. 21. Luke 5. 24. and 6. 5. and 9. 21, 26, 44, 56, 58. and 12. 8. &c. Joh. 3. 13, 14. and 13. 31.

The faithfull are the Sonnes of God. Luk. 20. 36. John 1. 12. Rom. 8. 14. 2. Cor. 6. 18. Galat. 3. 26. 1. John 3. 1. Looke Correction.

Sorcerers punishment. Reuel. 21. 8. looke Southsayers.

Sorow. Paul reioyced not that the Corinthians were made sorie by the Epistle: but that they sorowed to repentance. 2. Cor. 7. 8, 9.

No man is sorie for the affliction of Joseph. Amos. 6. 6.

God giueth to the disobedient a sorowfull minde. Deut. 28. 65.

A sorowful mind dryeth vp the bones. Pro. 17. 22.

The Apostles sorowfull, hearing that Christ should die. Matth. 17. 22, 23. and that they should forgoe his bodily presence. John 16. 6, 10, to 23.

The brethren were sorie that they should see Pauls face no more. Acts 20. 37, 38.

The people sorowed that God would not goe with them to Canaan. Exod. 33. 4.

Paul was sorowfull for Epaphroditus sickneſſe. Phil. 2. 27, 28.

Godly sorowe causeth repentance: but worldly sorow causeth death. 2. Cor. 7. 10, 11. Eccl. 30. 23, 24.

The godly are as sorowing, and yet alwaies reioycing. 2. Cor. 6. 4, to 10.

Wee may not sorrowe aboue measure for the dead, and why. 1. Thessal. 4. 13. * Looke Mourning.

The sorowe of the heart is a lewd woman. Eccl. 26. 6. looke Heauie.

Southsayers not to be regarded, nor suffered. Leui. 19. 31. Deut. 18. 10, 11, 12.

Who so hath a spirit of diuination or soothsaying, shalbe stoned to death. Leui. 20. 27.

Iosiah banished all soothsayers, and such as had familiar spirits. 2. King. 23. 24. so did Saul. 1. Sam. 28. 3.

Soothsayings, witchcraft, &c. is but banitie Eccl. 34. 5.

God will iudge soothsayers. Mal. 3. 5. and send a sword vpon them. Jerem. 50. 36. Look Diuination and Witch.

Sower. The parable of the Sower. Matth. 13. 3. * 10, 18, * 43 Mar. 4. 3, to 21. Luke 8. 5. to 16.

Soweth. As euery man soweth, so shall hee reape. Gal. 6. 7. 8, 9. see Salt.

Soule, taken for the naturall affection. Matth. 26. 38. Mar. 14. 34. John 12. 27 Lu. 1. 46. and 2. 35 for the spirit, wherewith man liueth. Matth 10. 28. 2. Cor. 1. 23. for the will ioyned to the vnderstanding. 1. Thess 5. 23. 1. Pet. 1. 9, 22. for the whole man. Gene. 46. 26, 27. Exod. 1. 5. Deut 10. 22. Rom. 13. 1. Act. 2. 43. for the life. Mat. 2. 20. & 6. 25. Luk. 12. 22. Joh. 10. 11. & 13. 37. & 15. 13. Act. 20. 24. and for the breath. Acts 20. 10.

Man became a liuing Soule. Gen. 2. 7.

Christ healed the diseases of Soule and body. Luke 9. 56. John. 7. 23.

Wee ought to seeke, serue and loue God with all our heart and Soule. Deut. 4. 24. and 10. 12. and 11. 13.

Paul content to giue his soule for the confirmation of the Gospel. 1. Thess. 2. 8.

The Soules of them that were killed for the word of God Reue. 6. 9.

The Pastours shal giue accounts for their peoples soules. Heb. 13. 17.

How our Soules are purified. 1. Pet. 1. 22.

Those that suffer for Iesus Christ, receiue the saluation of their Soules. 1. Pet. 1. 4, 9.

A man to put his Soule in his hands, what it signifieth. 1. Sam. 19. 5. and 28. 21.

To powre out our Soules before the Lord. 1. Sam. 1. 15. Psal. 42. 1, 2. *

The Soule that sinneth shall die. Ez. 18. 4.

The Soule after death goeth either to ioy or paine. Eccles. 12. 7. Luke 16. 22, 23.

The faithful in the Primitiue Church were of one heart and one Soule. Act. 4. 32.

Soules appeare no more after they be once departed from the body. 2. Sam. 12. 23. Job 7. 9, 10. and 10. 20, 21. and 14. 12. and 17. 16. Psal. 103. 15, 16. Isai. 8. 19, 20. and 65. 3, 4. Wis. 2. 1. and 3. 1. Eccle. 38. 20, 21, 23 Mar. 5. 2, 3 Luke 12. 20 and 16. 30, 31. Acts 7. 59 2. Cor. 11. 14, 1. Thes. 4. 13.

Of the immortalitie of the Soule. Matth. 10. 28. and 16. 26.

A Span. Untimely birth of a Span long eaten. Lam. 2. 20. and 4. 10.

Spare. If God spared not the citie where his Name was called vpon, shall other goe free? Jerem. 25. 29.

How prone a man is alwaies to spare himselfe. 2. Sam. 12. 5, 6. Gen. 38. 24, 25, 26.

Sparkle. The subtill woman of Tekoah, termeth Absalom her sparkle. 2. Sam. 14. 7.

Sparrow, looke Prouidence.

Speake. What God speaketh, shal come to passe. Ezek. 12. 25.

Who so is moued by Gods spirit to speak, is directed in trueth, boldneſſe and eloquence Job. 32. 18. * Exod. 4. 12, 15.

To speake, put for to promise. Luke 1. 70.

If any man speake, let him talke as the words of God. 1. Pet. 4. 11.

Wee ought not to speake euill one of another. Jam. 4. 11. 1. Pet. 2. 1. Wis. 1. 11. not regard euery mans speach. & why. Eccle. 7. 23.

Railers or euill speakers, shall not inherite the kingdome of heauen. 1. Cor. 6. 10, Looke Slander, Backbiting, and Tongue.

Of sobrietie in speaking. Prou. 17. 27, 28. Eccles. 5. 1.

Speculations. Against vaine Speculations. Col. 2 8, 18.

Speedily. Presume not of Gods mercie, but conuert speedily by true repentance. Eccles. 5. 5 6, 7.

Spies sent to view Ai. Josh. 7. 2. and Jericho. Josh. 2. 1. & the land of Canaan. Num. 13. 3, 17. * Who, for their euill report, are all slaine saue Caleb and Joshua. Numb. 14. 37, 38.

Spirit. taken for the minde of man. Luke 10. 21. 2. Corinth 7. 1. 1. Thess 5. 23. for the life of man. Job. 34 14. for a Spiritual essence simply. John 4. 24. For the holy Spirite of God. Ephes. 5. 18. for the graces of the same Spirit. Acts 8. 15. and 19. 2. Galat. 3. 2. For the man regenerated. Matt. 26. 41. Roman. 7. 6. and 8 4 Galat. 5. 16. For a Fantasie, or vaine imagination of mans minde. Matth. 14. 26. For will and minde. 1. Cor. 5. 3. Phil. 1. 27. For teachers or Prophets. 1. John 4. 1. and for earnest zeale towards God. 1. Tim. 4. 12.

The Spirite of God moued vpon the waters. Genesis. 1. 2.

The Spirite of grace to bee powred vpon the Iewes Zech. 12. 10.

The holy Ghost called the Spirit of trueth, and why. John. 14. 17.

One Spirite distributeth sundry giftes. 1. Cor. 12. 7, 10 12.

The Spirit of God dwelleth in Christians 1. Cor. 3. 16.

Whosoeuer hath not the Spirit of God, is not his. Rom. 8. 9.

Without the Spirit of God, wee are easily trained to idolatrie. 1. Cor. 12. 2, 3.

The great repugnancie betweene the Spirit and the flesh. Gal. 5. 16. *

Yee know not of what Spirit ye are. Luke 9. 55.

The Spirit of God descending vpon Christ John 1. 32. Matt. 3. 16. Luke 3. 22.

That that is borne of the Spirit, is Spirit. John 3. 5. 6.

Saint Paul reioyced that he had the Spirit of God. 1. Cor. 2. 12. and 7. 40. 2. Cor. 4. 13

No man that hath the Spirit of God, calleth Iesus execrable. 1. Cor. 12. 3. Mar. 9. 39.

Iosua was repleniſhed with the Spirit of wisedome, by the laying on of Moses handes. Deut. 34. 9.

The Spirit wherewith Moses was endued, God put vpon the 70. Elders. Numb. 11. 16, 25.

The Spirite of the Lord came vpon Othniel. Judg. 3. 10. vpon Iphtah. Judg. 11. 29, 32. vpon Samson Judg. 13. 25. & 14. 19. and 15. 14, 15. vpon Saul. 1. Sam. 11. 6. and vpon Dauid 1. Sam. 16. 13. looke Clothed.

The Spirit of God departed from Saul, and an euil Spirit sent of the Lord, vexed him. 1. Sam. 16. 14.

God reuealed to Samuel by his Spirite, Sauls cōming a day before. 1. Sam. 9. 15, 16

Obadiah feareth ỹ the Spirit of God would haue caried away Eliah. 1. Kings 18. 9, 12.

God will not haue his spirit alway to striue with man, because he is but flesh. Gen 6. 3.

Only Gods Spirit searcheth and knoweth all things. 1. Cor. 2. 10, 11. looke knowledge

Gods Spirit beareth witnesse in vs, that Christ is the true Sauiour. 1. Joh. 5. 1, 6, 8, 13. Which Spirit is the oyntment that teacheth vs. 1. John 2. 20, 27.

Those that haue Gods Spirit, shall by God be raised to life as Christ was. Rom. 8. 11.

Those that are led by the Spirit are not vnder the law. Gal. 5. 14, 18. The Spirit of God

renewеth mans heart. 1. Sam 10.6.
The Spirit of God spake by Dauid. 2. Sam. 23.2.
By the Spirit the deedes of the bodie are mortified. Rom. 8.13.
If we liue in the Spirit, let vs also walk in the Spirit. Gal. 5.25.
The Spirit maketh request for vs, with sighes vnexpressable. Rom. 8.26.
By the Spirit wee are made an habitation of God. Ephes. 2 22.
Where the Spirit of Christ is, there is libertie. 2. Cor. 3.17.
The Spirit led Christ into the wildernesse to be tempted of the deuill. Mat. 4.1. Marke 1.12. Luke 4.1.
Christ offered himselfe by the eternal Spirit to God. Heb. 9.14.
Stevens aduersaries could not resist the Spirit by the which he spake. Acts 6.10.
What the Law of the Spirit of life, which was in Christ Iesus, hath done for vs. Rom. 8.2,3,4.
The Gospel called the administration of the Spirit. 2. Cor. 3.8.
Moses craueth that the Lorde would put his Spirit vpon all the people. Num. 11.29.
God must be worshipped in Spirit & trueth. Iohn 4.23,24. Ephes. 4.3,4.
We ought to bee feruent in Spirit. Rom. 12.11.
The Angels are called Spirits Heb. 1.7.
Wee ought to try the Spirits, and how. 1. Iohn 4.1,2,3.
Who knoweth if the Spirit of man ascendeth, and the Spirit of beastes descendeth? Eccles. 3.21. and 12.7.
Lying Spirits, looke Deceiue.
God sent an euill Spirit betweene Abimelech and the men of Shechem. Iudg. 9.23.
Spirits of errour sent of God to deceiue the Egyptians. Isa. 19.14. looke 1. Tim. 4.1,2.
Of euill and good Spirits. Rom. 8.38,39. looke Angels and Soules.
Our naturall bodies shalbe raised Spirituall bodies. 1. Cor. 15.44,46.
It is a small thing that they should reape corporal things, which sow Spirituall things. 1. Cor. 9.11.
Spirituall doctrine ought to bee compared with Spirituall doctrine. 1. Cor. 2.13,14.
The Spirituall man discerneth all things, and yet hee himselfe is iudged of no man. 1. Cor. 2.15.
We ought to be filled with the Spirit speaking vnto our selues in Spirituall songs, &c. Ephes. 5.18,19.20,21. Col. 3.16,17.
Both Spirituall and temporal things committed to the Hebronites. 1. Chro. 26.32.
Spit. The Iewes did spit in Christes face Mat. 27.67. Mar. 14.65. Luke 22.64,65.
Spoyles of the wicked are not to be coueted of those that reuenge Gods quarell. Ester. 9. 10,15,16.
Spoyles diuided equally by the ordinance of Dauid. 1. Sam. 30.24,25. according to the old custome Iosh. 22.8. Num. 31.27.
Dauid sendeth presents of his spoyles. 1. Sam 30.26.*
Spouse of Christ is the Church. Psal. 45.2. *Reuel. 21.2,9,10.
Spue, looke Colde.
Spurne, looke Heele.
Staffe. Iacob had but a staffe when hee came to Laban. Gen. 32.10.
Elisha sent Gehazi with a staffe to reuiue his yoselesse childe, but he could not. 2. Kings 4.29,31.
The Paschall Lambe eaten with staues in their hands. Exo. 12.11. looke Bread.
Standing stedfast in the faith. Rom. 5.2. & 11.20 and 14.4. 1. Cor 10,12. and 16.13. 2. Cor. 1.24. Gal. 5.1. Ephe. 6.11,14. Col. 4.12. 1. Thes. 3.8.
Starres created by Gods word. Gen. 1.16.
The Starres are not pure in Gods sight. Iob 25.5.
Starres fel from heauen. Reu. 8.10. & 9 1.
The Starre of Iaakob for Christ. Numb. 24.17.
The Starre that guided the wise men. Mat 2.2,9,10.
Statutes of princes are no excuse to transgresse Gods law. Mich. 6.16.
Steale. He that steleth one of his brethren ought to die. Deut. 24.7.
The Beniamites stole away the maids of Shiloh. Iudg. 21.21.
Let him that stole, steale no more. Ephes. 4 28. looke Theefe.
Stedfastnesse of the faithfull. 1. Sam. 17. 26.* 2. Sam. 12.26.* 1. Kin. 18.18.* 2. Kin. 3.14,24,25. Dan. 3.12.* Iudet. 13.3.* Mac. 5.1. Dan. 13.45.* and 14.* 1. Mac. 1.65.66 and 2.27,28.* 2. Mac. 6.18.* and 7.1.* Mat. 14.4. Acts 4 8.* 1. Thes. 2.2.
Stickes, looke Sabbath.
Stifnecked people the Israelites. Exo. 32. 9. Deut. 9.6. looke Obstinate.
Stirre vp, looke Iudge and Faithfull.
Stocke, looke Tribe.
Stoikes, looke Epicures.
Stumble, see Christ, and Rom. 9.32.
No man ought to put a stumbling blocke before his brother. Rom. 14.13. Leu. 19.14.
Stones claue asunder at Christes death. Mat. 27.51.
God cast great stones from heauen vpon the Amorites. Iosh. 10.11.
The two Onix stones of the Ephod. Exod. 28.9, to 13.
Iaakob set vp a pillar of stone, and why. Gen. 28.18,22. & made a heape of stones for a witnesse of the couenant betweene them. Gen 31.44, to 53.
Iosh pitched a stone vnder an oke, and why. Iosh. 24.21,24,26,27.
Samuel pitched a stone for a memorial of Gods ayd. 1 Sam. 7.12.
Shemei threwe stones against Dauid. 2. Sam. 16.13.
God commanded that after the Israelites had conquered the Moabites, they should marre euery good field with stones. 2. Kings 3.19,25.
Sooner should the stones cry, then Christs glory should bee hid. Mat. 21.9,16. Mar. 11. 9,10. Luke 19.37,38,40.
Christ the refused head corner stone, ioining Iewes & Gentiles. Mat. 21.40. 1 Pet. 2 7 Ephe. 8.20.* see Christ, and Monument.
Stoned. Moses feared to bee stoned to death by the people. Exod. 17.4.
The people would haue stoned Caleb and Iosh. Num. 14.10.
Naboth stoned, see witnesse.
Paul was once stoned, Act. 14.19. 1. Cor. 11.25.
The Iewes would haue stoned Christ, and why. Iohn 10.30,31,33.
The inhabitants of Ziklag would haue stoned Dauid. 1. Sam. 30 6.
Adoram was stoned by the people of Israel. 1. Kings 12.18.
Achan stoned for taking the excommunicate thing. Iosh. 7.1,25,26.
Witches & Soothsayers, &c. ought to bee stoned to death. Leu. 20.27. Deut. 18.10, to 15. Exo. 22.8.
No inticer to idolatry so deare vnto vs, but must be stoned to death. Deut. 13.6, to 10.
Who so offereth his childe to Moloch, must be stoned. Leuit. 20.2.
Steuen stoned. Acts 7.58. and 22.20.
God will giue vnto the faithfull a heart of flesh for a stony heart. Ie. 32.39. Eze. 36.27.
Storke forbidden to the Iewes to eate of. Deut. 14.8.
Store and *Storehouses* of those that keepe Gods Lawes, shalbe blessed. Deut. 28.8. and of other, cursed. verses 15,17.
Hauing store, wee must not forget God. looke Fill.
Strangled forbidden. Gen. 9.4. Leu. 17.14. Acts 15.20,29.
Strange. Iaakob caused his houlholde to put away strange gods. Gen. 35.2.
The Israelites prouoked God w strange gods. Deut. 32.16.
Strange flesh, for horrible pollutiõs. Iud. 7.
Strange children dissemble. Psa. 18.44,45.
A strange womã, for an harlot. Iudg. 11.2.
The strange worke, & strange act of God. Isa. 28 21.
Against prayer in a strange tongue. 1. Corinth. 44.14.*
Strangers separated from the people of Israel. Neh. 13.1,2,3.
The stranger that prayeth in Gods Temple, shall be heard. 1. Kings 8.41,42,43.
God loueth strangers. Deut. 10.18.
The Israelites were strangers in Egypt. Deut. 10.19.
Wee ought not to peruert the right of the stranger and fatherlesse, and why. Deut. 24. 17.18.
We ought to loue strangers Leuit. 19.33, 34. and not to iniury or oppresse them, & why. Exo. 22.21. and 23 9. Deut. 24.14.
Strangers are commanded to heare & reade the Law. Deut. 31.12.
We were sometime strangers from the promise. Ephe. 2 12.
Strangers paid tribute Mat. 17.25,26.
How we ought to do good to strangers. Ge. 18.1, to 9 and 19.1, to 4 Leu. 23.22. Num. 15.14,15,16. Ezek. 22.7. and 47.22. Zech. 7. 10. Psal. 147.9 looke Widowes.
Wee are strangers and soiourners in this world. Gene. 15.13,14 & 47.4,9. 1. Chro. 29. 15. Psa. 39.12. & 105.12,13,23 & 119.19. 2. Cor. 5.1, to 7. Phil. 3.12,13. Heb. 11.8,9,10, 13, to 17. and 13.14. 1. Pet. 2.11.

Straite

Straite. looke Gate.

Strength. God is our strength. Exod. 15.2. 2. Sam. 22.3. Iob. 9.19.

The strength which Samson had by Gods spirit went from him. Iudg. 16.19,20.

Strengthened. The Lord strengthened Eglon against Israel, and why. Iudg. 3.12.

God strengthened Paul against Nero. 2. Tim. 4.17. looke Encourage.

Strife and enuying are workes of darkenesse. Rom. 13.12,13.

The waters of strife. Num. 20. 13. looke Striue.

Strings. Of Strings of the Tabernacle. Exo 26.4,5.

Stripes for any trespasse might not be adiudged aboue 40. at once. Deut. 25.2,3 and of them, on a superstition there was one abated afterwards. 2. Cor. 11.24.

Who shall bee beaten with many stripes, and who with few. Luk. 12.47,48.

Strip. God threatned to strip the Synagogue of the Iewes, if they repented not. Hos. 2.2,3.

Striue not about words nor keepe company with them that doe, and why. 1. Tim. 6.4, 5.2. Tim. 2.14,23,24.*

Who dare striue and stand against God, or accuse him? Wise. 12.12. Iob. 9.32.* and 16,21. and 39.35.

How strifes may be ended. Genes. 13.8,9. Mat. 5.25.

The law of them that striue, and hurt one another. Exo. 21.18,19,22.

Against striuing, looke more Eccius. 8.1, 2,3. and Contention.

Strong. looke Encourage.

Stubborne hearts shall fare euil at the last. Eccius. 3.27. See Children.

Moses prayeth for the stubbornesse of the people, and why. Deu 9.26.*

The Iewes walked after the stubbornesse of their wicked heart. Ier. 18.12.*

The Lord addresseth his speech to the stubborne hearted. Isa. 46.12.

The wicked wil blesse himselfe in the stubbornesse of his owne heart. Deut. 29.19.

Stubble. The wicked are as stubble before the wind Iob. 21.18.

The Israelites forced to gather stubble for straw. Exo. 5.12.

Stuffe. The Prophet willed to prepare stuffe to goe into captiuitie. Eze. 12.3.

¶ *Subiects* duety. Exo. 10.18. and 22.28. Num. 16.2,9.* Iosh. 1.16,17,18. Neh. 5.1.* Pro. 13.1.& 20.2,20.& 24.21. Eccius 8.2,3, 4.& 10 4,20. Ier. 27.7. Baruc. 1.11.* Mat. 17.24,33.* & 22.16 to 23. Luke 20.20,to 27 Rom. 13.1,to 8.1. Thes. 5.12,13. 1. Tim. 2. 1,2,3. Tit. 3.1,2. Hebr. 13.17,18.1. Pet. 2. 13,to 18. Iude. 8.

True Subiects cannot bee counterpoised with treasure. Est 7.4.

Subornation. 1. Kin. 21.10. Acts. 6.11.

Submit your selues one to another in the feare of God. Ephes. 5.21. and to all maner ordinance of man for the Lords sake. 1. Pet. 2.13.

¶ *Subtile.* The serpent more subtile then any beast of the field. Gen. 3.1.

Ionadab a subtile man. 2. Sam. 13.3.

Absalom reconciled to Dauids fauour by a subtile woman. 2. Sam. 14.1,to 25.

Rebekah by her subtilitie procured the blessing to Iaakob. Gen. 27.9,to 30,35.

Subtiltie fine, but vnrighteous. Eccius. 19. 24,25,26.

Succour. looke Helpe.

Sucke. Hanna gaue her sonne sucke. 1. Sam. 1.23. so did Sarah. Gen 21.7. & Moses mother. Exo. 2.8,9. and Samsons. Iud. 13.4,24.& so did Elisabeth. Luk 1. 80. and the virgin Mary. Luk. 2.7. and Salomons mother. Can. 8.1. and Dauids. Psal. 22.9. looke Nourse.

Suffring. Christ ought to haue suffred, and so to enter into glory. Luke 24.26,46. Hebr. 2.9.1. Pet. 1.11.

We ought to suffer with Christ after his example, and why. 1. Pet. 2. 21.& 4.1, 13, 2. Tim. 2.12.& the example of the Prophets. Iames 5.10.

Let vs not suffer as euill doers, but as Christians. 1. Pet. 4.15,16.

Blessed are they that suffer for righteousnes sake, and why. 1. Pet. 3,14,17,18. Mat. 3.10.

The long suffering of God Rom. 2.4.2. Pet. 3.15. Psal. 86.15.& 103. 8.& 145.8. Ioel 2.13. Ionah 4.2. Mah. 1.3. Wisd 15.1.

The long suffering of Christians. 2. Cor. 6 6. Col. 1.11. it is a fruit of the spirit. Gala. 5.22.

We ought to reioyce in suffring for Christs sake, and why. 1. Pet. 1.3,to 9.

To suffer for the name of God, is his only gift. Phil. 1.29. looke Tribulation.

Sufficient. looke Contented.

We are not sufficient of our selues to think any thing, but our sufficiencie is of God. 2. Cor. 3.5.

The Scripture sufficient to leade vs to perfection. 2. Tim. 3.16,17.

Sunday. looke Day.

Sunne. Of the bodies of the Sunne. 2. Kin. 23 5,20.

The Sunne stayed at the desire of Iosuha. Ioth. 10.12.

The shaddow of the Sunne went backe ten degrees in Hezechiahs dayes. 2. King. 20 9, 11. Isa. 38.8.

The Sunne was darkned at Christs death Luk 23.45. Mat. 27.45. looke Signes.

Superfluitie of malicioulnesse must be laid away. Iam. 1.2.

Superstitions of the Athenians reproued by Paul Act. 17.21,to 32.*

Festus termed the Iewes obiections against Paul, questions of their owne superstitions. Acts. 25. 19. looke Ceremonies and Traditions.

Supper of the Lord instituted. Matth. 26. 26,31. Mar. 14.18,to 27. Luk. 22.14,to 24. which ought to be receiued in remembrance of Christs death. 1 Corinth. 11,24. Luke 22. 19.

The great Supper. Luk. 14 16,to 25.

Blessed are they that are called to the Lambes Supper. Reu 19 9,17.

Lazarus and Mary made Christ a Supper. John, 12.1,2.

Paul taught the maner of celebrating the Supper, as hee had receiued of the Lord. 1. Cor. 11.23, to 27. and rebuketh the irreuerent comming thereunto 1. Cor. 11.17,to 23 and sheweth the danger of the vnworthy receiuing, and how to receiue it to our comfort. 1. Cor. 11.27.*

The godly eate and drinke Christs bodie and blood in the Supper, onely by faith John 6.50 to 59,63.& 11.26.& 15.5.1. Cor. 10.1, 3,4. Ephe. 3.17.*

The wicked eat not the body and blood of Christ in the Supper, ne haue any profit by his passion. Mat. 7.6. John 19.1,2,6. Roma. 8.9.1. Corinth. 11.27,29 2. Cor. 6,14,15,16 Heb. 6.6. Tit. 1.15,16.

Against the reiteration of any part of the bread or wine, vsed in the Lordes Supper. Exo. 12.9,10. and 16.19.

The words (This is my body) vsed in the Lords Supper, are spoken figuratiuely. Gen. 17.10,11. and 33 20 Exo. 12.11. Deu. 31. 11. John 14.6. and 15.1. and 5.7. Acts 2.42 Rom. 4.11,17. 1. Cor. 10.4,16. Tit. 3.5.

Christs naturall body can bee but in one place at once, and therefore is not in the bread and wine in the Lords Supper. Matth. 24.23,24. and 26.11. Mar. 16.19. Luke 24. 2,3,6,51. John 16.28. Acts. 1.9,10,11. and 3.20,21. and 7.56 2. Corinthians 5. 16. and Colos 3 1. Philippi. 3.20. Hebr. 8.1. and 10. 12,13. Looke Transubstantiation and Sacraments.

Support. We ought to support one another through loue. Ephe 4.2.

Surfet. The discommodities of surfetting. Eccius. 31.19,20,25. and 37.29,30. Looke Drunkennesse and Gluttonie.

Suretiship. Iudah became suretie to his father to bring Beniamin againe. Gen. 43.9. and 44.32. looke more Eccius. 29.15, to 22, Pro. 6.1, to 6. and 17.18 and 20.16.

¶ *Swanne* forbidden. Deut. 14.17.

Swarmes of flies, a plague of Egypt. Exo. 8.24. Psal. 105.31.

Ierusalem swarmed full of idolatrie which was the cause of her punishment. Ezechiel 8.3.*

Sweare. We may not sweare by any thing beside God, nor by him, but vpon good occasions. Ieremi 5.7. and 4.2. Roma. 1.9. and 9. 1.2. Cor. 1.23. Heb. 6 16,17. Exo. 20.7. and 23.13. Leui. 19.12. Deuter. 5.11.& 6.13. and 10.20. Iosh. 23.7,8. Zech. 5.3,4. Matt. 5. 34, to 38. Iam. 5.12.

A man ought not to accustome himselfe to swearing, and why. Eccius. 23.9, to 24. and 27.14.

God sware that the vnbeleeuing Iewes should not enter into the lande of Canaan. Deut 1.34.35 Num. 14 23. which he fulfilled. Deut. 2.13,14.

Ioseph sware. Genes. 47.30,31. so did Iosuha and the princes of Israel. Iosuha 9.15, 18,20. and the Israelites. Iudg. 21.1. and Saul. 1. Sam 19.6. and Dauid 1. Sam. 24. 22,23 2. Sam. 19 23.1. Kings 1.17, 29,30. and Ionathan. 1. Sam. 20.16,17. and Salomon. 1. Kings 2.23.

S. Paul sware to the profit of others. 2. Cor. 1.23.

God doe so to mee and more also: a maner

of Swearing. 1. Sam. 3. 35. looke Othes, and Hand.

Sweate. looke Bread.

Sweete bread. looke Passeouer.

Swimming saued diuers that were in the ship with Paul. Acts 27. 43, 44.

Swine. The legion of deuils permitted to go into the heard of Swine. Matt. 8. 31, 32.* Mar. 5. 9, to 14. Lu. 8. 30, to 34.

Pearles ought not to be cast before swine and why. Matt. 7. 6.

Sword. All that take the Sword, shal perish with the sword. Matt. 26. 52. Reue. 13. 10.

The disciples asked if they should smite with the sword. Lu. 22. 49.

All Israel without Sword or speare, saue Saul and Ionathan. 1. Sam. 13. 19, 22.

The Magistrate beareth not the sword for nought. Rom. 13. 4. but priuate persons are prohibited to vse it. Mat. 5. 39.

The sword is threatned to those that break Gods couenant. Leuit. 26. 25. and follow Idoles. Deut. 32. 25.

The Lorde caused the Midianites to kill one another with their swords. Iudg. 7. 22.

God whetteth his sword when hee taketh vengeance. Deut. 32. 41.

God was the sword of the Israelites glory. Deu. 33. 29.

It is not the sword whereby Gods children ouercome, but his power. Iosh. 24. 8, 11, 12, 13. as hee promised. Deuteron. 7. 21, 23, 24.

The word of God is a sharpe two edged sword. Reue. 19. 15.

The sword of the spirite to discomfite our mortall enemie. Eph. 6. 13, 17.

Christ came not to send peace, but the sword. Mat. 10. 34, 35. Lu. 12. 51.

Christ willed his Disciples to buy them swords. Luk. 22. 36.

The sword shall not goe thorowe a godly land. Leui. 26. 6.

Simeon foretold the virgine Marie, that the sword should passe thorowe her soule. Luke 2. 35.

A generation whose teeth are swords. Pr. 30. 14.

¶ *Synagogue* of the wicked called to repentance. Hose. 2. 1, 2. *

Synagogue, wherein were trained vp Libertines, &c. Acts 6. 9.

T

¶ *Tabernacle* of the Congregation pitched farre from the hoste. Exod. 33. 7.

Abraham dwelled in tents or Tabernacles. Gen. 12. 8.

Of the forme of the Tabernacle, and the appertinances prescribed. Exod. 26. 1.* and 36. 1.* finished. Cha. 39. 32.* and reared vp. Chap. 40. 2, to 34 &c.

None were suffered to be in the Tabernacle, when the hie priest went into the Sanctuarie. Leui 16. 17.

The last and great day of the feast of Tabernacles. John 7. 37.

Our bodies called Tabernacles. 2. Cor. 5. 1, 4. 2. Pet. 1. 13, 14.

What the two Tabernacles signifie. Heb. 9. 6, 7, 8.*

Iabal inuented Tabernacles or tents. Gen 4. 20 which occupation Paul exercised to get his liuing. Acts 18. 2, 3.

Tables or boardes for the Tabernacle to stand vpon. Exo. 26. 15.

Moses receiued the two Tables at Gods hand. Exod. 31. 18 & 32. 15, 16. and breaketh them. verse 19. and is commanded to hewe other like the first, and so he did. Exod. 34. 1, 2. Deut. 10. 1, to 6.

The forme and situation of the Table for the shew bread. Exod. 25. 23, to 31 & 26. 35.

Tobias bindeth the godly to his Table. Tob. 2. 2.

Salomon placed ten Tables in the Temple. 2. Chron. 4. 8.

Table put for that wherein men chiefly delight. Rom. 11. 9.

Tables vsed for offices belonging to the poore. Acts 6. 2.

Take. Him that taketh thy cloake forbid not to take thy coate also. Lu. 6. 29.

Christ taken vp to heauen. Mark. 16. 19. Luk. 24. 51. Acts 1. 9. looke Ascend.

Talebearers and Tale tellers. Prou. 16. 28. and 18. 8. and 26. 20, 22. Ecclus. 5. 15. looke Busibodies, and Backbiting.

Talents. Salomon had 450. talents of gold brought from Ophir. 1. King. 9. 28. 2. Chr. 8. 18. and 120. from Hiram. 1. Kings 9. 14.

The talent of the Temple. Exod. 25. 39. was two of the common talents. Mat. 18. 24. 2. Sam. 12. 30. 1. Chr. 20. 2.

Talke. looke Iesting, Idle, and Speech.

Target. Salomon made 200. Targets of beaten gold. 1. King. 10. 16.

Taxe. looke Tribute.

Taile. The Prophet that teacheth lies, is the taile. Isa. 9. 14, 15.

Teaching. We ought to teach the Scriptures, as occasion is ministred. 1. Cor. 2. 13. and 3. 1, 2.

Christians are taught of God, and howe. John 6. 29, 45. Heb. 8. 11. 1. John 5. 20. Isa. 54. 13.

Christs ministers must teach whatsoeuer he hath commanded. Mat. 28. 20. and whereof the holy Ghost should put them in minde. John 14. 16, 26. Acts 1. 4. Lu. 24. 49. Ioh. 15. 26. and 16. 7.

Hee that teacheth ought to be directed by Gods word. 1. Pet. 4. 11.

Wee ought so to teach, as wee may edifie one another. 1. Thes. 5. 11.

The wise Scribe that is taught vnto the kingdome of heauen. Mat 13 52.

God taught his people by his word. Deu. 4. 36. and 32. 10.

God hath taught vs the good way to walke in. 1. Kings 8. 35, 36.

God nurtured the Israelites forty yeeres, to teach them to know him and themselues. Deu. 8. 2, 3, 4, 5.

God taught the hands of Dauid to fight. 2. Sam. 22. 35.

God commanded Moses to teach the Israelites to feare and obey him, for their profite. Deu. 5. 29, 31.* and 6. 1, 2, 3, 17, 18, 24.*

Moses warneth the Iewes to doe whatsoeuer the Leuites should teach them. Deut. 24 8, 9.

Wee ought to teach our children the word of God. Deu. 11. 18, to 22. and 31. 11, 12, 13. and what great things God hath done for vs Ex. 13. 12, to 17. Deu. 4. 9, 10 & 6. 7, 21.* Iosh 4. 6, 21.* Lu. 1. 74, 75. as Abraham did. Gen. 18. 19.

Iehoiada the chiefe Priest taught Iehoash 2. King. 12. 2.

Samuel taught the Israelites the good way. 1. Sam. 12, 23.

Apollos eloquent and mighty in the scriptures disdained not to be taught of a craftesman. Acts 18. 24, 26.

Who is the teacher of the faithfull. Iohn 14. 26. Psal 51. 10, 11, 12, 13.

S. Paul the teacher of the Gentiles. 1. Tim. 2. 7.

Christ ordeined teachers, &c. in his Church, and why. Acts 13. 1. 1. Cor. 12. 28. Eph. 4. 11, 12, to 17.

Those that by teaching turne many to righteousnesse shall shine as the starres for euer. Dan. 12. 3.

Teachers should teach the worde of God purely. 1. Pet. 4. 10.

Teachers ought not to teach for lucre, nor dote about strife of words, but be instant in the Gospel, and why. 1. Tim. 6. 3, 4, 5, 21. 2. Tim 3. 1, to 10. and 4. 2, 3, 4. Tit. 1, 10, 11, to 17. and 3. 9, 10 Col 2. 8.

Such as teach lies, and their punishment. 2. Pet. 2. 1, 2, 3.* and 3. 17. and 2. Ioh. 10.

Teaching is a gift of God. Rom. 12. 6, 7. looke Doctours and Doctrine.

Teares. looke Feete, Weeping, Widow, and vnbeliefe.

Tearing of Clothes. Gene. 37. 34. & 44. 13. Iosh. 7. 6. Iudg. 11. 35. 1. Sam. 4. 12. 2. Sa. 13. 19. Est. 4. 1. Isa. 37. 22. Ioel 2. 13. 1. Macab. 2. 14. and 3. 47 and 4. 39. Leui. 13. 45.

Tearing with a spirit. Mar. 9. 18, 20.

Temperance. S. Paul disputed of Temperance before Felix. Acts 24. 26.

Temple. The couering of the Temple of pure gold. 1. King. 6. 20, 21.

The building, forme, purification, and dedication of the Temple. 1. Kings 6. 1, to 13. and 8. 63, 64. 1. Mac. 4. 41, 42, 43.

Who should be receiued to the ministring in the Temple, and who reiected. Ezek. 44. 9 15.

Iehoash king of Iudah repaired the Temple. 2. King. 12. 4, to 18. so did Iosiah. 2. Kin. 22. 4. to 8.

Iehoash king of Israel spoiled the Temple. 2. King. 14. 13, 14. and so did Shishak king of Egypt. 1. King. 14 26.

The Temple defaced. 2. King. 25. 9. to 18. Jer. 52. 12, to 24.

Haggai reproueth the Iewes slacknesse in reedifying the Temple. Hagg. 1. 2, to 15. whereupon Zerubbabel and Iehoshua beginning the worke are blessed. Ezra 4. 4, 5, 24.

The disposition and order of the reedifying of the Temple with his appertinances. Eze. 41. 1.*

Gods promise to those that should restore the Temple. Hag. 2. 16, 20.

The Temple reedified. Ezra 5. 1, 2. and 6. 15. in 46. yeeres. John 2. 20.

The glorie of the second Temple, exceeding

ding the firſt. Hag. 2.4,7,8.

The deſtruction of the Temple is foꝛe ſhewed. Amos 2.5. Zech. 11.6. Matth. 24.2.* Mar. 13.2. Luke 19.43,44. and 21.6.

The Temple ſpoyled. 2. Macc. 5.15, to 22. and defiled. 2 Mac. 6 2.

By which gates the people went out, and by which they went into the Temple. Ezek. 46.8,9.*

Chriſt caſt out of the Temple thoſe that ſolde and bought, and why. Matt. 21.12,13. Marke 11.15, 16,17. Luke 19.45. John 2. 14,15,16.

The Apoſtles were continually in the Temple. Luke 24 53. Acts 2 46.

Peter and John went into the Temple to pꝛay. Acts. 3.1.

In what temples God dwelleth oꝛ dwelleth not. Acts 7.48. and 17.24. Iſa. 66.1,2. 1. kings 8.27.

Chriſtians are the holy and ſpiritual temple of God 1. Cor. 3.16.

They that deſtroy the Temple of God, ſhall be deſtroyed 1. Cor. 3.17.

The viſion of the Temple. Reu 15.5.

Our bodies are the Temples of the holy Ghoſt. 1. Cor. 6.19.

The Temple of Chriſts body. John 2.19.

The Temple of the Lord what it is. Jere. 7.45,6.

The Temples of the Gentiles imployed to gaine. 2. Mac. 1 1.3.

Tempt not God. Deut. 6.16. Matth. 4.7. 1. Cor. 10.9.

The Iſraelites tempted God oft, and diuerſly. Exod. 17.2,7. Num. 14.22.

The Phariſes and Sadduces tempted Chriſt. Matth. 16,1. & 19.3. and 22.18,35.* Mar. 8.11. Luk. 10 25. and 11.16. Joh. 8.6.

The Bethulians tempted God in pꝛeſcribing a time. Judet. 8.12.*

Ananias and Sapphira tempted the ſpirit of the Lord. Acts 5.9.

Job tempted by his wife, Job 2.9. and Chriſt by the deuill in the wildernes. Mat. 4.1,3. Mar. 1.12,13. Luke 4.1,2. and why. Heb. 2.18.

How and whereby euery man is tempted James 1 13,14.

Satan is a tempter. 1. Thes. 3.5. & tempteth ſuch as neglect to reſtoꝛe the weake. Gal. 6.1. oꝛ being married, withdꝛaw themſelues without conſent. 1. Cor. 7 5.

God will not ſuffer vs to be ouer tempted 1. Cor. 10.13.

How God may bee tempted. Pſal. 78.18. Deut. 6 16. Acts 15.10.

God wil be found of them that tempt him not. Wiſd. 1 2. thereꝛoꝛe wee muſt pꝛepare our ſelues to pꝛay vnto him. Eccleſiaſticus 18 22.

Saul tempted God vnder the colour of good intent. 1 Sam. 13 9, to 15.

Temptation of the rich, ſee Rich.

A grieuous temptation it is vnto the faithfull, to ſee the pꝛoſperitie of the wicked. Pſa. 73,1,2.*

God onely deliuereth vs out of temptation. Matth. 6.13. and 2. Peter 2.9. Reuelat. 3 10.

Wee ought to flay vpon God in temptations. Pſal. 27.3.*

Otherwhiles the faithfull are ouercome, and ſometimes doe ouercome in temptations as Job 3.3.

Jeremie is deliuered, and againe aſſailed with temptation. Jer. 20. 11,14.*

Wee ought to lift vp our handes in the night watches of temptation. Pſal. 63.4,6.* and 1. Tim. 2,8.

Temptation taken foꝛ affliction, oꝛ trials. as Deut. 7.19 and 29.3. James 1. 2,12. and 1. Pet. 1.6. Pꝛo. 17.3. Eccius. 27.5 and 2.1

The life of man is a continuall temptation Job 7 1.*

We ought to watch & pꝛay, that we be not ouercome in temptation Mat. 26 41. & 6.13. Luke 11.4. & 22.40. as ſome are Luke 8.13.

Tenne commandements mentioned. Exo. 20 1, to 18. Deuter. 5 6, to 23. containe the woꝛdes of Gods couenant. Exo. 34.28. Deut. 4.13. and 10.4.

Tenne tribes of Iſrael reiected. Jere. 3.1, 3,8.* and 2.12.*

The deſtruction of the tenne tribes, and cauſe thereof foꝛetold. Iſa. 9.14.* and 17.3, 4 Hoſea 1.4,5,6,9.

Tenne caldꝛons, tenne candleſtickes, and ten tables which Solomon made. 2 Chꝛon. 4.6,7,8.

Ten things iudged & pꝛonounced happie. Eccius 25 7, to 14.

Ten foꝛ many. Genel. 31.41. Reuel. 13.1. Numb. 14.22.

Tender hearts muſt be in Chriſtians. Epheſ 4.32. and tender mercie. Col. 3.12.

Chꝛough Gods tender mercie our ſinnes are foꝛgiuen. Luke 1.77,78.

Tents, looke Tabernacle.

Tenths, looke Tithes.

Terrible is our God. Deut. 10.17.

Teſtament. Moſes conſecrated the old Teſtament with blood Exo. 24.8 Heb 9.18,20.

A briefe repetition of the old Teſtament, and bountifulneſſe of God. Joſh. 24.2, to 14. Heb 9.1.

The Teſtament appertained pꝛincipally to the Iewes. Rom. 9 4.

God pꝛomiſed the people a new Teſtament Baruch 2.35. Jer. 31.31. to 35.

The olde Teſtament was dedicated with the blood of Calues, &c. but the new with the blood of Chriſt. Matth. 26,28. Mark. 14.24. Luke 22.20. & 1. Cor. 11.25. and 2. Cor. 3.6. Heb. 9.12.* and 10 1, to 5, 11, to 15, 19, to 23 29. & 13.9,12,14. and 12. 24. & 13.20. which were in vaine, if righteouſneſſe were of the Law. Gal. 3.15, 21,22.

The new Teſtament conſiſteth not in the letter but in the Spirit which wꝛiteth the Goſpel in our hearts. 2. Cor 3 2,3, 6.*

The new Teſtament pꝛomiſed Gene. 3.15 Heb. 8.8. and 10.16.

The two Teſtaments. Gal. 4.24.*

Teſtifie. Moſes teſtified to the people their duety. Deut. 32.46.

Teſtimonie of Chriſt, ſee Pꝛophecie.

Moſes put into the Arke of the Teſtimony, the two Tables of Teſtimonie Exodus 40. 20,21.

Thankefulneſſe. We ought to giue thanks to God foꝛ his benefits. Deut. 8.10.

Chriſt taking the bꝛead and fiſhes, bleſſed and gaue thanks. Matt. 14.19. Marke 6.4. Luke 9.16.

S. Paul befoꝛe his refection gaue thanks vnto God. Acts 27 35.

How, and foꝛ whom wee ought to giue thanks. Ephel. 5.4,20.

S. Paul gaue thanks to God, and why. Rom. 6. 2, 17 1. Thel. 1 2 3 Phil. 1 3,5.

Chriſt rendꝛed thanks vnto God his Father at the rayſing of Lazarus John 11 41.

The ſeruant of Abꝛaham giueth God thanks that hee had pꝛoſpered ſo well. Gen. 24 27.

David giueth God thanks, and 1. Sam. 25. 31,39.

Melchi-zedek gaue thanks foꝛ Abꝛahams victoꝛy. Gen. 14.19,20.

Moſes and the Iſraelites gaue thanks Exo. 15 1.2 to 22. ſo did Debꝛah and Barak and why. Judg. 5. 1.2.*

Of thankefulneſſe. Nehem 8.6 Gen 4.1, 4. and 8.20. & 18.2. & 23.7. 12. & 26.25 & 33. 3. & 42.6. & 1 kin. 1,2,7,26 & 16.23. Leu. 25. 2. Num. 15 3,4, 19 and 31 50,5. Deu 4.2. 6. and 6 2, to 10, and 1. Sam 14 45 and 31, 11,12,13. and 2 Samu 10 2. and 19, 8.* 1. Chꝛo. 29.2, to 26.2 Chꝛon. 15.8 and 20.18. to 31 Eſter 6.2, to 13. Tob 9.6. and 12.5 22 Eccius. 7 29.* and 32.14. and 35.2,3. and 1. Macc. 4 38.* and 5 53.67 and 2 Macca. 3 30,33.35. Matth. 11.25. Marke 5. 20,33. Luke 18.13.14,43 and 2. Cor 6,17 Phil. 4. 6. Col. 2.7. and 3.17. and 1. The. 5.18. and 2 Thel. 1.3. & 1. Tim. 4.4 looke Grace, Praiſe, Bleſſe, and Vnthankefulneſſe.

Theft foꝛbidden. Exo 20 15 Leu. 19.11. Deut. 5.19. Rom. 2.21 and 13.9. & 1. Tim. 1.10. and 1. Pet. 4.15. Ephe. 4.28.

It was lawfull to kill a thiefe, if he were found bꝛeaking vp a houſe. Exod. 22.2.

The curſe of theeues Zech 5.2,3.

Theeues ſhall not inheꝛite the kingdome of heauen. 1. Cor. 6. 10.

Joſeph accuſeth his bꝛethꝛen of theft, and why Gen 42.1,2,12.

The parable of the theefe, Matt. 24.43.*

The comming of Chriſt as a thiefe, 2. Peter 3.10. Reue. 3.3.

Judas Iſcariot a thiefe. John 12,6.

The two theeues crucified with Chriſt. Matth 27. 38, 44. Marke 15 27. 32. Luke 23.32.33 49 to 44 John 19 18.

Of theft, and the puniſhment thereof. Exo 21.1 3,4,16. Num. 5.6. to 11. Deu. 24. 7. Joſh. 7. 1.* Pꝛo 6 30. 31. Hoſ 4. 2. 3. Tob. 13.14 and 2 Mac. 12 40 Mat 19.18. Mar. 10,19 and Luke. 18 20. looke Phariſe, Steale and Rob.

Thinke and *Thoughts*. Wee cannot thinke any thing as of our ſelues 2. Cor. 3.5.

Euery wicked thought touching our bꝛetꝛen foꝛbidden and why. Deut 15.7.

Thoughes of the godly. Phil 4 8.

No thought hid from God. Deut 31.16, to 22 Job. 42.2. Pſal. 139.2.

God thought vpon Abꝛaham, and deliuered Lot. Gen. 19.29.

Againſt euil theughts. Pꝛo 12.2. & 21.27. Iſa. 14.13, 14, 15. Wiſd. 1.3,5,9, Acts 8.22. looke Traditions, Remember, Stubborne,

Good intent, and Imagination.

Thistle. Of the parable of the Thistle and the Cedar. 2. Kings 14 9.

Thornes the fruit of the earth by reason of Adams sinne. Gen. 3. 18.

Thornes which choke the word preached. Matth. 13. 22. Mar. 4. 18. Luke 8. 14.

Threatnings against wanton and daintie people, &c. Micah 2. 1.

The wicked vse threatnings against the godly. Actes. 4. 29.

Three things please God, and three he hateth Eccius. 25. 1, 2.

Three things grieue the heart. Eccius. 26. 29. see Fowle.

Three folde, looke Coard.

Threshold of Dagon in Ashod, not troden on, and why 1. Sam. 5. 2, 3, 4, 5.

Throne in heauen Reue. 4. 2. *

A great white throne Reue. 20. 11.

Salomons throne. 1. King. 10. 18, 19, 20. looke Satan.

Thunder sent to destroy the beasts, herbes & trees of the Egyptians. Exo 9. 23, 24, 25.

The Lords aduersaries shall be destroyed with thunder. 1. Sam. 2. 10.

The Lord at the petition of Samuel thundred, & consounded the Philistims. 1. Sam. 7. 10.

¶ Till, and Vntill, diuerslie vnderstood. Mat. 1. 25. and 5. 18, 26. and 23. 39. and 28. 20. 1. Cor. 15. 25. Gal. 3. 19. Reu. 20. 5.

Tillage and *Tilman.* Genes. 2. 4. and 9. 20. and 2. Chron. 26. 10. Pro. 12. 11. and 28. 19. Eccius. 7. 15. and 20. 27. Matth. 21. 33. * Mar. 12. 1, to 13. Luke 20. 9, to 17. John 15. 1. 1. Cor. 3. 9. looke Plough.

Timbrels. Women praised God, playing vpon Timbrels. Exo. 15. 20, 21.

Iphtah his daughter met him with Timbrels at him comming from the victory Iudg. 11. 34.

Timorous men ought not to goe to warre. Iudg. 7. 3. Deut. 20. 2, 5, to 9. 1. Mac. 3. 56.

Timorousnesse of Eliah. 1. King. 19. 3. 2. King. 1. 15 looke Feare.

Tithe, and the vse thereof. Leu. 37. 30, 32, 33. Deu. 14. 22, 23, to 30. and 12. 17, 18. and 26. 12, to 16. Num. 18. 20, 21, 24. Nehe. 10. 37. 38.

Tithe mint, looke Faith.

Abraham gaue tithes before the Law. Genesis 14. 20. Heb. 7. 4, 8.

Iaakob voweth to God tithe of all his increase. Gen 28. 22.

Tyrannicall princes will giue their seruants the tithes due to ministers. 1. Sam. 8. 15, 17.

Why tithes are payed. 2. Chr. 31. 4.

God punisheth the defrauding his ministers of their due tithes and offerings, and blesseth those that pay them truly. Mal. 3. 8, 9, 10, 11. Amos 4 4. *

Demetrius offered Ionathan to release the Iewes from all tithes, to be friends with him. 1. Mac. 10 31. 46, 47. looke Taxe.

Title written ouer Christs head in Greek, Latine and Hebrew. Mat. 27. 37. Mar 15. 26

¶ Tokens, looke Signes.

Tombe, looke Sepulchre, and Graue.

Tongue. We ought to refraine our tongues from euill. 1. Pet. 3. 10.

The vice and vertue of the tongue. Iam. 3. 2, to 13. and Prou. 12. 13. and 13. 2, 3.

The gift of tongues commeth of the holy Ghost. 1. Cor. 12. 10, 11, 28. Acts 2. 4, to 9.

Against prayer and seruice in a strange tongue. 1. Cor. 14. 1, 2. *

Confusion of tongues. Gen. 11. 9.

The propertie and punishment of an euill tongue. Psal. 10. 7. and 52. 1, 2, to 7.

The property of a sinner, is to bee euill tongued. Eccius 6. 1. but the heart of the wise guideth his mouth wisely. Pro. 16. 23. and a foole when hee holdeth his peace, is counted wise. Pro. 17. 28.

A false tongue hateth the afflicted. Prou. 26. 28.

The duety of the tongue. Phil. 2. 11.

Against rash slanderous and euil tongues, and how we ought to beware of them. Leui. 19. 4, 16. Deut. 22. 14, to 20. Iob 5. 15, 16. Psal. 140. 3, 9, 11. and 141. 3. and 144. 8, 11. Prou 4. 24. and 10. 11, 18, 31, 32. and 11. 9, 13. and 17 4 7. Eccles 5 1. to 7. Wisd. 1. 8, 11, 16. Eccius 5. 4, 5, 15 and 7. 9, 12, 13 and 9 20. and 11. 8, 23, 24, 31. and 32 4, 8, 9, 10. 1. Tes. 15. 33. 1. Pet. 2. 1. Iam. 1. 19, 26 and 4. 11, 13. * Matt. 12 36. looke Communication.

Gideon tooke none to battel, but those that lapped water with their tongues. Iudges 7. 5, 6, 7.

Tooth for Tooth, &c. Exod. 21. 24. Leui. 24 19, 20. Deut. 19. 19, 21. Mat. 5. 38.

The cheeke tooth of the iawe bone of an asse, yeelded water to quench Samsons thirst withall. Iudges 15. 15, 18, 19.

To *Touch.* So many followed Saul, as God had touched the hearts of. 1. Sam. 10. 26. see Vertue.

Tower of the flocke. Michah. 4. 8. wherein the shepheards kept watch by night. Lu. 2. 8.

¶ Traditions, and the teachers of them ought to be auoided, and why. Rom. 16. 17, 18. Col. 2. 8, 18. *

We must not be guided by traditions. Eccles 4 17.

Traditions, ceremonies, good intents, and inuentions of men, are not to be vsed. Deut. 5 32, 33. and 12. 8. 1. Sam. 15. 9, to 23. Isa. 66. 3. Ierem. 5. 31. and 2. 13. Psal. 31. 6. and 119. 113. Pro. 16. 25 Hos. 9. 15. 1. Esd. 8. 22. Matth. 15. 3. 9, 13. and 23. 4. Marke 7. 8, 9. Actes 15 10. Tit. 1. 13, 14. and 1. Pet. 4 11. and 2. John 10, 11. Looke Ceremonies, and Good intent

Traitours, looke Treason.

Transfiguration of Christ vpon mount Thabor Matth. 17. 1, to 9. Marke 9. 2, to 9. Luke 9. 28, to 37.

Transforme. Sith Satan is transformed into an Angel of light: no marueile if his ministers transforme themselues. 2. Cor. 11. 14, 15.

Transgression of Gods commandement, made all men sinners. Gen. 3. 6. Rom. 5. 12.

Where no law is, there is no transgression, for sinne is hid without the lawe. Rom. 4. 15. and 5. 13 and 7 7. looke Purge, and Punish.

Transsubstantiation ouerthrowen by these places rightly vnderstood. Matth. 26. 26, to 30. Mar. 14. 22, to 26 Luk 21. 17, * 22. Iohn 6. 63. 1. Cor. 10. 16. 17. and 11. 24, to 30. looke Supper of the Lord.

Trauaile, see Labour, Rich, and Oxe.

The wife of Phinehas hearing the Arke of God to be taken, trauailed & died. 1. Samuel 4 19. *

Treason. Dauid rewarded Baanah & Rechab with death, because to please him, they slew their master traiterously. 2. Sa. 4. 6, 12.

Of treason, and the punishment thereof. Gen. 37. 18. * Iudg. 1. 6, 7. 1. Sam. 23. 9. Isa. 22. 15. * & 2. Mac. 3. 6, 38. * and 4. 34, 35. and 10. 13. and 13. 3, 4, to 9. Matth. 26. 14, to 26. and 27. 3, 4, 5. Luke 6. 16. Acts 7. 52. and 2. Tim. 3 4. looke Rebels.

Treasury. What account was made of the two mites cast into the treasury Marke 12. 41, to 45 Luke 21. 1, to 5.

Treasures in the house of the Lord. 1. king. 7. 51. 2. Chron. 5. 1. ouerseers thereof. 1. Chr. 9. 26. and 26. 20, 22, 26.

Where we ought to lay vp treasures, and why. Matth. 6. 19, 20, 21. Luke 12. 33, 34. 1. Tim. 6. 19.

The parable of the treasure hidden in the ground. Matth. 13. 44.

The treasure of the Gospel in earthen vessels, and why. 2. Cor. 4. 7.

Treasures of wisedome hidden in Christ. Col. 2. 3.

Howe the Lord openeth good treasure. Deut. 28. 12.

The deedes of the wicked are sealed vp among Gods treasure. Deut. 32. 34.

The feare of the Lord was the treasure of Hezekiah. Isa. 33. 6.

God gaue Cyrus the treasures of Darkenesse. Isa. 45. 3.

Almes giuing, is better then treasure. Tobie. 12. 8. Mat. 19. 21. Mar. 10. 21. Luke 18. 22. of the wicked. Iam. 5. 3.

Wisedome is an infinite Treasure Wisd. 7. 14. Eccius 40. 18, 20. and a good name will continue aboue 1000. treasures. Eccius. 41. 12, 13.

Treasures of the heart, see Heart.

Trees with their fruite and seede, created of God, Genes. 1. 11, 12. euery tree pleasant to sight, the tree of life, and the tree of knowledge. Gen. 2. 9.

The fruit of all trees saue one, ordeined for mans foode. Gen. 2. 16, 17.

Planting any groue of trees neere vnto the altar of God forbidden. Deut. 16. 21.

Trees for foode to be reserued in the siege of a citie. Deut. 20. 19, 20.

At the sacking of the cities of the Moabites, God commaunded the Iewes to fell euery faire tree. 2. King. 3. 19, 25.

To whom trees shalbe fruitfull or vnfruitfull. Leuit. 26. 4, 20. Deut 28. 30.

The good tree will bring forth good fruit, and a corrupt tree, which bringeth euil fruit, shalbe burnt. Matt. 12. 33. and 7. 17, 18, 19.

Adam was driuen out of Paradise, lest he should eate of the tree of life, and liue. Gen. 3. 22, 23, 24.

The tree that made the waters sweete. Exod. 15. 25. Eccius. 38. 5.

If the greene tree were so dealt withall, what shall become of the drie? Luke 23. 31.

As

As the tree falleth, so shall it lie. Eccles. 11.3

High trees for proud people. Isai.2.13, 14.

Trembling. Paul willeth vs to make an ende of our saluation with trembling. Phil. 2.12.

God will giue a trembling heart to them that disobey him. Deuter. 28.65. Leuiticus 26.36.

The wicked tremble at Gods iudgements Acts.24.26. Looke Feare.

Trespasse offering Leu 7.2, to 11.

Abigail taketh on her, her husbands trespasse. 1 Sam 25.24,28. see Purging.

Trie all things, and keepe that which is good. 1. Thess.5.21.

How God trieth his elect, and why. 2. Chron.32.31. Iob.1.11,12.* Eccles 3.10. Isa.30.10. Zech.3.9. Mal.3.5. Ecclus. 2.5. and 27 5. Tob.2.10. Rom.5.1.1. Pet.1.7. 2. Pet.2.2. James 1.2.3. see Tempt.

Tribe. The children of Israel ought to marrie euery one in their owne tribes. Num. 36 6,7.8.9.

The tribe of Dan sought to dwell among the other tribes Iudg. 18.1,2.

The halfe tribe of Manasseh, dwelt from Bashan to Baal Hermon, &c. 1. Chron.5.23.

The portion of the twelue tribes. Eze. 48. 1,2, to 8,23.*

The tenne tribes caried captiue. 2. Esd.13 40, to 48.

Tribulation sent to the faithfull, why. 1. Pet.4.12.2. Thess. 1.4. to 8. Rom.5.3.

An exhortation to endure tribulation, with patience. Heb. 12.1.1. Pet.2.21.

Wee ought not to feare tribulation, and why. Phil.1.28,29.

Men by tribulations are driuen to God. Isa.26.16,17,18.

God onely deliuereth out of tribulations. 1. Sam. 10.18,19.

God respected the children of Israel in tribulation. Exo.2.25.

In our tribulations we ought to seeke the Lord. Deut.4.29,30,31.

God heard Iaakob in the time of his tribulation. Gen.35.3.

The faithfull in tribulation ought to put full trust in Gods mercie. Psal.44.9.*

How to suffer tribulation, according to the will of God. 1. Pet.4.19.

Neither tribulation nor bonds could feare Paul from preaching the Gospel. Acts 20. 24.

Tribulation to bee receiued thankfully without distrust. Psal.42.8. and 43.5.* and 56.1,3.* after the example of Iob Iob.1.21. and of Dauid. 2. Sam.22.1.*

Paul and Silas prayed, sung & reioyced in tribulation for Christ his sake. Act.16.25. Gal 6.14. & 2. Cor.6.4, to 11. & so did Peter and other Apostles. Acts.5.41. and so should we. Rom 12.12 and 5.1,3.

The tribulations of S Paul, were the Ephesians glory. Ephes. 3.13.

God comforted S Paul in all his tribulations, and why. 2. Cor.1.4.*

Paul commended the Macedonians for that they ioyed in tribulations. 2. Corint.8.2.

The day of tribulation, &c. 2. Kings 19.3. looke Affliction, Aduersity, Persecution, Sufferings, and Scourges.

Tribute must be payed for conscience sake. Matt.22.21. Rom.13.5,6,7.

Why Christ payd tribute and needed not. Matt.17.25,26,27.

They that receiued peace offered by the Israelites, became tributaries vnto them. Deut.20.10,11.

All that belong to the house of God, freed from tribute, by the Edict of an Heathen Emperour. Ezra.7 24.

Trinitie. Testimonies of the Trinitie Gen. 1.1,26, & 11.7 and 18.2. Matt.3.16,17. and 28.19. Lu 3.21,22 1. Ioh.5.7.2. Cor.13.13.

Of *Triumph*, looke Victory.

Trumpets of siluer, looke Num. 10.2, to 11. and Feast.

The trumpet sounded at the giuing of the Law. Exod.19.16,19.

Gideon blew a trumper, & souldiers came to him. Iudges 6.34.

Trouble Married folkes haue trouble in the flesh. 1. Cor.7.28.

Eliiah affirmed vnto Ahab that hee troubled Israel in prouoking God to slay raine three yeeres and sire moneths. 1. Kin.18.17, 18. James 5.17. looke Tribulation.

True. He that beleeueth, hath sealed that God is true. John 3 33

Balaam was enforced to confesse God to be true. Num.23.19.

Trueth of God, see Promise.

Abrahams seruant praises God for his trueth and mercie shewed vnto his maister Genes 24.27.

The spies promised Rahab to deale truely with her. Ioth.2.4.

Hezekiah desired that trueth might bee in his dayes. 2 Kings 20.19.

Dauid wished mercy and trueth to Ittai, and why. 2. Sam.15.19,20.

To walke in trueth. 1. Kings 2.4.

We ought to serue God in trueth. Iosh ua 24.14. 1. Sam.12.20,21,24.*

We ought not to hold against the trueth. Wich.7.5. Exod.23.2.

Trueth in Iudges. Exod.18.21,22.

Wee ought to gird our loynes about with trueth. Ephes.6.14.

Wee ought to speake the trueth one to another, and why. Ephes.4.25.

Christ is the trueth. John 14.6. and his Gospel the trueth. 2. Pet.1.12.

Doe nothing against the trueth, but for the trueth. 2. Cor.13.8.

Trueth put for vpright dealing. Ephes.4. 25. & 6.14. Phil. 4.8. for sincere knowledge of God. Tit. 1.1. and for all light left in man after his fall. Rom.1.18. and 2.8.

We ought to instruct with meekne ss those that resist & erre from ȳ trueth. 2. Tim 2.25, 26. & to craue at Gods hand the doctrine of trueth, which the raine signifieth Zech.10.1.

We ought to be stedfast in the trueth well learned 2. Tim. 3.14.

How trueth from errour is discerned. 1. John 4.6.

No trueth in any, and therefore none to be trusted. Iere.9.4,5.

Trueth is strongest, and ouercommeth all things. 1. Esd.3.12. and 4.33,40,42. Matth. 16,18. Luke 21 15. Acts 6.10.

Grace and trueth came by Iesus Christ. John 1.17.

The Spirit of God is the leader of vs into all trueth. John 16.13.

Against such as withstand the trueth, or withhold themselues & others from it. Rom. 1.18. & 2.8. Gal.3.1. & 5 7 & 2. Tim.2.18. and 3 8,9. & 4.4. Tit 1.4 Heb. 10.26. & 2. pet.2.2.

Paul spake the trueth Acts 26.25.

Pilate asked Christ what trueth was. John 18.38.

Trust. Moses putteth the children of Israel in minde of Gods benefites, that they might trust in him onely. Deut. 8.1.*

No man ought to trust in his own strength. 1. Cor. 10.12,13.

Those that trust in the Lord, blessed, and those that trust in man, cursed. Ierem. 17. 5,7.

The children of Israel trusting in their owne strength, were discomfited. Iudg. 20. 20,21. Numb. 14 40,44,45. Deut. 1.41,43, 44. 1. Sam. 4.3,4,5,10,11.

We ought to settle our whole trust in God, and in Christ, and why. 2. Samu. 22. 3 31. Matth. 12.21.

Hezekiah trusted in the Lord God of Israel 2. Kings 18.5.

Abiiah trusting vpon the Lord, obteyned victorie. 2. Chron 13.18.

Eternall life promised to those that trust in God. Isa. 57.13.

God is their helpe and shield that trust in him. Psal. 115.8,9,10,11.

We ought to trust in the grace offered by the Gospel. 1. Pet. 1.13.

They that trust in God, shall vnderstande the trueth. Wisd. 3.9.

In the middest of tribulations wee must trust in God. John 16.33.

The faithfull trust to be saued through the blood of Christ, and therefore goe boldly to the throne of grace. Heb. 10. 19, 20, 22, 23. and 4.14,16.

The Iewes vpbraided to haue put their trust in false gods. Deut. 32.37,38.

God will bereaue the wicked of all things wherein they put their trust Deu. 28 52,63.

Of the assured trust which Asa had in the Lord. 2. Chron. 14. 11. and Iudas Maccabeus. 1. Mac. 3.18,23. and Mich. 7.7, to 14.

Wee ought to put our trust in the word of God, and why. Wisd. 16.26.

Those that trust in God shall neuer be remoued. Psal. 125.1. and 115. 9.* and 22.5. or take hurt. Ecclus. 32.24.

An exhortation & encouragement to trust in God after aduersity and in danger. Isa. 41.8. to 17. Amos 9.12.*

The pong rauens do teach vs to put our trust in God Iob. 39.3.

A man of God counselled Amaziah not to put his trust in worldly strength. 2. Chron. 25. 7,8,9.

God will cut off occasions which hinder his people from putting their trust in him. Micah 5.10,11,12.*

Wee may not trust in outward ceremo-

nies.

nies. Jere. 7. 2, 4.*

God neuer faileth them that put their truſt in him. Dan. 14. 38.

¶ *Turne.* We ought not to turne aſide to ſerue other gods, as the Iſraelites did. Exod. 32. 8. Deut. 11. 16. 1. Sam. 12. 10, 20, 21.

The Theſſalonians turned from their idoles vnto God. 1. Theſſ. 1. 9.

To turne iudgement to wormewood. Amos 6. 12. and 5. 7.

God is merciſull vnto thoſe that turne vnto him. Deut. 30. 1, 2. to 8.

None can turne to God truely, till God turne to him. Zech. 8 15, 16. Looke Returne, Conuerſion, and Man.

¶ *Twelue* Apoſtles. Mat 10. 2, to 5 Mar. 3. 4, 16, to 20. Luke 9. 1.

The names of the twelue Patriarkes. Gen. 35. 22, to 27.

Twinckling. Thoſe that be found aliue at the laſt day, ſhall be changed in the twinckling of an eye. 1. Cor. 15. 51, 52. 1. Theſſ. 4. 1

Two maſters no man can ſerue, and why. Matt. 6. 24. Luke. 16. 13.

Two, that is, man and wife ſhall be one fleſh. Geneſ. 2. 24. Marke 10. 8. 1. Cor. 6. 16. Ephe. 5. 31. Matt. 19. 5.

Two mites, looke Treaſurie.

Two pence, looke Pence.

Two coats forbidden. Luke 9. 3.

Of the two debters. Luke 7. 41.

Two maner of people diuided out of Rebekahs bowels. Gen. 25. 23.

Of two things that Agur required of God. Prou. 30. 7, 8, 9.

Two things grieuous. Eccluſ. 26. 29.

Chriſt his two natures. Col. 2. 9.

¶ *Time* hath his courſe. Gen. 8. 22.

To all things there is an appointed time. Eccleſ. 3. 1, to 12.*

Wee ought to aſke of Gods workes, our elders of olde time. Deut. 31. 7. It is not for vs to know the times and ſeaſons, and why. Acts 1. 7.

The time of Chriſt, the accepted time. 2. Cor. 6. 2. Gal. 4. 3. Rom. 5. 6.

The time of this preſent life, is but ſhort. 1. Cor. 7. 29.

We ought to redeeme the time, and why. Col. 4 5. Ephe. 5. 15, 16.

Time certaine put for vncertaine. Lu 13. 33. and time preſent for time to come. Matt. 3. 10. Luke 19. 8. and 24. 44. John 4. 21. and 20. 17. Col. 3 6. 1. Thel. 4. 15.

Of the laſt times. 1. Cor. 10. 11. 2. Tim. 3. 1. Heb. 1. 1. 1. Pet. 1. 20. and 4. 7. 1. John 2. 18. Jude 18.

Wee ought not to ſhew wiſedome out of time. Eccluſ. 32. 4.

God is angry with the godly for a time. Nahum 1. 2.

Tyrannie of princes and falſe prophets Micah 3. 1.* Zeph. 3. 1, 3.

Of tyrannie. Matth. 2. 16. Marke 14. 10. Acts 7. 59. and 12 2, 3.* Looke Crueltie.

A Tyrants nature. Pro. 28 15.

V

¶ *Vaile* of the Tabernacle. Exod. 26. 31. and 36. 35. 2. Chro. 3. 14.

The vaile rent. Matth. 27. 51.

The vaile ouer the face of Moſes, and ouer the Iewes, and why. Exod. 34. 33, 34. 2. Cor. 3. 13, to 17.

The vaile ouer the hearts. 2. Corinth. 3. 15, 16.

What the vaile prefigured. Heb. 10 20.

Vaine are all men Pſal. 13. 1, & all things vanitie. Eccles 1. 2.

Idoles are vaine vanities. 1. Sam. 12. 21. and prouoke Gods wrath. 1. Kings 16. 26. Deut. 32. 21.

The creature ſubiect to vanity. Rom. 8. 20

Vaineglory, ſee Glory.

Valiant. The Angel called Gideon a valiant man. Judg. 6. 12.

Variance, looke Contention.

Vaunt, ſee Boaſt.

Vengeance. God taketh vengeance of all that oppreſſe or defraude their brethren. Theſſ. 4. 6.

God will take vengeance of thoſe that deſpiſe his grace Heb. 10. 29. 30.

Vengeance belongeth to rebels and perſecuters of Gods elect. Luke 18. 7. 2. Theſſ. 1. 8. Reue. 6. 10. and 19. 2.

We ought not to auenge our ſelues. Rom. 12. 17, 19. [*] Pro. 20. 22. Leu. 19. 18.

Vengeance is the Lords, and hee will auenge the blood of his ſeruants vpon his enemies. Deuteron. 32. 35. 41, 42, 43. Rom. 12. 19.

Dauid committeth vengeance to God. 1. Sam. 24. 6, 13, 16.

Saul would not bee auenged of his enemies, and why. 1. Sam. 11. 13.

Gods miniſters haue ready the vengeance of God againſt all high things being diſobedient, and why. 2. Cor. 10. 5, 6.

James and John aſking vengeance, are rebuked. Luke 9. 53, 54, 55,

Vengeance the name of a heathen goddeſſe. Acts 28. 4.

Vengeance reſerued onely to the Lord and his miniſters the higher powers. Geneſ. 15. 16. Eccluſ. 28. 1. Iudeth 8. 35. Pſal. 7. 11. & 97, 8, 16 & 33. 5. and 94. 1. Pro. 17. 21. and 24. 12 and 48. 9. and 54. 8. and 29. 26. Ezek. 25 12.* Nah. 1. 2. Matth. 5. 38, 39. Luke 9. 54, 55, 56 and 18. 7, 8. Galat. 5 15. Epheſ. 4. 26, 32. 1. Theſſ. 5. 15. 2. Tim. 4. 14. 1. Pet. 2. 14 and 3. 9, 12.

Veritie, ſee Trueth.

Vertue of God, ſee Power.

Vertue from Chriſt healed diſeaſed folkes touching his garments Marke 6. 56. Matthewe 9. 20, 21, 22, 35, 36. Luke 8. 44, 46, 47, 48.

Vertue put for good and godly maners. 2. Pet. 1. 5.

Vertuous. Ruth was a vertuous woman. Ruth 3 11.

Veſſels ordained for the vſe of the Tabernacle Exod. 25 29.

The parable of veſſels, prepared for captiuitie. Ezek 12. 3. to 17.

Veſſels in the houſe of Salomon of pure gold. 1. King. 10. 21.

Of veſſels of honour and diſhonour. Rom. 9. 21. and 2. Tim. 2 20, 21.

Veſſell for mans body. 1. Sam. 21. 5. and 2 Cor 4. 7. and 1. Theſſ. 4. 3, 4.

Veſtures. The Iewes commaunded to make fringes vpon the quarters of their veſtures. Deut. 22. 12. and why. Numb. 15. 38, 39.* and the Scribes and Phariſes vſed it. Matth. 23. 5. Looke Clothes, Garments, and Apparell.

Vexe. Howe Peninnah vexed Hannah. 1. Sam. 1. 6, 7.

¶ *Victorie* commeth of God, & not by the multitude of men. 2. Sam. 23. 10, 12. Gene. 1. 4.* Exod. 17. 8.* Deut. 7. 18, 19. Joſh. 11. 1, 6.* Judg. 7. 2.* 1. Sam. 14. 6, to 23. and 17. 45.* 2 Chr. 13. 13, to 19. & 14. 11.* & 16 7, 8, 9. and 24. 24. and 25. 7.* Pſal. 117. 3.* Pro. 21. 22, 30, 31. Judeth 9. 7, 11. 2. Eſdr. 1. 26, 27, 28, 29, 30. 1. Mac 3. 18.

Joab committeth the ſucceſſe of victorie vnto God. 2. Sam. 10. 12.

The victorie of Dauid againſt Abſalom. 2. Sam 18. 7.

Dauid obtained victorie through ꝑ might of God. 2. Sam. 5 28.*

God gaue victorie vnto Dehorah. Judg 4. 14. 15. 23.

The victorie attributed to God, and Gideon by whom he wrought. Judg. 7. 20.

Samſon attributed not the victorie to his ſtrength. Judg. 15. 18.

Victorie promiſed Hezekiah againſt Sanherib 2. King. 19. 6.*

Triumph after victory obtained. Numb. 21. 18, 27. Judg. 11. 34. 1. Sam. 18. 6, 7, 2. Mac. 3 30

Victorie is of God. 1. Eſd. 4. 58, 59, 60.

Judas truſting in God, wonne the victorie. 2. Mac. 15. 26, to 36.

Victorie loſt, ſee Truſt.

Victuals. Joſhua commanded to make proviſion for victuals, and why. Joſh. 1. 11. looke Meate, and Food.

Villanie, ſee Rauiſh.

God hath choſen the vile things of this world, to bring to nought things of eſtimation. 1. Cor. 1. 28.

We ought not to offer vnto God any thing vile Mal. 1. 8, 13, 14.

Villages, ſee Cities.

Vine, for the Church. Pſal. 80. 8.

The complaint which the Lord maketh for his vine. Iſa. 5. 4.

The vine of the Iewes is of the vine of Sodome, and of the vines of Gomorah, &c Deut. 32. 32.

Chriſt is the vine, and his Father is the huſbandman. John 15. 1.

Vineger. Boaz willed Ruth to dip her bread in the vineger. Ruth 2. 14.

A ſponge filled with vineger was offered Chriſt. Matth. 27 28.

Vineyard of Noah and his drunkennes. Gen. 9 20, 21.

The Iewes were commanded not to ſowe their vineyards with diuers ſeeds, and why Deut. 22. 9.

A law for him that hurteth his neighbors vineyard. Exod. 22. 5.

It was lawfull for a man to eate, but not to carie fruit out of his neighbors vineyard, Deut. 23. 24.

Hee that had planted a newe vineyard, freed from warre, till hee had eaten of the fruit. 1. Cor. 9. 7.

Thoſe

Theſe that diſobey God, ſhall plant vineyards, and others ſhall eate the fruit. Deute. 28.30.

Vintage till ſowing time, and threſhing til Vintage. Leu 26.5.

The law of Vintage. Leu.19.10.

Violence, looke Kingdome.

Viper, ſee Generation.

S. Paul ſhooke a viper off his hand, and felt no harme. Actes 28.3,5.

Virgins, ſee Maide, and Lamps.

Virginitie bewailed. Judg. 11.37.*

Signes of virginitie to be brought before the Elders of the Iewes, &c. Deuter. 22.15, to 20.

Of Virginitie and maried ſtate. 1. Cor. 7. 25,26.*

Viſion. God ſpake vnto Abraham in a viſion. Gen. 15.1. and comforted Iſrael in a viſion. Gene. 46.2,3,4. and tolde Samuel in a viſion how hee would punith the houſe of Eli. 1. Sam. 3.11,to 16. and ſpake to Nathan by viſion. 2. Sam. 7 17.

The viſion of the two baſkets of figges. Jerem. 24.1.* of the foure beaſtes, and the wheeles vnder the throne, and of the 25 men and two princes. Ezek. 1.5,15.* and 11.1, to 13.

Viſions ſhewed to Iudas Maccabeus. 2. Mac. 15.12, to 17. to Cornelius, Peter and Ananias. Act. 10.3,11. & 9 12. and to Paul. 2. Cor. 12.2, to 10. Acts 16.9. & 18.9. & 22.17. and 27.23.

Viſite. How God doeth viſite ſinne. Exod. 22.34. and 20 5. Leu. 26.15.*

The Iſraelites ſeeing the miracles that Moſes wrought, thanked God that hee viſited them. Exo. 4.31. and 14.31.

To viſit put for to correct, or take care of. Hoſe. 4.14. to make fruitfull. 1. Samuel 2. 21. Genel. 21.1. And to remember. Luke 1. 68.

Whom wee ought to viſit. Matth. 25.36. Jam. 1.27.

Viſitation, or manifeſtation of Gods mercie. Luk. 19.41. 1. Pet. 1.12.

Victualler. A victualler is not without ſinne. Ecclus 26.30.

¶ *Vnbeliefe*. The Iewes through vnbeliefe forgate God, and ſerued Idoles and would not enter into the lande of Canaan. Deute. 32 15,to 19. and 1. 32,26. and were afraid of Goliath. 1. Sam. 17.10,11.

A certaine prince puniſhed for vnbeliefe. 2. King. 7.2,17.

The Iewes for their vnbeliefe, were reiected and the Gentiles receiued by faith, and why God hath ſhut all in vnbeliefe. Romanes 11.20, 25,30,32.

Chriſt reproued the vnbeliefe of his diſciples. Matth. 17.17,to 22. Mar. 9.19,to 30. and 16.14. Luke 9.41. & 24. 36.* John 20. 19,25,to 30.

The Apoſtles coulde not heale the man that was Lunatike for their vnbelicfes ſake. Mat. 17.20.

The father of the poſſeſſed with the deuill prayed Jeſus with teares, to helpe his vnbeliefe. Mar. 9 24.

Chriſt marueiled at the vnbeliefe of the Nazarens, which cauſed him to worke no great miracles among them. Matth. 13.58 Mar. 6.5,6.

Of vnbeliefe and the puniſhment thereof. Gen. 19.14,24,25. Num. 11.1,4.* & 14.2.* and 20.3,4,5,6,24. Deut. 9.4,5.* 2. King. 7. 1,2,17,19,20. Eccles. 2. 26. Pſalm. 78.8.* Baruch 1.20.* Mat 8.25,26. and 14.26, to 32. Marke 16.16. Luke 1.12,18,19,20. and 24.11,25. John 3.3,18. and 6.60.* and 8.24. and 10.25. and 12.37.* ſee Infidelitie.

Vnbeleeuers ſhal not enter into euerlaſting reſt. Heb. 3.17,18,19.

Vnblameable. Chriſtians ought to be vnblameable. Phil. 2.15.

Vnblameable was S. Paul in his conuerſation. 1. Theſ 2,10.

Vncircumciſed fruit, ſee Fruit.

The vncircumciſed might not eate of the Paſſeouer. Exod. 12.48.

Vncircumciſed lips. Exod. 6.12.

Vncircumciſion vſed for the Gentiles. Gal. 2.7. ſee Circumciſion.

Vncleane things not to be touched. Num. 19.13,14. looke Beaſts.

Manoahs wife commaunded to eate no vncleane thing till Samſons birth, and why. Judg. 13.4,5.

Vncleanneſſe, &c. ought not to bee once named among Chriſtians. Ephe. 5.3,4. Col. 3.5.

Luſts of vncleanneſſe. 2. Pet. 2.10. looke Pollution, Purge, and Starres.

Vncorrupt is Gods wap. 2. Sam. 22.31

Vnction, looke Anointing.

Vnderſtanding. The Iſraelites were without vnderſtanding. Deut. 32.28.

Wee ought to bee men in vnderſtanding. 1. Cor. 14.20.

Wee ought to ſing with the Spirit and with vnderſtanding alſo. 1. Cor. 14.15. Pſal. 47.7.

Vnderſtanding is the gift of God. Deut. 29.4. Job 32.8. and 38.36. looke Knowledge and Wiſedome.

Vnfaithfulneſſe, ſee Vnbeliefe.

Vngodly. Of the thoughts, wordes, and workes of the vngodly againſt the righteous. Wiſd. 2.11.* Pſal. 10 1.* & 11. 2. and 12.1.* and 13.4. Prou. 4.14, to 20.

The proſperitie of the vngodly cauſeth the faithful to maruel Job 21.6, to 17. Pſa. 73.2.* Eccles. 7.9,12. Jerem. 12.1. Habak. 1.2.*

The vngodly fall into the deſtruction which they prepare for the righteous 1. Sa. 17.19,22. and 31.4. Heſt 7.6.* Pſal. 7.15. and 9.16. and 34.21. and 35.8. Prou. 26.27 Eccles. 10.8. Iſa 33.1. Jer. 48 43. Dan. 13. 62. and 14.42. and 6.24. Iudeth 13.8. Eccl. 27.26. Reue. 18.6. and are afraid of it. Prou. 1.27. and 10.24.

Of the ſudden puniſhment which ſhal fall vpon the vngodly Gene. 7.17.* & 14.14,15. and 19.24,25. and 34.25.* Exodus 14.23.* Leuit. 10.2. Numb. 11.1,33. and 16.31,32, 33. Joſhua 10. 8.* and 11.6.* Judg. 4.15.* and 7.21.* and 8.11.* and 16.30. 1. Samu. 30.16, to 21. 2. Sam. 13.28,29. 1. King. 16. 9,10.* & 20.15. to 23. Job 4.10,11. and 5.3, 12,13. and 8.13,14. and 15 16,21.* and 18 10.* and 20.5.* and 27.13.* and 36.12,13, 14. Prou. 1.27. and 6.15. and 12.7. Iſa. 5. 24.* and 47.9. Jerem. 15.1.* Daniel 5.30. 1. Maccab. 2.44. and 4.14.* Matth. 24.38, 39. Luke 12 20. and 16.22,23. and 17.24.* 1. Theſſ 5.2,3.

Wee may not company with the vngodly. 1. Cor. 5.11. Looke Wicked.

Vnion of the Iewes & Gentiles in Chriſt. Iſai. 19.23,24,25.

Vnitie of the Spirit in the bond of peace. Ephe. 4.3,4.

Vnitie is commended. Actes 4.32. Rom. 15.6. 1. Cor. 1.10. Phil. 3.16. 1. Pet. 3.8. ſee Concord.

Vnitie of God and Chriſt. John 17.21.

Vniuſtly The Iudge ought not to doe vniuſtly. Leu. 19.15. Looke Wicked, Vngodly, and Vnrighteous.

Vnkindneſſe, looke Vnthankefulneſſe.

Vnknowen to men, but knowen vnto God. 2. Cor. 6.9.

Vnleauened bread. The feaſt of vnleauened bread, for the Paſſeouer. Lu. 22.1. looke Paſſeouer.

Vnmarried. Thoſe that cannot liue vnmarried, may marrie. 1. Cor. 7.9.

Vnmercifulneſſe, looke Mercifulneſſe.

Vnpoſſible, looke Impoſſible.

Vnrighteous perſons ſhall not inherite the kingdome of God. 1. Cor. 6.8,9,10. looke Vniuſt.

Hee that doeth vnrighteouſly, is an abomination vnto the Lord. Deuter. 25.16. ſee World.

Vnthankefulneſſe. Gods prouidence, euen vnto the vnthankefull. 1. Kings 18.1.*

Of the Vnthankefulneſſe of Laban towards Jaakob. Geneſis 31.2.* and of Pharaohs butler towards Joſeph. Genel. 40.23. of the Ammonites and Saul towards David 2. Sam. 10.2, to 6. 1. Sam. 19.20. Of the Iewes. Ezek. 2.3.* and of the Iſraelites. Micah. 6.2. to 5. Iſai. 1.2,3. and of the inhabitants of Keilah toward David. 1. Samu. 23.2,12.

Vnthankefulneſſe towards God and man condemned, and of the puniſhment thereof. Exod. 1.8.* Deuter. 32.1. Judg. 2.11.* and 6.1,8,9,10. and 8 5,6,7,14,16. and 12.1,2,7 1. Sam. 10.17.* and 12.7, to 20. and 25.10, 11,37,38. 2. Sam. 14.30. 2. Chron. 24.21, 22. Pſ. 17.13. Iſa. 1.2,3. & 5.1.* Jer. 2.12.* Eze. 16.3.* Hoſe. 2.2.* & 10.13,14. and 13. 2.* Mica. 6.1.* Wiſd. 16.16,29. 1. Mac. 16. 15,16,17. Matth. 5.17. & 11.15, to 25. Luke 14.18. and 17.11,12,17,18. John 1.5. & 11. 46.* Rom. 1.21.* Gal. 1.6. and 6.6.1. Cor. 16. 18. Col. 2.7. 1. Tim. 5.4,17,18. 2. Tim. 3.2. Hebr. 2.3. and 13.17 Reue. 2.5. Actes 7.18, 19,26,27.* and 27.42.

Vntill, looke Till.

¶ *Vocation*, ſee Calling, and Church.

Voluntary giftes towards the making of the Tabernacle Exod. 25.2.

Voluptuous liuing, one of the thornes that choke the word. Luke 8.14.

Wee ought not to take pleaſure in voluptouſneſſe. Eccius. 18.32.

Vomit of Bel. Jere. 51.44.

Vowes muſt be performed to God. Numbers 30.3. Deuteronom. 23,21,22,23. being godly

godly. Eccles. 5. 3. Psa. 116. 14, 18. Acts. 18 18. and 21. 23, to 27.

Vowes, and the redemption of them. Leui. 27. 2. Num. 6. 1.*

Who ought to accomplish their vowes, & who not. Num. 30 4.*

Iaakob vowed to God the tenth of his increase. Gen. 28. 22.

Hannah vowed to giue her sonne to God, 1. Sam. 1. 11, 28.

Elkanah and all his familie went yeerely to offer vowes. 1. Sam. 1. 21.

The Israelites vowed to destroy all the cities belonging to Arad, if they ouercame. Num. 21. 2, 3.

Of a rash vow. Leu. 5 4.

Saul causeth the people to vow abstinencie, whereupon they brake the commaundement of God. 1. Sam. 14. 24, 32.

Absalom vnder colour of a vow, practised to vsurpe his fathers kingdome. 2. Sam. 15. 7, 8.

Vowes vsed for gifts and ceremonies. Act. 21. 23.

Of vngodly vowes, looke more Iudges. 1. 30.* 1. Sam. 25. 13, 21, 22. Mat. 14. 7, to 12. Acts. 23. 12.

Voice. We ought to obey the voice of the Lord, and why. Exod. 15. 26. Deu 13. 4. and 30. 16, 20. and 27. 10.

God caused the Iewes to heare his voyce, but they could not abide it. Deut. 4. 36. and 18. 16.

When Hanna prayed, her voice was not heard. 1. Sam. 1. 13.

To Vpbraide. Hee that vpbraideth his friend, breaketh friendship. Eccius. 22. 20, 22.

Peninnah vpbraideth Hannah with her barrennesse. 1. Sam. 1. 6.

God vpbraideth the Israelites confessing their sinne. Iudg. 10. 11.*

Christ vpbraideth the Iewes with their infidelitie. Iohn 15. 22, 23, 24.

Vpright before God. Deut 18. 13.

The heart of Asa was vpright with the Lord 1. Kin. 15. 11, 14.

We ought to feare and serue the Lord in vprightnesse. Iosh. 24. 41.

He that walketh vprightly, shalbe saued. Pro. 28. 18. looke Right, Righteous, Iust, and Perfect.

To Vsages, looke Customes.

Vsurie forbidden. Deut. 23. 19. 20.

Against vsurie and vsurers. Exodus 20. 17 and 22. 25. Leuit. 25 35, 36, 37. Deut. 5. 21. Nehe. 5. 1. to 14. Psa. 15. 1, 5. Pro. 22. 7, 16. 22, 25 and 28 8. Ierem. 15. 10. Ezek. 18. 13. and 22. 12. Mat. 5 42. and 7. 12. Luk. 6. 30, 34 35

To Vtterance the gift of God Exod. 4. 11. 12, 15. Pro. 16. 1. and 1. Cor. 12. 10.

S. Paul desireth the faithfull to pray God that he might haue vtterance. Ephes. 6. 19, 20. Col. 4. 3, 4.

W

To Wages. Iaakob asked of Laban, Rachel for his wages. Gen. 29. 15, 18. and al spotted sheepe and lambes. Gen. 30. 32.

Laban changed Iaakobs wages tenne times. Gen. 31. 7.

Euery man shal receiue wages according to his labour. 1. Cor. 3. 8.

The labourer is worthy of his wages. 1. Tim. 5. 18.

The wages of sinne is death. Rom. 6. 23. looke Hire.

Wake. looke Watch.

Wall The wall of Hierusalem was dedicated. Nehe. 12. 27.

Christ hath broken the partition wall which was betweene the Iewes and vs. Ephes. 2. 14, 15.

Walke. We ought to be occupied in Gods word, as we walke and iourney, &c. Deut. 11. 19.

To walke with God. Gen. 5. 24. and 6. 9.

Abraham commaunded to walke before God. Gen. 17 1.

Hezekiah walked before God with a perfect heart. 2. Kings 20. 3.

What it is to walke in the wayes of God. 1. Kin. 3 14. as hee requireth and taught the Israelites to doe. Deu 10 12, & 11. 22. & 8. 6

Salomon walked in the ordinances of God, as Dauid commanded him. 1. King 3 3. and 2. 3.

The Reubenites are exhorted to walke in the wayes of God. Iosh. 22. 5.

Christ willeth vs to walke while we haue light. Iohn 12. 35, 36.

To walke in trueth. 1. Kings 2 4.

Samuels children walked not in his wayes. 1. Sam 8. 3.

Howe God walketh stubburnely against vs. Leuit. 26. 24, 28.

Moses prayed God to walke with them. Exod 33. 15, 16. and 34. 9.

Walke in the spirit. Gal. 5. 16.

He that walketh vprightly, walketh boldly Pro 10. 9.

He that walketh with the wise, shalbe wise Pro. 13. 20.

To walke in veritie. 3. John 4.

We ought to walke wisely towards them that are without Colos. 4. 5.

To walke, for to liue. Marke 7. 5.

To walke after the maner of men. 1. Cor. 3. 3, 4. see Stubburnesse.

Want, looke Neede.

Wantons threatned. Michah. 2. 1.*

Wanton lookes forbidden. Iob. 31. 1. Psa. 119. 37 Matth. 5. 28.

Wantons shall not inherit the kingdome of God 1. Cor 6. 9.

Warning, looke Correction.

Warre and contention, from whence they come. Iames 4. 1.

God sendeth warre for the sinne of the people. 1. King. 8. 35, 37. Leuit. 26. 24, 25. Deu. 28. 25. Iudges 2 14. 15. and 3. 8, 12. and 4. 2 and 6. 1. and 10. 7. and 13. 1. Isa. 5. 25. Ierem. 5. 10. Iob. 38. 23.

Newe married men went not a warfare, and why. Deut. 24. 5.

The lawe of warre. Deut. 20. 10.*

Moses his exhortation vnto such as went to warre. Deut. 20. 3, 4.

Iehoshaphat assaulted in warre, cried to God for helpe. 1. Kings 22. 32.

God commaunded the Iewes when they went to warre, to abstaine from all wickednesse. Deut. 23. 9.

Dauid asketh counsel of the Lord, whether he should warre with the Philistims. 2. Sam. 5. 19.

The Israelites fearing warre desired Samuel to cry vnto God for them. 1. Sam. 7. 8.

God assisted Ioshua in warre, and instructed him. Iosh 8. 18. and Dauid. 2. Sam. 23. 24, 25.

God destroyed the Israelites enemies, before they warred with them. Deute. 7. 23. and 2. 24.*

The Iewes intending to warre prayed God to lend them victory, and were heard. 1. Chron. 5. 19, 20. 2. King. 8 44, 45 2 Chron. 6. 34, 35. Othniels warre. see Spirit.

The Israelites warred with the Beniamites, and by Gods power ouercame them. Iudg. 20. 35. and sent to know whether the Reubenites had reuolted from God before they would warre with them. Iosh. 22. 11.*

The warre of the Amonites against the Gibeonites. Iosh 10. 4, 5. and of the Hiuites and others against Ioshua, and the successe. Iosh. 11. 5, to 9.

God commaundeth þ Israelites not to warre against the Moabites. Deut. 2. 9, 19. They warred against the Amalekites, contrary to Gods commaundements, and were discomfited. Num. 14. 41.* Deut. 1. 42.*

God hath a regard vnto the warres of infidels, for hee gaue the victorie vnto Naaman, and deliuered the Samaritans. 2. kin. 5. 1. and 7. 9.*

The warre wherein the Philistims ouercame the Israelites. 1. Sam. 4. 10.

Howe the faithfull haue behaued themselues in the time of warre. Exod. 17. 9, to 14. 1. Sam 17. 1, 2, 3, 26.* and 2. Chron. 12. 2, to 9. and 14. 9.* and 18, 1.* and 20. 1, to 31. and 32. 1.* Iudeth 8. 9.* 1. Macc. 3. 2. * & 4. 1, 2.* and 7. 1.* 2. Mac. 8. 1, 2 *

For what causes the faithfull haue begun warres. Genes. 14 13, 14. Iudg. 19. 22.* and 20. 1, to 15 1. Sam. 30. 3, to 21.

Howe God fighteth alwayes for his, and teacheth them also in warres to fight & ouercome. Exo. 14. 13 Deut. 1. 30. and 3 2, 3, 21, 22. 1. Sam. 17. 37. 45, 46, 47. 2. Sam. 22 35. 2. Chron. 20. 17. Psal. 18. 2.* and 143. 1, 2.* Isa. 40 15, 30, 31 looke Victory.

Albeit the wicked raise warre against vs, yet ought we not to faint. Matt. 24 6. Mar. 13. 7. Luke 21. 9 Reu. 12. 7, 17.

What circumspection Princes ought to haue in warre. Luke 14. 31, 32.

Ungodly warre. Pro. 1. 11. see Murther.

No man goeth to warfare at his owne cost. 1. Cor. 9. 7.

S. Paul being in the flesh, did not warre after the flesh. 2. Cor. 10. 3.

Mans life is a warre Iob 7 1.*

Warres of ignorance. Wise. 14. 21.

Wash. Naomi willed Ruth to wash and anoynt her selfe, and why. Ruth 3. 3.

Dauid washed and anoynted himselfe after hee vnderstood of the death of the childe. 2. Sam. 12. 20.

To wash their feete, see Feete.

Dauid commaunded Vriah to goe home, and wash his feete. 2. Sam. 11. 8.

The

The Iewes vſed to waſh their heads. Acts 10.37.

The Phariſes being filthy within, vſed to waſh the vtterſide. Matt. 23.25.

We are waſhed. 1. Cor. 6.11. in baptiſme. Acts 22.16.

Waſting, looke Prodigalitie.

Watch, becauſe the houre is vncertaine, Matth. 24.42.* Luke 12.36, to 47. Mar. 13. 33,35,36,37.

Watch and pray. Matt. 26.38,41. Marke 14.34,38. Luke 21.36. and 22.40,46.

We ought to watch. 1. Corinth 15.34. 1. Theſſ. 5.6. 1. Pet. 4.7.

Watch, taken for liuing this corporall life, 1. Theſſ. 5.10.

How we ought alwayes to Watch for the comming of the Lord. Rom. 13.11.* Epheſ. 6.18. Col. 1.2. & 4.2.1. Pet 5.8. Reue. 3.2,3. & 16.1. Act. 20.31. 1. Cor. 16.13. & 2. Cor. 6.6.

Watch, for Watchmen. Matt. 27.65.

Watchmen, for falſe teachers. Cant. 5.7.

Why Gods preachers are called Watchmen, & of their duty. Eze. 3.17. & 18.19,20,21.

Watchmen, for Angel. Dan. 4.10.

Waters beneath ſeparated from the waters aboue. Gen. 1.6,7.

Vertue giuen to the waters to bring forth fiſh. Gen. 1.20,21,22.

The waters of the flood ſurmounting the higheſt mountaines 15. cubites. Gen. 7.19, 20. ceaſed from increaſing. Gen. 8.3, to 15.

The Iſraelites willed to buy waters of the Edomites. De. 2.6. & the Gibeonites bound to draw water for the Iſraelites Joſh. 9.21.

Drawers of water. Deut. 29.11.

Mayds were wont to draw water. 1. Samuel 9.11. for their cattel. Gen. 24.23. and 29.2,9,10. Exo. 2.16.

The water of Nilus conuerted into blood. Exod. 4.9. and 7.15,17,20. and deadly waters into wholeſome. 2. King. 2.21.

The children of Iſrael murmuring, haue water out of the rocke. Exod. 17.3,6. Numb. 20.10,11. Wiſd 11.4. Pſal. 78.15,16. & 105 41. 1. Cor. 10.41.

Water failing, was promiſed and ſent without winde or raine to the king of Iſrael, Iudah and Edom, marching towardes the Moabites. 2. Kings 3.17.

Eliah was fed with bread and water. 1. Kings 19.6.

The Ammonites and Moabites reiected, becauſe they met not the Iſraelites with bread and water. Deut. 23.3,4.

Bread and water giuen to them that came to apprehend Eliſha 2. Kings 6.22.

The Iſraelites weeping, powred water before the Lord. 1. Sam. 7.6.

The waters of Iordan ſtaied, while ẏ children of Iſrael went through. Joſh. 3.16,17.

Eliſha diuided the waters. 2 Kin. 2.8,14.

Eliſha powred water vpon Eliahs hands. 2. Kings 3.11.

Of purifying by water, ſee Fire.

God deliuereth his out of waters of tribulations. 2. Sam. 22.1,4.5,6,7,17.

Waters for nations. Reue. 17.15. and for the tumult of the wicked. Pſal. 144.7.

The holy Ghoſt is called water of life. Ioh. 4.10,14. and 7.38.

The Scriptures are called wholſome waters. Ezek. 47.8,9.

Cleane water for Gods ſpirit. Eze. 36.25. Iſa. 44.3.

Pure water vſed for the grace of Gods ſpirit. Heb. 10.23.

How Chriſt cleanſeth his Church by the waſhing of water. Epheſ. 5.26.

Liuing water for ſpringing water. Gene. 26.19.

Apollo watered, but God gaue ẏ increaſe. 1. Cor. 3.6.

Vncleane water. Leuit. 11.38. looke Sea, Drinke, Wine, Tooth, Tongue, bitter, Strife, and Faſting.

Wauer. He that wauereth ſhall not obteine his deſire of God. James 1.6,7.

Wayes. All the waies of God are iudgement. Deut. 32.4.

The wayes of the Lord are vncorrupt paſt finding out, and muſt bee kept. Rom. 11.33. 2. Sam. 22.22,31.

To turne from the way which God commandeth. Deut. 31.27,29. and 11.28.

Dauid going the way of all the earth, exhorteth Salomon to walke in the wayes of the Lord. 1. Kings 2.2,3.

God doth teach the good way. 1. Kings 8.35,36. and Samuel taught the right way. 1. Sam. 12.23.24.

The Iewes forſaking the right way were grieuouſly puniſhed. Iudges 2.12, 14, 19, 20,22.

The Kings hie way. Num. 21.22.

Chriſt is the way: John 14.6.

Better neuer to know the way, then reuolt. 2. Pet. 2.21.

Moſes prayeth God to ſhew him his way, and why. Exod. 33.13.

God was the guide of Iaakob in his way. Gen. 28.15.

Paul deſired God to guide his way. 1. Theſſ. 3.11.

God maketh our way vpright. 2. Sam. 22.33.

God giueth euery man according to all his wayes. 1. Kings 8.39.

By whom the way of truth ſhall be euill ſpoken of. 2. Pet. 2.1,2.

¶ Weake in faith are to be borne withall, and not to be offended, and why. Rom. 14.1.* & 15.1. 1. Cor. 8.9,10,11,12. 1. Theſſ. 5.14.

Paul became weake to the weake, to win the weake. 1. Cor. 9.22.

God hath choſen weake things to confound mighty, and why. 1. Corin. 1,25,27. 2. Cor. 12.9.

Weakeneſſe, ſee Vnrighteouſneſſe.

Weapons where with Dauid did encounter with Goliath 1. Sam. 17.40.

The weapons of the faithful. 2. Cor. 10 4. ſee Armour.

Weare. Ziba brought victuals to Dauids wearie ſouldiers. 2. Sam. 16.1,2.

We ought not to be wearie of well doing. 2. Theſſ. 3.13. Gal. 6.9.

Howe the wicked wearie themſelues in wickednelle. Wiſd. 5.7, to 15.

Reſt giuen him that is wearie. Iſa. 28.12. looke Laden, and Foode.

Wedding, looke Marriage.

Weepe. The people wept and knowledged their ſinne. Deut. 1.41.45.

Phaltiel wept for his wife. 2. Sam. 3.15, 16.

Why we muſt weepe. James 4.9.

Hagar wept and was comforted. Gen. 21. 16,17,18.

Iaakob wept for his ſonne Ioſeph. Gene. 37.34,35. and Ioſeph diuers times, meeting and talking with his brethren. Gen. 42.24. and 43.30. and 45.1,2. and 50.17.

The Iſraelites wept before the Lord, and why. Iudges 20.21,23,26. and 21.2.

Dauid wept for Abner, and when he fled from Abſalom, and for his death. and for the death of Amnon. 2. Sam. 3.31,32. & 13.31, 36. and 15.30. and 18.33. and 19.1,2,3.4.

Hezekiah wept when hee heard hee ſhould die. 2. Kings 20.1,2,3.

Eliſha wept, and why. 2. Kings 8.11,12.

Chriſt wept. John 11.35. Luke 19.41.

Bleſſed are they that weepe, for they ſhall laugh. Luke 6.21. Matt. 5.4.

Peter wept bitterly for that he had denied Chriſt Matth. 26.75.

Saint Paul weeping, exhorted to beware of falſe prophets. Philipp 3.18. Actes 20. 30, 31.

Weepe with them that weepe. Romanes 12.15.

Let them that weepe, be as though they wept not. 1. Cor. 7.30.

Ioſiah wept, and why. 2. Kin. 22.11.* 19.

Samſon ouercome with his wiues weeping. Iudg. 14.16,17.

Weeping may abide at euening, but ioy commeth in the morning. Pſal. 30.5. Looke Kiſſe, Teares, Lamentation, Mourning, and Heauineſſe.

Weights & Meaſures muſt be true. Leuit. 19.35,36. Deut. 25.13,14,15. Ezek. 45.10. Pro. 11.1. and 16.11. & 20.10.

Falſe balances and Weights condemned. Hoſ. 12.7,8. Micha. 6.10,11.

Weined, looke Sucke.

Well Abraham digged a well in Beerſheba. Gen. 21 30,31.

Izhak cauſed his fathers welles, ſtopped by the Philiſtims, to be digged againe with others. Gen. 26.14, to 23.

Of digging a well, ſee Digge.

Welles without water. 2. Pet. 2.17.

Of Iaakobs well. John 4.6, to 27.

Weldoing He that doeth well, is of God. 3 John 11.

It is Gods will by doing well, we ſhould put to ſilence the ignorance of fooliſh men. 1. Pet. 2.15.

Weldoing will fall out to the profite of the author. Ruth. 2.11.

Weldoing commeth of the Lord. Phil. 1. 6. Pro. 16.1. and 20.24.

How to to well. Iſa. 1.17. ſee Wearie.

Welpleaſed. God was welpleaſed with his ſonne Ieſus Chriſt. Matth. 3.17. and 17.5. 2. Pet. 1.17.

Wealth is ſudden deſtruction to the wicked. Iob 21.7,16.

Iſrael in Wealth, ſee Far.

In wealth and woe wee ought to remember God Eccluſ. 11.25.

Wealthie mens children enclined to banqueting. Iob. 1.4,18,19. and 8.4.

¶ *Wheate* threshed by the winepresse, and why. Iudges 6.11.

Izhak wisheth Iaakob plentie of wheate and wine. Gen. 27.28.

God will send them plentie of wheate and al things, that loue his commandements, &c. Deu. 11.13,14. & 28.2, to 13. Le. 26.3, to 11

The similitude of the wheate corne. Iohn 12.24. 1. Cor. 15.37.

Wheate taken for the faithfull. Mat. 3.12. Luke 3.17. and 13.30.

Satan desireth to winnowe the godly as wheate. Luke 22.31.

What is chaffe to wheate? Iere. 23.28.

Tares among wheate. Mat. 13.25,38.

Wheeles, looke Vision.

Whelpes, looke Dogges.

Whilest, see Conuersion.

Whisperers condemned. Rom. 1.29.

White. The elect shalbe clothed in white. Reue. 3.4. and 4.4. and 6.11. and 7.9.

Whitsuntide, looke in Feasts.

Whoredome. a more greeuous sinne then theft. Pro. 6.30.*

God detesteth both a whore and a whores hire, &c. Deut. 23.17,18.

A whore described, and called by diuers names. Pro. 7.6, to 24. and 6.24, to 30. and 7.5. and 2.16, to 20.

Wee must not giue our strength vnto whores. Eccius. 26.20.

A whore enuieth an honest woman. 2. Esdras 16.42.

Samson loued the whore or harlot Delilah. Iudges 16.1,4.

The vision of the great whore vpon many waters. Reue. 17.1,3.*

Whoredome is forbidden. Deut. 5.18,21. Exod. 20.14,17.

The Israelites committed whoredome with the daughters of Moab. Num. 25.1.*

Who so committed whoredome, was burned. Gen. 38.24.

The mayde that played the whore in her fathers house, was stoned to death. Deut. 22.20,21.

The whoredome of a woman how it may be knowen. Eccius. 26.9.

Whoremongers God will iudge. Heb. 13.4. and punish. Reue. 21.8.

Whoredome and other vncleannesse forbidden, committed and punished. Gene. 6.2, 5,12. and 19.5,24,25,31.* Exod. 22.16,17, 19. Leu. 18.6.* & 19.20,21,22,29. & 20.10, to 22. and 21.9. Deut. 27.20. to 24. Iudg. 19. 25.1. Sam. 2.22.* Pro. 5.2.* & 22.14. and 23.26.* and 29.3. Ezek. 22.10,11. Tob. 4. 12. Eccli. 23.16.* and 25.2. Acts 15.20,29. Rom. 1.21,26.* 1. Cor. 5.1.* & 6.9,15.* and 10.8. Ephe. 5.3,5. Col. 3.5.1. Thess. 4 3,4,5. 1. Tim. 1.9,10. Looke Adulterie.

God forbiddeth to goe a whoring after Idoles. Exod. 34.14, to 18.

The Israelites went a whoring after Baalim. Iudges 8.33.

God willeth the Israelites to make fringes vpon their garments, that they should not goe a whoring after idoles. Num 15.38,39.

Of spirituall whoredome which is idolatrie, looke more. Exod. 32.8.* Deut. 4.3.* & 31. 16,17,18. Iudg. 2.11,17,19. and 8.27. Isa. 1.21. and 57.3. Ier. 3.1.* Ezek. 16.15.* Hos. 1.2. and 2.2.* and 4.12.* Reue. 18.3,9.

God calleth the murmurings of the Israelites their whoredomes. Num. 14.27,33.

Wholesome doctrine, what Tit. 2.1, to 11

¶ *Wicked*. Dauids complaint for the wickednesse of the faithlesse. Psal. 36.1.*

A prayer against the wicked enemies of Gods Church Psal. 35.1.*

Of the reprobation of the wicked. Psalm. 16.4.

The wordes of the wicked touching the knowledge of God. Iob. 22.13.

Wee ought not to enuie the prosperity of the wicked. Psal. 37.1,7.*

The wicked are the seede of the Deuill. Matth. 13.38,39.

Wee ought to auoyde the company of the wicked. 1. Cor. 5.13.

Wicked hypocrites alwaies in the Church militant. Mat. 13.40,41,48,49.

Who are wicked. 1. Pet. 4.17,18. 2. Pet. 2.10.*

The discription of wicked men, and of their punishment. Psal. 1.1,4,5,6. and 52.1, to 8. and 53.1, to 6. and 94.23.

God abhorreth the wicked. Exod. 23.7.

The wicked consider not the iudgements of God. Pro. 28.5. and therefore their houle shalbe destroyed. Pro. 11.10,11. and 14.11.

Of the treasures of wickednesse, and of the dispraise and punishment of the wicked. Pro. 10.2.*

The wicked are resembled to obstinate fooles. Pro. 27.22.

The wicked slander Gods worde, and regard it not. Pro. 29.7,16.

The wicked shalbe cast away for his malice. Pro. 14.32.

The wicked thinke themselues more happie in seruing the deuill, then God. Iere. 44. 17,18,19.

The wicked giue heede vnto false lippes. Prou. 17.4. and consult against the godly. Psal. 16.4. and 83.5.

The power and enterprises of the wicked shall turne to the glory of God. Psal. 75.10. and 76.10.

Micah complaineth of the multitude of the wicked, and smal number of the faithful. Micah 7.2.

We ought to shun the way of the wicked. Pro. 4.14.

The sacrifices of the wicked are abominable vnto God. Pro. 15.8. and 21.27. Eccius. 34.21.

Of the curse and destruction of the wicked. Iob. 24.18.

The condemnation of the wicked, & death of the iust. Wisd. 4.16.

The sighing of the wicked at the day of iudgement. Wisd. 5.3, to 14.

The wicked shall ware worse and worse. 2. Thes. 2.9, to 13. 2. Tim. 3.13.

The nature & end of the wicked. Psal. 73. 18 19,20. and 10.2.* Their reward. Wisd. 3. 10. Their blindnesse Isa. 27.11. Psal. 36.1.*

The righteous cannot deliuer the wicked. Ezek. 14.17,18.

The wicked to whom Sodome and Gomorah are an example, are reserued to the day of Iudgement to bee punished. 2. Pet. 2.9. Iude 4.6,15.

God suffereth the wicked to keepe company with the wicked oft times to their destruction. 2. Chro. 22.7.

The wicked haue their felicitie in worldly things. Ester. 5.10,11.

God preuenteth the attempts of the wicked. Ester 6.4

The wicked enioy the earth. Iob. 9.24.

The poorer sort and wicked alway turne the crosse of the godly to a slander. Iob. 30.1, to 15.

The wicked proceede from euill to worse. Iere. 9.3.

The wicked thinke that God seeth not their sinne. Ezek. 8.12.

The wicked loue the praise of men, more then of God. Iohn 12.43.

What the wicked ate like vnto. Isai. 57. 20.

The wicked seeke after signes. Luke 23. 8. Iohn 2.18. and 6.30. and feare men more then God. Matth. 21.26,46. & 26.5. & 27.64. Marke 11.32. Luke 19.46. Acts 5.26.

The wicked agree in persecuting ye truth, and the professors thereof. Matth 16.1. and 22.23. Marke 3.6. Luke 23.12. Acts 4.26. and 23 6.

Wicked mens practises often frustrate. Matth. 2.13. and 21.46. and 22.22. & 27.66. Iohn 6.44,45,46. and 10.39. Acts 5.19,22. and 9.23,24.* and 12.11.*

The wicked pronounce sentence against themselues. Mat. 21.31,41. Luke 7.43. Acts 4.16. and 26.31.

The wickednesse of man was great at the time of the flood. Gen. 6.5.

Whosoeuer perseuereth in his wickednes, shall perish. 1. Sam. 12.25. looke Vngodly, and Vniust.

Widow. We ought not to oppresse, or vexe the widowe, and why. Exod. 22.22,23,24. Zech. 7.10. but relieue them, and how. Deut. 14.29. & 16.11. & 26.2,12,13. Iob. 24.3. and 21.16. Isa. 1.17. Iere. 22.3. Eccius 4.3.

Gleanings left for the widow, fatherlesse, &c. Leuit. 19.9,10 & 23.22. Deut. 24.19.*

God doth right vnto the fatherlesse and widow. De. 10.18. and iudgeth their oppressours. Mal. 3.5.

Cursed be he that hindreth the right of the widow. Deu. 27.19. or taketh her raiment to pledge. Deu. 24.17. see Debt and Famine.

Who were widowes in deede, and worthy honour and relefe, and who not. 1. Tim. 5.3, to 7.

An order concerning widowes, both olde and yong. 1. Tim. 5.9, to 17.

Of the continencie of widowes. 1. Cor. 7. 8. 1. Tim. 5.11,16.

The teares of the widowes cheekes ascend vp to heauen. Eccius. 33.15.

Of widow deuourers. Matt 23.14. Mar. 12.40. Luke 20.47.

Wife. The desire of the wife ought to bee subiect to her husband. Gen. 3 16.

The people prayed that Boaz his wife might be fruitful. Ruth 4.11.

To auoide fornication let euery man haue his wife, and euery wife her husband, &c. 1. Cor.7.1,2.*

The duetie of a wife. Titus 2.5.1. Tim. 2.12. Ester 1.12,19.* 1. Cor.14.34.

Wel is the man that hath a wife of vnderstanding, and vertuous. Eccles.25.8. & 26. 1,to 5. For thee is the gift of God. Pro.21.9 and the crowne of her husband. Pro.12.4.

Wiues are heires together with their husbands of the grace of life. 1. Pet.3.7

God made Abimelechs wife barren, and why. Gen.20.17,18.

The husband ought to loue his wife. Ephe.5.25. Col.3.19. Pro.5.15. and to reioyce with her. Eccles.9.9 looke Husband.

Man must forsake all, sauing God, and cleaue to his wife. Gen.2.24.

An inseparable knot betweene man and wife. Mat.19.5,6.

It seemed hard to the disciples, that a man might not put away his wife, but for whoredome. Mat 19.8,9,10. & 5.32. Mar. 10.9, 11.

Who so hateth not his wife, &c. in respect of Christ, can not be Christs disciple. Luke 14.26. Mat.10.37.

Against marrying with strange wiues, or of another religion. Exod.34.12,to 18. & 23. 32. Deut.7.3,4. Nehe.13.23,25. Mal.2. 11. Gen.24.3. & 26.34,35. & 27.46. and 28.1, 2.

Not lawfull to marrie the fathers wife. 1. Cor.5.1. Leu.18.6.*

What manner women the Priests wiues were. Leu.21.7,13,14,15.

The Israelites were commaunded not to touch their wiues. Exo.19.15.

Of the wife not found a virgin, &c. or slandered. Deu.22.13,to 22.

Salomon had 700. wiues. 1. Kings 11. 3. Dauid had many. 2. Samu.3.2,to 6. & 5.13. 1. Sam.18.27. 1. Chro. 3.1,to 10. so had Gideon. Judg.8.30.

Samson was ouercome with the importunitie of his wife, and declared vnto her his ridle. Judg.14.16,17.

Putiphar crediting his wife, put Ioseph in prison. Gen.39.19,20.

The wife that moueth her husband vnto idolatry ought to die. Deu.13.6,to 12.

Pilates wife counselled him not to meddle with Christ. Mat.27.19.

Ahab prouoked to euill by his wicked wife 1. Kings.21.15,16,25.

Uriah would not lie with his wife, and why. 2. Sam.11.11.

Iaakobs wiues counselled him to doe as God commanded. Gen.31.16.

Moses wife being sent backe to her father Exod.4.26. returneth with his two sonnes. Exod.18.2.

Elkanah of his two wiues, loued Hannah best. 1. Sam.1.2,5.

The Philistims burned Samsons wife with fire. Judg.15.6.

Dauids two wiues taken prisoners. 1. Samuel 30.5.

The Leuites wife or concubine abused at Gibeah. Judg.19.1,2,*25. and 20.5.

Abigail the paterne of a good wife. 1. Samuel 25.18,to 38.

The praise and properties of a good wife. Prou.18.22. and 31.10.* Tob.10.12. Ecclus.26.16,13,1. Tim.3.11. and 5.14. Tit. 2.5 looke Woman.

Wilderneſſe of Sin. Exodus 16.1. Looke Tempt.

Will. God hath created all things for his wils sake. Reu.4.11. and worketh all things after the counsell of his owne wil. Ephe.1.11

Dauid attributeth vnto the wil of God all the benefits which he had receiued. 2. Sam. 7.19,21.*

The will and counsell of the Lord is immutable. Pro.19.21.

Rehoboams kingdome diuided by the will of God. 2. Chr.11.4.

Ahaziah visited Iehoram by the will of God, that hee might bee slaine of Iehu. 2. Chr.22.6,7,to 10.

Amaziah deliuered into his enemies hands by the will of God. 2. Chro.25.20,27.

Balaam could doe nothing against Gods will. Numb.22.12,13,18.* and 23.8,12, 20, 36. and 24.13.

Wee ought to proone and vnderstand the good will of God, & doe it. Rom.12.2. Ephe. 5.17. 1. Thes.4.3.

No man is able to resist Gods will, nor may plead against him. Rom.9.19,20.

The will of God the Father is, that who so beleeueth in his sonne, shall haue life euerlasting. John 6.39,40

It was the will of God, that Christ should giue himselfe for our sinnes. Gal.1.4.

God sent his Sonne to reueale the mysterie of his will vnto vs. Ephes.1.9. and to doe his will. John 6.38. for his meat was to doe his Fathers will. John.4.34.

Christ yeelded himselfe to his Fathers wil, although contrary to humane nature. Matt. 26.39,42.

The will of God is, that wee should bee sanctified through the blood of Christ. Hebr. 10.9,10. that wee should be holy and cleane. 1. Thes.4.3.

He that fulfilleth the will of God abideth euer. 1. John.2.17.

God heareth them that doe his will and worship him. John 9.31.

Whosoeuer doeth the will of God, is a true Christian. Matth.7.24. and Christs kinsman, looke Mother.

To wil is present with vs, but to performe lyeth in God onely. Rom.7.18,19. Phil.1.6. and 2.13.

We must labour to increase in the knowledge of Gods will, &c. Col.1.9.

The Iewes were blinded by the will of God, and why. Mat.11.25,26.

Paul called to ye office of an Apostle, by the will of God. 1. Cor.1.1.2. Cor.1.1. Ephe.1.1

Paul attributed vnto the will of God, the liberalitie of the Macedonians. 2. Cor.8.5.

Wee ought to resigne our will vnto the Lords will. James 4.15.

In our tribulation we ought to consider the good will and pleasure of God. Job.1.21.

The Israelites presuming to warre contrary to the will of God, were slaine. Deut. 1.42,43,44.

We ought not to bee subiect to our owne willes and appetites, and why. Ecclus. 18. 30,31.

Wee ought to referre our willes to Gods will. 1. Sam.3.18. 2. Sam.10.12. and 15.26. 1. Mac.3.60. Matth.6.10. Mar.14.36 Luke 22.42. Act.18.21. & 21.14. Heb.6.3. Rom.1. 10 and 15 32.1. Cor.4.19 and 16.7.

Some preach Christ of enuie, and some of good will. Phil 1.15.

The will of any man is counted by God for the deede it selfe. Gen. 20.2,to 18. & 22. 16,18. 2. Sam.11.15. and 12. 9.1. Kin.21. 10,19. see Freewill.

Of willingnesse to heare Gods word, looke Confession.

Wilfull and furious persons must be shunned. Gen.27.42.* Iosh.2.16. 1. Sa.19.10. Nehe.6.3. Pro.22.24. and 29.9,22. Ecclus 8.15,16 Mat.2.12,13.*

Winke, looke Amendment.

Windes and sea obey Christ. Matth.8.26, 27. and 14.32. Mark.4.39,41. & 6.51. Luke 8.24,25. Psal.107.25. Ecclus.43.23.

God bringeth the windes out of his treasures. Psal.135.7.

We may not be as children wauering and caried away with euery winde of doctrine. Ephe.4.14.

Our iniquities like the winde, haue taken vs away. Isa.64.6.

Winde, for the holy Ghost. Acts 2.2.

Wine comforteth the liuing. Eccles.10.19 and maketh glad the heart of man. Judg.9. 13. Psa.104.15 but who so loueth it, shal not be rich. Pro.21.17.

Wherefore wine was created. Ecclus.31. 28.

God giueth wine vnto those that loue him Deut.11.13,14. and they that doe not, shall not drinke the wine of their owne vineyards. Deut.28.39.

Iaakob gaue his father wine with his venon. Gen.27.25.

Ziba brought wine to Dauid fleeing frō Absalom. 2. Sam.16.1,2.

Manoahs wife forbidden to drinke wine, and why. Judg.13.4,5.

John Baptist drank neither wine nor strong drinke. Luke 1.15.

The Israelites drank no wine nor strong drinke in 40 yeeres, and why. Deut.29 6.

Wine called the liquor of the grape. Deut. 32.14.

Water turned into wine. John 2.9.

Bishops, Deacons, and elder women may not be giuen to much Wine. 1. Tim.3.3,8. Tit.2.3,7.

Timothie is counselled to drinke with water Wine. 1. Tim.5.23.

Of the strength of wine. 1. Esd.3.17.*

Against wine bibbers. Isa.5.11,22. Joel 1.5. Amos 5.11. and 6.6. Micah. 6.15. Hab. 2.15. and 13,1,to 11.

Wine and women lead wisemen out of the way. Ecclus.19.2.

The incommodities of excesse of Wine. Pro.20.1. and 21. 17. and 23.39.* Isai.28. 1,7,8. Jere.29.19. Dan.5.1,to 6. Hose.3.1. and 4.11. Hab.2.5. Judeth 12.20. and 13.1, to 11. Ecclus.31.25,26,29.

We ought not to rebuke our neighbour at the Wine, Ecclus.31.31.

The

The wine of the Iewes is the poison of Dragons. Deut. 32. 33.

What is meant by dropping downe newe wine Ioel 3. 18.

Wine mixt with water Isa. 1. 22.

Wings. Ruth put her trust vnder the wings of God. Ruth. 2. 12.

The godly reioyce vnder the shadowe of Gods wings. Psal 63. 7.

The Arke placed vnder the wings of the Cherubims. 1. King. 8. 6, 7. as was commanded. Exo 25. 20, 21. looke Caried.

To *Winne.* Hee that winneth soules, is wise. Pro. 11. 30.

Wisemen came from the East to worship Christ. Mat 2. 1, to 13.

The wisemen could not interprete Pharaohs dreames. Gen. 41. 8.

Skilfull men in diuers sciences are called wise hearted. Exo. 35. 10, 30. * and 28. 3.

Who so seemeth wise in this world, let him be a foole, that he may be wise. For the wisedome of this world is foolishnesse with God. Iob. 37. 24. 1. Cor. 1. 20. and 3. 18, 20, 25.

A citie preserued through the wisedome of a woman. 2. Sam. 20. 15, 16, to 23.

A wise king is the stay of the people. Wis. 6. 24.

Magistrates exhorted to search wisedome. Wis. 6. 9.

Wisedome ought to be preferred aboue al things. Wis. 7. 1. *

The effects of wisedome. Wis. 8. 1. *

A wise man will bee ruled by the lawe of God. Eccl. 21. 11. and shew it by his conuersation. Iames 3. 13.

The difference betweene the wise and vnwise. Eccl. 21. 12. * foolishnesse and wisedome. Eccles. 10. 1, to 11.

A wise man taketh pleasure in being iustly reproued. Pro. 25. 12. & will worke thereafter. Pro. 9. 9. and 13. 16. and 19. 25. and 21. 11.

He that walketh with the wise, shalbe wise, Pro. 13. 20.

The mouth of the wise is in their heart. Eccl. 21. 26.

How to know a wise man. Eccles. 8. 1.

The behauiour and exercise of a wise man and of his commendation. Eccl. 39. 1, to 12.

Wee ought not to bee too humble in our wisedome. Eccl. 13. 9.

God catcheth the wise in their owne craftinesse. 1. Cor. 3. 19.

God destroyeth the wisedome of the flesh. Obad. 8. Isa. 30. 1, to 6.

Abigail was of singular wisedome. 1. Samuel 25. 3. so was Iudeth. Iudeth 8. 29, 31.

Dauid behaued himselfe wisely in all things. 1. Sam. 18. 5.

The beginning of wisedome is the feare of God. Psal. 111. 16. Pro 9. 10. and that is true wisedome. Iob 28. 28.

Wisedome commeth onely of the Lord. 1. Chro. 11, 12. Iob 38. 38. Eccl. 1. 1. *

All wisedome is of God, and to him to bee ascribed. 1. Esd. 4. 58, 59, 60.

God giueth wisedome to such as feare him. Eccl. 43. 33.

God was the inuenter of wisedome. Baruch. 3. 36. and his wisedome is infinit. Psal. 147. 5.

Christ is our wisedome. 1. Cor. 1. 24. and the true wisedome of God. Bar. 3. 37. Matth. 23. 34. Luk. 11 49. and in him are hidden all the treasures of wisedome and knowledge. Col. 2. 3.

The Gospel is the hidden wisedome of God. 1. Cor. 2. 7.

Our wisedome consisteth in obseruing Gods lawes. Deut. 4. 1, 6.

True wisedome is wholly to depend vpon God. Hosea. 14. 9.

What is the wisedome from aboue. Iam. 3. 17. and what is deuilish wisedome. Iames 3. 15.

The word of wisedome is giuen by Gods Spirit. 1. Cor. 12. 8.

Christ promised to giue the faithfull such wisedome, as all their aduersaries should not be able to resist. Luke 21. 15. as he gaue Steuen. Acts 6. 10.

Wisedome declareth her excellencie, and how she is to be found. Pro. 8. 1, 2. Eccl. 1. 31. *

Wisedome calleth all to her feast. Pro. 9. 1, to 7.

Scorners seeke wisedome, and finde it not: but knowledge is easie to him that will vnderstand. Pro. 14. 6. For wisedome presenteth her selfe to those that seeke for her. Wisd. 6. 28. *

Wisedome complaineth that shee is contemned. Pro 1. 20. *

Of the power and profitable vse of wisedome. Pro. 1. 2, to 10. and 4. 5, to 14. Eccl. 4. 11, to 20.

God commendeth wisedome vnto his people. Baruch 3. 14.

Wisedome is hidden from the eyes of all men liuing. Iob 28. 21.

All wisedome and spiritual vnderstanding commended vnto vs. Col. 1. 9.

Who so lacketh wisedome, let him aske it of God. James 1. 5.

Salomon craued wisedome of God, and obteined it. 1. Kings 3. 9, 12.

A prayer to obteine wisedome. Wis. 9. 1. *

Howe famous and excellent Salomons wisedome was. 1. King. 4. 29. *

Hee that is wise, ought to shewe by good conuersation his workes, in meekenesse of wisedome. Iam. 3. 13.

The wisedome of the flesh cannot be subiect to the Law of God. Rom. 8. 7.

Shewe not foorth wisedome out of time. Eccl. 32. 4.

Wisedome is iustified of her children. Mat. 11. 19.

Paul willeth vs to walke wisely. Ephe. 5 15 Col. 4 5.

Wise to doe euill. Iere. 4. 22. looke Knowledge, and Spirit.

Witchcraft forbidden. Deut. 18. 10, 11, 12

A witch may not be suffered to liue. Exod. 22. 18.

God commandeth his people not to seeke vnto witches or sorcerers. Leui. 19. 31. which commandement Saul transgressed. 1. Sam. 28. 7. * and was therefore destroyed. 1. Chron. 10. 13.

Of Witches and Witchcraft, looke more Exo. 7. 22. & 8. 7, 18. Leu. 20. 6. Num. 23. 23. 2. kin. 17. 17. & 21. 6. & 23. 24. Isa. 44. 25 & 47 9. Ier. 10. 2. Ezek. 13, 18. * Dan. 2 2. Mic. 5. 12. Mal. 3. 5. Eccl. 34. 5 Acts, 8. 9. & 13. 6. and. 16. 16. and 19. 13. Gal. 5. 20. Rev. 18. 23. and 21. 8. and Soothsayers.

Witnesses. Moses called heauen and earth to witnesse. Deut. 30. 19.

False witnesses against Christ. Matth. 26. 59, 60. against Steuen. Actes 6. 11, 13. and against Naboth. 1. King. 21 10, 13.

The punishment of the false witnesse. Deu 19 16. *

For one witnesse none ought to die. Num. 35. 30. Deut. 17, 6. and 19. 15.

The witnesse which God testified of his Sonne. 1 John 5. 6, 9, 11.

The booke of Deuteronomium was layd vp for a witnes against the Israelites. Deu. 31. 26.

We ought not to beare false witnesse. Exo. 20. 16. and 23 1. Deut. 5. 20.

Of true and false witnesse. Psa. 27. 12. and 35. 11. Pro. 6. 19. & 14. 5. & 19. 5, 9. & 21. 28. and 24. 28. & 25. 18. Dan. 13 21. * Rom. 13. 9 Mat. 15. 19. and 18. 16. and 19. 18. and 28. 12, to 16. Mar. 10. 19. 2. Cor. 13. 1. 1. Tim. 5. 19. Heb. 10 15, 28. looke Testimonie.

Woe diuerslie pronounced Iob. 10, 15. Pro. 23 29. Eccl. 5. 4 10. & 10. 16. Isai. 3. 9, 11. & 5. 8. * & 10. 1. & 28. 1 & 45. 9, 10. Ier. 22. 13. and 23. 1. Eze. 13, 3, 8. Amos 5. 18. & 6. 1, Mic. 2. 1. Hab. 2. 12, 15, 19. Eccl. 2. 13, 14, 15. & 41. 8. Mat. 18. 7. & 23. 13. * & 24. 19. and 26. 24. Mar. 13. 17. Lu. 6. 24, 25, 26. and 10, 13. & 11. 42. * Iude 11. Rev. 8. 13. and 9. 12. and 11. 14. and 12. 12. looke Curse.

Woman created, how, and to what ende. Gen. 2. 18. *

The woman was seduced by the serpent, and punished. Gen. 3 6, 16.

Of the woman came the beginning of sin, and through her we all die. Eccl. 25. 26.

The wickednesse of man is better then the good intreatie of a woman that is in shame and reproch. Eccl. 42. 14.

Women ought to keepe silence in the congregation, and be subiect to their husbands, and learne of them at home, and why. 1 Cor. 11. 3. and 14. 34, 35. 1. Tim. 2. 11, 12. Titus 2. 5. Ephes. 5. 22, 23. 1. Tim. 2. 13, 14. Col. 3. 18. 1. Pet. 3. 1.

The woman is the glory of the man, and was created of man and for man, and not contrariwise. 1. Cor. 11. 7, 8, 9.

Wicked women ought not to haue any soueraignitie giuen them, and why. Eccl. 25. 27, 28.

Women saued by bearing children, if &c. 1. Tim. 2. 15.

Women in olde time were married in their owne linage. Numb. 36. 6.

Of a woman hauing her monethly course. Leuit. 15. 19. *

How a captiue woman ought to bee married. Deut. 21. 11, to 15.

The conditions and prayse of a good woman. Eccl. 36. 22, 23, 24. and 26. 13, to 20. Pro 14. 1. and 31. 10. *

The malice of a wicked woman. Eccl. 25. 14.

25.vers.26 to 27. and 28.vers.19.

A faire woman without discretion. Prou.11.22.

Wherewith a contentious woman is likened. Prou.27.15. from whome we ought to flee. Prou.21.9. and 25.24.

Those whom God is angrie with shall fall into the hands of strange women. Prou 22.14.

Why a womans hand ought to bee cut off. Deu.25.11,12.

How to know the whoredome of a woman. Eccius.26.9,11,12.

Iosua read the booke of Deuteronomium to men, women, and children. Iosua 8. 34,35.

Women sang and prayed God, playing upon Timbrels. Exod.15.20,21.1.Samuel 18.6,7.

A woman cast a piece of a milstone upon Abimelechs head. Iudg.9.53,54.

In besieging of cities women were reserued. Deut.20.14.

A woman hid Ionathan and Ahimaaz in a well, and why. 2.Sam.17.17,to 22.

A barren rich woman refusing Elisha, obteined (by his prayer) to be fruitful. 2. kin. 4.8,to 18.

Ruth was knowen to be a vertuous woman. Ruth 3.11.

The disciples marueiled that Christ talked with a woman. Iohn.4.27.

A woman being deliuered of a childe forgetteth the anguish, and why. Iohn 16.20, 21,22.

Of the woman that had the bloodie flixe. Mat.9.20,21,22.

A certaine woman a seller of purple, looke Baptized.

Women following Christ, ministred vnto him. Luke 8.1,3.& were present at his death. Matt.27.55.

Women, to whom Christ appeared, declared to the disciples his resurrection. Mat.28 1,8,9,10.

Noble Women of Thessalonica beleeued in Iesus, whom Paul preached. Actes 17.2, 3,4.

Women enforced through famine, to eate their owne children. 2.kin.6.24,28,29. Lam. 2.20. and 4.10. as it was prophecied. Ezek. 5.10. Baruch.2 3. Deut.28.53,to 58. Leuit. 26.29.

The pride of women is threatned to be punished. Isa.3.16,to 25.

The vision of the Woman clothed with the sunne. Reue.12.1,2.* and of the woman sitting on a scarlet coloured beast. Reuelat. 17.3.*

Salomon allured with the loue of outlandish Idolatrous Women. 1. Kings 11. 1,2.*

What behauiour young and elder women must vse. Titus 2.3,4,5.

An edict that women should obey their husbands Esther 1.20,22.

Sarra was instructed in the vertue of an honest woman. Tob. 10.12.

The vertue and not the beautie of a woman is to be sought for in mariage. Ruth 3. 11. Eccius.25.23.

A wicked woman more bitter then death. Eccles.7.28.

Fiue women constant. Ecclesi.7,30.

The gazing vpon the beautie of maides and women is dangerous. Eccius.9.5, 6,7, 8,9,10,11,12. and so is their company. Eccius.42.12,13. and 19.2,3.

Of the strength of women. 1.Esdr. 3.12. and 4.14,to 33.

Of cruelties towards women with childe, looke Childe, and 2 King.8.12. Amos 1.13.

Women for cities. Ezek.23.48.

The Iewes married strange women and put them away againe. Ezr.9.2.* & 10.1,2.* looke Wife and Men.

Wombe that by or barren. Genesis 20.18. 1.Sam.1.5.

The fruit of the wombe shall be blessed to the godly. Deut.28.4.

The fruite of the virgin Maries wombe was blessed. Luke 1.42.

It was commaunded the Iewes to boyle their wombe without the holie. Deutero.23 12,13.

Wonders. looke Miracles and Signes.

Word. The word of the Lorde came to Abraham in a vision. Gen.15.1.

The word of the Lord was precious in the time of Eli. 1.Sam.3.1.

The word of the Lord must not be cast away but obeyed. 1.Sam.15.22,26.

The word of God sharper then a two edged sword. Heb.4.12.

Our words ought to be gracious alway, and why. Col.4.6.

Why God withdraweth his word from the Iewes. Ezek.14.3.

The Iewes will not heare the word of God. Isa.30.9.

God will punish those that refuse to heare his word. Deut.18.19.

Dauid dispising Gods word, committed murther and aduiterie. 2.Sam.12.9.

All things were created by the worde of God. Iohn 1.3. Genes.1.1.

The words of God are true. 2.Sam.7.25, 28. Psal.33.4.

The benefits of God ought to bee attributed vnto his word and promise. 2. Samuel 7.21.

The word of God is our wisedome. Deut. 4.2,6. and a lanterne vnto our feete. Psalme 119.105.

The word of God instructeth vs what to doe. Deuter. 29.9 and thereof onely ought wee to take counsell howe to liue. Isa.8.16, 19,20.

By the preaching of the word, our hearts are conuerted. Iere.23.29.

By the word of God whoredome may bee eschewed. Prou.2,16.

All things shall prosper to those that followe the word of God. Prouerbes 3.1, to 4, 23,27.

The Shunamite woman, beleeuing Gods word, was nourished in the land of the Philistims seuen yeeres. 2. King.8 1,2.

The Israelites tooke and stated their iourneyes by the direction of Gods word. Num. 9.18,23.

How Gods word should be vsed, Deuter. 6.6, to 10.

Gods word must be declared to his people. Iere.1.17.

Moses charged the people with all the wordes that God had talked with him in mountaine. Exod.34.27,32. and they promised to obey the same. Exod.19.7,8.

Blessings to those that obey Gods word, and curses to those that doe not. Deuter. 27,28.

The Israelites, presuming to fight contrarie to Gods word, were slaine. Numbers 14.41.*

Of the contemning of Gods word, and punishment due to the same. 1.kin.13.3.* 2.kin. 17.12.* 2.Chro.28.15.* and 36.16.* Psal.2. 24,to 32. Isa.28.1,2.& 30.1,2, to 18.& 65. 1, to 16.& 66.4. Ier.2.13,18,19,30.& 5.2.* 7.13.* & 16.10,11. and 19.3.* & 25.3.* & 29. 18,19. Ezek.33.4.* & Mat.11.20,to 25.& 33.* Luk.10.10,to 16. Act.13 8,9,10,11,41. and 18.5,6. Romanes 1.18.* 2. Thessa.2. 11,12.

God forbiddeth vs to keepe company with those that allure vs from obeying his word. Isa.8.11.

Cursed are they that obey not the words of Gods Couenant. Iere.11.3.

The wicked cannot diuide rightly the word of God. Pro.26.7.

We ought to heare the word with all reuerence. Eccius.5.11.

A wise man regardeth Gods word. Eccius 21.15,17. and 33.2,3.

Ieremie is put in prison for the worde of God, and yet it forced him to preach. Ieremi. 20.2,8,9.

The praise of the worde of God. Psalm. 30.5.

An exhortation to heare the word of God Isa.55.1.

We ought not onely to heare the word of God, but also beleeue and doe that which it teacheth. Deute.12.32. and 5.1,27,29. & 6.1,2,3,5,17,24. and 31.11,12,13. Ezek. 33.14,15,30,31,32 Malt.5.16.* and 7. to 28. and 15.8,9 and 28.20. Marke 16. 15. 16. Luk. 6.43.* and 11.28.& 12.8,9,47. John 13.17. Iam.1.21,22.* Heb.4.2, Vnbeliefe.

Gods words must remaine in our hearts. Deut.6.6 and 11.18.

We must obey Gods worde, and alwayes haue it before our eyes. Deut.32.46,47. & 4.9. and 6.7.* and 11.18.* Numb.15. Psal 1.2. Prou.3.1,2,3. and 4.21. and 6 and 7.3. and not shrinke from it. Deut. 4. 2.32. and 17.11.& 28.14. Iosh.1.7. and 23.6 Prou.4.27. Isa.30.21.

Nothing may be put to, or taken from Gods word. Deut.4.2. and 12.32. and 28.14. Iosh 1.7. Prou.30.5,6. Matth.28.20. Gal.1. Reuel.22.18,19.

The word was made flesh. Iohn.1.

The word of God continueth for euer. Peter 1.25. trade Numb. 23.19. 33.4.11. and 116.2.& 119. 89. Isa.40. 41.4. and 51.4,6. and 54.8,10. Matth.5.18. and 24.35. Marke 13.3 16.17. and 21.33.

The Gospel is the worde of truth.

[illegible] The wordes of this life Actes 5.
The word of reconciliation. 2. Corinth. 5.19.
If wee giue no credite vnto Gods worde, that preacheth vs to heare the same? Heb. 2.
Wee are newe borne by the immortal word of God. 1. Pet. 1.23.
Wee ouercome the wicked by the word of God. 1. Iohn 2.14.
Christ seeing the people destitute of the word of life, was moued with compassion. Matth. 9.36.*
Gods word must not be giuen to dogs, or swine. Matth. 7.6.
The beaue iudgement of those that contemne Gods word. Matth. 10.14, 15. Heb. 2. 2, 3, 4.
The word cannot be preached without persecutions. Matth. 10.16.*
Peace shall continue with those that receiue the word. Matth. 10.13.
Gods word abideth not in them that beleeue not Christ. Iohn 5.38.
The word of Christ ought to dwell with vs plenteously. Col. 3.16.
The worde must bee preached after all sorts, that some may profite thereby. 2. Tim. 2.
Wee ought to pray that the word may bee glorified. 2. Thess. 3.1.
Paul handled not the word deceitfully as others did. 2. Cor. 4.2, 5.
The faithfull loued not their liues for the testimonie of the word of Gods promises. Reue. 12.11.
The word is a snare and stumbling blocke to some. Rom. 11.9.
The liuely worde of God shall gather all nations to Christ. Zech. 14.2.*
The preaching of the worde shall proceede out of Zion. Ioel. 3.16.
God promised to send preachers of his word. Isa. 30.21.
Of the ministers of Gods word, and their office when the people profit. Isai 61.6, 9.
A Bishop ought purely to deliuer the word. 1. Tim. 2.15.
Of those that preach the word of God for gaine. Micah. 3.5.*
The word of God is free. 2. Tim. 2.9.
Not loode but Gods word preserueth them that be godly. Wisd. 16.26. [illegible] Bread.
[illegible]he so studieth the word of God, shal find [illegible]me. Psa. 8.12, 17.
[illegible]e principles of Gods word. Heb. 5.12 [illegible].1, 2. 1. Cor. 3.2.
[illegible]ods words spoken by man, are to bee re[illegible]ued. Zech. 7.12, 13.
The word of God in two sences. Psalme 17.18, 19. see Scripture, Famine, Church and [illegible]lowes.
None of Samuels words were vnaccom[illegible]shed. 2. Sam. 3.19.
The modestie of Rebekah in her wordes. [illegible]n. 24.18.
Rewards peruert the wordes of the iust. [illegible]ut. 16.19.
Dauid ouercame his seruants with faire [illegible]ds. 1. Sam. 24.7, 8.
[illegible]ernes words ought not to bee reuelled. Eccius 41.23.
A word spoken in his place is conuenable. Psa. 25.12.
Why Paul wrought in deede that he preached by word. 1. Cor. 9.23.*
By our words wee shalbe iustified or condemned. Mat. 12.37.
He that sinneth not in word is a perfect man. James 3.2.
Workes of God are perfect. Deuter. 32.4. euerlasting. Eccle. 3.14. marueilous. Eccius 18.1, to 7. exceeding good. Eccius. 39.16. and vnrepreueable. Wisd. 12.14.
Man ought not to be curious in searching out Gods workes. Iob. cap. 37. to cap. 42 Eccius. 3.22, 23. for they are past finding out. Eccius. 18.5, 6. Eccles. 8.17. and 3.11.12. Esay. 4.11.
The summe and creation of the workes of God. Eccius. 43.1.*
God declareth his iustice by his workes. Iob 8.3.* and 9.1.*
Moses rehearseth the workes of God to the Israelites. Deut. 11.2, to 8.
Wee ought to call to minde the workes of God, and why. Deut. 4.10, 30, 35, to 41. and 7.11, 16.
Of whom the workes of God are discerned. 1. Sam. 10.26.
The worke of God, is to beleeue in his Sonne. Iohn 6.29.
The worke of God is our faith in vs. 1. Thes. 1.13.
God knoweth his works from euerlasting. Actes 15.18.
The blinde man was so borne, that Gods workes should be shewed on him. Iohn 9.3.
Christ by his spirit worketh in the faithful. Gal. 3.5.
Our good works are of God. 2. Pet. 1.3, 5.
Paul prayeth that God would encrease the workes of faith, and confirme vs in the same. Phil. 1.9.
Workes are the fruits of faith, and the assurance of our hope. Heb. 6.11, 12. and doe make our election sure. 2. Pet. 1.10.
Workes followe faith. Luke 19.8, 9. and what workes they be. Luke describeth. Actes 2.44.*
The workes of light, what. Ephe. 5.8, 9.
The workes of the faithfull. 1. Pet. 3.8, 9, to 18.
They that repent vnfainedly, must doe workes worthy amendement of life. Actes 26.20.
Faith is dead in it selfe, if it haue no works. James 2.17, 20, 22.
Our conuersation ought to be honest, and our works good, and why. 1. Pet. 2.12. Mat. 5.16.
Paul exhorteth vs to abound in the worke of the Lord. 1. Cor. 15.58.
We ought to prouoke one another to good workes. Heb. 10.24.
Let euery man proue his owne worke. Gal. 6.3, 4.
He that is wyde of good workes, shall be cast into the fire. Iohn 15.6. Mat. 7.19.
We must not trust in our works, but waite for Gods mercie. Isai. 30.18. who saueth vs not by our works, but according to his grace. Ephe. 2.8, 9. Rom. 11.6. 2. Tim. 1. And the holy Ghost is giuen, not for workes but by faith. Gal. 3.2.
The workes of the faithfull follow them. Reue. 14.13.
Christ iudgeth according to euery mans worke. 1. Pet. 1.17. Matt. 16.27. Rom. 2.6, to 11. 2 Chro. 15.7.
The Iewes did the workes of their father the deuill Iohn 8.40, 41.
The workes of the world are euill. Iohn 7.7.
The workes of the flesh, what. Gal. 5.19, to 22.
Haue no fellowship with the works of darknesse, but rather reproue them. Ephe. 5.11. Tit. 2.12.
We may not walke in the wicked workes of the Gentiles. Ephe. 4.17, 18, 19. 1. Pet. 4.3.
The workes of the Iewes were polluted. Hag. 2.14, 15.
We may not trust to the workes of our predecessors, but shew our selues the children of faith. Mat. 3.8, 9.
God blesseth the worke of their hands that relieue the needie. Deuter. 14.29. and 23.20. and that obey his commandements. Deut 28 3, to 15. and endueth them plenteously with all things Deut. 30.9, 10.
God worketh all in all. 1. Cor. 12.6.
The workes of mercie Matth. 25. 35, 36. Isai. 58.7. looke Weldoing, and Seruice.
Workers with spirits, see Coniurers.
World made by Christ. Iohn 1.10.
The whole world is brought to wickednesse. 1. Iohn. 5.19. and is full of vnrighteousnesse and wickednesse. 2. Esay. 4.27.
We brought nothing into the world neither shall we carie any thing out. 1. Tim. 6.7. Iob. 1.21.
The fashion of this world goeth away. 1. Cor. 7.31. and therefore we ought not to loue any thing therein. 1. Iohn 2.15, 16.
The amitie of this world is the enimitie of God. James 4.4. Christ prayed not for the world. Iohn 17.9.
The world knew not God, nor the true light. Iohn 1.9, 10, 11. and 17.25.
Those that are borne of God ouercome the world through the victorie of faith. 1. Iohn 5. 4, 5.
Wee ought not to maruaile though the world hate vs, and why. 1. Iohn. 3.13, 14. and 7.7. and 15.18.
The endes of the world are come vpon vs. 1. Cor. 10.11.
God spared not the olde world but by the flood destroyed the vngodly. 2. Pet. 2.5.
The Saints shall iudge the world. 1. Cor. 6.2.
A curse is prophesied vnto the worlde for sinne. Isa. 24.1, to 13.
The world created for mans sake. 2. Esd. 6.55.
Fewe shall inherite the worlde to come. 2. Esd. 8.1, 2, 3.
The world hasteth to passe away. 2. Esd. 4 26. 1. Cor. 7.31. 1. Iohn 2.17. and yet the end is vncertaine. 1. Thes. 5.1, 2, 3.
The faithfull are not of the worlde. Iohn 15.19.

1.Ioh.5.19. and for the elect only. Colos. 2.2.

All the world, for the countries subiect to the Romanes. Luke 2.1.

The world for the Elect. John 15.19. and 13.1. and 3.16 and 6.33. 1. Ioh.4.14. for the reprobate. John 17.9,14.1. Corinth. 1.21. for the whole earth. Ioh.17.18. Mat. 16. 15. for infidels. John 17.21, and for euil men. Rom. 12.2. for worldly pompe. Galat.6.14. for heauen and earth and all things therein. Ioh.17.24. and 1.1. and for the time since it was created vnto Christ, diuided into twelue parts. 2. Esdr.14.10.

This world, for worldly defence. John.18 36. and for outward things pertaining to this life. Mat.4.19. and 1.Cor 7.31.

Worldlings thinke there is no God or that he forceth not what man doth. Iob.24.1,2.* and 34.9.

Worldlings loue to be flattered. Isa.30.10 looke Actions in the first Table.

Worme of conscience dieth not. Mat.9.44, 48. Isa.66.24.

The sonne of man is but a worme. Iob 25 6. looke Serpent.

Herode was eaten to death of wormes. Acts 12.23. So was Antiochus. 2. Macca. 9.8,9.

Wormewood. To turne iudgement and righteousnesse into wormwood, what. Amos 5.7. and 6.12.

God will feede Idolaters with wormewood, and giue them gall to drinke. Ier. 9. 15. and 8.14. and 23.15.

Of the Starre which was called wormwood Reuel.8.10,11.

Worship and serue God onely. Mat.4.10 Luke 4.8. Exod. 34.14. Deut.6.13. and 10 20.1. King.9.6,to 10.

The Israelites, euery man in his tent doore, worshipped God talking with Moses. Exod. 33.9,10.

The elders of Israel together with Aaron, &c. worshipped the Lord a farre off. Exo. 24.1,2.

Elkanah went yerely to Shiloh, to worship God. 1. Sam. 1.3,4,9,19,21.

Dauid worshipped God on the top of the mountaine, when he fled from Absalom. 2 Sam.15.32.

Saul worshipped God more for manners sake, then for any deuotion. 1. Sam.15.31.

The people worshipped the golden calues which Ieroboam had erected. 1. Kings 12. 28.*

The Israelites worship idols, and are spoyled. Iudg.2.10,11.*

The Apostles worshipped Christ, as hee was taken vp from them into heauen. Luke 24.52.

The Angel would not suffer John to worship him. Reuel.22.8,9.

Of whom the beast shall bee worshipped. Reuel.13.4,8.*

Worshippers of strange gods &c. ought to be destroyed and stoned to death. Deu.6.14, 15. and 17.3,to 8.

Ioshua worshipped the Angel. Ios.5.14.

[illegible] to punishment. Esther 3.5. [illegible] and 2.9. and for vengeance. Rom.4.15.

Gods wrath sometime falleth vpon many, for the sinne of one. Iosh.22.20. and 7.1, 12.*

The wrath of God consumed Pharao and all his host. Exod.15.7.

Moses fearing the wrath of God, fell to prayer. Deut.9.18,19.

Because Saul executed not Gods fierce wrath on the wicked, he was reiected. 1. Samuel 28.17,18.

The wrath of God was hote against idolaters. Iudges 2.14,20.* & 3.8,12. Against murmurers. Num.11.1. yea & against Moses. Exod.4.14. Deut.1.34,37.

Gods wrath against the Israelites pacified by Moses. Num.14.11,to 21.

The wrath of the Lord moued Dauid to number the people. 2. Sam.24.1.*

The curse of God shall light vpon his people. Deut.29.24,25.*

God threatneth that idolaters shall feele his wrath. Deut 31.16,17,18. as it came to passe. 2. Chron.34.21.

The wrath of God commeth vpon the children of disobedience. Coloss.3.5,6. Deut. 29.20.

The riches of this worlde kindle Gods wrath against the abusers thereof. James 5. 2,to 7.

Wee are by nature the children of wrath. Ephes.2.3.

God will not contende, nor bee wroth for euer. Isa 57.16.

Christ deliuereth from the wrath to come. 1. Thess.1.10.

The Iewes oft times prouoked God to wrath, yet he became merciful to them. Psa. 78.17,21.* and 106.23,29.*

Moses sought to turne away Gods wrath from the vnmerciful. Exo.32.30,31.

Wee ought to giue place vnto wrath. Rom. 12.19.

The wrath of man hardly not accomplish the righteousnes of God. James 1.20.

Euery man ought to bee slow to wrath. Iam.1.19. For it is vnlawfull. Pro.14.29.

Of wrath, looke more in Anger, and Gen. 4.5,8. Iob.5.2. Prouerbes 12.16. and 14. 17,29,30. and 15.1,18. and 16.14,32. and 19.12,19. and 27.4. and 29.22. Ecclesiastes 7.5,11. Eccius 25.17. and 28.8. and 30.20. Matth.5.23,44. Luke 4.28,29. Galath.5.20. Ephes.4.26,27,31. Titus 1.7. 1. Tim.2.8.

Wretched man that I am, who shall deliuer me from the body of this death? Romans 7.24.

Write. God commanded Moses to write the destruction of the Amalekites, and why. Exod.17.14.

Moses wrote all that the Lord spake vnto him in a booke, & read it to the people. Exod. 24.4.7.

God commanded Moses to write the couenant which he had made with the people. Exo.34.27,28.

Moses receiued the [illegible] hand the two Tables of the Testimonie written with the finger of God. Exodus 31. 18.

Moses wrote Deuteronomium, and deliuered it to the Leuites and Elders. Deut. 31.9.

The occasion of the song which God commaunded Moses to write. Deuteronomium 31.19.*

God commanded that his word should bee written on posts and gates, and why. Deut. 6.9. and 11.20.

The salutation of Paul written with his owne hand 2. Thes.3.17.

What hee that writeth ought to haue regard vnto 2. Macca. 2.24.* looke Scripture, Euidence and Booke.

Wrong. looke Law, Deceiue, Defraud, Oppresse, Harme, Guile and Iniurie.

Y.

Ydleneſſe, and ydle folke reproued. Deut. 12.11,24. and 20.13. and 21.25. and 22.5. and 26.13. and 28.19. looke Idle.

¶ *Yea.* Pauls preaching was not yea and nay: but onely yea in Iesus Christ. 2. Corin 1.17,to 21.

Our communication must be yea yea, and nay nay. Matt.5.37. Iam 5.12.

Yeeres and dayes, &c. distinguished by the Sunne, Moone, & Stars. Gen.1.14, to 19.

The seuenth yeere debts were released. Deut.15.1,2. Looke Day and Iubile, in the first Table.

¶ *Yoke.* Moses threatneth the disobedient Iewes, that God will put a yoke of yron vpon their neckes. Deut.28.15,48.

Men are willed patiently to endure the yoke of the tyrants. Iere.27.11.

Christ exhorteth vs to take his yoke vpon vs, and why. Matt. 11.29,30.

Yong. The Yonger ought to submit themselues to their Elders. 1. Pet.5.5.

Of the yong man that fled away naked. Mar.14.51,52.

Yong men must bee sober minded. Titus 2.6. and modest in speech. Eccius.32.8,9,10. See Counsell.

Youth, see Lust.

Children ought to bee trained vp from their youth in the feare of God. Tob. 1.10. and 2.13.as was Esther. Chap. 14.5.& why. Prou.22.6.

Obadiah feared God greatly from his youth vp. 1. King 18.3,12.

Wee ought to remember God in youth. Eccles.12.1.

Wee must pray God to forget the sinnes of our youth. Psal.25.7.

¶ *Iron* caused to swimme for the glory of God. 2. Kings 6.5,6.

The earth shall be yron vnto the disobedient. Deut.28.23.

Ashers shooes of yron and brasse. Deut. 33.25. looke Gold.

¶ *Yerking*, see Fables.

FINIS.

Ecclvs. 24. 39. & 33. 16.

Behold howe that I haue not laboured for my selfe onely, but for all them that seeke wisedome and knowledge.

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Cum priuilegio Regiæ Maiestatis.

Two right profitable and fruitfull Concordances, or large and ample Tables Alphabeticall.

The first containing the interpretation of the Hebrue, Caldean, Greeke, and Latine wordes and names ſcatteringly diſperſed throughout the whole Bible, with their common places following euery of them.

And the ſecond comprehending all ſuch other principall wordes and matters, as concerne the ſenſe and meaning of the Scriptures, or direct vnto any neceſſary and good inſtruction.

The further contents and vſe of both the which Tables (for breuitie ſake) is expreſſed more at large in the Preface to the Reader: And will ſerue as well for the tranſlation called GENEVA, as for the other authorized to be read in Churches.

Collected by R. F. H.

Imprinted at London by *Robert Barker*, Printer to the Kings moſt excellent Maieſtie. 1607.

Cum priuilegio Regiæ Maieſtatis.

Gilo — Gilob. *a reioycing*, or *a discouering*. a citie. Ioſh. 15. 51. 2. Sam. 15. 12. The citizens called Gilonites, as Ahithophel. 2. Sam. 15. 12.

Gineth — Ginath. *a garden*. 1. King. 16. 21, 22.

Genthon — Ginnetho. *idem*. Nehe. 12. 4.

Ginethon — Ginnethon. *idem*. Nehe. 10. 6.

Gimſo — Gimzo. *that bulruſh*. a citie. 2. Chro. 28. 18.

Gergaſi — Girgaſhi. *drawing neere to pilgrimage*. ſonne of Canaan. Gen. 10 16. Of him came the Girgaſhites. Gen. 15. 21. looke Girgaſhites.

Gerzites — Girzites. *an Axe*. a people. 1. Sam. 27. 8.

Gaſpha — Giſpa. *comming hither*. Nehe. 11. 21.

Gethath — Gittah-hepher. *digging a winepreſſe*. Ioſh. 19. 13.

Gepher — Gittaim. *a winepreſſe*. a city. 2. Sam. 4. 3. Ne. 11. 33.

Githaim — Gittite. *winepreſſes*. The citizens of Gath ſo called.

Gethaim — 1. Chro 13. 13. and 2. Sam. 21. 19.

Gethite — Girzonite. *ſhauing*. 1. Chro. 11. 34.

Gezonite — ¶ Gnidon. *or age*. an Ile. 1. Mac. 15. 23. By it Paul ſailed going to Rome. Act. 27. 7. there called Gnidum.

Gnidum — Goath. *hu touching*, or *hu roaring*. Iere. 31. 39.

Gaah — Gob. *Graſhoppers*. a city called alſo Gezer. 2. Sam. 21. 18, 19.

Gog. *a rooſe of an houſe*. Sonne to Shemaiah. 1. Chro. 5. 4. Alſo a people. Ezek. 38. 2. * and 39. 1, to 17. Reuel. 20. 8.

Golan. *a paſſing ouer*. a city. Deut. 4. 43. Ioſh. 20. 8.

Golgotha. Matth. 27. 33. Mar. 15. 22. Ioh. 19. 17. called Caluarie. Luke 23. 33.

Goliath. *a captiuity*, or *paſſing ouer*. a giant, of whoſe ſtature and defiance, looke 1. Sam. 17. 4, to 12. a reward to him that ſhould kill him. 1. Sam. 17. 25. Dauid cutteth off his head, and bringeth it to Ieruſalem. 1. Sam. 17. 51, 54. Eccluſ. 47. 4. He taketh Goliaths ſword of Ahimelech the prieſt. 1. Sam. 21. 9.

Goliah — Goliath the Gittite is ſlaine by Elhanah. 2. Sam. 21. 19.

Gomer. *conſuming a conſumer*, or *wauing*. The ſonne of Japheth. Gene. 10. 2. Ezek. 38. 6. Alſo a meaſure, looke Homer, and Omer. Alſo the daughter of Diblaim wife to Hoſea the Prophet. Hoſ. 1. 3.

Gomorrhe — Gomorah. *a rebellious people*. One of the fiue cities, deſtroyed with brimſtone & fire from heauen. Gen 19. 24. read. Ge. 10. 19. & 13. 10. & 14. 8, to 13. look Sodom.

Goren Atad. *a thornie corne floore*. A place where the Iſraelites lamented Iaakob. Gen. 50. 10.

Gorgias. *terrible*, or *ſwift*. 1. Mac 3. 38. and 4. 1, 18, and 5. 59.

Geſſen — Goſhen. *a drawing neere*. a parcel of Egypt, where Iſrael was appointed by Pharaoh to dwell. Gen. 45. 10. and 46. 28, 34. and 47. 4, 6. Alſo a citie in the tribe of Iudah. Ioſh. 10. 41. and 15. 51.

Goſen — Gozan *a fleece of wooll*, or *a paſſing ouer*. A riuer. 2. King. 17. 6. 1. Chro. 5. 29. Alſo a city. 2. King. 19. 12. Iſa 37. 12.

Greece — Grecia. *deceiuing*, or *making ſad*: after the Greeke, *ſtrong*, in Hebrew *Iauan*. a countrey. Iſa. 66. 19. Eze. 27. 13 Acts 20 2. The people called Grecians. Actes 6. 1. looke Greeke in the ſecond Table.

Gudgodah. *the happineſſe of felicity*. Deut. 10. 7.

Guni. *a garden*, or *couering*. Naphtalis ſonne. Gen. 46 24. of him came the Gunites. Num. 26. 48.

Gur. *a whelpe*. a city, neere which Iehu ſlue Ahaziah King of Iudah. 2. King. 9. 27.

Gur-baal. *the whelpe of the gouernour*. a place where

Hai. Ai — the Arabians dwelt. 2. Chro. 26. 7.

Hay. Ay

H

Abaſthari — Hani. *a heaping vp together*. a city. Gen. 12. 8. Ioſh. 12 9 Ezra 2. 28.

Habaia — Haarhari. *a runner*. Athers ſonne. 1 Chron. 4. 6.

Habacuc — Habaiah. *the hiding of the Lord*. Ezra 2. 61.

Abacuc — Habakkuk. *a wreſtler*. a Prophet. Habak. 1. 1. whom God appointed to cary Daniel food. Da. 14. 33, to 40.

Habakkuk in the perſon of the faithfull doeth pitifully complaine, that the wicked did perſecute the iuſt. Habak. 1. 2.*

Habazaniah — Habazzaniah. *a hiding of the ſhield of the Lord*. The father of Ieremiah. Iere. 35. 3.

Habel. *vanity*, or *a gaping*. ſonne to Adam. a keeper of ſheep, whoſe offring was accepted of God, wherfore his brother Kain enuying him, ſlew him. Gen. 4. 4, 8. his faith & righteouſneſſe. Heb. 11. 4. The firſt martyr, whoſe blood crieth for vengeance. Mat. 23. 35. Iu. 11. 51.

The blood of Chriſt ſpeaketh better things, then that of Habel. Heb. 12. 24.

Habiah. *idem*. as Habaiah. Nehe. 7 63.

Habor. *a fellow*, or *partaker*. a citie. 2. King. 17. 6. and 18. 11. and 1. Chro. 5. 26.

Hacaliah. *wanting of the Lord*. father to Nehemiah. Nehe. 1. 1. and 10. 1.

Hachilah. *hope in that*, or *a hooke in that*. a hill. 1. Sa. 23. 19.

Hachmoni. *a wiſe man*, or *the waiting of a gift*. 1. Chr. 11. 11. and 27. 32.

Hadad. *ioy*, or *reioycing*. a king of Edom. Gen. 36. 35 and 1. Ch. 1 46. alſo Iſhmaels ſonne. 1 Chr. 1. 30. called Hadar. Gene. 25. 15. Alſo one whom the Lord raiſed vp againſt Salomon. 1. King. 11. 14, to 18.

Hadadezer, looke Adadezer.

Hadadrimmon. *the voice of height*. A towne. Zech. 12. 11.

Hadaſhah. *newes*, or *a moneth*. a citie. Ioſh. 15. 37.

Hadaſſah. *a Myrtletree*. a name of Eſter. Eſt. 2. 7.

Hadid. *reioycing*, or *ſharpe*. Nehe. 11. 34.

Hadlai. *loytering*, or *letting*. 2. Chr. 28. 12.

Hadoram. *their praiſe*. Gen. 10. 27. 1. Chr. 18. 10.

Hagab. *a graſhopper*. Ezra 2. 46.

Hagabah. *idem*. Ezra 2. 45. Nehe. 7 48.

Hagar. *a ſtranger, chewing the cud*, or *fearing*. Sarahs handmaid. Gen. 16. 1. who conceiuing by Abram, deſpiſeth her miſtreſſe. Gene. 16. 4. God foretelleth that her ſeed ſhould be multiplied. Gen. 16. 10. She is ſent away with her ſonne Iſmael. Gene. 21. 14. Of her came the Hagarims, which were driuen out of the land by the Reubenites. 1. Chr. 5. 10. Of whom & of the Hagarites, looke more. Gal. 4. 24, 25. & Pſal. 83. 6. & 1. Chr. 27. 31.

Hagedolim. *one of the great men*. Nehe. 11. 14.

Haggai. *pleaſant*, or *turning in a circle*. A Prophet. Hag. 1. 1. The Temple reedified through the incouragement of him and Zechariah. Ezra 5. 1, 2. & 6. 14. He reproueth the Iewes for being ſo carefull for their owne houſes, and ſo negligent for the Lords. Hag. 1. 4.

Haggeri. *idem* as Hagar. 1. Chr. 11 38.

Haggi. *idem* as Haggai. The ſonne of Gad. Gen. 46. 16. Of whom came the Haggites. Num. 26. 15.

Haggiah. *the Lords feaſt*. The ſonne of Shimea. 1. Chron. 6. 30.

Haccatan. *little*. Ezra 8. 12.

Hakkoz. *a thorne, the Summer*, or *an end*. Neh. 7. 63. and 3. 4, 21.

Hakoreim. *as cold as yce*, or *balde*. 1. Chr. 12. 6.

Hakupa. *a commandement of the mouth*. Ezra 2. 51.

Halah. *a moiſt table*. a place. 1. Chr. 5. 26. 2. kin. 17. 6.

Halak. *part*. a mount. Ioſh. 11. 17. and 12. 7.

Halhul. *griefe*, or *the looking for of griefe*. Ioſ. 15. 58.

Hali. *ſickneſs, a beginning*, or *precious ſtone*. Ioſ. 19. 25.

Halicarnaſſus. *the chiefe dwelling place by the ſea ſide*. 1. Mac. 15. 23.

Halelu-iah. *praiſe ye the Lord*. Reuel. 19. 1.

Halloheſh. *ſaying nothing*, or *an inchäter*. Ne. 10. 24.

Halloeſh *idem*. Shallums father. Nehe. 3. 12.

Ham. *crafty*, or *heate*. ſonne to Noah. Gen 5. 32. He mocketh his father being drunken. Ge. 9. 22. He is the father

Alleluia
Halohes
Hallohes
Cham

father of Canaan. Gen 9.18,22. His children. Ge. 10 6.24. Chr. 1.8. He is curſed of his father. Gen. 9.25.

Aman — Haman *making an vprore, preparing, or troubling.* Sonne of Hammedatha, exalted by king Ahaſhuerosh and honored of al, but Mordecai. Eſt. 3.1,2. For that Mordecai would not doe him reuerence, he getteth licence to put al ꝑ Iewes to death. Eſt. 3.5.* He is hanged vpon ꝑ gallowes which he had prepared for Mordecai. Eſt. 7 9,10. His ten ſonnes hanged. Eſt. 9.14.

Hemath — Hamath *anger, heate, or a wall.* A citie. Numb. 13. 22 The citizens called Hamathites, 1. Chr. 1.16.

Hamath *idem.* Sonne to Canaan. Gen. 10.18.

Hamathzobah — Hamathzobah. *the anger, heate, or the wall of an armie.* A citie that Salomon ouercame. 2. Chr. 8.3.

Hemdan — Hamdan *heate of iudgement.* Gen. 36.26.

Amelech — Hammelech. *a king, or a counſeller.* Iere. 38.6.

Amadatha — Hammedatha. *troubling the law.* Father to Haman Eſter 3.1.

Hammenoth *of reſt.* 1. Chr. 2.52.

Hamon — Hammon. *a heate, or the ſunne.* A citie. Ioſh 19.28.

Hamothdor — Hammoth-dor. *indignation, or heate of generation.* A citie. Ioſh. 21.32.

Hamonah. *hu multitude, or his vprore.* Eze. 39.6.

Hmon-gog. *the multitude of the roofe of an houſe.* Eze. 39.11.

Hemor Emor — Hamor. *an aſſe, or dirt.* The father of Shechem. Ge. 33.19. Hee for the loue of his ſonne, perſwaded his people to be circumciſed, to ioyne themſelues in friendſhip with Iaakob. Gen. 34.20, to 25. Hee demandeth Dinah of Iaakob to bee wife to his ſonne. Gen. 34.8 hee, his ſonne, and all the Shechemites ſlaine by Simeon and Leui. Gen. 34.25.*

Haniel — Hanniel. *grace, or the mercie of God,* Num. 34.23.

Hamul. *godly, or mercifull.* Gen. 46.12. Of him came the Hamulites. Num. 26.31.

Hamital — Hamutal. *heate of the dewe.* 2. Kin. 23.31. & 24.18.

Anna Hanna — Hanan. *full of grace.* 1. Chr. 3 23.38. and 11.43.

Hannah *merciſull, or taking reſt, or gracious.* The wife of Elkanah. 1. Sam. 1.2. She obtaineth of God a ſonne. 1. Sam. 1.11,20. She went not vp to Shiloh to worſhip, vntill ſhe had weaned Samuel. 1. Sam. 1. 22.* She had three ſonnes and three daughters after Samuel. 1. Sam. 2.21.

Anameel Hananeel Haniel — Hamameel. *the mercie of God.* Ieremiahs vncles ſonne. Ier. 32.7.

Hanancel. *grace from God, or grace of God.* The name of a towre. Nehe. 3.1. and 12.39.

Hanani *giuing, gracious, merciſull, or godly.* The father of Iehu. 1. Kin. 16.1,7. Alſo a mans name. 1. Ch. 25.4.

Hananias Ananias Hanania — Hananiah. *the grace of the Lord, or the mercie of the Lord.* Certaine mens names. 1. Chr. 3.19. & 25.4. & 2. Chr. 26.11. & 28.24. alſo a falſe Prophet. Iere. 28.1.*

Hanes. *baniſhment of grace.* A citie. Iſa. 30.4.

Haniel. *the gift of God.* 1. Chr. 7.39.

Hannathon. *the gift of grace.* A citie. Ioſh. 19.14.

Hanoch. *dedicated.* Sonne to Reuben. Gene. 46.9. Of him came the Hanochites. Num. 26.5.

Hanun Hanon — Hanum *merciſull, or giuing.* Nehe. 3.13.

Hanun *idem.* Sonne to Nahash king of the Ammonites, who deſpitefully returned the meſſengers of Dauid, who he ſent to comfort him, which afterward was reuenged. 2. Sam. 10.2,3,4.* 1. Chr. 19.2, to 5.

Aphſes Hararites — Happizzez. *taking away, or deſtroying.* 1. Chr. 24.15.

Hara. *a hill, or ſhewing forth* 1. Chr. 5.26. The citizens called Hararites, and Harites. 2. Sam. 23.11. 1 Chr. 11.34,35.

Rabbith Areh Are Haakahim — Harabbith. *vrſurie.* A citie. Ioſh. 19.20.

Harah *a way, or wandering, or ſmelling ſweet.* The ſonne of Ulla. 1. Chr. 7.39.

Harakkahim. *the apothecaries.* Neh. 3.8.

Haram. *high, or loftie.* 1. Chr. 23.9. Eze. 27.23. — Haran

Haramah. *throwen downe.* Ezra 2.26. — Harama

Haran. *angry, or being angry.* Father of Lot. Geneſ. 11.27. He died in Ur of the Caldees. Gen. 11.28. — Aran Haram

Alſo a citie where Terah Abrahams father died. Gen. 11.31,32. from whence Abraham departed into Canaan. Gen. 12.4,5. where alſo Laban Rebekahs brother dwelt, vnto whom ſhee ſent Iaakob. Gen. 27. 43 and 28.10. And is called Charran. Actes 7.2. Alſo Calebs ſonne by Ephah. 1. Chr. 2.46.

Harhona, *deſtruction, or hu ſword now.* Eſter. 1.10. and 7.9. — Harbonah

Harod *feare.* a well. Judg. 7.1. — Harad

Haraphah. *a medicine, or the month of a mount.* A Philiſtim, a father of Giants. 1. Chr. 20.4.* His foure ſonnes ſlaine by Dauid & his ſeruants 2. Sa. 21.22. — Rephaim Raphaim

Hareph *winter, or reproch.* 1. Chron. 2.51.

Hareth. *libertie.* A foreſt. 1. Sam. 22.5.

Harim. *deſtroyed, or dedicated to God.* A Prieſt vnto whom the third lot fell. 1. Chr. 24.8.

Harhas. *anger, or the heate of confidence.* 2. Kin. 22. 14. 2 Chro. 24.22.

Harhoiah. *heare, or anger of the Lord.* Father to Vzziel. Nehem. 3.8. — Harhaiah

Harhur. *made warme, or the heat of liberty.* Ezr. 2.51.

Harnepher. *the anger of a bull, or anger increaſing.* 1. Chron. 7.36.

Haroſheth. *workeman ſhip, or a wood.* A citie where Sisera dwelt. Judg. 4.2. — Haroſeth

Hartha. *idem.* Ezra 2.52. — Harſa

Harum. *high, or throwing downe.* 1. Chr. 4.8.

Harumaph. *deſtructi.n.* Nehe. 3.10.

Haruphite, *ſlander, or youth, or* in the Syria-tongue, *ſharpe.* 1. Chr. 12.5. — Haraphites

Haruz. *carefull.* the father of Amons mother. 2. Kin. 21.19. — Harus

Haſadiah. *the mercie of the Lord.* The ſonne of Zerubbabel. 1. Chr. 3.20. — Hazadia Aſadiah

Hazar-ſhual. *a wolfes houſe.* A citie. 1. Chron. 4.28, Ioſh. 15.28 and 19.3. — Haſadia Hazar-zual

Haſenna. *a bramble, or an enemie.* 1. Chr. 9.7. — Aſana

Haſhabiah. *the eſtimation of the Lord.* 1. Chr 9.14. — Aaſabia

Haſhabniah *the ſilence of the Lord* Neh. 3.10. & 9.5 — Haſabnia

Haſhem. *named, or a putting to.* 1. Ch. 11.34 — Haſſem

Haſhmonah. *the haſting of a gift.* Num. 33.29,30. — Haſmona

Haſhub *eſteemed, or numbred.* 1. Chr. 9.14. — Haſub

Haſhubah *eſtimation, or thought* 1. Chr 3.20. — Haſubah

Haſhum *ſilence, or their haſting.* Ezra 2.19. — Huſim

Haſhupha. *ſpent, or made bare.* Ezra 2.43. Nehem. 7.46. — Haſupha

Haſrah *wanting.* 2. Chr. 34.22 — Haſra

Hatach. *ſmiting.* Eſter 4.5. — Hathach

Hathath. *feare.* 1. Chr 4.13.

Hatipha. *robberie.* Ezra 2.54.

Hatita *a bending of ſinne.* Ezra 2.42. Neh. 2.45. — Thichon

Hatticon. *middle, between the middle, or preparation.* Eze. 47.16. — Hatthon

Hattil *an howling for ſinne.* Ezra 2.57.

Hattuſh. *forſaking ſinne.* Ezra 8.2 1. Chr. 3.22. — Hattus

Hauah. *liuing, or giuing life.* The wife of Adam. Genes. 3.20. and 4.1. looke Heuah. — Heua Heuah

Hauilah. *grieuing, or ſpeaking to him.* A countrey. Gene. 2.11. Alſo the ſonne of Cuſh, the ſonne of Ham. Gen. 10.7.

Hauran *a hole, libertie, or whitenes.* A citie of Damaſcus Eze. 47.16.

Hauoth-iair. *townes of light.* Num 32.41.

Hazael. *ſeeing God.* He whom God commanded Eliah to anoint King ouer Syria, that hee might take vengeance of Iſrael for their idolatry 1. King. 19.15. Hee aſketh Eliſha whether his maſter Ben-hadad ſhould

should recouer of his sickenes. 2. Kin. 8. 9 Elisha sore-sheweth him what euill he should doe to Israel ? Kin. 8. 12 He strangleth Ben-hadad his master 2. Kings 8. 15. He discomfiteth the Israelites. 2. kin 10 32. Receiuing of Iehoash king of Iudah a great summe of money, hee departed from Ierusalem. 2. Kin. 12. 18. He taketh Gath. 2. King. 12 17 He afflicteth the Israelites. 2. Kin. 13 3. He dieth. 2. Kin. 13. 24.

Hasaiah — Hazaiah, looke Hazarah.

Hazar *imprisoned*, or *bound*. A citie. Iosh. 15. 27. Ezek 47. 16.

Hazaraddar — Hazar-addar, *an imprisoned generation*, or *fairenes*. Numb. 34. 4.

Hazaiah — Hazarah, *seeing the Lord* Neh. 11. 5.

Hazar-Enan — Hazar-enan, *an imprisoned*, or *bound soothsaying*. Numb. 34. 9.

Hazar-maueth. Gen. 10. 26.

Hazar-shual, looke Hazar-shual.

Hazersusah — Hasarsusah, *the heyponch*, or *entrie of an horse*. A citie. Iosh. 19. 5. called Hazar-susim. 1. Chr. 4. 31.

Hazelphuni — Hazelelponi. *the shadowe of the countenance*. The daughter of Etam. 1. Chro. 4. 3.

Hazarim — Hazerim *porches*. Deut. 2. 23.

Hazeroth. *palaces*. Num. 11. 35.

Hazezon-thamar — Hazezon-tamar. *drawing neere bitternesse*. A place where the Amorites dwelled. Gene. 14. 7. called Hazezontamar. 2. Chr. 20. 2.

Hasason-thamar — Haziel. *idem*. as Haziel 1. Chro. 23. 9.

Hoziel — Hazo. *seeing*, or *prophesying*. Gen. 22 22.

Asau — Hazor. *hay*. Iosh. 11, 1, and 15. 23, 25. and 19. 36. Nehe. 11. 33.

Hazor — ¶ Heber, *a companion*, or *partaker*. Sonne to Beriah. Gen. 46. 17. Of him came the Heberites. Numb. 26. 45.

Hebron. *fellowship*. a double caue in the lande of Canaan, wherein Sarah was buried, which caue Abraham bought to burie in. Gen. 13. 18. and 23. 2, 19. reade more Genes. 35. 27. Iosh. 10. 36, 37. and 14. 15. Also a citie. Iudg. 1. 10. Iosh. 15. 14.

Hegai — Hege. *sighing*, or *speach*. Ester 2. 3.

Helam. *the armie of the mother*. 2. Sam. 10. 16.

Helbah. *milke*, *fat*, or *griefe in that*. Iudg. 1. 31.

Helbon. *idem*. Ezek. 27. 18.

Helcath. *a portion*, or *a diuiding*. Iosh. 19. 25.

Helkath — Helcias. *the portion*, or *gentlenesse of the Lord*. Susannas father. Dan. 13. 29. Also the name of a man. 1. Esd. 8. 1.

Helchias — Heldai. *the world*, or *rustinesse*. Mens names. 1. Chr. 27 15. Zech. 6. 10.

Helchiah — Heleb. *idem*. 2. Sam. 23. 29. and 1. Chr. 11. 30.

Heled — Helek. *a part*, or *portion*. Iosh. 17. 2.

Helem. *dreaming*, or *healing*. 1. Chr 7 35.

Heleph. *a changing*, or *passing ouer* Iosh. 19. 33.

Helez *armed*, or *set free*. Mens names. 2. Sam. 23. 26. 1. Chr. 2. 39.

Helias, looke Eliiah.

Heliodorus. *the gift of the sunne*. Treasurer to Seleucus. 2. Macc. 3 7.*

Helcath — Helkah. *a part*, or *portion*. A citie. Iosh. 21. 31.

Helkia — Helkai *idem*. Neh. 12. 15.

Helcath-hazzurim *the field of stirring men*. 2. Sa. 2, 16

Elkia — Helkiah. *the gentlenesse*, or *portion of the Lord*. Eliakims father. 2. Kin. 18. 18.

Hilkiah — Helon *a window*, or *griefe*. The father of Eliab. Num. 1. 9. and 2 7.

Hemam. *their trouble*, or *a tumult*. Lotans sonne. Gen. 36. 22. called Homam. 1. Chr. 1. 39.

Heman. *much*, or *making an vprore*. A wise man. 1. Kin. 4. 31. 1. Chr. 2. 6. Also an excellent singer, whom Dauid appointed ouer the singers that pertained to the house of God. 1. Chron. 6. 33. and 25. 1.

Hematite. An Amethyst stone. Exo. 28. 19.

Hemdan. *desire*, or *heate of iudgement*. Gen. 36. 26.

Hena. *a troubling*. A citie Esa. 37. 13. — Ena Ana

Henadad. *grace of the beloued*. Neh. 3 18, 24. & 10 9.

Henoch. *taught*, or *dedicate*. Cains sonne, of whom the city Henoch was so called. Gen. 4. 17. Also the father of Methushelah Ge. 5. 21. who walked with God after he begate Methushelah 300 yeeres. Gene 5. 22. Reade Eccle. 44. 16. and 49. 14. and Heb. 11. 5. Iude 14. Wisd. 4. 10, 11. — Enoch Hanoch

Hepher. *a digger*, or *deluer*. 1. Chr. 4. 6. Also the father of Zelophehad. Num. 26. 33. & 27. 1. Of him came the Hepherites. Num. 26. 32.

Hephzi-bah. *my pleasure*, or *delight in her*. By this name Christs Church ca thered of Iewes and Gentiles is called. Isa. 62. 4. Also Manasses mother. 2. Kings 21. 1.

Hercules. *Iunos glory*. The money that should haue bene offered to Hercules, was giuen to the making of galleyes. 2. Mac. 4. 19, 20.

Heres. *the sonne*, or *earthen pot*. The name of a mount in Aialon, where the Amorites dwelt vntil the family of Ioseph made them tributaries. Iudg. 1. 35. — Hares

Heresh *a carpenter*, 1. Chro 9. 15. — Heres Herman

Hermas. *Mercurie*, or *gaine*. One whom Paul greeteth. Rom 16. 14. — Hermes

Hermogenes. *begotten by Mercurie*. A man who forsooke Paul. 2. Tim. 1. 15.

Hermon. *dedicated to God*. A mountaine. Deut. 3 9. Iosh. 12. 5. and 13. 5. — Harmon Hormon

Hermonim. *idem*. Psal. 42. 6.

Herode *the mount of pride*. Sirnamed ꝑ Ascalonite, or Herode the great. Hee caused the innocents to bee slaine. Matth. 2. 1, 16. From whose persecution Christ fled into Egypt. Matt. 2. 13, 14, 15. Also this Herods sonne was surnamed Antipas, who was Tetrarch of Galile. Lu. 3. 1. His opinion of Christ. Matth. 14. 1, 2. Mar. 6. 14. Lu. 9. 7. He celebrateth his birthday. Mar. 6. 21. He beheaded Iohn Baptist. Mat. 14 10. Mar. 6 16. He maketh friendship with Pilate. Lu 23. 12. He reuerenceth Iohn. Mar. 6 20 Christs answere to the that tolde him, Herode would kill him. Lu, 13. 31, 32, 33. Christ calleth him a Fore. Lu. 13. 32. Herod and his men of warre mocke Christ. Lu 23. 11.

Also the sonne of Aristobulus surnamed Agrippa, who slew Iames, and put Peter in prison. Actes 12. 1, 2, 3, 4 His horrible end. Actes 12. 23.

Also the sonne of this Herode, surnamed Agrippa the ponger, before whom Paul preached and pleaded. Acts. 25. 13.* and 26 1.*

The Herodians sent by the Pharises to tempt Christ Matth. 22 15 to 23.

Herodias. *idem* Aristobulus daughter, whom Herode the Tetrarch married, being his brothers wife. Matth. 14. 3, 4. and Mar. 6 17, 18.

Herodion. *Iunos sonne* Rom. 16. 11.

Heshbon. *a number*, or *thought*. A city of Sihon king of the Amorites. Num. 21 26. Isa 15 4 Iere. 49. 3. — Hesbon

Heshmon. *a hastie message*. A citie. Iosh. 15 27. — Hasmon

Hesron. *the arrow of ioy*, or *diuision of a song*. Son of Reuben, looke Hezron. of him came the Hesronites Num. 26. 6. Also the sonne of Pharez, of whom came another family of Hesronites. Num. 26. 21. Also a city called Hazor. Iosh. 15. 25.

Heth *feare*, or *astonyed*. Canaans sonne. Gen. 10. 15. and 1 Chr. 1. 13. whose posteritie Rebekah forbiddeth Iaakob to marry withall Gen. 27. 46. and 28. 1. Of him came the Hittites Gen 23. 3.

Hethlon. *a house to be feared*. Eze. 47. 15. and 48, 1. — Eue Hezekia Ezekias

Hevah, looke Havah. 2. Chr. 11. 3.

Hezekiah, looke Hiskiah. A godly king of Iudah. 2. Kings

2.King.16.20.& 17.1. He breaketh downe the brasen Serpent.2.King.18.4. He prospereth vnto Sanacherib 2.Kin.8.13,to 17. Hee sendeth to Isai the Prophet, concerning Sanacherib.2.King.19.2.Isai.37.2.Hee obtaineth of God victorie against Sanacherib.2.king. 19.14,to 35.2.Chr.32.20.Isa.37.15,to 36.He receiueth presents from the king of Babel.2.King.20.12. and is reproued therefore, and for shewing his ambassadours his treasures.Isa.39.1,to 8.

Hezekiah being sicke vnto death, receiueth a signe of his recouerie.2.King.20.1,to 12.& 2.Chro.32.24. Isa.38.1,to 10 His prayer.Isa.38.10.*Hee restoreth all things which his predecessors had taken out of the Temple, and establisheth pure religion among his people 2.Chron. 29.2,3.* His exhortation to the Leuites.2.Chron.29.5,to 12. The passouer kept at his commandement.2.Chron.30.1,to 14.Hee prayeth for the people which were not sanctified.2.Chr.30.18.

Hezekiah ordeineth Priestes and Leuites to serue in the Temple, and appointeth for their maintenãce. 2.Chr.31.2,3,4. He exhorteth the people to put their trust in God.2.Chr 32.7,8.He dieth 2.King.20.21. and 2.Chr.32.33.Hee is praised. 2.King.18.3,to 9. 2.Chr.29.2.Ecclus.48.17.*

Hezekiah.*idem*. The sonne of Neariah.1.Ch.3.23.

Hezir *a hog*,or *conuerted*.1.Chr 24.15. Ne.10.20.

Hezrai *an entrie*,or *hay*.2. Sam.23.35.

Hezro.*idem*.1.Chr.11.37.

Hezron,as Hesron. Gen.46.9,12. Iosh.15.3.

Hiddai *a praise*,or *a crie*.2.Sam.23.30.

Hiddekel *a sharpe voice*.a riuer called also Tigris, which inuironeth Mesopotamia,whose chiefe force beginneth in the region of the greater Armenia. Gen.2. 14.Dan.10.4.

Hierapolis.*a holy*,or *sacred citie*.Col.4.13.

Hiel.*the Lord liueth*,or *the life of God*.He that reedified Iericho.1.King.16.34.

Hilen,as Helon,looke Holon.

Hilkiah.*the Lords gentlenesse*. Eliakims father. 2 Kin.18.18 Isa.22.20. Also a mans name.Neh.1.21. Also a Priest.2.Kings 22.4. Also Ieremiahs father. Ier 1.1.Also the sonne of Shallum.1.Chr 6.13.

Hilkiah.*idem* a Priest. Neh 12.7.

Hillel.*praising*,or *foolishnesse*.The father of Abdon, Iudge of Israel.Iudg.12.13.

Himenæus. *a wedding song*.An enemie vnto Paul,& therefore by him deliuered vnto Satan.1.Tim.1.20.

Hin. A measure of moist things.Exod.29.40 Eze. 45.24.

Hirah.*libertie*,or *anger*.Gen.38.1.

Hiram. *the height of life*. a king of Tyrus that sent Dauid timber and workemen for to build his house. 2.Samu 5.11.whom also Salomon vsed to the building of the Temple.1.Kin.5.1.*& 2.Chr.2.3.& 1.kin. 9.11,to15. Also a cunning workeman, who wrought all Salomons worke of brasse.1.Kin.7.13.*

Hircanus.*the possessor of a citie*. a noble mans name. 2.Mac.3.11.

Hittites. *broke asunder*,or *astonying*.a people descended of Heth.Ge.15.20.looke Heth. God commandeth them to be vtterly destroyed.Deuter 20.17 They became tributaries vnto Salomon. 1 Kin.9.20,21.

Hiui.*liuing*,or *declaring*.The sonne of Canaan Ge. 10.17.Of him came the Hiuites.1.Chr 1.15 they are slaine by the Israelites.Iosh.11.19,20.as God commanded.Deut.20.17.The remnant became tributaries. 1.Kin 9.20.

Hizki.*strong*,or *apprehending*. 1.Chr 8.17.

Hizkiah. *the strength of the Lorde*.Mens names. Ezra. 2.16.Neh. 1.1.

Hizkiah.*idem*.A mans name.Neh.10.17.

Also the king of Iudah.2.Kin.18.1.looke Hezekiah.

Hobab.*beloued*. The sonne of Reuel, father in law to Moses,who refused to go with Moses into the land of promise.Num 10.29,30. looke more Iudges 1.16. and 4.11 and 1.Samu. 15.6 Iere.35.2. Obab,

Hobah.*a hiding*. A place whither Abram pursued the foure Kings,which had taken Lot prisoner.Gen. 14.15,16. Noba

Hod.*praise*,or *confession*.1.Chr.7.37.

Hodaiah.*the praise of the Lord*.1.Chr.3.24. Hodauia

Hodoniah.*idem*.1. Chr.5.24.and 9.7. Hodania

Hodesh. *a table*, or *newes*. One of Shaharaims wiues.1.Chr.8.9. Hodes

Hodiah.*the praise of the Lord*.1.Chron.4.19.Neh. 10.13. Hodia

Hodiiah.*idem* Neh. 5.9.and 10.10. Hodiiah Hodia

Hoglah.*pleasantnesse*,or *he compassing*. One of Zelophehads daughters.Num 26.33.& 27.1.& 36.11. Hagla

Hoham.*woe be to them*.King of Hebron.Iosh.10.3.

Holon,as Helon. A citie.Iosh.21.15.Iere.48.21. called Hilen,1.Chr.6.58. Helon

Holmadam *God of their garment*. Luk.3.28.called Amon.Mat.1.10. Elmodam

Hom am,looke Hemam.

Homer. A kinde of measure. Leuit.27.16.Eze.45. 11.called Omer.Exod.16.32,33,36. Gomer

Hophni. *a fist*,or *a little fist*. One of the sons of Eli. 1.Sa.1.3. who with his brother Phineas abused the priesthood.1.Sam.2.12,to 18. God foretelleth their deaths.1 Sa.2.34.as came to passe.1 Sa.4.4.to 12. Hophni Ophni

Hor.*a hill*,or *shewing*.a mount.Nu.20.22.& 33.38.

Horam.*their hill*.King of Gezer. Iosh.10.33.

Horeb.*all alone*,or *forsaken*.A mountaine called also Sinai Exod.3.1.Deut.1.2. whither Elijah fledde from Iezebel.1.King.19,8. Chorebah

Horem *an offering dedicated to God*. A citie. Iosh. 19.38.

Hor-hagidgad.*the hill of felicitie*.A place.Numb. 33.32,33. Horgadgad

Hori. *a prince*, *chiefe*, or *free borne*. Lotans sonne. Genes.36.22,1.Chron.1.39. Also Shaphats father. Num.13.6.

Horites.*idem*. A people.Gen.14.6. and 36.20,21.

Horims.*princes*,or *being angry*.giants which Esaus posteritie chased from mount Seir. Deut.2.12,22.

Hormah.*dedicated*, or *consecrated*. A citie. Numb. 14.45.and 21.3.Iudg.1.17. Horma

Horonaim. *angers*, or *ragings*. A citie of the Moabites.Isa.15.5.

Horonite.*anger*.Neh.2.10,19.

Hosa.*trusting*,or *hauing sure confidence*.1.Ch.16.38 & 26.10,11.also a citie.Iosh.19.29.& 1.Chr.26.16. Hosah

Hosanna.*Saue I pray thee*,or *keepe*,or *preserue I beseech thee*,or *giue saluation*.Psal.118.25 This prayer the people applied to Christ, at his last entrie into Ierusalem Mat.21.9.Mar.11.9,10. Hosanna Hosiah-na

Hoses, looke Hoshea. A Prophet. Hos. 1.1. By taking a wife of fornications, hee sheweth the people of Israel their idolatry.Hos.1.2. Osee

Hoshaiah, *the saluation of the Lord*. Iezaniahs father. Ier.42.1 also a mans name.Neh 12.32. Osiah Hoshaaiah

Hoshama.*heard*,or *he obeying*.1 Chr 3.18. Hosaiah

Hoshea.*saluation*,or *a sauiour*. The sonne of Nun. Deu.32.44.looke Iosh.ua. Also a king who slewe Pekah sonne to Remaliah traiterously, & reigned in his stead.2. Kings 15.30. and craning aide of So king of Egypt,was imprisoned, and his kingdome transported to the Assyrians.2 Kings 17.3,4. Hosama Iesuua Hosea

Hotham.*a seale*.The sonne of Heber.1.Chr.7.31.

Hothir. *excelling*, or *remaining*. The sonne of Heman.1. Chro.25.4.

Hizeiiah

Asari,Esri
Hezri
Ezron
Heddai
Hidekel

Hierapolis
Hiel

Elkia
Helcias
Helkiah

Helkia
Hellel

Hymenæus

Hinne

Hiras
Hiram

Hethites
Chittites

Hiui
Hiuites
Heuites

Hezeki
Hezekiah
Ezekias
Hizeiiah

Haziel
Huziel
Hukok

Hoziel, *seeing God.* 1. Chr. 23. 9.

Hukok *an engrauer, a scribe, or lawyer.* A citie. 1. Chr. 6. 75.

Hulda

Hul, *sorow, infirmitie, or sand.* The sonne of Aram. Gen. 10. 23.

Huldah, *the world, circle of the world, or weasle.* a prophetesse, wife of Shallum. 2. kin. 22. 14 to whom king Iosiah sent for counsell. 2. Chr. 34. 21, 22 29.

Huppa

Hupham, *their chamber, or banke.* Beniamins son, of whom came the Huphamites. Num. 26. 39 called Huppim. Ben 46. 21. 1. Chr. 7. 12, 15.

Huppah, *a chamber, couer, or banke.* 1. Chro. 24. 13.

Huppim *a chamber, couered, or the sea shore,* looke Hupham.

Hur *libertie, or prince of whitenesse.* Iudahs sonne. 1 Chr. 4. 1. called Dran. Gen. 38. 4 and 46. 12. and 1. Chro. 2. 3. Also Ephratahs eldest sonne. 1. Chro. 2. 19, 20. and 4. 4. who with Aaron stayed vp the handes of Moses vntill Amalek was discomfited. Ex. 17. 12. and 31. 1. Moses in his absence committed matters to be decided by Aaron and him. Exod. 24. 12. Also one of the kings of Midian, whom the Israelites slew. Nu. 31. 8.

Huram, *their libertie, their whitenesse, or their holes.* The sonne of Bela. 1. Chro 8. 5. looke Hiram.

Huri *being angry, libertie, whitenesse, or a hole.* The sonne of Abihail. 1. Chr. 5. 14.

Husi Ousa

Hushah *hasting, or holding peace.* The sonne of Ezer. 1. Chr 4. 4.

Chusai
Chushi
Husai

Hushai, *a meaning, or hasting.* a friend of Dauids. 2. Sa. 15. 32. *He confounded the counsel of Ahithophel. 2. Sam. 17. 5, to 15. He sendeth to David to shew him what was done therein. 2. Sam. 17. 15, to 23 He beareth Dauid tidings of Absaloms death. 2. Sa. 18. 21.

Also the father of Baanah. 1. Kin. 4. 16.

Husham

Husham, *their hasting, or their silence.* The third king that reigned in Edom Gen. 36. 34 1. Chr. 1. 45.

Husathite

Hushathite *hasting, holding peace, or sensualitie.* A kinred descended of Hushah. 1. Chron. 4. 4 and 27. 11. Num. 26. 20.

Husim

Hushim, *idem* Dans sonne. Gen. 46. 23. Also one of the wiues of Shaharaim 1. Chro. 8 8.

Huza'h
Iezliah Iesliah

Hazoth *streetes, or populous.* Num 22. 39.

Huzzab A Queene of the Assyrians. Nah. 2. 7.

Hyiashes *the knowledge of a sheep, or knowledge of change.* A riuer. Iudeth 1. 6.

I

Iakob

Iaakob. *a supplanter, or deceiuer, the heele, or the footstep.* The sonne of Izhak. Gen. 25. 26. His nativitie. Gen. 25. 26. A plaine man. Gen. 25. 27. He buyeth Esaus birthright for red pottage. Gen. 25. 31. *Hee stealeth from Esau his blessing by his mothers subtiltie. Gen. 27. 18. Hee is blessed of Izhak. Gene 27. 28. Esau interpreteth his name. Genes. 27. 36 Rebekah willeth him to flee to Haran. Gen. 27. 43 Izhak foretelleth how great a people should come of him. Genes. 28. 3, 4. He goeth to Haran. Ge. 28. 10. His dreame of a ladder. Gen. 28. 12. Kissing Rahel, he wept. Ge. 29. 11. Hee serued seuen yeeres for her. Gene. 29. 18, 20. The yeeres ended, hee asketh his wife of Laban, and Leah is giuen vnto him. Gen. 29. 21, to 27. He serueth other seuen yeeres for her. Gen. 29. 27, 28 Hee loueth her more then Leah. Gene. 29. 30. Hee telleth Laban what his wages shall bee. Genes 30. 32. He came but with a staffe to Laban. Gen. 32. 10 but after became very rich. Gene. 30. 43. Labans sonnes murmure against him. Gen. 31. 1. He fleeth by Gods commandement from Laban, and is pursued. Gen. 31. 13. to 24. Laban is commaunded of God not to speake ought saue good vnto Iaakob Gen. 31. 24. Being wroth hee chid with Laban. Genes. 31. 36, to 43. Hee erecteth a pillar as a covenant betweene him and Laban. Gen. 31. 44 45. He offereth sacrifice vnto God vpon mount Gilead. Gen 31 54. Going forth on his iourney hee is met by Angels. Gen. 32. 1.

Iaakob sendeth messengers before to pacifie his brother Esau Gen 32 3, 4, 5. He is afraid of Esau. Gen. 32. 7. His prayer for deliuerance out of danger. Gen. 32 9, to 13. Wrestling with the Angel he prevailed, to the end he might vnderstand, that he should allwage his brothers wrath. Gen. 32. 24, 25.

Iaakob is called Israel, and why. Gene. 32. 28. and 35. 10. He erecteth an altar vnto the Lord at Shechē. Gen. 33. 20. He reproueth his children for slaying the Shechemites. Genes. 34 30. Hee commandeth his familie to put away the straunge gods Genes. 35. 2. God promiseth him great posteritie. Gen 35. 11. Hee buildeth an altar at Beth-el. Gen. 35. 1, 14, 15. Hee commeth to Izhak vnto Hebron. Gene. 35. 27. His children. Gen. 35. 23, to 27. and 46. 8, to 28. and Exod. 1. 2, to 6.

Iaakob dwelt in the land of Canaan. Genes. 37. 1. He rebuketh Ioseph for his dreames before his brethren, but noteth them secretly. Gene. 37. 10, 11. Hee sendeth his ten children into Egypt for corne. Gene. 42. 1, 2, 3. He reioyceth that he should see Ioseph. Ge. 45. 28 God comforteth him Gen. 46. 2.

Iaakob and his family goeth into Egypt. Gen. 46. 6, 7. Acts 7. 14. He is afraid of Pharaoh his age. Gen. 47. 8. He desireth to be buried with his fathers. Gene. 47. 30. Being sicke he calleth to minde Gods promises, and blesseth Iosephs children. Gen. 48. 1, to 21. Hee foretelleth the Israelites deliuerance out of Egypt. Gen. 48 21.

Iaakob blesseth his children, and foresheweth them things to come. Gen 49. 1. *He being 147. yeere olde, died. Gen. 47 28. and 49 33. was buried in Canaan. Gen 49. 29, to 32. and 50. 1, to 14. is praised. Eccles. 44 23, 24 Before his birth God loues him. Rom. 9. 13. His faith. Heb. 11. 21.

Our election by the onely free grace of God confirmed by Gods chusing Iaakob, & refusing Esau. Rom. 9. 11, 13. Mala. 1. 2, 3. and that also we ought to trust in God onely. Hose 12. 1.*

Iaakobah. *idem.* 1. Chr 4. 36. — Iaakoba

Iaakan *tribulation, labor, or violently taking away, possession.* 1. Chr. 1. 42. Deut 10. 6. — Iakan

Iaala *ascending, a little Doe, or little goate.* Nehe. 7 58. Ezra. 2. 56. — Iacan

Iaalam, *hid, or heire, or little goate.* Gen. 36. 5. — Iahala

Iaani *answering, afflicting or making poore.* 1. Chr. 5. 12. — Iaalah

Iareshiah, *a little bed, the bed of the Lord, or the Lord hath taken away poverty.* 1. Chr. 8 27. — Ialam

Iasau *doing, or my doer.* Ezra 10. 37. — Ianai

Iasiel, *Gods work, or the doings of God.* 1. chr. 11. 47. — Iareshiah

Iazaniah, *the nourishment of the Lord, or the weapons of the Lord.* Jeremiahs sonne. Jer. 35. 3. Also the sonne of Azur. Eze. 11. 1. — Iasi

Iazer *a helper, or aider.* A citie. Numb. 21. 32 1. Chr. 6. 81 Isa. 15. 8. — Iasiel

Iaaziiah, *the strength of the Lord.* 1. Chr 24. 26. — Iezania

Iazziel, *the strength of God* 1. Chr. 15. 18. — Iazer

Iabal. *falling away, or bringing, or building, or a cheeke.* Lamechs sonne by Adah: father of such as dwell in tents, and such as haue cattel. Gene. 4. 20. — Iazzia

Iabbok. *a making empty, a scattering, or a wrestling.* A foord. Gen. 32. 22. Deu. 2. 37. — Iazziel

Iabesh, *drought, or confusion.* The father of Shallū. 2. King. 15. 10. Of him the citie Iabesh-gilead tooke name. Judg. 21 8. 1. Samu. 31. 11. The inhabitants were smitten, and why. Judg. 21. 10. 400. maides of Iabesh- — Iobel

— Iabel

— Iaboc

— Iabes.

Iabes galaad
Iabes
Iabesh-gilead reserued to giue vnto the Beniamites to wife. Iudges 21.12.
Iabez. *sadnesse, sorrow,* or *griefe.* The name of a citie, and of a man. 1.Chr.2.55. and 4.10.
Iabin. *vnderstãding,* or *building.* king of Hazor, whõ Iehsua slew. Iosh.11.1,10. Another of Hezor, of ẏ former Iabins linage, who oppressed the Israelites twenty yeres. Iudg.4.2,3. slaine by Barak. Iudg.4.23,24.
Iabneel
Iabneel. *Gods building,* or *vnderstanding.* a citie of Iudah. Iosh.15.11. and 19.33.
Iabre
Iachan
Iabreh. *building,* or *vnderstanding.* a citie. 2.Chr.26.6.
Iacan. *wearing out,* or *pressing.* 1 Chr 5.13.
Iachin. *preparing,* or *stability.* The sonne of Simeon. Gen.46.10. of whom came the Iachinites Nu.26.12. Also a Priest. 1.Chr.9.10. Also one of the pillars which Salomõ placed in the porch of the temple. 1.kin.7.21.
Iada. *knowing.* 1.Chr.2.28.
Iadan
Iadau. *his hand,* or *his confession.* Ezra 10.43.
Iedaiah
Iadiah. *knowing the Lord.* Ezra 2.36.& Neh.7.39.
Iedaia
Iaddua *knowen.* Nehe.12.11.
Iatel
Iael. *a litle Doe,* or *Goate,* or *ascending.* The wife of Heber, who slew Sisera. Iudg.4.21.
Iagar. *a husbandman,* or *stranger.* or *fearing,* or *gathering together.* a city of Iudah. Iosh.15.21.
Iehallel
Iah. *the euerlasting.* A name of God. Psal.68.4.
Ialoleel
Iahallel. *praising God,* or *the clearenesse,* or *light of God.* The father of Ziph. 1.Chr 4.16.
Iehaleleel
Iahath. *broken in pieces,* or *fearing,* or in the Syrian tongue. *descending.* The sonne of Gershom. 1.Chr.6.20,43. Also Benaiahs sonne. 1.Chr.4.2. Also an ouerseer of the worke of the Temple. 2.Chr 34.12.
Ima
Iahaz. *brawling,* or *strife.* a place where Sihon by the Israelites was discomfited. Deut.2.32.
Iahasa
Iahazah *scoulding,* or *contention,* or *the end of the Lord.* a city. Iosh.13.18. and 21.36.
Iahasia
Iahaziah. *the vision of the Lord* Ezra 10.15.
Iahseel
Iahaziel. *God hasteth,* or *diuideth.* Sonne of Nephtali. Gen.46.24 and 1.Chr.7.13. of whome came the Iahzeelites Num.26.48.
Iahzeel
Iafiel
Asael
Iahaziel. *seeing God.* The name of certaine men. 1. Chr.16.6. and 23.19 and 24.23. Ezra 8.5.
Iahasiel
Iediel
Iahdiel. *Gods vnity, Gods ioy,* or *Gods sharpnesse,* or after the Syrian & Hebrue, *Gods reuẽging.* 1.Ch.5.24
Ieddo
Iahdo. *I alone,* or *I one,* or *his ioy,* or *his sharpnesse of wit,* or in the Syrian tongue, *his newnesse.* the sonne of Buz. 1.Chr.5.14.
Iahchel
Achoel
Iahchel. *waiting for God,* or *beseeching God,* or *hope in God,* or *beginning in God.* Sonne of Zebulun. Gen. 46.14. Of whom came the Iahleelites. Num.26.26.
Iahleel
Iamai
Iahmai. *warme,* or *making warme.* The sonne of Tola. 1.Chr.7.2.
Imai
Iahoz. *idem,* as Iahaz Num.21.23.
Iaſa. Iaza
Iahzah. a citie. 1.Chr 6.78.
Iasia
Iahziel. looke Iahaziel. and 1.Chr.7.13.
Iaeirus
Iair. *illuminated,* or *lightned, a ruler,* or *the running water of the ruler.* Sonne of Segub. 1.Chr.2.22. also the sonne of Manasseh. Deut 3.14. Numb.32.41. of whom came the Iarites. 2.Sam.20.26. also a Iudge in Israel. Iudges 10.3.
Iairus. *idem,* as Iair. a ruler of the Synagogue. Mat. 5.22. whose daughter Christ raised from death. Mat. 9.18,19,23,24,25. Mark.5.35. * Luke 8.41,42,49.*
Iacim
Iakim. *rising,* or *confirming,* or *establishing.* 1.Chr.8. 19. and 24.12.
Iakin. *tarying,* or *murmuring.* 1.Chr.4.17.
Iambri. *rebellious,* or *waxing bitter,* or *changing.* 1.Mac.9.36,37.
Iambres
Iambrah
Iambres. *a rebell, bitter,* or *changing,* and after the Hebrew, *the sea with pouertie or want.* He that with Iannes withstood Moses. 2.Tim.3.8. Exo.7.11,12, 22. and 8.7,18,19.

Iames. *a supplanter,* or *maimainer.* Sonne of Zebedeus, who with his brother Iohn was called from being fishermen, to be Apostles Matth.4.21,22.& 10.3. Mar.1.19,20. Luk.5.10,11. and 6.14. Christ calleth them *beanerges.* Marke 3.17. They were with Christ many times. Matth.26.37. Mar.1.29.& 5.37.& 9.2.& 13.3. and 14.33. Luke 9.28. They desire a request of him. Mar.10.35. and Christ rebuketh them, & why. Lu.9.54,55,56. Iames saw Christ after his resurrection. 1.Cor.15.5,7. He was put to death by Herode. Actes 12.2. also the name of the sonne of Alpheus an other Apostle. Matt.10.2. Mar.3.18. Luke 6.15. He wrote a generall Epistle vnto ẏ Iewes Iam.1.1.&c. and was superintendent of the Church of Ierusalem. Actes 15.13.to 22. and 21.18.
Iamin. *right hand,* or *South wind* Simeons sonne. Gen 46.10. Of him came the Iaminites. Num.26.12. also other mens names. 1.Chr.2.27. and Nehe.8.7.
Iamlech. *reigning,* or after the Syrian speech, *asking counsell.* 1.Chron.4.34. Iemlech
Iamnites. *building,* or *vnderstanding.* citizẽs of Iamnia. 2.Mac.12.8,9,40. and 1.Mac.10.69. and 15.40.
Iamuel. *God is his doy,* or *the sea of God.* Sonne of Simeon. Gen.46.10. Exod.6.15. Iemuel
Ianna. *answering, beginning to speake, afflicted, lũbled,* or *poore.* The father of Melchi. Luke 3.24. Ianne
Iannes. *idem.* One of Pharaohs enchanters. Iooke Iambres.
Ianonah. *resting, tarying,* or *deriuing.* a citie of Ephraim. Iosh.16.6. Ianoeah Ianohah
Ianum. *sleeping.* a citie. Iosh 15.53.
Iapheth. *enlarged,* or *fare,* or *perswading,* or *enticing.* sonne of Noah. Gen.5.32. He is blessed of his father. Ge.9.27. His children Ge.10.2,to 6.& 1.Chr.1.5,6,7. Iaphet
Iaphia. *making see, appearing,* or *lightning.* Sonne of Dauid. 2.Sam.5.15. and 1.Chron.3.7. also a mans name. Iosua 10.3. also a citie. Iesbua 9.12. Iaphie Iephia Iapia
Iaphlet. *deliuered,* or *banished.* 1.Chron.7.32. Iephlet
Iaphleti. *idem.* Iosh.16.3.
Iapho. *faireneſſe,* or *comlineſſe.* The name of both a hauen, & city. Iosh.19.46.& 2 Chr 2.16. called Ioppa. Ac.10.5.& 11.5. the Barbarians now call it Sappho. Ioppe
Iarah. *a word, a hony combe, making bare, powring out,* or *watching diligently* Sonne of Ahaz. 1 Ch.9.42 Iahra Iara
Iareb. *a reuenger.* King of Asshur. Hose.5.13.
Ared. looke Iered.
Iarephel. *health of God, medicine of God,* or *God letting loose.* a citie. Iosh.18.27.
Iarha. *the moone,* or *table,* or *a sweet smel.* 1.Chr.2.34. Ieraa
Iarib. *fighting, chiding, multiplying,* or *auenging.* Sonne of Simeon. 1.Chr.4.24. Also a Priest. Ezra 10.18.
Iarmuth. *fearing death,* or *seeing death,* or *throwing downe of death.* a citie. ouer the which Piram was king. Iosh.10.3. looke Iosh.15.35. and 21.29. Ierimoth
Iasen. *ancient,* or *sleeping.* 2.Sam.23.32.
Iaser. *righteous.* Iosh.10.13. and 2.Sam.1.18.
Iashobeam. *the people sitting, the controuersie of the people,* or *the captiuitie of the people.* A valiant man of Dauids. 1.Chr.11.11. Also mens names. 1.Chr. 12,6. and 27.2. Iasen Iaser Iosobeam Ioseheam
Iasub. *a returning, a controuersie,* or *a dwelling place.* The sonne of Issachar. 1.Chron.7.1. called Iob. Gen.46.13. Of whom came the Iashubites. Num.26. 24. also a mans name. Ezra 10.29. Iasub
Iashubi-lehem. 1.Chron.4.22. Iasubi-lehem
Iason. *healing.* The sonne of Eleazar. 1.Mac.8.17. Also the brother of Onias, who laboured by vnlawfull meanes to be high Priest. 2.Mac.4.7,8. He slew his owne citizens and returned with shame into his country. 2.Mac.5.6,7,to 11. Also a Cyrenian, whose fiue

bookes were abridged into one volume. 2. Mac. 2. 23.
Also he whose house was assaulted, for þ he had receiued Paul & other brethrē into his house. Ac. 17. 5, to 9.

Iathaniel — Iasper. A precious stone. Exo. 28. 20. Reue. 21. 19.
Iahniel — Iatniniel. *a gift of God.* The fourth sonne of Methemiah. 1. Chro. 26. 2.
Iether — Iattir, *a remnant, or excellent.* A citie. Iosh. 15. 48. and 21. 14. and 1. Chr. 6. 57.
Iethrai — Ithri, Ithro, Irhron. *idem.*
Ionia — Iauan. *making sad.* Sonne of Iapheth. Gen. 10. 2. and 1. Chr. 1. 5. His sonnes. Gen. 10. 4. and 1. Chr. 1. 7. Also Greece. Isa. 66. 19. looke Grecia.
Iasher — Iazer. *an aide, or helper.* A land. Num. 32. 1, 3. also a citie. Num. 32. 35. Iosh. 21. 39.
Iaser — Iaziel. *the strength of God.* 1. Chr. 15. 18.
Iazer — Iaziz. *brightnesse, or in the Syrian tongue, a departing.* 1. Chr. 27. 31.
Iiblean — ¶ Ibhar. *chosen.* 2. Sam. 5. 15.
Ieblaam — Ibleam. *the ancient of the people, or the people decreasing, or clipping them.* a citie. Iosh. 17. 11.
Ibnia — Ibneah, looke Iobamah.
Hebri — Ibniiah *idem.* The sonne of Reuel. 1. Chr. 9. 8.
Ibri. *passing ouer, or being angry, or being with yong.* 1. Chr. 23. 27.
Abezan — Ibzan. *the father of a target, or the target, or weapons of a father, or the father of coldnesse.* a Iudge of Israel Iudges 12. 7, 8, 9.
Abesan — ¶ Ichabod. *where is glorie, or no glory, or woe vnto glory.* The name of Phineas sonne. 1. Sam. 4. 21, 22. brother to Ahitah. 1. Sam. 14. 3.
Iconium. *comming.* a citie of Cilicia. Acres 13. 51. where Paul preached Actes 14. 1.
Iedalah — ¶ Idolah. *the hand of slander, or an oth, or cursing:* or after the Hebrew and Syrian, *the hand of God.* a citie. Iosh. 19. 15.
Iedala — Idbah. *flowing with hony, or the hand of destruction.* 1. Chr. 4. 3.
Idbas — Iddo. *his hand, his power, or his confession.* Mens names. 1. Chro. 6. 21. and 27. 21. looke Ieddo. also a prophet. Zech. 1. 1. 1 kings 13. 2.
Ieiedlas — Idumeans. *red, earthly, or bloody.* a people descended of Edom. 1. Esd. 4 50. looke Edom.
Edomites — ¶ Iearim. *a leape, or woods.* a mount. Iosh. 15. 10.
Iarim — Iearerai. *searching out.* 1. Chr. 6. 21.
Iearathrai — Ieberechiah. *speaking well of the Lord, or bowing the knee to the Lord.* Zacharias father Isa. 8. 2.
Iethrai — Iebus. *a treading vnder foot, or tumbling, or rolling, or a manger:* Ierusalem so called. Iudges 19. 10. also called of Canaans sonne, Iebusi, that is to say, *troden vnder foote, tumbled, or mangers.* Iosh 18. 16.
Barachiah — Iebusi. sonne to Canaan. Gen. 10. 16.
Barachia — Iebusites. *idem* as Iebusi. Inhabitants of Iebus. Be. 15 21. whom God commaunded the Israelites to destroy Deut. 20. 17. They could not vtterly destroy the Iebusites. Iosh 15. 63. Dauid promiseth preferment vnto those that could smite them. 2. Sa. 5. 8. Salomon made them tributaries vnto him. 1. kings 9. 20, 21.
Iecamiah. *the resurrectiō of the Lord, or the cōfirmatiō of the Lord, or the reuengemēts of the Lord.* 1. Ch. 3. 18
Iecamia — Iecoliah. *the perfection of the Lord, or power of the Lord.* 2. kings. 15. 2. and 2. Chr. 26. 3.
Iecomia — Ieconiah. *stability of the Lord.* The sonne of Iehoiakim. 1. Chr 3. 16. called also Iehoiachin. 2. king. 24. 6. was taken prisoner. 2. kings 24. 12. according to the prophecie. Iere. 22. 28. * and is called Coniah Ier. 37. 1, 2. was exalted. 2. King. 27. * Iere. 52. 31. * is called Heri Luke 3 27.
Iecholia
Iechelia
Iecoliah
Iechoniah
Coniah
Conaniah
Chonias
Ieddia — Iedaiah. *the hand of the Lord, or confessing the Lord* 1. Chr. 4. 37.
Iedaia — Iedeiah. *one Lord, the ioy of the Lord* or after the Hebrue & Syrian, *the renuing of the Lord.* 1. Chr. 24. 20.
Iehedia

Iediael. *the science of God, or knowledge of God.* 1. Chr. 26. 2. — Iedihel
Iedidah. *beloued.* Iosiahs mother. 2. king. 22. 1. — Iadihel
Iedidiah. *beloued of the Lord, or louing to the Lord.* 2. Sam. 12. 25. — Ieddida
Iediel. *the knowledge of God, or the vnitie of God, or ioy of God,* or after the Hebrew and Syrian, *the renewing of God.* 1. Chr. 7. 6. — Idida, Iedida, Iedidia
Iediiah. *the feare of the Lord, or vision of the Lord,* 1. Chr. 26. 31. — Iedia
Ieduthun. *confessing his law, belonging to the law, or giuing praise.* A musician. 1. Chr. 16. 38, 42. and 9. 16. — Ieria, Idithun, Iduthun
Ieedo. *a witnesse, decked, passed ouer, or a praye.* 2. Chr. 9. 29. looke Iddo. — Iddo
Iegar-sahadutha. *in the Syrian, the heape of witnesse.* Genes. 31. 47.
Iehaleel *praysing God, or the clearenesse of God.* 1. Chr. 4. 16. and 2. Chr 29. 12. — Iehaleleel, Iehalelel
Iehaziel. *seeing God, or the vision of God.* 1. Chr. 12. 4. and 16. 6. — Iehezieli
Iehdeiah *together, only the Lord, or ioy:* or after the Hebrew and Syrian, *one Lord,* 1. Chr. 27. 30. — Iehdeia
Iehel *God hath take away or heaping vp.* Ez. 8. 13. — Iadias
Iehezekel. *the strength of God.* 1. Chr. 24. 16. — Iehiel
Iehiah. *the Lord liueth.* A porter for the Arke. 1. Chr. 15. 24. — Iehezkel
Iehiel. *God liueth. God hath taken away, or God heaping vp.* 1. Chr. 15. 18. and 23 8. and 26, 21. — Iehia, Ieiiah, Iehieli
Iehizkiah. *the strength of the Lord, or the taking of the Lord.* 2. Chr. 28. 12. — Ezekias
Iehoadah *the cōgregatiō of the Lord, the passing ouer of the Lord, the testimony of the Lord, or the decking, or pray of the Lord,* or after the Hebrew & Syrian, *the taking away of the Lord* Sonne of Ahaz. 1. Chr. 8. 36. — Iehoada
Iehoadan. *the pleasure, or delights of the Lord, or after the Hebrue & Syrian, the time of the Lord.* Mother of Amaziah king of Iudah. 2. king. 14. 2. 2 Chron. 25. 1. — Ioada, Ioadan, Iehoaddan
Iehoahas. *the taking of possession of the Lord, or the Lord seeing.* Iosias sonne. 2. kin 23. 30. 2. Chr. 36. 1. Deposed & caried captiue into Egypt, where he died 2. king. 23. 33. 2. Chr. 36. 3. His captiuitie was foreshewed. Eze. 19 4. He is called Iohanan. 1. Chr 3. 15 Also the sonne of Iehu king of Israel. 2 king. 10. 35. for his wickednesse deliuered into the hands of the Syrians. 2. kings 13. 1, 2, 3. and by prayer deliuered. 2. kings 13. 4, to 9. — Iadiaon, Iohas, Ioachaz, Iehoahaz, Ioachas, Ioahas
Iehoash. *the fire of the Lord, or the offring of the Lord.* 2. king. 11. 2. who became king of Iuda. 2. kin. 11. 21. & 12. 1. preserued by Iehosheba from being destroyed by Athaliah. 2. king 13. 3. He is made king by Iehoiada 2. kings 11. 4. * He caused the siluer of dedicated things to be imployed to the repairing of the Temple. 2. kin 12 2, to 17. & 2. Chr. 24. 2, to 14. After the death of Iehoiada, he became an idolater. 2. Chr. 24. 17, 18. He causeth Zechariah to be stoned to death for reproouing him. 2. Chron. 24. 20, to 23. He was slaine by his owne seruants. 2. king. 12. 20. 2. Chro. 24, 25, 26. He is called Simeon. Lu. 3. 30. Also Iehoahaz sonne, a wicked king of Israel. 2. king. 13, 10, 11. He discomfited three times Ben-hadad the sonne of Hazael. 2. kings 13. 25. He tooke Amaziah king of Iuda, brake downe the wall of Ierusalem, and spoyled the Temple. 2. King. 14 13, 14. He dieth. 2. king. 14. 16. — Ioas, Ioash
Iehohanan. *the grace, mercie, or gift of the Lord.* A porter. 1. Chro. 26. 3.
Iehoiachin. looke Ieconiah. — Ioar, Ionan, Iohannes, Ioachim
Iehoiada. *the knowledge of the Lord.* an high priest, who made a couenant with Iehoash þ king & his people in the Lords behalfe. 2. king 11. 17 looke Iehoash. — Ioiada
Iehoiakim. *the rising, auenging, or establishing of the Lord.* A name giuen to Eliakim the sonne of Iosiah. 2. kings — Ioacim

Iehubba, Heba, Iuchal, Iud

Iosaba, Iosua, Iesus, Iehoua

Iehosaba, Iozabad, Iehozeda, Iosedec, Iosedec

2.King.23.34.& 2. Chr.36.4.1.Esd.1.37.He rebelled against Nebuchad-nezzar, and is taken prisoner 2 King.24.1, to 7.2. Chr.36.6,7,8. as was prophesied. Jere.22.18,19 Dan.1, 1,2. Woe to him. Jerem. 36.1.*He is called Welchi. Luke 3.28.

Iehoiarib. *the fighting, chiding, or multiplying of the Lord.* 1.Chron.9.10.

Iehonadab, looke Ionadab. A subtill man, who was friend to Amnō. 2. Sa. 13.3,4,5. Also ẏ son of Rechab, who joined with Jehu to destroy idolatry. 2.Ki. 10.15.

Iehonathan. *the gift of the Lord, or the gift of a dove* Sonne of Uzziah. 1. Chron.27.25. Also the sonne of Shimea. 1. Chro.20.7. Also Dauids uncle, a man of counsell and understanding 1.Chr.27.32.

Iehoram. *the height of the Lord, or throwing downe of the Lord.* Son of Iehoshaphat king of Iuda. 1.kin. 22.50.& 2.kin.8.16, to 25.& 1.Chr.21.1.* Also Ahabs sonne, a wicked king. 2.King.3.1,2. who threatned to cut off Elisha his head. 2 King. 6.31. Of his warre, and Ahazaiahs with Hazael king of Aram. 2.King.8. 25.*both slaine by Jehu 2. King. 9.14, to 29.

Iehoshaphat. *the Lord is the iudge, or the iudgement of the Lord.* Sonne of Asa king of Iuda. 1.kin. 15.24. 1.Chr.3.10. Matth.1.8. A vertuous king. 2. Chro.17. 3.*Who ioyned in affinitie with Ahab. 2. Chr.18.1. He seeketh counsell at the Prophet of God. 2. Chron. 18.6 and taketh his part. 1 King.22.8. Hee inquireth of Elisha what should happen unto him. 2.kin.3.12, to 20. Crying unto the Lorde for aide against his enemies, he is heard. 2.Chr.18,31. He is reproued by the Prophet Jehu for helping wicked Ahab. 2.Chr.19.2. Hee exhorteth the iudges & ministers to doe their duetie. 2.Chr.19.6.* The Moabites & Ammonites warred against him 2.Chr.20.1. His prayer. 1. Chr.20. 6. He ioyneth in friendship wth Ahaziah, & is reproued for it by Eliezer. 2.Chr.20.35,36,37. He dieth. 2.Chr.21.1.

Iehosheba, looke Ioshabeth.

Iehoshua. *the Lord, or sauiour, or the Lords saluation.* Certaine mens names. 1.Chr.7.27. Hag.1.1. Zec. 3.1. looke Iesus.

Iehouah. *the Lord.* One of ẏ names of God. Ex.6 3.

Iehouah-iireh. *the Lord seeth, or will see, or the Lord prouideth.* Gen.22.14.

Iehouah-nissi. *the Lord my banner.* Exod.17.15.

Iehouah-shalom. *the Lord of peace.* Iudg.6.24.

Iehozabad. *hauing a dowrie, or the Lords dowrie.* Certaine mens names. 2.King. 12.21 1. Chr.26.4.

Iehozadak. *iust is the Lord, or the iustice of the Lord* Mens names. 1.Chr 6.14. Hag.1.1.

Iehu. *he, or he that is, or being.* A Prophet who prophesied against Baasha. 1.Kin.16.1,2,3,4. He rebuketh king Iehoshaphat. 2. Chro.19.2. Also a captaine who was anointed king of Israel by Elisha, to destroy the house of Ahab. 2.Kin.9.2,3, to 11.& 1.Kin.19.16, 17. He destroyeth Iozam and Ahaziah. 2.King.7.14, to 29. and also Iezebel. 2.King.9.30.* He slayeth the 70. sonnes of Ahab. 2.King.10.7. and the 42. brethren of Ahaziah. 2 Kings 10.14. Seeming to sacrifice to Baal, he slew all Baals priests. 2.Kin.10. 18, to 26. He destroyed Baal and his house, and caused it to bee made a iakes 2.Kings 10,26,27,28. God approueth Iehu his doings against the house of Ahab. 2.Kin.10. 30 Hee walketh not in the lawe of God with all his heart 2.King. 10.31 Hee dieth. 2.Kings 10.35. The promise which God made unto him. 2. Kings 10.30. was accomplished. 2.King. 15.12.

Iehubbah. *an hiding, a beloued* :or in the Syrian speach *sinne, or binding.* 1. Chr.7.34.

Iehucal. *mighty, perfect, or wasted.* Jer.37.3.

Iehud *praising, or confessing.* A citie of Dan. Iosh. 19.45.

Iehudath. *confession, or praise.* Iaakobs son by Leah. Gene.29 35. By whose counsell Joseph was solde. Gen. 37.26,27. Iudah marrieth Shuah a Canaanite. Genes 38.2. Hee committeth incest with Tamar his daughter in law. Gen.38.18. Hee confesseth his fault, and ingratitude to wards her. Ge. 38.26. He offereth himselfe to bee Josephs bondman, that Beniamin might returne to Iaakob. Genes.44.33. His children. Gen.46.12. He enioyeth the kingly honour and priuiledge of the first borne, which appertained unto Reuben. Gen.49.4, to 13. His childrens portion. Ios 15. 1,2.* His posteritie. 1.Chr.2.3.*& 3.1.*& 4.1.* The tribe of Iudah is made captaine for the warre, after the death of Iosh. Iudg. 1.2,3,4, to 22. They with other Israelites brought Dauid unto Ierusalem. 2. Sam.19.14,15.* They only solow Dauid. 2.Sa. 20. 2. Their idolatry and wickednes. 1.Ki 14 22,23,24.

Iehudi. *praising, or confessing.* Jer.36 14,21.

Iehudiiah. *a praising, or confessing of the Lorde.* 1. Chr 4.18.

Iehush. *keeping counsell* :or after the Syrian. *fastened.* 1 Chr 8.39.

Ieiel. *God hath taken away, or God heaping up together.* 1. Chr.5.7.

Ieiiah. *the Lord liueth.* 1.Chr. 15.24.

Iekabzeel. *the congregation of God.* A citie. Nehe. 11.25.

Iekamiah. *the Lord shall arise, the establishing, or auenging of the Lord.* 1. Chr.2.41.

Iekamiam. *the people shall arise.* 1.Chro.23.19.

Iekodeam. *the crokednes, or burning of the people.* A citie. Iosh.15.56.

Iekoniah. *the prouision or stabilitie of the Lord.* Est. 2.6. looke Ieconiah.

Iekuthiel. *the hope or cõgregation of God.* 1.Ch.4.18

Iemimah. Job 42.14.

Iemini. *the right hand,* a land belonging to the tribe of Beniamin. 1. Sam 9.4.

Iemuel. *Gods day, or the sea of God.* Ge.46.10. Exo. 6.15.

Iephlet. *deliuered, or banished.* 1. Chr.7.32.

Iephthah. Heb. 11.32. looke Iphtah.

Iephunneh. *beholding.* Num 13.7.1.Chr 7.38.

Ierah. *the moone, the moneth, or smelling sweete.* Ge. 10,26.

Ierahmeel. *the mercie of God,* or after the Hebrewe or Syrian. *the beloued of God.* Sonne of Hezron. 1. Chr.2.9 Of him came the Ierahmeelites. 1.Sam. 27. 10. Also the sonne of Kish. 1.Chr. 24.29. also the sonne of Hammelech. Jer. 36.26.

Ieramoth, and Ieremoth, and Ierimoth *idem* as Iarmuth. Mens names. Ezra 10.26,27,29. and 1.Chro. 7.7. and 12.5.

Iered. *ruling, or comming downe.* The sonne of Mahalaleel. Gen.5.15.1. Chron.1 2. Luke 3.37. Also the sonne of Ezra by Jehudiiah. 1.Chr.4.18.

Ieremai. *my height, or fearing, or throwing forth waters.* Ezra 10.33.

Ieremiah, looke Irmeiah. Certaine mens names 2. Kin.23.31.1.Chr.5.24 Also a prophet: his stocke and when he prophesied. Jere.1.1,2,3. God imboldeneth him to preach. Jer.1.7. He is forbidden to pray for the Jewes. Jer.11.14 He is persecuted. Jere.18.18. and 20.2. Being mocked for preaching, hee complaineth unto God. Jere.20.7,8. Hee is taken of the Priestes, and accused before the gouernours, he answereth that he had declared nothing but the word of God Jerem. 26.8,12. He sendeth bonds to certain kings, and admonisheth them to be subiect unto Nebuchad nezzar. Jere.27.3. Hee is taken going into the land of Beniamin. Jere.37.12,13. smitten and put in prison. Jer.

37.15,16. He is deliuered by Zedekiah Ier. 37.17. He is caſt into the dungeon. Ier. 38.4,5,6 & taken out againe Ier. 38.10,11,12,13. fauoured of Nebuchadnezzar. Iere. 39.11,12. hauing leaue to go whither he would Iere. 40 4. he dwelleth with the people which were left in Ieruſalem vnder Gedaliah. Ierem. 40 6. He admoniſheth the reſidue of the people not to go into Egypt. Ier. 42.14,15.* He lamenteth king Iosiah. 2. Chro. 35.25.

Ieria — Ieriah. *the feare, viſion, or throwing downe of the Lord* 1. Chr. 23.19.

Ieriau — Ieriai *fighting, chiding, or multiplying.* 1. Chro 11. 46.

Ierico — Iericho. *the moone, moneth, or his ſweet ſmell* A rich and faire citie of Beniamin, whither Iosh 18 ſent ſpies. Num 22.1. Ioſh 2.1. This people hauing ſeene the ſpies, were aſtoniſhed. Ioſh. 2.11. God deliuereth Iericho into the handes of Ioſh 12, and how. Ioſhu. 6. 1.* The walles thereof fell downe by faith. Ioſh 6. 20. Heb. 11.30. Ioſh 18 curſeth them that ſhould build it. Ioſh 6 26. It is reedified by Hiel. 1. Kings 16.34. Eſdr 1 dwelt in it. 2. Kings 2.18.

Ieruel — Ieriel. *the feare, or viſion of God.* 1. Chr. 7.2.

Ierimoth, ſee Iaramoth.

Ieroth. *prunes, kettels, or cauldrons, or howling out, or breaking aſunder.* 1. Chr. 2.18.

Ieroa — Ieroah. *making a ſweet ſmell, breathing, the moone, or the moneth.* 1. Chr. 5.14.

Ieroboham — Ieroboam. *fighting againſt, chiding, or increaſing the people* Sonne of Nebat. 1. King. 11.26 who rebelled againſt Salomon. 1. King. 11.27. Ten tribes promiſed by the Prophet to be giuen him. 1. Kin. 11.35 He fleeth from Salomon into Egypt. 1. Kin 11.40. After his returne, he with the people deſireth Reboboam to releaſe them of the ſeruitude which they endured vnder his father. 1. Kin. 12.3,4. He buildeth Sichem and Penuel. 1 King. 12.25. Not ſticking vnto Gods promiſe, he ſet vp two golden calues in Bethel and Dan cauſing the people to commit idolatrie. 1. kin. 12 26.* and as he was ſacrificing vnto them, was reproued by the Prophet Iehu 1. Kin. 13.1.2 3. His hand which he ſtretched out againſt the Prophet dried vp, and reſtored againe. 2. kin. 13.4.5. No threatning or ſignes could cauſe him to leaue his wickednelle. 1 Kin. 13.33 For money he made Prieſts of the bie places. 1. kin. 13 33 He conſtituteth prieſts for deuils, reiecting the Prieſts of the Lord. 2. Chron. 11.15. His wife is ſent to the Prophet, to know if his ſonne ſhould recouer of his ſickneſſe. 1. King. 14.2,3. Vnto whom the deſtruction of her husband and his houſe is foreſhewed, & the maner of his childs death to be a ſigne therof. 1. Kin. 14.5, to 17. Ieroboam dieth, and Nadab his ſonne ſucceedeth 1. Kin 14.20 His houſe is deſtroyed by Baaſha, according to the word of the Lord. 1 Kin. 15.25, 26,27, to 31. Reade Eccius. 47.23,24,25. Howe his ſinne is condemned, looke 1. Kin. 16.19,26 & 2. kin. 3. 3 & 10.29 & 13.2 & 14.24 & 15. 9 & 17.21. and 23.15. Againſt Ieroboam, reade Amos 7.11.

Ieroboam — Alſo the ſonne of Ioaſh a wicked King of Iſrael. 2. King. 13.12 & 14.23 by whom notwithſtanding the Lord preſerued Iſrael for his promiſe ſake. 2. Kin. 14. 24,25,26 27 He dieth, and Zacharias his ſonne ſucceedeth. 2. Kin. 14.29.

Ieboram — Ieroam *high, mercifull, or after the Syrian, beloued.*

Ioram — Father of Eſkanah. 1. Sam. 1.1. 1 Chro. 6 27,34. Alſo the father of Ihoſaphat. 1. Chr 9 8.

Hieronymus — Ieronymus. *a holy name.* A gouernour who with Timotheus, &c. troubled the Iewes. 2. Macc. 12.2.

Ierome

Ierobaal — Ierubbaal. *Let Baal auenge, or an Idole ouercome.* Iooke Gideon.

Ieru-beſeth — Ieru-beſheth *idem.* 2. Sam. 11.21.

Ieruel. *the feare of God, or the viſion of God.* A wilderneſſe. 2. Chr. 20.16.

Ieruſalem. *the viſion of peace, or the perfect viſion or perfect feare.* The head citie of Iudah, builded (as Lyran is on the 28 chap. of Geneſis writeth) by Melchiſedec, and called by him Salem, that is, *peaceable*, becauſe he was King of peace and iuſtice. Hebr. 7.1,2. Pſal. 76.2 Other thinke it was firſt builded by Iebuſi ſonne of Canaan & called after his name. Gen. 10.16. Ioſh. 18.28. Euſebius ſayth it is called Hieron Salomonis, that is, Salomons Temple, and afterward by corruptiō Hieruſalem Called alſo Solyma, Luza, Bethel, Hierus, & laſt of all Helia, or Ælia (ſayth Volateran) of Helius Hadrianus Emperour, by whom it was repaired and enlarged. Sometime it conſiſted of two parts: the higher, with the Temple placed on the top of Sion and called of the builder, the citie of Dauid, the tower ioyned to the Temple. 1. Chr. 11.4,5,6,7,8. it was in compaſſe about fiue miles and an halfe. Euſebius. Hieruſalem

Ieruſalem, called Bethel, and before Luz, wonne by the tribe of Iudah. Iudg. 1 21, 22,23. The Temple in Ieruſalem choſen of God for an habitation. 1. kin. 8. 13.* 2. Chr. 6.1,2. Of the gates. Ezeki 48.31. God threatneth to it, and the inhabitants, deſtruction for contemning of his word, & preachers. 2. ki 21.12, 13, 14,15, & 23 27. Ezek. 21.2. Iere. 19.3 The burning of it ſignified by a viſion. Ezek. 10.2. The vnion of reſtoring of the citie and Temple. Ezek. 40.1,2.* The felicitie thereof paſt, and the calamitie preſent. Ezek. 19 10.* Of the deſtruction of it, and of the women. Iſa. 3 1, 17. After the deſtruction of it, there ſhould ſcant be left one man for vii. women. Iſa. 4.1. Signes in heauen ouer it. 2. Macc. 5.2. The captiuitie of it figured Ezek. 3.25. God threatneth to deliuer it into the hands of the king of Babylon. Ierem 34.1. and that it ſhalbe burned. Iere. 32.28, 29 Ezek 15.1. and 24.3.* Ieruſalem beſieged by Rezin and Pekah. Iſa. 7.1. The deſtruction of it prophecied. Iſa 22.1. & 29. 3 It is taken and burnt by the Caldeans. Ierem. 52. 7.* 2. Kin. 24.14. and 25 8,9. 2. Chr. 36.6, to 19. according as was prophecied. Ierem. 34. 2. Why it was brought into captiuitie. Ierem. 22 9. God ſheweth the Prophet the certaintie of Ieruſalems deſtruction. Ezek 33 27.* The Iewes bewaile the deſtruction of Ieruſalem. Pſal. 79. 1. Of the deſtruction and reedifying thereof. Dan. 9.25. Zech. 1.16.* & 12.2.* Who inhabited there after the reedifying. Nehe. 11.1 Antiochus made newe lawes in Ieruſalem, forbidding the keeping of Gods lawes 1. Macc. 1.43 *A complaint of the Church, vnder the figure of Ieruſalem. Baruch 4.19. Ieruſalem is moued to reioyce for the returne of her people, and vnder this figure the Church. Baruch 5.1.* The abominations of Ieruſalem, notwithſtanding Gods benefites. Ezek. 16.2,3 * Shee confeſſeth why ſhe is iuſtly puniſhed. Ierc. 10 19.* Chriſt foreſheweth how her ſhould die at Ieruſalem. Luke 13 33. He rideth into Ieruſalem vpon an aſſe. Matth. 21.1. Hee foretelleth her deſtruction: the maner, and why. Matth. 24.16. Hee commaundeth his Apoſtles not to depart from Ieruſalem, but to waite for the holy Ghoſt which hee had promiſed them. Luke 24. 49. Actes 1.4. Hee weepeth for Ieruſalem Luke 13. 34. and 19.41. Paul preached at Ieruſalem. Rom. 15. 19. Paul commaunded to goe out of Ieruſalem, and why. Acts 22. 18. Of the new Ieruſalem Reuel. 3.12. The holy Ieruſalem. Reuel. 21.10.* The celeſtiall Ieruſalem, the mother of vs all, and the habitation of the Elect. Gal. 4.26 Heb. 11. 10. and 12.22. Pſal. 122.3. Iſa. 32 20 and 54 1.* and 65.19. Ezc. 16.3. Tob. 13. 16.* Baruch 5.1.*

Againſt

Againſt Ieruſalem & the inhabitants thereof, looke more. Iſa. 2. 1. & 5. 1. * & 8. 1. * & 34. 1. * 65. 12. Ier. 4. 3. & 7. 3, 4. * & 13. 9. * & 17. 3, 4. & 21. 4. * & 23. 12. & 25. 1, to 32 & 38. 18. & 39. 1, to 9. Eze. 4. 1. * & 5. 1. * 22. 2. * & 23. 2. * Zeph. 3. 1. Ieruſalem was prophecied to be deſtroyed by the Romanes. Dan. 9. 26. Zech. 14. 1. * Mat. 23. 37 & 24. 15. Luke 13. 34, 35. & 19. 43, 44. & 20. 16. & 21. 6, 24. Joh. 11. 48. which came to paſſe, by Titus & Veſpaſian the 41. yere after Chriſts aſcenſion, being from the incarnation of Chriſt 73 yeres, Joſephus. Ieruſalem put for the people inhabiting that citie. Mat. 3. 5. Ieruſalem called the citie of the great King. Mat. 5. 35. and the holy citie. Mat 4 5 and 27. 52.

Ieruſcha. *poſſeſſion*, or *baniſhment*. The mother of Jotham. 2. King. 15. 33. and 2. Chro. 27. 1.

Ieſaiah *the health*, or *ſaluation of the Lord*. The name of certaine men. Ezra. 8. 7, 19. 1. Chr. 3. 21. and 25. 3. and 26. 25.

Alſo a Prophet. Iſai. 1. 1. he foretelleth Hezekiahs victory againſt Sanecherib. 2. king. 19. 6, 7 he ſheweth Hezekiah his ſickneſſe, and his recouery. 2. king. 20. 1, to 12 he reproueth Hezekiah, for ſhewing the ambaſſadors of the king of Babel his treaſures 2 kings 20. 14, to 19 Iſaiah ſaw the glory of God. Iſa. 6. 1. 2. hee is ſent to the Iewes. Iſa. 6. 8. 9. Chriſt ſtanding vp to reade, had the booke of Iſaiah deliuered him. Luke 4. 16, 17. Iſaiah is praiſed. Eccius 48 23, 24, 25, 26.

Ieſhebeab *the ſitting, or captiuitie of the father*. 1. Chro. 24. 13.

Ieſher *right, ſinging, hauing a regard*, or *ruling*. 1. Chron. 2. 18.

Ieſhiſhai *ancient, or reioycing exceedingly*. 1. Chro. 5. 14.

Ieſhmon Num. 33. 28.

Ieſhohaiah. *The Lord preſſing*, or *the meditation of God*. 1. Chr. 4 36.

Ieſua. *a Sauiour*. 1. Chr. 24. 11. looke Ieſus.

Ieſiah. *a diſtilling from the head of the Lorde*, or *a ſprinkling of the Lord* Ezr. 10. 25.

Ieſimiel. *the naming of God*, or *aſtoniedneſſe of God*. 1. Chr. 4. 36.

Ieſſe. Mat. 1. 5. looke Iſhai.

Ieſus *a ſauiour*, or *the Lord a ſauiour*, or *the ſaluatiõ of the Lord*. The Meſſias, the ſon of God, borne of the virgin Marie. Matt. 1. 20, 21. Luke 1. 31. Reuealed vnto the wiſe men. Mat. 2. 1, 2. Herods opinion of him. Mat. 14. 1, 2. Mar. 6. 14 16. Luke 9. 7, 8, 9. he would not haue his Apoſtles reueale openly that hee was Chriſt vntil our redemption was full finiſhed. Mat. 16. 20. Mar 8. 27. & 9. 9. Lu. 9. 21, 36. the Centurion confeſſeth Ieſus, & they alſo that watched with him. Mat. 27. 54. to acknowledge him, is the gift of God. Mat. 16, 17. the law was giuen by Moſes, but grace and truth came by Ieſus Chriſt John 1. 17. Ieſus name is aboue euery name. Phil. 2. 9, 10, 11. he that confeſſeth that Ieſus is the ſon of God, in him dwelleth God and he in God. 1. John 4. 15. to know the father to bee the onely very God, & whom he hath ſent Ieſus Chriſt, is life eternall. John 17. 3 of Ieſu Chriſt the whole familie in heauen and earth is named. Ephe. 3. 14, 15. The teſtimonie of Ieſus is the ſpirit of prophecy Reue. 19, 10. we ought to confeſs the Lord Ieſus with our mouth, and beleeue in heart, &c. Rom. 10. 9, 10. looke Chriſt in the ſecond Table.

Alſo the name of the ſonne of Jozadak. Zech. 3. 1. * Eccliu. 49. 12. Ezra. 3. 2. Hag. 1. 12, 14 & 2. 3. looke Ieſhoſhua and Ioſhua. Alſo the ſon of Syrach the author of Eccleſiaſticus Eccliu. 50. 27. alſo Moſes ſucceſſor. Acts 7. 45. Eccliu 46. 1. Looke Ioſhua. alſo one of Pauls worke fellowes called Juſtus. Col. 4 11.

Iether *excelling, remaining*, or *ſearching out diligently*, or *a ſmall repe*. Eldeſt ſonne of Gideon: Judges 8. 20. alſo the ſonne of Ezra. 1. Chro. 4. 17.

Ietheth. *giuing*. Gen. 36 40.

Iethro. *idem*. as Iether. Father in lawe of Moſes. Exo. 3. 1. who with Moſes wife & children came vnto him into the wilderneſſe of Sin. Exodus 18. 1, 2, 3. *

Ietur. *an order*, or *keeping*. Gen. 25. 15.

Iehuel. *God hath take away*, or *God heaping vp*. 1. ch. 9. 6

Ieuſh. *a moth gnawen about, preſſing downe*, or *gathered together*. ſonne of Eſau. Genes 36. 5. Alſo the ſonne of Bilhan. 1. Chro. 7. 10. alſo the ſonne of Shimei. 1. Chro. 23. 11.

Ieuz. *idem*. as Ieuſh. 1. Chro. 8. 10.

Iewes. *prayſing*, or *confeſſing*. A people. Acts 2. 5. looke in the ſecond Table, Iewes and Iſraelites.

Iezaniah. *the nouriſhment*, or *weapons of the Lord*. Jer. 40. 8. and 42. 1.

Iezabel. looke Izebel.

Iezer *the yſſe of helpe*, or *woe bee to helpe*. Sonne of Nephtali. Geneſis 46. 24 alſo the ſonne of Gilead, of whome came the Iezerites. Num. 26 30.

Iezriel. *the ſprinkling of God*, or *the diſtilling downe from the head of God*. 1. Chro. 12. 3.

Iezohar. *cleare*, or *white*. 1. Chro 4. 7.

¶ Igal. *redeemed*, or *defiled*. The ſonne of Joſeph. Num. 13. 8. alſo Nathans ſonne. 2. Sam. 23. 36.

Igdaliah. *the greatneſſe of the Lord*. Jere. 35. 4.

Igeal. *a redeemer, redeemed*, or *defiled*. 1. Chr. 3. 22.

¶ Iibſam. *their drought*, or *their confuſion*, or *baſhfulneſſe*. 1. Chro. 7. 2.

Iidlaph. *a diſtilling from the head*, or *the dropping of an houſe*: or after the Hebrew and Syrian, *a hand ioyned together*. Gen. 22. 22.

Iie-abarim *heapes of Hebrewes*, or *paſſers ouer*, or *heapes of angry men*, or *toward men*: or after the Hebrew and Syrian. *heapes of wheate*. Num. 33. 44.

Iim. *idem*. Num. 33. 46. and Joſh. 15. 29.

Iim. Iſa. 13. 22.

Iimna. *a forbidding*, or *let*, or *the troubled ſea*. 1. Chr. 7. 35.

Iimnah. *the right hãd, nũbring*, or *preparing*: or after the Syrian, *appointing*. Son of Aſher Ge. 46 17. and 1. Chr. 7. 30. of whom came ỹ Iimnites. Num 26. 44.

Iion. *a beholding, a fountaine*, or *eye*. A citty, north from Jordan. 2. kings 15. 29 and 1. kings 15. 20. and 2. Chr. 16. 4.

Iiphtah. *opening*. A citty in Judah. Joſhua 15. 43.

Iiphtah-el. *God of euing*. A valley which boundeth the tribe of Zebulun. Joſh. 19. 14, 27.

¶ Ikkeſh. *froward*, or *wicked*. 1. Chr. 11. 28. & 27. 9.

¶ Illyricum *a making merry*. A countrey adioyning vnto Italie. Rom. 15. 19.

¶ Iml: or Imlah. *a repleniſhing*, or *circumciſion*. 2. Chro. 18. 7. and 1. kings 22. 8.

Immanuel. *God with vs*. A name of the Meſſias. Iſa. 7. 14. and 8. 8. Matth 1. 23.

Immer. *ſaying*, or *ſpeaking*: or after the Syrian, *a lambe*. 1. Chr. 9. 12. Ezra 2. 37 59. Jer. 20. 1.

Imrah. *a rebell waxing bitter*, or *changing*. The ſonne of Zophah 1. Chr. 7. 36.

Imri. *ſaying*, or *ſpeaking*: *exalting*, or *bitter*. or after the Syrian. *a lambe*. 1. Chr. 9. 4 Nehe 3. 2.

¶ India, in Hebrew Hodu, ỹ is, *a praiſing*, or *cõfeſſion* or *comely*, or *faire*. a large countrey & a rich containing the third part of Aſia as Oneſicritus thinketh. lying on the ſouth part of the world: Hereof reade Strab. lib. 15. and Iin. lib 6. cap. 16. it is mentioned. Eſter. 1. 1.

¶ Ioab. *willing*, or *voluntary*, or *fatherhood*, or *hauing a father*. Dauids ſiſters ſonne. 1. Sam 26. 6. & 1. Chr. 2. 16. who after ward became Dauids chiefe captaine. 2. Sam. 2. 13. and ſlew Abner and Amaſa cowardly.

Ieruſa
Ieruſhah
Ieſaiah
Ieſaiah
Eſaias
Eſaiah
Iſaiah
Eſay

Ieſhebeab
Iebaab
Ieſer
Ieſiſai
Ieſeſi
Ieſimon
Ieſohaia
Iſuſia
Ieſua
Ieſia
Iezia
Iimiel

Ieſhua

Ieſus
Ieheſhua
Ioſhua

Iehuel
Iehus

Ieus
Iudei

Iezonias

Iſer
Hiezer
Hiezerites
Iezriel

Iezoar

Iegedaliah
Igal
Iegaal
Ibſam
Ibſem
Iedlaph

Iim-abarim
Ie-abarim

Wilde cats
Imna
Imnah
Iamna

Aion
Hion
Iephthah
Iephtha
Iephthahel
Iephtabel
Iekes
Acces
Iemla

Iimla

Emmanuel
Emmer
Iamra

Aniri
Omrai

Iobab

2. Sa. 3 27. & 20.9, 10. He fearing to loose Dauids fauour, became the instrument of Vrias death. 2. Sa. 11.6.* By subtilitie, he reconciled Absalom to his father. 2. Sam. 14.2.* He thrust through Absalom hanging by the haire in an oke. 2. Sam. 13.18. He reproueth Dauid, for lamenting the death of Absalom, and why 2. Sam. 19.5, to 9. Dauid chargeth Salomon to put Ioab to death, and why. 1. Kings 2.5,6. which is accomplished. 1. Kings 2.28, to 36.

Iechonias — Ioachaz. *the preparing*, or *stablitie of the Lorde*, Sonne of Iosiah. 1. Esd. 1.34 looke Iehoahas.

Eliacim — Ioacim *the rising*, or *the establishing of the Lorde*.

Eliachim — The hie Priest. Iudeth 4 6. and 15.8.

Ioabe — Ioab. *brotherhood*, or *hauing a brother*. 2. Kings 18. 18. and 2. Chro 34.8.

Ioachaz — Ioahaz. *apprehending, possessing*, or *seeing*. Iosiahs Recorder. 2. Chro. 34 8.

Ichanna — Ioanna *the grace, gift*, or *mercie of the Lord*. Sonne of Rhesa. Luke 3.27. Also the wife of Chusa, who followed Christ. Luke 8.3.

Ioas — Ioash. *disagreeing, dispairing fierie*, or *burning*. Father of the Ezrites and Gideon. Iud. 6.11. who mocked those that honoured Baal. Iudg 6.31.

Ioas — Also Ioash with Ain. *idem* as Ieush, the sonne of Bechar. 1. Chro. 7 6. Also hee who was ouer Dauids store of oyle. 1. Chro. 27.28. Also Ahaziahs sonne, who was hid from being slaine of Athaliah. 2. kin. 11. 2, 3. looke Iehoath Also the sonne of Iehoahaz look Iehoash Also a citie. 1 Chro. 4 22.

Iotham — Ioatham. looke Iotham. Sonne of Ozias. Mat. 1.9. Called Iorim, Luke 3.29. and Iotham the sonne of Azariah. 1. Chron. 3.12. Who, his father being a leper vnto his death, gouerned the land of Iudah. 2. Kings 15.5. and afterward became king. 2. kings 15.7, 32. 2. Chro. 26.21, 23.

Iob. *sorowful* or *hated*, or *fighting, howling out*, or *abiding enimitie*. A mã vpright & iust, fearing God Iob 1.1. his children & substance. Iob 1.2, 3. Seeing his children vse feasting hee offereth sacrifice for them respecting the disorder vsed at feasts. Iob 1.4, 5. Satan bereaueth Iob of his substance and children. Iob 1.13, to 20 He praiseth God in his affliction. Iob. 1.21, 22. His three friends come to visit him. Iob 2. 11. * His wife tempted him. Iob. 2.9 Hee is reprehended of Eliphaz, and why. Iob. 4.1.* He saith that his paine is more grieuous then his fault. Iob. 6.1, 2, 3. Hee complaineth that his friends forsooke him Iob 6.14. Hee craueth time to repent. Iob 10.20.* He declareth his patience. Iob. 12.4. hee reprooueth his friends with their owne wordes. Iob. 13.4. he describeth his misery. Iob. 19 3.* hee prophecieth of the resurrection. Iob. 14.14. and 19.26, 27. he rehearseth the innocency of his life. Iob. 31.1, * his repentance: God restored to him twise as much as he had lost: his death. Iob. 42 6. * Iobs patience alledged, for the example of the godly. James 5.11.

Iobad. *idem.* Sonne of Iaktan. Gen. 10.29. Also the sonne of Zerah Gene. 36.33. Also a King. Ioth. 11.1.

Ibneiah — Iobamah *the building of the Lord*, or *the vnderstanding of the Lord*, or *a sonne by adoption*. Sonne of Iehoram. 1. Chro 9 8.

Iobania — Iochebed. *glorious* wife to Amram, and mother to Moses, Aaron, and Miriam. Exod. 6.20. Num. 26.59. who preserued Moses by putting him into an arke of reede. Exod. 2.3.

Iochab. d — Ioed. *witnessing, decking, robbing, passing ouer*, or after the Syrian, *taking away*. Nehe. 11.7.

Ioel. *willing*, or *beginning*, or *swearing*. Eldest sonne of Samuel. 1. Sa. 8. 2. called also Vashni. 1. Ch. 6.28, 33. also the father of Shemaiah. 1. Chr. 5.4. also a prophet. Joel 1, 1. also the sonne of Izrahaiah. 1. Chr. 7.3.

Ioelah. *a lifting vp, profiting*, or *taking away slander*. 1. Chro. 12.7. — Ioela

Ioezer. *helping* 1 Chro. 12.6.

Iogbehah. *an exalting*, or *high*. a citie. Num. 32.35. Iudges 8. 11. — Iogbea Iogbaa

Ioglia. *a declaring, a passing ouer*, or *turning back*, a *reioycing* Num. 34.22. — Ieg ahah

Ioha. *making liuely*. 1. Chro. 8.16 and 12.45.

Iohanan *the grace of God*, or *gift*, or *mercie of the Lord*. Sonne of Kareah. 2. kings 25.23. who foretold Gedaliah his death. Jere. 40.13, 14, 15, 16. he pursueth Ishmael. Jer. 41.11, 12. * he with the Captaines and the people alke counsell of Jeremie. Jere. 42.1.* hee carieth the remnant of Israel into Egypt, contrary to the minde of Jeremp. Jer. 43.5, 6, 7. — Iehonan

Iohanan. *idem.* or *gracious, holy*, or *mercifull*. One that fled from Saul vnto Dauid. 1. Chron. 12.4. Also Eliasibs sonne. 1. Esd. 9. 1. also the sonne of Mattathias. 1. Mac. 2.2. — Ioannan

Iohn. as Iohanan. Sonne of Simon. 1. Mac. 13.54. and 16. 1. who slewe those that lay in waite for his life. 1. Mac. 16.21, 22.* also the father of Eupolemus. 1. Macc. 8 17. also the brother of Jonathan taken prisoner by Bacchides. 1. Mac. 9.35, 36, 38.

Iohn. the sonne of Zacharias: his linage, holinesse, and faith. Luke 1.5, to 26.57.* Matth. 3.3, 4. hee is prophecied of, to come in the spirit of Elijah. Luke 1.17. A messenger to prepare the way before Christ. Mat. 3.1. John. 1.23. and beare witnesse of him. John 1.6 Hee was replenished with the holy Ghost in his mothers wombe. Luke 1. 15. The neighbours abashed at his natiuitie. Luke 1. 65, 66. He was circumcised. Luke 1.59. his name giuen him by God. Luke 1.13, 60, 63. his dwelling in the wildernesse till hee began to preach repentance. Luke 1.80. He rault vnto the Messias, but not the Messias. John 3.28. Hee exhorteth to newenesse of life. Mat. 3.2. Luke 3.3. He giueth rules to be obserued, to the people, to Publicanes, and to Souldiers. Luke 3.10, to 15. Moning the Pharises to repentance by fearing them with the iudgement to come. Mat. 3.7, to 13. L. 3.16, 17. his ioy fulfilled, hauing heard that Christ preached. Joh. 3.29. he pointed with his finger vnto Christ the Lambe &c. John 1.29 he baptizeth in Enon. John 3.23. his disciples reproue Christs, for that they fasted not. Mat. 9.14. Mat. 2 18. Lu. 5.33. & were offended, that Christ had moe disciples then their Master. John 3.26. hee teacheth his disciples to pray. Luke 11.1. he reputeth himselfe vnworthy to vnloose Christs shoe latchet. John 1.27. he saith he is neither Christ, Elias, nor any of the prophets. John 1.20, 21. Hee sendeth his disciples to Christ. Matth. 11.2. Christ pronounceth him more then a Prophet. Mat. 11.9. The Iewes said he had a deuill. Mat. 11.18. he feared not to reproue Herod for his incest. Mat. 14.4. Herod did much for John Baptists sake, and heard his preaching gladly. Mar. 6.20. why he was put in prison and beheaded. Matth. 14.4, to 12. Mat. 6.17, to 30. the people held him as a Prophet. Mat. 21.26. Christ affirmeth that Iohn Baptist is Elias which should bee sent, according to Malachies prophecie. Matth. 11.14 all the Prophets and the lawe prophecied vnto Iohn. Matth. 11.13. From the time of Iohn Baptist, the kingdome of heauen suffereth violence, and the violent take it by force. Mat. 11.12. Christ by Iohns testimonie, proueth that he was sent of God John 5.33. — Iohn Ioannes

Iohns Baptisme put for his doctrine. Matt. 21.25. Luke 20.4. Acts 18.25. and 19.3.

Also the name of Zebedeus sonne, who with his brother Iames, were called by Christ as they were mending their nets. Matth. 4. 21. and became Apostles.

Matth.

Matth 10.2. They are rebuked of Christ, and why. Luke 9.54,55. Iohn forbade one to cast out deuils by the name of Iesus, but Christ reproued him, and why. Marke 9.38,39,41. Christ reuealeth vnto him who should betray him. Iohn 13.23,26. He went with Iesus into the hall of the hie Priest. Ioh. 18.15. Christ commendeth his mother vnto him. Iohn 19.26.27. Running to the sepulchre with Peter, he ouerranne him. Iohn 20.3,4. Hee affirmeth that what he wrote was true. Iohn 19.35. and 21.24. He was banished into the Ile of Patmos Reuel. 1.9. The Angel forbiddeth Iohn to honour him, and why. Reuel. 19.10. and 21.9. In his time were deceiuers entred into the world, which denied Christ to be come in the flesh. 2. Iohn 7. He wrote what he had heard, seene, & handled. 1. Iohn 1.1,2,3. and why. 1. Iohn 1.4.

Also the name of one called Marke. Acts 15.37.

Ioiarib. *the battell, chiding, or multiplying of the Lord* Ezra. 8.16.

Iukadan
Iucadam
Iekodeam
Iecmeam
Iecmaam
Iachanam

Iokdeam. *the crookednesse, or burning of the people*, a citie in the tribe of Iudah. Iosh 15.56.

Iokim. *that made the sunne stand.* 1. Chr. 4.22.

Iokmeam. *the rising, confirmation, or reuengement of the people.* a citie. 1. King. 4.12.

Iokneam. *possessing, or building vp of the people.* A citie. Iosh 12.22. and 19.11.

Iechsan
Iocsan
Iecsan
Iectan
Iactan

Iokshan. *hardnes, or an offence*, or after the Syrian. *a knocking.* Abrahams sonne by Keturah. Gen. 25.2.

Ioktan. *a little one, or wearinesse, or strife.* The sonne of Eber. Gen. 10.25.

Iehonadab
Ionas

Ionadab *voluntarie, or willing.* looke Iehonadab.

Ionah. *a doue, or culuer, or a destroyed, or rooting vp, or multiplying of people.* The name of a Prophet, the sonne of Amittai. 2. king. 14.25. Ionah. 1.1. who being sent vnto Nineueh to preach, fled. Ionah. 1.2,3. & cast into the sea, was swallowed vp of a great fish. Iona. 1.15.* and againe cast vpon the dry land. Jon. 2.10. He is sent againe to Nineueh. Jonah. 3.1,2. The Ninenites repent at his preaching. Jon. 3.5.* Mat. 12.41. Lu 11.32. Hee is angry that God spared Nineueh. Jon. 4.1. and therefore God reproueth him. Jon. 4.9, 10,11. Christ by his example foreshewth, howe hee should rise againe the third day Mat. 12.40.

Iona
Ionathas
Iehonathro

Ionan. *idem.* Iosephs father. Luke 3.30.

Ionathan. *the gift of the Lord.* Sauls sonne, who with his armour bearer, by Gods helpe, put the garison of the Philistims to flight. 1. Sam. 14.1, to 24. He should haue bin put to death by his fathers ordinance, but was preserued by the people. 1. Sam 14.45. Hee maketh a couenant with Dauid. 1. Sam. 18,1,2,3. He reuealeth to Dauid his fathers wicked purpole. 1. Sam. 19.1,2,3. Hee excuseth Dauid. 1. Sam. 20.28, 29. He promiseth Dauid to declare his fathers wil, by shooting of three arrowes. 1. Sam. 20.20.* Hee is slaine. 1. Sam. 31.2. and bewailed of Dauid. 2. Sam. 1.4,17.*

Also the sonne of Gershom, Michahs idolatrous priest, who afterward for gaine, became priest vnto the Danites. Judg. 18.3,4,20,30.*

Also Dauids brothers sonne, reade Iehonathan.

Also the name of Judas Maccabeus his brother. 1. Mac. 1.5. constituted gouernour ouer the Iewes after the death of Judas. 1. Mac. 9.31. He warreth against his enemies. 1. Macc. 11.60. Tryphon taketh him by deceite, and putteth him to death. 1. Mac. 12.42.* and 13.17, to 25. After him, Simon his brother succeedeth. 1. Mac. 13, to 17.

Ioppe
Iora

Ioppa. looke Iapho. and Acts 9.36. and 10.5.

Iorah *shewing, declaring, or casting forth, or done suddenly at a time:* or after the Syrian, *a caldron* Ezra 2, 18.

Ioram, looke Iehoram.

Iorden

Iordan. *the riuer of iudgement, or the shewing, or casting forth of iudgement, or a going downe.* or after the Syrian. *a caldron of iudgement.* A riuer of Judah so named of his two spring heads. Dan & Iordit diuideth Galile from Juda, & falleth into the dead sea. Mat. 3.5,6. Nu. 13.30. Psal. 42.6. The plaine of Iorden watered euery where. Ge. 13.10 His banks filled, all the time of haruest Jos. 3.15.* Naaman washed himselfe therein, and became whole of his leprosie. 2. Kin. 5.14.

Ioram

Iorim. *the Lord exalting, or the exaltation of the Lord* The son of Matthat. Lu. 3.29. called Ioarha. Mat. 1.9

Iosaphat, looke Ichoshaphat, and Mat. 1.8.

Iesu
Iesus

Iose. *sharing, being, or lifted vp.* The sonne of Eliezer. Luke 3.29. is called Achas. Mat. 1.9.

Ioseph. *encrease, or encreasing, or perfect.* The eleuenth son of Jaakob. Gen. 30.24. He is beloued of his father, & hated of his brethren. Gen. 37.4. his dreame. Gen. 37.9,10. He is cast into a pit, afterward sold vnto the Ishmaelites, and then vnto Potiphar. Gen. 37.23.* & 39.1. His particoloured coate is brought vnto his father, and hee knoweth it. Genes. 37.31,32,33. Potiphars house blessed for Iosephs sake. Genes. 39.3,5. Hee is made ruler thereof. Genes. 39.4. Hee was faire and well fauoured. Genes. 39.6. Imprisoned by false accusation of his mistresse. Genes. 39.14, to 21. Hee hath charge ouer the kings Butler & Baker his fellow prisoners. Gene. 40.4. Hee interpreteth Pharaohs dreame. Genes. 41.25, to 37. Hee is made ruler ouer all Egypt vnder Pharaoh. Genes. 41.40, to 46. Hee solde corne vnto all countreyes in the famine. Gene. 41.57. He speaketh roughly vnto his brethren. Gene. 42.6,7. He putteth them in ward. Gene. 42.17. Hee chargeth them with theft, to proue them. Gen. 44.4.* Hee comforteth them, and discloseth himselfe. Gene. 45.1,3,4. Hee testifieth that he was solde into Egypt by Gods prouidence for their safegarde. Gen. 45.5. He met his father Israel in Gothen. Gen. 46.29. He visiteth him being sicke. Gene. 48.2. Hee is blessed of him. Gen. 49.22, to 27. He is displeased, that his father in blessing his children, preferreth Ephraim before Manasseh. Genes. 48.17. Hee kisseth his father at his death. Gene. 50.1. Hee obtaineth licence of Pharaoh to bury his father in Canaan. Gen. 50.7, to 14. He pardoneth his brethren, Gene. 50.17, to 22. He dieth and is embalmed. Gen. 50.26. Moses departing out of Egypt, caused his bones to be caried with him. Exod. 13.19. which were buried in Shechem. Joshua 24.32. His children diuided into two tribes, and therefore albeit the tribe of Leui wanted, yet the twelue tribes had still their full number. Jos. 14.3,4. The Amorites became tributarie vnto the familie of Ioseph Judg. 1.35. He was blessed of Moses. Deut. 33.13. Hee is praysed. Ecclus. 49.15. His faith. Heb. 11.22.

Also a disciple of Christ a rich man of Arimathea. Mat. 27.57. Luk. 23.50,51. He asked the body of Jesus, and buried it in a tombe prepared for himselfe. Matth. 27.58, to 61. looke Marke 15.43, to 47. Luke 23.52.* John 19.38.*

Also the name of him that was presented with Matthias, to succeede in the roome of Judas. Acts 1.23.

Also Maries husband the mother of Christ Mat. 1.16,18.* Lu. 1.26. & 3.23. Hee to Mary went to Bethlehem to be taxed. Luke 2.4. & at the warning of the Angel, he fleeth into Egypt. Matth. 2,13,14,15. & returneth & dwelleth in Nazareth. Mat. 2.19.* hee and Mary hauing lost Christ at Jerusalē, returne to seeke him, & found him disputing with Doctors. Lu. 2.43.*

Also the father of Janna. Luke 3.24.

Also the father of Juda Luke 3.30.

Also

Alſo the father of Semei. Luke 3. 26.

Ioſes as Ioſe. The brother of Iames. Matth. 13. 55. Marke 6. 3. Alſo another who ſolde his land, and gaue it to the Apoſtles. Act. 4. 36, 37.

Ioſabad
Iezabad
Iehoſhabeath
Iehoſheba
Ioſabeth
Iehoſhabat
Ioſa
Ioſaia
Iehoſhaphat
Iosbekaſa
Iesbakaſſa
Ioſiah
Ioſias

Iothabad, *hauing a dowry.* One that went with Dauid when he fled from Saul. 1. Chron. 12. 4.

Iothabeth *the fulnes of the Lord, the oth of the Lord, or the Lord returning the houre.* The daughter of king Iozam. 2. King. 21. 19. and 2. Chron. 24. 1.

Iothah, *being, forgetting or crowning.* 1. Chro. 4. 34.

Iothamah. *the equitie or plainenesse of the Lord, or the Lord ſetteth vpon.* 1. Chro. 11. 46.

Iothaphat, as Iehoſhaphat. The ſonne of Ahilud, Dauids recorder. 2 Sam. 8. 16.

Iothbekathah. *it is requiring, beſeeching, or a hard ſitting.* 1. Chro. 25. 4.

Iothiah. *the fire, or burning of the Lord.* The ſonne of Zephaniah Zech. 6. 10. Alſo the ſonne of Amon. 1. Chro. 3. 14. Of whom Ioſias prophecied that he ſhould deſtroy the idolatry of Ieroboam. 1. King. 13. 2. Hee became king of Iudah. 2. King. 21. 26. His care to repayre the Temple. 2. King. 22. 2, to 8. 2 Chron. 34. 8, to 18. Hee rent his clothes after he heard the booke of Deuteronomie read. 2. King. 22. 11. 2. Chron. 34. 19. He ſendeth to inquire of the Lord, by Huldah the Prophetеſſe 2. king. 22. 13. 2. Chro. 34. 21, to 29. he cauſeth Deuteronomie to be read vnto the people, putteth downe Idoles, and cauſeth Baals prieſts to be put to death 2 Kin. 23. 2, to 21. 2 Chr. 34. 29. he keepeth Paſſeouer. 2. Kin. 23. 21, to 26. and 2. Chr. 35. 1, to 20. Fighting with Pharaoh Necho, he is hurt and dieth. 2. Chro. 35. 20, to 25. 2 Kin. 23. 29 Ieremiah lamenteth his death. 2. Chro 35. 25. his praiſe. 2. Kin. 22. 2. 2 23. 25. 2 Chro 34. 2 Eccliu. 49. 1, 2, 3, 4. his ſon Iehoahaz ſucceedeth him. 2. Kin. 23. 30. 2. Chro. 36. 1.

Ioſibi
Ioſabia
Oſhea
Ioſua

Ioſhibiah *the ſeat, alteration, or captiuity of the Lord.* 1. Chr. 4. 35.

Ioſhuah *idem.* as *Ieſus*, or *Ieſhua*. The ſon of Nun. Ioſh 1. 1. called Oſhea. Numb. 13. 9. Being Moſes miniſter, he went vp with him into the mount. Exod. 24. 13. and deſcended from thence with him. Exod. 32. 17. Enuying Eldad and Medad for Moſes ſake, hee would haue them forbidden to prophecie. Numb. 11. 28, 29. He and Caleb for commending the land of Canaan, had bene ſtoned to death, if God had not defended them. Numb. 14. 6, to 11. They are promiſed to liue, and enter into the lands of Canaan. Numb. 14. 38. Deutero. 1. 36, 38. Ioſhua is ordained captaine againſt Amalek. Exod. 17. 10 and to bee Moſes ſucceſſour. Deuteron. 31. 7. and 34 9 and is encouraged by God himſelfe. Deu. 31. 23 Ioſh 1. 1, 2, 6, 7, 9. He is magnified of God before the Iſraelites. Ioſhua 1. 5. None able to withſtand him all his life. Ioſhua 1. 5. God cõmandeth him to meditate in the booke of Deuteronomie day and night, and why. Ioſhua 1. 8. Hee ſendeth ſpies vnto Iericho. Ioſhua 2. 1 Hee commeth to Iordan with the people. Ioſh. 3. 1. God commanded him to looſe the ſhoe off his foote, when he ſpake with him Ioſh. 5. 13. 14, 15 God deliuereth the citie of Iericho into his handes. Ioſh. 6 2. He humbleth himſelfe before God, and why. Ioſh. 7. 6, to 10. hee taketh the citie of Ai. Ioſhua 8. 1, 2. he cauſeth Deuteronomie to be read to all Iſrael. Ioſhua 8. 34. 35. The Kings beyonde Iordan aſſemble againſt Ioſhua, Ioſh. 9. 1, 2 he ouercommeth fiue Kings of the Amorites. Ioſh. 10. 5, to 28 he ouercame many Kings, and countreyes. Ioſh. 11. 1, to 15. hee left nothing vndone that Moſes had commanded. Ioſ. 11. 15. he and all his houſe ſerue the Lord Ioſh 24. 15. hee is commanded to diuide the land of promiſe vnto the reſidue of Iſrael. Ioſh. 13. 7. his poſſeſſion. Ioſh. 19. 49, 50. he exhorteth the people not to ioyne with the Gentiles, and why. Ioſhua 23. 1. his death. Ioſh. 24. 29. he is praiſed by the name of Ieſus. Eccius. 46. 1, to 9. Acts 7. 45.

Alſo a Beth shemite, in whoſe field the Arke ſtaied, when it returned from Ekron. 1. Sam. 6. 14.

Ioſiah, looke Ioſhiah.

Ioſiphiah. *the encreaſe of the Lord, or the Lord finiſhing.* Ezra. 8. 10.

Ioſaphia
Ioſephias

Iotbath. *hu goodneſſe, or his daughters going out of the way, or a deſert turning away.* A land of running waters. Deut. 10. 7.

Ietebatha
Iethetah

Iotbathah, *idem* 33. 33.

Itthe'atha

Iotham. *abſolute, or perfect.* Sonne of Vzziah. 2. King. 15. 7, 32. looke Ioatham. alſo the yongeſt ſonne of Ierubbaal. Iudg. 9. 5, to 22.

Ioatham
Iotham
Iothan

Iozachar. *remembring, or of the malekinde.* 2. King. 12. 21.

Iozabar

Iozadab, *endowed, or hauing a dowrie.* One that helped Dauid againſt the Amalekites, that burnt Ziklag. 1. Chro. 12. 20. 21.

Iozabad,
Ioſabad
Iozadad

¶ Iphdiah. *the redemption of the Lord.* The ſonne of Shaſhak. 1. Chro. 8. 25.

Iephdeia
Iephdaia

Iphtah. *opening.* Gileads ſonne, who fled from his brethren. Iudg. 11. 3. he ſendeth meſſengers to the king of Ammon. Iudg. 11. 12 and being replenished with Gods ſpirite, aſſayleth the Ammonites. Iudg. 11. 29 his raſh vow. Iudg. 11. 30, 31. he ouercommeth the Ammonites. Iudges 11. 32, 33. According to his vow, he offereth his onely daughter in ſacrifice to the Lord. Iud. 11. 39. Whom the daughters of Iſrael lamented foure dayes a peere. Iudg. 11. 40. hee was reuenged of the Ephraimites. Iudg. 12. 1, to 7. hee dieth. Iudg. 12. 7. he is praiſed. Heb. 11. 32.

Iphdiah
Iephthah
Iephte
Iphthah

¶ Ir. *a watchman, a city, a making bare, a powring out, a heape of viſion, or a yong colt.* 1. Chro. 7. 12.

Iri
Hir

Ira *idem* 1. Chr. 11. 28. 2. Sa. 23. 26. alſo a Iairite. 2. Sam. 20. 26. or Ithrite. 2 Sam. 23. 38.

Iras

Irad *a wild aſſe, the heape of going downe, the going downe of a heape, or a heape of gouernement:* or in the Syrian, *a dragon.* Sonne of Henoch. Gen. 4. 18.

Iram. *a city of them, or the watchings, or making bare of them, or the powring out of them, or an high heape.* A Duke of Edom. Gen. 36 43.

Iran
Hiram

Iri. *fire, or light.* 1. Chro. 7. 7.

Vri

Iriah. *the feare, viſion, or throwing forth of the Lord.* An officer that apprehended Ieremiah fleeing to the land of Beniamin Iere. 37. 13.

Irijah
Iirias
Iriah

Irmeiah. *exalting the Lord, or the Lords height.* A head of the halfe tribe of Manaſſeh. 1. Chro 5. 24 alſo a Prophet. looke Ieremiah.

Ieremias
Ieremia
Ieremiah

Iarpeel, *the health, medicine, or exalting of God.* A citie. Ioſh 18. 27.

Iarephel

Ir-shemesh. *a citie of the ſunne:* or in the Hebrew and Syrian, *a citie of bondage.* A citie belonging to the tribe of Dan. Ioſh. 19. 41.

Iirſemes
Hir-ſemes

Iru. *idem* as Ir. Calebs ſonne. 1. Chro 4. 15.

Hir

¶ Iſaiah, looke Ieſhaiah.

Iſcah, *anoynting, couering, or ſhadowing,* or in the Syrian, *eſpying.* daughter of Haran. Gen. 11. 29.

Iſaiah
Ieſcha
Iiſcha

Iſhachar, or Iſſhaſchar. *a wages, or reward.* Sonne of Iaakob by Leah Gen. 30. 18. hee is bleſſed of his father. Gen. 49. 14, 15. and of Moſes. Deut. 33. 18, 19. his portion Ioſh 19. 17, to 24.

Iſſachar
Iſachar
Iſaſchar

Iſhai *a gift, or an oblation, or a debtor, or being,* father of Dauid. Ruth 4. 17. 22. 1. Sa. 6 1, 11, 12. & 20. 27. 2. Sam. 23. 1. Hee ſendeth Dauid to his brethren with foode, and to Saul with preſents. 1 Sam. 17. 17. and 16. 20. his ſonnes and daughters. 1. Chr. 2 13, 14, 15, 16. He is called Ieſſe. Matth. 1. 6 Luke 3. 32. Chriſt promiſed to come of his ſtocke. Iſa. 11. 1.

Iai
Ieſſe
Ieſſai

Iſbak, *it is voide, or made voide:* or in the Syrian, *forſaking,*

Ieſbac
Ieſboc

forsaking Abrahams sonne by Keturah. Gen. 25. 2.

Is-boseth
Ishboseth

Ish bosheth, *a man of shame, or the delay of man.* 1. Sam. 14. 49. Sauls son made King ouer Israel by Abner. 2. Sam. 2. 9, 10. he is traiterously slain by Rechab & Baanah, who for their labour were slaine by Dauid. 2. Sam. 4. 5. his head buried in Abners sepulchre. 2. Sam. 4. 12.

Iscariot
Scariot

Ishi, *saluation, or hauing regard.* 1. Chr. 2. 31. & 4. 20. & 42 traitours, Luk. 22. 3. looke Iudas.

Isi
Iesui Isi

Ishiah, *it is the Lord.* 1. Chr. 12. 6.

Iesia

Ishbenob, *sitting in prophesie, or taking captiuitie in prophesie.* A giant. 2. Sam. 21. 16, 17.

Iesbibenob
Iuah

Ishiah *it is the Lord.* Ezra. 10. 31.

Isma

Ishma, *put vaine, amazed, a mruelling, or desolation.* 1. Chr. 4. 3.

Ismahel.
Ismael

Ishmael, *God hath heard, or the hearing of God.* Son of Abram by Hagar. Genes. 16. 3, 15 What manner of man he was. Gen. 15. 12. Abraham prayeth for him, & was heard. Gen. 17. 18, 20. God heares Ishmael in his distresse. Gen. 21. 17. hee became an archer. Gen. 21. 20 his generation and death. Gen. 25. 12, to 19.

Samarias
Ismia

Ishmaiah, *hearing the Lord, or obeying the Lord.* 1. Chr. 12. 4.

Ismerai

Ishmerai, *a keeper, or keeping.* 1. Chr. 8. 18.

Iehud

Ishod, *a comely man.* 1. Chr. 7. 18.

Ipan
Iobb

Ishpan, *bud, broken in sunder, or a cony.* 1. Chr. 8. 22.

Iisuah

Ishuah, *plainesse, or plaine, equall, putting, or put.* Gen. 46. 17. and 1. Chr. 7. 30.

Iesua
Isui Isui
Iesua
Isuites
Iesmachia
Ispa

Ishuaiadem. 1. Chr. 7. 30. Gene. 41. 17. Of whom came the Ishuites. Num. 24. 44.

Ismachiah, *cleauing to, or leaning vpon, or ioyned to the Lord.* 2. Chr. 31. 13.

Ispah, *a Iasper stone.* 1. Chr. 8. 16.

Israel, *a prince of God, or preuailing with God, or one that wrestleth with God.* The name of Iaakob giuen him by God. Gen. 32. 28 & 35. 10. And the people descended of him are called Israel. Deu. 4. 1. & 5. 1. & Israelites, whom God called his seruants. Le. 25. 55. They would haue returned to Egypt, and why. Nu. 14. 3, 4 What manner of kingdome they should enioy. Numb. 23. 24. Their iourneyes. Numb. 33. 1, to 50. God foreshewth that they should become idolaters. Deut. 31. 16. For the offence of one person many of them were slaine. Ios. 7. 1, 5, 11, 12. No man moued his tongue against them. Iosh. 10. 21. The promises made vnto them touching the lande of Canaan, accomplished. Iesh. 21. 43, 44, 45. They chuse the Lord for their God, and forsake idoles. Ioshua 24. 16, 21, 24. God solde them into the hand of Iabin. Iudges 4. 2. and for their idolatry were seuen yeeres oppressed of the Midianites. Iudges 6. 1, to 7. they are deliuered by Deborah and Barak. Iudges 4. 3. * They are deliuered into the handes of the Philistims and Ammonites. Iudges 10. 7. They commit idolatrie with Gideons Ephod. Iudges 8. 27. They confesse their sinne, and put away their idoles. Iudges 10. 10, 15, 16 They consult for the punishment of the villany done to the Leuites wife. Iudges 20. 2. They send to require passage throw the lande of Edom. Numbers 20. 14, to 22. the Israelites being 40000. men, are twise ouercome by 26700 Beniamites, but at length get the victory. Iudges 20. 17. * They sware not to marry their daughters to the Beniamites. Iudges 21. 1. They are discomfited by the Philistims. 1. Samuel. 4. 2. They desire a king. 1. Samuel 8. 5, 19, 20. Being afraid of ye Philistims, they hide themselues. 1. Samuel 13. 6. They are vnprouided of weapons. 1. Samuel 13. 22. Afraide of Goliah. 1. Samuel 17. 24. Deliuered from famine and warre by the miraculous worke of God. 2. Kings 7. 6, 7. The Leperis, declared vnto them the prouidence of God. 2. King. 7. 10. Israel is smitten by Hazael King of Syria. 2. kin. 10. 32. deliuered into the hands of Shishak. 2. Chron. 12. 1, 2. * Their iniquitie and captiuitie prophesied. Hosea 9. 2. * They are threatned. Amos 2. 6. * Their captiuitie into Assyria, and why. 2. King. 17. 6. * God promiseth to deliuer them from the Gentiles. Ezek. 36. 5. The ende of their kingdome for their idolatrie. 2. King. 17. 17, 18. Why they went into captiuitie. Ezekiel 39. 23. Of their destruction, and how they were deliuered by Aarons prayer. Obadiah. 18. 20. * Israel repented. Micah. 6. 3. * God promiseth to gather the dispersed ones. Jerem. 50. 4, 5. Why they were chosen of God, and why reiected. Jerem. 15. 11. * Gods benefites toward them, and their vnthankefulnesse for the same. Hosea 11. 1. * Their calamitie then to come, described. Amos 8. 2. * The Israelites shalbe rejected for their idolatry, and at the last returne and beleeue in Christ. Hosea 3. 1. * which shalbe when the fulnesse of the Gentiles shall be come in. Hosea 2. 16. Rom. 11. 25. of their election. Micah. 5. 7, 8. Their diuine confidence. Hosea 12. 1. * 1. Cor. 10. 18. Their prosperitie foreshewed. Jerem. 30. 10. They and their prophets carnall. Hes. 9. 7, 8. Who are true Israelites. Rom 9. 7, 8. Peace and mercy vpon the Israel of God Galat. 6. 16 God will take from the true Israelites all worldly confidence. Micah. 5. 10. * Nathanael a true Israelite, & why. Joh. 1. 47. Israel inexcusable. Rom. 10. 19, 20 21. Israel hath obtained by grace, that which they could not by workes. Rom. 11. 5, 6, 7. A remnant of Israel shalbe saued. Rom. 9. 27. They were obstinate for a time that the Gentiles might receiue the faith of Christ. Rom. 11. 25. Christ the true Israel. Isai. 49. 3. Israel is the people of God Exo. 3. 14, 15 and 5. 1. and 6. 6, 7. and 19. 5. 6 Leui. 20. 24. 25, 26. Deut. 4. 20, 37. and 7. 6, 7, 8. and 9. 29. and 10. 15. and 14. 2. and 26. 15, 18, 19 and 32. 9, 36, 43. 1. Sam. 10. 19 and 12. 12, 22. 2. Sam. 7. 7. & 1. ki. 3. 9. & 8. 16, 23. Isa. 19. 25 and 43. 1. * Jer. 13. 11. Eccl. 17. 16. Ten tribes of Israel separated themselues from the house of Dauid. 1. kin. 12. 20. according to the word of Ahiiah. 1. kin. 11. 30, 31.

Isshachar, looke Isshacar.

Ishiah *it is the Lord.* Certaine mens names. 1. Chr. 7. 3. and 23. 20.

Iesiah
Iesii
Iesias

Ishiah. *idem.* 1. Chr. 24. 21.

Isuah, looke Ihuah.

Ishui, looke Ishuai.

Iessium
Italy

Italy, A countrey so called of king Italus, or of Italis, which signifieth *with calues*, for that it aboundeth with calues. Act. 27. 1. Whither Paul sailed. Ac. 27. 6.

Ethai

Ithai *idem.* as Ittai. 1. Chr. 11. 31.

Ithamar *Woe to the change, or wo to the hand, or an Ile of the hand or finger, or the change of an Ile.* Aarons son. Ex. 6. 23. & 38. 21. Anointed Priest. Le. 8. 2. *

Ithiel *idem.* as Ittiel. Neh. 30. 1.

Ithlah *hanging vp, or heaping vp.* a citie in the tribe of Dan. Iosh. 19. 42.

Etheel
Iethlah

Ithmah, *an orphant, a marueiling, or a perfection.* 1. Chr. 11. 46.

Iethela

Ithnan, a citie of the tribe of Iudah. Iosh. 15. 23.

Iethma

Ithra, *a remnant, or excellent.* 2. Sam. 17. 25.

Iethnan

Ithran *idem* Gen. 36. 26. 1. Chr. 7. 37.

Iethra

Ithream, *the excellency, or remnant of the people.* 2. Sam. 3. 5.

Iethran

Ithrite, *excelling, or a remaining.* 1. Chron. 11. 40. and 2. Sam. 23. 38.

Iethream

Ittah-kazim, *an houre, or time of a prince: or now a Prince.* A citie in the tribe of Zebulun. Iosh. 19. 13.

Iethrite
Ithahkazin
Tacasin

Ittai, *strong, my sign, a plough share, or a comming to.* 2. Sam. 15. 19. and 23. 29.

Ithai Itai
Ethai Itti

Ittiel *God with me, the sign of God, the comming to of God, or the plough share of God.* Neh. 11. 7.

Ithiel
Ethiel

Iturea.

Aua
Iua

Iturea. *kept*, or in the Syrian tongue, *of a mountain, or full of hilles*. A region nere to the desert of Arabia, whereof Philip was Tetrarch. Luke 3.1.

¶ Iuah. *iniquite*. a citie where an idole was honoured. 2. King. 18.3,4.

Iubal. *bringing*, or *fading*, or *a trumpet*. The sonne of Lamech, who was the inuenter of the harpe and Organs. Gen. 4.21.

Iubile, *idem*. The yeere of Iubile was euery fiftieth yeere. Leuit. 25. 10,11,12.

Iucal
Iehucal

Iuchal. *mighty* or *perfect*. Jer. 38.1.

Iuda. *confession*, or *praise*. The sonne of Joanna. Luk. 3.26. also the sonne of Joseph. Luke 3.30.

Iudas

Iudah, *idem*. looke Iehudath.

Iudas Maccabeus
Iscariot

Iudas *idem*. Sonne of Mattathias, called otherwise Maccabeus. 1. Macc. cha. 2. &c. 2. Mac. cha. 8. &c. also the son of Calphi. 1. Mac. 11. 70. also hee who betrayed his master Jesus Christ, surnamed Iscarioth. Mat 10. 4. Lu. 6. 16 Mar. 3. 19. Dauid in ỹ person of Christ complaineth of him. Psalm. 55. 12, 13, 14. and of his disloyaltie. Psal. 41. 9. Christs watchword of his treason. Joh 6. 70. Good for him, if he had neuer bin borne. Matt. 26. 24 his treason was by ỹ instigation of the deuill. Joh. 13. 2. he is offended at ỹ expense of ointmẽt bestowed on Christ. Joh 12. 3. after he had taken ỹ sop Satan entred: Christ willeth him to execute his treasõ quickly. Jo. 13. 27. Christ foretelleth him ỹ he would betray him. Mat. 26. 21, 23. Iudas a theefe Joh. 12 6. not cleane for want of faith. Joh. 13. 11. hee promiseth the hie priests to deliuer Christ vnto the. Matt. 26. 14, 15, 16. his token a kisse. Mat. 26. 48. Lu 22. 48 Christ called him friend. Mat. 26. 50. He ỹ his company fell downe backward. Joh. 18 6. hee repenteth of his treason, & bringeth againe the reward. Matt. 27. 3, 4, 5 his miserable end. Ac. 1. 18. he had fellowship in the ministration, & was numbred with the Apostles. Act. 1, 17.

Also the sonne of Jaakob. Matth. 1. 3. looke Iudah, or Iehudath. Also the brother of Simon, and cousin to Christ. Matt. 13. 55. also the brother of James. Luke 6. 16 John 14. 22. whose Epistle reade Jude 1. * Hee and Silas are sent with Paul and Barnabas to Antioch. Acts 15. 22. also a rebel of Galile. Acts 5. 37.

Iudea as Iudah. a countrey. Matth 3. 1. Actes 2. 9. sometimes taken for the whole laude of the twelue tribes, sometime for Iuda and Beniamin onely, according to the separation of Galile, Samaria, and other countries. Historiographers account Iudea to appertaine vnto the Philistims, but Galile, and Samaria vnto Phenice. After the death of Salomon, the tenne tribes departed from Rehoboã vnto Jeroboam, so as by that meanes the two tribes, Iuda and Beniamin which claue to the house of Dauid, are called in scripture (but chiefly in the Prophets) one while the house of Dauid, another while the kingdome of Iuda and Jerusalem, and somtimes Beniamin, looke Ierusalem and 2. King. 21. 12 and 23. 27.

Iudith

Iudeth, *praising*, or *confessing*. A widow, daughter of Merari. Judet. 8. 1. her chast widowhead commended. Jude. 8. 4, 5, 6, to 10. she reproueth the ancients of Bethulia, for limitting the mercy of God vnto time. Judit. 8. 12, to 16. exhorteth them to moue the people to patience. Judet. 8. 16. to 32. shee giueth counsell. Judit 8. 32. * her prayer. Judet. 9. 2. * she is taken of the watch and brought to Holofernes. Judeth 10. 11. * shee craueth licence to pray. Judet. 12. 5. she cutteth off Holofernes head, & bringeth it to Bethulia. Jude. 13. 8. * she praiseth God. Jud. 16. 2. to 18. & dieth Jud. 16. 23.

Iudith. *idem*. The wife of Esau. Gen. 29 34.

Iulias *full of soft cotton*, or *full of haires*. Ro. 16. 15.

Iulia

Iulius *idem*. A Centurion. Acts 27. 1.

Iunia. *of Iuno*. Rom 16. 7.

Iusabhesed
Iosebhesed

Iusabhesed. *a dwelling place, the seate of mercie*, or *the changing of mercie*. 1 Chro. 3. 20.

Iustus, *iust or vertuous*. a godly man. Acts. 18. 7. An other called Jesus. Col. 4. 11.

Iutah

Iuttah. *turning away*. A citie. Josh. 15 55. & 21. 16.

Iotha
Iezebel
Izabel
Iesabel

¶ Izebel. *woe to the house*, or *the yle of a house*, or in the Hebrew and Syrian, *the yle of a dunghil*, or *woe to the dunghil*. Wife to Ahab. 1. ki. 16. 31. she caused the Prophets of the Lord to be slaine. 1. King. 18. 4. shee threatneth Eliah, for the destructiõ of Baals priests. 1. Kings 19. 2. she counterfeiteth Achabs letters to the Elders of Jzreel, to put to death Naboth for his vineyard. 1. King. 21. 8, to 17. Eliah foretelleth her death. 1. King. 21. 17. * her ill end. 2 King. 9. 30. *

Iesaarites
Ishar
Iesaar

Izeharites. *clearenesse, oile*, or *pertaining to none*. A kinred. Numb. 3 27 descending of Izhar. Exod 6. 18. or Izehar. Num. 27. 19.

Izhak
Isaac
Ishak
Ishahac
Isaak

Izhak, or Iitschac. *laughter*, or *laughing*. Abrahams sonne by Sarah. Gen. 17. 19. & 1 Chr. 1. 28. who was the seede promised by God. Gene. 15 4. Many people promised to descend of him. Gene. 17. 16. borne according to Gods promise. Ge. 21. 1, 2, 3 Rom. 9. 7. To be offered vp in sacrifice. Gen. 22. 9. He taketh Rebekah to wife. Gen. 24 67. and 25. 20. God blesseth him. Ge. 25. 11. To auoide the famine, he dwelt in the land of Abimelech. Gen. 26. 1. Christ promised to Izhak. Ge. 26. 3. He calleth his wife sister. Gen. 26. 7. Abimelech reproued him, and wyp. Genes. 26. 10. Izhak became rich. Genes. 26. 12, 13. His heardmen and the Philistims striue for welles. Genes. 26. 17, 18, to 22. God was with Izhak. Gene. 26. 24. Hee erecteth an Altar to God. Genes. 26. 25. Abimelech seeketh his friendship. Gene. 26. 26, 27, to 34. Hee willeth Esau to kill venison for him, that he might blesse him before his death. Gene. 27. 3, 4. He was striken with feare, to see the prouidence of God in preuenting the same Gene. 27. 33. Hee blesseth Jaakob and Esau. Gene. 27. 38, 39, 40. He dieth and is buried by them. Gene. 35. 29. His children. 1. Chr. 1. 34. His faith. Heb. 11. 20. His people. Eccius. 44. 22.

Isaar

Izhar, as Izeharites.

Isaari

Izhari, as Izhar. 1. Chron. 24. 22.

Izrahia
Izrahiah

Izrahiah, *the Lord ariseth*, or *the clearenesse of the Lord*. 1. Chro. 7. 3.

Iezrael
Iezrahel

Izreel. *the seede of God, the dropping downe of Gods friendship*, or *the sprinkling vpon the shepherd of God*. A citie. Josh. 15. 56. 1. King 4. 12 Hos 1. 4, 5.

Iesraelah

Izreelah *idem*. A city. Josh 19. 18.

Iezerites
Ieserites

Izrites. *a fasting*, or *making of earth*, or *tribulation*, or *making narrow*, or *sorrowful*. A kinred descended of Iezer. Num. 26. 49.

K

Cab

Kab. A measure containing about three of our wine quartes, which of Doues dung was solde for fiue pieces of siluer at the siege of Samaria. 2. Kin 6. 25.

Cabseel

Kabzeel. *the congregatiõ of God*. A city. Josh. 15. 21.

Cades

Kadesh. *holinesse*. A city otherwise called En mishpat. Gen. 14. 7.

Cades Barnea.

Kadesh-barnea. *holinesse of an inconstant sonne*, or *holinesse of corne*, or *holinesse of troubled cleannesse*. A place. Num. 13. 26. and 20. 1. and 32. 8. and 33. 36.

Cadmiel
Cedmiel

Kadmiel *God of ancientnesse*, or *God of rising*. Ezra. 2. 40. and 3. 9.

Cadmonites

Kadmonites. *ancients*, or *chiefe*. a people. Ge. 15 19.

Cedmonites
Caath
Chaath
Choath

Kahath. *a congregatiõ, a wrinkle*, or *bluntnesse*. Son of Leui. Gen. 46. 11. Exod. 6. 16. called Koath. 1. Chro. 6. 1. of him came the Kohathites. Numb. 26. 57. Their portion. Josh. 21 4, 20, to 27.

Cehath
Cahath

Kain. *a possession*, or *possessed*. Adams sonne. Ge. 4. 1. He, offended that his brothers sacrifice was more accepted of God, slew him. Gene. 4. 3, to 9. looke more,

Cain

1. John

1.Ioh.3.12. his children. Gene.4.17. he is curſed and deſpaireth. Gen.4.11,12,13. Moe pronounced to the followers of Kain. Iude 11.

Kenan — Kainan. *a buyer, or owner.* Gen.5.9.

Kellai — Kallai. *light, reaſting by fire, or my voice.* Neh.12.20

Celai — Kamon. *a riſing, or hu eſtabliſhing.* a city. Iudg.10.5

Camon — Kamuel. *God hath riſen, or God hath raiſed vp, or eſtabliſhed him.* Nahors ſon by Milcah. Ge.22.20,21.

Kemuel — Kanah. *of reedes.* A riuer. Ioſh.16.8. and 19.28.

Camuel — Kareah. *balde, or Iſe.* The father of Iohanan. 2. Kings 25.23.

Chemuel — Karkaa. *a floore, or diſſoluing coldnes.* a city. Ioſ.15.3

Kanath — Kartã. *a calling, reading, or meeting.* a city. Ioſ.21.32.

Karea — Kaziz. *a cutting aſunder, or an end.* a valley. Ioſ.18.21

Caree — ¶ Kedar. *blacknes, or ſadnes.* Both a mans name, and a people. Gen.25.13. Ier.49.28. Iſa.21.17.

Karcaa — Kedemah. *ancient, or the firſt.* Gen.25.15.

Carcaa — Kedemoth *anciters, or the chiefe, or a burning, or the crookedneſſe of death.* A wildernes and a city. Deu.2.26. Ioſh.13.18.

Carthan — Kedeſh. *holineſſe.* A citie. Ioſh.12.22. and 15.23. looke Kadeſh.

Cadis — Kehelathah. *a whale, a congregation, or the Church.* A manſion. Num.33.22.

Cafis — Keilah. *diſſoluing, diuiding, or cutting that, or his faſtening.* A citie. Ioſh 15.44.

Cedar — Kelaiah. *the voice of the Lord, or the eaſing, or reſting of the Lord.* Ezra 10.23.

Cedma — Kelita. *ſuccour, a gathering together, or a bending of the voyce.* Ezra 10.23. Nehe.8.7. and 10.10.

Cademoth — Kemuel, looke Kamuel.

Kedes. Cades — Kenan, looke Kainan.

Kehelatha — Kenath. *a buying, a poſſeſſion, or a bewayling.* A city. Num.32.42.

Celatha — Kenaz. *that birds neſt, or thu bewayling poſſeſſion, or buying.* The ſon of Eliphaz Ge.36.11,42. Ioſ.15.17.

Ceila — Keni. *a poſſeſſion, a buying, a birds neſt, or bewailing.* Moſes father in law. Iudg.1.16.

Celaia — Kenites, and Keneſites. *idem.* a people. Num.24.21, 22. and 32.12.

Celitah — Keren-happuch. *the horne, or childe of beautie.* Iob. 42.14.

Celita — Kerioth. *cities, callings, readings, or meetings.* A city. Ioſh.15.25. Ier.48.24.

Camuel — Keros. *crooked, or crookedneſſe.* Ezra 2.44.

Cainan — Keturah. *ſmelling ſweet, perfuming, or contended for.* Abrahams ſecond wife. Gen.25.1.

Canath — Keziah. *as pleaſant as Caſſia, or fine ſpices.* Iob.42.14

Cenaz — ¶ Kibroth hattaauah. *the graues of luſt.* A manſion. Num.11.34 and 33.16.

Cenez — Kibzaim. *congregations.* A citie. Ioſh.21.22.

Keni-hapuch — Kidron. *making blacke, or ſad.* A riuer in the valley betweene Ieruſalem and mount Oliuet. 2.Sam.15.23. Ioh 18.1. looke Cedron.

Karioth — Kinah. as Keni. A city. Ioſh.15.22.

Carioth — Kir. *a wall, a blocke, or coldnes, or a meeting.* a citie. Iſa.15.1. Amos 1.5.

Ceros — Kir-hareſeth. *a wal of workmanſhip.* a city. Iſa.16.7.

Ceiura — Kir-hareſh. *idem.* A city. Iſa.16.11.

Kezia — Kir-heres. *a wall, blocke, or coldnes, or meeting of the ſunne.* a city. Ier.48.31.

Cibzaim — Kiriath. *cities, callings, readings, or meetings.* A citie. Ioſh.15.25. Ier.48.24.

Cedron — Kiriathaim. *idem.* a citie. Ioſh.13.19.

Kinah — Kiriath-arba. *the fourth citie.* A city builded by Arba, called Hebron. Gen.23.2. Ioſ.14.15. & 15.13. and 21.11. 1 Chron 6.55. At this citie the virgine Marie viſited her couſin Elizabet. Lu.1.39. where alſo the 4. Patriarks, Adam, Abraham, Izhak, & Iaakob were buried. Gen 25.10. and 35.29. and 49.30 and 50.13.

Kir — Kiriath-arim. *a city of cities, townes, or watchers: or in the Hebrew and Syrian, a curſe of enemies.* a citie

Kirhares — Ezra 2.25.

Ciriath — Kiriath-baal. *a city of an idole, of a ruler, or poſſeſſor.* a citie. Ioſh. 15.60. — Cariath-baal

Cariathaim — Kiriath-iearim. *a city of woods.* a city. Ioſh 9.17. and 15.60.

Cariatharba — Kiriath-ſannath. *a city of a blackbery tree, or in the Hebrew and Syrian, a city of enmity.* a citie called alſo Debir. Ioſh.15.49. — Kariath-ſennach, Carith-ſenna

Kiriathiarim — Kiriath-ſepher. *a citie of letters.* A city, called alſo Debir. Ioſh.15.15. — Kiriath-ſephar

Cariatharim — Kiſh. *hard, or ſore, or ſtraw to thatch.* The ſonne of Abiel 1.Sam.9.1. and 1.Chr.8.30,33. — Cis

Kiſhion. *hardneſſe, or ſoreneſſe, &c.* Ioſh.19.20. — Kiſion

Kiſhon, as Kiſh. a riuer or brooke of Galilee neere the hill Tabor. Iudg.4.7. 1.King.18.40. — Kiſon

Kithliſh. *it is a wall: or in the Hebrew and Syrian, the company of a lioneſſe, or as pulled away by violẽce.* a citie. Ioſh.15.40. — Cethlis

Kitron. *making ſweete, or perfuming, or abiding together, or a bond:* or after the Syrian, *a knot.* a citie. Iudg.1.30. — Ketron, Citron

Kittim. *breaking ſmall, or golde.* Gen.10.4. — Cethim

¶ Koa. *hope, a cõgregatiõ, a line, or a rule.* Eze.23.23.

Kohath, looke Kahath, and Gen.46.11. of him came the Kohathites. Num.26.57,58. — Cehath, Caath

Kolaiah. *the voyce of the Lord.* Mens names. Neh. 11.7. Iere.29.21. — Colaiah, Colaia, Colia

Korah. *bald, baldneſſe, Iſe, or froſt.* Gene.36.5. and 1.Chro.2.43. — Corah

Kore. *crying, calling, reading, or a partridg.* 1.ch.9.19. — Core

Korhites. *idem.* a people. Num.26.58. — Corathites

¶ Kuſhaia *hardneſs, hu grauity, or hu offẽce.* 1.ch.15.17. — Kuſhaiah, Cuſaia

L

Laadah. *to gather, to aſſemble together, or to teſtifie:* alſo *paſſing ouer, or robbing, or for the decking:* or after the Syrian, *taking away.* 1.Chro.4.21. — Laada

Laadan. *for pleaſure, deuouring, iudgement, for decking, or for a witneſſe:* or after the Syrian, *vnto the time.* 1.Chro.7.26. and 23.7. — Leedan, Ladan

Laban. *white, ſhining, gentle, or brittle.* Brother to Rebekah. Gen.24.29. He runneth to meete Iaakob. Gen.29.13. he giueth his daughter Leah vnto Iaakob in ſtead of Rahel. Gene.29.23. Hee deceiueth Iaakob. Gen.31.7. He purſueth him. Gen.31.23. He maketh a couenant with him. Gene.31.44. * Alſo the wilderneſſe, where Moſes read Deuteronomie vnto the Iſraelites. Deut.1.1.

Libanus, *the Moone, whiteneſſe, frankincenſe, or brittle.* 1.Eſdr.5.29 Ezra 2.40. Nehe.7.48. — Lebana, Lebanah

Lacedemonians. *a lake of deuils, or a well of mad men.* a people 2.Mac.5.9.

Lachish. *walking, or he going ſtood ſtill, or being to thy ſelfe.* a city. Ioſh.10.3. taken by Ioſhuah. Ioſh.10. 32. reade Ioſh.15.39. and 2.King.14.19. and 2.Chr. 11.9. Nehe.11.30. — Lachis

Lael. *to God, or to the mighty.* Num.3.24.

Lahad. *praiſing, to praiſe, or to confeſſe.* 1.Chr.4.2. — Laad

Lahmam. *the bread of them, or the warre, or fight of them.* a citie. Ioſh.15.40. — Lehamam, Lehemam

Lahmi. *my bread, or my fight.* a mightie Gyant. 1. Chro.20.5. — Lahemi

Laish. *a Lyon,* a city, whoſe inhabitants the tribe of Dan deſtroyed. Iudg.18.27,28. reade Iſa.10.30. called alſo Leſhem. Ioſh.19.47. — Lais, Laiſa

Lamech. looke Lemech.

Lamuel. *God to them, or God with them, or with whom is God.* Prou.31.1. — Lemuel

Laodicea. *iuſt people.* a citie in Aſia, firſt called Diospolis, afterward Ros, laſt of all Laodicea. Reuel.1. 11. Coloſſ.4.16.

Lappidoth. *lightnings, or lamps.* Huſband to Debo- — Lapidoth
rah.

Thalassa

Lasa
Lasthenus

Lea

Libanus
Libanon

Libna
Lebona
Lecha
Laha im
Laabim
Lechi

Lamech

Lesem

Letusim
Latisslim
Leui
Leuites

rah. Judges 4.4.

Latea, *thicke*, or *wise*. A city on the banke of Creta. Acts 27.8.

Lasha. *to call*, or *to anoynt*. a citie. Gen. 10.19.

Lasthenes. *the strength of a stone*. 1. Mac 11.31.

Lazarus. *the helpe of God*. A begger. Luke 16.20.* Also the brother of Mary and Martha, who was sick, for the glory of God. John 11.1,2,3,4. Being dead & buried, he is raised vnto life by Christ. Joh. 11.43,44. After which the Pharisees resorted vnto his house to see him. John 12.9. The hie Priests would haue put him to death, and why. John 12.10,11. his rising againe, turned many to the faith John 12.42.

¶ Leah. *painful*, or *wearied*. Labans eldest daughter. Ge. 29.16. God seeing her despised, maketh her fruitful. Gen. 29.31.* she bargaineth w Rahel for her sons Mandrakes, to lie w Jaakob. Gen. 30.14,15,16. The people wished Ruth as fruitfull as Leah. Ruth 4.11.

Lebana, Lebanah, looke Labana.

Lebanon. *idem*. A place of Syria, so called, for the great store of frankincense there. Deut. 1.7. Josh. 11. 17. Judg. 3.3. 1. King. 7.2.

Lebaoth. *of a lionesse*, *a signe of the heart*, or *vnto the entring in*. a citie. Josh. 15.32.

Lebbeus. *praising* or *confessing*. an Apostle of Jesus Christ surnamed Thaddeus. Mat. 10.3.

Lebnah, as Labana. a citie. Josh. 15.42.

Lebonah. *idem*. a citie. Judg. 21.19.

Lecah. *walking*, or *going*. 1. Chr. 4.21.

Lehabim. *inflamed*, or *flames*, or *sword*. Sonne to Mizraim. Gen. 10.13. 1. Chr. 1.11.

Lehi. *the iaw*. a place where Samson slew a thousand men. Judg. 15.9.14,15,16,17.

Lemech. *poore*, *humbled*, or *smitten*. Methushaels sonne. Gen 4.18. He had two wiues. Gene. 4.19. He boasteth of his murthers vnto his wiues. Gene. 4.23. Also the sonne of Methushelah. Gen. 5.25.

Leshem. *a name*, or *putting*, or *they put vnto*, or *a precious stone*. a citie. Josh. 19.47.

Leushim. *hammer men*, or *file men*. The sonne of Dedan. Gen. 25.3.

Leui. *ioined*, or *coupled*, or *added to him*. Jaakobs third sonne by Leah. Gen. 29.34. 1. Chr. 2.1. Of him came the Leuites. Exo. 4.14. & 1. Chr. 6.1.* he and Simeon slew the Shechemites. Gen. 34.25,26. and are reproued therefore. Gen. 49.5,6,7. They are blessed. Deut. 33.8, to 12. God chose y tribe of Leui, to be his priests. 1. Sam. 2.28, 30. They are appointed to keepe the Tabernacle. Num. 1.47.* and 2.33. They beare the Arke before the people. Josh. 3.6. They are separated from the other tribes, and why. Deut. 10.8,9. Eleazar the chiefe captaine of the Leuites. Num. 3.32. Their purgation and oblation. Leui. 8.12.* Of their offices. Numb. 4.2.* They are numbred. Num. 3.16.* They must be nourished. Deut. 12.18,19. They purge the house of God vnder Hezekiah. 2. Chr. 29.5. They are numbred, that returned to Jerusalem with Zerubbabel. Neh. 12.1.* Dauid numbreth them, and assigneth to them offices. 1. Chro. 23.3.* The administration of holy things giuen to them. Numb. 3.8. Moses deliuereth Deuteronomie to them. Deut. 31.9.

They had no inheritance, and why. Deu. 10.9. & 18. 1,2. The first fruits must be brought to them. Deu. 26 2,3. They must offer to God the tenth of their tithes. Num. 18.26. Hezekiah commanded to giue them the tithes, and why. 2. Chron. 31.4. Cities assigned vnto them. Num. 35.2. Josh. 21.2, to 43. the selling of their houses, & cities. Leu. 25.31, to 35. They put to death idolaters at Moses commaundement. Exod. 32.28. They are driuen out of Israel by Jeroboam. 2 Chro. 11.14. A Leuite ran about the countrey, and became Michahs priest. Judg. 17.7.* And of the Leuite, that had a whore to his concubine. Judg. 19.1,2.*

Leummim. *countreys*, or *without waters*. Gen. 25.3. Laummim

¶ Libnah, as Labana, a city. Num. 33.20. Josh. 10. 29. and 2. Kings 8.22. Isa. 37.8. Libna

Libni. *idem*. The sonne of Gershom. Exod. 6.17.1. Chro 6.20, 29. Of whom came the Libnites. Numb. 3.21. and 26.58. Lobni

Licia. *a wolfe*. a prouince of Asia. 1. Mac. 15.23. Lycia

Linus. *a net*. 2. Tim. 4.21.

Listra. *dissoluing*. a citie. Acts 14.6. Lystra

Liuiathan. *a coupling together*, *his fellowship*, or *deliuered to himselfe*. A fish, called a whale. Job. 40.20. 2. Esd. 6.49. Psal. 104.26. Isa. 27.1. Leuiathan

¶ Lo-ammi. *not my people* Hose. 1.9.

Lobin. *whitenesse*, &c. as Labana. Reade Libni. Libni

Lod. *natiuitie*, or *generation*. a city. 1. Chro 8.12.

Lod-hadid. *rising*, *iaying*, or *rising sharpe*, or after the Hebrew and Syrian, *a new natiuity*, or *generation*. a city. Ezra 2.33.

Lois. *better*. Grandmother to Timothie. 2. Tim. 1.5.

Lo-ruhamah, *without mercy*. Hos. 1.6.

Lot. *wrapped*, *iayned*, or *couered*, or *bound together*. Loth sonne to Haran, Abrams brother. Gen. 11.27. He and Abram are rich. Gen. 13.2.6. Lot chose Sodome to dwell in. Gene. 13.11,12. Hee is taken prisoner, and deliuered by Abram. Gen. 14.12, to 17. Two Angels his ghests. Gen. 19 1,2,3. He would rather suffer his daughters to be defiled, then his ghests should suffer iniurie. Gen. 19.8. He is commended. 2. Pet. 2 7,8. Foretelling the destruction of Sodome to his sonnes in law, they mocked him. Gene. 19.14. Hee and his house commanded to depart out of Sodome. Gen. 19. 15. He is deliuered for Abrahams sake. Gen. 19.29. Being deliuered, he went and dwelt in a caue with his two daughters, where hee fell to horrible incest. Gen. 19.30.* Zoar preserued at his prayer. Gene. 19. 20,21,26. His wife turned to a pillar of salt. Gen. 19. 29. is an example for vs, to put no trust in worldly things, and distrust God. Luke 17.32,33. Lots prayer. Luke 17.28,29. The land of Ar, giuen to the children of Lot for a possession. Deut. 2.9.

Lotan, as Lot. Gen. 36.20.1. Chr. 1.38.

¶ Lubim. *the heart of a man*, or *heart of the sea*. A countrey. Nah. 3.9. the people called Lubims. 2. Chro. 12.3. Jere. 46.9. looke Lybia. Lybia Lybians

Lucifer. *bringing light*. Isa. 14.12.

Lucius. *of light*. a Prophet. Acts 13.1. Rom. 16.21.

Lud. *natiuitie*, or *generation*. Sonne to Shem Gen. 10.22. Of him the countrey of Lydia in Asia the lesse, tooke name: looke Lydia, and Isa. 66.19.

Ludim. *idem* Mizraims sonne. Gen. 10.13.

Luhith. *a floore made of boards*, or *greenenesse*. a hill. Isa. 15.5. Jere. 48.5. Luith

Luke. after the Hebrew is interpreted, *a rising to him*. A Philistian, who became an Euangelist. Col. 4. 14. 2. Tim. 4.11. Lucas

Luz. *an almond*, *a departing*, or *bending*. A citie called also Beth-el. Gen. 28.19. Josh. 16.2. and 18.13. taken by the family of Joseph. Judg. 1.23. Luza

¶ Lybia. *grosse*, or *fat*. A countrey lying from Egypt to the West Ocean: so called of the Moores. Act. 2.10. looke Lubim.

Lycaonia. *a wolfe* a prouince of Asia, where Barnabas and Paul preached. Acts 14.6.

Lydda. *a standing pond of water*. a city of the Philistims on the banke of the great sea, called Diospolis. 1 Mac. 11.34. Acts 9.32,35.

Lydia. *idem*. a countrey in Asia the lesse on the East ioyning to Phrygia: on the North to Mysia: on the South vpō part of Caria. 1. Mac. 8.8. called also Lud. Isai.

Iſa.66.19.of the people. Jere.46.9. Alſo a godly woman who beleeued the Goſpel. Acts 16.14.

Lyſania — Lyſanias, *diſſoluing ſadneſſe*. The Tetrarch of Abilene. Luke 3.1.

Lyſias, *diſſoluing*. King Antiochus deputie. 1.Mac. 3.32.2. Mac.11.1.1.Mac.6.27.* and 7.2,3,4.

Lyſimachus, *diſſoluing battel*. Menelaus brother. 2. Mac.4.29.

Alſo the ſonne of Ptolemeus. Eſter 11.1.

Lyſtra, as Lyſias. A citie Acts 14.6.

M

Maaca — Maacah, *preſſed downe, worne, or faſtened*. 2.Sam. 10.6.

Maacha — Maachah, *idem*. Abiſhaloms daughter. 1.Kin.15.2. 2.Chr.11.20. Alſo Calebs concubine. 1.Chr.2.48.

Maachati — Maachathi *broken, &c.* as Maacah. Deute.3.14 Ioſ. 13.11. and 2.King.25.23.

Maadi — Maadai, *yeerely, pleaſant, decked, teſtifying, or paſſing ouer*: or after the Syrian, *taking away*. Ezr.10.34.

Maaiah — Maadiah, *ſolēnity, or the pleaſantnes, or decking of the Lord, or the teſtimony, or couenāt of the Lord*. Ne.12.5

Maai, *a bellie, or heaping vp*. Neh.12.36.

Maakah, looke Maacah.

Maale-Acrabim — Maaleh-akrabbim, or Maaleth akrabbim. Numb. 34.4. Ioſh 15.3.

Maarath — Maarah *a denne, a making empty, or powring out of water, or watching*. A citie. Ioſh 15.59.

Maaſi — Maaſai, *my worke*. 1.Chr.9.12.

Maaſiah — Maaſeiah, *the worke of the Lord*. 1. Chr.15.18. and 2.Chr.26.11.

Maaſiais — Maaſiah, or Maaziah, *the defence, ſtrength, or ſure truſt of the Lord*. 2.Chr.23.1. and 1.Chr 24 18.

Maaſia — Maath, *wiping away, defacing, breaking, or fearing, or after the Syrian, a ſmiting*. Luk.3.26.

Maath — Maaz *wood, or of wood*. 1 Chro.2.27.

Maaz — Maziah *the ſtrength, or ſuccour of the Lord*. 1. Chr. 24.18. and Neh.10.8.

Maaziah — Machbannai, or Machbanai. *a wretch, or my poore ſon, or the pouertie of vnderſtanding*. 1.Chr 12.13.

Machbannai — Maccabeus, *ſmiting, or after the Greeke, a warrier*. the ſonne of Mattathias. 1.Mac 2.4. Of whom looke more in Iudas.

Machabæus — Macedonia, *a burning, or worſhipping, or a crookednes*. but after the Greeke, *loſing, or excelling other*. A countrey in Greece. Reade Eſter 16.10.1.Mac.1. 1.2.Macc.8.20. Acts 16.9,10,12. and 19.21,22,29. Roma.15.26.1 Cor.16.5 2.Cor.1.16 and 8.1. and 9. 2. and 11 9 and 1.Thes 4.10.

Macedonia — Machbena — Machbenah, *pouerty, the ſmiting of his ſonne, the pouertie of vnderſtanding, or the ſmiting of the builder*. 1.Chro.2.49.

Machbenah — Machbenai — Machi, *poore, or a ſmiter*. Num. 13.16.

Machi — Machir, *ſelling or knowing*. Ge.50.23 1.Chr.2.21. 7.14. 9.4.

Machir — Machirites, *idem*. Num.26 29.

Machirites — Machmas, *a ſmiter, or a poore man taken away*. A citie. 1.Mac 9 73.

Machmas — Machnadebai, *a ſmiter, or a poore man vowing of his owne accord*. Ezra 10.40.

Machnadebai — Machpelah, *double*. Gen.23.9.

Machpelah — Madai, *a meaſure, iudging or a garment*. Gen.10 2.

Madai — Madan, *ſtrife, iudging, a meaſure, or a garment*. Ge. 25.2.

Madan — Madmenah — Madmanah, *a meaſure of a gift, the preparation of a garment, or a dunghill*. A citie. Ioſh. 15.31. Jere.48. 2. Iſa 10.31. Alſo a man 1.Chr.2 49.

Madmanna — Madmena — Madmenah — Madmen — Madon, *a chiding, or a garment, or his meaſure*. A citie. Ioſh 11.1. and 12.19.

Madon — Magbis — Magbiſh, *excelling other, or height*. Ezra 2. 30.

Magdala — Magdalena, *magnified, or exalted, or a tower*. The ſurname of Marthas ſiſter Matth.27.56. looke Marie.

Magdiel, *preaching, or declaring God, or the apple, or choſen fruit of God*. Gen 36.43.

Magog *couering, or melting*. A man, a people, and a countrey. Gen. 10.2. Eze.38.2 and 39.6. Reu.20.8.

Magphiaſh, *a body thruſt hard together, or gathered together, or the moth of the body, or of the garment*. Mehem. 10.20. — Magpias — Megphies

Mahali, *infirmitie, or ſickneſs, or a company of dauncers, or a harpe: or* after the Syrian, *pardon*. Ex.6.19 Num.3.20. and 1.Chron.23.23. Of whom came the Mahlites Num.3.33. — Mahli — Maheli — Mahelites

Mahalah, *idem*. Eſaus ſiſter. 1.Chr.7.18. Alſo the daughter of Jeremoth. 2. Chron. 11.18. Alſo Elaus third wife. Gen.28.9. — Mahalah — Mahalath — Mahelah

Mahaleel, *praiſing God, or Gods illumination*. The ſonne of Kenan. Gen. 5.12. Lu.3.37. Alſo the father of Shephatiah. Neh 11.4. — Mahaleel — Maleleel — Mahalaleel

Mahanaim *tents, or a company of ſouldiers, or two armies, or campes*. the place where Gods Angels met Iaakob. Gen 32.1,2. Ioſh. 13.26.

Mananeh-dan, *the tents of iudgement*. A place. Iudges 18.12.

Maharai *haſting, or a hill, or from my hill*. 2.Samu. 23.28. and 1 Chr.11.30.

Mahath, *wiping away, breaking, or fearing, or* after the Syrian *a ſmiting*. 1.Chr.6.35. and 2.Chr.29.12.

Mahauite *declaring a meſſage, blotting out, ſhauing, or the marrow in bones*. 1.Chr 11.46. — Mahumite

Mahazioth, *ſeeing a ſigne, or ſeeing a letter*. 1.Chro. 25.4. — Maaſioth

Mahershalal-ha-shbaz. Iſa.8.3

Mahlah, as Mahalah. The daughter of Zelophehad. Numb.26.33. — Mahela

Mahli, and Mahlites, looke Mahali.

Mahlon, as Mahali. Ruth 1.2. — Mahalon

Mahol *idem*. 1.King 4.31.

Mainan *numbred, rewarded, or prepared*. Father of Melea. Lu 3.31. — Menam — Menua

Maharz, *an ende, or ending, yrkeſomeneſſe, or watching, ſummer, or waxing hote*. A place. 1.Kin.4.9. — Makaz — Macces

Makkedah, *a burning, or worſhipping, or a crookednes*. A citie. Ioſh 10.10,28. and 15.41. — Makeda — Makedah

Makkeloth, *Churches, companies, or congregations*. A manſion. Num. 33.25. — Makeloth — Maceloth

Malachi, *my meſſenger, or Angel*. A Prophet. Mal. 1.1. and 2.Eſd. 1 40. — Malachias

Malath-leannoth. looke the title of Pſal.88.

Malcham, *their king, or their counſellour*. A mans name. 1.Chr.8.9. alſo an idole. Zeph.1.5. — Malchom — Molchon

Malchiah, *the Lord my king, or the Lorde my counſellour*. 1.Chr.6.4. Ezra 10.25. Jer.21.1. — Melchia — Melchias

Malchiel, *God u my king, or God u my counſellour, or God u my kingdome*. Gen. 46. 17.1.Chro.7.31. of whom came the Malchielites. Num.26.45. — Melchiel — Melchielites

Malchijah, as Malchiah 1.Chr.9 12. and 24.9. — Melchia

Malchishua, *my king the ſauiour, or the king of health, or the mighty king*. Sauls ſonne. 1.Sam.14.49. — Melchiſua

Melchi-zedek *king of righteouſneſſe*. The king of Shalem, to whom Abram gaue tithe of all his ſpoiles. Ge.14.18,19,20. read Heb.5 6.* 7.1,2.* looke Shem — Melchi-zedec — Melchiſedec

Malchus, *my king, kingdom, or my counſellor*. The biepriests ſeruāt whose eare Peter smote off. Joh.18.10.

Malchiel, looke Mahaleel.

Malchah, as Mahali. daughter of Zelophehad. Jeſhu. 17.3. looke Mahlah.

Malchi-thi *fulneſſe, or circumciſion*. 2.Chr.25.4. — Malothi

Malluch, *reigning, or counſelling*. Mens names. Ezra 10.29,32 Neh.10.4,27. — Maloch

Mamre, *a rebell bitter, or changing, or ſet with trees*. A mans name. Gene. 14.24. alſo a plaine neere Hebron. Gen.13.18. — Mambre

Mamre.

Mamzer. *a baſtard, or one borne of an harlot.* Deut. 23.2.

Manna — Man. *part, or portion, or gift, or meat prepared. or what is that?* Food ſent vnto the Iſraelites frō heauen. Exo. 16.15. God rained Man and Quailes vnto the Iſraelites. Exod. 16.13. Numb. 11.31. The ſame melted it, and being kept longer then God appointed, it putrified. Exod. 16.20,21. It fell not on the Sabbath, & why. Exo. 16.25,26. It was reſerued, and why. Exod. 16.32. The Iſraelites loathed it. Nu. 11.6. It ceaſed after they had taken of the corne of Canaan. Joſhu. 5. 12. Man not the true bread, but a figure thereof. Joh. 6.31,32,33,35,49,58. Of Man reade Pſa. 78.24,25. Wiſ. 16.20,21. 1. Chr. 10.3. Reu. 2.17.

Menahem — Manahem. *a comforter.* He that ſlew Shallum king of Iudah, and reigned in his ſtead. 2. King. 15.14. He dieth. 2. King. 15.14.

Manahen. *their comforter, or leader, or the preparation of heat, or a gift not regiſtred.* Acts 13.1.

Manaſſes Menaſſeh — Manaſſeh, looke Manaſſeh. Ioſephs ſonne. Ge. 41. 51. Iaakob rekoned Manaſſeh and Ephraim among his children. Geneſ. 48.5. Manaſſeh is bleſſed by Iaakob. Gen. 48.19,20. The habitation of halfe his tribe. Joſh. 13.29, 30. Joſhua commandeth them to goe armed before their brethren. Joſ. 1.12,13,14. and 4.12. The portion and heritage of the children of Manaſſeh Joſ 22.7,8. They deſtroy not the Canaanites vtterly, but made them tributaries. Iudg. 1.27,28.

Alſo Hezekiahs ſonne, who ſucceeded his father. 2. Kin. 20.21. Mat. 1.10. He became wicked and idolatrous. 2. King. 21.2, to 19. and 2. Chr. 33.1, to 21. Hee is called Er. Luke 3.28.

Manahthites *my ladie of reſt, or my prince of reſt.* A people. 1. Chr. 2.54.

Mandrakes. A kinde of fruit. Gen. 30.14,15. Cant. 7.13.

Mina — Maneh. A kind of weight. Ezek. 45.12.

Manoah — Manoach. *reſt, or a gift.* The father of Samſon. Iudg. 13.2.*

Manoe — Maon. *a dwelling place, or a place of offences or of ſinne.* A citie. Joſh. 15.55. Alſo a man 1. Chr. 2.45.

Marah — Mara. *bitter, or bitterneſſe.* The name of Naomi. Ruth 1.20. Alſo a manſion. Exod. 15.23. Num. 33.8.

Marolah Merala — Maralah. *ſtoope, or drunkennеſſe, or the bitterneſſe of aſcēding, or of a ſacrifice killed, or a ſacrifice of myrrhe, or a leaſe of Myrrhe, or teaching ſacrifice, or aſcenſion.* A citie. Joſh 19.11.

Maran-atha. 1. Cor. 16.22.

Marcus — Marke. *filed, or made fine, or wiped from the ruſtineſſe.* Barnabas ſiſters ſonne. Col. 4.10. 2. Tim. 4.11. Peter calleth him his ſonne. 1. Pet. 5.13.

Mardechai, looke Mordechai.

Mareſah Mareſa — Mareſhah. *from the head, from the beginning, or an inheritance, or the bitterneſſe of the field.* A citie. Joſh. 15.44. Mich. 1.1. Alſo a man. 1. Chro. 2.42.

Maria — Marie as Miriam. The virgin wife to Ioſeph, mother of Chriſt. Matth. 1.16. Her wonderfull conception by the holy Ghoſt. Luk. 1.26, to 39. She viſiteth her couſin Elizabeth. Luke 1.40. And is called bleſſed of her. Luke 1.42. Her ſong. Luk 1.46, to 56. She being deliuered of Chriſt at Bethlehem. Luke 2.7. goeth into Egypt, and returneth, to Nazareth. Matth. 2.13.* She ſeeketh her ſonne, and findeth him in the temple, diſputing among Doctors. Luk. 2.44.* She is called Chriſts mother. John 2.3. and 19.25,26.

Alſo the mother of John Mar. 12.12.

Alſo the wife of Cleophas, the virgin Maries ſiſter. John 19.25. who beſtowed great labour vpon Gods preachers. Rom. 16.6. the mother of James & Joſeph. Matth. 27.56,61.

Alſo the mother of Zebedeus children, John and James. Matth 27.56 and 4.21. Mar. 1.19.

Alſo the ſiſter of Lazarus and Martha, ſurnamed Magdalena, who anointed the Lord, & wiped his feete with her haire. Joh. 11.2. & 12.3. Mat. 26.7. ſhee meeteth Jeſus comming to her houſe. Joh. 11.29. ſhe was very attentiue to heare the word. Luk. 10.39.* Chriſt aſketh her why ſhe wept. Joh. 20.15. out of her Chriſt caſt ſeuen deuils, & ſhe followed him miniſtring to him of her ſubſtance. Luk. 8.2,3. She runneth to the Sepulchre. Mat. 27.61. and 28.1. Joh. 20.1,2. Chriſt being riſen againe, forbiddeth her to touch him, & why. John 20.17. Shee ſheweth to the Apoſtles the reſurrection of Chriſt. Mar. 16.9,10. John 20.18.

Maroth. *bitterneſſe.* A citie. Mic. 1.12.

Mars ſtreete. looke Acts 17.19,22. — Areopagus

Marſena. *the bitternes of a bramble, or myrrhe of the enemie, or ſhewing the bramble, or eneme.* Eſt. 1.14. — Marſana,

Martha. *ſtirring vp, bitter, or prouoking:* or after the Syrian, *a lady.* Siſter of Mary and Lazarus. Luke 10.38,39. cumbred about much buſineſſe. Luk. 10.40. and ſerued ſupper. Joh. 12.2. her faith. Joh. 11.22,24, 27. her deſtruct verſe 39.

Maſhal. *a parable, gouerning, or ruling.* A citie. 1. Chro. 6.74. — Maſal

Maſhmannah. *his fatneſſe, or his oyle, or touching, or taking away, a gift, or number.* 1. Chr. 12.10. — Maſmana Miſhmanath

Maſhrecah. *an hiſſing, or drawing of vanity, or touching vanitie, or a vine.* A citie. 1. Chron. 1.47. Gene. 36.36. — Maſieka Maſreca Maſtecah

Maſſa. *a burden, a taking vnto, or ſometimes, or propheſie.* Gen. 25.14.

Maſſah. *tentation.* A place. Exod. 17.7.

Mathathias. looke Mattithia, and Luke 3.25,26.

Mathuſala. looke Methuſhelah, and Luke 3 37.

Matred. *a wand deſcending, or the wand of a gouernment, or* after the Syrian, *labour.* Gen. 36.39.

Matri. *rain, heaping, cuſtody, or a priſon.* 1. Sa. 10.21

Mattan. *his gift, or the loſſe, or the death of them, or* after the Syrian, *expectation, or hope.* 2. King. 11.18. 2. Chr. 23.17. — Mathan Matthan

Mattanah. *idem.* A place. Num. 21.18. — Mathana

Mattani, or Matthenai. *idem.* Ezra 10.33. — Mattenai

Mattaniah. *the gift of the Lord, or the Lord of the loynes:* or after the Syrian & Hebrew. *the hope of the Lord.* Jehoiakims vncle called alſo Zedekiah. 2. Kin. 24.19. alſo the ſonne of Micah. 1. Chr. 9.15. — Matthanias Mathania

Mattatha. *his gift.* Luk. 3.31. — Matthatha

Mattenai, looke Mattani.

Matthan. as Mattan Mat. 1.15. — Mathan

Matthat. *a gift, or giuing.* Lu 3.24,29.

Mattattah. *his gift.* Ezra 10.33. — Matthatah

Mattathias. as Mattaniah. Father of Iudas Maccabeus. 1 Mac. 2.1.* Alſo other men. Lu. 3.25,26. — Mathathias

Matthew. *giuen, or a reward.* An Apoſtle and Euangeliſt, named alſo Leui, whom Chriſt called. Mat. 9.9,10. Mar. 2.14. Lu. 5.27.

Matthias *the gift of the Lord.* 2. Mac. 14.19. Alſo the Apoſtle choſen in the roume of Iudas. Act 1.26. — Methathias Mathathia

Mattathia. *a gift of the Lord.* The eldeſt ſonne of Shallum. 1. Chr. 9.31. alſo another. 1. Chr. 15.18. — Mattithiah

Mazzaroth The morning ſtarre. Job 38.32. — Lucifer Maozim

Mauzzim *ſtrengthened, or ſtrength, or ſuccours* An idole. Dan. 11.38.

¶ Meah. *an hundreth cubites.* A tower. Neh. 3.1. — Mea

Mearah, *a denne, or a caue, a making emptie, or a powring out of water, or watching.* Joſh. 13.4. — Maara

Mebānai *a ſonne, a building, vnderſtood, or vnderſtanding.* 2. Sam. 23.27. — Mobonnai

Mechērathite. *ſelling, or knowledge.* 1. Chr. 11.36.

Mechonah. *a foote of a pillar, or prouiſion.* A citie. Neh. 11.28. — Moconah Mochona

Medad

Medad *measuring*, or *the waters of the beloued*. Nu. 11.26.

Medam, looke Madan.

Medaba / Medena — Medeba. *the waters of griefe*, or *waters springing vp*. a citie. Num. 21.30 Iosh. 13.9, 16.

Medes. *a measure, abounding*, or *a garment*. in Hebrue, *Madai*. a people. Ezr. 6.2. Isa. 13.17. Acts 2.9.

Mageddo / Megeddon — Megiddo, or Megiddon. *a declaring of a message, an apple*, or *the chosen fruit*. A citie. Iosh. 12.21, Zechar. 12.11.

Mebetabel *how good is God?* or *God doing well*. Ge. 36.39.

Mahida — Mehida. *a riddle, sharpnes of wit*, or *shauing the hand* or after the Syrian, *the hand smitten*. Ezra 2.52.

Mahir — Mehir. *a reward*. 1. Chr. 4.11.

Mahuiael — Mehuiael *teaching*, or *declaring God*, or *God blotting out*: or after the Syrian and Hebrue, *smitten of God*. Gen. 4.18.

Aman / Muman — Mehuman. *troubled, making an vproare*, or *a multitude*. Ester. 1.10.

Meiercon — Meiarkon. a citie. Iosh. 19.46.

Meltias — Melatiah. *deliuerance of the Lord*. Neh 3.7.

Melcha — Melea. *a queene*, or *shee counseller*. : or after the Hebrue, *supplying*, or *supplied*. Luke 3.31.

Melchi-zedek — Melchi. *my king*, or *my counsell*. The name of men mentioned. Luke 3.24, 28.

Melchi-zedek — Melchi-sedec, looke Malchize-dek.

Milico / Milich — Melech. *a king*, or *counseller*. 1. Chr. 8.35.

Melicu. *his kingdome*, or *counsell* Neh. 12.14.

Melita. *flowing with honie*. An Ile betweene Epirus and Italie, looking toward Cicilia. Acts 28.1.

Malassar / Malasar — Melzar. *the circumcision of a narrow place*, or *of a bond*, or *a steward*. Dan. 1.11.

Memphis. *from the mouth*: or after the Syrian, *a couerer*, or *ouerwhelmer*. a countrey. Hos. 9.6. Iudet. 1.10

Memuchan / Mamuchan — Memucan. *prepared, sure, made poore*, or *smitten*. Ester. 1.14.

Menahem, looke Manahem.

Menasseh / Manasseh — Menasheh. *forgotten*, or *forgetfulnesse*. looke Manasheh. and also Ezra 10.33.

Mene, Mene, Tekel, Vpharsin. Dan. 5.25.

Menelaus. *power*, or *strength of the people*. 2. Mac. 5.15 and 11.29.

Menestheus — Menestheus. *cheerefulnesse, anger*, or *the strength of God*. 2. Macc. 4.21.

Meonothi — Meonothai. 1. Chr. 4.14.

Mephaath. *an appearance of waters*, or *the force of waters*. a citie. Ioth. 21.3. and 13.18.

Mephibosheth — Mephibosheth. *shame of mouth*. Sonne of Ionathan, lame of his feete. 2. Sam. 4.4. comforted & wel intreated of Dauid for his fathers sake. 2. Samu. 9.6. Ziba by false accusation, obteineth all that hee did possesse. 2. Sam. 16.4. which being knowen, the lands are diuided betweene him and Ziba 2. Sam. 19.29.

Merob — Merab. *fighting, chiding*. or *multiplying*: or after the Syrian, *the office of a master*. Sauls eldest daughter. 1. Sam. 14.49. promised to Dauid to wife, but giuen to another. 1. Sam. 18.17, 18, 19.

Meraioth. *bitternesse, rebellion*, or *changings*. The sonne of Zeraiah. 1. Chro. 6.6. also the sonne of Ahitub. 1. Chro. 9.11.

Merari — Merari *bitter, stirred vp*, or *prouoked*. The sonne of Leui Gen. 46.11. Exo. 6.16. Of whom came the Merarites. Num. 26.57.

Mercurius. *of marchandise* One of the heathen gods to whome Paul was likened. Acts 14.12. Also one whom Paul greeteth. Rom. 16.14.

Mared / Miremoth / Marimuth — Mered *a rebel*, or *rebellious, going downe*, or *bearing rule*. 1. Chr. 4 17, 18.

Meremoth, or Merimoth, *bitternesse*, or *myrrhe of death*. Ezra 10.36. Neh. 3.4 and 10.5.

Mares — Meres. *a distilling downe from the head*: or after the Syrian, *an impositume*. Ester 1.14.

Meriboth — Merib-baal *rebellion*, or *fighting against Baal*. The sonne of Ionathan. 1. Chr. 8.34.

Merimah. *strife*, or *contention*. A place. Exod. 17.7. Num. 20.13. Ezek. 47.19.

Merodach Baladan. *bitter contrition without iudgement*. Baladans sonne, king of Babel. Isai. 39.1. called Berodach Baladan. 2. King. 20.12.

Merenathite — Berom. *heights*. a tiuer. Ioth. 11.5.

Meros — Meronothite, *my singing, reioycing*, or *crying out*: or in the Syrian, *bearing rule*. 1. Chron. 27.30.

Mesa — Meroz. *secret*, or *leannes*. a city of Gallie. Iud. 5.23

Mesa — Mesha. *a burden*, or *a taking*, or *saluation*. Sonne of Caleb. 1. Chr. 2.42. Also a king of Moab. 2. Kings 3.4, 5. Also a citie. Gene. 10.30.

Misach — Meshach *prolonging*, or *drawing*, or *hedging in waters*. Dan. 1.7.

Mesech — Meshech. *idem*. Sonne of Japheth. Gene. 10.2. Of whom the countrey of Meshech tooke name. Ezek. 27 13. Psal. 120.5.

Meselemia — Meshelemiah. *the peace, the perfection*, or *the recōpensing of the Lord*. Mens names. 1. Chr. 9.21. and 26.1.

Mosolamia — Meshezabeel. *God taking away, flowing*: or after the Syrian and Hebrew, *the saluation of God*. Nehe. 3.4. and 10.21.

Meselabel — Meshillemith. *peaceable, perfect, giuing againe*, or *the parables of death*. 1. Chr. 9.12.

Mesillamith — Meshillemoth. *a making peace, perfectiō, a giuing againe*, or *the parables of death*. 2. Chr. 28.12.

Mosollamith — Meshullam. *a peacemaker*, or *peaceable, perfect, giuing againe, their parables*, or *their power*. 2. Kin. 22.3 Nehe. 3.4, 6, 30, &c.

Mosollamoth — Mesobaite. *the standing place of the Lord, the Lords standing*, or *a little Doe*. 1. Chron. 11.47.

Mesulam / Messulam — Mesopotamia. A countrey, parcel of the greater Asia and Syria, betweene Babylon & Arabia, & betweene the two riuers, Tigris & Euphrates, as the Greeke words Mesos, *middle*, & Potames, *a riuer* (wherof it is cōpounded) do signifie. Ac. 2.9. & 7.2. Iude. 2 24. & 5.7

Messias *anoynted* but after ꝑ greeke. *Christ*. Ioh. 1.41

Methusael / Mathusal — Methushael. *asking death*, or *his death*, or *a graue*. Gen. 4.18.

Methusalah / Mathusala — Methushelah. *he sent his death*, or *the weapons of his death*: or after the Hebrew and Syrian, *spoyling his death*, or *the spoyle of death*. The father of Lamech. Gen. 5.25, 26, 27.

Methegammath, *the bridle of bondage*. 2. Sam. 8.1. and 1. Chr 18.1.

Mehunim / Munim — Meunim. *dwelling places, afflicted, offending*, or *answering*. 1. Esd 5.31. Ezra 2.50.

Mezahab — Mezahab *gilded*, or *the waters of gold*, or *what gold*. Gen. 38.39.

¶ Miamin. *the right hand*, or *preparing waters*. Ezr. 10.25.

Mibahar — Mibhar. *chosen*, or *youth*. 1. Chr. 11.38.

Mabsam — Mibsam. *smelling sweet*, or *confounding them*. Gen. 25.13. and 1. Chron 4.25.

Mibsar / Mabsar — Mitzar. *defended, walled, forbidding, taking away*, or *gathering grapes*. a Duke. Gen. 36.42.

Mapsar — Michah. *poor, lowly, smiting*, or *smitten* or *who is here in this place?* or *waters here*. Mens names. 2. Samue. 9.12. 1. Chron. 5.5. Iudges. 17.1. and 18.13, to 27. 2. Chr. 24.20.

Micha / Micah / Michas — Michael. *Who is God?* or *who is like God?* or *the lowlinesse of God, the powerte of God, the smiting of God, God smitten*. Sonne of Sithur. Num. 13.14 also the sonne of Izrahiah. 1. Chron. 7.3. Also an Archangel. Dan. 12.1. Iude 9. Reuel. 12.7.

Michaias / Micheas — Michaiah. *the Lord*, or *who is like the Lord*, or